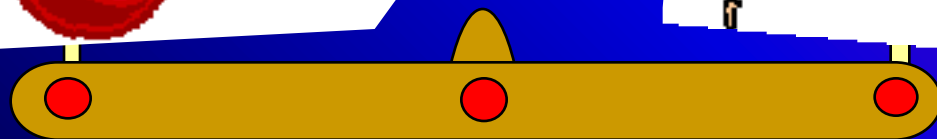
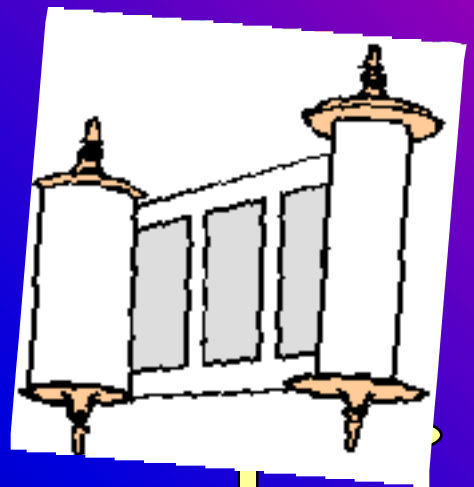


Science & God in Balance



E.W. Faulstich, Chronology Books

Science And God

In

Balance

Library of Congress number

E. W. FAULSTICH

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CD Disc

The CD included has all of the book in four colors, so that the reader can make copies of the graphics and use them for Bible study. The teacher may make transparencies or may use them in a Power Point format. These may not be reproduced for profit, nor in volume without the express written permission by the publisher. The disc also includes calendar programs which will operate on either a Mac or a PC platform. The same restraints apply to these copyrighted programs.

Acknowledgements

Introduction

The problem, the objective, and the findings.

The Research Organization

The professionals who were involved in the research, and other professionals who examined the research and were willing to publicly critique it.

Chapter I, Calendars, Calculators, and Computers

Using computers to validate the chronology of the Bible.

Chapter II, Bible Chronology

The chronology of the world as given in the Hebrew Bible. The 240 years difference in popular Jewish chronology is explained.

Chapter III, Fantastic Astronomical Truths

This chapter validates through computer simulation, the accuracy of the significant dates given in the Bible. It also shows the perfect design in such dates as Creation, the Flood of Noah, the Exodus from Egypt, and the birth of Yeshua (Jesus)

Chapter IV, The Prophet Daniel For Today

Daniel's prophecies were not to be understood until the "Time of the End" (Dan. 12:4). We are now in at this time in history. The "Time of the End" was to be initiated 2300 years after Alexander the Great Defeated Darius in 334 BC. This ended in 1967.

Chapter V, Measuring God's Steps in Time

The initial goal of this study was to evaluate the chronology of the Bible, but we found a lot more in the process. Precisely measured harmonies were found in the history of the nation Israel, harmonies that were not found in any other national history.

Chapter VI, Time Line of God

Appendix A, History From Creation To Joshua

Appendix B, Exodus Date & Chronology to Sinai

Appendix C, Joshua's First Month in the Holy Land

Appendix D, The Priestly Orders of Aaron & David

Appendix E, The Jewish Elephantine Letters

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End Notes

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Introduction

This work was primarily undertaken with the object of ascertaining the truth about religion. The scientific method was advanced as a tool to resolve this question. The conclusions which resulted from this study can be found in the Author's Preface.

I. The Problem and its Resolve

Most people profess the religion of their ancestors or the religion of their land. They trust that their religious teachers are teaching truth, and so they believe by blind faith. Seldom is any religion challenged from the point of logic. Bertrand Russell wrote a book titled, *Why I am Not a Christian*. His argument was based on the fact that logic was not used to defend religion. Brilliant Jewish scholars Isaac Asimov and Carl Sagan scoffed at the religion of their fathers. Sagan was called "Sagan the Pagan" in some Jewish circles. Many Jewish survivors of the Holocaust became atheists because they did not see in their experience any sign of a loving God.

A terrible confrontation exists in the land of Israel today, simply because two peoples are at war with each other, based largely on the premise that they have absolute truth about God. Neither side is willing to examine their religion from the logical point of view. Why does the idea not appeal to them? Because most people are followers, and the theologians who lead them have constructed a wall around them by telling them that every other religious concept is from the devil, therefore, they should avoid them even to death. Furthermore, "God is on our side," their holy books and their theologians teach; "and God wants you to have the land." Even now, religious wars are going on in East Europe since the fall of the Soviet Union. Africa is another hot spot where people are being systematically killed for their religious beliefs. Is there no end? Will God provide a means by which people will rise up to the cause of religious truth which can be explained and verified logically and scientifically? Without an openness to the truth, wars will never end, and peace will never be found. It is time for a change. It is the author's prayer that God will use this study to initiate it. Up to now, there is no scientific proof that any religion is correct or incorrect, and conclusion is that all religions are wrong on some or many points. To give some example of the dimension of the problem, a list of different religions and the numbers of their adherents in 1977 are given below:

| A. World Religions | Religion | Quantity |
|--------------------|--------------|-------------|
| | Christian | 952 million |
| | Islam | 538 million |
| | Hinduism | 519 million |
| | Buddhism | 245 million |
| | Confucianism | 176 million |
| | Shinto | 61 million |
| | Taoism | 29 million |
| | Judaism | 15 million |

II. Hypothesis

Judaism is the smallest of the major religions in the world (.6%), yet the Hebrew Bible (which is shared by Christians) is the only "holy book" of any religion which claims to be able to "prove" God. The moderm used to support its own authority is fulfilled prophecy. The Biblical prophets were men sent by God. They encouraged skeptics to bring any evidence from their gods for comparative study (Isa. 48:6). If that is true, then finding truth through logical means requires science and mathematics, therefore:

1. Any religious text that claims Divine authorship, should include logical evidence of it through some means that can be tested by the scientific method, like accurate chronology and/or fulfilled prophecy.
2. If any holy book fails to show evidence through logic and reason that it was given under Divine inspiration, then it should be listed in part or in whole, as default.
3. The final determination should be made by an impartial jury, or the evidence presented in a public forum, such as a book or a public debate. In this case, the decision should be left to the reader or to the audience.

III. Testimony From The Biblical Prophets

A. Moses:

1. The chronology of Israel as proof God chose them:

Moses told Israel to study the genealogical records of Genesis, to count up the years, for in them they would find that Israel as a nation was to be personally managed by God. The children of Israel (sons and grandsons) were 70 in number, and the children of Noah (sons and grandsons) were also 70 in number according to the Bible. But of all of the nations, God chose Jacob and His descendants to show His hand in history.

Remember the days of old, consider the years of many generations; ask your father, and he will show you; your elders, and they will tell you: When the Most High divided to the nations their inheritance, when he set apart the sons of Adam, he set the bounds of the people according to the number of the people of Israel: For the Lord's portion is his people; Jacob is the lot of his inheritance: (Dt.32:7-9)

2. Israel was to be the "firstborn of God."

And you shall say to Pharaoh, Thus said the Lord, Israel is my son, my firstborn: (Ex. 4:22)

3. The counting for the children of Israel began on the very day when Jacob was born.

And it came to pass at the end of the four hundred and thirty years, even on that very day it came to pass, that all the hosts of the Lord went out from the land of Egypt: (Ex. 12:41)

4. Jacob and his family were to give light, to be as signs and as seasons.

We learn from the creation account that the sun, moon, and stars were given 1) to be signs, 2) to set time, 3) to give light, and 4) to determine the seasons. Abraham was given this comparison, and Jacob understood this too. We are told that Israel was to be a light to the nations, and that as long as the physical sun, moon, and stars exist, there will be a people called Israel, giving a light to the nations.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so: (Gen. 1:14-15)

Abraham was told that his descendants would be like the sun, moon, and stars, and Jacob understood this too, as is seen in his interpretation of Joseph's dream.

And he brought him outside, and said, Look now toward heaven, and count the stars, if you are able to count them; and he said to him, So shall your seed be: (Gen. 15:5)

And he dreamed yet another dream, and told it his brothers, and said, Behold, I have again dreamed a dream; and, behold, the sun and the moon and the eleven stars made obeisance to me: And he told it to his father, and to his brothers; and his father rebuked him, and said to him, What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow down ourselves to you to the earth: (Gen. 37:9-10)

B. David:

1. Israel is the only nation especially chosen by God.

The Psalmist queries, "can you show me any other nation?"

He declares his word to Jacob, his statutes and his judgments to Israel: He has not dealt so with any other nation; and as for his ordinances, they have not known them; Hallelujah: (Ps. 147:19-20)

C. Isaiah:

1. Israel will be a light to the nations.

I the Lord have called you in righteousness, and will hold your hand, and will keep you, and give you for a covenant of the people, for a light to the nations: (42:6)

And he says, It is a light thing that you should be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give you for a light to the nations, that my salvation may be to the end of the earth: (49:6)

Arise, shine; for your light has come, and the glory of the Lord has risen upon you: For, behold, the darkness shall cover the earth, and thick darkness the people; but the Lord shall arise upon you, and his glory shall be seen upon you: And the nations shall come to your light, and kings to the brightness of your rising: (60:1-3)

2. Prophecy was given to Israel from their beginning, so that they might believe.

I have from the beginning declared it to you; before it came to pass I announced it to you; lest you should say, My idol has done them, and my carved image, and my molten image, has commanded them: (Isa. 48:6)

3. Israel is told to use their "reason."

Come now, and let us reason together, says the Lord; (1:18).

4. The presence of Israel in Jerusalem is to be a sign.

Behold, I and the children whom the Lord has given me are for signs and for wonders in Israel from the Lord of hosts, who dwells in mount Zion: (8:18)

5. The instant when Jacob was born, the entire nation of Israel was born.

Who has heard such a thing? Who has seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born in one moment? For as soon as Zion labored, she brought forth her children: Shall I bring to the birth,

and not cause to bring forth? says the Lord; shall I cause to bring forth, and shut the womb? says your God: Rejoice with Jerusalem, and be glad with her, all you who love her; rejoice for joy with her, all you who mourn for her: (Isa. 66:8-10).

D. Jeremiah:

1. Israel will remain a nation as long as the natural order in the universe exists.

Behold, the days come, says the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; my covenant which they broke, although I was their master, says the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, says the Lord, I will put my Torah in their inward parts, and write it in their hearts; and will be their God, and they shall be my people: And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them to the greatest of them, says the Lord; for I will forgive their iniquity, and I will no longer remember their sin: Thus says the Lord, who gives the sun for a light by day, and the fixed order of the moon and of the stars for a light by night, which divides the sea when its waves roar; The Lord of hosts is his name: If those ordinances depart from before me, says the Lord, then the seed of Israel also shall cease from being a nation before me for ever: (31:30-34)

C. Ezekiel:

1. The Sabbaths of Israel are the key to Her salvation:

God predicted that the Sabbaths would open the eyes of Israel. The Jewish Sabbaths are cycles of time. They include weeks, years, and priestly cycles. These cycles serve as tools to validate the chronology of the Bible, a chronology which displays mystical order in the history of the nation Israel. Israel's 4000 years old history shows Sabbath patterns which demonstrate conclusively that God preplanned Israel's history and, in measured Sabbath cycles, created it.

And sanctify my Sabbaths; and they shall be a sign between me and you, that you may know that I am the Lord your God:(20:20)

IV. Testimony on the age of the cosmos

Jewish chronology comes from several sources. 1) The Hebrew Bible, called by the Jews the "Tenach" (the Old Testament by Christians), 2) the Greek translation of this book in 285 B.C.E.* by Ptolemy Philadelphas called the "Septuagint," 3) the Talmud, a Jewish commentary written between the first and the fourth centuries C. E., 4) the Samaritan Pentateuch, 5) Josephus, and 6) the Christian New Testament books. Other beliefs will be discussed as well.

A. From Hebrew Sources:

1. The Masoretic Text:

Years of study have demonstrated that the Hebrew Bible (called the Tenach) contains the most accurate of all chronologies. It begins with Creation and ends with the destruction of Jerusalem 3413 years later in 588 B.C.E. It contains one or two minor discrepancies, but another text contains a reference which correctly modifies it. These concepts will be shown to be accurate in the following pages.

***Note:** The popular system of counting the age of the world according to the age of creation... is abbreviated by the letters AM for *Aera Mundi* (the era of the world). The civil date we are familiar with is based on the apparent Christian birth moment for Jesus and is used world-wide. His circumcision date is the moment between December 31 and January 1, therefore the year preceding January 1 is called B.C. (Before Christ) and the year following January 1 is called A.D. (*Anno Domini*, the year of the Lord). It is important to remember that there is no "zero year" hence the time between 2 B.C. and 2 A.D. is three years (2 + 2 - 1). This dating is used even by those who adhere to other religions or believe in no religion at all. We might say the secular way of reckoning has lost its religious connotation. It (A.D.) has recently been called by the modern scholars, "the Common Era" (C.E.), and the years before the common era are indicated by the letters B.C.E. (before the Common Era).

2. The Septuagint:

The Septuagint was translated by Jews. Its chronology is corrupt. It has added 100 years to many of the ages of the patriarchs, as it is compared to the Hebrew text. If the Septuagint were accurate, there would be many of the pre flood men still alive after the flood of Noah.

3. The Talmud:

The Jewish Talmud is a commentary on the Bible. It also discusses many other subjects concerning the life and history of the nation Israel. It is claimed to have come from an oral tradition handed down by Moses, and finally put into writing in the early centuries of C.E. A portion of the Jewish commentary called the *Seder Olam Rabbah* contains the chronology of the world. This chronology is obviously corrupt, because it only assigns 490 years between the two Temple destructions.

Jewish scholars have long realized this corruption but have tried to gloss over it. For example, Rav Shimon Schwab (*Comparative Jewish Chronology*) feels that the 490 years came from Daniel 9, and that the author of the *Seder Olam* was following a divine mandate given by Daniel, "Keep this book secret until

the time of the end” (Dan. 12:4).

4. Samaritan Pentateuch:

The Samaritans are a mixed breed, a sect of ancient Israel who have survived the thousands of years of exile, and still live in the Holy Land. Their canon consists of the five books of Moses. The chronology is obviously corrupt in their text because it omits a hundred years from the ages of many of the patriarchs. The flood took place when Methuselah died, according to the meaning of his name. According to Hebrew chronology, he died in year 1656, the year of the flood. According to the Samaritan text, he and many other men who were born preflood, would have had to live through the flood of Noah.

5. Josephus:

Josephus, was a Jewish priest, general, and historian who was commissioned by the Romans to write a chronology of the history of the world as the Jews recorded it. He wrote in the first century C.E. His chronology is exhaustive from the Creation of the world to the first century C.E., and it covers not only the chronology of the Jewish people, but that also of the many nations which existed alongside of it. Much of his chronology is accurate, especially the period from the Seleucid era up to the end of the Second Temple. He also recorded a very precise Egyptian chronology. The years recorded in his genealogies of the patriarchs, however, seem to have been corrupted, because they, like the Septuagint, have added 100 years to many of the patriarchs. The evidence that the original book did not contain these added years is the fact that his genealogical totals do not equal his own summary. For instance, he claims that the first Temple was destroyed when the earth was 3513 years old, whereas the Hebrew chronology is 3413 years old (exactly 100 years difference). If we used his genealogies to establish the age of the earth at the time of the first Temple destruction, we would total more like 4500 years. There seems to be evidence that the change was inserted by the early Christians who were defending the Septuagint, and so they added the years to extend Josephus' chronology to match it. While Josephus refers in one brief statement that Jesus was the Christ, there is no evidence that he was a Christian. This too, may have been an insertion by an early Christian copyist.

B. Christian Writings

1. The New Testament:

The Christian New Testament, was written in the first century C.E. It has only scattered references to dated events in the Old Testament. Some of these references agree with the Old Testament, and some have been corrupted. It lists the names of the patriarchs all the way back to Creation, but it does not give any chronological support for these names. Its purpose for mentioning their names is to demonstrate that the blood line of Jesus went from Adam through Abraham, David, and finally to Joseph, the step father of Jesus. The chronology found in the New Testament usually follows either the Septuagint or the Samaritan text. This may suggest that the writers were using several Bible translations, or that the text was modified at a later date to match the text being used at that time. In one case three names of undesirable kings are missing from the Old Testament Kings' list, but since the purpose is to show the blood line of Jesus, it is a legitimate omission.

2. The Latter Day Saints' Holy Books:

The book of Mormon has a very tight fictional chronology from the Babylonian exile of the Jews in 599 B.C.E. to the birth of Jesus in 6 B.C.E. Its total for this 593 year period is 600 years, therefore the book of Mormon is not a reliable source for theology or chronology studies, i.e., it loses by default. The Mormon religion teaches that the universe is very old, and that God was one of the many gods who “evolved” after having lived on an earlier planet.

C. Modern Historical Critical Method:

The historical critical method has been accepted by a large percentage of both Jewish and Christian academics. They assume that the theory of evolution is correct, i.e., that the universe is billions of years old, and that the Bible, therefore, is incorrect by claiming a history of only 6000 years. This raises the question, where did the Bible come from, and when was it written? German scholars in the last two centuries made an attempt to find a logical explanation. The Babylonians had a creation story quite similar to the Biblical version, and since the Jews were in Babylon for 70 years, it was assumed that the Jews plagiarized this account from the Babylonians. Once this determination was made, it meant that the writing of the Bible took place in the sixth century B.C.E., a part of it coming from tradition, and a part it coming from fabrication of the real facts. It meant that the prophets were not prophets at all, but were

writing history after the fact. If the chronology in the Bible can be shown to be true, then the Historical Critical Method defaults.

D. Darwinian Evolution:

Darwin's "theory" of evolution is without scientific evidence to validate its chronology, therefore it falls into the category of religion, or just another "belief" system. The "theory" of evolution claims to date events back to the origin of the cosmos which took place billions of years ago, yet it has no system whereby the dating can be proven. Its support comes from the "theory" of evolution, i.e., from itself. For instance, the fossils are dated from the rocks and the rocks are dated from the fossils; both depend upon each other. Most people assume that carbon dating validates evolution because they do not understand carbon dating. One cannot date fossils by carbon dating, because they are mineral. Carbon dating only works on organic material, and is only reliable for a few thousand years.

Gradual evolution as was proposed by Darwin has been soundly refuted by such scholars as Dr. Steven J. Gould of Harvard university. He proposes rapid jumps in evolution, which he calls "punctuated speciation." There are billions of fossils covering the face of the earth and yet there is no evidence of one species changing to another. The laws of thermodynamics state that all things are wearing down, getting cold, going into degradation; therefore the theory that all things are becoming more and more organized is not scientific. The theory of evolution does not attempt to say where matter came from, it simply says it was there in a very compacted ball of matter, which in an instant exploded and all of the order in the universe was instantly present (the big bang). The universe has continued to grow since this explosion. Common sense and the laws of thermodynamics refute this concept as unscientific nonsense. If the chronology in the Bible can be proven accurate, evolution defaults.

E. Theistic Evolution:

Theistic evolution is a term used by theologians who would accept the theory of evolution over the Biblical record, but they would suggest that God, over various ages, did a miraculous change in the universe from time to time. They might agree with the "punctuated speciation" concept of Dr. Gould. If theistic evolution is true, then the Bible chronology is false. If the chronology in the Bible can be shown to be true, then the theory of theistic evolution defaults.

F. The Muslim Holy Books:

The Koran gives many similar stories as the Bible. It tells of a six day creation, a first man Adam, Noah and the Flood, of Abraham, the father of Ishmael and Isaac, and it implies a 6000 years old world followed by 1000 years of bliss. Yet it does not date events back to Creation as does the Old Testament. Therefore, we cannot scrutinize it on the basis of chronology alone. There is so much difference between the Hebrew Bible and the Koran, that if the chronology in the Biblical stories are true, then the Koran defaults. A significant difference between the Koran and the Bible is the fact that the Koran accepts Ishmael, the father of the Arabs, as the promised descendant of Abraham, whereas the Bible claims it was Isaac.

G. Eastern Religions:

Most Eastern religions consider the universe to be very old. They have no chronology which dates events back to Creation. So if the Bible can be shown to be what it claims to be, then the God of the Bible is the true God, and the Eastern gods must submit to Him.

H. Agnosticism & Atheism:

Most agnostics and atheists follow the popular view that the universe evolved on its own, and that matter is eternal. If the hypothesis stands, that the Biblical account is chronologically and prophetically accurate, then agnosticism and atheism default.

Author's Preface

I. Hallelujah!

Praise the Lord from the heavens; praise him in the heights: Praise him, all his angels; praise him, all his host: Praise him, sun and moon; praise him, all you stars of light: Praise him, heavens of heavens, and you waters that are above the heavens: Let them praise the name of the Lord; for he commanded, and they were created:(Psalm 148:1-5

A. 6000 Years vs 5760 Years, That is the Question:

According to reliable Jewish chronology, the world was 6000 years old on April 4, year 2000. The *Seder Olam's* 5760 years has been challenged by the discovery of the Jewish Elephantine letters which prove that the Persian chronology was four times longer than the *Seder Olam*, which makes up much of the error.

B. Sabbath Patterns vs. Torah Codes, No Contest:

Then it will reveal a great many Sabbath patterns which support the concept that God was and is in control of the history of the nation Israel, just as though He walked in measured steps, trying to show us who He is. The extent of the patterns dwarfs the popular Torah codes recently found in Biblical textual studies. The fact that these patterns continue into the present century negates the possibility that Bible chronology was written in the sixth century B.C.E. by Jews to prove that their religion was true. This book should be helpful to show young people the importance of Jewish history, and help to bring them to the truth.

C. Counting Days vs. Billions of Years:

The methodology used here is to follow the example of astronomers, and to place a number on each day of the history of the world. "Numbering of days" and its application to Biblical dating has proven to be of immeasurable value. The Bible often uses the terminology 'numbering days' to describe the life of a man: "... thou shalt eat all the days of thy life" (Gen. 3:14); "... the days that Adam lived were nine hundred and thirty years: and he died" (Gen. 5:5); and "the days of our years are three score years and ten" (Psa. 90:10).

It also speaks of specific periods in history in the same way: "The days of visitation are come ..." (Hos. 9:7); "... as it was in the days of Noe" (Lk. 17:26); "... and in the days of these kings" (Dn. 2:44); and "... what shall be in the latter days" (Dn. 2:28). While the language sounds familiar, we are not in the habit of thinking of God as keeping track of days in sequence.

D. Evolution, The Great Deception:

Two mental blocks have kept man from any serious examination of Biblical time in this way. First the very thought of "numbering days" is frightening, for to some it has serious overtones which imply exactly predicting the date of the coming of the Messiah. The exact opposite becomes apparent. As we examine the past we see such complexity, yet such design in the history recorded in the Bible, that we can only be filled with awe at the way God has obviously had control of history. We cannot know exactly any future date, but we are given parameters, and speaking from within those parameters, the Messiah should be coming to Israel very soon, simply because the age of the earth is now past 6000 years, and according to the Jewish sages, Messiah must be here before year 6000. A real problem comes from the idea that time past is infinite. Young people get confused and leave the faith. A 6000 years old earth is only a little over 2 million days old. Hardly the millions and billions of years proposed by the evolutionary theories! Two million days is like putty in the hands of a potter when analyzed by the rapid calculation capabilities of the computer.

E. Astronomy, an Exact Science:

The position of the sun and moon can be determined precisely at any moment in the past or future. Eclipses can be demonstrated to have taken place exactly when they were recorded by ancient civilizations as far back as 2500 years ago. Also, when a certain Biblical event is said to have taken place on a Shabbat, we can examine that date for accuracy, because every Jewish date, being based on the position of the sun and moon, can be compared to a solar eclipse.

F. Bringing Jews to Torah and Gentiles to The Light of Torah:

By placing all things in their proper perspective, dating events from the Bible can be simple and fun, especially for the brilliant young people. It will encourage them to come to the God of the Bible.

Eugene W. Faulstich, on April 22, 2001, my 70th birthday, the jubilee(49th year) of my marriage, Nisan 29, 6001, 13 months into the 7th millennium of the world, on the 59th anniversary of the Holocaust Memorial.

The Chronology History Research Institute

Web page <http://www.ncn.net/~chri>

P.O. Box 1177, Spencer, IA, 51301



- *Its methodology & accomplishments;**
- *Its founder and its research faculty;**
- *A critique by two professional scientists**

ITS METHODOLOGY & ACCOMPLISHMENTS

The methodology was to develop computer programs which made possible the reconstruction of calendars for ancient cultures, and then to use them to test these historical records for accuracy. It was found that all of the Near East historical records (including the Biblical record) were accurate. They also found that the Biblical record contained hidden patterns, as though God walked in measured steps following the history of the Nation Israel. These patterns dwarf the recently famous Torah Codes. Several books have been written. A partial list can be found at the conclusion of this book. These books received good reviews in scholarly journals, and they can be found in such libraries as the University of Chicago, and the Hebrew University. In addition to the writing of books, technical papers were read at such prestigious organizations as the Society for Biblical Literature. The research has been given credit by such well known scholars as Dr. Jack Finnegan (see list below). The patterns which were found were critiqued by Drs. Gutman and Wagner, two professional scientists (see Appendix F). The research has been taught throughout the world, including a university in Korea, and several Orthodox Yeshivas in Israel.

FOUNDER, RESEARCH SCHOLAR, INDUSTRIALIST: Mr. Eugene William Faulstich

Mr. Faulstich, an industrialist, founded the Chronology-History Research Institute in 1978. He was moved to do so because of the increasing popularity of the Historical Critical Method, the tools which modern theologians used to decimate the Bible. The goal of the institute was to explore all ancient Near East historical records for truth, but especially as they relate to the Bible and the origin of the cosmos. This research and writing continued for over ten years, and since then he has been teaching and lecturing in the Institute as well as other parts of the world.

NEAR EAST STUDIES, RESEARCH SCHOLAR, & HEBREW LANGUAGE: Dr. Oliver Blosser

Dr. Oliver Blosser, (Ph.D., professor University of Wisconsin, Hebrew language and Near East historian, theologian). Without his proficient research on the subject and his knowledge of the languages with which it comes to us, we could never have finished our goal.

ASTRONOMER, COMPUTER PROGRAMMER, & ARABIC LANGUAGE: Mr. Mark Ness

Mr. Mark Ness, (B.S. Computer Science Mankato State University, computer programming, Arab language and astronomy). Mark's expertise on computers and astronomy made possible the software for our computer calendars. the project would have failed without him.

CRITIC: THEORETICAL PHYSICS PROFESSOR: Dr. Curtis Wagner

Dr. Wagner was born in 1938 in Monroe, Wisconsin, receiving his B.A. in Physics *summa cum laude* from the University of Wisconsin in 1960. He received his M.A. and Ph.D. in Theoretical Physics/Astronomy from the University of Illinois (Urbana) in 1962 and 1968. His specialty was nonlinear dynamics and mathematics in what was just emerging as chaos dynamics. He has continued research in mathematical chaos as well as in the properties of the nonlinear mappings around different types of black holes. From

1968-70 he taught physics at Central Washington State College in Ellensburg, WA and from 1970-99 he taught physics at Southwest State University in Marshall, MN where he still does research as an Emeritus Professor of Physics. Bible chronology is his latest area of research interest along with the spiritual laws and dynamics of the universe as revealed in the Bible and in interactions with the physical universe (See Appendix E).

CRITIC: MATHEMATICIAN & STATISTICIAN: Dr. Moisey Gutman

Dr. Gutman was born in 1935 in Yaroslav, Russia where he received his Ph.D. in Mechanics/Hydrodynamics in 1965 from Yaroslav University. He taught the Theory of Probability at Leningrad Marine University for several years, but spent 35 years as an engineer at Gidro Pribor of the Central Scientific Research Institute for the Ministry of Defense of the USSR. His specialty was statistical methods in weaponry, which led to 25 technical articles and 70 patents plus a chapter in a specialized hydrodynamics book. Dr. Gutman advised Dr. Wagner in the statistical calculations and proved the theorem establishing the assertion that the binomial distribution probabilities were Upper Bounds for the actual probabilities (See Appendix F).

MISCELLANEOUS TESTIMONIES

Archdeacon Dr. Archer Torrey III: "Mr. Faulstich is a specialist in Biblical Chronology. This was a field in keen interest from the time of Martin Luther and of John Calvin, both of whom dealt with it up until the time of the Anglican Archbishop Ussher of the 17th Century. After Archbishop Ussher's time it was assumed in theological circles that there was no further research to be done and none has been done until modern times. In the meantime, a school of theology arose in Germany, usually referred to as "liberal" theology, which denied any validity or credibility to Ussher's work, and the subject was not taught in any graduate school of theology. Three generations of theologians grew up entirely ignorant of and indifferent to Biblical Chronology. There is no institution offering academic degrees in this field. Mr. Faulstich is the Founder and Director of the Institute of Chronological Research in the USA. If a PhD in Biblical Chronology were to be offered, it would have to be Mr. Faulstich who would give the degree!"

Dr. Oliver R. Blosser (Professor of Old Testament and Ancient Near Eastern Religions, University of Wisconsin- Oshkosh): "Faulstich has used the computer to reconstruct the chronology of the difficult period of the exile and return. By synchronizing the chronologies of Babylonia and Persia with that of Israel, he has arrived at new and exciting conclusions which dovetail with astronomical data. I highly recommend this work; it provides valuable breakthroughs to many of the problems."

Dr. Lowell K. Handy (Professor, Loyola University, Chicago, ILL): "Faulstich's volume is declared an 'apologetic' for biblical textual tradition against attacks of 'rationalism' (pp. 2-3). His approach consists in taking a computerized print-out of astronomical events and aligning dates from ancient Near Eastern sources to this datable material. For Faulstich the biblical dates are trustworthy since Judean theological understanding was founded on God acting in history; thus, scribes were scrupulous in recording chronology."

Dr. Paul Maier (Professor of ancient history. Western Michigan University): "I note that you have done your usual research, which is especially painstaking when it comes to difficulties reconciling numbers in chronologies. The computer may indeed prove to be a great gift in solving these, and your final chronology involving Volume II (and possibly III) will be a magnum opus without any question... after magnum opus is published you may wish to publish a small condensation that would cover all of Biblical chronology in one volume, a *la* Finegan..."

Dr. Menahem Mansoor (Professor of Semitic Studies, University of Wisconsin-Madison): This is a chronology of Israel from the Exodus through the divided monarchy developed with the aid of computers. Faulstich's method differs from other attempts to establish an accurate timeframe in that he does not predicate his work primarily on Assyrian documents or exclusively on the Biblical text. Rather, he links astronomical calculations with Biblical and non Biblical data in determining major reference dates for his temporal reconstruction. The author interacts with Thiele's work throughout... "I feel this work will prove very useful to students and scholars seeking information and answers to the complicated issue of Biblical Chronology."

Dr. James F. Strange (Dean, University of South Florida): "I think it is well written and clear. I think it is a very valuable addition to the ongoing dialogue concerning the chronology of the Bible. I think it should be read alongside of Thiele or perhaps Finegan's Handbook by every graduate student in Biblical studies.

Dr. Jack Finnegan (Author Handbook of Biblical Chronology, Appendix, Modern Systems of Biblical Chronology): "To apply the scientific method in the study of Biblical chronology E.W. Faulstich uses present-day astronomical knowledge together with computer technology. In this context he employs the so-called Julian Date, a system of long term consecutive numbering which derives from the sixteenth-century Dutch philologist and historian Joseph Justus Scaliger (1540-1609)... Faulstich employs the Jewish Era of the World...

Drs. Gutman and Wagner (Scientists who evaluated the work of CHRI): "It might be argued that even if the historical events are truly independent (random) day-numbers with a truly uniform distribution, their differences will be neither independent nor uniform. However, it can be proven that in spite of these apparent difficulties the calculated probabilities represent upperbounds to the actual probabilities. But because those upperbounds are so very small, the actual probabilities for chance multiple 7's in the Patterns of Weeks for Israel are most assuredly negligible! Thus, the statistical calculations employed here have clearly and dramatically demonstrated that there are definite non-random ("oversight") processes at work in the unfolding of the past four millennia of history of the nation of Israel. Because that history involves countless millions of largely independent humans and their cultures, any external guiding processes must be Divine Oversight by the LORD God of Israel!!!"

A PETITION FROM ONE OF THE CLASSES THAT GRADUATED FROM C.H.R.I.

IN THE FULLNESS OF TIME...

Having been exposed to the research of the Chronology-History Research Institute of Rossie, Iowa, we believe the following four points:

- I. That God has revealed himself through His Word.
(Jn. 1:1-4,14; Jn. 5:39; Ps. 98:1-3; Isa. 8:18; I Tim. 3:15-17)
- II. That God made all of Creation in an orderly fashion.
(Heb. 11:3; Gen. 1:16-17; Isa. 45:18; Job 38; I Cor 14:33,40)
- III. That God predestined kings, kingdoms and times;
 - A. of God
 - B. of Israel
 - C. of Other Nations(Dan. 2:20-23; Acts 17:26-28; Rom. 13:1-2; Ex.19:6-8 cf 9:15-17; I P. 2:9-10)

IV. That God has revealed His Salvific work through His Son and His Word in the order and events of history so that all men may know God, observe His marvelous deeds and be brought to salvation. (2P. 3:9; Jn. 20:30-31; Dan.2; Job 38; Rev. 1:17; Heb. 1:1-3; Isa. 44:6; Matt. 5:17-19)

Soli Deo Gloria!

Therefore, we the following pray that the research of Chronology-History Research Institute be seriously considered being made a part of the curriculum of all academic institutions of the Lutheran Church.

Chapter I, Calendars, Calculators, and Computers

He appointed the moon for seasons; the sun knows its setting time, *Psa. 104:19*

I. Introduction to Calendars

The examination of vast periods of time may seem like a task which is beyond our comprehension, simply because we have been influenced by the “billions” of years that we hear whenever time is mentioned in relation to the age of the cosmos. For those who have studied astronomy, the calculation of past events is a simple matter. Astronomy is the study of the mechanical movement of the heavenly bodies. It has nothing to do with astrology, which is the cultic idea that the movement of the planets has an influence on our lives. When we use the word astronomy, we want you to remember this.

All calendars are based on the passage of time. The measurement of time requires something moving. In one way or another, all calendars are based in part on the movement of the heavenly bodies. The Western calendar measures the movement of the sun. The modern Jewish calendar is modified from the original calendar which was determined by the observation of the heavenly bodies; therefore, it is not useful for the study of events which preceded the foundation of this calendar. Egyptians used a combination of the sun, the stars, and the moon. The Moslem calendar is unique because it measures time by the moon only. All calendars have a reference point. The Western calendar, which was influenced by Christianity, has come to base its reference point on the birth of Yeshua (Jesus). The past Jewish calendar had as its reference points various significant events in Jewish history, but today, it uses the date of the Creation of the world.

You will need to understand only three calendars for the discussions in this book: the Western, the Egyptian, and the Biblical. A computer program has been made available which makes the interfacing of these calendars a very easy job, but since some readers will not likely have access to computers, it will be necessary to demonstrate through the use of a pocket calculator how calendars interface.

A. The Egyptian Calendar

The Egyptian day began at sunrise. This calendar was in use at the time of the Exodus, so it can be used to help find the date of the Exodus. The Egyptian calendar was a “star calendar.” The year was divided into twelve months of 30 days each, followed by a five day religious festival. New Year’s Day (Thoth 1) was always made to synchronize with the rising of the star Sirius. Sirius, as viewed from Cairo, was hidden behind the sun for about 70 days. Its first appearance signaled the beginning of a new year. The stars actually move across the sky in a year of 365.25 days. This resulted in a leap day every four years, making the religious holiday six days long in a leap year.

Egyptians had a second calendar which was also 365 days long, however it was not synchronized to the star Sirius. This calendar slipped out of synchronism with the first calendar by one day in four years. As a result, it returned to synchronism after 1461 years (365.25×4), during which time it also slipped with respect to the stars by 9.3003472 solar days (1 day every 157.09 years, or a full cycle of 57,376.229 solar years). The Egyptian kings dated their reigns by the difference in the two calendars. So if the calendars, for instance, had moved from the point of synchronism by, let’s say, 200 days, they would know that 800 years had elapsed since the last reference date. The Egyptian calendar had a god for almost every day. It had tempted Israel to worship false gods,¹ so Moses demanded that the lunar/solar calendar be instituted.² When New Year’s day took place, the Egyptians worshipped the bull god -Apis. In finding the date for the Exodus, we must find a year when the star Sirius arose 40 days after the Ten Commandments, because the Egyptians influenced them to worship a bull on that date.³

If we expect to use the Egyptian calendar, we must find a reference for it so that we can work backwards through time. A calendar which was fixed to the rising of the star Sirius is easy enough to find through astronomical calculations. Because of the difference in the length of the star year and the sun year, we have what is termed the “shifting of the equinoxes.” The equinoxes are the dates when the days and nights are equal in length. On March 21 and September 21, the days and nights are equal in length everywhere on the earth. March 21 fell under a certain Zodiac at the time of the Exodus, but it falls under different Zodiac today. The two calendars were in synchronization on July 18 of 142 CE, and again 1461 years earlier on July 6, 1320 BCE. We can establish this from several sources, however, the first being Claudius Ptolemy⁴, and the second being the Jewish Elephantine letters.⁵

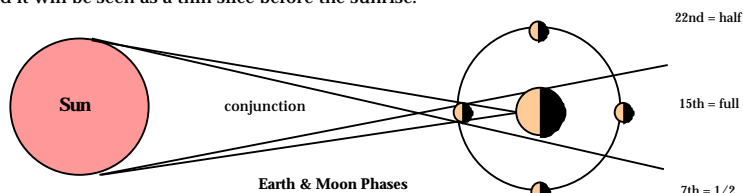
B. The Biblical Calendar

The Biblical day began at sundown. The Biblical calendar follows an average solar year of 365.242199 days, but this calendar starts each year on a new moon. Moon cycles are 29.530587 days long, so twelve of these months are only 354.36704 days, consequently you can see how the moon cycles would loose 10.87515

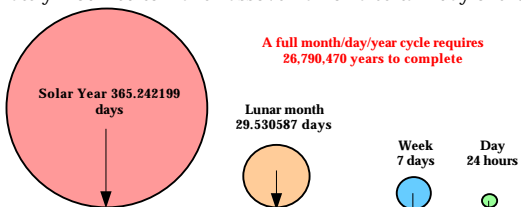
days in respect to the sun cycles each year. To keep the two in harmony, a leap month would be added about every third year. The insertion of this month was not calculated in those days as it is today. Moses mandated that the spring harvest take place on the full moon of the first month, therefore, if the grain had not matured to the point where it could be harvested on the full moon of the first month, a month was added.

The moon influences the agricultural cycles, so a calendar based on both the moon and the sun is better than a calendar based on only sun cycles. Farmers used to plant and harvest by the phases of the moon. The Jewish Passover, and the Christian Good Friday follow the moons more or less, that is why they move about within the modern Gregorian calendar.

When the month is beginning, the moon is in front of the sun, so we cannot see it. One day later, the moon moves about 12 degrees of its 360 degrees around the earth, enough to make it appear as a thin slice after sunset. The Biblical authors would have called this the first day of the month. The first month of the year was called Nisan. Since the moon cycle has 29.530587 days, it is not hard to see how "old" the moon is by the size of it. When it is about 7-8 days old it will be seen as a half moon before midnight. It is 14-15 days old when it is full, because it has now lagged behind the sun by that much time. In Babylon they would have said, "the god (of the moon) is opposite the god (of the sun)." When the moon is 21-22 days old, it will again be seen as a half moon, but it will appear after midnight. When the moon is 28-29 days old it will be seen as a thin slice before the sunrise.



The Christian church celebrates Passover on the first Friday after the Jewish Passover, because Passover occurred on a Friday in the year when Yeshua died. The Jewish Passover should take place on the evening of the 14th day of Nisan; however, the calendar in use today is a calculated calendar (by Hillel) which has been deliberately modified to make Passover fall on a certain day of the week.



The Biblical calendar forms a very complex cycle which repeats itself only over ages many time longer than the alleged evolutionary history of homo sapiens!

C. Astronomers' Calendar & The Julian Period of Joseph Scaliger

The Julian day began at noon. The Julian period was named after Julius Scaliger, the father of Joseph Justus Scaliger (1540-1609). Joseph decided that a consecutive numbering system would be of inestimable help if arranged as a cyclic period of great length. The period is a cycle of 7980 years, based on the Metonic Cycle of nineteen years, a solar cycle of twenty-eight years, and the Indiction cycle of fifteen years. The solar cycle was a period after which the days of the seven-day week repeated on the same dates ($19 \times 28 \times 15 = 7980$). The Julian calendar was designed to begin on January 1, -4713. There is a year "zero" in this system, hence any year given in Julian years will be one less than Gregorian years in events which fell before 1 BCE. January 1, -4713 was called day one, and each day afterward was numbered successively. The system follows a 365.25 day year, and is sliding within the 365.242199 day solar year. The difference between the two is caused by part of the shifting of the equinoxes, or the moving of the polar star in the sky. January 1, -4713, for example, was day #1 (Julian), and it was November 24, 4714 BCE (Gregorian). On September 23, 1987 CE, Gregorian, the Julian equivalent was September 10, 1987, Julian day #2,47,061. It is important to know that most ancient dates given by astronomers are given in the Julian calendar. When us-

ing astronomical dating, one must always adjust the BCE date one year earlier, and at the same time realize, e.g. that June 21 does not necessarily mean the first day of summer.

We have a computer program designed for calendar conversions which makes it easy to calculate such dates. But for now it is more important for you to see how the calendars work so that you are made aware of time in a refreshing way, especially in regards to antiquity. For instance, there is no historical record that goes beyond the 6000 years of the Biblical record. The theory of evolution is still an unproven theory. We think of the first dynasties of Egypt as having existed a very very long time ago. They did, in relation to a man's life, however, the first dynasty of Egypt fell many hundreds of years after the Julian period began!

D. The Julian Calendar Named After Julius Caesar

In 46 BCE, Julius Caesar invented a form of the calendar we use today, now called the Julian calendar. It was his plan to make a calendar which would follow the cycles of the sun. His astronomers based their calculations on an Egyptian calendar which had 365.25 days; however, he did not make the months equal in length as did the Egyptians. Neither did he follow the moon months as did the other Near East cultures. The Julian calendar was used by the Roman world until 1582 CE, at which time March 21 had drifted away from the first day of spring by 12 days, simply because his astronomers did not take into account the shifting of the equinoxes. The sun year lasted 365.242199 days, whereas, the Julian calendar lasted 365.25 days. The difference amounted to .007801 days in one year. As you can easily calculate, the calendars had moved twelve days in 1582 years ($.007801 \times 1582 = 12.34$ days).

E. The Gregorian Calendar

Pope Gregory came to the rescue. He had his astronomers recalculate the calendar. They moved the new calendar so that the first day of spring fell on March 21 again, and this new calendar became the "Gregorian calendar". It is based on a solar (sun) year of 365.242199 days. The months within this year, are not based on phases of the moon. The word month comes from an old English word "moonth" because every cycle of the moon determined the month. The Roman day began at midnight.

F. BC-AD vs BCE-CE Dating of The Gregorian Calendar

The years in which events are dated appear in one of two forms. The popular way of dating events was termed "Before Christ" (BC) and *Anno Domini* (AD). *Anno Domini* was chosen because it is Latin for "in the year of the Lord." Some Jewish people are uncomfortable with this means of dating events, so they have changed the two periods to "before the common era" (BCE), and "the common era" (CE). In this book we will use the latter method. First, because I don't want to offend those who are reading this book, and second, because BC/AD does not represent the correct year for the birth of Yeshua.

II. Calculating Dates With Calculators

If we find any date in any one year, we can find the number of days between that date and a like Gregorian calendar date in another year, by multiplying the number of years times 365.242199 days. If we want to calculate the time between any two different dates within those two years for the Gregorian calendar, we simply add or subtract the difference between the two dates. A table is provided so that you can calculate how many days are elapsed in the Gregorian and the Biblical calendars. The first Biblical month was Nisan. It began two weeks plus or minus the first day of spring.

A. Elapsed Days Following March 1 or Nisan 1

| Month | Days/mo. | Elapsed Days | Bible Months | Elapsed Days | |
|-----------|----------|--------------|---------------------|--------------|----------------------|
| March | 31 | 31 | 1. Nisan (Abib) | 29.5 | |
| April | 30 | 61 | 2. Iyyar (Ziv) | 59.0 | |
| May | 31 | 92 | 3. Sivan | 88.5 | |
| June | 30 | 122 | 4. Tammuz | 118.0 | |
| July | 31 | 153 | 5. Ab | 147.5 | |
| August | 31 | 184 | 6. Elul | 177.0 | |
| September | 30 | 214 | 7. Tishri (Ethanim) | 206.5 | |
| October | 31 | 245 | 8. Marchesvan (Bul) | 236.0 | |
| November | 30 | 275 | 9. Kislev | 265.5 | |
| December | 31 | 306 | 10. Tevet | 295.0 | |
| January | 31 | 337 | 11. Shebat | 324.5 | |
| February | 28 | 365 | 12. Adar | 354.0 | Averages to 365 days |
| | | | 13. Adar II | 383.5 | |

Now that you know some basics about calendars, the following examples will show how to calculate dates without the use of a computer. These calculations will be based on: one year = 365.242199 days and one month = 29.530587 days.

B. Example #1, The Sinai was controlled by Israel 777 weeks

The Sinai peninsula was captured during the Six Day war on June 7, 1967. It was returned on April 28, 1982. How many days or weeks was it controlled by Israel?

| Event | Gregorian | Jewish | Weekday |
|----------|----------------|----------|-----------|
| Captured | June 7, 1967 | Iyyar 28 | Wednesday |
| Returned | April 28, 1982 | Iyyar 05 | Wednesday |

1. Calculating via the Gregorian calendar

1967 to 1982 = 15 yrs x 365.242199 dys = 5478.633 days in 15 years

Subtract April 28 to June 7 = 7 + 31 + 2 (40 days) = 5439 days

5439 days divided by 7 = 777 weeks

The answer: Sinai was occupied exactly 777 weeks

2. Calculating via the Biblical calendar

1967 to 1982 = 15 yrs x 365.242199 dys = 5478.633 days

5478.633 days divided by 29.530587 = 185.5 months

Round to 185 months = 5463.16 days, Iyyar 5 to Iyyar 4

Iyyar 4 - Iyyar 28 = 24 days - 5463.16 = 5439 days divided by 7 = 777 weeks

You can see that there is one day difference in the two calculations. There is a reason for this, but it does not merit the time to explain it now. The first several years of this research took place before computers were a household word. We now have made it possible for you to use computer programs which will quickly calculate any date over vast periods of time.

C. Example #2, Passover of CE 30, To Feast of Tabernacles CE 1946, 100,000 weeks

Let us take a look at a second time span between key dates in the history of the nation Israel. On October 18, 1946, ten Germans were hung after the Nuremberg trials. This fell on Tishri 22, a Friday. We might conclude that this was the end of the Holocaust.⁶ As we look back in history, another important date comes to mind. "Forty years before the Temple destruction, the date the Sanhedrin stopped meeting at the Great Hall of Hewn Stones"⁷. The Temple was destroyed in CE 70, so the Sanhedrin stopped meeting in CE 30. Assuming this was near Passover, let us examine the time between Passover of CE 30 (Nisan 15) and Tishri 22 of CE 1946. We may choose to find the unknowns (???) too.

| Event | Gregorian | Hebrew | Weekday |
|----------|------------------|------------|---------|
| Passover | (???) 30 CE | Nisan 15, | (???) |
| Germans | October 18, 1946 | Tishri 22, | Friday |

1. Calculating via the Biblical calendar

30 to 1946 = 1916 yrs x 365.242199 dys = 699,804 days

699,804 days divided by 29.530587 (days per month) = 23697.598 months

Round to 23698 months = 699816 days, Nisan 15 to Nisan 14

Nisan 15 to Tishri 22 = 6 months (29.5 x 6 = 177) + 7 days = 184 days

699816 + 184 = 700,000 days

700,000 days divided by 7 = 100,000 weeks.

There is no fraction. Since October 18, 1946 was a Friday, so also was Passover of CE 30

2. Calculating via the Gregorian calendar

700,000 days = 1916.5364843 years

Round up to .5364843 years x 365.242199 (days per year) = 196 days

Oct. 18 - 196 days (214 + 18 - 196) = 36 days after March 1

36 days after March 1 = April 5

April 5, CE 30 = Nisan 15 = Friday

D. Example # 3, Returned to Egypt 77,777 weeks after Moses predicted it.

We make a third demonstration of Sabbath patterns in Jewish history; the period from Moses' reading of the book of Deuteronomy⁸ to a date at the time of the Second Temple in CE 70 when the people were sold

back into Egypt.⁹ According to Josephus, this took place in Elul, in the year CE 70.¹⁰

How do we find the date when Moses read Deuteronomy without belaboring pages of technical chronology? There is a way we can find that date with great certainty by using a quotation from the Talmud. The date of the first Temple destruction was in 588 BCE (see pp ff). According to the Talmud, the first Temple was destroyed 17 Jubilees after Joshua entered the land, which was immediately after Moses read Deuteronomy.¹¹ If we count a Jubilee as 49 years, we calculate 833 years (17x49). This would place Moses final discourse in 1421 BCE.

1. Calculating via the Biblical calendar

1421 BCE to CE 70 = 1490 yrs x 365.242199 dys = 544211 days

544211 days divided by 29.530587 = 18428.718 months

Round to 18429 months = 544219 days, Elul 14 - Elul 14

Shebat 1 - Elul 1 = 7 months (29.5 x 5) + 13 days = 220 days

544219 + 220 = 544439 days

544439 days divided by 7 = 77,777 weeks.

If Moses read on a Sabbath, the people were sold on a Sabbath

If we want to know the Gregorian date when the people were sold we can calculate from any known combination of Gregorian and Hebrew date today and find it. Let us start with a previous date we used, the date when the Sinai was returned on Wednesday, April 28, 1982, on Jewish calendar Iyyar 5

2. Calculating via the Gregorian calendar

1982-70 = 1912 yrs x 365.242199 = 698343 dys = 23648.12 mo

23648 x 29.530587 = 698339 days from Iyyar 5 to Iyyar 5

Iyyar 5 to Elul 14 = 4 months + 9 days = 127 days

698339 - 127 = 698212 divided by 7 = 99744.57 weeks

.57 weeks x 7 = 3.99 days.

April 28 + 127 + 4 days = September 6, 70 CE, Saturday

We have, within the space of only a few pages, demonstrated how to calculate and understand calendars, and more than that, we have made the first step in validating the date of the Exodus, a date which has puzzled scholars for centuries. Our next exercise will be to introduce you to the computer program, and let you examine Bible chronology. You may even find many of the hidden patterns for yourselves.

III. Calculating Dates With A Computer

A. Calendar Conversion

The illustration below shows you what a typical computer screen for a calendar conversion program looks like. It includes the literal chronology of the world.

Line #1
Line #2
Line #3
Line #4
Line #5
Line #6
Line #7
Line #8
Line #9
Line #10

```

A.M.: Ab 7 , 3413 AM                      1,246,700.
JULIAN: August 6 , - 587                  1,506,874.
GREGORIAN: July 31 , 588 BC
EGYPT SLIDING: ( 7 ) Phanenoth 22          Saturday
EGYPT FIXED: ( 1 ) Thoth 19 EPOCH # 2
OLYMPIAD: # 48 , YEAR 1 ( 2 ) Metageitnion 7
JUBILEE YR: # 26 + 29 YEARS (AFTER JACOB)
JUBILEE YR: # 17 + 43 YEARS (AFTER MOSES)
SABBATH YR: # 119 + 1 YEAR (AFTER DEUTERONOMY)
PRIEST: 24 -Maaziah/ 1 -Jehoiairib
A = ADD DAYS      N = NEXT DAY      P = PREVIOUS DAY
H = HEBREW        D = AM DAY *      E = EGYPTIAN DATE
S = SELEUCID      W = ADD WEEKS     Y = ADD YEARS
G = GREGORIAN     O = OLYMPIAD      I = ISLAM
M = MAIN MENU     T = PRINT PAGE
  
```

| | | | | | |
|---------|------------------|----------|-----|-------|--|
| Line 1: | Adam's Calendar | month | day | yr | age in days after Creation, AM (*Anno Mundi) |
| Line 2: | Astronomer's | month | day | yr | Julian day# after Jan. 1, - 4713 |
| Line 3: | Gregorian | month | day | yr | day of the week |
| Line 4: | Egypt Sliding | month | day | | |
| Line 5: | Egypt Fixed | month | day | | 1461 year epoch cycle |
| Line 6: | Greek Olympics | game # | | + yrs | month day |
| Line 7: | Jubilee Counting | jubilee# | | + yrs | After Jacob's birth |

Line 8: Jubilee Counting jubilee# + yrs After Moses' Call
 Line 9: Sabbath Counting Sabbath# +yrs After Deuteronomy
 Line 10: Orders of David section going off duty/section coming on duty (See Appendix C for details)
 Screen Prompts * "Anno Mundi" is Latin for "in the year of the world."

This particular screen is intended to show that 588 BCE is the correct date for the destruction of Jerusalem under King Nebuchadnezzar of Babylon. A combination of facts both from the Bible and the Talmud were used to show this to be the correct date.¹² The Bible tells us that Nebuzaradan entered the Temple on Ab 7 (Line 1). The book of Jeremiah and the Talmud tells us that it was one year after the Sabbath year (Line 9). The Talmud tells us that it was on a Sabbath day (Line 3), 17 Jubilees after Joshua entered Canaan, and that the Jehoiarib section of priests were serving in the Temple (Line 10). You can see that all of these chronological references were satisfied. Joshua entered Canaan in 1421 BCE - 833 (49x17) = 588 BCE. This is the only year in history which fits all of these requirements.

B. New Moon Conjunction Times and Dates

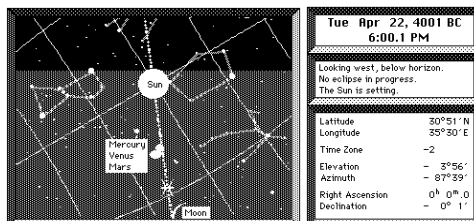
The illustration below is one of the options we have included in our calendar programs. It is called "New Moon." The left side of this chart shows the Gregorian calendar dates when the moon is in a straight line with the sun as observed from Jerusalem. This is called "conjunction." You cannot see the reflection from the moon at all. Technically that is the moment when the new month begins. The Biblical calendar counts elapsed time, however, so they do not count the first day of the month until they see the thin slice of the moon, which always takes place when the moon is at least one day old. We see that the new moon of March of 4001 BCE, was on Friday, March 24, at 15:29.

After the new moon has moved about twelve degrees (360°/30), it is almost 24 hours old. It was 24 hours old on Saturday, at 3:29 in the afternoon, however we cannot see the thin slice of the moon until the sun goes down. The sun sets in March at about 6 pm, therefore, this moon would have been seen for a few moments before it followed the sun below the horizon. The Biblical day starts at sun down. Therefore the sighting of the new moon would take place on the Biblical Sunday. **Now move to the right and see that the first day of Nisan took place on a Sunday in 4001 BCE.** We can call that day number 1 of Hebrew year 0. So on our computer calendar, the astronomers' Julian day number (JD#) will always be 260,173 days higher than our number for the age of the earth.

| JERUSALEM MOON CONJUNCTION | | | | HEBREW CALENDAR | | |
|----------------------------|-----------|-------------|--------|-----------------|----------|-----|
| DAY | GREGORIAN | TIME | JD# | DAY | MONTH | AM# |
| 01-Fri | Mar 24 | -4001 15:29 | 260174 | Sun | Nisan 1 | 1 |
| 02-Sat | Apr 22 | -4001 21:11 | 260203 | Mon | Iyar 1 | 30 |
| 03-Mon | May 22 | -4001 04:46 | 260233 | Wed | Sivan 1 | 59 |
| 04-Tue | Jun 20 | -4001 15:17 | 260262 | Thu | Tammuz 1 | 89 |
| 05-Thu | Jul 20 | -4001 04:58 | 260292 | Sat | Ab 1 | 117 |

C. Computer Simulated Sky Programs

It was not necessary for us to develop computer programs which could be used to duplicate what the Biblical writers would have actually seen in the sky, because these are commercially available. One example of these programs is shown below. They are extremely valuable for those who want to do some of their own research in ancient history. These independent programs serve to validate our programs. Astronomy programs always use the Julian calendar dates, so it will be necessary for you to use our calendar conversion program to find the Julian calendar date first. Notice, the date shown is April 22, Tuesday, 6 pm. Our computer calendar shows us that this actually was March 21 on the Gregorian calendar. Remember, astronomers follow the stars year (365.25 days) whereas the Gregorian calendar follows the sun.



Notes Chapter One

¹ Ezekiel 20:6-8: In the day that I raised my hand to them, to bring them out from the land of Egypt to a land that I had spied out for them, flowing with milk and honey, which is the most glorious of all lands: Then I said to them, Cast away every man the abominations of his eyes, and do not defile yourselves with the idols of Egypt; I am the Lord your God: But they rebelled against me, and would not listen to me; they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt; then I said, I will pour out my fury upon them, to spend my anger against them in the midst of the land of Egypt:

² Exodus 12:1-2: And the Lord spoke to Moses and Aaron in the land of Egypt, saying: This month shall be to you the beginning of months; it shall be the first month of the year to you:

³ Exodus 12:35-37: And the Lord gave the people favor in the sight of the Egyptians, so that they lent them such things as they required: And they carried away the wealth of the Egyptians:...And the people of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot, who were men, beside children: And a mixed multitude went up also with them; and flocks, and herds, and very many cattle:

⁴ Claudius Ptolemais, an Egyptian astronomer dated many events of the kings of the Near East via the Egyptian calendar. His chronology began with a 747 BCE date, and continued on for almost 1000 years up to the time when he lived. His work is important because it proves that the Persian chronology was well known and established in his day.

⁵ During the years when Persia ruled, a colony of Jews lived on an island named Elephantine in Egypt. They wrote letters to their brothers during this 200 year period. They dated the letters in the Egyptian calendar, in the Hebrew calendar, and by the name and year of the Persian king ruling at that time. These letters prove without doubt that the 20 year Persian chronology given in the *sefer Olam* has been altered. Rabbi Simon Schwabab concluded that the alteration was deliberate to sustain a divine mandate in Daniel 12:4, "keep this book secret until the time of the end."

⁶ (Levin, Nora, *The Holocaust*, Schocken Books, N.Y., p. 711) "The Central Committee of Liberated Jews was a government in being. It handled legislative, judicial and executive functions defined in a constitution. It served as liaison with military and civil authorities, organized and stimulated emigration, established synagogues, schools and workshops, a press, hospitals and sports. It persecuted restitution claims, protected the legal rights of survivors and directed numerous cultural and economic projects. Jewish autonomy which the Nazi had cynically abused now came into full flowering. The committee lacked only two things: an army and a flag. In all other respects, it was a legal living reality for *Sherit Hapletah*, a *de facto* nation. The force of this reality was so strong that it was finally granted official recognition by the American Government in September 1946 as 'a government without a flag'."

⁷ Abodah Zarah 8b; Sabb. 15a (Great hall of hewn stones lost 40 years before the destruction, Comp. Yalk. Shim. I, par. 160; see also *The Doctrine of the Mashiach*, p. 249, Sarachek).

⁸ Deuteronomy 1:3: And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke to the people of Israel, according to all that the Lord had given him in commandment to them:

⁹ Deuteronomy 28:68: And the Lord shall bring you into Egypt again with ships, by the road about which I said to you, You shall see it no more again; and there you shall be sold to your enemies for male and female slaves, and no man shall buy you:

¹⁰ Josephus, *Wars*, 6,9,2: but of the young men, he chose out the tallest and most beautiful, and reserved them for triumph; and as for the rest of the multitude that were above 17 years old, he put them into bonds, and sent them into the Egyptian mines.

¹¹ The time span between the date when Joshua entered the land and Nebuchadnezzar destroyed it was 17 jubilees (Shabb. 33a, 40b, Avot 5:9, Arakin 11b, 12b). A Jubilee was counted in two ways by the Rabbis, some counted it as 49 years, and others counted it as 50 years (Nedarim 61a). The *Seder Olam* counts a Jubilee as 50 years. In a careful review of chronology, it was found that the period between the time that Joshua received the land and Zedekiah lost it was exactly 833 years, i.e., 17 jubilees x 49. The Samaritans have been counting the Jubilees in continuity, and they count them as 49 years (Enc. Judaica, "Sabbatical year" and "Jubilee"). The book of Jubilees counts a Jubilee year as 49 years also (Jubilees 19:7). Finally, Moses identifies Nisan as the first month of the political and religious year. He instructs the people to start the Jubilee in the 7th month of the 7th year, and he calls the year following this, the 50th year (Lev. 25:8-12). During the 50th year there is to be no planting or sowing. The planting took place after the 7th month, and the harvest took place after the first month. Therefore, Moses is identifying the agricultural year. We learn from this that the Sabbath year followed a Tishri to Tishri year, whereas the year of kings followed a Nisan to Nisan year.

¹² The day on which the first Temple was destroyed was the ninth of Ab, and it was at the going out of the Sabbath [i.e. Sunday], and at the end of the seventh [Sabbatical] year. The [priestly] guard was that of Jehoiairib, the priests and Levites were standing on their platform singing the song. Mishna Tract, Arakin 11b, Seventeen jubilees did Israel count from the time they entered the land until they left it (Mishna Tract, Arakin 12b, p. 69)

Chapter II, Bible Chronology

**You shall not add to the word which I command you,
neither shall you diminish nothing from it (Dt. 4:2)**

I. Introduction to Bible Chronology

Chronology is the backbone of history. This portion of the book will examine the details of Bible chronology. Parts of the historical record have been shrouded in mystery, and so they were difficult for the best of the sages to understand. These included such items as the time spent in Egypt, and the duration of the Persian rule. My intelligence is not to be compared with the wisdom of the sages, however I have at my disposal tools which the sages did not have. Astronomy is an exact science, and through the use of it, we can make chronology an exact science too. An outline of Bible chronology will be shown which shows the actual age of the universe as was calculated by our scholars at Chronology-History Research Institute (CHRI) compared to that which appears in the *Seder Olam* (SO) as given by Jose Halafta, the standard Jewish chronology. A running difference between the two is shown on the right -most column. A brief discussion will be made at each juncture in history where it was necessary to deviate from the SO and why. When the construction is finished, computers will be used to grade the two chronologies for accuracy.

A. Creation Week & Genesis chapter 5

The sages are not in agreement with the date of Creation. Some argue that it took place in the spring of the year, and others that it took place in the fall. The SO has chosen the fall. We started with the premise that it was in the spring of the year, because Moses clearly identifies Nisan as the first month of the year (Ex. 12:1). Furthermore, Nisan was considered the first month of the year even through the time of the second Temple destruction. Computers will later be used to validate a spring Creation rather than a fall creation. Our method, however, does not demand that we make that decision now. It allows us to work forward from Creation to a year in modern history where we can tie secular and Bible chronology together, and then work back to Creation, making sure that all of the Sabbath cycles remain intact.

| <u>Reference</u> | <u>Add</u> | <u>Event</u> | <u>C. H. R. I. Total</u> | <u>SO Rabba Total</u> | <u>Difference</u> |
|------------------|------------|-------------------|------------------------------|---------------------------|-------------------|
| Ex. 12:1 | 0 | Creation | Spring Creation | Autumn Creation | -.5 |
| Gen. 1:26 | 130 | Adam | 0 | 0 | -.5 |
| Gen. 5:3 | 105 | Seth | 130 | 130 | -.5 |
| Gen. 5:6 | 90 | Enosh | 235 | 235 | -.5 |
| Gen. 5:9 | 70 | Kennan | 325 | 325 | -.5 |
| Gen. 5:12 | 65 | Mahalalel | 395 | 395 | -.5 |
| Gen. 5:15 | 162 | Jared | 460 | 460 | -.5 |
| Gen. 5:18 | 65 | Enoch | 622 | 622 | -.5 |
| Gen. 5:21 | 187 | Methusaleh | 687 | 687 | -.5 |
| Gen. 5:25 | 182 | Lamech | 874 | 874 | -.5 |
| Gen. 5:28 | 600 | Noah | 1056 | 1056 | -.5 |
| Gen. 7:11 | 4 | The flood of Noah | 1656 | 1656 | -.5 |

B. The Flood of Noah & Genesis 11

The SO counts the birth date of Arpachshad, two years after the Flood began. CHRI chose to date the birth of Arpachshad two years after the Flood was over. I have done this out of respect for the Talmud, which states that there was no sex on the Ark, and the fact that he must have had two elder brothers, Elam and Ashur. The names of sons normally appear in the order of their birth. Elam-Ashur-Arpachshad, is the sequence given for their birth order.

The birth date of Arpachshad, was 2 years after the Flood was over; Shem was 100 years old. The three sons of Shem were born in succession, first Elam, then Assur, and finally Arpachshad (Sanhedrin 69b) There was no sex during the Flood, Elam was born in 1658 (Sanhedrin 108b)

| | | | | |
|------------------------|-----------|--|------------------|---------------------|
| Flood Duration | | 1560 Shem was born + 100 years = 1660, Arpachshad was born | | |
| Year 1656 | Year 1657 | Year 1658, Elam | Year 1659, Assur | Yr 1660, Arpachshad |
| Flood Touching 2 Years | | Two Years After The Flood | | |

| <u>Reference</u> | <u>Add</u> | <u>Event</u> | <u>C. H. R. I.</u> <u>Total</u> | <u>SO Rabba</u> <u>Total</u> | <u>Difference</u> |
|------------------|------------|--------------|------------------------------------|---------------------------------|-------------------|
| Gen. 11:12 | 35 | Arpachshad | 1660 | 1658 | -1.5 |
| Gen. 11:14 | 30 | Shelah | 1695 | 1693 | -1.5 |
| Gen. 11:16 | 34 | Heber | 1725 | 1723 | -1.5 |
| Gen. 11:18 | 30 | Peleg | 1759 | 1757 | -1.5 |
| Gen. 11:20 | 32 | Reu | 1789 | 1787 | -1.5 |
| Gen. 11:22 | 30 | Serug | 1821 | 1819 | -1.5 |
| Gen. 11:24 | 29 | Nahor | 1851 | 1849 | -1.5 |
| Gen. 11:26 | 70 | Terah | 1880 | 1878 | -1.5 |
| Gen. 21:5 | 100 | Abram | 1950 | 1948 | -1.5 |
| Gen. 25:26 | 60 | Isaac | 2050 | 2048 | -1.5 |
| Gen. 47:9 | 130 | Jacob | 2110 | 2108 | -1.5 |

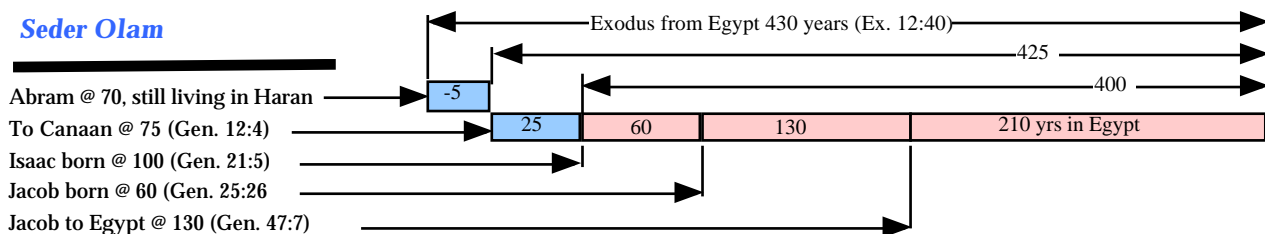
C. The time spent in Egypt

The time spent in Egypt was problematic for the sages. The problem lies in reconciling the 400 years of persecution with the 430 years in Egypt (Ex. 12:40). Counting of the 400 years of persecution is normally taken from the birth of Isaac. This ignores the 430 years in Egypt, otherwise we would have Abraham in Egypt five years before he left Haran. Abraham was not to be included in the counting, according to the promise of God given in Genesis 15. It was found that all of the chronological references were satisfied if we count both the 400 and the 430 years from the birth of Jacob. The exodus had to terminate 430 years to the day, so it could not include all of the sons of Israel. Some of the sons came before Jacob himself came to Egypt, so the "Children of Israel came 'in the loins of Jacob' their father when he was born. When Jacob was born, the Egyptians captured Canaan. It is rather interesting that the Greek translation of the Bible, speaking of the 430 years says "in Egypt and in Canaan" (Ex. 12:40, Greek Septuagint, "while they sojourned in the land of Egypt and in the land of Canaan was 430 years.").

1. The SO period in Egypt, counting from the birth of Isaac (2048 + 400 = 2448 AM).

The SO counts 400 years from the birth of Isaac, with 430 years starting when Abram was 70, 5 years before Abraham left Haran, how is this possible? See the illustration below.

Seder Olam

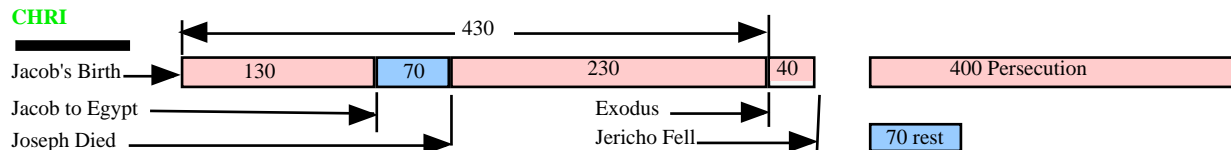


2. CHRI period in Egypt, counting from the birth of Jacob (2110 + 430 = 2540 AM).

All of the children of Israel were born on the same day that Jacob was born (Isa. chapter 66:5-8). The Children of Israel, in Jacob's loins (Ex. 46:26) spent 430 years in Egypt and in Canaan. Unlike Abraham and Isaac, the children of Israel were oppressed for a period of 400 years from Jacob's birth onward "And Jacob said to Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years; few and evil have the days of the years of my life been, and have not attained to the days of the years of the life of my fathers in the days of their pilgrimage" (Gen. 47:9). The Illustration below shows how to reconcile the 400 and the 430 years. Like most scholars in the past, even Maimonides could not resolve this problem. (Saracheck, Joseph, The Doctrine of the Messiah, Herman Press, 1932, page 144)

Counts 400 years and the 430 years from the birth of Jacob, every detail fits.

CHRI



D. The date of the giving of the Revelation (see Appendix A)

The date of the giving of the Revelation is celebrated these days on Sivan 6, Shavuot. This means the children of Israel arrived at Sinai on Sivan 4, because the Revelation was given two days later on Sivan 6. This was not the original date, Sivan 17 was. Neither Josephus nor Philo nor references in Rabbinic literature, nor the book of Jubilees, nor the Samaritans agree with the giving of the Torah on Shavuot. All agree that it was given on Sivan 17. The Bible too seems to say that too:

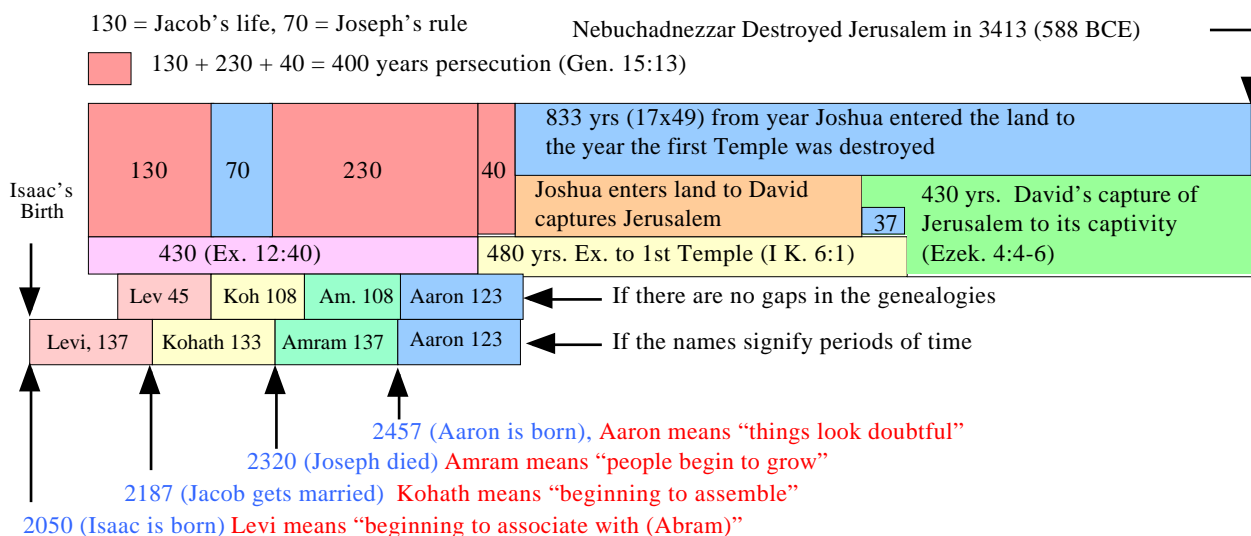
“In the third month, when the people of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.” (Ex. 19:1).

The “same day” can only be making reference to the Exodus from Egypt, which took place on the 15th day of the first month. It was first changed to Shavuot in the third century from Sivan 17 to Sivan 6 (Encyclopedia Judaica, *Shavuot*). Finally, the number of stops recorded between the Exodus and their arrival at Sinai cannot be compressed to fit the beginning and ending dates if they reached Sinai on Sivan 4 (see Appendix B for a summary of history, Creation to Joshua).

E. The year of the destruction of the first Temple: S.O. says 3338 AM, CHRI says 3413 AM

1. The very precise Talmudic references

All According to the Talmud, the first Temple was destroyed in the 18th year of Nebuchadnezzar, on the going out of a Shabbat, when the Jehoiarib section of the priests were serving, 17 Jubilees after Joshua entered the land, and in the year following a Shmittah year (II K. 25:8, Shabb. 33a,40b, Avot 5:9, Arakin 11b 12b). The rabbis do not agree on how to count the Jubilee. Some count 49 years and others count 50 years. The period may be either 833 (17 x 49) or 850 (17 x 50) years, depending on how you count it. Joshua entered the land 40 years after the Exodus. The SO year for Joshua would be 2488 AM, whereas CHRI year for Joshua would be 2580 AM. The SE counts 850 years after Joshua, making the destruction in 3338 AM, whereas CHRI counts 833 years after Joshua, making the destruction in 3413 AM. The graphic below shows how every chronological reference found in the Bible as well as the 17 Jubilees in the land are satisfied.



The ages of the descendants of Aaron in Exodus chapter 6 are hard to reconcile with the duration of time between the birth of Kohath and the birth of Aaron. Aaron's mother could not have been a daughter of Levi either. Therefore, it seems that these names mean periods of time, beginning with the Covenant given to Abraham and ending with the death of Aaron as shown above.

2. Ezekiel's validation of the Talmud's 17 jubilee periods

The 833 year period is validated by Bible chronology as follows: From the date of the Exodus to Solomon's Temple was 480 years (2540 + 480 = 3020). The Temple construction began in the 4th year of Solomon (3020 - 4 + 3016). David captured Jerusalem and ruled for 33 years before Solomon became king (3016 - 33 = 2983), therefore, Jerusalem was in the hands of David's dynasty for 37 years when the Temple construction began. According to Ezekiel, Jerusalem was to fall at the end of 430 years (Ezek. 4:4-8). This calculates as follows: The Exodus in year 2540 + 480 = Solomon's Temple in year 3020 - 37 = 2983, the year David Captured

Jerusalem + 430 years of Ezekiel's prophecy = 3413, the end of First Temple.

3. Testing the year of the destruction the use of calendar conversion programs

- a. CHRI, 588 BCE, a Sabbath day, one year after a Sabbath year, at the Jehoiarib priests.

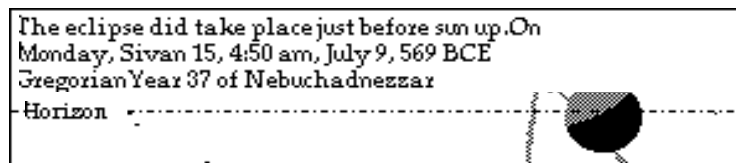
| | |
|--|------------|
| A.M.: Ab 7 , 3413 AM | 1,246,700. |
| JULIAN: August 6 , - 587 | 1,506,874. |
| GREGORIAN: July 30 , 588 BC | Saturday |
| SABBATH YR: # 119 + 1 YEAR (AFTER DEUTERONOMY) | |
| PRIEST: 24 -Maaziah/ 1 -Jehoiarib | |

- b. SO, 421 BCE, not a Sabbath day, not a Sabbath year + 1, not the Jehoiarib section of priests.

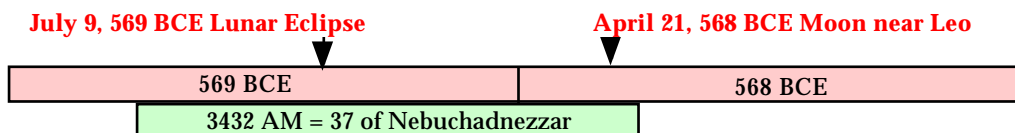
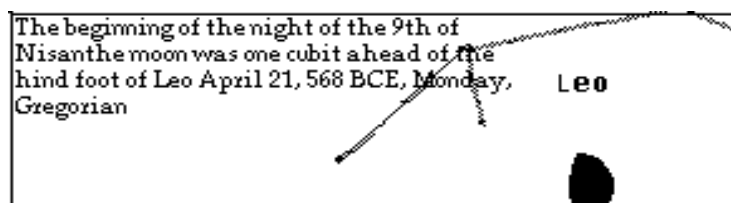
| | |
|---------------------------------------|-----------|
| A.M.: Ab 7 , 3580 AM | 1,307,680 |
| JULIAN: July 21 , - 420 | 1,567,854 |
| GREGORIAN: July 15 , 421 BC | Tuesday |
| SABBATH YR: # 143 (AFTER DEUTERONOMY) | |
| PRIEST: 24 -Maaziah | |

4. Astronomically determining the 37th year of Nebuchadnezzar to be 569/568 BCE¹

Jerusalem fell in the 18th year of Nebuchadnezzar. The reign of Nebuchadnezzar is also established by astronomical texts which record the sky as it was observed during his reign. In his 37th year, there was an eclipse of the moon. The writer of document "VAT 4956" mentions that he expected to see a lunar eclipse on Sivan 15 in Nebuchadnezzar's 37th year, but writes that he saw no eclipse on that day. An astronomy computer program found that a lunar eclipse indeed did take place on that day, but that the eclipse would have been difficult to see because it happened so close to the horizon and because it would have lasted a very brief period of time. The astronomy program places the event on July 9, 569 BCE. This scientifically establishes that 569/568 BCE was Nebuchadnezzar's 37th year. The Bible says that the Temple was destroyed in the 18th year of Nebuchadnezzar's rule. If 569 BCE is his 37th year, then 588 BCE was his 18th year.



Another astronomical observation was recorded in the 37th year of Nebuchadnezzar. "On the 9th of Nisan, the moon was one cubit ahead of the hind foot of Leo."



Conclusion

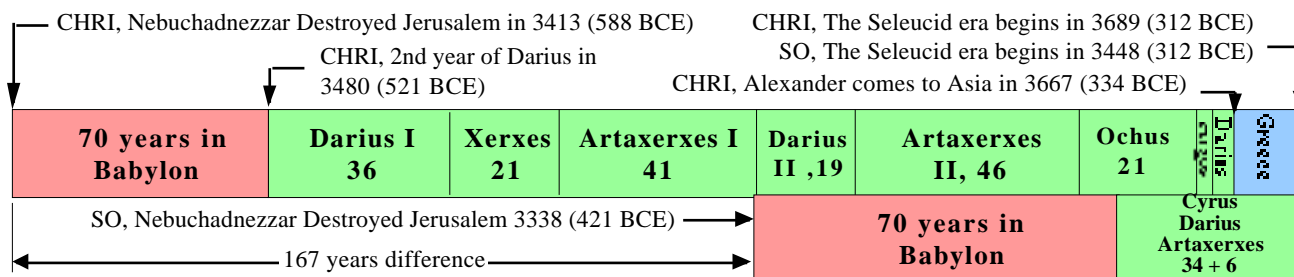
We have established that the end of the first Temple destruction took place in 588 BCE through computer programs. At this point, the SO teaches that the first Temple was destroyed in 421 BCE. In doing so, they have shortened the Persian rule from over 200 years to a brief 34 years. The next section will show how the SO has been deliberately changed to shorten that period, probably to either counter certain arguments or to deliberately keep Daniel's predictions secret.

F. The first Temple end to the Seleucid Era: 276 Years of CHRI? or 110 years of the SO?

1. The Persian chronology of the Elephantine Letters compared to that which is recorded in the SO.

According to CHRI and the Jewish Elephantine letters (See Appendix C, The Elephantine Letters and the Chronology of the Persian Period). Babylon continued to rule the world for about another 70 years, then Persia began

to rule the world in 3480 AM (521 BCE). After the Persians came the Greeks. Alexander the Great crossed over into Asia in the summer of 334 BCE. When he died, four of his generals ruled his empire. One of them, by the name of Seleucus, captured Babylon in 312 BCE. That date became year zero of the Seleucid era. According to the SO, the Seleucid era began in 3448 AM, 110 years after the first Temple destruction. According to CHRI and the Elephantine letters, the Seleucid era began in 3689 AM, 276 years after the first Temple destruction. The SO is deficient by 167 years, largely because they have reduced the reign of the Persians so that 490 years exist between the two Temple destructions. This prediction came from the prophet Daniel in chapter 9. The graphic shown below illustrates two different views of the Persian chronology. The top view comes from the Jewish Elephantine letters and from secular records. The bottom line comes from the SO. The date when the Seleucid Era begins is about the same, however by making the Persian chronology very short, the Babylonian chronology is moved substantially forward from 588 BCE to 421 BCE.



The Persian chronology remains a mystery amongst rabbinic scholars.² Rabbi Simon Schwab feels that the alteration may have been deliberate to follow a divine mandate of God to Daniel, “keep this book secret until the time of the end.” A portion of his comments as they were taken from his book are given below, which he justifies from the Talmud.

History is either true or false. There is no middle ground. The events described in a history book have either happened or they haven't. The most ingenious theories which may have their place in philosophy or as a working thesis in the exact sciences have no meaning in the pursuit of historical evidence, which is a search for facts and which accepts no conjectures. A chronological time table is the backbone of any book on history which expects to be accepted by intellectually honest students....

This brings us back to the confusing problem which is the subject matter of this discussion. There seems to be left, as yet unexplored, only one avenue of approach to the vexing problem confronting us. **It seems possible that our Sages, for some unknown reason, “covered up” a certain historic period and purposely eliminated and suppressed all records and other material pertaining thereto.** If so, what might have been their compelling reason for so unusual a procedure? Nothing short of a Divine command could have prompted our Chazal, those saintly “men of truth,” to leave out completely from our annals a period of at least 165 years and to correct all data and historic tables in such a fashion that the subsequent chronological gap could escape notice for countless generations, and remain known only to a few initiates who were duty-bound to keep the secret to themselves.

In the course of our inquiry, **we do indeed find a Divine command conveyed by an angel to Daniel to “seal the word and close the book”** at the end of a long prophecy which begins in Chapter 11:1 and ends at Chapter 12:4 in Sefer Daniel. This strange vision predicting historical events concludes with a stern warning: ...In writing his Divinely inspired book, Daniel obeyed the heavenly command, which explains the dark and obscure language of Sefer Daniel. It also gives us a perfect right to assume that certain historical events revealed to Daniel were omitted by him on purpose in faithful obedience to the Divine command. It is equally safe to assume that our Sages, who obviously had a thorough knowledge of the entire history of the Second Commonwealth, correspondingly eliminated in all chronological lists and pertinent discussion the same period which Daniel had to “close and seal up.”

2. Josephus dates the first year of Darius the Mede, and the last year of Belshazzar

A single statement made by Josephus may be the clue to the identification of several missing personages, and it also confirms the long Persian chronology by connecting year 145 of the Seleucid era to the first year of Darius the Mede. The profaning of the Temple at the time of Antiochus Epiphanes in 167 BCE took place, 408 years after Daniel predicted it (Ant, 12,7,6). This event was predicted in the year Darius the Mede took the kingdom at age 62, the year when Belshazzar, the king of Babylon, died (Daniel 8:10). Darius the Mede began to rule, therefore, in 575 BCE, the same year as a king named Astyages the Mede. Astyages was the brother-in-law of Nebuchadnezzar; he kept the kingdom for Nebuchadnezzar until the seven years of his madness were complete. Belshazzar ruled for the first four years of it. We know that Belshazzar was the immediate son of Nebuchadnezzar by the letter written in the book of Tobit to Nebuchadnezzar and his son Belshazzar. This was written before Belshazzar became crown prince in his father's absence.

We also found that Esther was married to Astyages. The first Feast of Purim took place in the 12th year of a Median king named Ahasuerus, on Adar 13, a Shabbat. By empirically examining the Mede and Persian kings, only 563 BCE, the 12th year of Astyages fits. He also is chronologically situated so that Esther, who was born about the time of the destruction of the first Temple (588 BCE), was a young lady, approximately 25 years old. Astyages would have been 74 in his 12th year; so Esther may not have any children by him. Furthermore, the battle of Purim took place two weeks before Jeconiah was released from prison (563 BCE) and placed at the king's table. No doubt Esther had influenced this move.

In conclusion, if 167 BCE is the 145th of the SE, and 408 years earlier is the 31st year of Nebuchadnezzar, we must indeed have a long Persian government with many kings.

G. Summary of the chronology comparison

| Reference | Add | Event | CHRI Total | SO Total | Difference |
|-----------|-----|-----------------------|-----------------------|-----------------------|---------------|
| | | The Exodus from Egypt | (1461 BCE) 2540 | (1311 BCE) 2448 | -91.5 |
| | | The first Temple fell | (588 BCE) 3413 | (422 BCE) 3338 | -74.5 |
| | | Seleucid Era began | (312 BCE) 3689 | (312 BCE) 3448 | - 240.5 |
| | | 2nd Temple fell | (CE 70) 4070 | (CE 69) 3828 | -241.5 |
| | | World 6000 yrs | (CE 2000) 6000 | (CE 2240) 6000 | -239.5 |

H. Comparing anchor dates, SO vs. CHRI with computer calendars

A list of events are given below along with the proposed calendar dates suggested by CHRI and also the SO. Two computer calendar readouts are used to examine each of the dates for accuracy. The first is that date proposed by CHRI, and the second is the date suggested in the SO. The Bible and or secular history requires these specific calendar dates to fall on certain Sabbath cycles or Egyptian calendar dates as listed.

1. Day 8 of Creation should begin on the first day of the week, a Sunday (Exodus 20:8-10)

CHRI, Nisan 1, 4001 BCE, Sunday OK

| | |
|-------------------------------|----------|
| A.M.: Abib 1 , 0 AM | 1. |
| JULIAN: April 28 , - 4000 | 260,175. |
| GREGORIAN: March 26 , 4001 BC | Sunday |

SO, Tishri 1, 3760 BCE, Wrong

| | |
|-----------------------------------|----------|
| A.M.: Ethanim 1 , 241 AM | 88,209. |
| JULIAN: October 27 , - 3759 | 348,383. |
| GREGORIAN: September 26 , 3760 BC | Monday |

2. Moses should receive the Revelation on Shabbat (Exodus 24:16)

CHRI, Sivan 17, 1461 BCE, Sabbath day OK

| | |
|-----------------------------|------------|
| A.M.: Sivan 17 , 2540 AM | 927,780. |
| JULIAN: June 11 , - 1460 | 1,187,954. |
| GREGORIAN: May 29 , 1461 BC | Saturday |

SO, Sivan 6, 1312 BCE Wrong

| | |
|-----------------------------|-----------|
| A.M.: Sivan 6 , 2689 AM | 982,193 |
| JULIAN: June 1 , - 1311 | 1,242,367 |
| GREGORIAN: May 19 , 1312 BC | Monday |

3. Moses should find Israel worshipping the calf on Thoth 1 Egyptian³

CHRI, Tammuz 27, 1461 BCE, Thoth 1 OK

| | |
|--------------------------------------|------------|
| A.M.: Tammuz 27 , 2540 AM | 927,819. |
| JULIAN: July 20 , - 1460 | 1,187,993. |
| GREGORIAN: July 7 , 1461 BC | Wednesday |
| EGYPT SLIDING: (12) Mesore 1 | |
| EGYPT FIXED: (1) Thoth 1 EPOCH # 1 | |

SO, Tammuz 15, 1312 BCE Wrong

| | |
|---|------------|
| A.M.: Tammuz 15 , 2689 AM | 982,232. |
| JULIAN: July 10 , - 1311 | 1,242,406. |
| GREGORIAN: June 27 , 1312 BC | Friday |
| EGYPT SLIDING: (12) Mesore 29 | |
| EGYPT FIXED: (12) Mesore 27 EPOCH # 2 | |

4. Moses should read the book of Deuteronomy on a Shabbat & a Shmittah year (Dt. 31:10)

CHRI, Shebat 1, 1421 BCE, a Shmittah year, a Sabbath day OK

| | |
|-------------------------------------|------------|
| A.M.: Shebat 1 , 2579 AM | 942,263. |
| JULIAN: February 4 , - 1420 | 1,202,437. |
| GREGORIAN: January 22 , 1421 BC | Saturday |
| SABBATH YR: # 0 (AFTER DEUTERONOMY) | |

SO, Shebat 1, 1271 BCE Wrong

| | |
|--|------------|
| A.M.: Shebat 1 , 2729 AM | 997,042. |
| JULIAN: January 26 , - 1270 | 1,257,216. |
| GREGORIAN: January 14 , 1271 BC | Wednesd |
| SABBATH YR: # 21 + 3 YEARS (AFTER DEUTERONOMY) | |

5. The First Temple end Ab 7, Jehoiarib, Sabbath+ 1 year, 17 Jubilees, Sabbath⁴**CHRI, Ab 7, 588 BCE, Sabbath day, Sabbath + 1 year, 833 after Joshua, Jehoiarib OK**

| | |
|--|------------|
| A.M.: Ab 7 , 3413 AM | 1,246,700. |
| JULIAN: August 6 , - 587 | 1,506,874. |
| GREGORIAN: July 30 , 588 BC | Saturday |
| SABBATH YR: # 119 + 1 YEAR (AFTER DEUTERONOMY) | |
| PRIEST: 24 -Maaziah/ 1 -Jehoiarib | |

SO, Ab 9, 421 BCE Wrong

| | |
|---------------------------------------|-----------|
| A.M.: Ab 7 , 3580 AM | 1,307,680 |
| JULIAN: July 21 , - 420 | 1,567,854 |
| GREGORIAN: July 15 , 421 BC | Tuesday |
| SABBATH YR: # 143 (AFTER DEUTERONOMY) | |
| PRIEST: 24 -Maaziah | |

The probability of getting the above dates correct: 84,707,280/1.
CHRI scored 100 %; SO scored zero.

For the dates listed below, we are, for all practical purposes, in agreement

6. Temple profaned 145 of SE, Kislev 25, Harim, a Sabbath (I Mac. 1:62, 2:1,32) OK

| | |
|---|------------|
| A.M.: Kislev 25 , 3834 AM | 1,400,602. |
| JULIAN: December 16 , - 166 | 1,660,776. |
| GREGORIAN: December 13 , 167 BC | Saturday |
| SELEUC: (9) Apellaos 25 , 145 SE | |
| SABBATH YR: # 179 + 2 YEARS (AFTER DEUTERONOMY) | |
| PRIEST: 2 -Jedaiah/ 3 -Harim | |

7. Pompey captured Jerusalem on Sivan 23, a Sabbath (Ant. 14,4,3,Wars 1,7,3) OK

According to Josephus, Pompey captured Jerusalem on the third month, on the fast day of Jeroboam, on a Sabbath day which was the 179th Olympiad, when Caius Antonius and Marcus Tullius Cicero were Roman consuls. According to the computer calendar, this was a Sabbath day in 64 BCE. You will need to validate this date for two reasons. First, it shows harmony with the other dates. This gives more credibility to the calendar program. But more important, you will need this date later in this study to show that Daniel chapter 9 is not speaking about Jesus as many Christians claim.

| | |
|--|------------|
| A.M.: Sivan 23 , 3937 AM | 1,438,045. |
| JULIAN: June 21 , - 63 | 1,698,219. |
| GREGORIAN: June 18 , 64 BC | Saturday |
| OLYMPIAD: # 178 , YEAR 4 (13)Sciriophoron 23 | |
| SABBATH YR: # 194 (AFTER DEUTERONOMY) | |
| PRIEST: 23 -Delaiah/ 24 -Maaziah | |

8. Jakim priests serving in Tishri 30 of CE 68. Tishri 23 a Sabbath day (Wars 3,7,36 & 4,1,9ff, & 4, 3,8)OK

Josephus recorded that Tishri 23 was a Sabbath day in CE 68, and that the priestly section Jakim was serving a week later. The illustration below shows that Tishri 30 was a Sabbath day, therefore Tishri 23 must also be a Sabbath day. It also shows that the Jakim section of priests were serving in the Temple on Tishri 30. Some scholars suggest that the second Temple was destroyed on a Shmitta year, while others believe that it was destroyed one year after a Shmittah year. This computer reading shows CE 70 would be a Shmittah year. Note: CE 70 was also 40 Jubilees after the birth of Jacob (2110 - 4070 = 1960 ÷ 49 = 40).

| | |
|---|------------|
| HEBREW: Tishri 30 | |
| JULIAN: October 15 , 68 | 1,746,183. |
| GREGORIAN: October 13 , 68 AD | Saturday |
| SABBATH YR: # 212 + 5 YEARS (AFTER DEUTERONOMY) | |
| PRIEST: 11 -Eliashib/ 12 -Jakim | |

Notes Chapter Two

¹ Paul Neugebauer and Ernst F. Weidner paper, *Ein astronomischer Beobachtungstext aus dem 37. Jahre Nebukadnezars II* (567/66). , (*Babylonian Chronology* 626 BCE A.D. 75)

² Rav Shimon Schwab, *Selected Speeches, Including : “Comparative Jewish Chronology”* CIS Publishers

³ The Egyptian bull was worshipped on New Year’s Day in the Egyptian calendar. The Children of Israel did this (Ezekiel 20:8).

⁴ II K. 25:8, Shabb. 33a,40b,Avot 5:9, Arakin 11b 12b

Chapter III, Fantastic Astronomical Proofs

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so:¹

I. Computer Simulated Skys

On page 7 we introduced you to computer calendars and astronomy programs which can simulate what the sky looks like from any vantage point on the earth; for any date in time. We are going to use this method to give additional support for the Biblical chronological record in this chapter. There were several eclipses alluded to in the Bible, and one found which was not mentioned in Scripture, but it is certainly relevant and interesting. These all help to confirm that the chronological construction we have presented here is accurate. These computer simulated sky-views will help you to understand what we mean when we speak of the rising or the setting of the star Sirius, or what the moon looks like when it shows us a particular Jewish calendar date, or what an eclipse looks like on a computer simulated image. The computer graphics, in some cases, are not as beautiful as the sky itself would have been, so on occasion we will paint a picture with our computer graphics which would make the scene more dramatic. C.H.R.I. designed the calendar conversion program which is used in this book, however, we did not design the astronomy programs. The astronomy programs serve two functions. First, they validate our calendar conversion programs, but in addition, they show the sky as it would have looked to the patriarchs.

A. The Sky That Adam Saw

The Bible mentions events which took place during Creation Week. If we study them in great detail with astronomy programs, we will find that many new things can be said about the event, things which we could only find through computer analysis today. These things teach us more about the perfect design of the Creator God. We will examine the events which took place during the first eight days of the world, but in addition to this, we will show you how the Egyptian calendar works. This calendar was a very complex calendar which was used by Israel until the time of the Exodus. It had its origin on the first day of summer during Creation year.

1. Creation Week Events

The opposite page shows the events which took place during Creation Week. If you read what is said on that graphic, it will not be necessary for these things to be repeated here. In passing, notice the harmonious relationships in the days.

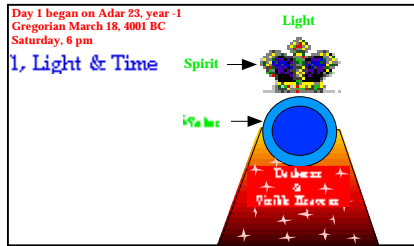
Day 1 & 4. On the first day, God Created the outer heavens and the earth, which was covered with water so there were no forms sticking out of the water. He also created light. His Spirit hovered over the water. On the fourth day, He created the light-bearers, which also acted as His clock in the sky. From this, some think that the Messiah should have come on the fourth 1000 years. The day lasted one evening and one morning. Moses likened it to one day of 24 hours. The Spirit no longer hovered over the water to give light.

Day 2 & 5. On the second day, God divided the upper water from the lower waters. This canopy made the world a perfect place to live. On the fifth day He Created the swimmers and the fliers, the creatures which would be using what He organized on the second day. On the morning of the fifth day, the near planets were in a geocentric alignment of less than one degree. God put them in a special alignment, just for them.

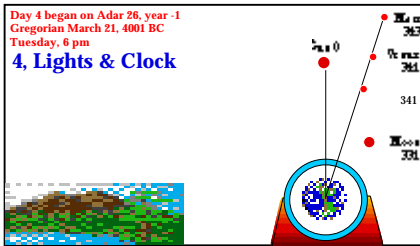
Day 3 & 6. On the third day, God separated the land from the water, and he also made vegetation. On the sixth day He Created man and animals, the walkers and the climbers. Thus ending His Creation.

Day 7. On the seventh day He rested. He may have instructed Adam in the Law on that day, since the Shabbat has been key to the world since that time. Long before the Law, Jacob was celebrating the Sabbath Week.² As the sun went down, He must have told Adam how to observe the sun, moon, and stars so that he could tell time. He observed the first new moon of his life at the end of that Sabbath day, which initiated the first day of Nisan. He also observed the star Sirius setting. He did not see it rise again until 90 days later, on the first day of summer. The rising of the star Sirius initiated New Year's day for the Egyptian calendar. It first rose on the first day of summer when the calendar was initiated, but in our days it rises in August.

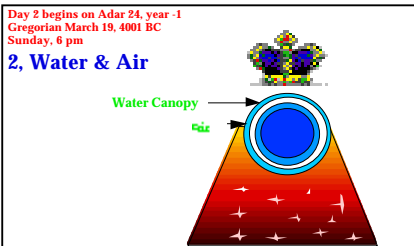
a. In Defense of Six Literal Days of Creation Week



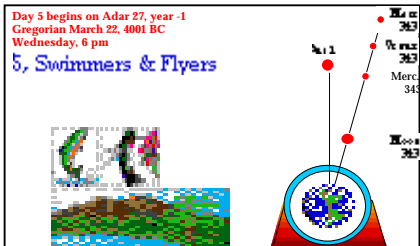
Day I, Sunday, God Created the Heavens & The Earth
The Earth had no forms sticking up. It was formless, the surface was covered with water. It was not chaotic because God did not create in chaos or disorder (Isa. 45:18). God's Spirit hovered over the water. Darkness was created first, then God made light (Isa. 45:6). The outer heavens (stars) were created too (Job 38:7, Dt. 4:19). He also created angels on the first day (Job 38:7).



Day IV, Wednesday, God Created the Sun, Moon & Planets
God created his clock, the Sun, Moon, and planets to set time and to give light for the day and the night. By the end of the fourth day He had replaced his Spirit with the Sun because eyes cannot see God and live (Ex. 33:19-20). These planets were approaching alignment (Isa. 40:25-26) Wednesday began @ 6pm on Tuesday; the moment of the first day of spring.



Day II, Monday, God Divided the Waters & Made a Canopy
God divided the waters and made a canopy of water above the air. The super oxygenated air, made a perfect environment for life. Storms, floods, and ultraviolet rays could not penetrate it. Large birds (extinct) could have flown in the heavy air. This canopy was removed at the time of the flood of Noah, and so man's lifespan was reduced from 1000 years to 120 (Gen. 6:3).



Day V, Thursday, God Created Fish & Birds
God created air and sea creatures. By the time the planets were a day old, a geocentric alignment of one degree took place for migrating creatures which He created on this day. This was alluded to by Isaiah (Isa. 40:25-26). Five planets for five fingers on God's hand. God created the five planets by throwing them off of His five fingers (Psalm 8).



Day III, Tuesday, Land Appeared, Plants Were Created
God pushed up the land which appeared in forms, perhaps as a single continent with rivers on the surface of the earth. The earth's upheaval caused it to look like it had age. The vegetation was created with apparent age too because it had fruit with seeds. Vegetation cannot live long without the sun, therefore the days were 24 hours long.



Day VI, Friday, God Created Man & Animal
God created man in His own image, with land animals. The Moon was in conjunction with the Sun at 12 noon. Man kept time by the Sun and the Moon. God rested on the following day, Day 7, Saturday. At 6 pm on Saturday, the first new moon was seen and the first day of Nisan (Abib) began. We can call day 8, Day 1 after the completed universe, in year 0 of elapsed time.

Notice the harmony! Design always requires one who designs.

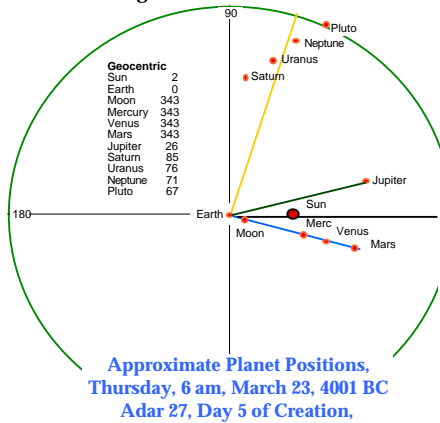
1. Days **1 & 4** (light & lights), **2 & 5** (water & air, swimmers & flyers), and **3 & 6** (land & branches, walkers & climbers).
2. The sun was created at 6 pm on the moment of the spring equinox
3. Plants were created before the sun, therefore the first three days were 24 hours
4. A geocentric planet alignment at the end of day four.
5. All days consist of an evening and morning, therefore they are all equal.
6. Moses compared these days to the seven days of the week (Exodus 20:11).
7. Nisan (Abib) 1 (day 8) falls on a Sunday, the first day of the year.

Notes Chapter Three

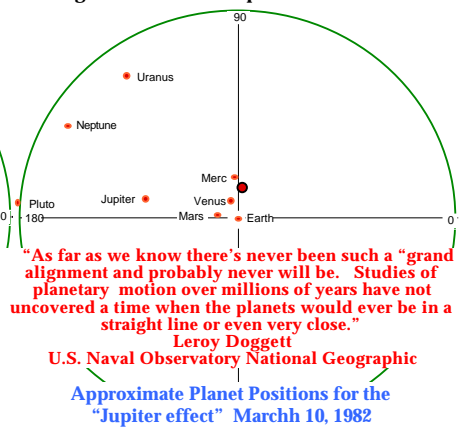
¹ Genesis 1:14-19

² Genesis 29:26

b. Planet Configuration for Creation Week

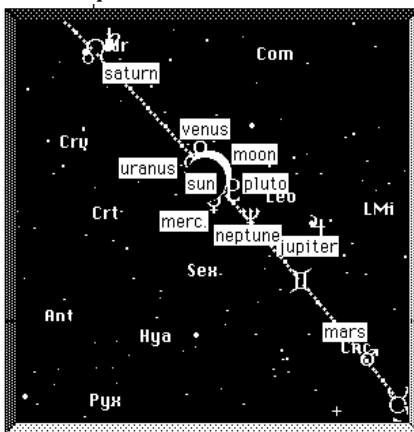


Planet Configuration for The "Jupiter Effect" of 1982

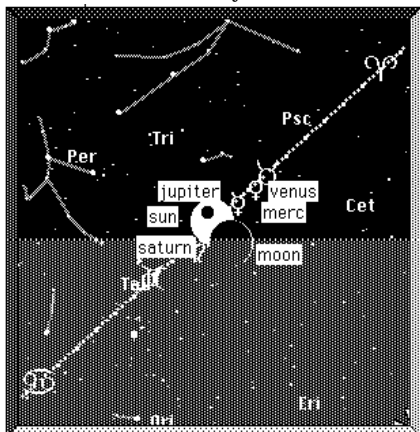


The above graphic shows the near planets to be in an alignment of less than one degree, with the earth, and the moon, on the morning of Thursday, after they were created. Planet alignments are very rare, in fact in 1982 the so called Jupiter effect was supposed to have been a startlingly close alignment. National Geographic wrote this alignment up. The graphic below shows this alignment. Compare it to Creation year alignment. Dr. Doggett, from the U.S. Naval Observatory made the statement which is included in the illustration. The statement is, of course, not true, because he has no way of checking "millions of years." This is typical of the way some scientists deal with the subject of time today. It is normal to speak in terms of vast periods of time without any support for the statement. Notice below on Creation year, on the summer solstice, most of the planets are in an alignment, but they are hidden behind the sun. Another similar planet alignment is supposed to take place in May of 2000, however it too is no alignment compared to the Creation year alignments (see the right side below). The significant thing about the Creation year alignments is the fact that the Bible implies that they were present in Isaiah 40:25-26, and because of that verse we looked for an found them. Columbus used Isaiah 40:22 to convince himself that the earth was round, so that verse gave him the faith to go where others feared to go.

c. Planet positions on June 20, 4001 BCE



d. Planet Positions on May 4, 2000 CE



e. Friday of Creation Week, a New Moon Conjunction, Observed on Sunday

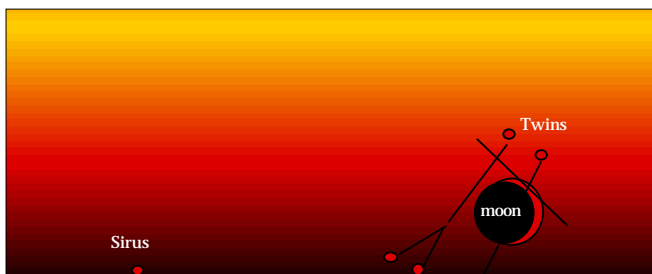
The graphic below shows the precise conjunction time of the moon and sun for the year 4001 BCE. It includes only the first five months. We are only concerned about these months, so we have excluded the rest of the months for 4001 BCE from the illustration. At 3:29 PM, on Adam's first day, March 24, Friday, the moon was in conjunction, and it was first seen about 26 hours later by Adam on Saturday evening, the beginning of Biblical Sunday. Adam was created when the moon was in conjunction, i.e., he was created as the first month of time began. Therefore, his creation would be counted in the same year as day 8 of Creation.

| CAL4-NewMoon(1990)Apl | | | | | | |
|----------------------------|-----------|---------------|--------|-----------------|-----|-----|
| JERUSALEM MOON CONJUNCTION | | | | HEBREW CALENDAR | | |
| DAY | GREGORIAN | TIME | JD# | DAY MONTH | AM# | |
| 01-Fri | Mar 24 | , -4001 15:29 | 260174 | Sun Nisan 1 | | 1 |
| 02-Sat | Apr 22 | , -4001 21:11 | 260203 | Mon Iyar 1 | | 30 |
| 03-Mon | May 22 | , -4001 04:46 | 260233 | Wed Sivan 1 | | 58 |
| 04-Tue | Jun 20 | , -4001 15:17 | 260262 | Thu Tammuz 1 | | 89 |
| 05-Thu | Jul 20 | , -4001 04:58 | 260292 | Sat Ab 1 | | 117 |

e. Day 8 of Creation, Sunday, Abib 1, Sirius is Setting

The first illustration shows the computer calendar for day 8 of Creation. The sky illustration, which is always given on the Julian calendar dating system, shows that Adam would have seen the new moon rise behind the twins. He may have seen that as a sign that he would be given a helper. Eve may not have been taken from his side at that time, because he first had to name all of the animals. The number of species was much larger then than it is today. You can now say that you are one of the first to see the sky as Adam saw it the first time he looked up into the sky after the sun went down. Notice the star Sirius is lowering, that is it is moving close to the sun, so it will be hidden behind the glare of the sun.

| CAL4-NewMoon(1990)Apl | |
|------------------------------|----------|
| A.M.: Abib 1, 0 AM | 1. |
| JULIAN: April 27, - 4000 | 260,175. |
| GREGORIAN: March 26, 4001 BC | Sunday |

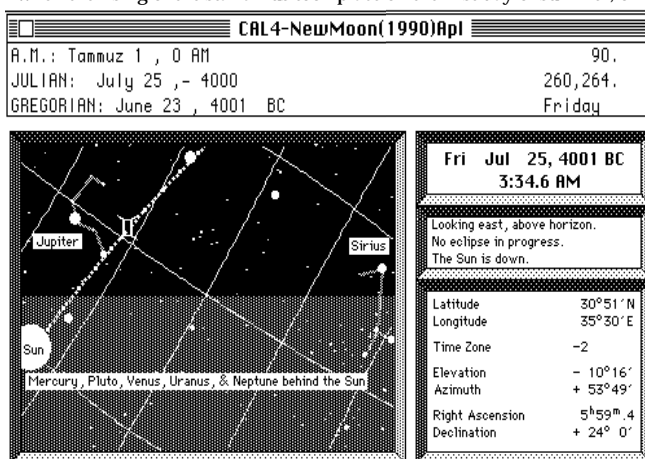


The Summer Solstice, Adam's First Sighting of the The Rising of Sirius

The Egyptian calendar was synchronized to the rising of the star Sirius. The stars move slowly across the sky, with a year of 365.2563667 days as compared to the solar year of 365.242199 days. Sirius, when viewed from Jerusalem, was hidden by the glare of the sun for about 90 days, and then it rose on the first day of summer in 4001 BCE. This was the calendar in use at the time of the Exodus from Egypt. Because of this synchronism, I am convinced that this was the original calendar used by early man; however, by the time of the Exodus it had become the basis for worshipping many gods, so God revealed to Moses the lunar/solar calendar which is in use today.¹ It was in perfect synchronism with the Egyptian stellar calendar in the year of Creation.

At 6 pm of Saturday, the beginning of the Biblical Sunday, a perfect new moon was seen by Adam. This was the last day the star Sirius was seen, for it was hidden behind the sun for 90 days at Jerusalem. Sirius was the year -opener for the ancient Egyptian calendar. According to the Egyptian records, their calendar

originally began when the rising of the star Sirius took place on the first day of summer, on a new moon².



B. The Sky That Noah Saw

Only a few lunar calendar dates are given for the Flood of Noah. When we convert these dates on the computer calendar to Gregorian calendar dates, we observe some rather interesting synchronisms which fit perfectly into the solar calendar and the seven day week.

1. Flood Calendar Events

| Activity | Bible Date | A.M. | Week Day | Gregorian Date | Significance |
|----------------|-------------|------|----------|-------------------|--------------------|
| New Year's Day | Abib 1, | 1656 | Thur. | Mar. 30, 2345 BCE | Noah one yr. older |
| Passover Day | Abib 15, | 1656 | Thur. | Apr. 13, 2345 BCE | |
| Loading Begins | Ziv 10, | 1656 | Sun. | May 7, 2345 BCE | |
| Rains Begin | Ziv 17, | 1656 | Sun. | May 14, 2345 BCE | Start of 365 days |
| Rain Ends | Sivan 27, | 1656 | Fri. | Jun 23, 2345 BCE | Summer Solstice |
| Ark Rests | Ethanim 17, | 1656 | Mon. | Oct. 9, 2345 BCE | |
| Peaks Appear | Tevet 1, | 1656 | Wed. | Dec. 20, 2345 BCE | Winter Solstice |
| Raven Sent | Shebat 10, | 1656 | Sun. | Jan. 28, 2344 BCE | |
| Dove # 1 Sent | Shebat 17, | 1656 | Sun. | Feb. 4, 2344 BCE | |
| Dove # 2 Sent | Shebat 24, | 1656 | Sun. | Feb. 11, 2344 BCE | |
| Dove # 3 Sent | Adar 2, | 1656 | Sun. | Feb. 18, 2344 BCE | |
| Water Dried Up | Abib 1, | 1657 | Mon. | Mar. 19, 2344 BCE | Vernal Equinox |
| Out of Ark | Ziv 27, | 1657 | Sun. | May 13, 2344 BCE | End of 365 days |
| Noah's Bow | Ziv 30, | 1657 | Wed. | May 16, 2344 BCE | Solar Eclipse, Bow |

Ziv 17 fell on a Sunday in 2345 BCE. It was May 14 in the solar calendar, the time of the year when new growth comes in the spring. Sunday is a day when all new things seem to have been initiated by God. In recording the events of the Flood, a brief narrative of the Flood account from the Assyrian documents will add dimension to the Biblical account:

"The sun-God set a time. 'when the sender of violent rain causes a heavy rain to pour down in the evening, enter into the ship and shut the door.' The set time came... The Anunnaki spirits of the subterranean regions, lifted torches and made the land flicker by night. The storm God raised billows which reached to heaven. All light was turned to darkness..."

The Assyrian writer emphasized "the gods' solar time." Dr. Walter Brown suggests that the subterranean waters formed "steam funnels" high into the stratosphere which forced equal volumes of super-cold air down, thereby freezing even large mammals in their tracks⁴. The large frozen animals found in Siberia had small flowers and new pine growth in their stomachs. Both of these grow in the Spring which is the season when the flood began. Notice also, "torches" were raised to the heavens. No doubt there were volcanoes. Notice the events which fell on the equinoxes and solstices.

¹ Exodus 12:1, Ezekiel 20:8

² "Lepsius (1849) accepted, besides the civil year, both the fixed Sothic year and a lunar year which he considered must have come before the others. He saw traces of this early year in the division of the civil year into twelve months and the use of a crescent as the hieroglyph for month. On the basis of the classical writers, he would have the lunar year begin around the summer solstice or the heliacal rising of Sothis"(Calendars of Ancient Egypt, p. 30).

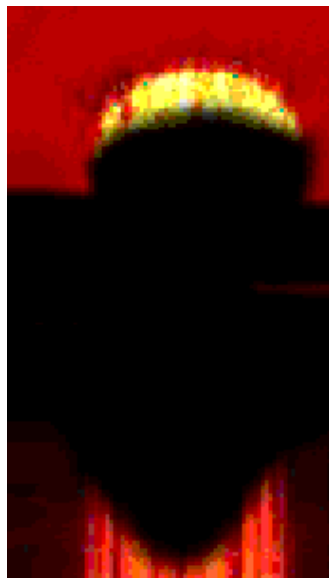
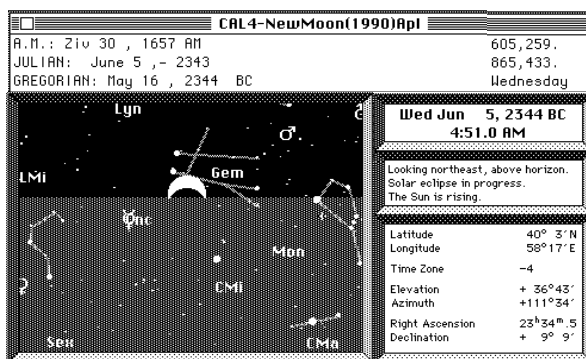
³ Davis Dictionary of The Bible, Flood

⁴ Dr. Walt Brown, **In The Beginning** p. 59ff

2. The Offering and the Sign in the Sky

Noah was on the ark exactly one solar year, 365 days. When he got off of the ark, he built an altar, and then made an offering to God. According to the Biblical account, there was a great bow in the sky. No doubt there was a rainbow, but it was a special rainbow because the sun was being eclipsed at the same time. We have tried to show you what the sky might have looked like on that awe filled day. The moon was eclipsing the sun at sunrise. This would have made a spectacular rainbow in the western sky. It was more than just a rainbow; it was a bow unlike that which would ever take place again because of the eclipse.

Comparing a computer simulation (below) with a graphic (drawn on the right) to dramatize the rising of the sun as it was seen on the day Noah built an ark and made his offering to God. An impressive rainbow would have been seen in the western sky.



Noah made a sacrifice, at which time God gave him a sign in the sky, to confirm that He would never again destroy the world with a flood. The Assyrian account of the Flood speaks of the rising of the "great ornament" and judgment.

To the country of Nisir the ship took its course... I poured a libation, I made an offering on the summit of the mountain. When the goddess Ishtar arrived, she raised aloft the great ornament which the god of the sky had made at her request... Let the gods all come to the offering except Bel, for he inconsiderately caused the deluge and consigned my people to the judgment"¹.

The bending of the light rays through the atmosphere makes the sun look somewhat larger at sunrise and sundown. If it also went into a partial eclipse at that time, the view would be much more like a "great ornament". The eclipse would be most spectacular in the area north east of Babylon, in the land of Urtu where the Assyrian records place its landing. The Ark may lie in this area rather than on the mountains of Ararat where most research is done these days.

The solar eclipse on the day that Noah made an offering, gives support to the historical account, since a "great bow" was seen in the sky. Of course, an eclipse would suggest that the gods were angry to any pagan nation. Therefore, the flood account of Noah differs from other ancient records, for it is recorded by a monotheist, long before Egypt.

Several years ago, Nobel Prize winner Luis Alvarez speculated that there was an extraterrestrial object hitting the Earth that doomed the dinosaurs. The Talmud also has the tradition that a "star" caused the Flood.² Dr. Johannes Riem in his book *Die Sintflut in Sage und Wissenschaft*, says, "Among all traditions there is none so general, so widespread on earth, and so apt to show what may develop from the same material according to the varying spiritual character of a people as the Flood tradition."³

¹ Davis Bible Dictionary, Flood

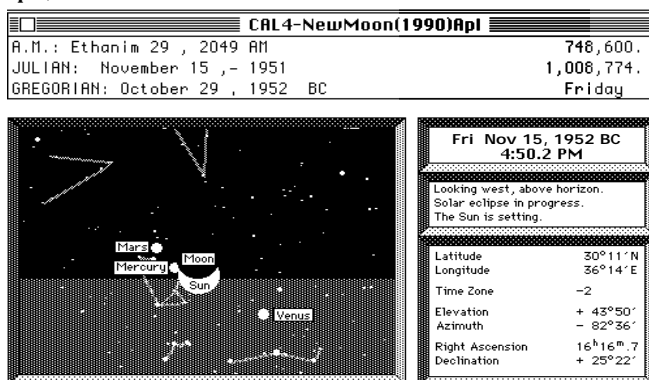
² Berachos 58b, Rosh Hashana 11b, 12a

³ (TF, p. 129)

C. The Sky That Abram Saw

Abram was circumcised at the age of 99 years, in 2049 AM. In the same year, Sodom and Gomorrah were destroyed.¹ A special eclipse was noted on October 29 of that year, near sunset. An eclipse at this time of the year may have contributed to the destruction of Sodom because the gravitational pull from the moon is greatest when the moon and sun are in conjunction (or in opposition) as they would be during an eclipse. A careful reading of the events which took place between the time the angels went to Sodom and the time that Lot left seems to involve a "double setting" of the sun. It is possible that this eclipse was one of them.

1. The Solar Eclipse; Sodom & Gomorrah

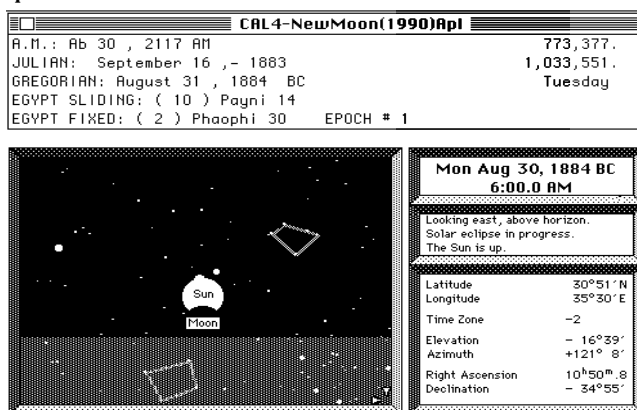


If this eclipse dated the chronology of events which led to the pregnancy of Sarah, the birth of Isaac took place about Ab 7 of the next year.

D. The Sky That Jacob Saw

When Jacob was 7, on Abib 30 of 2117 AM, a solar eclipse took place over his home. The earth was 773,377 days old. This eclipse is not mentioned in Scripture. It was found by accident, but it seems worthy of presenting here, since Jacob is the father of the nation Israel, and the day number 773,377 seems significant, because the numbers seven and three are used as special holy numbers in the Bible. As we have said before, all of the timekeeping for the children of Israel began with the birth of Jacob. He was born when the earth was 770,666 days old. His mother was purified 40 days later when the earth was 770,707 days old.

1. The Solar Eclipse When Jacob was Seven



E. The Sky That Moses Saw

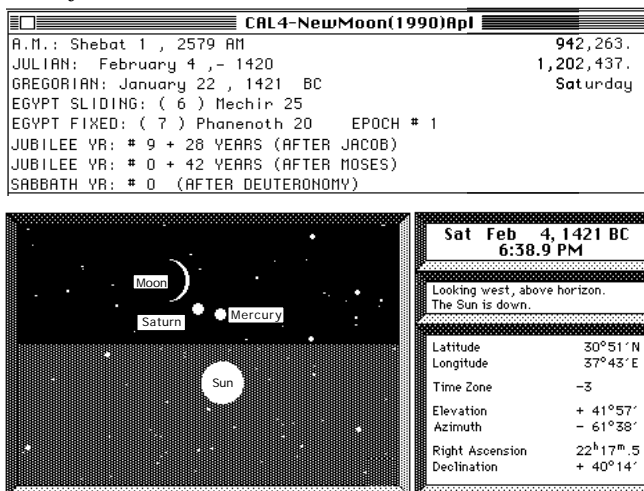
Moses called an assembly to read the Law on Shebat 1, of 2579 AM.² This was a Sabbath year and a Sabbath day according to both the Talmud and Moses.³ All other Sabbath years should be separated from this year by a number of years divisible by seven.

The year dates for the observance of Sabbath year used by modern Jews are based on calendar calculations of Maimonides (1185 A.D). Modern archaeology "has proven Maimonides to be wrong," according to major research by Rabbi Ben Zion Wacholder in the Hebrew Union College Annual Yearbook.⁴ His arguments support our computer work. The current Jewish Sabbath year is off by one year.

Moses began to read the Law exactly **77,777** weeks before many Jews were sold into Egypt to fulfill the words of Moses:

The Lord will take you back to Egypt by sea and by land, though I had promised you: You will not see it again. And there you will want to sell yourselves to your enemies as serving men and women, but no one will buy you.⁵

1. Showing the Sky on Shebat 1, as Moses Saw It



F. The Sky That Joshua Saw

There was a solar eclipse on Abib 29, of 2580 AM, when Joshua asked God to "make the sun and moon to go silent." In order to demonstrate this to you, it will be necessary for us to trace Joshua's footsteps from the time when he sent out the spies until this eclipse took place.

When the mourning for Moses ended, Joshua prepared to enter Canaan.⁶ Joshua sent out spies on Abib 1 after God had informed him that Moses was dead. The spies probably reached Rahab's house about Abib 2, and were dropped out of her window on Abib 3. They spent three days hiding from the Canaanites (Abib 4,5,6). They returned on Abib 6 to Joshua. On Abib 7, Joshua moved the people to the edge of the Jordan in preparation for their crossing.⁷

The Bible tells us that Israel crossed the Jordan on Abib 10, and camped at Gilgal, just east of Jericho.⁸ Then they were circumcised. They probably required four days to heal⁹ (Abib 10,11,12,13). Josephus tells us that Joshua marched his seven days around Jericho on the week of Passover.¹⁰ The seven days around Jericho on Passover week are as follows: the first time, on Abib 14; second on Abib 15; the third time on Abib 16; the fourth time on Abib 17; the fifth on Abib 18; the sixth on Abib 19; and seven times on Abib 20.¹¹ Achan illegally took booty from Jericho on Abib 20. The next day the Israelite army besieged Ai, but as a result of Achan's sin, they were defeated. The following day (Tuesday), they found Achan responsible. Then they marched to Ai, taking positions against the city at night.¹² On the morning of Wednesday (Abib 23), they defeated Ai.¹³ Thursday, the people of Gibeon tricked Israel into a defense agreement.¹⁴ Friday, the five Amorite kings found out about the treaty, and began to move against Gibeon.¹⁵ By Saturday, Israel caught on to it as well.¹⁶ By Sunday, Gibeon was under siege by the five kings. On Monday, Joshua got the news, and headed for Gibeon.¹⁷ He arrived at Gibeon in the early hours of Tuesday

morning (Abib 29), and under a surprise attack, routed the enemy.¹⁸

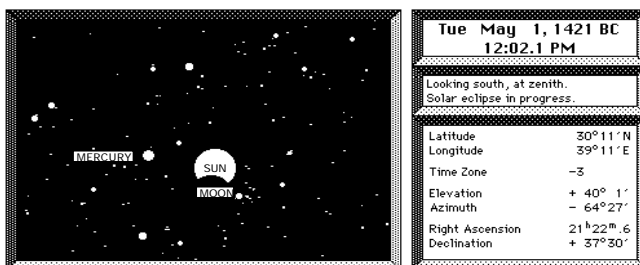
Joshua prayed that God would hold the sun and moon in their places, so that the day would be long enough for him to win the battle¹⁹ which took place on Abib 29. According to traditional interpretation, the sun and moon actually stopped in their positions on that day. But upon examining the astronomical data for that day, we found that a solar eclipse had occurred at noon. This eclipse undoubtedly would have instilled fear in the enemy in such a way that the normal day would have been "long enough" for Joshua to win the battle without the length of it being changed at all. It hailed. Hail is often a result of a cooled atmosphere which results when there is a solar eclipse. The Amorites worshipped the storm-god Baal, the sun, and the moon, and probably took these signs to mean that their gods were displeased. Scholars in the past have recognized that linguistically a solar eclipse could have been responsible for the event when the sun and moon were said to have "stood still." Keil and Delitzsch, the famous German scholars of Hebrew, consider that it was an "optical stoppage of the sun"²⁰ by which God answered the prayer of Joshua, i.e. He made the day long enough for Joshua to defeat his enemies. He did not extend the day, but He frightened the Amorites so that the natural day was sufficiently long for Joshua to accomplish their defeat. Robert Dick Wilson (1856-1930) replaced the Hebrew words with a Babylonian meaning:

That the day of battle had two comings-out of the sun, one at sunrise and the other at midday, when it came out from behind the moon; and that it had two goings-in, one when it went behind the moon and the other at sunset.

'Be eclipsed, O Sun, in Gibeon, And thou moon in the valley of Ajalon! And the sun stayed in the half of the heavens, And set not hastily as when a day is done (Josh. 10:12b,13b).²¹

1. The Solar Eclipse of Joshua's Long Day

| CAL 4-NewMoon(1990)Apl | |
|--|------------|
| A.M.: Abib 29, 2580 AM | 942,350. |
| JULIAN: May 1, - 1420 | 1,202,524. |
| GREGORIAN: April 18, 1421 BC | Tuesday |
| EGYPT SLIDING: (9) Pachom 22 | |
| EGYPT FIXED: (10) Pagni 17 EPOCH # 1 | |
| JUBILEE YR: # 9 + 29 YEARS (AFTER JACOB) | |
| JUBILEE YR: # 0 + 43 YEARS (AFTER MOSES) | |
| SABBATH YR: # 0 + 1 YEAR (AFTER DEUTERONOMY) | |



The Hyksos had been driven out of Egypt at the beginning of Dynasty XVIII, and were again defeated by Thutmose III. Their last king named Assis (Sheshai), was finally killed by Joshua in his first year in Canaan.²² An Egyptian temple edict, dated Choiak 6, year 11 of Amenhotep III, year 3 of the conquest of Joshua, states the following curses, which parrots the events which took place:

"He (Amon) shall deliver them into the flaming wrath of the king on the day of his anger; his serpent diadem shall spit fire upon their heads, shall consume their limbs, shall devour their bodies, they shall become like Apophis on the morning of New Years Day. They shall be engulfed in the sea, it shall hide their corpses. They shall not receive the mortuary ceremonies of the righteous; they shall not eat of the food of them that dwell in Keret; the waters by the flood of the river shall not be poured out for them. Their sons shall be put in their places, etc."²³

What extra-Biblical evidence do we have from Canaan? All the nations grew faint at heart when the Israelites crossed the Jordan.²⁴ A series of letters we call the "Tell El-Armarna" letters were written between the princes of Mitani, Egypt, and Hattu to the city of Armana when it was occupied by Akhnaton and his father Amenhotep III. These letters prove conclusively that there was an invasion in the land of Canaan by a people called "Habiru" during the years when Joshua entered Canaan. Correspondence from the Palestinian kings plead for help from Egypt, but Egypt ignored their request. The Egyptians had come to fear the Hebrew people, for they had seen their God's power.

2. Sabbath Year Meeting

Joshua distributed the land among the tribes in the sixth year of their entrance. This was done on a Sabbatical year. The sixth year of the entrance would have been the seventh year from Moses' reading, which took place just before the turn of the year. The date can be found from a statement made by Caleb:

I was forty years old when the servant of the Lord sent me from Kadesh-barnea to reconnoiter this country, and of this I most faithfully made a report to him... From then till now has been forty-five years since the Lord made this promise... I am eighty-five years old today²⁶

| CAL 4-NewMoon(1990)ApI | | |
|--|-----------|------------|
| A.M.: Ethanin 22 , 2586 AM | | 944,706. |
| JULIAN: October 13 , - 1414 | | 1,204,880. |
| GREGORIAN: September 30 , 1415 BC | | Saturday |
| EGYPT SLIDING: (3) Athyr 3 | | |
| EGYPT FIXED: (3) Athyr 27 | EPOCH # 1 | |
| JUBILEE YR: # 9 + 35 YEARS (AFTER JACOB) | | |
| JUBILEE YR: # 1 (AFTER MOSES) | | |
| SABBATH YR: # 1 (AFTER DEUTERONOMY) | | |

G. The Sky That Jonah Saw

We believe that we have found the real Jonah in Assyrian history. But before we present the evidence it is necessary for us to construct the chronology for the northern tribes. The Assyrians named each year after a government official, and they listed their military events for the year. They are called "eponyms."

1. Year 765 BCE, Reuben, Gad, & The 1/2 Tribe of Manasseh

In the eponym for 765 BCE, Assyria recorded their last military activity against Hatarika. This is year 35 of Jeroboam's reign. Part of Israel was exiled at this time, for the Talmud states that Jubilees were no longer counted after the first exile of Israel. The land-loss is described as "from the pass of Hamath as far as the sea of Arabah."²⁸ It is known that a Jubilee year took place in 764 BCE. According to Leviticus 25:10, all Israel must be in the land when the Jubilees are counted. This exile took place under a king named Pul.²⁷ Most modern day scholars assume that Pul was the same king as Tiglath-pileser. The famous scholar Dr. Rawlinson, however, placed the reign of Pul before that of Tiglath-pileser.²⁸

The deportation of the tribes east of the Jordan is described in the Assyrian kings' annals between the fourth and eighth year of an Assyrian king.²⁹ Historians usually consider the deportation to be the third year of Tiglath-pileser III. 765 BCE, however, is the eighth year of Ashurdan III! Therefore, the annalistic texts are not the accurate records of Tiglath-pileser, for the eponyms do not agree with them. Among the kings mentioned are Azariah (Uzziah) of Judah, Menahem of Israel, and Resin of Syria. There was no military activity in the area during the third year (743 BCE) or the ninth year (737) of Tiglath-pileser as recorded in the eponyms. According to one text, 30,300 were brought to the country of Assyria.³⁰

2. Year 764 BCE, Assyrian Wars Stop

In 764 BCE, the Assyrians stayed in their land. It is likely that they were not aggressively going against Samaria in that year. Since the lands of Samaria were lost to Assyria before 764 BCE, it appears, therefore, Jonah preached to Nineveh in 763 BCE.

3. Year 763 BCE, A Solar Eclipse And The Gods of Assyria

A solar eclipse and a revolt were recorded by the Assyrians in the month of Sivan, which can be shown to have occurred on June 15, 763 BCE (Julian). Because of this eclipse, we can date the Assyrian eponyms. A solar eclipse took place over Nineveh, beginning at the third hour (9:00 AM) and ending at the sixth hour (12:00 noon) on, June 15, 763 BCE. It is likely that the prophet Jonah preached on this hot summer day as the sun eclipsed, causing the sun-worshiping residents of Nineveh and their king to take his message seriously.³¹ The eclipse gives reason for their repentance. George Rawlinson points out the importance of the sun-god to the Assyrian mind--

Sanor sanshi, [Shamash] the sun-god... is 'the supreme ruler who casts a favorable eye on expeditions,' 'the vanquisher of the king's enemies,' 'the breaker-up of opposition.' He casts his 'motive influence' over the monarchs, and causes them to 'assemble their chariots and warriors' -- he goes forth with their armies, and enables them to extend their dominions-- he chases their enemies before them, causes opposition to cease, and brings them back with victory to their own countries. Besides this, he helps them to sway the scepter of power, and to rule over their subjects with authority. It seems that, from observing the manifest agency of the material sun in stimulating all the functions of nature, the Chaldeans came to the conclusion that the sun-god exacted a similar influence on the minds of men, and was the great motive agent in human history.³²

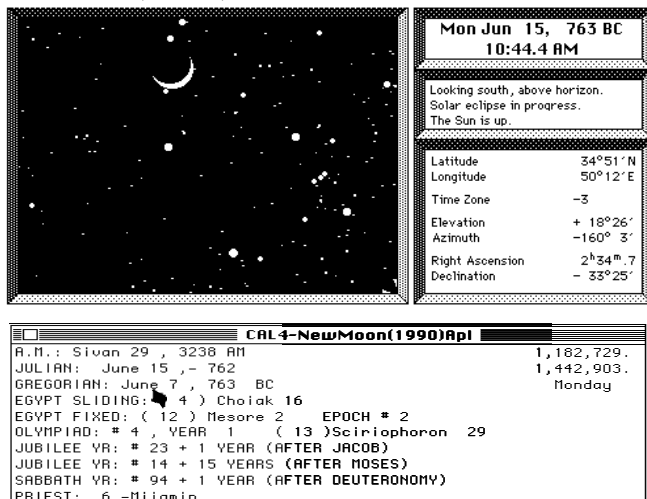
- ¹ Genesis 17:1ff
- ² Deuteronomy 1:3
- ³ Talmud, Shabbat 86a, Deuteronomy 31:10
- ⁴ Hebrew Union College Annual Year Book, Wacholder, Rabbi Ben Zion, 1987
- ⁵ Deuteronomy 28:68, Josephus, Wars VI. ix, 2
- ⁶ Josephus, Antiquities 4, 8, 49
- ⁷ Joshua 3:1
- ⁸ Joshua 4:19
- ⁹ as in Genesis 34:25
- ¹⁰ Josephus, Antiquities 5, 1, 5-6
- ¹¹ Joshua 6:1 ff.
- ¹² Joshua 8:1-13
- ¹³ Joshua 8:14-29
- ¹⁴ Joshua 9:3-15
- ¹⁵ Joshua 10:1-5
- ¹⁶ Joshua 9:16
- ¹⁷ Joshua 10:6-9
- ¹⁸ Joshua 10:10
- ¹⁹ Joshua 10:12
- ²⁰ Keil and Delitzsch
- ²¹ **Understanding The Sun Stood Still**, R.D. Wilson
- ²² Joshua 15:14
- ²³ **Ancient Records of Egypt, II, 924**
- ²⁴ Joshua 5:1
- ²⁵ **Joshua. 14:7-11 JB**
- ²⁶ II Kings 14:25
- ²⁷ I Chronicles 5:26
- ²⁸ The Five Great Monarchies of the Ancient Eastern World, Rawlinson, vol ii, p. 122ff
- ²⁹ Ancient Records of Assyria and Babylonia, Luckenbill, I, 769
- ³⁰ Ancient Records of Assyria and Babylonia, Luckenbill, I, 770
- ³¹ Jonah 4:8
- ³² **Royal Assyrian Monuments I, 126)**

It is important to understand what their gods meant to the Assyrians, for in Rawlinson's view they were the influence which caused the Assyrians to repent when Jonah preached to them.

4. Sunday Jonah began to preach, on Monday, The People of Nineveh Repented

Jonah preached for one day, "Only forty days more and Nineveh is going to be destroyed." Then the people of Nineveh repented and put on sackcloth and sat in ashes.¹ At this, God relented. He did not inflict the destruction on the city that he promised. The people of Nineveh did not know the God of Israel; they only knew the gods of Assyria. At 9:30 am, as Jonah was preaching, the moon began to eclipse the sun. By 11:30, the eclipse was over. Eclipses of this nature were considered to be a bad omen from the gods, e.g., a battle between the Medes and the Scythians was stopped because of a solar eclipse in 585 BCE.

5. The Sun Went Down at Noon, Sivan 29, 3238 AM



This solar eclipse was also seen in Samaria, the capital of Israel. Not long after it was seen, Jonah spoke to Jeroboam and told him to recover the lands which he had lost.² By the year 762 BCE Jeroboam had recaptured the lands, but in doing so, he showed the same lack of compassion as the Assyrians had shown to him earlier. Therefore, the prophet Amos warned Jeroboam as Jonah had warned the Assyrians:³

6. Tuesday, Jonah's Preaching Ended

Jonah reached the opposite side of Nineveh. He then constructed a shelter to see what would happen. This corresponds to the end of the three days and nights of passion of Yeshua. We cannot ignore Jonah's prophecies when we evaluate them in light of the things which followed.

II. The Theological Implications of Jonah's Prophecies

I see amazing parallels in Jonah and Yeshua. The Leaders of Yeshua's day asked Him for a sign. He responded, "You know how to read the signs in the sky, all I am going to give you is the sign of the prophet Jonah."⁴ What was the sign of the prophet Jonah? According to Amos, it was a dark sky at noon.

And it shall come to pass in that day, says the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day: And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it like the mourning for an only son, and its end like a bitter day: Behold, the days come, says the Lord God, when I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from north to east, they shall run to and fro to seek the word of the Lord, and shall not find it:⁵

This eclipse was to be followed by a great period of mourning by the people. When Yeshua died, the sky went dark for three hours. His death was followed by a great period of exile and problems for his people. A ship load of Gentiles had to cast this Hebrew overboard so that they could be saved. Upon doing this, they washed their hands of the sin. It is like Pontius Pilate. The Gentiles of Nineveh believed, and they did not know their left hand from their right. They did not really know what Jonah

knew. They did not know the God of the Jew, yet they repented. Its like that with many Christians. The prayer of Jonah also rings a familiar chord. The Passover Supper that Yeshua last sat down to, took place on Thursday afternoon. From that moment, he was rejected by everyone. He was delivered into the hands of the devil as was predicted in Genesis 3:15. He overcame the devil by rising from the dead.

A. Jonah Predicted the Repentance of Gentiles, and the Cutting off of Jews

Yeshua was the perfect lamb of God, taken for observation on the 10th, killed on the 14th, and lifted from the dead on the 17th of Nisan (Ex. 12). His death on the 14th was spiritual, that is why he could serve his own flesh and blood at Passover supper (Jn. 17:11). He died a physical death on Friday before sun down, so that He would rest the Sabbath day in the grave according to the Law. A solar eclipse was a sign for Jonah (Amos 8:9-12). It was to be followed by a great period of mourning by the people. When Yeshua died, the sky went dark for three hours. His death was followed by a great period of exile and problems for his people. This chronology was predicted by Jonah the prophet as we trace the steps of Yeshua in Jonah.

1. Jonah went to Nineveh in 763 BCE, 40 years later, in 723 BCE, Israel was deported from their land.
2. Yeshua died in CE 30, and 40 years later in CE 70, Judah was deported from her land.
3. The eclipse of Jonah took place on Sivan 29, and 40 days later was Ab 9, the terrible day for Israel.

a. Yeshua first wanted to go to the lost sheep of the tribes of Israel

*And the word of the Lord came to Jonah the son of Amittai, saying
Arise, go to Nineveh, that great city, and cry against it; for their wickedness has come up before me:
But Jonah rose to flee to Tarshish from the presence of the Lord,
and went down to Jaffa; and he found a ship going to Tarshish; so he paid the fare for it,
and went down into it, to go with them to Tarshish away from the presence of the Lord:*

b. Yeshua introduced the Jewish God to the gentiles (Jn. 17:20)

*But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea,
so that the ship seemed likely to break up: Then the sailors were afraid, and cried each one to his own god,
and they threw the wares that were in the ship to the sea, to lighten it for them;
But Jonah had gone down into the interior of the ship; and had lain down, and was fast asleep:
So the ship's captain came to him, and said to him, What do you mean, O sleeper?
Arise! Call upon your God! Perhaps God will give a thought to us, that we do not perish:*

c. Lots were cast over the clothing of Yeshua (Jn. 19:23)

*And they said to one another,
Come, and let us cast lots, that we may know for whose cause this evil is upon us;
So they cast lots, and the lot fell upon Jonah:*

d. Yeshua the Hebrew, took our sins upon himself, he became satan for us (Jn. 3:16)

*Then they said to him, Tell us, we beg you, for whose cause is this evil upon us?
What is your occupation? Where do you come from? What is your country? And of what people are you:
And he said to them, I am a Hebrew;
and I fear the Lord, the God of heaven, who has made the sea and the dry land:
Then the men were very afraid, and said to him, Why have you done this?
For the men knew that he had fled from the presence of the Lord, because he had told them:*

e. Yeshua willingly gave himself to be crucified (Mk. 15:5)

*Then they said to him, What shall we do to you, that the sea may calm down for us?
For the sea grew more and more tempestuous:
And he said to them, Take me up, and throw me into the sea;
then the sea will calm down for you; for I know it is because of me that this great tempest is upon you:*

f. But Pontius Pilate resisted the crowds (Matt. 27:20-23)

*Nevertheless the men rowed hard to bring it back to land; but they could not;
for the sea grew more and more tempestuous against them:*

g. Pilate gave in to the crowds, and washed his hands of Yeshua's blood (Matt. 27:24)

*And they cried to the Lord, and said,
We pray you, O Lord, we pray you, let us not perish for this man's life, and lay not upon us innocent blood;
for you, O Lord, have done as it pleased you:*

h. Yeshua was crucified (Jn. 19:17)

*So they took Jonah up, and threw him into the sea; and the sea ceased from its raging;
Then the men feared the Lord exceedingly, and offered a sacrifice to the Lord, and made vows:*

i. Passion of Yeshua (three days and nights in the belly of the devil, forsaken by God) (Matt. 12:40)

*And the Lord appointed a great fish to swallow up Jonah;
And Jonah was in the belly of the fish three days and three nights:*

j. Yeshua cried out to His Father and angels came to minister to Him (Luke 22:41-44)

*Then Jonah prayed to the Lord his God from the belly of the fish:
And said, I cried to the Lord out of my distress, and he heard me;
from the belly of Sheol I cried, and you heard my voice:*

k. Yeshua was arrested (Matt. 26:46-56)

*For you cast me into the deep, in the heart of the seas;
and the floods surrounded me; all your billows and your waves passed over me:*

l. Yeshua was betrayed by Jews and tried by a Gentile court (Jn. 18:12-40)

Then I said, I am cast out from your presence; yet I will look again toward your holy temple:

m. Yeshua was mocked. A king's robe was put on him and a crown of thorns was on his head (Jn. 19:1-17).

*The waters surrounded me, even to the soul;
the depth closed around me, the weeds were wrapped around my head:*

n. Yeshua was crucified and he died (Jn. 19:17ff)

I went down to the bottoms of the mountains; the earth with her bars closed on me for ever;

o. Yeshua was raised up from the dead (Jn. 20:1-31).

*yet have you brought up my life from the pit, O Lord my God: When my soul fainted inside me
I remembered the Lord; and my prayer came to you, to your holy temple:*

p. The Jewish leaders rejected Him as Mashiach (Jn. 1:1-18)

Those who pay regard to lying vanities forsake their loyalty:

q. Yeshua paid the price he promised, his own life for our sins (Jn. 17:20)

But I will sacrifice to you with the voice of thanksgiving; I will pay that which I have vowed;

r. Yeshua signed his own epitaph "Yeshua ata la adonai." (Jn. 1:1-5)

Salvation belongs to the Lord:

s. Yeshua arose from the dead on Sunday morning ending the three days & nights (Lk. 24:1-22)

And the Lord spoke to the fish, and it vomited out Jonah upon the dry land:

t. Yeshua's Passion was to last three days (Matt. 17:22)

*And Jonah arose, and went to Nineveh, according to the word of the Lord;
And Nineveh was an exceedingly great city, three days' journey in extent:*

u. Yeshua returned for 40 days to see if Gentiles would repent (Acts 1:3)

*And Jonah began to go into the city, going a day's journey, and he cried, and said,
Another forty days, and Nineveh shall be overthrown:*

v. The Gentiles repented (Matt. 21:43-44)

*And the people of Nineveh believed God, and proclaimed a fast,
and put on sackcloth, from the greatest of them to the least of them:
And word came to the king of Nineveh, and he arose from his throne,
and he took off his robe, and covered himself with sackcloth, and sat in ashes:
And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles,
saying: Neither man, beast, herd or flock should taste anything! They should not feed nor drink water:
And let man and beast be covered with sackcloth, and cry mightily to God;
let them turn everyone from his evil way, and from the violence that is in their hands:
Who can tell if God may yet turn and repent, and turn away from his fierce anger, so that we perish not:
And God saw their doings, that they turned from their evil way; and
God repented of the evil, which he had said that he would do to them; and he did not do it:*

w. The Jews were angry because God accepted the Gentiles (Rom. 11:14)

*And this displeased Jonah exceedingly, and he was very angry: And he prayed to the Lord, and said, I pray you
O Lord, is this not what I said when I was still in my country? Therefore I hastened to flee to Tarshish;
for I knew that you are a gracious God, and merciful, slow to anger, and of great kindness,
and that you repent of the evil: Therefore now,
O Lord, take, I pray you, my life from me; for it is better for me to die than to live:
Then says the Lord, Do you do well to be so angry:*

x. Yeshua returned and waited for 40 days too (Acts 1:3)

*And Jonah went out of the city, and sat on the east side of the city, and
there he made himself a booth, and sat under it in the shadow, till he should see what would become of the city:*

y. The Jews, a branch that was cut off (Lk. 13:6-9)

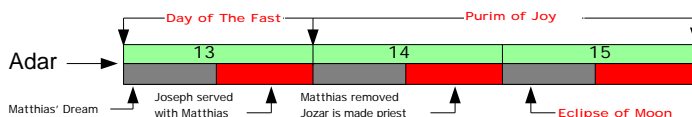
*And the Lord God appointed a castor oil plant, and made it grow over Jonah,
that it might be a shadow over his head, to save him from his distress;
And Jonah was exceedingly glad of the plant: And, when dawn came up the next day,
God appointed a worm, and it attacked the plant so that it withered:
And it came to pass, when the sun rose, that God appointed a hot east wind;
and the sun beat down upon the head of Jonah, so that he fainted, and wished to die,
and said, It is better for me to die than to live: And God said to Jonah:
Do you do well to be so angry for the plant? And he said; I do well to be so angry, even to death:
Then the Lord said, You had concern for the plant, for which you did not labor,
nor did you make it grow; which came up in a night, and perished in a night:*

z. The Gentiles did not know anything about the God of the Jew, yet they repented

*And should I not spare Nineveh, that great city,
where there are more than one hundred and twenty thousand persons
who cannot discern between their right hand and their left hand; and also much cattle:*

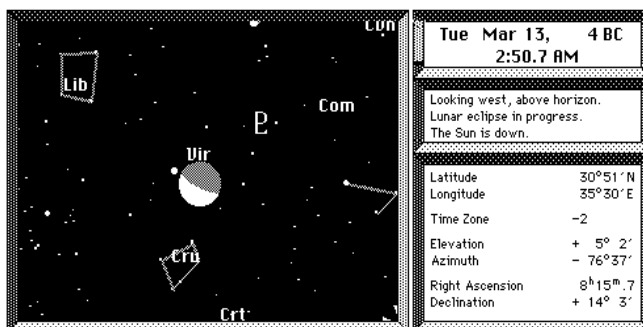
H. The Sky That King Herod Saw⁶

There is some controversy about the date when Yeshua was born, but it was before the death of King Herod. According to Josephus, King Herod died on a Jewish fast day, just before Passover, when a lunar eclipse took place. We can quickly find if there was such an eclipse. This date is important, because it validates our methodology, but just as important, it shows the error in the argument that Yeshua would have been 2000 years old in CE 2000. If he was born before King Herod died (which can be proven conclusively to be March 13, 4 BCE), then he must have appeared on the scene earlier, in 5 or 6 BCE. Josephus also tells us that this event took place when Quintilius Varus governor of Syria (5-2 BCE), and 27 years after the battle of Actium ($4 + 27 = 31$ BCE). Other lunar eclipses have been used to support a different date, but there is only one lunar eclipse which falls on a Jewish fast day, the fast of Esther.



The Eclipse marking King Herod's death

| CAL4-NewMoon(1990)API | |
|---------------------------|------------|
| HEBREW: Adar 15 | |
| JULIAN: March 13, - 3 | 1,720,034. |
| GREGORIAN: March 11, 4 BC | Tuesday |



I. The Sky The Magi Saw

1. Yeshua's impact on the Jewish world

Jesus (Yeshua) has had a major impact on the world. To some it was positive to others it was negative. One cannot write history objectively and delete from its pages the chronology of a person who has so impacted history as Yeshua.

2. Yeshua's celebrated birthday December 25, 1 BCE (Tevet 13, 4000 AM)

Christians celebrate the birth of Yeshua on December 25. This date was chosen in the fourth century so that His circumcision could be fixed between two Roman years; the moment between December 31 and January 1, when one year ended and another began. This meant he was born on December 25. It was also dated when the earth was 4000 years old according to Biblical chronology.

3. Yeshua's actual birthday Iyyar 28, 3995 AM (May 14, 6 BCE)

The first 300 years of the Christians celebrated Yeshua's birth on Pachom 25 in the Egyptian calendar, (according to Clement, an early church father who lived in Alexandria, Egypt) and He was born in what we

¹ Jonah 3:4-9

² II Kings 14:5

³ Amos 8:9-10

⁴ Matthew 16:4

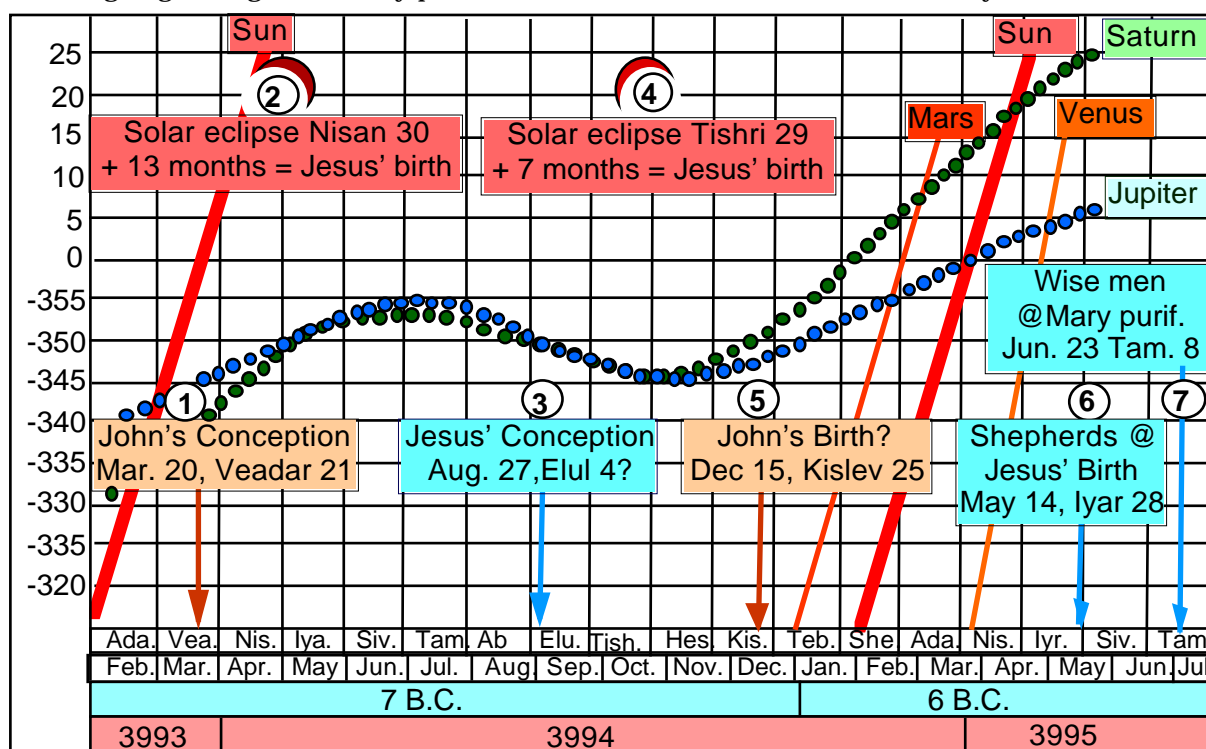
⁵ Amos 8:9-12

⁶ Ant. 18,6,4

understand now to be 6 BCE⁵¹. Pachom 25 in 6 BCE, fell on May 14 Gregorian, but it also fell on Iyyar 28 in the Jewish calendar (Yom Yerushalayim). Eight days later is Shavuot, His circumcision date.

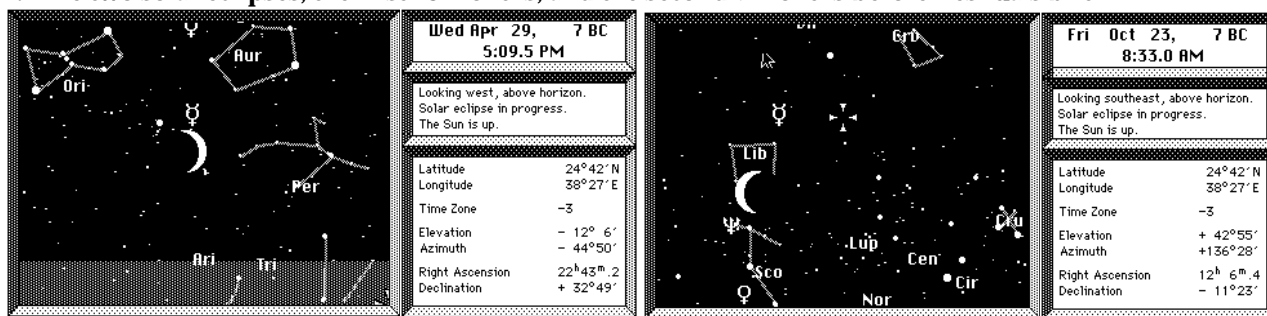
| CAL4-NewMoon(1990)Apl | | |
|---|---|---------------------|
| HEBREW: Iyar 28 | Jesus' birthday, Clement's date on the same day he ascended | 1,719,367. Sunday |
| JULIAN: May 16, - 5 | | |
| GREGORIAN: May 14, 6 BC | | |
| EGYPT SLIDING: (9) Pachom 25 | | |
| SABBATH YR: # 202 + 2 YEARS (AFTER DEUTERONOMY) | | |
| PRIEST: 21 -Jachin | | |
| 8 days | | |
| CAL4-NewMoon(1990)Apl | | |
| HEBREW: Sivan 6 | Jesus'circumcision on Pentecost Day | 1,719,375. Monday |
| JULIAN: May 24, - 5 | 8 days after his birth | |
| GREGORIAN: May 22, 6 BC | | |
| SABBATH YR: # 202 + 2 YEARS (AFTER DEUTERONOMY) | | |
| PRIEST: 22 -Gamul | | |
| CAL4-NewMoon(1990)Apl | | |
| HEBREW: Veadar 20 | John was conceived on Abijah | 1,718,946. Saturday |
| JULIAN: March 21, - 6 | section, 14 months before Jesus' birth | |
| GREGORIAN: March 19, 7 BC | | |
| SABBATH YR: # 202 (AFTER DEUTERONOMY) | | |
| PRIEST: 8 -Abijah/ 9 -Jeshua | | |

The sky was examined for a year and a half prior Yeshua's birth date which was assumed in the early Christian church (Iyyar 28, 6 BCE). Yeshua was born in a manger at a time when all the rooms were full. This would fit an Iyyar 28 date, because all Jewish men were required to be in Jerusalem to celebrate the Succot; one week later. The wise men came when Yeshua was at a house in Bethlehem, probably when his mother was going through a 40th day purification rite. We trace the events on the sky chart as follows:

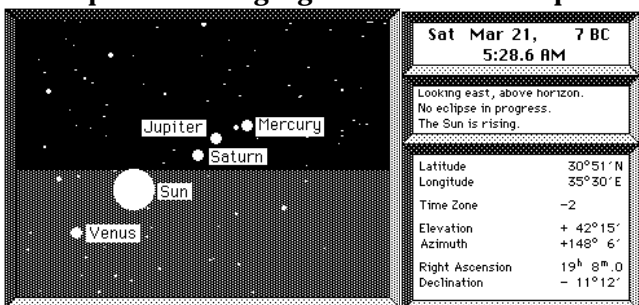


1. John was conceived, the planets Jupiter and Saturn come together
2. A solar eclipse was seen exactly 13 months to the day before Yeshua is born
3. Yeshua was conceived on the Abijah section of priests; in the 6th month (Elul), Elizabeth reveals her pregnancy, the news goes out to Babylon which takes four months to get there.
4. A second solar eclipse was seen 7 months to the day before Yeshua is born.
5. John was born. Everyone thinks he is the Messiah
6. Yeshua was born, the planets Jupiter and Saturn separate, Venus joins them.
7. The wise men came, perhaps 40 days after Yeshua's birth.

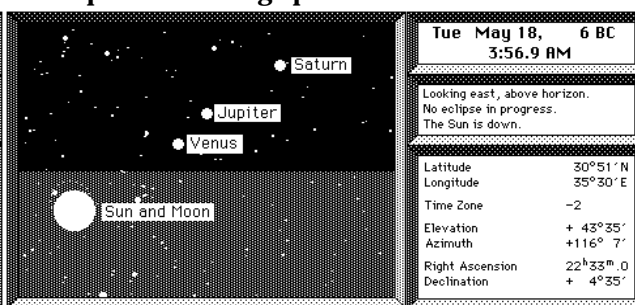
4. The two solar eclipses, the first 13 months, and the second 7 months before Yeshua's birth



5. The planets coming together at John's conception

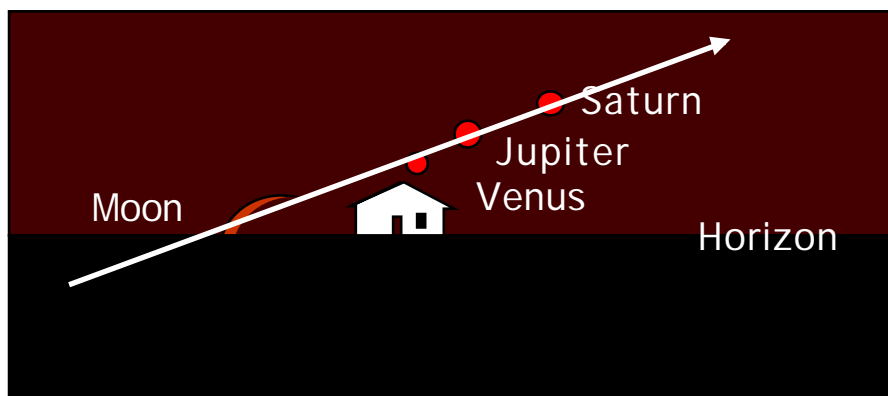


The planets coming apart at Yeshua's birth



6. The Star of Bethlehem

According to the New Testament, there was some star which guided certain wise men from the east to the place where Yeshua was born. Babylon lies east of Jerusalem. These wise men probably were Jewish sages who were anticipating the coming of the Messiah. Their anticipation was based on several concepts, first that the Messianic age would occur when the world was 4000 years old, second that the prophet Daniel predicted that it would come when the fourth world empire was ruling⁵², and third, it was to come when a special star was seen in the east as predicted by Balaam.⁵³



How did the planet configuration explain the events which were described by the wise men? Planets follow the trajectory of the sun. In the summer, the trajectory is very low, so the planets would be seen to be moving up above the horizon first. Then they would move across the horizon and up at the same time. The moon would then follow the planets as they were in that year and at that time of the year. Since it was at the end of the month, the moon would not give much light so the planets would be much easier to see. When the moon rose, the sun would follow. As soon as the first ray of light came above the horizon the star (planets) would cease to be seen. The last thing the wise men would have observed would have been the planets pointing at a house of some kind on the horizon. They then went to the house to see the baby Yeshua. Points of interest: Iyyar 28 is the same day as Yom Yerushalayam. The computer calendars show that May 14, 6BCE (Iyyar 28, 3995 AM) was exactly **713,317** days before May 14, 1948 when present day Israel was reborn! Herod's Eclipse took place **666** days after Yeshua's birthday. Eight days later, on Shavuot, Yeshua was circumcised and named.

J. Yeshua's Bar-mitspha on a Sabbath Day

We are told in Luke 2 that Yeshua went to the Temple each year on Passover, and that his parents took him to this event when he was twelve years old. Assuming his birth date is in 6 BCE, he would be twelve in CE 7./4007 A.M. ($3995 + 12 = 4007$). After Passover, Yeshua was left in Jerusalem when his parents went home by accident. They missed him on the first evening, and found him on the Sabbath three days later.

Yeshua taught in the Temple and the synagogue on the Sabbath day (Luke 4:16, 31, 6:6, 13:10, etc.). He was obedient to the Law of Moses. When Passover was over, Joseph and Mary left for home on Nisan 22. They traveled one day, and when they retired in the evening, they found that Yeshua was missing. They returned to Jerusalem on the 23rd. They found Yeshua on the next day, which was the twenty-fourth of Nisan, teaching in the Temple. Nisan 24, of 4007 is a Sabbath.

A.M.: Nisan 24 , 4007 AM 1,463,560.
 GREGORIAN: April 28 , 7 AD Saturday
 EGYPT SLIDING: (9) Pachom 12
 JUBILEE YR: # 30 (AFTER MOSES)
 SABBATH YR: # 204 (AFTER DEUTERONOMY)
 PRIEST: 20 -Jehezekel/ 21 -Jachin

K. Tybi 11, Yeshua's Baptism According to Clement of Egypt

"As the followers of Basilides hold the day of his baptism as a festival, spending the night before in readings. And they say that it was the fifteenth year of Tiberius Caesar, the fifteenth of the month Tybi; and some that it was the eleventh of the same month," *Stromata* , Book I, XXI.

A.M.: Kislev 27 , 4026 AM 1,470,739.
 GREGORIAN: December 23 , 26 AD
 EGYPT SLIDING: (5) Tubi 11 Wednesd
 JUBILEE YR: # 30 + 19 YEARS (AFTER MOSES)
 SABBATH YR: # 206 + 5 YEARS (AFTER DEUTERONOMY)
 PRIEST: 14 -Jeshebeab

L. Three Dated Events During Yeshua's Ministry

1. **The first Passover of Yeshua:** 46 years after Herod began his Temple. This would date the Passover of Yeshua to the spring of CE 27 ($21 \text{ BCE} + 46 = \text{CE } 26 + 1 = \text{CE } 27$).

2. **Yeshua healed a man on the Sabbath day on Tishri 15:** The only year which fits any feast falling on a Sabbath day is Tabernacles of CE 27.

A.M.: Tishri 15 , 4027 AM 1,471,022.
 GREGORIAN: October 2 , 27 AD Saturday
 EGYPT SLIDING: (2) Phaophi 19
 JUBILEE YR: # 30 + 20 YEARS (AFTER MOSES)
 SABBATH YR: # 206 + 6 YEARS (AFTER DEUTERONOMY)
 PRIEST: 6 -Mijamin/ 7 -Hakkoz

3. **Yeshua worked on the Sabbath in the center of the feast of Succot (Tishri 18).**

A.M.: Tishri 18 , 4028 AM 1,471,379.
 GREGORIAN: September 23 , 28 AD Saturday
 EGYPT SLIDING: (2) Phaophi 11
 JUBILEE YR: # 30 + 21 YEARS (AFTER MOSES)
 SABBATH YR: # 207 (AFTER DEUTERONOMY)
 PRIEST: 9 -Jeshua/ 10 -Shecaniah

M. The Date of Yeshua's Death**1. The Year of His Death, CE 30**

The death date of Yeshua can be demonstrated to have taken place in 30 CE through the following data. He died on Passover day, according to the Biblical narrative.⁵⁴ It was forty years before the destruction of Jerusalem according to the Talmud and Eusebius.⁵⁵ The Great Hall of Hewn Stones still existed at Yeshua' trial,⁵⁶ but it was taken from the Jews 40 years before the destruction of the Temple.⁵⁷ Therefore, Yeshua could not have died later than CE 30.

2. The Day of The Week

Yeshua died on a Friday, according to the Biblical account and the traditions of the church from the earliest of times.⁵⁸ According to Luke, Sunday night was the third day since he was crucified, therefore he died on a Friday.⁵⁹ Passover occurred on Friday in CE 30, but did not occur on Friday at any time during the reign of Pilate before CE 30.⁶⁰ (For three days & nights, see The Sky That Jonah Saw)

3. Egyptian Pharmouthi 25 = Passover = Friday

Clement of Alexandria gave the death date of Yeshua in the Egyptian calendar, as "Pharmouthi 25."⁶¹ As we examine the years which precede CE 30 (when Pilate ruled), we find that only CE 30 fits both a Friday Passover and an Egyptian calendar date Pharmouthi 25.

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A.M.: Nisan 15 , 4030 AM
GREGORIAN: April 5 , 30 AD
EGYPT SLIDING: ( 8 ) Pharmouthi 25
JUBILEE YR: # 30 + 23 YEARS (AFTER MOSES)
SABBATH YR: # 207 + 2 YEARS (AFTER DEUTERONOMY)
PRIEST: 17 -Hezir
1,471,938
Friday

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4. Hezir, The Priestly Section of Caiaphas

The computer readout for Passover of 30 CE shows that Hezir was serving on the last week of the life of Yeshua. According to the tomb, Hezir was of the order of Caiaphas. The Tomb of Caiaphas was found in Jerusalem, therefore, the residence of the Hezir section must also have been in Jerusalem. Annas was most likely also Hezir, since he was related to Caiaphas the then high priest.⁶² The highest (eldest) priest of Hezir would have been the patriarch Annas.⁶³

5. The Aphses Section of Priests from Nazareth The tomb of the family of Caiaphas is one link to Yeshua. A second, equally important archaeological discovery was made in 1962 at a synagogue in Caesarea, when a fragment which listed the home towns of the priestly orders was found.⁶⁴ Nazareth was home for "Aphses," order eighteen of the priests. Yeshua was harsh to the priestly order which was going on duty on the eve of his death. He called them "hypocrites." These critical remarks did not help him to stay alive. He identified and witnessed against men who were his associates since his youth. They were men who knew him, yet were largely responsible for his death!

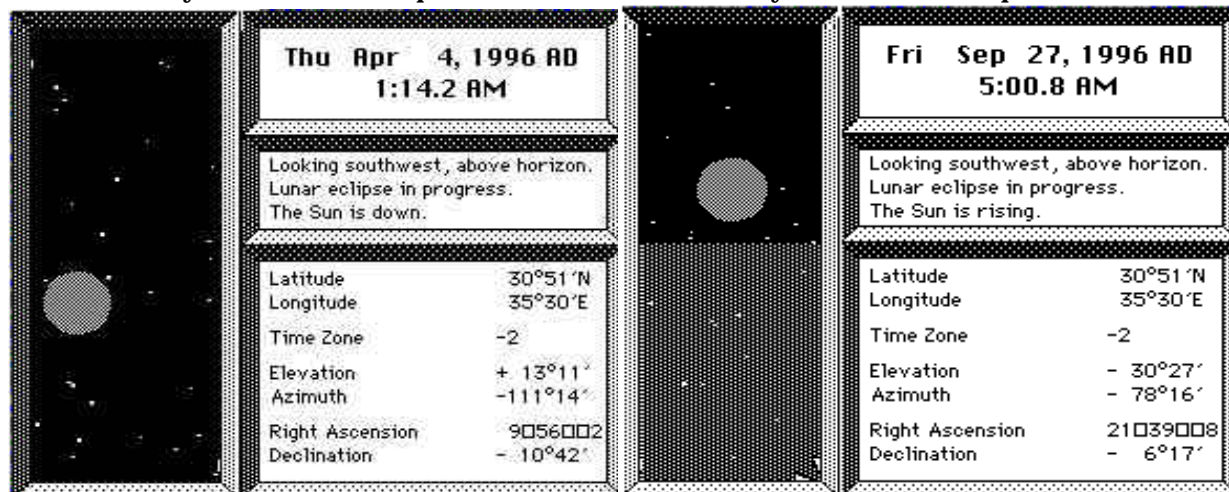
Both the archaeological discoveries concerning Caiaphas' tomb and the Caesarea fragment serve to enlighten the Biblical text so that the words of Yeshua and the Gospel writers become more meaningful. Yeshua was not condemning all Jews, nor was he condemning all priests, rather he was condemning only those he knew to be hypocrites, and they were the ones who condemned him. At the same time, there may be some hidden theological overtones here. Yeshua died and in doing so, made certain offerings as a priest. If his hometown section went on duty Friday evening (Saturday), then he too went on duty at the right time, in obedience to the Law.

N. The Sky When Yeshua was 2000 Years

It is rather fascinating that there were two solar eclipses before Yeshua was born, and two lunar eclipses after he was 2000 years old in 1996, the first on Passover, and the second on Succot.

1. Passover day of 1996, lunar eclipse

Succot Day of 1996, lunar eclipse



⁵¹ Stromatta

⁵² Daniel 2

⁵³ Numbers 24:16-18

Notes Chapter Three

⁵⁴ Jn. 13:1.

⁵⁵ Yet it may be proper to mention, also, what things occurred that show the benignity of that all gracious Providence that had deferred their destruction for forty years after their crimes against Christ (Euseb. III,vii., Talmud, Yoma 39, Aboda Zara 8b, Sabb. 15a).

⁵⁶ Lk. 22:55, Jn. 18:28.

⁵⁷ The Talmud observes that forty years before the destruction the Sanhedrin was dispersed from the Chamber of Hewn Stones and convened in the Market Place...When the great Sanhedrin was abolished from the Chamber of Hewn Stones, the trial of capital cases was abolished; they wore sackcloth on their skin and tore the hair of their heads and said, "Woe is us, for the rod of Judah has departed and the son of David has not come (Joseph Sarachek, *The Doctrine of the Messiah*, page 249).

⁵⁸ Yeshua died on a Friday (Matt. 26:17). After two days he rose a Sunday (Lk. 24:1,21)

⁵⁹ Luke 24:1, 22

⁶⁰ See computer readout for the year 30 C.E., only 30 C.E. satisfies a Friday.

⁶¹ Clement of Alexandria gave us the death date of Yeshua in the Egyptian calendar Pharmouthi 25 (Stromata I,xxi). Pontius Pilate came to Jerusalem in the autumn of C.E. 26 (Josephus, Ant. XVIII,iii,1), therefore Yeshua could not have died before C.E. 26. When all of the Passover dates (Nisan 15) for each year between C.E. 27 and C.E. 30, are examined, only C.E. 30 is found to fit a Passover which falls on a Friday, Pharmouthi 25. This confirms the forty years between the death of Yeshua and the Temple destruction. The Hezir section is shown to have been serving during that week, and the Apses came to serve on the Saturday following Yeshua's Passion.

⁶² *Biblical Archeology Review*, vol. 18, Number 5, page 39.

⁶³ John. 18:13

⁶⁴ In 1962, excavators discovered in the ruins of a synagogue at Caesarea a small piece of a list of twenty-four priestly divisions. This third to fourth century marble fragment is inscribed with the names of the places where four of the divisions resided, including Nazareth, the residence of Apses.

Chapter IV, The Prophet Daniel For Today

Blessed be the name of God for ever and ever; for wisdom and might are his: And he changes the times and the seasons; he removes kings, and sets up kings; he gives wisdom to the wise, and knowledge to those who have understanding; He reveals the deep and secret things; he knows what is in the darkness, and the light dwells with him: I thank you, and praise you, O you God of my fathers, who have given me wisdom and might, and have made known to me now what we desired of you; for you have now made known to us the king's matter:¹

I. Introduction

It has been said that a picture is worth a thousand words. God has seen fit to communicate a most important part of His Word through picture language, the book of Daniel. *The Prophet Daniel For Today* will try to duplicate Daniel's written visions of the future into pictures. Daniel's book was to be sealed until the "time of the end," a time when knowledge was to be on the increase, and people would be able to rapidly travel from one place to another.² The time of the end was also to come 2300 years after the first Greek king crossed the river between Europe and Asia, and it was to end when the Jews returned to control Jerusalem. Alexander the Great made this penetration on June 7, 334 BCE. Exactly 2300 years later, on June 7, 1967, the period of the Greeks ended in Jerusalem. At this same time, the king of Greece was overthrown, and he now lives in exile. More will be said regarding this subject when Daniel chapter 8 is explained.

Daniel is important because we have reached the "time of the end." Knowledge has increased, people are rapidly traveling from one point to another, and the 2300 years of Gentile rule is now over. The well know sages like Maimonides, Nahmanides, Hasdai Crescas, Isaac Abrabanel, Rashi, Solomon Ibn Gabirol, Judah Halevi, and Abraham Ibn Ezra have written extensively on this subject. If Daniel is to be "unsealed" at the "time of the end," then we have the divine mandate to unseal it today. Why is this so? It seems that the time of the end has brought with it a multitude of diverse interpretations of Daniel. Many Christian groups lean heavily on their interpretation of this book. On the other hand are those liberal theological views, both Christian and Jewish, which scoff at Daniel as a viable prophet of God, and in doing so, they have discredited God and the entire Bible.

The "time of the end" did not bring a new prophetic revelation through dreams and visions. Time simply brought a fulfillment of prophecies which were predicted by Daniel. These fulfillments were understood after the Nation Israel came into existence in this century. The following concepts need to be understood before you can understand Daniel.

A. Symbols Daniel used

Animal bodies were used to portray nations through creatures which are known for their particular traits. Heads of these animals represented governments, horns or ribs in the mouths of animals were individuals who ruled the government, and the larger their size, the more authority they had.

1. **A man's body** express identical proportions in the history of nations, each part of the man representing the duration of a kingdom. God used gold, silver, bronze, & iron, to represent the various ages of this man.
2. **A Rock** was used to illustrate God. God used rock to represent the God of Israel, but He used gold, silver, bronze, iron, wood and stone, to represent the nations and their gods. God was first identified as a "rock" by Jacob at Bethel. Rock is much more permanent than metal, and it is usually used for buildings.
3. **Days** express years. One day of Daniel's predictions was to point to one year of the future, a week seven years, a month 30 years, a season 90 years, and a "time" would be 360 years (12 months of 30 days). Seven times would be 2520 years (7 x 360 = 2520). Days were not counted in ancient Israel, but months were observed by new moon sightings. Months, therefore, had 30 days. Prophetic predictions using a day for a year was first used by Moses, then by Ezekiel, and now by Daniel.
4. **A tree** was used as a symbol of God's Kingdom, the tree of life. In this case, the roots were God Himself who supported the trunk and its branches. The branches of the tree were humans who were part of that kingdom, and the fruit of the tree was the produce from the branches, the workers for the kingdom.
5. **The Ancient of Age** is the symbol for Hashem, the Holy One who is the "King of the universe."
6. **The Son of Man** is the Messiah, who receives his authority from God.

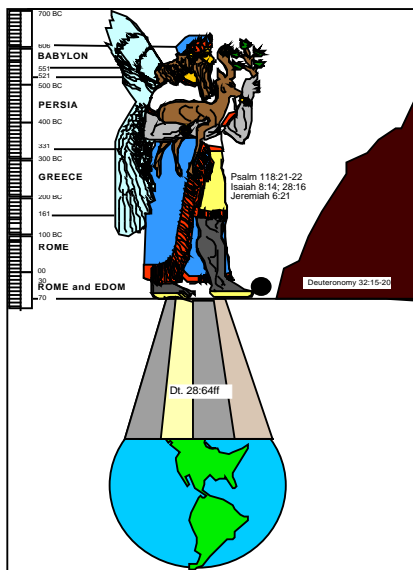
Daniel Chapter 2, The Future Kingdoms and The Kingdom of God

A. The Four Views of Daniel's Image Today

The focus of the prediction of Daniel chapter 2 is the “Kingdom of God” or the “Kingdom of Heaven.” Most everyone, except the liberals, expect the “Kingdom of God” to come at the feet of the man. The question deals with the nature of the kingdom. Is it a physical kingdom under an earthly Messiah, or is it a spiritual kingdom that exists within a physical kingdom under the Messiah. That is where the controversy lays. A careful study of the chronology described can be used to make that decision for us.

1. Finding The Image

As I studied chapter 2, I remembered an inscription I had once seen from an angel-like figure on the monuments in Assyria. This figure had a grass eating animal in one hand (Nebuchadnezzar became a grass eating animal for seven years) and it had a cut off tree in another hand (Nebuchadnezzar had a dream of a cut off tree). It also had wings like an angelic figure (Nebuchadnezzar had seen an angelic figure in the fire with the three Jewish men, Hananiah, Mishael, and Azariah [Shadrach, Meshach, and Abednego]).



2. Daniel Interpreted the Dream of Nebuchadnezzar.

You, O king, saw, and beheld a great image; This great image, which was mighty, and of surpassing brightness, stood before you; and its form was terrifying: This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of bronze: His legs of iron, his feet partly of iron and partly of clay:(vv. 31-33)

You, O king, are a king of kings; to whom the God of heaven has given the kingdom, the power, the strength, and the glory: And wherever the children of men live, the beasts of the field and the birds of the sky has he given to your hand, and has made you ruler over them all; You are this head of gold: And after you shall arise another kingdom inferior to you, and another third kingdom of bronze, which shall bear rule over all the earth: And the fourth kingdom shall be strong as iron; because iron breaks in pieces and subdues all things; and like iron that breaks, so shall it break and crush all things:(vv. 37-40)

And as you saw the feet and toes, partly of potters' clay, and partly of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, just as you saw the iron mixed with miry clay: And as the toes of the feet were partly of iron, and partly of clay, so the kingdom shall be partly strong, and partly brittle: And as you saw iron mixed with miry clay, they shall mix themselves with the seed of men; but they shall not cleave one to another, just as iron does not mix with clay: (vv. 41-43)

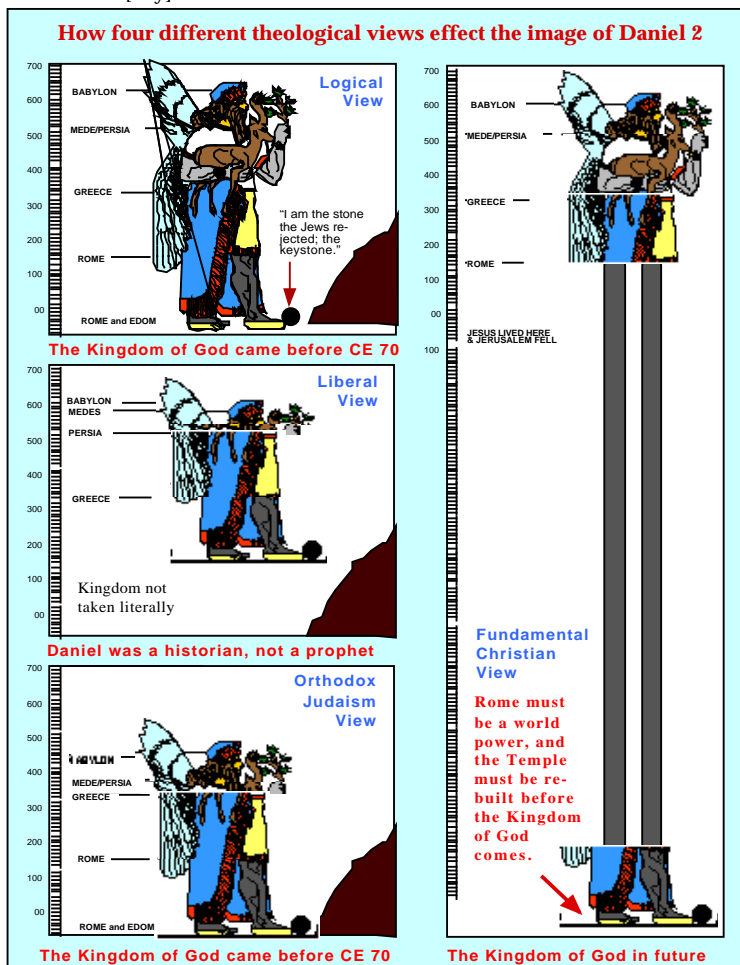
3. Four Views of the Four Nations

The Babylonian empire lasted approximately for 70 years. Since the head of the image seen in the dream represented Babylon, I made a linear time-scale alongside the head and made the length of the head equal to the 70 years of the Babylonian government. The length of the chest was found to be proportional to the time-span of the second nation (Persia), the belly and the thighs were found to be proportion-

al to the third nation (Greece), with legs and feet proportional to the fourth kingdom (Rome & Edom).

4. Clay & Iron at the Feet

At the time of the feet of the man, two kingdoms were mixed: iron and clay. The government which was ruling with Rome (iron) over the nation Israel at the "feet," was the dynasty of Herod. Herod was from Edom, a nation which belonged to Esau. His people had been converted to Judaism only a few years earlier by the Hasmoneans. By the year CE 100, the last of the Herods had lost their authority. Edom is taken from the word "red [clay]."



5. The 10 kings, The Toes of the Man

Josephus and some of the later rabbis understood that the ten toes were the first ten Roman emperors.³ The first emperor was Julius Caesar, who began to rule in 61 BCE, and the tenth emperor was Vespasian who destroyed Jerusalem in CE 70. These ten emperors are spoken of again in Daniel chapter 7. At that time, it points specifically to the third emperor, Tiberius, and the one under him, Pontius Pilate. We are not speaking of a "future" restored Roman empire, nor are we speaking of the ten common market nations.

Notes Chapter 4a

¹ Daniel 2:20

² Daniel 12:4

³ Josephus, Wars 6,5,4, Sarachek, *The Doctrine of the Messiah in Medieval Jewish History*, Sepher Hermon Press, 1932., p. 56

6. The “Rock”

A rock is the symbol for God, especially following Jacob’s anointing a stone he had used for a pillow.¹ It is only natural that a Kingdom made by God should be symbolized by a rock. The small stone came from the Large Rock. This stone is mentioned many times in the Bible. God is a Spirit; He is not an image; therefore, a kingdom made by God is a kingdom of the Spirit, a kingdom without a visible king. God did not make himself visible to Israel during the theocracy, the period of the Judges. At the time of Saul, Israel wanted a king that they could see. At the time of the feet of the man, the “stone” struck the man and the Jews were scattered to all parts of the world. As Daniel was assured, “there is a God in heaven who reveals secrets, and makes known to the king Nebuchadnezzar what shall be **in the latter days.**”²

Daniel interpreted the dream of Nebuchadnezzar.

While you looked, a stone was cut out by no hand, which struck the image on its iron and clay feet, and broke them in pieces: Then was the iron, the clay, the bronze, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, so that no place was found for them; and the stone that struck the image became a great mountain, and filled the whole earth: This is the dream; and we will declare its meaning to the king: And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces all these kingdoms, and consume them all, and it shall stand for ever: Just as you saw that the stone was cut out of the mountain by no hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold; the great God has made known to the king what shall come to pass hereafter; and the dream is certain, and its meaning is sure.³

7. The Claims of Yeshua

If we look at the image whose anatomy fits the literal reading of Daniel the best, we find that Yeshua came at the feet of the man. If we refuse to use Daniel’s instructions, but choose rather to make the image fit our theological views, then we must wonder why God gave us the instructions in the first place. Yeshua claimed to be the “small stone” which the Jews rejected.⁴ He claims that His kingdom was not of this world, i.e., that it was a spiritual kingdom within your heart.⁵ If He was a “small stone” then He fits the concept of being the “Son of God” who was the “Large Stone” of the Bible. After the feet of the man, we must admit that the Christian church grew and filled the entire earth. That’s pretty hard to dispute.

Yeshua told us that the “Kingdom” would be taken from the Jews, and given to the “nations” who would produce fruit.⁶ Why did God chose to elect a special nation, and then to cut this nation off? We cannot understand the mind of God, but He has given us some clues. This nation was chosen to be a “light” to the Gentiles.⁷ How did they achieve this end? They did it by bringing Yeshua to the nations. The nations could not see the God of the Jew without their presence. Why? Because God placed the Shekinah upon them when they contracted to be His servants on Mount Sinai. As humans, cannot obey God, we learned this from Joshua.⁸ On the other hand, God cannot go back on His promises. So He had to make the Jews go out into the world, to be His servants, to provide light for the Gentiles. What a wonderful plan for the Gentiles! But what a raw deal for the Jews, right? Wrong. God has promised that he will give them back double for their trouble.⁹ What is the “double gift”? Is it the land of Israel with more Arabs than Jews? Is it an Orthodox legalistic religion which demands more than anyone can ever give? Is it a time of rule under a Messiah who rules with an iron rod, and returns them to a government like they had when they were under the Judges? Or is it an openness to the gift of the Holy Spirit in their hearts. A gift like that which was bestowed on David.

A “planting” of a new Covenant in their hearts so that no one will have to teach them any of the tough law given by Moses, they will simply be filled with love and peace. This is what Jeremiah was talking about:

Behold, the days come, says the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; my covenant which they broke, although I was their master, says the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, says the Lord, I will put my Torah in their inward parts, and write it in their hearts; and will be their God, and they shall be my people: And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them to the greatest of them, says the Lord; for I will forgive their iniquity, and I will no longer remember their sin: (Jeremiah 31:31-34)

If these prophecies are true, then Come Lord Yeshua!

Again, Isaiah predicts in the end that Israel and the her neighbors too will be blessed:

“In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land: Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance:” (19:24-25)

III. Daniel Chapter 3, and The Loyalty of the Jews

1. Nebuchadnezzar's Statue, 6 x 60 Cubits(vv. 1-3)

Nebuchadnezzar the king made an image of gold, whose height was sixty cubits, and its breadth six cubits; he set it up in the plain of Dura, in the province of Babylon. Therefore at that time, when all the people heard the sound of the horn, pipe, lyre, trigon, harp and every kind of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up:

6 cubits
60 cubits
600 years
6000 years
 $6 \times 60 \times 7 = 2520$

2. Jews Refuse to Worship the God/man (vv. 16-18)

Shadrach, Meshach, and Abed-Nego, answered and said to the king, O Nebuchadnezzar, we have no need to answer you in this matter: If it be so, our God whom we serve is able to save us from the burning fiery furnace, and he will save us from your hand, O king: But if not, be it known to you, O king, that we will not serve your gods, nor worship the golden image which you have set up:

571 BCE(3430)
600
CE 30(4030)
"Yeshua the Stone"

3. Make the Furnace 7 x Hotter, & Toss Them In

And he commanded the mightiest men who were in his army to bind Shadrach, Meshach, and Abed-Nego, and to throw them into the burning fiery furnace:

571 BCE(3430)
 $6 \times 60 \times 7 = 2520$
CE 1950(5950)
"Law of Return"

4. The Son of God Protected Them (vv. 24-27)

Then Nebuchadnezzar the king was astonished, and rose up in haste, and spoke, and said to his counselors, Did we not throw three men bound into the midst of the fire? They answered and said to the king, True, O king: He answered and said, Behold, I see four men unbound, walking in the midst of the fire, and they are not hurt; and the appearance of the fourth is like a son of the gods: Then Shadrach, Meshach, and Abed-Nego, came out of the midst of the fire: And the satraps, prefects, the governors, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, nor were their mantles damaged, nor the smell of fire had passed over them:

521 BCE(3480)
2520
CE 2000(6000)
April 4, 2000 = Nisan 1, 6000

5. Nebuchadnezzar Became a Believer (vv. 28-29)

Then Nebuchadnezzar spoke, and said, Blessed be the God of Shadrach, Meshach, and Abed-Nego, who has sent his angel, and saved his servants who trusted in him, setting aside the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God: Therefore I make a decree, That every people, nation, and language, who speak anything amiss against the God of Shadrach, Meshach, and Abed-Nego, shall be cut in pieces, and their houses shall be made a dung hill; because there is no other God who can save like this:

6. Nebuchadnezzar Pronounced Peace (vv. 31-33)

Nebuchadnezzar the king, to all people, nations, and languages, who dwell in all the earth; Peace be multiplied to you: I thought it good to show the signs and wonders that the high God has wrought toward me: How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation:



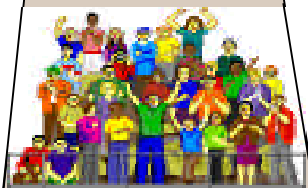
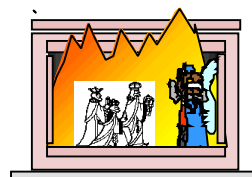
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IV. Daniel Ch. 4, 7 Times Amongst The Gentiles & The Holy One From Heaven

April 4, 2000 CE = Nisan 1, 6000 AM

One day = one year

One month of days = 30 years

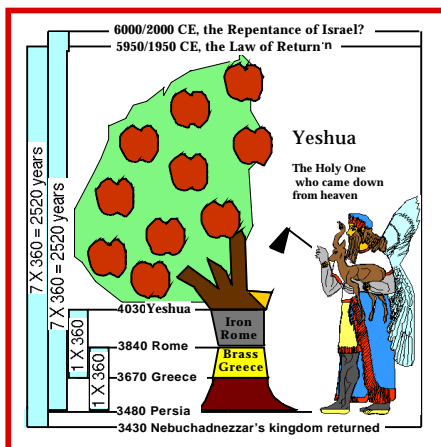
One year of 12 months = 360 years

Seven years of 12 months = 2520 years

The vision is speaking of Israel. A Holy One was to come down to cut them off for seven times, i.e., for $360 \times 7 = 2520$ years. From the date when Nebuchadnezzar's kingdom was returned to him (571 BCE), until the Jewish "Law of Return" in CE 1950, was 2520 years.

But from the end of Babylon, in 521 BCE until the year 6000 (Nisan 1, 6000 AM) will also be 2520 years. At the end of Nebuchadnezzar, the true God was worshipped. Will Jerusalem believe by then?

12 months after Nebuchadnezzar's boasting, he went amongst the animals. 360 years after Babylon ended, Rome came to power. 360 years after Persia, Yeshua was executed by the Romans.



1. The purpose of this vision (v 14)

to the intent that the living may know that the most High rules in the kingdom of men, and gives it to whom he will, and sets up over it the lowliest of men:

2. A Holy One comes down from heaven to cut off your branch for 7 x: (v. 20)

And as the king saw a watcher, a holy one, coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of its roots in the earth, bounded with a band of iron and bronze, in the tender grass of the field; and let it be wet with the dew of heaven, and let its portion be with the beasts of the field, till seven seasons pass over him:

3. Your kingdom will be given back to you if you stop sinning (vv. 23-24)

And as it was commanded to leave the stump of the tree roots; your kingdom shall be sure to you from the time you know that the heavens rule: Therefore, O king, let my counsel be acceptable to you, and break off your sins by practicing righteousness, and your iniquities by showing mercy to the poor; that there may be a lengthening of your tranquility:

4. For twelve months and 7 x 12 months (vv. 26-30)

At the end of twelve months he was walking in the palace of the kingdom of Babylon: The king spoke, and said, Is not this great Babylon, that I have built as a royal residence by the might of my power, and for the honor of my majesty: While the word was in the king's mouth, a voice fell from heaven, saying, O king Nebuchadnezzar, to you it is spoken: The kingdom is departed from you: And you shall be driven from men, and your dwelling shall be with the beasts of the field; you shall be made to eat grass like an ox, and seven seasons shall pass over you, until you learn that the most High rules in the kingdom of men, and gives it to whom he pleases: On the same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and ate grass like an ox, and his body was wet with the dew of heaven, till his hair was grown like eagles' feathers, and his nails like birds' claws:

5. In the last days your kingdom will be returned (vv. 31-33)

And at the end of the days I Nebuchadnezzar lifted up my eyes to heaven, and my understanding returned to me, and I blessed the most High, and I praised and honored him who lives for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing; and he does according to his will in the host of heaven, and among the inhabitants of the earth; and none can stay his hand, or say to him, What do you do: At the same time my reason returned to me; and for the glory of my kingdom, my majesty and splendor returned to me; and my counselors and my lords sought me; and I was established in my kingdom, and still more greatness was added to me:

6. And then you will worship the most High God (v. 34)

Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment; and he is able to abase those who walk in pride:

¹ Genesis 28:11, Deuteronomy 32:4, 13,15,18,31,37,Psalms 118:21

² Daniel 2:28

³ Daniel 2:34-45

⁴ Matthew 21:42

⁵ John 18:36

⁶ Matthew 21:43

⁷ Isaiah 9:2

⁸ Joshua 24:19

⁹ Isaiah 40:1-2, Zechariah 9:12

V. Daniel Chapter 5, The Kingdom Divided Amongst The Gentiles



Then they brought the golden utensils that were taken out of the temple of the house of God which was in Jerusalem; and the king, and his princes, his wives, and his concubines, drank from them.... In the same hour the fingers of a man's hand appeared, and wrote opposite the lamp stand upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote: Then the king's color changed, and his thoughts so troubled him, that his limbs gave way, and his knees struck one against the other: The king cried aloud to bring in the enchanters, the Chaldeans, and the astrologers; And the king spoke, and said to the wise men of Babylon, Whoever shall read this writing, and declare to me its meaning, shall be clothed with scarlet, and have a chain of gold around his neck, and shall rule as the third in the kingdom:(vv. 3-7)

And you his son, O Belshazzar, have not humbled your heart, though you knew all this: But have lifted up yourself against the Lord of heaven; and the utensils of his house have been brought before you, and you, and your lords, your wives, and your concubines, have drunk wine from them; and you have praised the gods of silver, and gold, of bronze, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand your breath is, and whose are all your ways, have you not glorified: Then was the part of the hand sent from him; and this writing was written: And this is the writing that was written, MENE, MENE, TEKEL, and PARSIN: This is the meaning of the matter; MENE; God has numbered your kingdom, and brought it to an end: TEKEL; You are weighed in the balances, and are found wanting: PERES; Your kingdom is divided, and given to the Medes and Persians:(vv. 22-30)

Daniel was a prophet. When Yeshua was crucified, he said, "It is finished." In other words, the sacrificial system which had been imposed by Moses was over. In place of this came the New Covenant listed in Jeremiah 31:31ff. But the religious system in Judah is not unlike every other religious system in the world. The leaders have power, and they use it to their advantage in many occasions. Judah was given a 40 year period after Yeshua had been crucified to give up their ceremonial sacrifices, but they would not. Then God allowed the Romans to divide their property. This was the second time that God removed them from their land. We are reminded of the words of Moses, "the land belongs to me, and to me you are only strangers and guests." (Lev. 25:23) David also reminds us of the real meaning of which this prophecy points, "Forget your ancestral home, and your king will fall in love with you." (Ps. 45:10).

VI. Daniel Chapter 6, The Lion's Den Could Not Hold Him



Daniel was trapped by the lawmakers of his day. He was thrown into a cave where a stone was rolled over the front. In the morning he was found alive and well. Those who framed him were killed. Yeshua experienced the same dilemma. He was framed by the Scribes and Pharisees, and he was crucified by the Romans. A stone covered his tomb, but in the morning he was found alive. Those who had framed him found themselves killed by the Romans in the war of CE 66-70. Hashem could not go back on His edict.

VII. Daniel Chapter 7, The Son of Man

1. The First Three Beasts, Three Nations: (vv. 4-6):

1). The first was like a lion, and had eagle's wings; I looked till its wings were plucked off, and it was lifted up from the earth, and made to stand upon its feet as a man, and a man's heart was given to it:

2). And behold another beast, a second, like a bear, and it raised up itself on one side, and it had three ribs in its mouth between its teeth; and it was told, Arise, devour much flesh: After this I looked,

3). and lo another, like a leopard, which had upon its back four wings of a bird; the beast had also four heads; and dominion was given to it:

2. The Fourth Beast With Ten Horns: (v. 7)

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and exceedingly strong; and it had great iron teeth: it devoured and broke in pieces, and stamped the residue with its feet; and it was different from all the beasts that were before it; and it had ten horns:

3. The Third Horn and the Small Horn: (v. 8)

I considered the horns, and, behold, there came up among them another little horn, before which three of the first horns were plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things:

4. A Reprieve for a Season and a Time: (v. 12)

And as for the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and a time:

5. God Took His Seat: (vv. 9-11)

While I looked, thrones were placed, and one who was ancient of days sat, whose garment was white as snow, and the hair of his head was like pure wool; his throne was like a fiery flame, its wheels like burning fire: A fiery stream issued and came forth from before him; a thousand thousands ministered to him, and ten thousand times ten thousand stood before him; they sat in judgment, and the books were opened: I looked then because of the voice of the great words which the horn spoke; and while I looked the beast was slain, and its body destroyed, and given to the burning flame:

6. The Son of Man Received the Kingdom of God, All Nations Served His Kingdom: (vv. 13-14)

I saw in the night visions, and, behold, one like a son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him: And there he was given dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed:

7. The Roman Kings Submit To His Kingdom

*A day = one yr., a season = 90 yrs., a "time" = 360 yrs. The emperors remained as "gods" but God was still in control for a "season" (90 yrs) and a time (360 yrs).

At the end of 90 years, Yeshua came & the Hall of Stones was lost in CE 30, and after 360 years more, in CE 390, Theodosius, submitted himself to the Christian Church. He was the first emperor who did not consider himself a god to be worshipped.

The First Three Animals

591 BC Babylon, Nebuchadnezzar, a lion with the heart of a man



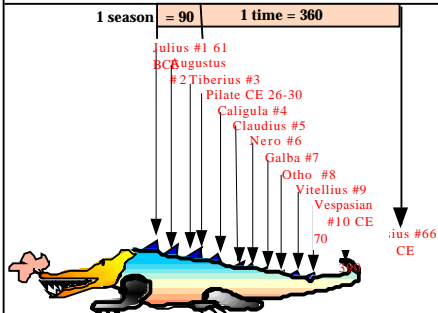
521 BC Media/Persia, a bear, strong on one side, with three ribs in its mouth



331 BC Greece, a leopard with four heads



The Fourth Animal



The Son of Man

61 BCE, Julius Caesar

LORD

Son of Man went up to the Ancient of Age to receive the Kingdom

Yeshua

CE 30 Stone

Emperor Theodosius was the first Roman Emperor to submit himself under the authority of the Christian Church.

Bishop Ambrose

CE 390 Theodosius

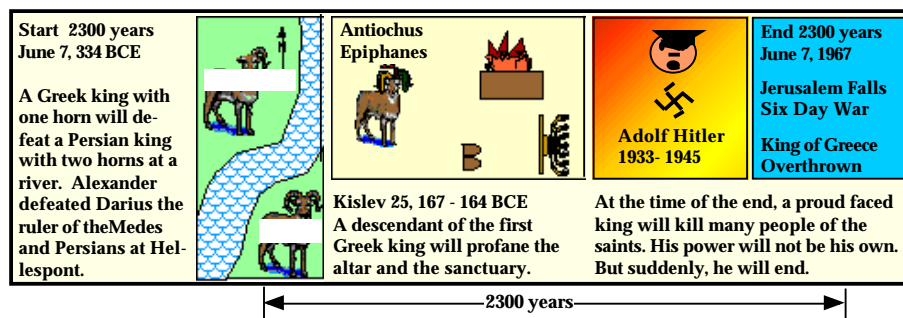
Emperor Theodosius

VIII. Daniel Chapter 8, The Time of The End

Introduction

This prophecy of Daniel tells us that we are in the “time of the end.” The 2300 years covering the “time of the Greeks kings” is over. Having seen this, we can easily see how the rest of the predictions made by Daniel are true. Alexander the Great was the first Greek king. He met Darius the Persian's army at a river and defeated him on June 7, 334 BCE. 2300 years later, on June 7, CE 1967, the Jewish armies captured Jerusalem. At the same time, the king of Greece was overthrown.

A. The time of the Greek Gentiles in Jerusalem



B. The First King of Greece at The River (vv. 3-7)

I lifted up my eyes, and saw, and, behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last: I saw the ram charging westward, and northward, and southward; so that no beasts could stand before it, nor was there any that could save itself from its hand; but it did as it pleased, and magnified itself: And as I was considering, behold, a male goat came from the west across the face of the whole earth, without touching the ground; and the goat had a conspicuous horn between its eyes: And it came to the ram that had two horns, which I had seen standing before the river, and ran to it with all the fury of its power: And I saw it come close to the ram, and it was furious against it, and it struck the ram, and broke its two horns; and the ram had no power to stand before it, but it threw it down to the ground, and trampled upon it; and there was none who could save the ram from its hand:

1. Its Descendant Profaned the Temple (vv. 8-12)

Then the male goat grew very great; and when it was strong, its great horn was broken; and out of it came four conspicuous horns toward the four winds of heaven: And out of one of them came forth a little horn, which grew exceedingly great, toward the south, and toward the east, and toward the land of beauty: And it grew great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and trampled upon them: And it magnified itself even to the prince of the host, and from him the daily sacrifice was taken away, and the place of his sanctuary was cast down: And for an appointed time it was set against the daily sacrifice, and truth was cast down to the ground; and the horn acted, and prospered:

D. 2300 Years of Desolation (vv. 13-14)

Then I heard one holy one speaking, and another holy one said to that certain holy one who spoke, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, and the giving over of the sanctuary and the host to be trampled under foot: And he said to me, For two thousand and three hundred days; then shall the sanctuary be cleansed:

1. The Evil Man at The Time of The End (vv. 23-25)

And in the latter time of their kingdom, when the transgressors have reached their full measure, a king of fierce countenance, and one who understand riddles, shall arise: And his power shall be mighty, but not by his own power; and he shall cause awesome destruction, and he shall prosper, and act, and he shall destroy the mighty and the holy people: And through his cunning he shall make deceit prosper under his hand; and he shall magnify himself in his heart, and without difficulty shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken by no human hand:

2. What Daniel Saw Made Him Sick (vv.26-27)

And the vision of the evenings and the mornings which was told is true; but seal up the vision, for it refers to many days hence: And I Daniel fainted, and was sick several days; afterwards I rose and did the king's business; and I was astonished at the vision, but none understood it:

IX. Daniel 9 --- The 70 Weeks

Introduction

The 70 weeks prophecy is, perhaps, the most important prophecy in the book of Daniel today. Why? Because the early Christian community was using it to point to Yeshua as the Messiah. This probably caused the writer of the Seder Olam (Jose Halafiah) to deliberately apply it to the time period between the two Temple destructions, namely 490 years. The actual time separating these two events was actually 657 years (588 BCE to CE 70). The evidence to support the extended period has already been discussed. In the mean time, no small number of Jewish people were persuaded by Christians to convert. Now we find that there was no reason to be afraid of the 490 year prophecy because it did not point to Yeshua at all! Rabbi Simon Schwab has written extensively on this subject. He is convinced that Jose Halafiah inserted the error to keep Daniel's book secret so that the divine mandate of Daniel 12:4 could be kept. It does not make any difference if he did it deliberately, or if God was instrumental in affecting him to do it, the fact remains; Daniel was kept as a sealed book until the "time of the end." The time of the end, as we have already discussed, terminated, according to Daniel's prediction, right on time -- June 6, CE 1967, when Jerusalem was captured by the Jewish armies, which was immediately after the kings of Greece terminated.

A. The dating of Daniel's vision in chapter 9 & The precise fulfillment in days and years.

Daniel 9 is dated in the first year of Darius, who was son of Ahasuerus, a Mede by descent. Darius can be a throne title, or a proper name. It is taken from "Dara" which in Zend, means "king." Ahasuerus is a throne title. It is taken from the Persian word "Khshaya" which also means "king." This creates confusion because the proper name is not given for either of these men. We know that Cyrus issued the edict "to return" mentioned in verse 25.¹³ therefore, Daniel chapter nine is dated in the first year of Cyrus, who was descended from a Mede who was here called "Ahasuerus." Ahasuerus must be Astyages, since he was the last king of the Medes. Cyrus was Astyages' grandson. Cyrus' mother was the daughter of Astyages, and his father was Cyaxerxes, the king of the Persians. Therefore, Darius is King Cyrus the son of Ahasuerus whose name was Astyages. Compare this passage to Daniel 8, where the proper name "Belshazzar" is preceded by his title, "king." Also see "King Nebuchadnezzar in Daniel 4:1, and "King Cyrus" in chapter 1:21.

Daniel may have been fasting on the Day of Atonement, Tishri 10, which initiated the Feast of Tabernacles from Tishri 15 to Tishri 21.¹⁴ God told Daniel to start counting from the day when the edict went out "return and rebuild Jerusalem," for a sacrifice was to end 69.5 weeks later. We know from Josephus that the sacrifice was stopped on Sivan 23, 3937 (June 18, 64 BCE).¹⁵ From this date we can calculate back 486.5 years (69.5 x 7) to validate the date when the edict went out in the first year of Cyrus, 551 BC. If Daniel was fasting on the Tishri 10, (according to the Law in Lev. 23:26-32) and if the edict went out on Tishri 21, then the period between the edict and the stopping of the sacrifice was exactly 177,777 days, which is 486.5 years. This is most likely the date when the edict went out, because it fell shortly after Daniel was fasting, before the Feast of Tabernacles.

If the above assumptions are correct, then 1) Gabriel came to Daniel on the Day of Atonement of the first year of Cyrus, that is Tishri 10, of 551 BCE when he was fasting according to the Law of Moses, and 2) The edict went out from Cyrus on September 23, 551 BCE, on the last day of the Feast of Tabernacles.

| Event | Jewish Date | Dy. of Wk. | Gregorian | Day # |
|-------------------------|-------------|------------|---|-----------|
| Fasting of Daniel | 07-10-3450 | Thursday | 09-12-551 BCE | 1,260,257 |
| Edict of Cyrus received | 07-21-3450 | Monday | 09-23-551 BCE | 1,260,268 |
| | | | 69,534 weeks of years converted to days | 177,777 |
| Sacrifice stopped | 03-23-3937 | Saturday | 06-18-64 BCE | 1,438,045 |

B. Daniel was perplexed because the edict came before the 70 years of Jeremiah was up

Daniel 9:1-2: In the first year of Darius [throne title for Cyrus] the son of Ahasuerus [throne title for Astyages], of the seed of the Medes, who was made king over the realm of the Chaldeans: [after the 575 BCE death of Belshazzar, the remaining years of the 7 years of madness of his brother-in-law Nebuchadnezzar]. In the first year [551 BCE] of his [Cyrus'] reign, I, Daniel, perceived in the books the number of years [70 years], which, according to the word of the Lord that came to Jeremiah the prophet. And I set my face to the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

C. Jerusalem fell to Babylon in 588 BCE, but the edict of Cyrus came only 37 years later in 551 BCE

1. Nabonaidus Chronicle: Grayson: Assyrian & Babylonian Chronicles, page 106: Cyrus became king of the Medes and Persians during the sixth year of Nabonaidus (551 BCE).

2. Daniel 4:23: And as it was commanded to leave the stump of the tree roots; your kingdom shall be kept for you till the time you know that the heavens rule:

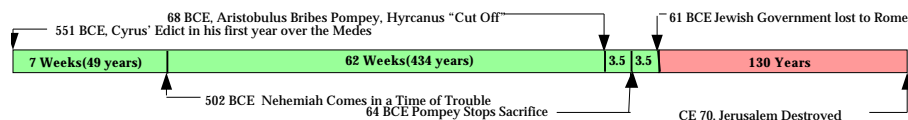
3. **Ezra 1:1:** And in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia...

4. **Isaiah 44:28:** Who says of Cyrus, He is my shepherd, and shall perform all my pleasure; and saying to Jerusalem, You shall be rebuilt; and to the temple, Your foundation shall be laid:

5. **Jeremiah 29:10:** For thus says the Lord, That after seventy years are fulfilled at Babylon I will take heed of you, and perform my good word toward you, making you return to this place, must pass before the end of the desolations of Jerusalem; seventy years.

D. You and Your City Have Just 70 Weeks To Get Your Spiritual Life in Order, & Finish the Temple

1. **Daniel 9:24:** Seventy weeks are decreed upon your people and upon your holy city, to finish the transgression, and to put an end to sin, and to atone for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy place:



a. Seven years = a week of years

Mishna (Sanhedrin V.1): A week of years is seven years.

2. **Daniel 9:25:** Know therefore and understand, that from the going forth of the command [from Cyrus] to restore and to build Jerusalem [551 BCE] until the coming of an anointed prince in a time of trouble shall be seven weeks [49 years to 502 BCE in the 20th year of Artaxerxes when Nehemiah came]

a. "Artaxerxes" in Ezra and Nehemiah is a throne title for Darius in the same books

b. Elephantine Letter C17, 36/37 of King Artaxerxes, Marcheswan 19 (Nov. 11) Egyptian Epiphi 30: **"the king died and his son Xerxes ascended the throne" (485 BCE).**

3. **Daniel 9:26a:** for sixty two weeks [434 years, from 502 BCE to 68 BCE] it shall be built again, with squares and moat, but in a troubled time: And after sixty two weeks shall an anointed one [Hyrcanus] be cut off, and nothing will be left to him.

4. **Daniel 9:26b:** and the people [Romans] of a prince [Pompey] who shall come shall destroy the city and the sanctuary; and its end shall be with a flood [in CE 70], and to the end of the war desolations are decreed:

5. **Daniel 9:27:** And he [Pompey] shall make a strong covenant with many for one week [68 to 61 BCE] and in the middle of the week [64 BCE] he shall cause the sacrifice and the offering to cease, and upon the wing of abominations [surrounding the Temple] shall come one who makes desolate [Roman general Titus], until the decreed destruction is poured out on the desolator [in CE 70].

In Conclusion

Truth always wins in the end. For this reason we do not have to fear hearing it. We only are frightened by the truth if we are not certain that we have the truth in the first place. The most important way to stay with the truth is to stay with the literal reading of the Tenach (the Bible), and let time be the judge. Commentaries are good to read, but they should always be read against a backdrop of the Bible. It is always exciting to me when I see just how precise is the words of the Bible when they have been studied with confidence that God has preserved the truth within its pages.

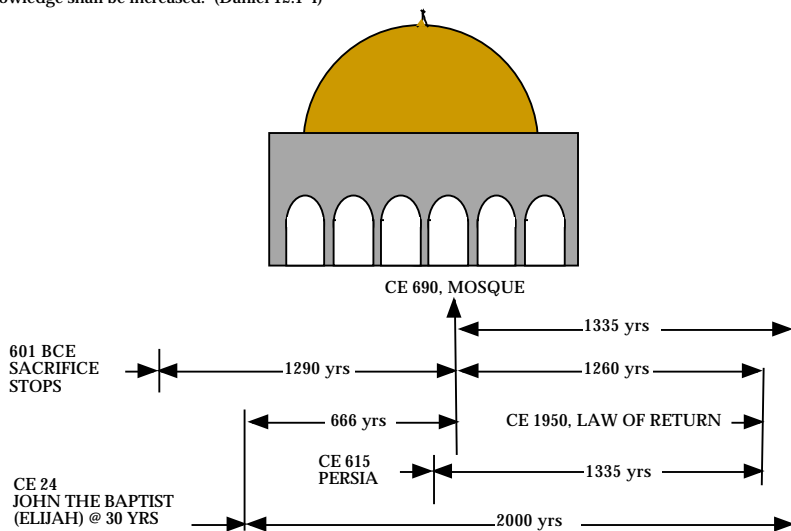
Without pointing any fingers at anyone, we must also keep open the concept that God Himself has blinded different groups of people at different times so that He can use them to work out His final plans which were perfectly designed from the Creation of the world!

Thanks and praise be to God His works are perfect!

XII. Daniel Chapter 12, The Abomination of Desolation

There are two phrases in Daniel, the “abomination of desolation(ch. 11),” and the ‘abomination who makes desolate (ch. 9).’ Christians generally apply these to a person who will sit in a reconstructed Temple. The “abomination” is something very bad, and to make desolate is to “make empty.” The Abomination of Daniel 9 is the Roman army as described by Matthew 24:15 and Luke’s paraphrase in Luke 21:20. The abomination of Daniel 12 is the Mosque. The Roman army made the city desolate, and the Mosque made the Temple site desolate. The interpretation of the words of Daniel must be established by chronology, not by biased theology. God no doubt does not want the Temple rebuilt, and so He allowed the Mosque to be located on that site! When Yeshua died, he said, “It is finished.” No more sacrifice was necessary, and so God made the Temple reconstruction impossible by placing the Mosque on this site. The mighty forces of the Arab nation will no doubt prevent it from ever being rebuilt. I do not believe that God will allow another animal ever to be offered for the sins of any one in any Temple in Jerusalem. Belshazzar died because he was misusing the Temple utensils. If my interpretation is wrong, then may God forgive me and in some way use it to His glory anyway. Daniel’s predictions could not be understood until the time of the end, because only at this time in history can we see that the Muslims will not let sacrifice return to Zion.

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered every one that shall be found written in the book. And many of them that sleep in the dust of the earth, shall awake some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. (Daniel 12:1-4)



A “time” is 360, therefore a “time”, “times”, and a “half time” would be 1260 years. The sacrifice was extinguished in Daniel’s day when Nebuchadnezzar first took Jehoichin and the Temple utensils to Babylon in 601 BCE. Certainly now is the time of the end, now is the time to open up the book to the truth.

And I Daniel saw, and, behold, two others stood, one on one side of the bank of the river, and the other on the other side of the bank of the river. And one said to the man clothed in linen, who was over the water of the river, When will be the end of the wonders which thou hast mentioned? And I heard the man clothed in linen, who was over the water of the river, and he lifted up his right hand and his left hand to heaven, and swore by him that lives for ever, that it should be for a time of times and half a time: when the dispersion is ended they shall know all these things. And I heard, but I understood not: and I said, O Lord, what will be the end of these things? And he said, Go, Daniel: for the words are closed and sealed up to the time of the end. Many must be tested, and thoroughly whitened, and tried with fire, and sanctified; but the transgressors shall transgress: and none of the transgressors shall understand; but the wise shall understand. And from the time of the removal of the perpetual sacrifice, when the abomination of desolation shall be set up, there shall be a thousand two hundred and ninety days. Blessed is he that waits, and comes to the thousand three hundred and thirty-five days. But go thou, and rest; for there are yet days and seasons to the fulfillment of the end; and thou shalt stand in thy lot at the end of the days. (Daniel 12:5-13, LXX)

Notes: Daniel Part 2

¹³ Isaiah 44:28

¹⁴ Leviticus 23:23-36

¹⁵ See page 17 of this document. Ant. 14,4,3

I. Patterns in Years

He has remembered his covenant for ever, the word which he commanded to a thousand generations:

The covenant which he made with Abraham, and his oath to Isaac:

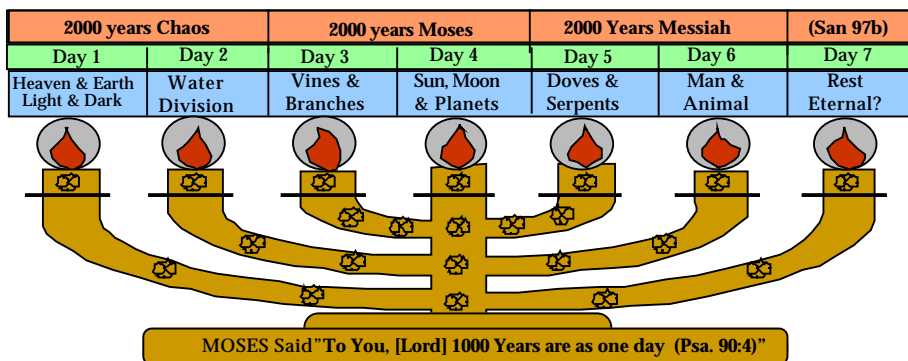
And confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, Psa. 105:8-10

A. Creation Week Patterns

The Rabbis have always understood that the Creation-week presents a blueprint for the future of the world. The following excerpts are from a commentary by Rambam.

The world is to exist six thousand years. In the first two thousand there was desolation (from Adam to Abraham); two thousand years the Torah flourished (from Abraham until 172 years after the destruction of the Second Temple); and the next two thousand years is the Messianic era (i.e. Messiah will come within that period), but through our iniquities all these years have been lost."

In the Creation of the world which is itemized in Genesis, God left a blueprint for the future. Each day of Creation represents one thousand years of the total existence of the world - six thousand years. The first day was null and void, no one knew the Torah. God created light, Adam, whose light shone from one end of the earth to the other. In this thousand years no one worshipped idols. On the second day, God created the heaven which divided the waters, representing Noah who was separated from the evil people who perished in the flood. On the third day (the third millennium) came the grass and fruit representing Abraham, as the Psalm says, "A tzaddik grows as the grass," and out of him came the fruit of Torah and mitzvot, when his children accepted the Torah on Mount Sinai. On the fourth day (the fourth millennium) came the planets and the stars representing the two Batei Hamikdash (Holy Temples) whence came forth the light to protect the world. On the fifth day came the animals, fish and fowl, signifying that after the destruction of the Temples, man would spread over the earth and a new sect would multiply as the fish of the sea, but they would be as cruel as the animals and the people would not seek to embrace God as the Torah commands. On the sixth day God created man, symbolizing the present era when man would reach his highest peak in knowledge and Messiah ben David will come. The seventh day, Shabbos, represents the "Olam Haba," the future world which will follow the Messianic era. May God protect us and hasten these glorious days for all of us."



One of the Jewish teachings says that the Messiah must come before the world is 6000 years old. We are able to show you through the scientific method, that the world will be exactly 6000 years old on April 4 of the year CE 2000. The arrival of that date may help people to understand more about their religion. If we are accurately calculating the age of the universe, and the Jewish theological position is true, the Messiah should come soon. If, on the other hand, He does not come by April 4 of the year 2000, one of two problems exist. Either the facts of our chronology are wrong, or the theology of the sages is wrong. If he does not, we may have to take another look at Yeshua. This opinion is reflected in the views of Rabbi Shimon Schwab:

History is either true or false. There is no middle ground. The events described in a history book have either happened or they haven't. The most ingenious theories which may have their place in philosophy or as a working thesis in the exact sciences have no meaning in the pursuit of historical evidence, which is a search for facts and which accepts no conjectures. A chronological time table is the backbone of any book on history which expects to be accepted by intellectually honest students'

The "Messiah," according to Maimonides (Rambam) was to come at a "time" predicted by Moses in Deuteronomy chapter 30.¹ This prediction is fulfilled when 1) the Jews have returned, 2) they have built the economy of their country, and 3) God changes their heart. The first two have already taken place.

B. Patterns of Patriarchal Birth & Death Dates

An awesome grouping of year harmonies was accidentally noticed when the birth and death dates of the patriarchs were studied. They follow this scheme:

| | |
|---|------------|
| Abram's birth to Isaac's birth | 100 |
| Isaac's birth to Joseph's birth | 150 |
| Joseph's birth to Joseph's death | 110 |
| Joseph's death to Moses' birth | 150 |
| Moses' birth to Moses' death | 120 |
| Total years | 630 |

Notice the harmonious grouping, 100/150, 110/150, 120/150, etc. The appearance of this grouping prompted us to continue this regression downward to see if there was any other significant event upon which it landed. In the process, it landed on the birth year of Shem, and then it ran out of numbers to subtract, i.e., it went from 150/20, 150/10, 150/0. This took place in the year of Creation, the date when Adam and the rest of the world was Created.

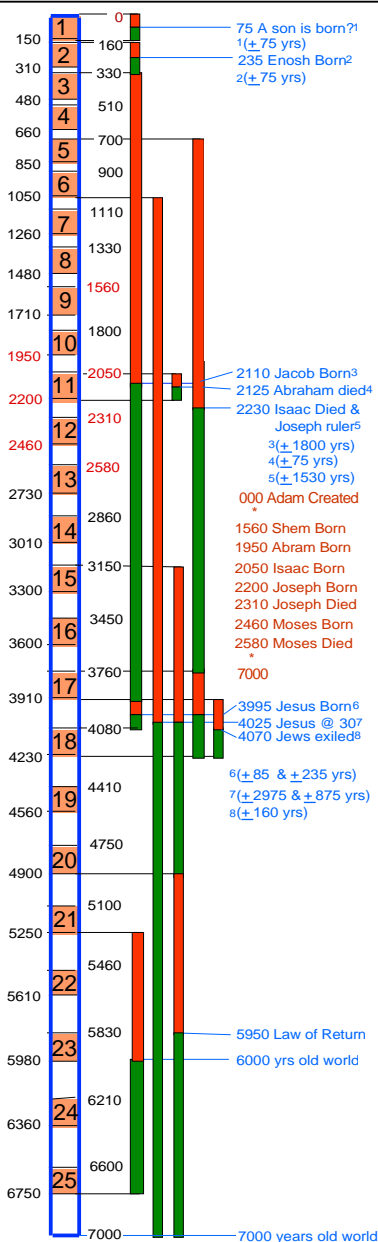
This prompted us to increase the number progression to see if there were any significant dates upon which it fell. As we continued the progression we could observe no other historical event, yet, after 25 groups, it reached year 7000.

If we identify 150/10 as frame 1, 150/20 as frame 2, 150/30 as frame 3, etc, we can find some other interesting information.

We noticed other significant numbers which were equal to events in the life of early Israel. For instance, frame 1 (150/10) totals 160 years, the time between the birth of Abraham and the birth of Jacob. Frame 25 (150/250) totaled 400 years, the period of persecution of the Children of Israel. Frame 15 (150/150) = 300 years in Egypt. Frame 8 (150/80) = 230 the period of persecution in Egypt. The number 150 shows up in the Flood account of Noah, the rains were upon the earth for 150 days.

A careful study of the years represented on this pattern shows that God seems to have hidden other key dates between them. Amongst them were the birth year of Enosh and Jacob. We also found the Law of return in Israel in CE 1950, the death of Abraham and Isaac, the end of the Nation Israel in CE 70 (4070), not to neglect the birth date of Yeshua.

The year 6000 was found on this pattern. The world was 6000 years old as of April 4, 2000 CE. According to some Rabbinic understanding, the Messiah must come by that time. If not Yeshua, who is he?



C. Patterns of 430 Year Kingdoms

Introduction to Patterns. In the process of putting the chronology of the Bible together, it was noticed that themes seem to have patterns. For instance, there were five kingdoms which ruled over the Holy Land in succession, each having an equal reign length of 430 years. This is highly improbable by coincidence. The numbers in 430 add up to 7, the difference = 1, the product = 12.

To understand the mathematics of probability, the probability of getting a head by flipping a coin is one in two tries ($2/1$). The probability of getting 3 heads in succession is 1 in 8 tries ($2/1 \times 2/1 \times 2/1 = 8$). Along the same lines, we can calculate the probability of finding by chance five kingdoms in a row, each kingdom lasting 430 years. The probability would be $430/1 \times 430/1 \times 430/1 \times 430/1 \times 430/1 = 14,700,844,300,000$ tries.

If you want to examine the details for the chronology which we have used for these dates, you will find an outline along with computer verification in chapter , "Bible Chronology."

1660: The first date on this 430 year pattern (1680) was found to be 24 years after the Flood of Noah began. It is a very probable date. Nimrod was the grandson of Noah, so he might have been born on this date. He may be the same as Raamah, for the name Raamah and Nimrod both mean "the spotted one."

2110: Is the birth year of Jacob. All counting of the children of Israel begin with this birth date. The counting for the 430 year period in Egypt (Exodus 12:40) also begins with Jacob's birth date.

2540: The date of the Exodus from Egypt.

2970: Saul was appointed king by Samuel at the request of Israel in this year.

3400: This is the first year that Israel became the vassal of the king of Babylon. Three years later, Jehoiakim was killed and Jeconiah was made king in his place by Nebuchadnezzar.

3830: Antiochus Epiphanes was the last king of the Greeks. When he died, the Romans made an alliance with Israel in 161 BCE. The 430 year cycles end with 3830. They singled him out. He profaned the Temple of the Jews.

4030: This year was chosen because it was a significant turn for the worse in Israel. Within 40 years Israel fell to the Romans. This is the year that Yeshua died and rose again from the dead. (It is interesting that 4030 is the year 430 with a zero inserted). Is Yeshua the invisible king of the universe, the Son of the Most High God?

1680/2321 BCE Kingdom of Nimrod

Genesis 10:8-12: And Kush fathered Nimrod; he was the first on earth to be a mighty one: He was a mighty hunter before the Lord; therefore it is said, As Nimrod the mighty hunter before the Lord: And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar:

2110/1891 BCE Kingdom of Egypt

Exodus 12:40-42: Now the sojourning of the people of Israel, who dwelt in Egypt, was four hundred and thirty years: And it came to pass at the end of the four hundred and thirty years, even on that very day it came to pass, that all the hosts of the Lord went out from the land of Egypt

2540/1461 BCE Kingdom of God

Exodus. 19:5-6: Now therefore, if you will obey my voice indeed, and keep my covenant, then you shall be my own treasure among all peoples; for all the earth is mine: And you shall be to me a kingdom of priests, and a holy nation;

2970/1031 BCE Kings of Israel

I Samuel 8:6 f: And the Lord said to Samuel, Listen to the voice of the people in all that they say to you; for they have not rejected you, but they have rejected me, that I should not reign over them: According to all the works which they have done since the day that I brought them up out of Egypt even to this day, how they have forsaken me, and served other gods.

3400/601 BCE Gentile kings

II Kings 24:1-2: In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his vassal three years; then he turned and rebelled against him: And the Lord sent against him bands of the Chaldeans, and bands of the Arameans, and bands of the Moabites, and bands of the Ammonites, and sent them against Judah.

3830/171 BCE Antiochus Epiphanes

Daniel 8:11: And for an appointed time it was set against the daily sacrifice, and truth was cast down to the ground; and the horn acted, and prospered

**4030 (CE 30) Hall of Hewn Stones lost
Yeshua Executed by the Romans**

¹ Berochot 34b

² Rambam, Bereishit 2:3

³ (Rav Shimon Schwab, *Selected Speeches*, Including : “*Comparative Jewish Chronology*” CIS Publishers)

⁴ Saracheck, Joseph, *The Doctrine of the Messiah*, Herman Press, 1932, page 134

D. Patterns of 480 Year Periods of the Houses of God

The theme represented by this pattern, we will call the houses of worship. It is assumed that there were only two Temples, yet there were three altars constructed for the purpose of worship at three different times in the history of Israel: the Tabernacle which was started in the year of the Exodus; Solomon's Temple, which was started in his fourth year; and Nehemiah's Temple which was dedicated in the year 3500, which is half of 7000. Nehemiah's construction was improved by King Herod in 3980.

These four historical events can be tied together by periods of 480 years. King Herod's Temple was considered to be a "remodeling" rather than a "new Temple." Nevertheless, it also fits into the patterns of 480 years. The number 480 is 12×40 . The sum of the three periods is 1440 ($12 \times 12 \times 10$). The sum of the whole numbers within 480 are $12 (4 + 8)$.

For discussion on probability, see the Introduction to Patterns, found in the introduction to 430 year Successive Kingdoms. The probability of finding these five successive kingdoms occurring by chance would be one in 110,592,000.

Ezekiel 4: 4-8: *Lie upon your left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that you shall lie upon it you shall bear their iniquity: For I have laid upon you the years of their iniquity, according to the number of the days, three hundred and ninety days; so shall you bear the iniquity of the house of Israel:*

From the time the Northern tribes (Israel) were deported in 3278/723 BCE until they were allowed to construct their altar on Gerrizim in 3668/333 BCE, was 390 years.

And when you have completed them, lie again on your right side, and you shall bear the iniquity of the house of Judah forty days; I have appointed you a day for each year:

At the time of the Exodus (2540 AM) the Tabernacle was started. It was dedicated one year later. From the time it was started until Solomon's Temple was started (3020 AM) was 480 years. Solomon's Temple was destroyed in 3413/588 BCE by Nebuchadnezzar. For 40 years, from 3413 to 3452 (the second year of Cyrus) the people did not have a place to sacrifice animals. From the time of the loss of the Hall of Hewn Stones in CE 30 until the loss of the Temple in CE 70 was also 40 years.

480

2540/1461 BCE Tabernacle Started

Exodus 25:8-11: According to all that I show you, after the pattern of the tabernacle, and the pattern of all its utensils, so shall you make it: And they shall make an ark of shittim wood; two cubits and a half shall be its length, and a cubit and a half its breadth, and a cubit and a half its height: And you shall overlay it with pure gold, inside and outside shall you overlay it, and shall make upon it a rim of gold around it:

480

3020/981 BCE Solomon. Temple Start

I Kings 6:1-2: And it came to pass in the four hundred and eightieth year after the people of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Ziv, which is the second month, that he began to build the house of the Lord: And the house which king Solomon built for the Lord, its length was sixty cubits, and its breadth twenty cubits, and its height thirty cubits:

480

3500/501 BCE, Nehem's Dedication

Nehemiah 5:14-16: And from the time that I was appointed to be their governor in the land of Judah, from the twentieth year until the thirty second year of Artaxerxes the king, that is, twelve years, I and my brothers have not eaten the bread allowance of the governor:... But I did not do so, because of the fear of God: I also continued in the work of this wall.

3980/21 BCE, Herod's Temple start

Herod's Temple was destroyed in 4070/70 CE, after 90 years. The Bible does not seem to have provided a prophet like Ezekiel to lay on his side for a number of days equal to the time in years when there was no sacrifice in the Temple. If he had done so, the duration would necessarily have had to have been at least 1897 "days for years," if we count from the destruction of the Temple of Herod in CE 70 up to the time when the Temple site was captured in CE 1967. It would require over five years of days. However that seems not to have been the case, so we will have to leave the question in the hands of God.

4070/70CE, Herod's Temple ended

E. Patterns of 980 Years, Promises to Parents

One jubilee is 49 years. 20 jubilees are 980 years. Five parents were each given the hope that their descendants would remove the curse from the earth, the curse came because of the sin of Adam and Eve. A jubilee is a year of freedom.

On the two previous patterns, we discussed the probability of a series of events, each of equal sequence, following in sequence. The same set of probabilities applies here. We can calculate the probabilities against these four events following each other; one in 922,368,160,000.

0000/4001 BCE Creation

Genesis 3:15: This pattern begins with the year of Creation, when God cursed the earth for the sin of Adam and Eve. He promised that one of Eve's descendants would serve to settle the score.

0075/3926 BCE Creation

It is very possible that Abel, the righteous son of Adam, was born. He was killed by his brother in year 130, when Eve's third son was born, at which time she said, "God has granted me another offspring...in place of Abel, since Cain has killed him (*Genesis 4:25*).

1055/2946 BCE, the Conception of Noah

Lamech means "prophet." When his son Noah was born, Lamech already had his name picked out as was so often the case for Biblical men. Lamech lived to the age of 777 years. He named his son Noah, because he anticipated that he would reverse the curse that God put on the earth when Adam and Eve sinned.

2035/1966 BCE, The Covenant of Parts

Abraham had no sons. so at the age of 85, he was promised a son. Sarah did not cooperate. She gave Hagar to Abram, and from this came Ishmael, the father of the Arabs. Ten years later, Isaac was born. Abram was told to sacrifice Isaac, but God intervened.

3015/986 BCE, Solomon Was Made King

God promised that David would have a son who would be the "prince of peace." He would build a Temple and a kingdom which would last forever.

3995/6 BCE, Yeshua Was Born

4070/70 CE, The Second Temple was destroyed, 40 Jubilees after the birth of Jacob in 2110/1891 BCE.

75**0000 Creation****75 Eve Was Promised a Messiah?**

Genesis 3:15: And the Lord God said to the serpent, Because you have done this, you are cursed above all cattle, and above every beast of the field; upon your belly shall you go, and dust shall you eat all the days of your life: And I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel

980**1055 Lamech Expected a Messiah?**

Genesis 5:28-3: And Lamech lived a hundred and eighty two years, and fathered a son: And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord has cursed:

980**2035 Abram Was Promised a Son?**

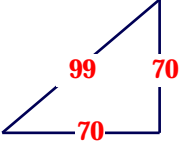
Genesis 15:4: And, behold, the word of the Lord came to him [Abram], saying, This shall not be your heir; but he who shall come forth from your own bowels shall be your heir:

980**3015 David Was Promised a King**

II Samuel 7:12-13: And when your [David's] days are fulfilled, and you shall sleep with your fathers, I will set up your seed after you, who shall issue from your bowels, and I will establish his kingdom: He shall build a house for my name, and I will establish the throne of his kingdom forever.

980**75****3995 Yeshua Born (n5)****4070 Second Temple Destroyed**

F. Patterns of 990 Year Periods of Abraham's Son

| | |
|---|--|
| <p>The basic numbers of the dates add up to 7 like 7 + 0 from 70, 1 + 6 = 7 from 1060, or 2 + 5 = 7 from 2050. From the first year 70, there is a number at the other end of the pattern which reverses the last two digits with the first two. For instance, 70 & 7000, 1060 & 6010, 2050 & 5020, 3040 & 4030. After 7000 there is no symmetrical counterpart.</p> | <div>70</div> <div>0</div> <div>70 - 70 (Babylon Exile) = 0 (Adam made)</div> <div>990 is 10 x 99 = Abram's age @ circumcision.</div> <div>70 = Babylonian Exile</div> |
| <p>The probability against finding eight 990 year patterns is 922,7,44694,400,000,000,000,000/1</p> | <div>990</div> <div>1060 - 930 (Adam's death)</div> <div>-130 (Seth's birth) = 0</div>  |
| <p>The pattern forms 990 year increments. Abram was 99 when he received the Covenant of Circumcision. He was in the land 10 years when he received the Covenant of Parts. 99 x 10 = 990</p> | <div>990</div> <div>2050 Isaac Born (Gen. 17, 21)</div> <div>When Abram was 99 years old, The Lord appeared to him and said, I will make a Covenant between myself & you (Gen. 17:1-5).</div> |
| <p>The hypotenuse of a right triangle whose base and height is 70, is very close to 99.</p> | <div>990</div> <div>3040 Solomon's Temple Ded. (I K. 7,8)</div> <div>Lord said, 'You are not a man to build my house; your son, born of your own body, shall build the house for my name.' (I K. 8:17-19)</div> |
| <p>These patterns are symmetrical. Whatever we do as we regress downward, we must do as we progress upward. For instance; three dates form the basis for this pattern. 1) Isaac's Birth, 2) Solomon's Temple dedication, and 3) the Loss of the Hall of Hewn Stones, which was also the year when Yeshua was executed by the Romans.</p> | <div>990</div> <div>4030 Loss of Hewn Stones</div> <div>And Jacob called to his sons, and said, The staff shall not depart from Judah, nor the scepter from between his feet, until Shiloh come; and to him shall the obedience of the people be: (Gen. 49:1,10)</div> |
| <p>After these three dates, the patterns do not fall on any historical event, but they are distanced from an important historical event. Whatever number is used as an adder as one progresses, he must use the same number as he subtracts toward Creation. For instance:</p> | <div>990</div> <div>5020 + 930 (Adam's end)</div> <div>5950 (The Law of Return)</div> |
| <p>2050 - 990 = 1060. 130 + 930, The age of Adam when Seth was born, plus his death age.</p> | <div>990</div> |
| <p>4030 + 990 = 5020. 5950 - 930 The Law of Return in 5950/CE 1950, minus Adam's death age.</p> | <div>990</div> <div>6010 - 70 (Babylon)</div> <div>5940 (Holocaust begins)</div> |
| <p>Certainly these patterns are the working of God in the history of the nation Israel.</p> | <div>990</div> |
| | <div>990</div> <div>7000 - 4030 (Hall of Hewn Stones Lost)</div> <div>2970 the year Saul was made king.</div> |
| | <div>70</div> <div>Yeshua's birth (3995 x 2)</div> <div>7990 - 2050 (Isaac) = 5940 (Holocaust Begins)</div> <div>8060 (Hall of Hewn Stones Lost x 2)</div> |

G. 1485 Year Patterns, The Law & The Gospel

| | |
|--|---|
| <p>The Hope of Lamech(1055), The Law of Moses(2540), The Gospel of Yeshua(4025)</p> | <p>430 yrs</p> <p>-430 +430 Egyptian Exile (Exodus 12:41)</p> <p>0 Creation Year</p> <p>1485 yrs</p> <p>1485 is 15 x 99 = Abram's age @ circumcision. 2100 is 70 x 30 70 = Babylonian Exile</p> <p>2100 1485</p> |
| <p>The 990 year pattern terminated on each end with 70 years, the Babylonian exile. This pattern terminates on the extremes by 430 years, the period of exile in Egypt. The basic numbers of the dates add up to 11. The patterns begin 430 years from Creation and end 430 years from 8480 at the top, which is 2 x the year Yeshua began to minister. The last two digits of any date have another date in reverse. For instance, 1055 & 5510, 2540 & 4025 After 7000 there is no counterpart.</p> | <p>1055 Lamech's Prophecy (Gen. 5:29)</p> <p>And Lamech lived a hundred and eighty two years, and fathered a son: And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord has cursed: Lamech lived after he fathered Noah five hundred and ninety five years, and fathered sons and daughters: All the days of Lamech were 777 years; and he died:(Gen. 5:28-31)</p> |
| <p>The probability against finding six 1485 year patterns is 10,000,000,000,000,000/1</p> | <p>2540 The 10 Commandments (Ex. 19-20)</p> <p>"From this you know that now, if you obey my voice and hold fast to my covenant, you of all nations shall be my very own, for all the earth is mine. I will count you a kingdom of priests, a consecrated nation. Those are the words you are to speak to the sons of Israel." So Moses went and summoned the elders of the people... Then all the people answered as one, "All that Yahweh has said, we will do." (Ex. 19:1-8).</p> |
| <p>The pattern forms 1485 year increments. Abram was 85 when he received the Covenant of Parts, and 15 years later the Covenant of Circumcision. $99 \times 15 = 1485$</p> | <p>4025 Yeshua @ 30 (Lk. 3:23)</p> |
| <p>The hypotenuse of a right triangle whose base and height is 1485, is very close to 2100 (70x3).</p> | <p>Do not imagine that I have come to abolish the Law or the Prophets. <u>I have come not to abolish but to complete them.</u> I tell you solemnly, till heaven and earth disappear, not one dot, not one little stroke, shall disappear from the Law until its purpose is achieved (Matt. 5:17-18)..</p> |
| <p>These patterns are symmetrical. Whatever we do as we regress downward, we must do as we progress upward. For instance; three dates form the basis for this pattern. 1) Lamech's prophecy (1055), 2) the receiving of the Revelation (2540), and 3) the beginning of Yeshua's ministry (4025).</p> | <p>Very soon now, I shall be with you again, bringing the reward to be given to every man according to what he deserves. <u>I am the Alpha and the Omega, the First and the Last, the Beginning and the End.</u> Happy are those who will have washed their robes clean, so that they will have the right to feed on the tree of life and can come through the gates into the city. These others must stay outside: dogs, fortune-tellers, and fornicators, and murderers, and idolaters, and everyone of false speech and false life. (Rev. 22:12-15).</p> |
| <p>After these three dates, the patterns do not fall on any historical event, but they are distanced from an important historical event. Whatever number is used as an adder as one progresses to another date, he must use the same number as he regresses toward Creation. For instance:</p> | <p>2540 Exodus 2970 Saul King 5510 +430 Egypt Exile 5940 Holocaust</p> <p>3995 Yeshua Born +3000 6995 -1055 5940 Holocaust</p> |
| <p>8480 - 2540 = 5940. The German Holocaust 8480 - 3995 - 1485 = 3000 8480 - 4025 - 1485 = 2970 Saul is king 8480 - 1055 - 4025 = 3400 = Nebuchadnezzar</p> | <p>8050 Yeshua @ 30 (4025 x 2)</p> |
| <p>Certainly these patterns are the working of God in the history of the nation Israel. Without leaving all the stones turned, there is plenty of challenge for you to do research too. For certain though, these patterns prove that God is too complex to know what his next plan is, yet he has built a wonderful structure in the chronology of the world. Yeshua said, "I am the alpha and the omega, the beginning and the end." Now I understand how God has worked in such wondrous ways through His Son Yeshua! Is it a wonder that He has chosen to reveal these things now that the universe was 6000 years old on April 4, 2000!</p> | <p>+430 Egypt exile 8480 (2540 + 5940 Holocaust)</p> |

H. Adding and Subtracting Year Numbers

Many Bible scholars, have noticed design in the way God wrote the history of the world before it happened. The first and most obvious pattern was given to you on page 38, where the creation week is the blue-print for the future of the world. Each day was to represent 1000 years. This is learned from Moses ,

"You turn man back to dust; and say, Turn back, O children of men: For a thousand years in your sight are but like yesterday when it is past, and like a watch in the night."¹

This verse indicates that early man's life was intended to last 1000 years. Adam died at 930 years old, i.e., he died the same day when he sinned against God. God warned Adam:

"But of the tree of the knowledge of good and evil, you shall not eat of it; for in the day that you eat of it you shall surely die."²

Other verses seem to say the same thing in a hidden way, a way which seems to be more clear after time has transpired. For instance, Hosea speaks of the future of the nation Israel in similar terms:

Therefore I will be to Ephraim as a moth, and to the house of Judah as rottenness: When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb; but he is not able to heal you, nor cure you of your wound: For I will be to Ephraim as a lion, and as a young lion to the house of Judah: I will tear and go away; I will take away, and none shall save him: I will go and return to my place, till they acknowledge their offense, and seek my face; in their affliction they will seek me saying: Come, and let us return to the Lord; for he has torn, and he will heal us; he has struck, and he will bind us up: After two days he will revive us; in the third day he will raise us up, and we shall live in his sight: Let us know, let us follow on to know the Lord; his going forth is sure as the morning; and he shall come to us as the rain, as the latter rains that water the earth: O Ephraim, what shall I do to you? O Judah, what shall I do to you? For your goodness is like the morning mist, and like the dew that early goes away: Therefore have I hewn them by the prophets; I have slain them by the words of my mouth; and your judgments are as the light that goes forth: For I desired loyal love, and not sacrifice; and the knowledge of God more than burnt offerings:³

As we look over our shoulder, we can clearly see that God planned to remove Israel from his presence, from his land and his Temple for a period of 2000 years. Lets face it. That time has gone by! We cannot deny the facts of history. But can we predict the exact time when these cycles will appear? We cannot, simply because God keeps them hidden. Let us examine the key dates in history. Each 1000 years of history has the birth of a key character. For all except Adam, their birth dates do not fall exactly on the 1000 year increment, but they fall within ± 50 years from the 1000 year date. See **15,000** + other examples below:

| | | |
|---|----------------------------------|--|
| 1950 (Abram born) | 5950 (Law of Return) | 1055 (Lamech's prophecy) |
| 2050 (Isaac born) | -1950 (Abram born) | 2975 (David king) |
| 4000 | 4000 | 4030 (Hall Hewn Stones) |
| 130 (Seth born) | 130 (Seth born) | |
| 930 (Adam died) | 1950 (Abram born) | 3253 (Isaiah's call) |
| 2970 (Saul king) | 1950 (Abram born) | 777 |
| 4030 (Hall Hewn Stones) | 4030 (Hall Hewn Stones) | 4030 (Hall Hewn Stones) |
| 2035 (Covenant of Parts) | | |
| 2035 (Covenant of Parts) | | |
| 4070 (Roman destruction) | | |
| | | 0 (Adam Created--- 0000) |
| | | 1056 (Noah born----- 1000) |
| | | 1950 (Abram born----- 2000) |
| 1950 (Abram born) | 0 (Adam Created) | 2945 (David born----- 3000) |
| 2975 (David king) | 1950 (Abram born) | 3995 (Yeshua born----- 4000) |
| 2975 (David king) | 2050 (Isaac born) | 5054 (Great Schism----- 5000) |
| 5950 (Law of Return) | 5950 (Law of Return) | 15000 (Total----- 15000) |
| 4030 (Hall Hewn Stones) | 2975 (David @ 30 years) | 1055 (Lamech's prophecy.) |
| 2970 (Saul king) | 4025 (Yeshua @ 30 years) | 5945 (Holocaust end) |
| 7000 | 7000 | 7000 |
| | 1055 (Lamech's prophecy.) | 3995 (Yeshua born) |
| 6340 (add pre-flood birth years) | 1950 (Abram born) | 1950 (Abram born) |
| 660 | 2050 (Isaac born) | 1055 (Lamech's prophecy.) |
| 7000 | 7000 | 7000 |

¹ Psalm 90:3-4

² Genesis 2:17

³ Hosea 5:12-6-6

II. Patterns of Weeks

And sanctify my sabbaths; and they shall be a sign between me and you,
that you may know that I am the Lord your God, Ezek. 20:20

Patterns of “years” seem to center on the complete history of the universe as we have shown in the “Patterns of Years.” They begin at Creation and end at 7000 years. Patterns of “weeks,” however, seem to be limited to the nation Israel. The deportation of Israel was blamed on their disobedience to the Shabbat. When they returned under Nehemiah, he once again found the Jewish people working on the Shabbat. The Shabbat is a special day for Israel. Gentiles do not seem to have those same restrictions.

This chapter will demonstrate Sabbath patterns in the history of Israel. These patterns begin with the birth date of Jacob, and are still in process today. The patterns represent a degree of complexity which would eliminate the possibility of man being able to anticipate His next plan. These patterns serve to show that they are useful for proving the chronology in the Bible is perfect, and that Israel is still being used as God's clock for all mankind to see. In rabbinic tradition it is taught that someday, when all Israel fully obeys one Sabbath, the Messiah will come.

A. The Double 100,000 Weeks of Israel

The Patterns of weeks seem to have as their beginning, the birth of Jacob. All of the counting for the children of Israel begins with the day when Jacob, later named Israel, was born. We are told by Isaiah, “Who could believe that an entire nation was born on the same day (66:8)?”

1. The birth of Jacob, 770,666 days

The 430 years in Egypt is counted from the birth of Jacob, because the Exodus from Egypt took place 430 years “on that very day the 430 years ended” (Ex. 12:40). We know through the Biblical record that Jacob was born in the year 2110 (see Chapter 7, p. 47). If the Exodus took place on Nisan 14, and if Jacob entered *brit mila* (i.e., became circumcised) on that date, he would have been born 8 days earlier on Nisan 6. You can easily calculate the actual number of days after Creation when Nisan 6 of 2110 takes place. 2110 years \times 365.242199 = 77,0661.0399 days = 26097.04439 lunar months. Rounding this off, we get 770,660 days (26,097 months \times 29.530587 days = 770,659.7289) to the first of Nisan, then adding + 6 days to the 6th of Nisan = 77,0666 days = Nisan 6, 2110 years after Creation.

2. The 70 sons of Jacob who went with him to Egypt “in his loins.”

Furthermore, 70 of Jacob's descendants were said to have gone to Egypt with Jacob, “in his loins.” 70 total came to Egypt with Jacob; those who had come from his own seed, were 12 sons and 1 daughter, plus 55 grandchildren, plus 2 great grandchildren. Two of the children, Er and Onan, had died before they went to Egypt, yet they are counted amongst the total. If we do not count these two, nor the two sons of Joseph who were born there, we have a total of 66. Jacob is not counting himself, nor his wives, because they did not come “out of his seed.”

| Wives of Jacob | Generation #1 | Generation #2 | Generation #3 | Total |
|----------------|---------------|---------------|---------------|-------|
| Leah | 7 | 24 | 2 | 33 |
| Rachel | 2 | 12 | | 14 |
| Bilhah | 2 | 5 | | 7 |
| Zilpah | 2 | 14 | | 16 |
| Total | 13 | 55 | 2 | 70 |

3. The double 100,000 weeks of Jacob

Several places in the Bible, we read about the “double time” of Israel. The following text was read at the Declaration of Independence in 1948:

Isaiah. 40:1-2: Comfort my people, comfort them, says your God: Speak comfortably to Jerusalem, and cry to her, that her fighting is ended, that her iniquity is pardoned; for she has received from the Lord's hand double for all her sins.

Two periods of exactly **100,000 weeks** followed the birth of Jacob.

| | | |
|--|-----------------|------------------------------|
| Pilate came to Jerusalem; Feast of Succot in CE 26 | Tishri 22, 4026 | 1,470,666 (earth age) |
| The birth of Jacob | Nisan 1, 2110 | <u>770,666</u> (earth age) |
| Total | | 700,000 days |
| Succot, ten Germans were hung in 1946; Nuremberg | Tishri 22, 5946 | 2,171,938 (earth age) |
| Passover of CE 30 | Nisan 15, 4030 | <u>1,471,938</u> (earth age) |
| Total | | 700,000 days |

B. Honeycomb of Weeks Separating Historical Events(See Appendix E for mathematical critique)

Below is a list of dates which are shown like a mileage chart between two cities. Follow the directions shown in the header. Under "Activity" are given a number of key historical events. Under "earth age" is a number which tells you how old the earth was in days on that date (see p. 6). Under "subtracting the Day" you will see the number of weeks between any two events. These weeks were obtained by subtracting the earth age differences, and then dividing by seven to see how many weeks separate the two. For example, the Burning Bush day age (927548 days) subtracted from the Tabernacle dedication day age (928087 days) = 539 days, then divided by 7 = 77 weeks between these two events.

Remember the days of old, consider the years of many generations (Dt. 32:7). And sanctify my sabbaths; and they shall be a sign between me and you, that you may know that I am the Lord your God (Ez. 20:20)

| Activity & Date | | SINCE ADAM DAY NO. | SUBTRACT THE DAY NUMBERS BETWEEN EVENTS AND DIVIDE BY SEVEN TO FIND THE WEEKS SEPARATING EACH EVENT | | | | | | | | | |
|---|---|--------------------|---|-------|--------|--------|--------|-------|-------|-------|-------|-------|
| 40 YEARS BEFORE RECEIVING THE LAND UNDER JOSHUA | THE BURNING BUSH EX. 3:1-4:17 TISHRI 22, 2539 (OCT. 9, 1462 BC) | 927548 | | | | | | | | | | |
| | THE EXODUS PASSOVER EX. 12:1-28 NISAN 14, 2540 (MAR. 26, 1461 BC) | 927717 | 24 | | | | | | | | | |
| | THE TEN COMMANDMENTS EX. 19-24 SIVAN 17, 2540 (MAY 28, 1461 BC) | 927779 | 9 | 33 | | | | | | | | |
| | GOLDEN CALF MOSES INTERCEDES EX. 32 AB 7, 2540 (JULY 16, 1461 BC) | 927828 | 7 | 16 | 40 | | | | | | | |
| | TABERNACLE DEDICATION EX. 40-LEV. 8FF NISAN 1, 2541 (AP. 1, 1461 B.C.) | 928087 | 37 | 44 | 53 | 77 | | | | | | |
| | AARON DIED NU. 33:38 AB 1, 2579 (JULY 29, 1422 B.C.) | 942087 | 2000 | 2037 | 2044 | 2053 | 2078 | 2102 | | | | |
| | LAW READ DT. 1:1-5:1 SHEBAT 1, 2579 (JAN 22, 1421 BC) | 942263 | 25 | 75693 | 75700 | 77700 | 77730 | 77737 | 77746 | 77753 | 79874 | |
| 40 YEARS BEFORE LOSING THE LAND | PESACH YESHUA HUNG NISAN 15, 4030 (APRIL 6, A.D. 30) | 1471938 | 7 | 75675 | 77772 | 77797 | 77802 | 79802 | 79834 | 79846 | 79850 | 79879 |
| | SHAVUOT, HALL OF HEWN STONES ABODAH ZARA 8B, GEN. 49:9-12 SIVAN 6, 4030 (MAY 25, A.D. 30) | 1471987 | 2097 | 2104 | 2109 | 175668 | 175775 | | | | | |
| | TEMPLE DESTROYED I K. 9:1-9, WARS VI iv AB 9, 4070 (AUG. 2, A.D. 70) | 1486666 | 5 | 99993 | 100082 | | | | | | | |
| | PEOPLE SOLD TO EGYPT WARS VI ix ELUL 14, 4070 (SEPT. 6, A.D. 70) | 1486702 | 97891 | 97978 | | | | | | | | |
| PRESENT RETURN | 10 GERMANS HUNG, GOVT. FORMED IN EXILE TISHRI 22, 5946 (OCT. 18, 1946) | 2171938 | 82 | | | | | | | | | |
| | DECLARATION OF INDEPENDENCE SIVAN 6, 5948 (MAY 14, 1948) | 2172512 | | | | | | | | | | |

EXACTLY

777 WEEKS
FROM SINAI'S CAPTURE IN 1967
UNTIL ITS RETURN TO EGYPT IN 1982

100,000 WEEKS
FROM PESACH HANGING OF YESHUA IN CE 30
UNTIL THE SUCCOT HANGING OF TEN GERMANS IN CE 1946

100,000 WEEKS
FROM THE PESACH BIRTH OF JACOB IN 1891 BCE
UNTIL THE SUCCOT COMING OF PILATE TO END THE LAW IN CE 30

- Each digit (0-9) should appear as 10% of any random total, but **7's appear 35 %**
- Digits are less likely to appear in pairs, triples, quadruples, or quintuples. The following pairs, triples, quadruples, or quintuples appear with probabilities

| | | | |
|----|--------------------------|-------------|---------------------|
| 1 | pair of 3's | @ 1/100 | = 10 ⁻² |
| 2 | pairs of 4's | @ 1/100 | = 10 ⁻⁴ |
| 1 | pair of 6's | @ 1/100 | = 10 ⁻² |
| 16 | pairs of 7's | @ 1/100 | = 10 ⁻³² |
| 3 | triples of 0's | @ 1/1000 | = 10 ⁻⁹ |
| 1 | triple of 6's | @ 1/1000 | = 10 ⁻³ |
| 9 | triples of 7's | @ 1/1000 | = 10 ⁻²⁷ |
| 8 | quadruples of 7's | @ 1/10,000 | = 10 ⁻³² |
| 1 | quadruple of 9's | @ 1/10,000 | = 10 ⁻⁴ |
| 1 | quintuple of 0's | @ 1/100,000 | = 10 ⁻⁵ |
| 2 | quintuples of 7's | @ 1/100,000 | = 10 ⁻¹⁰ |

Total probability = 10⁻¹³⁰

- a. The Burning Bush of Moses (8 significant dates forward)**
- 24 weeks** The Exodus from Egypt took place. This event was a major jumping off point. It was the last night of the plagues, when the firstborn of Egypt died. It took place on the 15th day of the first month, the month when the Egyptian calendar was discarded and the lunar solar calendar was initiated again.
- 33 Weeks** Moses returned to the mountain as God had promised. So the sign came true. The number 3 is almost as holy as 1 or 7 in Scripture. Two number 3's are shown. Moses had to give them 2 sets of Commandments before it was over.
- 40 Weeks** Forty is a period of testing. Only 40 weeks had passed, and the Israelites were back to the Gods of Egypt. Moses had to intercede with God for their preservation.
- 77 Weeks** The number 77 is a special number. The first house of God was dedicated on this date. The presence of God forced even overwhelmed Moses.
- 2077 Weeks** Aaron, the first high priest died after 2077 weeks. Perhaps not a number quite as impressive as some that will follow. It is significant enough though, for 2 each 7's are present.
- 77,770 Weeks** Before Passover of CE 30
- 77,777 Weeks** Before (Shavuot) Pentecost of CE 30
- 177,770 Wks** Is a very organized number with 4 each 7's. It points to a date when the ten Germans were hung after the Nuremberg Trials on the Feast of Succot. It took place on a Sabbath year, thus ending the Holocaust and the period of exile for the Jews. They had their government in place, and lacked only a flag and an army.
- b. The Exodus Passover (3 significant date forward, & 1 backward, listed above)**
- 77,746 Wks** Before Passover of CE 30
- 77,753 Wks** Before (Shavuot) Pentecost of CE 30
- 177,746 Wks** Is a relatively significant order of 7's, falling on the date the 10 Germans were hung.
- c. The Ten Commandments (5 significant dates forward & 1 backward, listed above)**
- 7 Weeks** Before Moses intercedes for Israel after their apostasy.
- 44 Weeks** Before Moses dedicated the Tabernacle.
- 77,737 Weeks** Before Passover of CE 30
- 77,744 Weeks** Before (Shavuot) Pentecost of CE 30
- 177,737 Wks** Before 10 Germans were hung on Succot of 1946.
- d. Moses Intercedes For Israel (4 significant dates forward & 2 backward, listed above)**
- 37 Weeks** Before the Tabernacle Dedication
- 77,730 Weeks** Before Passover of CE 30
- 77,737 Weeks** Before (Shavuot) Pentecost of CE 30
- 177,730 Wks** Before 10 Germans were hung in 1946
- e. The Tabernacle Dedication (4 significant dates forward, & 3 backward, listed above)**
- 2000 Weeks** Before Aaron, its first high priest died
- 77,700 Weeks** Before (Shavuot) Pentecost of CE 30
- 79,797 Weeks** Before the Second Temple was destroyed. Notice the symmetry, three 7's and 2 each 9's.
- 177,775 Wks** Before the Declaration of Independence of Israel on May 14, 1948.
- f. Aaron's Death (2 possible significant dates forward, & 2 looking backward)**
- 75,700 Weeks** Before (Shavuot) Pentecost of CE 30
- 77,797 Weeks** Before the Second Temple was destroyed
- g. Deuteronomy Read (2 significant dates forward, & none looking backward)**
- 77,772 Weeks** Before the Second Temple Destruction
- 77,777 Weeks** Before the people were sold to Egypt by the Romans
- h. Passover of CE 30(2 significant dates looking forward, & 4 looking backward)**
- 7 Weeks** Before (Shavuot) Pentecost of CE 30
- 100,000 Wks** Before 10 Germans were hung on Succot of 1946.
- i. Shavuot (Pentecost) of CE 30(1 significant date forward, & 7 looking backward)**
- 99,993 Weeks** Before 10 Germans were hung on Succot of 1946

III. Patterns of Days

Can a maid forget her ornaments, or a bride her attire?
Yet my people have forgotten me days without number:(Jer. 2:32)

It should be obvious by now that the numbering of days is a simple matter for God. This concept was discussed in the introduction of this book. Out of this evidence, we must conclude that the chronology of the Bible is absolutely perfect because perfection exists, beginning with the testing of the dates and extending to the patterns which exist between the dates. Common sense demands a Creator which cannot be reduced to a simple mathematical equation, because the patterns are so varied in dimension, and infinite in numbers

A. Rulers over Israel, from King David until the destruction under the Romans in CE 70

| | | |
|---------|-------|---|
| 16,000 | days: | Pilate came Jerusalem (CE 26) to Titus destroys Jerusalem (CE 70). |
| 160,000 | days: | David king (2975 AM) to Nebuchadnezzar destroys Jerusalem (3413 AM) |
| 240,000 | days: | Nebuchadnezzar destroys Jerusalem to Titus destroys Jerusalem |
| 400,000 | days: | David king to Titus destroys Jerusalem |
| 716,000 | days: | Jacob's birth to Titus destroys Jerusalem |

B. Age of the earth in day patterns which seem to show design

| | | |
|-----------|-------|--|
| 770,666 | days: | Jacob was born |
| 770,707 | days: | Rachel was purified |
| 773,377 | days: | Solar eclipse when Jacob was seven years old |
| 927,777 | days: | Moses returned to Sinai |
| 1,470,666 | days: | Pilate came to Jerusalem on Succot |
| 1,470,777 | days: | Age of the earth when Spirit descended on Yeshua |
| 1,486,666 | days: | The second Temple was destroyed |

C. Yeshua in Jewish history, why?

| | | |
|---------|-------|--|
| 666 | days: | Yeshua's birth to Herod's death |
| 12,777 | days: | Yeshua's circumcision to his ascension |
| 13,000 | days: | Yeshua's conception to his triumphal entry |
| 27,770 | days: | Yeshua's conception to Titus' sale of the people in CE 70 |
| 370,777 | days: | David established the priestly orders to Shavuot in CE 30 (2207 cycles) |
| 700,000 | days: | Jacob's birth to Yeshua's Baptism |
| 700,000 | days: | Yeshua's death to Succot in 1946, when ten Germans were hung |
| 713,317 | days: | Yeshua's birth (May 14, 6 BCE) to Israel reborn <u>May 14, CE 1948</u> . |

D. Men in heaven in the flesh

| | | |
|-----------|-------|---|
| 333,333 | days: | Elijah's ascension to Yeshua's ascension (3117 AM to 4030 AM) |
| 777,777 | days: | Enoch's ascension to Elijah's ascension (987 AM to 3117 AM) |
| 1,111,111 | days: | Enoch's ascension to Yeshua's ascension (987 AM to 4030 AM) |

E. Abel the first man to shed his blood to the ascension of Yeshua

| | | |
|-----------|-------|--|
| 333,333 | days: | The birth of Abel to ascension of Enoch (ca 75 AM to 987 AM) |
| 777,777 | days: | Enoch's ascension to Elijah's ascension (987 AM to 3117 AM) |
| 1,111,111 | days: | The birth of Abel to ascension of Elijah (ca 75 AM to 3117 AM) |
| 1,444,444 | days: | The birth of Abel to ascension of Yeshua (ca 75 AM to 4030 AM) |

Probability against these round numbers occurring by chance is infinite

O foolish people and unwise?

is not he your father who has bought you? has he not made you, and established you?

Remember the days of old, consider the years of many generations;

ask your father, and he will show you; your elders, and they will tell you.

When the Most High divided to the nations their inheritance, when he set apart the sons of

Adam, he set the bounds of the people according to the number of the people of Israel,

For the Lord's portion is his people; Jacob is the lot of his inheritance (Deuteronomy 32:6-9).

Chapter VI, The Time Line of God in Columns

Remember the days of old, consider the years of many generations;
ask your father, and he will show you; your elders, and they will tell you:
When the Most High divided to the nations their inheritance, when he set apart the sons of Adam,
he set the bounds of the people according to the number of the people of Israel:
For the Lord's portion is his people; Jacob is the lot of his inheritance: (Dt. 32:7-9)

I. Introduction to Salvation History

The adjacent page shows a historical survey of the nations of the Near East. If you will learn how to read this chart, you will find the Bible much easier to understand. God is a God of order, not a God of chaos. He pre-wrote His "Salvation History" in patterns, much like poetry. Yeshua the Mashiach came at precisely the right time when the world was 4000 years old. The Messianic era was an era when the Kingdom of God ruled in the hearts of the believers, both Jew and Gentile alike for the next 2000 years. It was made possible by the dispersion of the Jews. The world will be 6000 years old on April 4, CE 2000. I believe that many Jewish people in Jerusalem will become believers by or soon after it.

Column I: The age of the universe in years

Column II: The prefigured events which took place on each day of the six day Creation week

Column III: The like events which took place on each 1000 years of world history

Column IV: The King of the Universe and the nation Israel

The birth of the nation Israel took place when the first flag appears, when Jacob was born. A period of 100,000 weeks later, the Great Hall of Hewn Stones was lost in CE 30, the "scepter departed from Judah." This when Yeshua came down from heaven to assume the role of Crown Prince as described in Daniel 7. He was to be the One who "cut off" the nation Israel as foretold in Daniel chapter 4. A second period of 100,000 weeks after Passover of CE 30, the rebirth of the nation Israel took place in 1946 when 10 Germans were hung on the feast of Succot.

Columns V: The Age of The Universe & God's providing a means to worship Him.

Column VI: Patriarchs' ages, the history of the Near East world, and the Bible books which tell about it.

- 1). **Patriarch ages.** The vertical blue bars show the times when each of the 22 patriarchs lived.
- 2). **The history of the world:** After the Flood of Noah, there were five nations which ruled over Israel and her ancestors, each for a period of 430 years in this order: Babylon, Egypt, Judges, Israelite kings, and finally three Gentile kingdoms, Babylon, Persia and Greece. Rome ruled for 200 years before the loss of the Great Hall of Hewn Stones in CE 30, which took place when the world was 4030 years old.
- 3). **The date and author of the writing of the Bible books:**

Job: Jobab, probably the father-in-law of Moses, wrote the book of Job.

Torah (0 - 2580 AM): Moses wrote the first five books of the Bible, covering 2580 years of history.

Joshua (2580 - 2600 AM = 20 yrs): The book of Joshua was written after the death of Joshua.

Judges and Ruth (2600 - 2900 AM = 300 yrs): Judges and Ruth were collected by the birth of Samuel.

Samuels (2900 - 3016 AM = 116 yrs): From the birth of Samuel to the death of David.

Psalms: Written and collected largely by King David during his reign.

Proverbs & Ecclesiastes: Written by King Solomon

Kings (3015 - 3413 AM = 398 yrs): The history of the kings of Israel & Judah from Solomon to the end.

I Chronicles 1-10: (0 - 2975 AM): The ancestry of David from Creation until he became king of Israel.

I Chronicles 11 to end of II Chronicles (2975-3413 AM): The history of the kings of Judah.

The Prophets: Most of the prophets wrote during the period of the Israelite kings before 3413.

The Post Exilic Prophets: After the exile from Babylon, the prophets Haggai, Zechariah, and Malachi

Daniel The Prophet: Daniel predicted the things of the future and the date when they would happen.

a. **The vision of the man** (ch. 2) predicted when the "Kingdom of God" was to come.

b. **The vision of the tree** (ch. 4) predicted the time when the Jewish nation would be "cut off."

Daniel's predictions were dated as follows:

Book 7 (3423): The first year of King Belshazzar.

Book 8 (3425): The third year of King Belshazzar.

Book 5, 6 & 11 (3426): The death of King Belshazzar, and the first year of Darius the Mede.

Book 2 & 3 (3430): The 2nd year of King Nebuchadnezzar's reign over Egypt and the world.

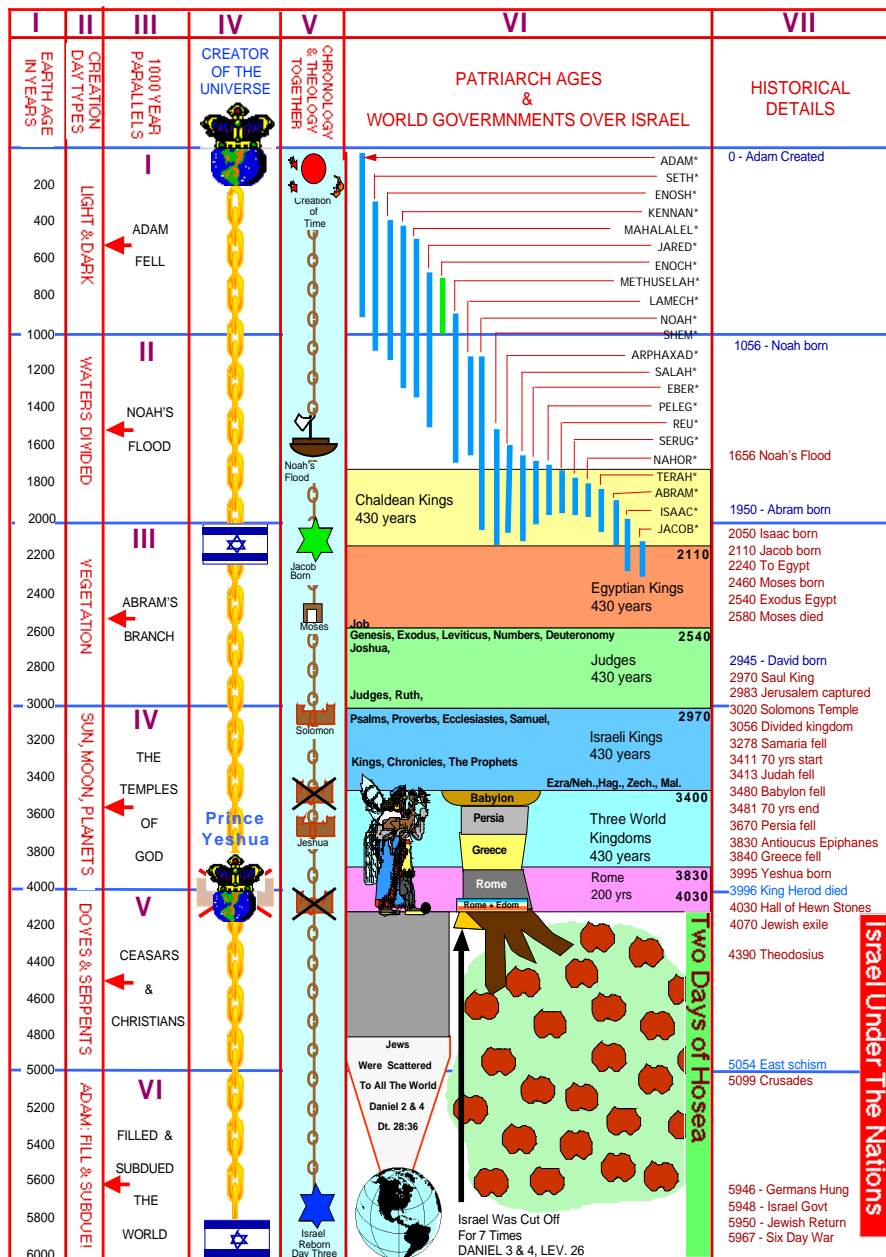
Book 4 (3430): Covering the 7 years of King Nebuchadnezzar's madness, 3423 - 3430.

Book 9 (3430): The first year of King Cyrus.

Book 1 (3430): Daniel's intro., from then end of Jehoiakim (3401) to the first year of Cyrus.

Book 10 & 12 (3453): The third year of King Cyrus

Column VII: Important details of history, including Israel amongst the nations



Appendix A: History From Creation to Joshua

I. From Adam to The Fall

A. Creation Week

This subject has been covered in detail earlier in the book, therefore, it is not necessary to go over it again, except to say that God created the heavens and the earth and the sea and all they hold in six 24 hour days, and he rested on the seventh day. Sufficient is it to say that Adam was created on the sixth day of the world.

B. The Fall of Man

1. Man's ability to cover his sin:

Eve was tempted to eat the forbidden fruit, and she in turn tempted Adam to eat it. This caused them to blush, so they covered themselves with leaves. God took the leaves from them and killed an animal which He then used as a covering. We learn from this that man cannot permanently cover his own sins, it must be done by God.

2. The consequence of sin, and the Messianic hope:

a. **For Man:** The ground was cursed so that Adam would find work difficult.

b. **For Woman:** She was to look for attention, but her husband would lord it over her instead. She was to have pain in bearing her children.

c. **For the Serpent:** The seed of a woman would cause the devil's actions to recoil. He would bruise the devil's head and the devil would bruise his heel. This is pointing directly to Yeshua, who overcame the devil by allowing himself to be first killed by him, and then raising from the dead. From this point the Mashiach is anticipated.

C. The types of Mashiach

1. Cain vs. Judah:

Cain killed his brother Abel. As a result, he was forced to leave his land. A 7 x curse was also held over his head so that no one would kill him. Judah was forced to leave his land in CE 70 after giving Yeshua over to Pilate. Cain's children became the great builders and musicians. These are also traits which the sons of Judah have to this day. Anyone who killed Judah would be cursed also by 7 times, yet if Judah disobeyed God, they would be cursed 7 times (Lev. 26:27).

2. Abel the Messiah type pointing to Yeshua:

When Cain killed Abel, Eve's only hope was that her third son Seth would be Mashiach (Gen. 4:25). Abel was a righteous prophet who was killed by his brother, and he died without fathering children. This imagery was to point to the time when Yeshua was killed by his elder brother.

3. Noah the Messianic type pointing to Yeshua:

Lamech thought Noah was to be the Mashiach (Gen. 5:29). Noah saved all mankind from destruction by saving them from the flood. Yeshua saved all men from their sins through baptism and his death.

4. Isaac the Messianic type pointing to Yeshua:

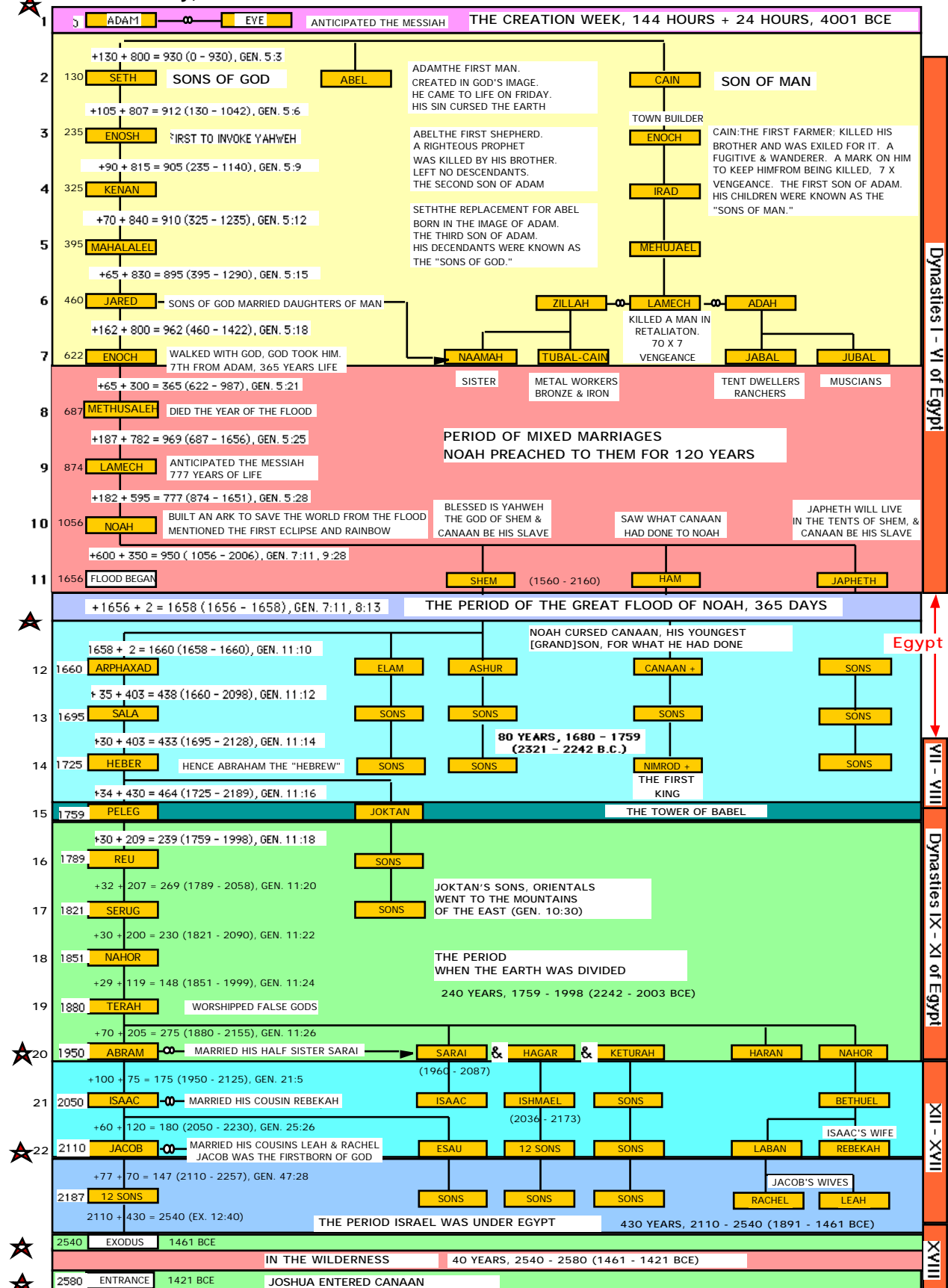
Abraham had a son with an Egyptian concubine when he was 85, and he named him Ishmael. This son became the father of many nations. God gave him a second son from Sarah. He was to be the son who carried the Messianic hope. Isaac, like Yeshua, went to the mountain where he was sacrificed. He carried his own wood. Yeshua carried his own cross. Isaac laid his body on the altar in obedience to his father's wishes, as Yeshua also went willingly. Isaac returned on the third day, as Yeshua. Isaac, in contrast to Jacob, was a seemingly perfect son, like Yeshua. Isaac asked his father, "where is the lamb?" His father said, "God will Himself provide it." John pointed to Yeshua and said, "there is the lamb of God."

5. Summary:

The Messiah was predicted in types from the first time Adam and Eve sinned. In fact, He was predicted even before that, when on the 4th day, the sun was created. On year 4000, the "Sun of righteousness" came.

For, behold, the day comes, it shall burn like an oven; and all the arrogant, and all who do wickedly, shall be stubble; and the day that comes shall burn them up, says the Lord of hosts, so that it will not leave them root nor branch: But to you who fear my name the sun of righteousness shall arise with healing in its wings; and you shall go forth leaping like calves from the stall: And you shall trample down the wicked; for they shall be ashes under the soles of your feet on the day that I shall do this, says the Lord of hosts: (Malachi 3:19-21)

Moses' History, Adam to Joshua



Appendix B: The Exodus Date and the Chronology For The Return to Sinai

The day when the Revelation was given presents a problem. Josephus dates the Revelation three months after they came out of Egypt (Ant. III,ii,5-iii,1). The book of Jubilees dates the Revelation, Sivan 17.

Encyclopedia Judaica

People of Israel encamped at the foot of the mountain from the third month after the Exodus until the 20th of the second month of the second year (Ex. 19:1-Num. 10:11). While the people prepared themselves during three days for the theophany (according to later Jewish tradition this was seven weeks after the Exodus).

Keil-Delitzsch

The Jewish tradition, which assigns the giving of the law to the 50th day after Passover, is of far too recent a date to pass for any historical fact.

C.H.R.I.

Beginning with the Exodus from Egypt, until their arrival on Mt. Sinai, only three dates are given or alluded to, the 15th day of the first month, the 15th day of the second month, and the 15th day of the third month.

Abib 15: The 15th day of the first month is not given in Exodus 12:40, but it is obvious from the previous instructions given by Moses in Exodus 12:1-14.

Ex. 12:40: Now the sojourning of the people of Israel, who dwelt in Egypt, was four hundred and thirty years: And it came to pass at the end of the four hundred and thirty years, even on that very day it came to pass, that all the hosts of the Lord went out from the land of Egypt:

Iyyar 15: The 15th day of the second month is given in Exodus 16:1.

Ex. 16:1-2: And they took their journey from Elim, and all the congregation of the people of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt: And the whole congregation of the people of Israel murmured against Moses and Aaron.

Sivan 15: The 15th day of the third month is obvious, because it is referring to the “self same day” as the Exodus from Egypt, i.e., the 15th day of the first month.

Ex. 19:1-2: In the third month, when the people of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai: For they had departed from Rephidim, and had come to the desert of Sinai, and had camped in the wilderness; and there Israel camped before the mount:

Between each of these extreme dates, nine stops were made (see Numbers 33).

| | | | |
|-----|-----------------------|-----------------------|-----------------------|
| 1). | 15 Nisan - 18 Nisan: | Exodus to the Red Sea | Exodus 12:40, Abib 15 |
| 2). | 22 Nisan - 25 Nisan: | Red Sea to Marah | |
| 3). | 29 Nisan - 2 Iyyar: | Marah to Elim | |
| 4). | 6 Iyyar - 9 Iyyar: | Elim to Red Sea | |
| 5). | 13 Iyyar - 16 Iyyar: | Red Sea to Sin | Exodus 16:1, Iyyar 15 |
| 6). | 20 Iyyar to 23 Iyyar: | Sin to Dophkah | |
| 7). | 27 Iyyar to 30 Iyyar: | Dophkah to Alush | |
| 8). | 4 Sivan to 8 Sivan: | Alush to Rephadim | |
| 9). | 11 Sivan to 15 Sivan: | Rephadim to Sinai | Exodus 19:1, Sivan 15 |

This tells us that each of their travels lasted one week. They would dismantle on Sunday, travel until Wednesday, and then set up camp. It would give them a couple of days to do the things they had to do before the Sabbath rest. They stood waiting to leave Egypt on the 14th of Nisan, a Sabbath day; they left on Sunday morning after the Passover angel came. Four weeks later, they were at the Red Sea again. Four stops after the Red Sea on the 15th of Sivan, the same day as the Exodus from Egypt, they arrived at Sinai.

Exodus 19:10-11: And the Lord said to Moses, Go to the people, and sanctify them today [Thursday] and tomorrow [Friday], and let them wash their clothes: And be ready by the third day [Saturday]; for the third day the Lord will come down in the sight of all the people upon Mount Sinai:

If the people of Israel stopped on the 15th day of the second month, and then rested for four days, they would have to have passed Dophkah, Alush, and Rephadim, before they came to Sinai, all in ten days before Sivan 1. That would not only be impossible, it would be inconsistent with all of the other cataloging of events. The only logical conclusion is that the Revelation was given on Sivan 17, in agreement with the Bible, Josephus, and the book of Jubilees.

Exodus 19:1-2: In the third month, when the people of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai....And the Lord said to Moses, Go to the people, and sanctify them today and tomorrow, and let them wash their clothes: And be ready by the third day; for the third day the Lord will come down in the sight of all the people upon Mount Sinai:.”

If they arrived on the same day of the month when they left Egypt, they arrived on the 15th day of Sivan. Three days later, on the 17th day of Sivan, the Revelation was given. Sivan 6 is too early to return to Sinai because, if Sivan 6 was a Sabbath day, then Abib 15 must have been a Friday. Abib 15 to Sivan 6 is 50 days, that is 7 weeks plus one day. If Abib 15 was a Friday, they left on a Friday and traveled on the Shabbat. Every subsequent travel would also have taken place on a Shabbat.

Moses' Bush, 40 + 70 + 70 + 40 Days to The Golden Calf

A. Thutmose III out to get Moses

There was only one candidate who was out to destroy Moses: Thutmose III. His death date was given in the Egyptian calendar Athyr 30, which was equal Tishri 16, 2539 AM in the Hebrew calendar. I am convinced that it is the same date as the burning bush.

B. The Burning Bush on Succot

Shepherds kept their flocks to the valleys in the spring when the spring rains caused an abundance of grass. As the valleys dried up in the summer, they were forced to move to higher elevations. They did not graze on the top of the mountain until just before winter closed in. Winter closed in, according to Josephus and the Jewish sages, at the time of the Feast of Tabernacles (Ant. III.x.4). Moses saw a bush on fire which would not consume itself, so he went to investigate. God told him that the Pharaoh was dead (Ex. 2:23). The origin of the festival is not certain (Encyclopedia Judaica, Sukkot). After the Exodus, the children of Israel dwelt in shelters built of branches during this festival. It seems reasonable that they did it in celebration of some special event in the life of Moses. It confirms the idea that God's Spirit, was also dwelling in Israel. God spoke to Moses saying, "Let my people go so that they may keep a feast in the wilderness in honor of me" (Ex. 5:1). Josephus tells us that Moses returned to the same high mountain (Ant. 3, 2, 5).

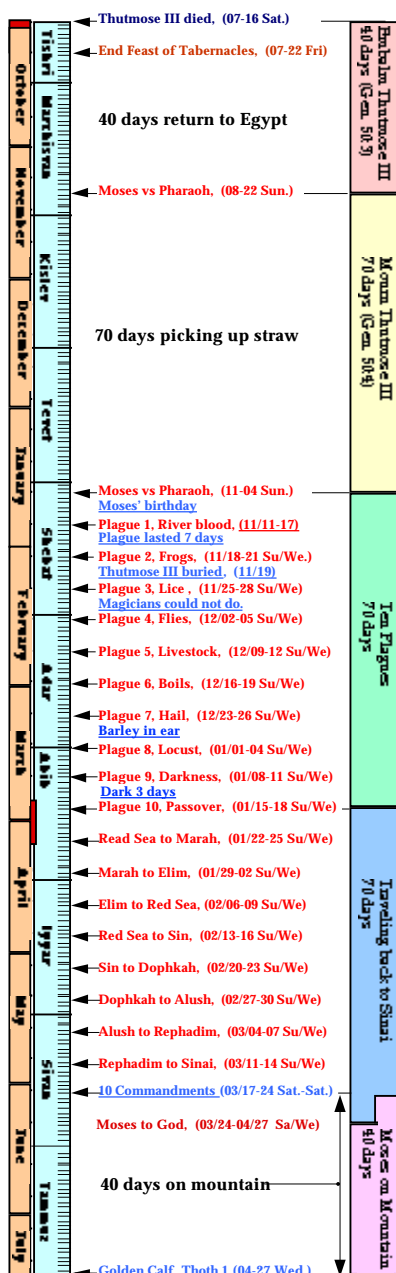
C. Amenhotep II, the Exodus Pharaoh

Egyptian kings were embalmed for 40 days, and then they were mourned for 70 days (Gen. 50:3-4). It would have taken Moses about 40 days to return to Egypt and stand before Amenhotep II, the son of Thutmose III. Amenhotep II was the most powerful king Egypt ever knew, and it must have been frightening for Moses to appear before him. At the end of the 40 days, Moses was told that his people would have to pick up their own straw (Ex. 5:6-9). The reason must have been because the Egyptians were required to mourn their king for 70 days.

D. All Travels Required One Week Each

There were ten plagues, and each of them seem to have lasted one week (Ex. 7:25). The last plague took place on Nisan 15, and ten weeks earlier would be Shevat 11. The 70 days of mourning would have ended on Shevat 4, one week before the first plague, at a time when Moses appeared before the pharaoh the second time (Ex. 7:8-13).

Each of the travels following the Exodus also must have encompassed one week, because there were 8 stops to match the 8 weeks between the Exodus and the return to Sinai (Ex. 12:1-14). They left Egypt on Nisan 15, and arrived at Sinai the same day (15th) of the third month (Ex. 19:1). The Revelation was given two days later, on the 17th of Sivan. Sivan 6 does not allow enough time.



Appendix C: Joshua's First Month in the Holy Land

The Bible tells us that Israel crossed the Jordan on Abib 10, and camped at Gilgal, just east of Jericho. Then they were circumcised. They probably required four days to heal (Abib 10,11,12,13).

Josephus tells us that Joshua marched around Jericho on the week of Passover. The seven days around Jericho on Passover week are as follows:

the first time, on Abib 13;
the second on Abib 14;
the third time on Abib 15;
the fourth time on Abib 16;
the fifth on Abib 17;
the sixth on Abib 18;
and seven times on Abib 19.

Achan illegally took booty on Abib 20.

The next day the Israelite army besieged Ai, but as a result of Achan's sin, they were defeated.

The following day (Tuesday), they found Achan responsible. Then they marched to Ai, taking positions against the city at night.

On the morning of Wednesday (Abib 23), they defeated Ai.

Thursday, the people of Gibeon tricked Israel into a defense agreement.

Friday, the five Amorite kings found out about the treaty, and began to move against Gibeon.

By Saturday, Israel caught on to it as well.

By Sunday, Gibeon was under siege by the five kings.

On Monday, Joshua got the news, and headed for Gibeon.

He arrived at Gibeon in the early hours of Tuesday morning (Abib 29), and under a surprise attack, routed the enemy.

At noon on Tuesday, a solar eclipse took place.

| Abib/Nisan, 1421 B.C.E. | | |
|-------------------------|-----------|-----------------------------------|
| 05 | Saturday | Moses' 30 day mourning over |
| 06 | Sunday | Spies sent out |
| 07 | Monday | Spies hid |
| 08 | Tuesday | Spies hid |
| 09 | Wednesday | Spies returned, prepare to cross |
| 10 | Thursday | They crossed the Jordan |
| 11 | Friday | Men were circumcised |
| 12 | Saturday | Resting |
| 13 | Sunday | First time around Jericho |
| 14 | Monday | Second time around Jericho |
| 15 | Tuesday | Third time around Jericho |
| 16 | Wednesday | Fourth time around Jericho |
| 17 | Thursday | Fifth time around Jericho |
| 18 | Friday | Sixth time around Jericho |
| 19 | Saturday | Seven times around Jericho |
| 20 | Sunday | Achan took booty from Jericho |
| 21 | Monday | First attack against Ai, a defeat |
| 22 | Tuesday | Achan's sin found out |
| 23 | Wednesday | Ai defeated |
| 24 | Thursday | Gibeon tricked Israel |
| 25 | Friday | Five kings found out |
| 26 | Saturday | Five kings marched on Gibeon |
| 27 | Sunday | Gibeon under siege |
| 28 | Monday | Joshua heads for Gibeon |
| 29 | Tuesday | Sun goes silent at noon |

God made the day long enough for Joshua to defeat his enemies. He did not extend the day, but He frightened the Amorites so that the natural day was sufficiently long for Joshua to accomplish their defeat. Robert Dick Wilson (1856-1930) replaced the Hebrew words with a Babylonian meaning:

That the day of battle had two comings-out of the sun, one at sunrise and the other at midday, when it came out from behind the moon; and that it had two goings-in, one when it went behind the moon and the other at sunset.

'Be eclipsed, O Sun, in Gibeon, And thou moon in the valley of Ajalon! And the sun stayed in the half of the heavens, And set not hastily as when a day is done (Josh. 10:12b,13b).'

Appendix D: The Priestly Orders of Aaron & David

I. Their Origin and Order

The priestly sections were originally established by Moses, and were to be carried on by the four sons of Aaron. Two of these sons were killed after the first week of service, so the remaining two sons carried out the responsibility of the Tabernacle worship until the time of David. Their service lasted for eight days inclusive, which began and ended on the Sabbath day. It was perpetual, and was still in place after the Temple destruction in A.D. 70, according to Josephus. Before David, the two cycle period would be fourteen days, but after David, the twenty-four cycle period would be 168 days. Priestly sections which served in the Temple were originally given by Moses to Aaron and his two sons, but as the people grew in number, so also the need for more priests became apparent. When David instructed his son Solomon on how to build the Temple, and to conduct the service in it, the orders were increased to 24, each serving one week at a time, changing on the Shabbat (I Chro.24, II Chro. 23:8). All attempts to reconstruct these cycles have failed primarily because they thought that the cycles must begin in Nisan each year, and that no more than two cycles served each year. The entire 24 sections were thought to serve on the holidays. One cycle required 168 days (24 x 7), so two cycles required 336 days. This left about a month of days before the completion of a solar year. Consequently, the orders moved backward in the solar calendar approximately one month (29.242199) days each year. It helps to have computer programs which keep track of days in succession. In this way it is very easy to reconstruct the orders which served at various times.

As these orders are studied, it will be shown that they are accurately placed, but the name of the their service is also a part of the events which took place when they served. It is a mystical way God dealt with a special people Israel until their Temple was destroyed by the Romans in A.D. 70. It also shows that the Sanhedrin was mysteriously out of service for exactly **700,000** days between **Passover of A.D. 30 and Tabernacles of A.D. 1946** when the Jewish government was once again formed. This seems to demonstrate the truth of Scriptures in the past, but it also reexamines the concept that God has a special nation Israel which he is still using to work out a time frame of the world in which we live.

A. Posting the Known Orders

1. The Tabernacle Dedication of Moses

(Saturday, Abib 1, 2541, AM 928088)

The sections of the priests were established by Moses and put into service when the Tabernacle was dedicated on Nisan 1 of the second year of the Exodus (Ex. 40:16). They rotated each week thereafter (Lev. 8:32). The first week seems to have had all four brothers plus Aaron involved in the services. The dedication was on the sabbath day, just as the Revelation was also given 44 weeks earlier on the Sabbath (Shabb. 86b). On the 8th day, the service was to change, i.e., on Nisan 8 (Lev. 9). On that day, the two sons of Aaron, Adab and Abihu, burned an unlawful fire before the Lord and were consumed. It is difficult to clearly identify with their sin, however they may have come to the service drunk, for we are told soon after, "When you come to the Tent of Meeting, you and your sons with you, do not take wine or strong drink; then you will not die" (vv 9). This reduced the orders of service from four to the two remaining brothers Eleazar and Ithamar.

2. The Death of Aaron, +1000 cycles:

(#2, Ithamar, Thur., Ab 1, 2579, AM 9420086)

Aaron died on the fifth month, the first day, of the fortieth year (Nu. 33:38-40). He was 123 years old, and served as the first high priest for one day less than 2000 weeks. It is interesting that he died on the same day of the week that the Passover supper of Jesus took place, also a Thursday. The two sons had each served for 1000 orders when he died (1188262 - 1202260 = 14000 days = 2000 weeks).

3. The Temple Dedication of David, +12,366 Cycles

(#1 Jehoiarib, Sat., Abib 16, 3015, AM 1101212)

David decided that he was going to build a house for the worship of God, however God would not allow him to build it because he was a man of blood. His son, a prince of peace, was to build it instead. David was quite certain that Solomon was the promised son who was to construct the Temple, and in fact he did construct a beautiful Temple, but God seemed to have had a Messianic Temple in mind, for Solomon's Temple and his kingdom did not endure (II Sam. 7). By his fortieth year as king, David organized the material for the construction of the Temple, and just before his death, he grouped the Temple priests into 24 orders in place of the original two (I Chro. 23-30, 26:31). The continuity of this order of service was still in effect at the time of the writing of Josephus, which was after the destruction of the

Temple (Ant. VII,xiv,7). At the Passover before his death, he organized these orders and started their rotations, and at the same time, he anointed Solomon as king over Israel (Chro. 29:21-22). This new order of service for the people came when they asked Samuel for a man king in place of their old theocratical arrangement with God. Now their taxes and responsibilities were beginning to grow, whereas before God expressed no desire for an elaborate Temple. David died about six months later. The two priestly sons of Aaron had served for 173,123 days (24,732 weeks ÷ 2 = 12,366 cycles) by the time David established their new orders.

4. The Rededication of the Temple of Hezekiah

(#1, Jehoiarib, Sat., Ziv 3, 3273, AM 1195460)

Ahaz had stopped the Temple service, and had closed the doors. In place of it, he began to worship the gods of Assyria, for he thought they had helped him in his victory over Israel and Syria (II K. 16:10ff). Hezekiah decided to open the doors of the Temple as a first priority when he became king (II Chro. 29:3). In the second month he began the service in the Temple (30:2). In the process, he reestablished the priests in their original order again (31:2). The order itself was given by God through the prophets, therefore it had to be exact (29:25).

5. The Rededication of the Temple of Josiah

(#1, Jehoiarib, Sat., Veadar 24, 3376, AM 1233428)

(#4 Seorim, Sat., Abib 15, 3377, AM 1233449)

By the time of Josiah, the grandson of Hezekiah, the temple had again fallen into disuse, and in fact the book of the Law had even been lost (II Chro. 34:8ff). Manasseh, the son of Hezekiah, was considered to have done more evil to Judah than those nations God had destroyed earlier (II K. 21:9). Once again, Josiah established the orders of the priests (II Chro. 35:4). Then a great Passover was celebrated (35:7).

6. The Destruction of the Temple of Zedekiah

(#1, Jehoiarib, Sat., Ab 7, 3413, AM 1246700)

(#1, Jehoiarib, Tue., Ab 10, 3413, AM 1246703)

This date is firmly established in many ways.

One of the most interesting though, is a Talmudic tradition which says:

"On the seventh the heathens entered the Temple and ate therein and desecrated it throughout the seventh and eighth [of Ab] and towards dusk of the ninth they set fire to it and it continued to burn the whole of that day, as it is said, *Woe unto us! for the day declineth, for the shadows of the evening are stretched out.* ... The first Temple was destroyed was the eve of the ninth of Ab, a Sunday, and in a year following the Sabbatical year, and the Mishmar of the family of Jehoiarib were on duty and the Levites were chanting Psalms standing on the *Duchan* (Ta'anith 29a)

a. On The Sabbath Day:

The ninth of Ab was a Monday, therefore the eve of it, the sunset of the preceding day, would have been a Sunday, and the day they entered would have been a Saturday. It was the year after the Sabbath year. They had a tradition that the Roman destruction was on a sabbath year.

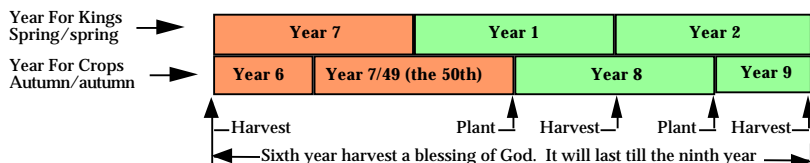
b. After 17 Jubilees: The Talmud also tells us:

"Seventeen jubilee [cycles] did Israel count from the time they entered the Land until they left it (Ar. 12b)."

c. Counting Jubilees: The Jubilee is counted by some as 49 years and others by 50, but:

"R. Nahman b. Isaac said, 'Thus was it also taught: It is to be found, then, that both the year of Jubilee and the seventh year effect [respectively] the release [of debts and land] at the same time, except that the year of Jubilee [effects it] in its beginning and he seventh year at its end'" (Ar. 28b).

Seventeen Jubilees are 833 years (49 x 17). Joshua entered the land in 1421 B.C., and Zedekiah lost the land in 588 B.C., after 833 years.



d. **When Jehoiarib Was Serving:** The priests who were serving at the time of the Temple destruction were of the Jehoiarib section. This was true only of 588 BCE, but not of 587 or 586.

e. **One Year After the Sabbath Year:** Moses read the Law, and initiated the Sabbath year a couple of months before Joshua entered the promised land, but it was in the previous Hebrew year. If Joshua entered the promised land 833 years before the destruction ($833 = 119 \times 7$), then the destruction must have taken place one year after a sabbath year. Therefore the sabbath year was 589 B.C., and the destruction 588.

7. The Temple Reconstruction in Cyrus' Second Year

(#2, Jedaiah, Sat., Tishri 1, 3452, AM 1260987)

The edict to return and restore the Temple took place in the first year of Cyrus (Ezra 1:1). It was at that time he issued a decree to all nations to return and rebuild in accordance with the Cyrus Cylinder. By the second year, they were in Jerusalem, and on Tishri 1, they began to make offerings to God (Ezra 3:6). The order of priests serving at that time was Jedaiah (Ezra 2:36, Ar. 12b).

8. The Dedication of The Temple of Darius' Sixth Year

(#1, Jehoiarib, Sat., Nisan 3, 3486, AM 1273244)

The Temple was finally completed in the sixth year of Darius, and the temple priests were once again placed in their correct order for the Passover service (Ezra 6:18-19). Passover begins with the selection of the lamb on Nisan 10, and we once again see the Jedaiah order coming on duty on that same date. The first order began on Nisan 3.

9. The Dedication of Jerusalem in Darius' Thirty-first Year

(#9, Jeshua, Sat., Tishri 15, 3510, AM 1282204)

When the walls were complete, they were dedicated at the Feast of Tabernacles. Neh. 8:14-15). Then, in the following year, the 32nd of Darius, Nehemiah went to Babylon (Neh. 5:14). During this period, Jeshua was still serving (8:7). This must be a sabbath year, since slaves were released (5:8), and a jubilee year, since land was returned (5:11). This was 931 years after Moses read the Law (7×133 years or 49×19 years).

10. The Desecration of Antiochus Epiphanes

(#2, Jedaiah, Sat., Kislev 25, 3834, AM 1400602)

Mattathias was of the Jehoiarib section and just returned from duty when the Temple was desecrated by burning a pig on the altar. Therefore, it is logical that the second section was serving when this took place, on Chislev 25.

11. When Zechariah Was Serving

(#8, Abijah/Jeshua, Sat., Veadar 20, 3993, AM 1458772)

John the Baptist's father Zecharia was serving on the Abijah section of priests when he received a vision from God, 15 months before the birth of Yeshua (Lk. 1:8-26).

12. Passover Preparation Day, CE 30

(#17, Hezir, Fri., Nisan 16, 4030, AM 1471939)

Caiaphus was serving as priest during the week when Yeshua was crucified (Jn. 18:13-14). His grave was recently found along with an inscription which lists him as of the order of Hezir. He was the high priest, but perhaps could not function as the highest priest in the order of Hezir, and at the same time as the high priest of Israel, so it was necessary to summon Annas to the trial of Jesus. According to an inscription found, the next section going on duty came from Nazareth. So in reality, Jesus was calling a particular group of people from his own home town, "Hypocrites." He was not calling all Jews that.

13. Shavuot, The Loss of Hewn Stones, CE 30

(#1, Jehoiarib, Sat., Sivan 5, 4030, AM 1471988)

This is the day of the end of the 24 sections of priests. It is rather interesting that it is exactly **370,777** days after David established this order. It was a full 2207 courses after David, but an exact **77,700** weekly cycles of rotation after Moses dedicated the tabernacle in the wilderness.

14. Josephus Lists Jakim Serving At The End of Tishri, CE. 68

(#12, Jakim, Sat., Tishri 30, 4068, AM 1486009)

Josephus tells us that Eniachim [Jakim] was serving (Ant. IV.iii.8), near the 30th of Tishri (cp. IV.ii.10ff). This gives us a good anchor point for chronology as well as the priestly cycles.

Conclusion: We have confirmed many orders with certainty, which helps us to establish other dates.

Appendix E, The Jewish Elephantine Letters From The Persian Period

Letters were written between Jews who lived in Elephantine Egypt and Jews who lived in Jerusalem during the entire Persian period. These letters were preserved and discovered by archeologists. They prove that the Persian kings ruled for 209 years, overriding the 40 years suggested in the SO. Jewish Rabbis know about this problem, and at least one has suggested that the alteration was deliberate in order to follow a divine mandate given in Daniel, “but you Daniel, must keep these words secret and the book sealed until the time of the end” (12:4). Each letter gives us a date in the Jewish calendar, its equivalent date in the Egyptian calendar, along with the year & name of the ruling Persian king. From this information, we can use computers to empirically find the exact day when each letter was written. As a result, these letters overturn the short chronology of the SO. In addition to this, the letter C17 below shows that Darius I, was also called Artaxerxes, therefore, in the book of Ezra-Nehemiah, they are using his title (Artaxerxes) at times, and at other times, they are calling him by his proper name. This validates the Jewish tradition which identifies Artaxerxes and Darius as the same person.

I. King Darius (520 - 485 B.C.)

| | | |
|--------------|-----------------|--|
| 1/2 | 520 B.C. | Haggai & Zechariah prophecy - Temple resumed (Ezra 5:1-2) |
| 4/5 | 517 B.C. | Letters C21-C22 From Hananiah in Jerusalem to Yedoniah in Egypt, giving their authority to celebrate the Passover |
| 5/6 | 515 B.C. | Temple completed on Veadar 3, Friday, dedicated on Saturday (Ezra 6:15) |
| 6/7 | 515 B.C. | Passover celebrated (Ezra 6:19-22) Ezra came to start the service (Ezra 7:1-8). |
| 13/14 | 508 B.C. | Letter C30-31 Letter to Bigvai (Ezra 2:12) and Jonathan the priest (Neh.12:22), 20 Marcheswan (October 23) |
| 17/18 | 504 B.C. | Letter C23 Response from Bigvai and Delaiah (Ezra 2:60, Neh. 7:62) |
| 18?19 | 503 B.C. | Kislev 1 (Nov. 11) Hananai came to Nehemiah (Neh. 1:2) |
| 19/20 | 502 B.C. | Nisan 1 (April 7) Nehemiah gets permission (Neh. 6:15) a Sabbath year (Neh. 5:1f) |
| 24 to 31 | 496-489 | Letter C16 Arsames and Nephayou leaders in Egypt. The letter parallels the activity of Nehemiah who went to Ba ylon from year 20 to 32. |
| 31/32 | 490 B.C. | Nehemiah goes to Babylon at the time of the Battle of Marathon (Neh. 5:14) |
| 36/37 | 485 B.C. | Nehemiah returns from Babylon at the death of Darius (Neh. 13:6) |
| 36/37 | 485 B.C. | Letter C17 Marcheswan 19 (Nov. 11) Egyptian Epiphi 30. This letter is dated year 37 of Artaxerxes, at the accession of Xerxes, proving that Artaxerxes was an alternative name for Darius |

II. King Xerxes (485-464 B.C.)

| | | |
|---------|----------|--|
| Year 15 | 471 B.C. | C5 Date given: 18 Elul, 28 Pahons Date found: September 7, 471 B.C., Sunday, Pachom 28 Key characters: Zadok the author, Mahseiah b. Yedoniah is recipient |
|---------|----------|--|

III. King Artaxerxes I (464-423 B.C.)

| | | |
|-----|----------|--|
| 0/1 | 464 B.C. | C6 Date given: 18 [19] Kislev, 7 Thoth, year 21 [22] of Xerxes, accession of Artaxerxes Date found: 18 December, 464 B.C., Saturday, Thoth 7 Key characters: Dargman the author, Mahseiah b. Yedoniah is recipient |
|-----|----------|--|

The death of Xerxes is often given as 465 B.C. based on an interpretation of an astronomical text found in Babylon. A notation is made concerning his death at a place between two eclipses in the same year. It is thought that this mandates his death in August of 465. It would be difficult to argue against all these correct double dated texts which were not copied or entered at a late date in history.

| | | |
|-----|----------|---|
| 5/6 | 460 B.C. | C8 Date given: 21 Kislev, 1 Mesore Date found: November 6, 460 B.C., Thursday, Mesore 1 [year 5, not 6] Key characters: Mahseiah b. Yedoniah author to Mibtahiah his daughter |
|-----|----------|---|

- 13/14 451 B.C. K1 Date given: 20 Sivan, 25 Phanemoth
Date found: July 1, 451 B.C., Saturday, 25 Phanemoth
Key characters: Mahseiah b. Yedoniah witness
- 15/16 449 B.C. K2 Date given: 18 [Tammuz], [3] Pharmouthi
Date found: July 6, 449 B.C., Sunday, 3 Pharmouthi
Key characters: Ananiah b. Azariah and Meshullam b. Zakkur
- 18/19 446 B.C. C13 Date given: 3 Kislev, 10 Mesore
Date found: December 2, 446 B.C., Saturday, Mesore 11
Key characters: Mahseiah b. Yedoniah author to Miphtahiah his daughter
- 25/26 440 B.C. C14 Date given: 14 Ab [Elul], 19 Pachons
Date found: August 21, 440 B.C., Monday, Pachons 19
Key characters: Pi' the author, Mibtahiah, daughter of Mahseiah
- 27/28 437 B.C. K3 Date given: 7 Elul, 9 Paoni
Date found: September 10, 437 B.C., Thursday, Paoni 10
Key characters: Ananiah b. Azariah, Bagazust b. Bzw
- 30/31 434 B.C. K4 Date given: 25 Tishri, 25 Epiphi
Date found: October 25, 434 B.C., Wednesday
Key characters: Ananiah b. Azariah, Bagazust
- 37/38 427 B.C. K5 Date given: 20 Sivan, 7 Phamenoth
Date found: June 6, 427 B.C., Thursday [6 Phamenoth]
Key characters: Meshullam b. Zakkur, Haggai, Micaiah b. Ahio

IV. King Darius II (423-404 B.C.)

- 2/3 420 B.C. K6 Date given: 8 Tammuz, 8 Pharmouthi
Date found: Key characters: Anani b. Azariah
- 3/4 420 B.C. C20 Date given: Elul [Payni]
Date found: September 420 B.C.
Key characters: Yedoniah and Mahseiah are sons of Ashor b. Zeho
- 7/8 416 B.C. K8 Date given: 6 Tishri, 22 Payoni
Date found: September 17, 416 B.C., Tuesday
Key characters: Widrang commander of Syene, Yedoniah
- 8/9 416 B.C. C25 Date given: 3 Kislev [Tebeth], 12 Thoth, year 9 of Darius, but also year 8. A double dated text as Nehemiah 1:1 and 2:1. Darius ascended between September and December
Date found: December 11, 416 B.C., Wednesday
Key characters: Yedoniah b. Uriah the author, to Yedoniah and Mehseiah sons of Nathan whose mother was Mibtahiah
- 13/14 410 B.C. C28 Date given: 24 Shebat, 9 Athyr. Text is double dated, year 13, year 14 of Darius
Date found: February 5, 410 B.C., Tuesday
Key characters: Mahseiah and Yedoniah, sons of Nathan

V. Artaxerxes II (404 - 358 B.C.)

- 0/1 404 B.C. K9 Date given: 24 Marcheswan, 29 Mesore
Date found: November 19, 404 B.C., Wednesday
Key characters: Anani b. Azariah
- 2/3 402 B.C. K10 Date given: 20 Adar, 8 Koihak
Date found: March 4, 402 B.C., Thursday
Key characters: Anani b. Azariah
- 3/4 401 B.C. K12 Date given: [Kislev 4], 12 Thoth
Date found: November 26, 401 B.C., Sunday
Key characters: Anani b. Azariah

VI. Artaxerxes III (358-337 B.C.)

VI. Artaxerxes III (358-337 B.C.)

8/9 C10 Date given: 7 Kislev, 4 Thoth, year 9 of Artaxerxes
 Date found: December 4, 415 B.C., Thursday, Thoth 5, yr. 9 Darius II
 Date found: November 18, 351 B.C., Friday, Thoth 4, yr. 8, Artaxerxes
 Key characters: Ya'uhan the author to Meshullam b. Zaccur

In conclusion, these letters accurately date all of the Persian kings, and they come from a Jewish source which is 500 years older than the Seder Olam. Therefore, in the interest of truth, we must let this evidence stand. Furthermore, this evidence matches the secular records as given by Claudius Ptolemais who wrote at the same time as Jose Halafta. Certainly Jose Halafta must have had access to the Persian king's lists, and yet, he obviously ignored them to promote his own agenda whatever that might have been.

VII. Obscuring the Truth

There were and are wise sages which openly admit that the chronology in the Seder Olam is 240 years deficient (see below), making this year (year 2001CE) the year 6001 rather than the year 5761. This has serious overtures, especially in light of the time when the Mashiach was to come. The year 6000 is crucial, because if certain rabbinical teachings are correct, the Moshiah must be present now.

*The secret things belong to the Lord our G-d; but those things which are revealed belong to us and to our children forever, that we may do all the words of this Torah:(Dt. 29:28)

*To every thing there is a season, and a time to every purpose under the heaven: (Ecc. 3:1)

*They (the sages) therefore encoded these profound matters in oblique statements and far fetched stories in order to divert those who were unworthy from taking them seriously (Our Relationship Between Torah and Science, Rab. Sutton, p. 2)

*Rami, the son of Rab Judah said: Since the day that the Book of Genealogies was hidden¹ the strength of the sages has been impaired and the light of their eyes has been dimmed.² Mar Zutra said, Between 'Azel' and Azel' they were laden with four hundred camels of exegetical interpretations.³ (Talmud Pesachim 62b, concerning chronology)

*In writing his Divinely inspired book, Daniel obeyed the heavenly command, which explains the dark and obscure language of *Sefer Daniel*. It also gives us a perfect right to assume that certain historical events revealed to Daniel were omitted by him on purpose in faithful obedience to the Divine command. It is equally safe to assume that our Sages, who obviously had a thorough knowledge of the entire history of the Second Commonwealth, correspondingly eliminated in all chronological lists and pertinent discussion the same period which Daniel had to "close and seal up."

To prove our point we offer the following: In Pesachim (62b) we learn of a Book of Genealogies (.....), which, according to Rashi, was a Mishnaic commentary on the Book of Chronicles. This book must have contained an enormous wealth of chronological material up to the time of Ezra, who is the main author of(B.B.15a), as well as, according to Rashi (ibid.). The Talmud informs us that, this important book was hidden! No reasons are given, Rav is quoted to have observed that:.....--Since the day the Book: of Genealogies was hidden, the strength of the wise had been weakened and the Light of their eyes dimmed."

Is it now too presumptuous to think that this secret book contained the records of all generations and incidents during the missing years which had to be suppressed in deference to Daniel's strict instruction? It would then become quite obvious why the all embracing knowledge and the broad vision of our Talmudic sages were somewhat restricted by such a prohibition, which resulted in the lack of an important link in our chronological tradition.

17) We are now faced with two questions: (a) Suppose such a holy "conspiracy" had been Divinely commanded, what would have been its reason? (b) Why should we today be allowed to rend apart the veil of obscurity which was drawn in ancient days, hiding the chronological truth from our people? (Rav Shimon Schwab, Comparative Jewish Chronology).

¹ This probably means either suppressed or forgotten; perhaps destroyed.

² Rashi: it contained the reasons for many Scriptural laws which have been forgotten.

³ i.e, on the passage commencing with 'and Azel had six sons' (I Chron. 8:38) and the ending with 'these were the sons of Azel' (ibid. 9:44) there were such an enormous number of different interpretations! This too, of course, is not to be understood literally.

VIII. Time Lines Reflecting The Problems And Its Solution

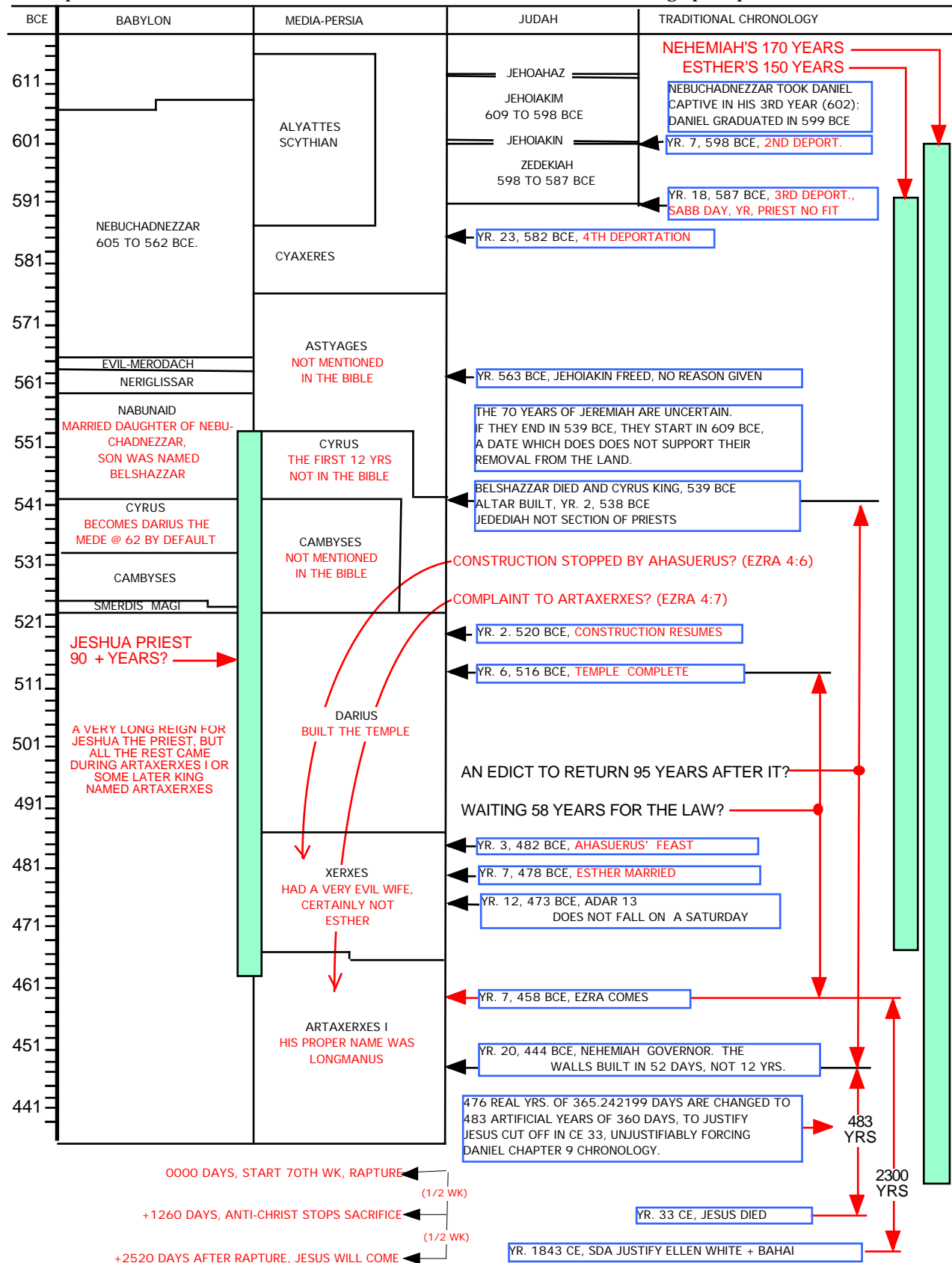
Pages 70 and 71 show how the chronology for the Persian period (as it is currently presented in the history books) is anachronistic. Page 70 demonstrates the popular chronology. Page 71 on the adjacent page shows the correctly modified chronology. Some of the problems are brought into focus here.

1. **The edict to return took place in the first year of Cyrus (Ezra 1).** The first year of Cyrus is year 551 BC when he overthrew Astyages according to the Nabunaid chronicles, not 548 BC when he took Babylon.
2. **The construction was frustrated by locals from Cyrus until Darius (4:5).** The order of the kings according to the Elephantine Letters was Cyrus, Cambyses, Darius, Xerxes, Artaxerxes, Darius, Artaxerxes, therefore the construction was not stopped during Artaxerxes I called Longmanus.
3. **An accusation was made in the beginning of the reign of Ahasuerus (4:6).** Ahasuerus is often taken to be Xerxes, and in many Bibles it is translated that way because Artaxerxes follows Cyrus. Therefore, this stoppage is dated approximately 485 BC, however, it must take place before Darius year two, 521 BC.
4. **A letter was sent in the first year of Artaxerxes (4:7).** This is assumed to be Artaxerxes I, 464 BC.
5. **The construction was stopped until the second year of Darius (4:24).** Here the dilemma arises. The construction of the Temple is widely accepted to have taken place in year 2 of Darius I (521 BC). How can the Temple construction take place in 521 if the construction was stopped in 464 BC?
6. **The Temple was finished in the 12th month of the 6th year of Darius, i.e., 517 BC (5:15)**
7. **In the first month a Passover was held (5:19).** This would have necessarily taken place in the same Gregorian year as the completion of the Temple, but it would have been in the following Biblical year because the Biblical year starts in March. So the Passover took place in 517 BC also.
8. **Immediately after Passover, in the fifth month of the 7th year of Artaxerxes came Ezra to start the Levitical service (7:1-10).** If Artaxerxes I is the king, the year is 457 BC. But why does the text imply that Ezra came immediately after the Passover (517 BC) rather than placing his return 60 years later? If Artaxerxes is a throne title for Darius, as the Jewish commentaries suggest, then Ezra came immediately.
9. **Nehemiah came in the 20th year of Artaxerxes to build the walls (Neh. 1:1-2).** If this is Artaxerxes I, Nehemiah came in 444 BC at the approximate age of 155 years. Does it seem likely that a man that age would be the cupbearer of the king? On the other hand, if this was the 20th year of King Darius in year 501 BC, Nehemiah would be approximately 78 years old. Nehemiah was one who had seen the first Temple, therefore he must have been born about 599 BC. At 78 he was old enough to command respect.
10. **Nehemiah finished the walls in 12 years, i.e. Artaxerxes' year 32 (5:14-16).** The gates, not the walls, took 52 days to construct (6:1, 15). Most commentaries have the entire wall in 52 days.
11. **The Feast of Tabernacles and the reading of the Law on a Jubilee year (8:1-9f, 10:31).** This is definitely a year of Jubilee. Therefore it must be a multiple of 49 years from Moses' reading of the Law in 1422 BC. The 32nd year of Darius (491 BC) was the 19th jubilee ($49 \times 19 = 931 - 1422 = 491$). The 32nd year of Artaxerxes (432 BC) did not fall on a jubilee ($1422 - 432 = 990 / 49 = 20.2$ jubilees).
12. **Eliashib, Joiada, Johanan, Jaddua, all lived in days of Joiakim, son of Jeshua in the days of Nehemiah and Ezra, at the time of Darius the Persian (12:22, 26).** This confirms that all of the chronology mentioned in Ezra and Nehemiah took place during Darius the Persian, not Artaxerxes.
13. **Nehemiah went back to Babylon for a meeting in Artaxerxes' 32nd year (13:6).** If this is Artaxerxes I, it was 432 BC. Nehemiah was still able to conduct business and go back and forth to Babylon at the impossible age of 175 years ($588 + 19 = 599 - 432 = 175$).
14. **Esther married King Ahasuerus in his 7th year (2:17).** If Ahasuerus is Xerxes, then the marriage took place in 478 BC. Esther was deported as a baby with her uncle when Jeconiah was deported in 599 BC (Esther 2:5-6), thus making her 121 years old. Hardly a candidate for a bride. The last Mede who ruled Media was Astyages. He is identified by Josephus as coming to power 408 years before the Temple was profaned by Antiochus Epiphanes. Astyages was the brother in law of Nebuchadnezzar. Astyages kept the kingdom for Nebuchadnezzar until he returned from his madness (See Belshazzar).
15. **The edict to return for Daniel 9, 444 BC.** If Artaxerxes I is not the king in Ezra and Nehemiah, then the popular interpretations of Daniel's 70 weeks which use him to point to Jesus are all invalid. On the other hand, if Cyrus is the person referred to in this prediction, then the end of the 490 years came in 61 BC, and the "two" messiahs of Daniel 9 are Nehemiah (501 BC) and Hyrcanus (68 BC).

Conclusion: Darius is one time called by his proper name "Darius" and then again called by his throne title "Artaxerxes". These changes require serious accountability for many Christian prophecy ministries. On the other hand, it forces Jewish scholars to openly admit that they have changed the chronology for the Persian period as it is given in the *Seder Olam*. Truth is always important. It alone can bring peace.

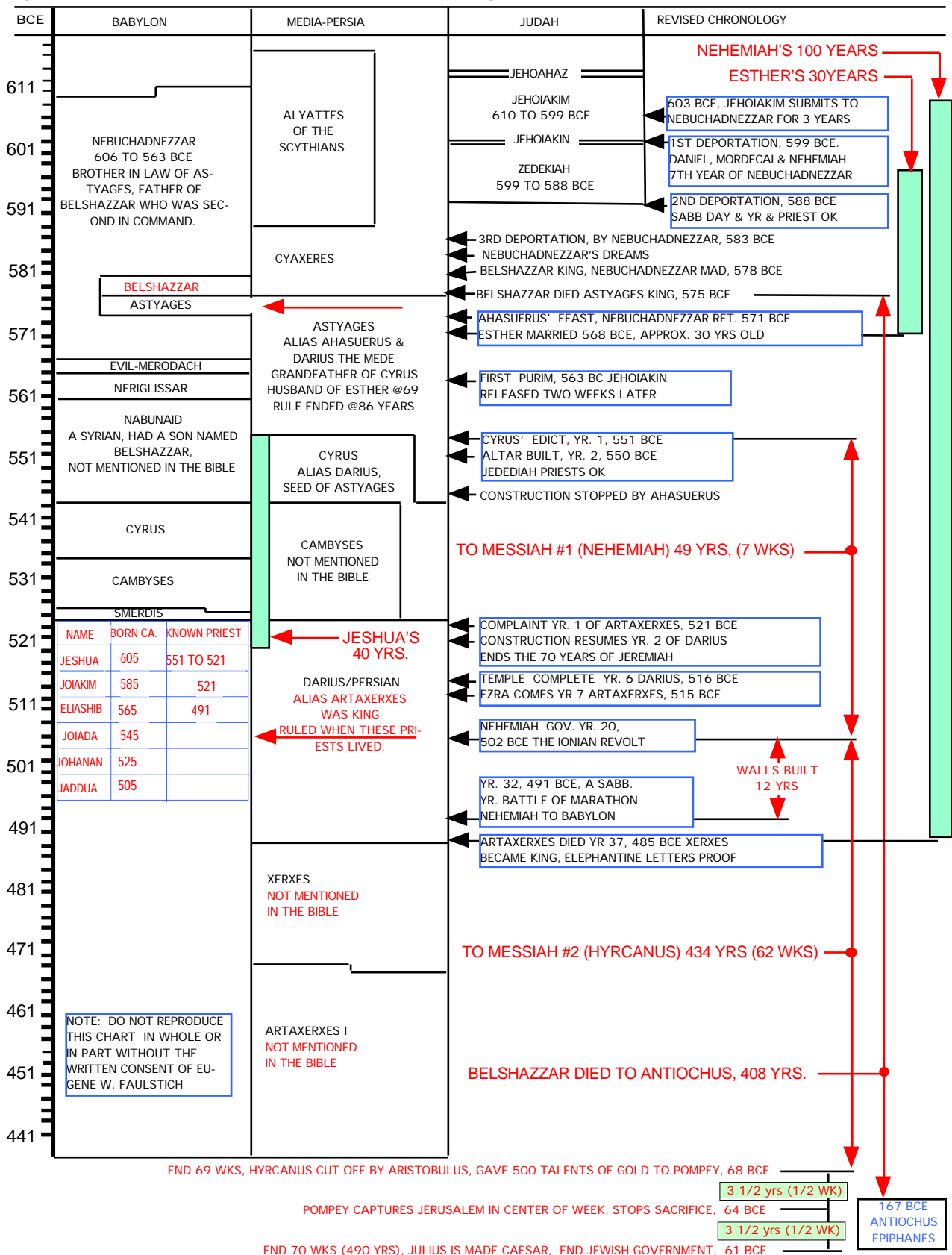
Traditional Chronology for Ezra/Nehemiah, & Its affect on Theology

The chronology shown here is anachronistic. First, Ezra/Nehemiah cannot be read as one book because the throne title "Artaxerxes" is taken to be a proper name. People like Jeshua, Nehemiah, and Esther need to live to impossibly old ages. The Elephantine letters show that Artaxerxes is a throne title for Darius thus clearing up the problems.



Revised Chronology for Ezra/Nehemiah, & Its affect on Theology

The chronology shown here resolves the problems which exist on page 70. Esther is married as a young woman. Nehemiah lives perhaps to 100. Josephus tells us that he lived to be a very old man (Ant. 11,5,8). Daniel's 70 weeks of counting are shown to point to two messiah's, neither of them being Jesus. Belshazzar and Darius the Mede are identified.



APPENDIX F : PATTERNS of WEEKS for ISRAEL

In addition to the “historical mileage chart” of a Honeycomb of Weeks Separating Historical Events shown for $N = 13$ events (hereafter called Group C) four other charts were constructed for $N = 16, 17, 20$, and 24 which included Group C as a subset. Because of the very obvious overabundance of the digit 7 in all 5 charts it was decided to look at the distribution of individual digits comprising the numbers of weeks between all possible combinations of N events. Treating the total number (n) of individual digits as the total number of “throws” of a 10-sided “decimal die” and counting the number of each of the 10 decimal digits 0-9 (n_i) appearing in a given chart, the chi-square values for the distributions were calculated using the expected value for each digit as $e_i = n_{\text{avg}} = np_i = n/10$. Next, the normalized probabilities (P) of the chi-square distributions were estimated using the asymptotic expansion

$$P \approx \frac{1}{\sqrt{2\pi u}} e^{-u/2} \left(1 - \frac{z_1}{2e_i} + \frac{z_1^3}{6e_i^2} + \dots \right) \quad \text{where} \quad u = \sum_{i=0}^9 \frac{z_i^2}{e_i} \quad \text{and} \quad z_i = o_i - e_i$$

where o_i is the observed number of i^{th} digits, e_i is the expected (average) number of i^{th} digits, $z_i = o_i - e_i$, and u is the parameter given by $u = [(2/n)^9 p_1 \dots p_{10}]^{1/2}$. The results of all the calculations are listed in the first statistical table. They dramatically show that the “decimal die” for weeks is not “honest”, that is, the “die” is “loaded” or designed to come up with 7’s at a frequency far beyond randomness. Here is a preliminary mathematical indication of that special mark of the Creator which He established during His week of Creation (Exodus 20:11) and later covenanted with the children of Israel (Ezk. 20:20). Should it be any surprise that in an almost totally metric world everyone (?) uses non-metric 7-day weeks?!!

Besides the obvious overabundance of 7’s in all 5 charts there is also an overabundance of multiple 7’s, again occurring with a frequency apparently far beyond chance. Treating the total number (m) of all possible differences (in weeks) between N events as the total number of “births” in a population, and then counting the actual number of “j-tuplet” multiple “births” (m_j) of that special “number-child” 7, the probabilities $P_{k:7's}$ of multiple “births” of k or more 7’s were calculated using the binomial distribution:

$$P_{k:7's} = \frac{m! (n - n_{k:7's})^{m - m_{k:7's}} (n_{k:7's})^{m_{k:7's}}}{n^m m_{k:7's}! (m - m_{k:7's})!} \quad \text{where} \quad m_{k:7's} = \sum_{j=k}^5 m_j \quad \text{and} \quad n_{k:7's} = \sum_{j=k}^5 n_j$$

where n is an upper bound of differences in weeks, $n_{k:7's}$ is the total number of numbers containing k or more 7’s in the natural number sequence from 0 to n , and $m_{k:7's}$ is the actual total number of multiple “births” of k or more 7’s in the set of (m) “births”. For $n = 199999$ it can be shown that the values of $n_{k:7's}$ are:

$$n_{5:7's} = n_{77777} = 2 ; n_{7777} = 92 ; n_{777} = 1712 ; n_{77} = 16292 ; n_7 = 81902$$

The results are tabulated in the second statistical table. These tiny probabilities for chance occurrences of multiple 7’s are further statistical evidence that their overabundance in all the Patterns of Weeks for Israel are not the results of random processes in history. Rather, they suggest external “influence” or “guidance” for the affairs of the nation of Israel from at least the time of Moses to the very present! This is even more impressive when “historical mileage charts” are constructed for significant historical events from any other nation (such as the U.S.) or institution (such as the Church), for which such dramatic patterns of multiple (or single) digits simply do not occur (for the U.S. there is a slight excess of 1’s and 4’s, but a statistically significant deficit of 7’s!). The LORD God of Israel certainly reveals unmistakable evidence in the patterns of history for His continuing Guidance through a covenanted Sabbath relationship with His people Israel!!!

Mathematical Note: It might be argued that even if the historical events are truly independent (random) day-numbers with a truly uniform distribution, their differences will be neither independent nor uniform. However, it can be proven that in spite of these apparent difficulties the calculated probabilities represent upper bounds to the actual probabilities. But because those upper bounds are so very small, the actual probabilities for chance multiple 7’s in the Patterns of Weeks for Israel are most assuredly negligible! Thus, the statistical calculations employed here have clearly and dramatically demonstrated that there are definite non-random (“oversight”) processes at work in the unfolding of the past four millennia of history of the nation of Israel. Because that history involves countless millions of largely independent humans and their cultures, any external guiding processes must be Divine Oversight by the LORD God of Israel!!!

CHI-SQUARE Distributions of Digits and Associated Probabilities in the PATTERNS of WEEKS for ISRAEL

| | Group C | Group C+R ₁ | Group C+W ₁ | Group C+W ₁ +R ₁ | Group C+W ₁ +R ₁ +R ₂ |
|-----------------------------------|---------------------------------|---------------------------------|---------------------------------|--|--|
| N | 13 | 16 | 17 | 20 | 24 |
| n ₀ | 40 | 70 | 62 | 98 | 156 |
| n ₁ | 26 | 75 | 54 | 115 | 225 |
| n ₂ | 28 | 35 | 45 | 52 | 95 |
| n ₃ | 20 | 32 | 29 | 49 | 77 |
| n ₄ | 15 | 28 | 26 | 41 | 79 |
| n ₅ | 23 | 31 | 37 | 49 | 72 |
| n ₆ | 16 | 21 | 48 | 63 | 80 |
| n ₇ | 121 | 171 | 190 | 262 | 313 |
| n ₈ | 23 | 47 | 34 | 64 | 117 |
| n ₉ | 35 | 60 | 52 | 79 | 109 |
| n | 347 | 570 | 577 | 872 | 1323 |
| e _i = n _{avg} | 34.7 | 57.0 | 57.7 | 87.2 | 132.3 |
| χ^2 | 254.2968263 | 307.3684195 | 357.7487045 | 446.4174043 | 425.1405798 |
| χ^{-1} | 9.477807182 X 10 ⁻¹¹ | 1.01567241 X 10 ⁻¹¹ | 9.613894377 X 10 ⁻¹² | 1.499223301 X 10 ⁻¹² | 2.297054010 X 10 ⁻¹³ |
| P | 5.712860935 X 10 ⁻⁶⁶ | 1.830414295 X 10 ⁻⁷⁸ | 1.989551606 X 10 ⁻⁸⁹ | 1.728059406 X 10 ⁻¹⁰⁹ | 1.104249712 X 10 ⁻¹⁰⁵ |

BINOMIAL Distributions of Numbers and Associated Probabilities in the PATTERNS of WEEKS for ISRAEL

| | Group C | Group C+R ₁ | Group C+W ₁ | Group C+W ₁ +R ₁ | Group C+W ₁ +R ₁ +R ₂ |
|--------------------|---------------------------------|---------------------------------|---------------------------------|--|--|
| N | 13 | 16 | 17 | 20 | 24 |
| m | 78 | 120 | 136 | 190 | 276 |
| m ₇ | 55 | 83 | 94 | 134 | 175 |
| P ₇ | 8.919835096 X 10 ⁻⁰⁸ | 2.776484285 X 10 ⁻¹⁰ | 2.104966003 X 10 ⁻¹¹ | 1.164339512 X 10 ⁻¹⁶ | 2.877560329 X 10 ⁻¹⁴ |
| m ₇₇ | 35 | 52 | 54 | 80 | 90 |
| P ₇₇ | 3.588975665 X 10 ⁻¹⁸ | 2.421952427 X 10 ⁻²⁵ | 4.877130601 X 10 ⁻²⁴ | 5.581330468 X 10 ⁻³⁷ | 3.236623869 X 10 ⁻³¹ |
| m ₇₇₇ | 19 | 24 | 28 | 34 | 34 |
| P ₇₇₇ | 2.106946045 X 10 ⁻²² | 1.141078090 X 10 ⁻²⁵ | 4.604969121 X 10 ⁻³⁰ | 5.808776104 X 10 ⁻³⁴ | 2.515316101 X 10 ⁻²⁸ |
| m ₇₇₇₇ | 10 | 10 | 12 | 12 | 12 |
| P ₇₇₇₇ | 5.173698584 X 10 ⁻²² | 4.680923720 X 10 ⁻²⁰ | 4.300366149 X 10 ⁻²⁴ | 2.680752356 X 10 ⁻²² | 2.544543203 X 10 ⁻²⁰ |
| m ₇₇₇₇₇ | 2 | 2 | 2 | 2 | 2 |
| P ₇₇₇₇₇ | 3.000745348 X 10 ⁻⁰⁷ | 7.131639286 X 10 ⁻⁰⁷ | 9.167781548 X 10 ⁻⁰⁷ | 1.792140877 X 10 ⁻⁰⁶ | 3.784639470 X 10 ⁻⁰⁶ |

GROUP W₁

| | |
|---|--|
| Moses prepares the people for the Land on Day of Atonement: | Tishri 10, 2541 AM (Fri, Oct 6, 1460 BCE) = Day 928276 |
| The 12 leaders return from reconnoitering the Land: | Kislev 1, 2541 AM (Fri, Nov 24, 1460 BCE) = Day 928325 |
| Moses dies: | Shebat 15, 2579 AM (Fri, Feb 4, 1421 BCE) = Day 942276 |
| Joshua sends out two spies: | Abib 4, 2580 AM (Fri, Mar 24, 1421 BCE) = Day 942325 |

GROUP R₁

| | |
|--|--|
| Law of Return passed: | Tammuz 20, 5950 AM (Wed, Jul 5, 1950 CE) = Day 2173294 |
| Israeli Army captures Old City and Temple Mount: | Sivan 29, 5967 AM (Wed, Jun 7, 1967 CE) = Day 2179475 |
| Yom Kippur War begins with Arab surprise attack: | Tishri 10, 5973 AM (Sat, Oct 6, 1973 CE) = Day 2181788 |

GROUP R₂

| | |
|--|--|
| Peace Treaty signed with Egypt: | Veadar 27, 5978 AM (Mon, Mar 26, 1979 CE) = Day 2183785 |
| Declaration of Principles signed with PLO: | Elul 26, 5993 AM (Mon, Sep 13, 1993 CE) = Day 2189070 |
| Israel/PLO Peace Accord signed in Cairo: | Iyar 23, 5994 AM (Wed, May 4, 1994 CE) = Day 2189303 |
| Peace Treaty signed with Jordan: | Cheshv. 21, 5994 AM (Wed, Oct 26, 1994 CE) = Day 2189478 |

Acknowledgements

I am thankful for my parents. I appreciate the confidence they had in me. I remember the evening devotions as our family of twelve prepared for bed, the many hours we spent together doing chores and other hard work on the farm in Iowa. I long to see them again some day soon.

Thanks Mary for 50 years! You have spent many days and nights alone taking care of the home front while I was working abroad, first for my industrial pursuits, and then my chronology interests.

A perfect wife, who can find her?

She is far beyond the price of pearls.

Her husband's heart has confidence in her.

I love my children Barbara, Sandra, and John, all of their mates and their children too. I don't know what my wife would have done without our grandchildren to keep her occupied with cookie making, school athletics and music, going to the lake, and all those other things which make grandmas happy.

Without research assistants, Dr. Oliver Blosser (linguist and writer) and Mr. Mark Ness (astronomer and computer programmer), this project would never have succeeded. Dr. Walter Lang encouraged me, especially in regards to the precise chronology of the universe. I also appreciate many others who encouraged me like Gene Sattler, Bill Smith, Skip Vogel, George Baxter, John Rowe, Richard Davis, not to exclude those who have introduced such helps as good advice, typing and bookkeeping skills, etc.

Without the professionals Dr. Moishe Gutman (statistician from Russia) and Dr. Curt Wagner (professor of physicists, University of South Minnesota), perhaps this work would never have received credit. Without unbiased professional comment, it seems unbelievable that God would act in such a miraculously way in the history of a nation so that His identity could be known with certainty.

A Korean student of mine introduced me to Dr. Archer Torrey of Jesus Abbey in Korea. Dr. Archer Torrey then introduced me to Dr. Young-gil Kim, who invited me to teach a year of English Bible Survey at Handong University. To the students and the faculty who sent me to Israel in 1995 to give away 2000 roses for the 2000th anniversary of Yeshua's birth on May 28, 1995. I cannot forget Yohan Kim, the student who promoted the "Ohr" club at Handong University and to my special friends, Dr. Myung Hyun Kim (professor of science), and Dr. Youngsup Kim (professor of computer technology) who encouraged and supported me.

Pastor Ron Meyer led me into this study in 1974 when a division took place in our seminary in St. Louis, over the subject, "Is the Bible a reliable history book?" My church in Emmetsburg, Iowa held a mock birthday party on Christmas day of 1994 to preface the 2000th birthday of Yeshua which took place on May 28, 1995. Their prayers and support is appreciated.

The Mount of Olives hotel is located next to the spot where Yeshua is thought to have made his ascension into heaven. During my years of travels and writing in the Holy Land, I have spent many hours at the Mount of Olives Hotel, where the most beautiful view of all Jerusalem is possible. Here Kamal and Ibrahim Dawud, and the rest of the staff there made me feel at home. I can recommend it to everyone!

To my many friends in Jerusalem (Palestinians, Jews and Gentiles) who share my love for the Word of God and the Holy City of God. To my friend professor Dr. Gerald Schroeder of Aish HaTorah.

To Johan and Greet Jalink, who translated this book into Hebrew so that it could be made accessible to Jewish people, the people through whom God gave Yeshua and the Bible.

I am grateful to God for having led me into this study. It has served to intensify my love for Yeshua immensely. God has done so much by sending His Son Yeshua into the world that the whole world owes Him honor and respect. This book was written so that the world might know Him, and in doing so, might give Him honor and praise, which finally is the only way peace will ever come to the world.

May God bring peace and brotherhood to Jerusalem soon.

Eugene (Gene) Faulstich

Jerusalem Israel

Thursday, June 7, 2001

Sivan 16, 6001, Day #2,191,894

Diamonds Revealed in The Sabbath Cycles of Israel

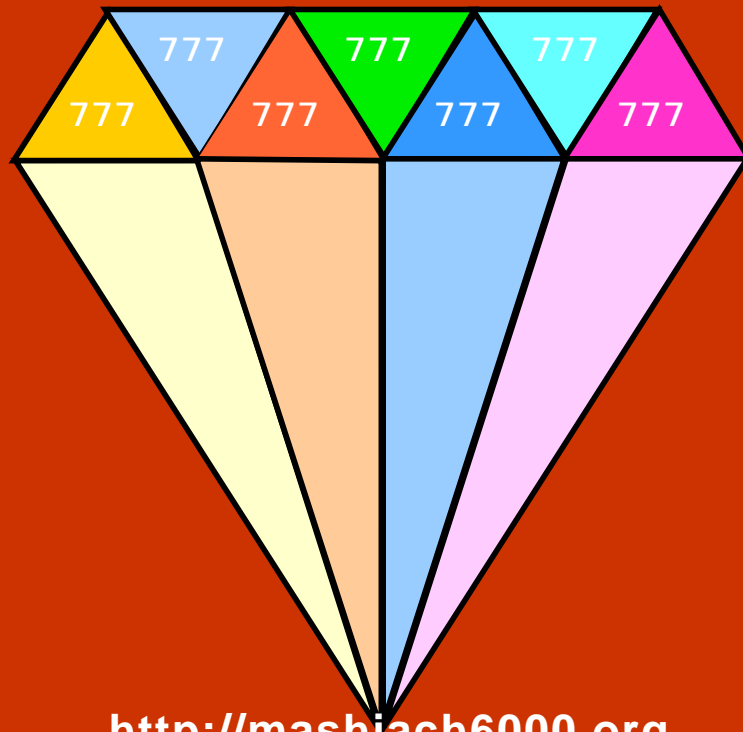
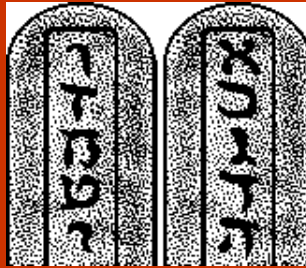
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Diamonds Found in (The Sabbath Cycles of) Israel!



<http://mashiach6000.org>

April 4, CE 2000 = Nisan 1, 6000

Land, Or Moshiach's Redemption, Which Comes First?

A better bet for a more promising Jewish future, involves a reversal of the post-Zionist doctrine.

Let us resume the historical Jewish longing for the ultimate Messianic redemption.

Instead of viewing our land as a mere tool, let's begin to appreciate its inherent holiness.

A fresh appreciation of our Arab neighbors, and thus an alternate understanding of their vision of a "new Middle East" may result. By changing our perceptions, we can regain our composure and our sorely-lacking national-self confidence.

According to Moshe,
The Redemption must come after the return
to Eretz Yisrael...

If your outcasts have been driven out to the farthest parts of heaven, from there will the L-rd your G-d gather you, and from there will he fetch you:

And the L-rd your G-d will bring you into the land which your fathers possessed, and you shall possess it; and he will do you good, and multiply you above your fathers:

And the L-rd your G-d will circumcise your heart, and the heart of your seed, to love the L-rd your G-d with all your heart, and with all your soul, that you may live: Dev:30:4-6

When you are in distress, and all these things have come upon you, in the latter days, if you turn to the L-rd your G-d, and shall be obedient to his voice:Dev. 4:30

Chapter 1

1 Ezekiel 20:6-8: In the day that I raised my hand to them, to bring them out from the land of Egypt to a land that I had spied out for them, flowing with milk and honey, which is the most glorious of all lands: Then I said to them, Cast away every man the abominations of his eyes, and do not defile yourselves with the idols of Egypt; I am the Lord your God: But they rebelled against me, and would not listen to me; they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt; then I said, I will pour out my fury upon them, to spend my anger against them in the midst of the land of Egypt:

2 Exodus 12:1-2: And the Lord spoke to Moses and Aaron in the land of Egypt, saying: This month shall be to you the beginning of months; it shall be the first month of the year to you:

3 Exodus 12:35-37: And the Lord gave the people favor in the sight of the Egyptians, so that they lent them such things as they required; And they carried away the wealth of the Egyptians:...And the people of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot, who were men, beside children: And a mixed multitude went up also with them; and flocks, and herds, and very many cattle:

4 Claudius Ptolemais, an Egyptian astronomer dated many events of the kings of the Near East via the Egyptian calendar. His chronology began with a 747 BCE date, and continued on for almost 1000 years up to the time when he lived. His work is important because it proves that the Persian chronology was well known and established in his day.

5 During the years when Persia ruled, a colony of Jews lived on an island named Elephantine in Egypt. They wrote letters to their brothers during this 200 year period. They dated the letters in the Egyptian calendar, in the Hebrew calendar, and by the name and year of the Persian king ruling at that time. These letters prove without doubt that the 20 year Persian chronology given in the *seder Olam* has been altered. Rabbi Simon Schwab concluded that the alteration was deliberate to sustain a divine mandate in Daniel 12:4, "keep this book secret until the time of the end."

6 (Levin, Nora, *The Holocaust*, Schocken Books, N.Y., p. 711) "The Central Committee of Liberated Jews was a government in being. It handled legislative, judicial and executive functions defined in a constitution. It served as liaison with military and civil authorities, organized and stimulated emigration, established synagogues, schools and workshops, a press, hospitals and sports. It persecuted restitution claims, protected the legal rights of survivors and directed numerous cultural and economic projects. Jewish autonomy which the Nazi had cynically abused now came into full flowering. The committee lacked only two things: an army and a flag. In all other respects, it was a legal living reality for *Sherit Hapletah*, a *de facto* nation. The force of this reality was so strong that it was finally granted official recognition by the American Government in September 1946 as 'a government without a flag'".

7 Abodah Zarah 8b; Sabb. 15a (Great hall of hewn stones lost 40 years before the destruction, Comp. Yalk. Shim. I, par. 160; see also *The Doctrine of the Mashiach*, p. 249, Sarachek).

8 Deuteronomy 1:3: And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke to the people of Israel, according to all that the Lord had given him in commandment to them:

9 Deuteronomy 28:68: And the Lord shall bring you into Egypt again with ships, by the road about which I said to you, You shall see it no more again; and there you shall be sold to your enemies for male and female slaves, and no man shall buy you:

10 Josephus, *Wars*, 6,9,2: but of the young men, he chose out the tallest and most beautiful, and reserved them for triumph; and as for the rest of the multitude that were above 17 years old, he put them into bonds, and sent them into the Egyptian mines.

11 The time span between the date when Joshua entered the land and Nebuchadnezzar destroyed it was 17 jubilees (Shabb. 33a, 40b, Avot 5:9, Arakin 11b, 12b). A Jubilee was counted in two ways by the Rabbis, some counted it as 49 years, and others counted it as 50 years (Nedarim 61a). The *Seder Olam* counts a Jubilee as 50 years. In a careful review of chronology, it was found that the period between the time that Joshua received the land and Zedekiah lost it was exactly 833 years, i.e., 17 jubilees x 49. The Samaritans have been counting the Jubilees in continuity, and they count them as 49 years (Enc. Judaica, "Sabbatical year" and "Jubilee"). The book of Jubilees counts a Jubilee year as 49 years also (Jubilees 19:7). Finally, Moses identifies Nisan as the first month of the political and religious year. He instructs the people to start the Jubilee in the 7th month of the 7th year, and he calls the year following this, the 50th year (Lev. 25:8-12). During the 50th year there is to be no planting or sowing. The planting took place after

the 7th month, and the harvest took place after the first month. Therefore, Moses is identifying the agricultural year. We learn from this that the Sabbath year followed a Tishri to Tishri year, whereas the year of kings followed a Nisan to Nisan year.

12 The day on which the first Temple was destroyed was the ninth of Ab, and it was at the going out of the Sabbath [i.e. Sunday], and at the end of the seventh [Sabbatical] year. The [priestly] guard was that of Jehoiarib, the priests and Levites were standing on their platform singing the song, Mishna Tract, Arakin 11b, Seventeen jubilees did Israel count from the time they entered the land until they left it (Mishna Tract, Arakin 12b, p. 69)

Chapter 2

1 Paul Neugebauer and Ernst F. Weidner paper, *Ein astronomischer Beobachtungstext aus dem 37. Jahre Nebukadnezars II (567/66)*, (Babylonian Chronology 626 BCE A.D. 75)

2 Rav Shimon Schwab, *Selected Speeches, Including : "Comparative Jewish Chronology"* CIS Publishers

3 The Egyptian bull was worshipped on New Year's Day in the Egyptian calendar. The Children of Israel did this (Ezekiel 20:8).

4 II K. 25:8, Shabb. 33a, 40b, Avot 5:9, Arakin 11b 12b

Chapter 3

1 Genesis 1:14-19

2 Genesis 29:26

3 Exodus 12:1, Ezekiel 20:8

4 "Lepsius (1849) accepted, besides the civil year, both the fixed Sothic year and a lunar year which he considered must have come before the others. He saw traces of this early year in the division of the civil year into twelve months and the use of a crescent as the hieroglyph for month. On the basis of the classical writers, he would have the lunar year begin around the summer solstice or the heliacal rising of Sothis" (Calendars of Ancient Egypt, p. 30).

5 Davis Dictionary of The Bible, *Flood*

6 Dr. Walt Brown, *In The Beginning*, p. 59ff

7 Davis Bible Dictionary, *Flood*

8 Berachos 58b, Rosh Hashana 11b, 12a

9. (TF, p. 129)

10. Genesis 17:1ff

11. Deuteronomy 1:3

12. Talmud, Shabbat 86a, Deuteronomy 31:10

13. Hebrew Union College Annual Year Book, Wacholder, Rabbi Ben Zion, 1987

14. Deuteronomy 28:68, Josephus, Wars VI, ix, 2

15. Josephus, Antiquities 4, 8, 49

16 Joshua 3:1

17 Joshua 4:19

18 as in Genesis 34:25

19 Josephus, Antiquities 5, 15-6

20 Joshua 6:1ff

21 Joshua 8:1-13

22 Joshua 8:14-29

23 Joshua 9:3-15

24 Joshua 10:1-5

25 Joshua 9:16

26 Joshua 10:6-9

27 Joshua 10:10

28 Joshua 10:12

29 Keil and Delitzsch

30 *Understanding The Sun Stood Still*, R.D. Wilson

31 Joshua 15:14

32 *Ancient Records of Egypt, II, 924*

33 Joshua 5:1

34 *Joshua. 14:7-11 JB*

35 II Kings 14:25

36 I Chronicles 5:26

37 The Five Great Monarchies of the Ancient Eastern World, Rawlinson, vol ii, p. 122ff

38 Ancient Records of Assyria and Babylonia, Luckenbill, I, 769

39 Ancient Records of Assyria and Babylonia, Luckenbill, I, 770

40 Jonah 4:8

41 *Royal Assyrian Monuments I, 126*

42 Jonah 3:4-9

43 II Kings 14:5

44 Amos 8:9-10

45 Matthew 16:4

46 Amos 8:9-12

End Notes

- 47 Ant. 18,6,4
 48 Stromatta
 49 Daniel 2
 50 Numbers 24:16-18
 51 Jn. 13:1.
 52 Yet it may be proper to mention, also, what things occurred that show the benignity of that all gracious Providence that had deferred their destruction for forty years after their crimes against Christ (Euseb. III,vii., Talmud, Yoma 39, Aboda Zara 8b, Sabb. 15a).
 53 Lk. 22:55, Jn. 18:28.
 54 The Talmud observes that forty years before the destruction the Sanhedrin was dispersed from the Chamber of Hewn Stones and convened in the Market Place...When the great Sanhedrin was abolished from the Chamber of Hewn Stones, the trial of capital cases was abolished; they wore sackcloth on their skin and tore the hair of their heads and said, "Woe is us, for the rod of Judah has departed and the son of David has not come (Joseph Sarachek, *The Doctrine of the Messiah*, page 249).
 55 Yeshua died on a Friday (Matt. 26:17). After two days he rose a Sunday (Lk. 24:1,21)
 56 Luke 24:1, 22
 57 See computer readout for the year 30 C.E., only 30 C.E. satisfies a Friday.
 58 Clement of Alexandria gave us the death date of Yeshua in the Egyptian calendar Parmouthi 25 (Stromata I,xxi). Pontius Pilate came to Jerusalem in the autumn of C.E. 26 (Josephus, Ant. XVIII,iii,1), therefore Yeshua could not have died before C.E. 26. When all of the Passover dates (Nisan 15) for each year between C.E. 27 and C.E. 30, are examined, only C.E. 30 is found to fit a Passover which falls on a Friday, Pharmouthi 25. This confirms the forty years between the death of Yeshua and the Temple destruction. The Hezir section is shown to have been serving during that week, and the Aphses came to serve on the Saturday following Yeshua's Passion.
 59 *Biblical Archeology Review*, vol. 18, Number 5, page 39.
 60 John. 18:13
 61 In 1962, excavators discovered in the ruins of a synagogue at Caesarea a small piece of a list of twenty-four priestly divisions. This third to fourth century marble fragment is inscribed with the names of the places where four of the divisions resided, including Nazareth, the residence of Aphses.

Chapter 4

- 1 Daniel 2:20
 2 Daniel 12:4
 3 Josephus, Wars 6,5,4, Sarachek, *The Doctrine of the Messiah in Medieval Jewish History*, Sepher Hermon Press, 1932., p. 56
 4 Genesis 28:11, Deuteronomy 32:4,
 13,15,18,31,37, Psalms 118:21
 5 Daniel 2:28
 6 Daniel 2:34-45
 7 Matthew 21:42
 8 John 18:36
 9 Matthew 21:43
 10 Isaiah 9:2
 11 Joshua 24:19
 12 Isaiah 40:1-2, Zechariah 9:12
 13 Isaiah 44:28
 14 Leviticus 23:23-36

15 See page 17 of this document. Ant. 14,4,3

Chapter 5

- 1 Berochot 34b
 2 Rambam, Bereishit 2:3
 3 Rav Shimon Schwab, *Selected Speeches*, Including : "*Comparative Jewish Chronology*" CIS Publishers
 4 Sarachek, Joseph, *The Doctrine of the Messiah*, Herman Press, 1932, page 134
 5 Psalm 90:3-4
 6 Genesis 2:17
 7 Hosea 5:12-6-6



A Wake Up Call is Urgent!!!

The recent disaster in America is a prolongation of a dilemma which has existed in the Middle East for thousands of years. The driving force behind this problem is religion. Unfortunately religious leaders are not held accountable for their teachings; they defend themselves by keeping their arguments out of the arena of logic. This book will demonstrate to the open minded reader, that God is capable of showing Himself through human reason and logic. It is time to challenge those who control the minds of men, and in doing so, find the common truth about God, and hopefully find peace. Eugene W. Faulstich, author.

The N.Y. Towers were destroyed by religious fanatics. All religions have them. Truth is not something outside of human reason.

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It is time for a change, we need a grass roots movement which does not exclude or include any religion until its teachings have been subjected to rigorous testing via prophecy, chronology, and logic.

This package contains the following materials:

1). An 85 page book presenting a new method of testing Bible chronology, a method which not only shows the Bible to be accurate, but it also introduces evidence that God has controlled the history of the Nation Israel as they occupy Jerusalem. It also presents C.E. 30 as a key date in history, central to events in the Old Testament and the present. On this date Jesus died, and the Jewish Sanhedrin was dispersed.

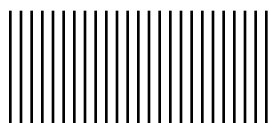
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