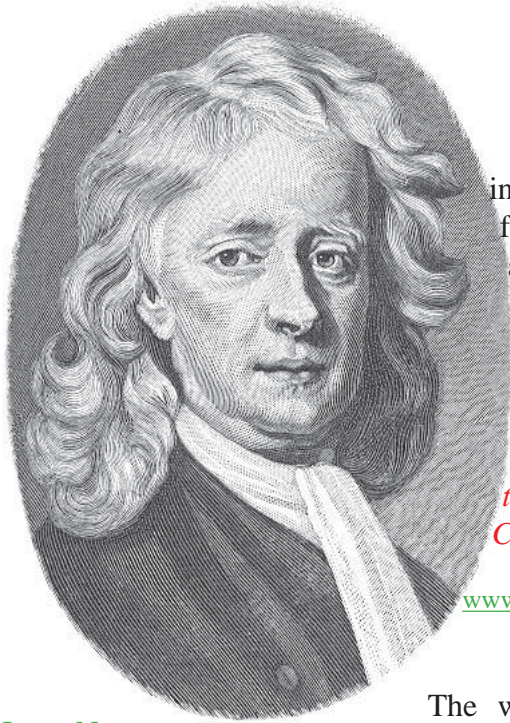


Chapter III

Daniel 9 and Historic Messianic Expectancy



Isaac Newton
wikipedia.org

It has been difficult to decide how to go about presenting the information for this chapter. The ideas for this chapter I can take no credit for. The amount of information necessary to properly present this is almost overwhelming. It would require a book in and of itself to properly do it justice. The first person I know to have investigated this issue was Sir Isaac Newton. In his [Chronology of Ancient Kingdom Amended](#) he stated the following concerning Daniel 9 and its influence on Jewish history: *“They seem to have grounded their opinion on the 70 weeks, which they reckoned from the 1st year of Cyrus. But afterwards, in applying the prophecy to Theudas, and Judas of Galilee, and at length to Bar Cochab, they seem to have shortened the reign of the Kingdom of Persia.”*

(Isaac Newton’s, [Chronology of Ancient Kingdoms Amended](#) can be read online at www.gutenberg.org/etext/15784 and his [Prophecies of Daniel and the Apocalypse of St. John](#) can be read online here: www.gutenberg.org/etext/16878.)

The work that first brought this quote and the ideas for this chapter to my attention comes from a most unusual source. That work was written by D. Davidson & C. Aldersmith and called *The Great Pyramid: Its Divine Message*. In the late 1800’s and the early 1900’s there were many books written on the subject of the Great Pyramid. It was claimed by many authors (probably just as many objecting) that the Great Pyramid and its passages symbolically portrayed the history from Adam to the end of this age. The validity or lack thereof of these claims is not the subject of this present discussion. To the subject at hand however, Davidson and Aldersmith in their work are the only authors that I have ever read besides Sir Isaac Newton and Josephus to have shown any relationship between Daniel 9 and the chronological confusions surrounding the Persian era.

I had started out the research for this chapter with the intent in mind of reorganizing the chronologies of Newton, Josephus and Davidson. I have come to the conclusion that Davidson and Aldersmith presented this voluminous information in a way that I quite frankly do not believe I can at this time duplicate in a manner that can shed any more light on the subject. So I decided to present their original research in a slightly different format. The first edition to their work was printed in Great Britain in 1924 and is no longer copyrighted. Hopefully I have made it clear that I can take no credit for their original brilliant research. Research that I might add deserves due credit for unraveling a most complex and controversial segment of historical chronology.

Before I proceed with Davidson’s and Aldersmith’s tables and annotations on the subject of Messianic fulfillments it might help to give a few reasons this research is important to the subject of Daniels 70 weeks and the Countdown to the Messiah. There are a several relevant reasons why I believe this subject has a direct bearing on our discussion Daniel’s 70 Week, they are as follows:

1. Understanding how the early Jewish messianic expectants saw this vision will provide us with some additional insights into how they viewed Biblical time and interpreted Daniel 9. This will also help explain many of the misconceptions we have come to accept in our present interpretations.
2. Many of today’s modern biblical scholars cast doubt as to authorship of the book of Daniel in the 7th - 6th Century BC. Looking at the actual calculations of the early “fulfillment” attempts will give some of the best evidence for an early authorship of the Book of Daniel.
3. By following the admittedly scarce evidence for early messianic “fulfillment” attempts we might get a glimpse of how the modern Jewish calendar lost 240 years and most of the chronology of the kingdom of Persia.
4. Finally, the confusions today regarding the Biblical narrative of Ezra, Nehemiah and Esther and associated chronology will be seen to have stemmed directly from these zealous misapplications of Daniel 9.

Davidson's and Aldersmith's research on the 70 weeks fulfillment attempts is composed mostly of **Table XXVIII** and **annotations (A-F)** to this table. First I will present his annotations E & F. These annotations are a summary of each of the 1st and 2nd Century B.C. & A.D. messianic fulfillment attempts. Once you grasp the basic outline for this information you will be in a much better position to pursue **Table XXVIII**. As we saw in Chapter I of our present work, true "biblical time" is a combination of a lunar / solar calendar. As you will see in the following annotations the early messianic expectants based their initial fulfillment attempts on a prophetic lunar cycle as well as a normal solar cycle. They used both to try and fit their messianic heroes to Daniel's prophetic vision. It is also essential to note that of all the various attempts and calculations they kept one common theme throughout. That theme was each prophecy was dated from the 2nd year of a Persian ruler. They without fail, dated their "Countdown" from the Divine command to "restore and build" given in the 2nd year of Darius (Hystaspes). Then they, as Davidson would say, "eclipse" each successive Persian ruler by applying the prophecy to the 2nd year of the next Persian king. In this way as Sir Isaac Newton noted they "shortened" the length of the kingdom of Persia. Today the modern Jewish calendar still bares evidence of this artificial shortening. Compared to their original Hebrew chronology they shorten it by 240 years. The following information will confirm this fact. With out further introduction here are Davidson's and Aldersmith's, **Pyramid Records, Table XXVIII and Annotations (A-F)**.

NOTE

Please note that I have added some tables, pictures and explanations to D. Davidson's original Annotations all additions will be in red. (except pictures) I have also arranged some of the information he presented in a slightly different and hopefully easier to understand format.



Tetradrachm of Antiochus Epiphanes

ANNOTATIONS (E) TO TABLE XXXVIII
THE EVOLUTION OF JEWISH CHRONOLOGY
FROM THE
ORIGINAL HEBREW CHRONOLOGY
D. Davidson & C. Aldersmith

I -- THE MACCABAEAN THEORY -- 168-165 B.C.;
 (Refer Josephus Ant. 12:246-253):

(A.K. = Anno Kalendri or Year of Adam's Creation)

In 168 B.C. Antiochus Epiphanes captured and destroyed Jerusalem, profaned the sanctuary, and forbade the daily sacrifice. In 165 B.C. Judas Maccabaeus - the deliverer - defeated the forces of Antiochus Epiphanes, and on 25th Chisleu cleansed the sanctuary. The latter date is 3835.25 A.K., or December 165 B.C. The sequence of historical events was hailed by the Jews as confirming Daniel's prophecies. The purely Jewish national conception of the promised Messianic Kingdom was believed to be in process of fulfilment. The prophecy of 70 weeks was applied as follows: -

Day-unit of Hebdomad (= week) taken as 9 lunar months.
 Hebdomad (weeks) = 7 x 9 lunar months.
 69 weeks = 69 x 7 x 9 lunations = 351.5 Solar years.

69 "weeks = 483 "year" units
 Each "year" was figured with 9 lunar cycles = 265.77 days each.
 265.77 days x 483 "year" units = 351.5 Solar years.
 (9 x 29.53 x 483 = 128366.9 days / 365.24 = 351.47 Solar years)

Dating from the Divine Command to build 2nd Temple, 2nd year of Darius I.

2nd year Darius (Hystaspes)	3480 A.K.	=	520 B.C.
69 weeks (as above)	351.5 years		
Desolation of Aniochus Epiphanes	3831.5 A.K.	=	168 B.C.
The 70th week	5.09 years		
End of 70 weeks	3836.5 A.K.	=	163 B.C.



Half-shekel (Ascribed to Simon Macca-

Table 3.1

70 “weeks”	=	490 units
Each “week” unit	=	7 “year” units
Each “year” unit	=	1 solar or lunar “year”
1 lunar cycle	=	29.53 days
Solar year	=	365.24 days in length
9 month lunar “year”	=	265.77 days in length
12 month lunar “year”	=	354.36 days in length
13 month lunar “year”	=	383.89 days in length
14 month lunar “year”	=	413.42 days in length
16 month lunar “year”	=	472.48 days in length
18 month lunar “year”	=	531.54 days in length

Daniel 9:25,26 was read in conjunction with Daniel 12:11-12 as given 1290 and 1335 literal days during which “the daily sacrifice shall be taken away and the abomination that maketh desolate set up.” This gave 3.5 to 3.75 years from desolation to cleansing, thus:

Desolation of Antiochus Epiphanes	3831.5 A.K.	=	168 B.C.
1290 to 1335 days (maximum)	3.75 years		
Cleansing of Sanctuary by Judas	3835.25 A.K.	=	165 B.C.

From the apparent identity fictitiously presented by the Jews, and proclaimed by Josephus, critics have deemed that the Book of Daniel was not written until after Judas Maccabaeus had cleansed the sanctuary. Such critics claim that Daniel was written to hearten the fol-

lowers of the Maccabees. If this had been the case, a better unit value, than the 9 lunar months adopted, would have been selected., --- 7,12 or 14. But 9 as a Hebrew unit would carry little weight in Judaea. Obviously the prophecy existed long before Antiochus Epiphanes. The recurrence of circumstances similar to those predicted by Daniel led to the identity. Hence the unit was accepted as it appeared to fit. The prophecy did actually hearten the Jews to accomplish under Judas the defeat of Antiochus and to effect the cleansing of the sanctuary.

II - THE THEORY OF THE ASMONAEAN DYNASTY:

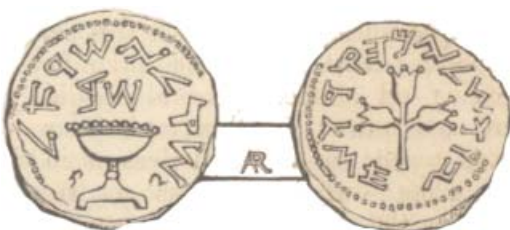
9 Lunar months having been adopted in Maccabaeian times as the unit of the Hebdomad or week, this theory was retained until it could be no longer applied. It was still retained at the beginning of the 1st century B.C. The retention, however, - when it was seen that the Maccabees failed to establish the Messianic Kingdom - made necessary the adoption of a later date than 3480 A.K., (520 B.C.) for the 2nd year of Darius I, when the Divine Command was given to build the 2nd Temple.

Antiquities of the Jews 12:248-253

²⁴⁸ Now it came to pass, after two years, in the hundred forty and fifth year, on the twenty-fifth day of that month which is by us called Chisleu, and by the Macedonians Apellaios, in the hundred and fifty-third Olympiad, that the king came up to Jerusalem, and, pretending peace, he got possession of the city by treachery:²⁵³ And when the king had built an idol altar upon God’s altar, he slew swine upon it, and so offered a sacrifice neither according to the Law, nor the Jewish religious worship in that country.

On the basis of the identity “Darius *even* Artaxerxes” Darius I was identified as Darius I = Artaxerxes I. This actually amounted to omitting the reigns of Darius I, Xerxes I and Artabanus from history. The years omitted in the application of this theory were thus 57 years. The 2nd year of Darius I was therefore brought forward 57 years to the 2nd year of Artaxerxes I. (Longimanus).

2nd year of Artaxerxes I	3536.5 A.K.	=	463 B.C.
Add 70 weeks (9 lunations = 1day)	356.5 years		
Asmonaeian Kingdom of Judaea began	3893 A.K.	=	107 B.C.



Shekel (ascribed to Simon Maccabaeus)

Thus, in 107 B.C., the Judean princes of the Asmonaeian Dynasty, descended from the Maccabees, set up a new kingdom of Judaea, with Aristobulus I as the first king in 107 B.C. Here the theory makes Jewish history; whereas in the Maccabaeian theory history first suggested the theory.

III - THE THEORY OF THE HERODIANS - B.C. 37

With the failure and fall of the Asmonaeon Dynasty, the Asmonaeon theory of the 70 weeks was discredited, together with the precession of Darius I into identity with Artaxerxes I. The true date for the 2nd year of Darius I was reverted to and a new theory of the 70 weeks adopted. The day-unit was taken as the value of the Solar year. Thus....,

According to Daniel's prophecy Messiah was to come after 69 weeks. The Herodians therefore adopted the above theory with Herod as the Messiah. The fact is noted by Sir Isaac Newton as quoted in note on **Table XXXVIII**.

Divine Command 2nd yr. Darius I	3480 A.K.	=	520 B.C.
69 weeks = 7 x 69 Solar years	483 years		
Herod, by procuring the execution of Antigonus, becomes King of Judea	3963 A.K.	=	37 B.C.

IV - THE REBELLION OF THEUDAS, B.C. 3:

The failure of Herod and his death necessitated a new effort. Herod died in the Spring of B.C. 3. There immediately arose a new *pseudo*-Messiah in the person of the first Theudas (B.C. 3) This is not the Theudas of Josephus (Ant. 20:97-98) who was the second pseudo-Messiah of that name, but the Theudas of Acts 5:36-37, who lived before Judas of Galilee (verse 37). To show that this Theudas was the Messiah, the Hebrew chronology prior to Darius I was readjusted to give the statement of Col. 10, **Table XXVIII**, without altering the true A.K. date for Theudas at B.C. 3.

This statement partly formed the basis of the later systems of Josephus and the Talmud. Thus: ---

2nd yr. Darius I (alleged)	3513.5 A.K.	=	486 B.C.
69 weeks of Solar years	483 years		
Death of Herod and rise of Theudas	3996.5 A.K.	=	3 B.C.

By 69.5 weeks ending at 4000 A.K., there was added weight to the claim, as it appeared as a confirmation of the Jewish tradition of the House of Elias giving 4000 years to the Messiah.

The Jewish War 2:56

⁵⁶ In Sepphoris also, a city of Galilee, there was one Judas (the son of that arch robber Hezekias, who formerly overran the country, and had been subdued by King Herod) this man got no small multitude together, and broke open the place where the royal armour was laid up, and armed those about him, and attacked those who were so earnest to gain the dominion.

Antiquities of the Jews 20:102

¹⁰² and, besides this, the sons of Judas of Galilee were now slain; I mean that Judas who caused the people to revolt, when Quirinius came to take an account of the estates of the Jews, as we have showed in a foregoing book. The names of those sons were James and Simon, whom Alexander commanded to be crucified.

The Jewish War 1:665

⁶⁶⁵ So Herod, having survived the slaughter of his son five days, died, having reigned thirty-four years since he had caused Antigonus to be slain, and obtained his kingdom; but thirty-seven years since he had been made king by the Romans. Now, as for his fortune, it was prosperous in all other respects, if ever any other man could be so; since, from a private man, he obtained the kingdom, and kept it so long, and left it to his own sons; but still, in his domestic affairs, he was a most unfortunate man.



Coin of Herod the Great

Acts 5:36-37

³⁶ For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. ³⁷ After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.

For the fate of this rebellion refer Acts 5:36-37 and Josephus, Wars, 2:55-56 & Ant. 20:101-102

ANNOTATIONS (F) TO TABLE XXXVIII

THE EVOLUTION OF JEWISH CHRONOLOGY FROM THE ORIGINAL HEBREW CHRONOLOGY

D. Davidson & C. Aldersmith



Coin of Augustus

VII - THE Jewish War, A.D. 66-70:

(a) The next Jewish system still retained the fictitious datum of System VI - i.e. that 2nd year Darius I = 2nd year Darius II, 3578 A.K. This system, however, adopted solar years for the lunar years of System VI, as follows (**Table XXVIII, Col. 5**)

2nd yr. Darius II	3578 A.K.	=	422 B.C.
Mid-70th week = 69.5 weeks	486.5 years		
Death of Herod and rise of Theudas	4064.5 A.K.	=	66.25 A.D.

(b) An alternative system, however, instead of stressing the mid - 70th week element of Daniel's prophecy, laid stress upon the Messiah coming after 69 weeks, and adopted the lunar year as unit. In accepting the latter, the 2nd year of Darius II was too early. The system, therefore passed on to Artaxerxes II, following the precedent of Systems II, III, and V, that Darius = Artaxerxes. Thus (**as Table XXVIII, Col. 6**) the system stands as follows:

2nd yr. Artaxerxes II	3596.5 A.K.	=	404 B.C.
69 weeks of lunar years	468.5 years		
1st year Jewish War	4065 A.K.	=	66.75 A.D.

The two systems obviously combined to represent that the rising projected for A.D. 66 had Divine Sanction. The result of the Jewish War, by the destruction of Jerusalem and the Temple in A.D. 70, certainly brought fulfilment of Daniel's prophecy, but not according to the exposition of the prophecy as formulated to incited the Jews to begin the War. (Refer ¶ 394). (¶ 394 of Davidson's book: [The Great Pyramid](#))

(c) The alleged Hebrew chronology formulated to form the basis of System VII (a) above, as in **Table XXVIII, cols. 4 and 5**, is the framework of all the Chronological statements of Josephus, in *Wars*, and *Antiquities*. The date of the Destruction of Jerusalem by Nebuchadnezzar, as given by Josephus - Antiq. 10:144-248 is therefore 3515.5, as **Table XXVIII, Cols. 4 and 5**. He then adopted the true interval of 64.5 years to the 2nd year Darius I as in System VII (a) above. Josephus knew however that the interval from 2nd year Darius I to the Jewish War as given by Systems VII (a) and (b) was too short. He therefore made the interval too long. He adopted the whole period of the 70 weeks of Daniel, with a day-unit of 16 lunar months. This gave the 70 weeks period of the duration of 634 solar years, the system being as follows:

2nd yr. Darius II (alleged I)	3578 A.K.	=	422 B.C.
70 weeks of 16 lunations per "day"	634 solar years		
Alleged date of Jewish War beginning (as in Ant. Summations)	4212 A.K.	=	66.25 A.D.

Antiquities of the Jews 10:144-148

¹⁴⁴ And now it was that the king of Babylon sent Nebuzaradan, the general of his army, to Jerusalem, to pillage the temple; who was ordered to burn it and the royal palace, and to lay the city even with the ground, and to transplant the people into Babylon. ¹⁴⁵ Accordingly, he came to Jerusalem in the eleventh year of King Zedekiah, and pillaged the temple, and carried out the vessels of God, both gold and silver, and particularly that large laver which Solomon dedicated, as also the pillars of brass, and their capitals, with the golden tables and the lampstands; ¹⁴⁶ and when he had carried these off, he set fire to the temple in the fifth month, the first day of the month, in the eleventh year of the reign of Zedekiah, and in the eighteenth year of Nebuchadnezzar: he also burnt the palace, and overthrew the city. ¹⁴⁷ Now the temple was burnt four hundred and seventy years, six months, and ten days after it was built. It was then one thousand and sixty-two years, six months, and ten days from the departure out of Egypt; and from the deluge to the destruction of the temple, the whole interval was one thousand nine hundred and fifty-seven years, six months, and ten days; ¹⁴⁸ but from the generation of Adam, until this befell the temple, there were three thousand five hundred and thirteen years, six months, and ten days; so great was the number of years hereto belonging. And what actions were done during these years we have particularly related.

(d) Now Josephus wrote his *Wars* some time before his *Antiquities*. His chronology in *War* is slightly different from his chronology in *Antiquities*. In *Wars* he adopted a system similar to that of **Table XXVIII, Col. 10** with 2nd year Darius I at alleged date 3513.5 as in System IV in *Vogue* in B.C. 3*. This system in *Wars* was employed in connection with 69.5 weeks of day-units of 18 lunar months.

* *The System is the transition stage between the System of Columns 5 and the System of Colum. 10, Table XXVIII.*

Thus:

Alleged 2nd year Darius I	3513.5 A.K.		
69.5 weeks of 18 lunations per day	708 solar years		
As stated in <i>Wars</i> for the destruction of the City & Temple (alleged)	4221.5 A.K.	=	70.75 A.D.

Stated in *Wars* 6:269-270 (708.5 yrs.) as the date of the Destruction of the City and the Temple by Titus A.D. 70.75. The 708.5 years are stated as from Babylonian destruction of Jerusalem, but compare **Table XXVIII, Cols. 5 and 10**.

Here Josephus gives a true rendering of Daniel's prophecy (Dan. 9:24-27) The people of the prince to come were to destroy the city and the sanctuary and to make the sacrifice to cease in the midst of the 70th weeks. This was actually effected by the soldiers of Titus, without his orders.

A most significant feature in Josephus is that he gives no details of summations of reigns for the period Cyrus to Alexander the Great. This shows the weakness that Josephus experienced in presenting his case since in all other cases - and having regard to the fact of his time, and that his chronological data are presented in narrative form rather than tabular form - his chronological statements are very good indeed.

The Jewish War 6:269-270
²⁶⁹ Now, the number of years that passed from its first foundation, which was laid by King Solomon, till its destruction, which happened in the second year of the reign of **Vespasian**, are collected to be one thousand one hundred and thirty, besides seven months and fifteen days; ²⁷⁰ and from the second building of it, which was done by Haggai, in the second year of Cyrus the king, till its destruction under Vespasian, there were six hundred and thirty-nine years and forty-five days



Medal of Vespasian

 Commemoration of the Capture of Jerusalem

VIII - THE REBELLION OF BAR COCHAB, A.D. 132.25-135.75

(a) Following the decisive defeat of the Jews by the Romans in A.D. 70, there is not evidence of any political manoeuvring to set up an alleged messianic Kingdom until A.D. 132. The date again indicates the chronological interpretation of Daniel's 70 weeks. In the new system we have a revision to the Darius -Artaxerxes identity and to the mid-70th week interpretation. The late date of A.D. 132 required an additional precession of Darius I into identity with Artaxerxes III. The 2nd year of the latter king required the 70 weeks to be in day-units of solar years. Thus -

2nd year Artaxerxes III	3543.5 A.K.	=	422 B.C.
Mid-70th week = 69.5 weeks of yrs.	486.5 solar years		
Rebellion of Bar Cochab	4130 A.K.	=	131.75 A.D.

The rebellion of Bar Cochab therefore began in the following Spring, 4130.5 A.K. Bar Cochab proclaimed himself the messiah and was accepted by the Rabbi Aquiba. He raised the standard of revolt in Judaea, and flouted the Romans. The Romans were forced to send their best generals against him, and actually, after 3.5 years - the half-week - fulfilled the false interpretation by uttering annihilation the forces of Bar Cochab at



Shekels of Silver

the end of the alleged 70 weeks in 135 A.D. The Encyclopedia Brit. states that 580,000 Jews were killed in the actual fighting “besides the incalculable number who succumbed to famine, disease, and fire.” So that we may reckon that over a million Jews met their death as a result of this Jewish forgery for political ends. The result was that the Romans forbade the Jews to enter Jerusalem on pain of death.

(b) After the fall of Bar Cochab, the date seems to have been represented as the date of Messiah - reckoned as 69 weeks of lunar years from the 2nd year of Darius III, since we find Darius III to be the last state of precession for Darius I. Thus ----

2nd yr. Darius III	2665.5 A.K.	=	334 B.C.
69 weeks of lunar years	468.5 solar years		
End of Bar Cochab's Rebellion	4134 A.K.	=	135.75 A.D.

(c) The compilers of the *Seder Haddorath*, however, adopted an entirely new method of fictitious chronology. While adopting the 70 weeks of solar years (490 solar years) they maintained that the date for this period ending was 3892.5 A.K. Now this date actually fell in 107 B.C., when the Asmonaeon Kingdom began (System II). This fact notwithstanding, the compilers of the Seder Haddorath placed the rebellion of Bar Cochab as beginning at 3892.5, the latter being therefore the Seder Haddorath date for 132.25 A.D. The old Testament System of the Seder Haddorath is therefore as stated in **Table XXVII, Col. 8**. The manner of its evolution - to explain its 70 weeks; interpretation - is obvious when compared with Col. I and the intermediated systems of the other columns. Thus --

(alleged) 2nd yr. Darius I	3402.5 A.K.	=	422 B.C.
70 weeks of solar years	490 solar years		
Alleged date for 132.5 A.D. = 3892.5 Jewish year	3892.5 Jewish yr.	=	132.5 A.D.
1792.5 yrs. the # of yrs. between 132.5 A.D. and D. Davidson then current yr. i.e. 1924	1792.5 yrs,	+	1792.5 yrs.
Then current (alleged) Jewish yr. relative to the then current yr. of D. Davidson	5685 Jewish yr.	=	1924.75 A.D.

This explains why the Jewish year 5685 begins on 29th September of the current year 1924 A.D. (Davidson's current yr.)

How the present Jewish luni-solar calendar cycle was adapted to fit the system of fictitious chronology thus explained is shown of **Table XXVIII Below Cols. 8 to 10**.

It is significant that none of the Jewish systems ceased employing the correct A.K. dating, for the time current with the system, until after the Crucifixion of our Lord (refer Systems VII (c) and (d) and VIII (b) above).

***END ANNOTATIONS (E) & (F) BY D. DAVIDSON AND C. ALDERSMITH* (Pictures added by Editor)**



Shekels of Silver

With this introduction to the Jewish messianic expectants the opaque chronological conundrum of the 2nd Temple era and the kingdoms of Persia has started to clear. Now we can begin to see where the missing years of the Persian empire disappeared to. The confusing and contradictory chronologies of Josephus are found to have

been based in an attempt to reconcile his knowledge of then current history with the then extant traditional Jewish chronologies which had become corrupted by overzealous attempts to fulfill Daniel 9. This corrupted understanding of the 2nd Temple era has then been passed down, in one form or another, to modern Biblical scholars. This is an amazing testimony to the power of the 70 “weeks” prophecy and the messianic expectancy of 1st and 2nd century Jewish people.

In summary it has been found that each and every messianic fulfillment attempt was based on the Divine command to “restore and build” as given by YHWH. This command was understood to have been given in the 2nd year of Darius (Hystaspes). Then when the 2nd year of Darius (Hystaspes) no longer worked the 2nd year of another Persian “Darius” or “Artaxerxes” was chosen. The justification for then shifting the Divine command from the 2nd year of Darius (Hystaspes) to the 2nd year of another Darius or Artaxerxes was found in Ezra 6:14. As we saw in **Chapter VII - Ezra the Priest and Scribe**, Ezra 6:14, actual reads *”And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius (even) Artaxerxes king of Persia.”* Since Darius (Hystaspes) was also called an “Artaxerxes” the early Jewish messianic expectants transferred the Divine command to “restore and build” to each successive Darius or Artaxerxes necessary to justify their messianic expectations. This transference to successive Persian rulers is what Isaac Newton referenced only he thought it was based on the 1st year of Cyrus when in fact it was based in the 2nd year of Darius (Hystaspes).

Also of relevance are the calculations of these messianic expectants. These calculations show that they first used a prophetic “year” based on a certain number of lunar cycles. In the case of Maccabeaens it was 9 lunar cycles. When this didn’t work others used 16, 18 and even a normal solar year.

That the Maccabeaens used 9 lunar cycles as their prophetic “year” cycle length shows that they did not originate the 70 “weeks” vision. As D. Davidson pointed out the number 9 would carry little symbolic weight in Judea. Why would they build a prophetic vision of 70 “weeks” around the number 7 and then use 9 lunar cycles as its fulfillment key? Why not use 12, 13, or 14? These numbers have symbolism throughout the Scripture. They also more closely represented the lunar/solar year as then kept in Judah and Jerusalem. The fact of the matter is that Daniel 9 was written long before the Maccabeaens. Its existence was used as a powerful means of buttressing the Maccabeaens political claim to power.

The final death blow to the late authorship theory of Daniel 9 will be dealt by the fulfillment of the vision itself. The Seventy “weeks” vision will speak for itself without a contrived chronology that contradicts the Scripture. It fact, in the subsequent chapters the Seventy “weeks” vision will be shown to be the focal point in YHWH prophetic plan of redemption and reconciliation for all mankind. This prophetic plan is transpiring according to a precise time table set by YHWH. This time table began at the creation of Adam and has been counting down ever since. In 520 B.C. YHWH gave

a Divine command that started the Countdown to the Messiah. This 70 “week” countdown came precisely at the end of 70 years of Divine anger. In Part II we will see these 70 years of Divine anger began in the 70th Jubilee from the creation of Adam. Thus showing the 70 “weeks” prophecy was part of an even larger countdown. A Countdown to the Messiah starting with 70 Jubilees > then 70 years > then ending with the 70 “weeks” of Daniel 9 and the birth of the Messiah.

70 Jubilee
70 Years
70 “Weeks”
Yashua
Messiah

TABLE XXVIII

	Original Hebrew		Ante-Josephan		Josephus		Contemporary	Post-Josephan	Talmudic		Intermediate between (8) & (9)
	A.K.	B.C.	A.K.	A.K.	System I	System II	A.K.	A.K.	System I	System II	A.K.
	1		2	3	4	5	6	7	8	9	10
Dynasty of Adam began	0	4000	0	0	0	0	0	0	0	0	0
Interval ---->	1878	1878	1878	1878	1878	1878	1878	1878	1878	1878	1878
Dynasty of Terah began	1878	2122	1878	1878	1878	1878	1878	1878	1878	1878	1878
Duration Dynasty of Terah---Interval ---->	205.5	205.5	145.5	145.5	145	205.5	205.5	205	145	145.5	145
Abraham 75 Years Old	2083.5	1916.5	2023.5	2023.5*	2023*	2083.5	2083.5	2083	2023*	2023.5*	2023*
Interval ---->	430	430	430	430	430	430	430	430	425	425	425
The Exodus	2513.5	1486.5	2453.5	2453.5	2453	2513	2513.5	2513	2448	2448.5	2448
Interval ---->	479	479	590	590	590	590	590	590	480	480	591
1st Temple Founded	2992.5	1007.5	3043.5	3043.5	3043	3103.5	3103.5	3103	2928	2928.5	3039
Interval ---->	7.5	7.5	7.5	7.5			7.5				
The Shekinah comes to the Temple	3000	1000	3051	3051	↕	↕	3111	↕	↕	↕	↕
The Shekinah Period-----Interval ---->	410	410	410	410	470.5	410	410	470.5	410	410	410
The Shekinah departs from the Temple	3410	590	3461	3461	↕	↕	3521	↕	↕	↕	↕
Interval ---->	5.5	5.5	5.5	5.5			5.5				
Destruction of the 1st Temple	3415.5	584.5	3466.5	3466.5	3513.5	3513.5	3526.5	3573.5	3338	3338.5	3449
Interval ---->	64.5	64.5	70	70	64.5	64.5	70	70	64.5	70	64.5
70 Years' Divine Indignation											
Divine Command											
2nd Year Darius (Hystaspes)	3480	520	3536	3536	3578	3578	3596.5	3643.5	3402.5	3403.5	3513.5
2nd Temple Founded											
Interval ---->	57	57									
163 Years' Procession of Darius I in Rabbinical Fictitious Systems											
2nd Year Artaxerxes I (B.C. 463)	3537	463	3536.5	3536.5	3578	3578	3596.5	3643.5	3402.5	3403.5	3513.5
(Longimanus) Interval ---->	41	41	Add	Add					Add	Add	Add
2nd Year Darius II (B.C. 422)	3578	422	69 weeks	Add	3578	3578	3596.5	3643.5	3402.5	3403.5	3513.5
(Notus) Interval ---->	19	19	(with day-unit	69 weeks					70 weeks	70 weeks	69 weeks
2nd Year Artaxerxes II (B.C. 403)	3597	403	of 9 Lunar	of Lunar	Add	Interval	3596.5	3643.5	3402.5	3403.5	3513.5
(Memnon) Interval ---->	46	46	months)	years)					=490	=490	=483
2nd Year Artaxerxes III (B.C. 357)	3643	357	=356.25	=468.5	70 weeks	to mid 70th	Add	3643.5	3402.5	3403.5	3513.5
(Okhos) Interval ---->	249.5	249.5	Solar Years	Solar years	of Lunar years	week in Solar years	69 weeks of Lunar years	Interval	3402.5	3403.5	3513.5
Asmonaeon Kingdom began (B.C. 107)	3892.5	107.5	3893	3893	4053.5	4053.5	4065	4130	3892.5	3895	3996.5
Interval ---->	104	104			=475.5	=486.5	=468.5	Interval	3892.5	3895	3996.5
Rebellion of Theudas (B.C. 3)	3996.5	3.5			4053.5	4053.5	4065	4130	3892.5	3895	3996.5
Interval ---->	8.5	8.5							238 Years	238 Years	238 Years
Judas of Galilee (A.D. 6)	4005	6.75		4005					Precession	Precession	Precession
Interval ---->	48.5	48.5							of Terminal	of Terminal	of Terminal
Egyptian Messiah (A.D. 55)	4053.5	55.25		4053.5					Date	Date	Date
Interval ---->	11	11							Present	Present	Present
Jewish War Begins (A.D. 66)	4064.5	66.25		4064.5					Jewish	Jewish	Jewish
Interval ---->	66	66							Chronology	Chronology	Chronology
Bar Cochab Rebellion (A.D. 132.25)	4130.5	132.25		4130.5					= 3892.5	= 3892.5	= 3892.5
Interval ---->	3.5	3.5							+3.5	+3.5	+3.5
End of Rebellion (A.D. 135.75)	4134	135.75		4134					3896 =	3896 =	3896 =
Interval to then current yr. of D. Davidson -Interval ---->	1789	1789							1789 =	1789 =	1789 =
(i.e. A.D. 1924.75)									5685 =	5685 =	5685 =
Autumnal Equinox of the Current Year (A.D. 1924.75)	5923	1924.75									

Note on A.K. Dating: (hold mouse over cell to see notes)

Note to Column: (1). (hold mouse over cell to see notes)

Note to Columns: (2)&(3).

Note to Column: (4) & (5).

Note to Columns: (8)&(9)

Column (8)

Note on Terminal Dates:

The 1st yellow bar (yr. 520 B.C) indicates the Jewish Precession of the 2nd year of Darius (Hystaspes)

The stepped tan area indicates the Jewish Precession of the various alleged beginnings of the Messianic Kingdom.

This elucidation of the "Artaxerxes" problem shows how Modern Criticism, in relation to the Books of Ezra and Nehemiah, has been misled by Jewish Fictions of the 1st Centuries B.C. and A.D.

* The Talmud, Seder Haddoroth and Josephus agree that Dynasty of Terah ended at 2083.5 A.K.

Thus Sir Issac Newton's (' Chronology of Ancient Kingdoms Amended,' p. 357) states correctly, regarding the manipulations of the Jews, but incorrectly regarding the 1st year of Cyrus as the basis of these manipulations:

"Some of them took Herod for the Messiah, and hence were called Herodians,"They seem to have grounded their opinion on the 70 weeks, which they reckoned from the 1st year of Cyrus (!). But afterwards, in applying the prophecy to Theudas, and Judas of Galilee, and at length to Bar Cochab, they seem to have shortened the reign of the Kingdom of Persia."

Annotations (A)&(B) to Table XXVIII

THE ORIGINAL HEBREW CHRONOLOGY

I - The Epoch of Abraham, According to the Genealogies of Genesis

(As in calendar Chronology of Table V)

				A.K.	Reference
Adamic Dynasties to Hebrew Date of Deluge Ending				---	---
Deluge				1656	Gen. 5 Gen 7:11 Gen 8:13 Gen. 11:10
Arphaxad	born 2 years after the Deluge			1658	Gen. 11:12
Arphaxad	35	<i>Begat</i>	Salah	---	1693
Salah	30	<i>Begat</i>	Heber	---	1723
Heber	34	<i>Begat</i>	Peleg	---	1757
Peleg	30	<i>Begat</i>	Reu	---	1787
Reu	32	<i>Begat</i>	Serug	---	1819
Serug	30	<i>Begat</i>	Nahor	---	1849
Nahor	29	<i>Begat</i>	Terah	---	1878
The Epoch of the Call of Abram The Duration of the Dynasty of Terah, until the death of Terah, the father of Abram, 205 years Abram then, 75 years old, leaves Mesopotamia and enters Canaan					
Terah	died after 205 years			2083	Gen. 11:32
Abram	75 departs Mesopotamia and enters Canaan			2083	Gen. 12:4
Refer ¶¶ 39, 317, 379, and Table XXII for Egyptian Chronological data confirming: ¶ 319 and Table XVIII for Babylonian Chronological data confirming Thus, the "Oxford Bible" Appendix, p. 35, states, "Adding the results.....we have the date....of Abraham's Call, according to the Hebrew, 2083." The data relating to the Exodus show that the Epoch began at 2083.5 A.K.					

II - The Chronological Interval Between the Call of Abram and Israel's Entry Into Egypt

Call of Abram	Abram 75 years old	2083.5	
	Add 25 years	years 25__	
Birth of Isaac	Abram 100 years old	2108.5	Gen. 21:5
	Add 60 years	years 60__	
Birth of Jacob	Isaac 60 year old	2168.5	Gen. 25:26
	Add 130 years	years 130__	
Israel entered Egypt	Jacob 130 years old	2298.5	Gen. 47:9
Refer ¶¶ 320, 321, and Table XVIII and XXII and Annotations for the Babylonian and Egyptian data confirming.			

III - "The Sojourning" of Those Israelites, "Who Dwelt in Egypt," (refer Annotations (B) IV and V) Ended At The Chronological Date, 430 Years From the Epoch of the Call of Abram: - Exodus 12:40

St. Paul (Gal. 2:16-17) and Josephus (Antiq. 2:318-319) relating to Exodus 12:40 (430 Epochal years). Gal. 3:16-17 Ant. 2:318-319
Exo. 12:40

(Exo. 12:40; Gal.2:16-17; Ant. 2:318-319)

Josephus

Epoch of Call of Abram (I & II above)	2083.5 A.K.	Jacob enter Egypt (II above)	2298.5 A.K.
Exodus interval of years Exo. 12:40; Gal.2:16-17; Ant. 2:318-319	430 _ years	Josephus interval ---	215 years
The Exodus Date	2513.5 A.K.	The Exodus Date	2513.5 A.K.
Refer ¶¶ 322, and 323, Plate LXI (and Annotations), and Tables XIV, XVIII, and XXIII (and Annotations) for the Egyptian and Babylonian data confirming.			

IV - The Promise (Gen. 15:13-16)

The Fulfillment (Exodus 6:3-6)

"Know of a surety that THY SEED "	} 400 years	"And I appeared unto Abraham, unto Isaac and unto Jacob." "And I have also established My Covenant with them to give them the land of Canaan,	BIRTH OF ISAAC
(1) shall be a stranger in a land that is not theirs and (2) shall serve them (3) and they shall afflict them		the land of their pilgrimage wherein they were strangers and I have also heard the groaning of the Children of Israel whom the Egyptians keep in bondage. And I have remembered My <u>Covenant</u> ."	2108.5 A.K. 400 years 2508.5 A.K.
"And also that nation whom they shall serve will I JUDGE " (i.e. after the 400 yrs.) and " Afterward shall they come out with great substance."		"I will rid you of their bondage, and I will redeem you with an outstretched arm and <i>with great judgments</i> ." "and I will <i>bring you out</i> from under the burdens of the Egyptians."	Death of Ramessu II (Tables XIV & XXIII) 2513.5 A.K. EXODUS.
Exodus 2:23-25 "And it came to pass in the process of time that the king of Egypt (i.e., the oppressor) died.....their cry came up to God by reason of the bondage, and God heard their groaning, and God remembered His Covenant....." Refer Plate LXI.			

V - The Promise (Gen. 15:13-16)

The Fulfillment (Gen. 47:11 & Josh. 14:1-2))

"but in the fourth generation they shall come hither again, for the iniquity of the Amorites is not yet full."	} 1st Generation ↔ 2nd Generation ↔ 3rd Generation ↔ 4th Generation ↔	Isaac, "the seed" stranger and sojourner in Canaan, Jacob , his son, " " " " in Canaan and Goshen Levi , his son, " " " " in Canaan and Goshen Kohath , his son " " " " in Canaan and Goshen (gen. 47:11 states Kohath entered Egypt with Jacob)
		Amran, his son, " " " " " " " " in Goshen
		Aaron, his son, " " " " " " " " in Goshen and Sinai
		Eleazar, his son, " " " " " " " " entered Canaan Eleazar, his son, entered Canaan, and distributed by lot to the tribes of Israel, their inheritance in the land of Canaan (Jos. 14:1-2)

VI - The Data of Josephus Confirm the Hebrew Date for Call of Abram:

Call of Abram (I above)	2083.5 A.K.	The Book of Judges contains the following statement of periods of servitude - not in succession - undergone by Israel	
Interval by Josephus (Ant. 8:61-62)	1020 years		
Josephus for alleged 4th year of Solomon	3103.5 A.K.	years	
Josephus (Ant. 8:61-62) states the latter as 3102. The annotations to right by proving that the system followed by Josephus gave 430 years, Call of Abram to Exodus, and alleged 590 years, Exodus to 4th year of Solomon, show that the alleged total interval of the system is 1020 years, ending at alleged date 3103 A.K. above.	Mesopotamia	8	Judges 3:8
	Moab	18	Judges 3:14
	Canaan	20	Judges 4:3
	Midian	7	Judges 6:1
	Ammon	18	Judges 10:8
	Philistines	40	Judges 13:1
Total of all oppression periods	111	I Kings 6:1 in giving the 2nd month of Solomon's 4th year as the 2nd month of 480th year from the Exodus - i.e., 479 years - includes the 111 years in the 479 years. That this is correct is confirmed by the Egyptian and Babylonian synchronisms.	

The Jews of the 2nd century B.C., as data and reasons of Table XXVIII show, added the 111 years to the 479 years, obtaining as follows:

Period of I Kings 6:1	479 yrs.	Josephus, generally 1 to 6 years different in two independent statements gives this as 592 years (Antiq. 8:61-62)
Interpolated servitudes	111 yrs.	
	590 yrs.	

The 430 and 592 of Josephus give 1022 years, but Josephus (Antiq. 8:61-62) gives this as 1020 years, thus confirming 590 years above

Annotations (C) to Table XXVIII

THE ORIGINAL HEBREW CHRONOLOGY

THE SOLUTION OF THE PERIOD OF JUDGES
CONFIRMING THE 480TH YEAR OF I KINGS 6:1
(I Kings 6:1)

FERRAR FENTONO'S TRANSLATION - IN MODERN
ENGLISH - OF PAUL'S SERMON AT ANTIOCH.
(Acts 13:16-23)

The Hebrew principle of "retrospective" totals in Judges.

The Hebrew Principle of "Retrospective" totals used by St. Paul.

Years

1	Israel in the wilderness	Total	
2	Then, Joshua's conquests, death of Joshua, sometime after which Shushan of Mesopotamia oppressed Israel for 8 years, until Othniel delivered Israel "and the land had rest." (Judges 3:14-30)	Total	40
3	Then Moab oppressed Israel for 18 years, Ehud delivered Israel, "and the land had rest." (Judges 3:8-11)	Total	80
Ehud died before the above period ended and was succeeded by Shamgar, whose judgeship extended from period 3 into period 4, including the Philistine oppression of period 4.----- (Jud. 3:31; 5:6; compare latter with 4:17-18 Jael overlapping Shamgar, and Deborah..)			
4	Shamgar continued as above, and died. Before his death Jabin and Sisera oppressed Israel. The oppression continued for 30 years (4:3). Deborah and Barak delivered Israel (4:4; 5:31) "and the land had rest"	Total	40
5	In this period, Midian oppressed Israel for 7 years. Gideon delivered Israel (Jud. 6:8) "and the country was in quietness in the days of Gideon" (Judges 8:28)	Total	40
6	The usurpation of Abimelech (Jud. 9) Slain after 3 years.	Total	3
7	The Judgeship of Tola (Judges 10:1-2)	Total	23
8	The Judgeship of Jair (Judges 10:3-5)	Total	22
9	The oppression of Ammon (Judges 10:6; 11:33) 18 years (Jud. 10:8)	Total	18
Retrospective narrative of Jephthah: (Judges 11:12-28)		Total	306
Total 300 years. (Judges 11:26)			
10	Judgeship of Jephthah (Judges 7:7)	Total	6
11	Judgeship of Ibzan (Judges 7:8-10)	Total	7
12	Judgeship of Elon (Judges 7:11-12)	Total	10
13	Judgeship of Abdon (Judges 7:13-14)	Total	8
14	Philistine oppression. (Judg. 8:1) 40 years. This period included the Judgeship of Samson (Judg. 15:20 & 16:31) "he judged Israel in the days of the Philistines twenty years" (Judg. 15:20) The period also covered the Judgeship of Eli (40 years as I Samuel 4:18) since Eli died during the Philistine oppression, and as a result of it - carrying of the ark of God. After the death of Eli, the Philistine oppression was broken under Samuel "So the Philistines were subdued and they came no more.... All the days of Samuel." (I Samuel 7:13-14)	Total	40
15	After being returned by the Philistines the ark continued to remain at Kirjath-jearim during the Judgeship of Samuel, 20 years (I Samuel 7:2)	Total	20
16	Saul, king (Acts 8:21)	Total	40
17	David, king (II Samuel, 5:4; I Kings 2:11)	Total	40
18	4th year Solomon began. Founding of Temple. (I Kings 6:1)	Total	3
Total		Total	480
Actually 479 years as Annotations (B) VI. The only possible overlap is Jephthah with Ammon oppression. 1st year Jephthah=18th year oppression. Hence 479 years total and 305 years to Jephthah.			

"Men of Israel and those that reverence God, listen. The God of this people Israel chose our forefathers and raised up the nation during their residence in the land of Egypt, and with a high arm He led them out of it. And for the space of about 40 years he endured their behaviour in the desert."

"Afterwards when he had conquered seven nations in the land of Canaan, He entrusted them with the possession of their country."

"And contemporary with these events, He gave them judges until the end of Samuel the prophet. And when they demanded a kingdom, then God gave them Saul, the son of Kish, a man of the tribe of Benjamin, for the period of 40 years."

Here we must observe that the period of Israel being "entrusted with possession of their kingdom" extends to the date at which God gave the promise of the everlasting kingdom to David (II Samuel, 7:16) St. Paul therefore continues (as F.F., 5).

"And when He had removed him (Saul), He raised up David for them into the kingdom; and, giving evidence before him, He said, DAVID THE SON OF JESSE I HAVE FOUND A MAN AFTER MY OWN HEART, WHO WILL EXECUTE ALL MY PURPOSES.* From this race God has, according to promise, brought to Israel a Saviour - Jesus."

* I Samuel, 13:14) Emphasis in capitals as F.F.

The approximation implied by St. Paul's words applies to events,; not to the period of 450 years. The latter period is fixed period of 15 Sed hebs from the Israelitish Exodus Epoch. The Sed heb was anciently associated with the king receiving the gift of Divine Right from the Shekinah or Tabernacle PResence of the Lord (¶ 34 to 38). This theme of Divine Right is the whole subject of St. Paul's discourse. The implication is that the Promise of the Everlasting Kingdom was given to David, 15 Sed heb periods or 450 years after the Exodus. Hence with Exodus at 2513.5 A.K., this Promise was given at 2963.5 A.K. The associated chronology resulting from the parallel column is as follows:

Saul	(Acts 13:21)	2909.5 A.K. 40 years
David at Hebron	(I Kings, 2:11)	2949.5 A.K. 7 years
David at Jerusalem	(I Kings 2:11)	2956.5 A.K. 33 years
Solomon	(I Kings 11:43)	2989.5 A.K. 40 years

The Division of the Kingdom
(Table XXV and Annotations) 3029.5 A.K.

The Temple was founded in 4th year Solomon, the 480th year from Exodus, another Sed heb, the 16th from the Exodus. This confirms the ruling feature giving the Promise of the Everlasting Kingdom to David in 2963.5 A.K.

II Samuel, 8 narrates that the promise was made to David some time after he was king over all Israel; but before Miphibosheth, son of Jonathan, stood before David, when, as stated, Miphibosheth had a young son, (II Samuel, 9:12). Miphibosheth, however, was only 5 years old when Saul and Jonathan were slain, and when David began to reign at Hebron at 2949.5 A.K. (II Samuel 4:4) Miphibosheth was therefore 19 years old in 2963.5 A.K., the date of the Promise of the Everlasting Kingdom, and could therefore have had a young son, when he stood before David shortly after this date. (Refer Note (2) to Annotations D re 111 years' interpolation in period of Judges and Egyptian Dynasty XIX.)

Annotations (D) to Table XXVIII

THE CHRONOLOGICAL SYSTEMS OF JOSEPHUS (ABSTRACTED).

THE PRINCIPAL EPOCHS OF JOSEPHUS		The Two Systems of Chronology followed by Josephus. Essential datum of Formulation of both Systems that Destruction of Jerusalem by Nebuchadnezzar (Ant. 10:145-149) 3513.5	
		System I	System II
Deluge	(Josephus give in error 1556)	1656	1656
Birth of Terah		1878	1878
Call of Abram	1. Terah dies 205 at Call of Abram when Abram 75 (Gen. 11:32; 12:4) 2. Terah age (70+75) at Call of Abram When Abram 75 (Gen. 11:26; 12:4)	2083.5	2023
NOTE: Ben. 11:26 does not say that Abram was born when Terah was 70 (Antiq. 1:154) and Talmud. But Gen. 11:32 and 11:4 show that the Dynasty of after Terah ended after 205 years' duration at the death of Terah, Abram's father, when Abram, 75 years old left Mesopotamis. (Gen. 12:4) The two systems in Josephus give the two alternatives as above.			
Exodus	430 years after Call of Abram (Annotations A & B, and Ant. 2:318)	3513.5	2453
David	King at Hebron - (based on date for Founding Temple as Josephus)	3060	3000
Solomon	becomes king - (based on date for Founding Temple as Josephus)	3100	3040
Temple	Founding of the Temple 4th yr. Solomon (479+111) = 590 years after Exodus alleged (I Kings 6:1 + 111* yrs oppression in Judges)	3103	3043
Destruction	of Jerusalem by Nebuchadnezzar (Ant, 10:147-148)	3513.5	3513.5
Interval Destruction	69.5 weeks of 18 Lunations per "day" of Jerusalem by Titus	4222	4222
<p>* Alexandrian Jews in period 1st Century, B.C. to 1st Century, A.D. responsible for altering Manetho's text for Egyptian Dynasty XIX. (Refer Table XIII and Annotations B & C -Table XXVII)</p> <p>Table XIII shows that Manetho's Dynasty XIX was originally stated by him as 93 years; and that a late redactor added details to increase the duration of the Dynasty by 111 years. Now this is the Exodus Dynasty and here we find its beginning has been pushed back 111 years, the exact interval that the Jews of the 1st Century, B.C. interpolated into the period of the Judges. (Refer Table XXVIII</p> <p>Cols. 2 and 10, and Annotations B & C.) This shows either that a redactor of Manetho, in the 1st Century, B.C. or A.D., was an Alexandrian Jew, or that he was influenced by the fictions circulating among the Alexandrian Jews.</p>			

I.-- THE FOUNDING OF SOLOMON'S TEMPLE. STATED 3102. Evidence of System (I) in Antiquities 8:61-63		
(a) Call of Abram	2083.5	actual date
---interval of Josephus	1020	
Josephus states 3102	3103.5	as Column I.
(b) Exodus	2513.5	actual date
---interval of Josephus	592	
Josephus states 3102	3105.5	
Actual System	2513.5	
---590 years of System	590	
Date of System (I)	3103.5	
(c) Deluge	1656	actual date.
---interval of Josephus	1440	(units obviously lost.)
7 years short of total System	3096	
II.-- THE DESTRUCTION OF JERUSALEM BY NEBUCHADNEZZAR. STATED 3513.5 Evidence of System (II) in Antiquities 10:143-148		
(a) Deluge (as error of Josephus)	1556	
---interval of Josephus	1957	
Josephus states 3513.5	3513	as Columns 1 & 2
(b) Exodus (as System 2)	2453	
---interval of Josephus	1062.5	
2 years' excess over Systems due to his 592 years for 590 years of Systems	3515.5	
(c) End reign of David, but stated erroneously by Josephus as date of building of Temple	3040	
---interval of Josephus	476.5	
Josephus states as 3513.5. Additional years's error over (b) above due to same detail as gives 3102 for 3103 of System (I)	3516.5	
III.-- ROMAN DESTRUCTION OF JERUSALEM, 4222. Evidence of System (II) in Wars 6:269-271; 434-442		
(a) Destruction of Jerusalem by Nebuchadnezzar	3513.5	stated
---Interval of Josephus = 2177-1468.5	708.5	
The date of the late System	4222	
(b) 69.5 weeks of lunation from 3513.5 (see Table XXVIII, Columns 4,5 & 10). Founding of Solomon's Temple (as System 2) Stated by Josephus as interval after David	3043*	
	1179	
The date of the late System as above	4222	
*NOTE: - 3043 years are 2 Egyptian nominal solar cycles, or 1 period associated with the Hindoo Kali Yug		} = $\frac{36525}{12}$