

# ANNOTATIONS (E) TO TABLE XXXVIII

## THE EVOLUTION OF JEWISH CHRONOLOGY FROM THE ORIGINAL HEBREW CHRONOLOGY

\*\*\*\*Editor's Note\*\*\*\*\*

All references in red have been added by the editor. All Scripture references in blue has been added as well

### 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.

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:

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 followers 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.

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 = 1 day)	356.5 years		
Asmonaeian Kingdom of Judaea began	3893 A.K.	=	107 B.C.

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 Asmonaeian Dynasty, the Asmonaeian 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:

#### Acts 5:36-37

<sup>36</sup> 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. <sup>37</sup> 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.

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

### The Jewish War 2:56

<sup>56</sup> 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

<sup>102</sup> 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.

### V - THE REBELLION OF JUDAS OF GALILEE, A.D. 6.

With the failure of Theudas, a new pseudo-Messiah, Judas of Galilee (A.D. 6) entered the field of Jewish politics. His claim was based on a reversion to the fictitious identity, Darius I = Artaxerxes I, and the adoption of 69 weeks of lunar years. Thus, as **Table XXVIII, Col. 3**:

2nd yr. Artaxerxes I	3536.5 A.K.	=	463 B.C.
69 weeks of Lunar years	468.5 years		
Rebellion of Judas of Galilee	4005 A.K.	=	6 B.C.

### VI - THE EGYPTIAN PSEUDO-MESSIAH - A.D. 55

The claim of this imposter was clearly based on the prophesy of Hosea, 11:1 repeated in Matthew 2:15 as "out of Egypt I have called My Son". His rebellion and overthrow are described by Josephus Antiquities 20:169-172 Reference to the rebellion occurs in Acts 21:38

#### Acts 21:37-38

<sup>37</sup> And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? <sup>38</sup> Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

The late date, A.D. 55 for the termination of Daniel's period of 70 weeks, necessitated a late date for the beginning of the period. It was represented that the 2nd year of Darius I was really the 2nd year of Darius II. Thus, as **Table XXVIII, Col. 4**. The date of the rebellion was therefore fixed by the alleged interpretation of the prophecies.

2nd yr. Darius II	3578 A.K.	=	422 B.C.
69 weeks of Solar years	475.5 years		
Death of Herod and rise of Theudas	4053.5 A.K.	=	55 B.C.

It should be observed that Systems I, II, III, V, and VI all admit the true A.K. dates for the actual years adopted for the systems and that System IV admits the true A.K. date for the actual terminal years. This confirms the original Hebrew Chronology of **Table XXVIII, Col. I**, when studied in relation to Systems I and III above

#### Hosea 11:1

When Israel as a child, then I loved him, and called my son out of Egypt.

### Antiquities of the Jews 20:169-172

<sup>169</sup> Moreover, there came out of Egypt {f} about this time to Jerusalem, one that said he was a prophet, and advised the multitude of the common people to go along with him to the Mount of Olives, as it was called, which lay opposite the city, and at the distance of about a half a mile. <sup>170</sup> He said further, that he would show them from there how, at his command, the walls of Jerusalem would fall down; and he promised them that he would procure them an entrance into the city through those walls, when they had fallen down. <sup>171</sup> Now when Felix was informed of these things, he ordered his soldiers to take their weapons, and came against them with a great number of horsemen and footmen, from Jerusalem, and attacked the Egyptian and the people that were with him. He also slew four hundred of them, and took two hundred alive. <sup>172</sup> But the Egyptian himself escaped out of the fight, but did not appear any more. And again the robbers stirred up the people to make war with the Romans, and said they ought not to obey them at all; and when anyone would not comply with them, they set fire to their villages, and plundered them.