

WHY JEWISH DATING IS DIFFERENT

THE SEDER OLAM RABBAH

The *Seder Olam Rabbah*¹ (סדר צולם רבה) or the "Book of the Order of the World" was compiled by Rabbi Yose hen Halaftha (died AD 160) and is to this day the traditional Jewish chronology.²

From this ancient work, the Hebrews reckon the year AD 2001 as 5761 and understand it to be the number of years since the Creation.

At the time the *Seder Olam* was compiled, the Jews generally dated their years from 312 BC, the beginning of the Seleucid era. For the next few centuries, the *Seder Olam* was of interest exclusively to only students of the Talmud.³ When the center of Jewish life moved from Babylonia to Europe during the 8th and 9th centuries AD, calculations from the Seleucid era became meaningless. Over those centuries, it was replaced by that of the *anno mundi* era (AM = "from the Creation of the world") of the *Seder Olam*. From the 11th century, *anno mundi* dating became dominant throughout most of the world's Jewish communities.⁴

As Old Testament Scripture is the basis for *Seder Olam* dating, we would suppose the Jewish chronology to be similar to that of Ussher's and thus expect them to place the Creation date around 6,000 years ago. Yet

rather than 4004 BC, the *Seder Olam* places Creation at 3761. The question thus becomes: on what basis do the Jews number their years such that a 243-year shortfall occurs?

The Missing Years:⁵

1. From the Creation to the birth of Abraham

| | | |
|-------------------|-------------------|----------------|
| Ussher | 2008 years | 4004- 1996 BC |
| <i>Seder Olam</i> | <u>1948 years</u> | 3761 - 1811 BC |
| Shortfall | 60 years | |

Terah was 130 years old rather than 70 when Abraham was born (Gen. 11:26; but cp. 11:32 and 12:4 where $205 - 75 = 130$). Thus, the first deficit is c. 60 years.

2. From the birth of Abraham to the Exodus

| | | |
|-------------------|------------------|----------------|
| Ussher | 505 years | 1996 - 1491 BC |
| <i>Seder Olam</i> | <u>500 years</u> | 1811 - 1311 BC |
| Shortfall | 5 years | |

Abraham was 75 years old when the Covenant was made (Gen. 12:4); the Exodus was 430 years later (Gal.3:17; Exo. 12:40-41). Failing to see the significance of Isaac's weaning at age 5 when he was named the "seed" lineage and heir (my p. 58), *Seder Olam* reckons from his birth (pp. 8-9). Thus, it concludes Abraham was 70 at the Covenant ($70 + 430 = 500$) - that he came to Haran, entered Canaan and returned to Haran all in his 70th year. Then 5 years later, he left and moved to Canaan. The shortfall is now 65.

3. From the Exodus to the laying of the Temple foundation (1 Kings 6:1)

| | | |
|-------------------|------------------|--------------|
| Ussher | 480 years | 1491-1012 BC |
| <i>Seder Olam</i> | <u>480 years</u> | 1311- 831 BC |
| shortfall | 0 years | |

As there is no difference, the total shortfall remains at 65 years.

4. From the foundation of the first Temple to the consecration of the second Temple

| | | |
|-------------------|------------------|---------------|
| Ussher | 497 years | 1012 - 515 BC |
| <i>Seder Olam</i> | <u>480 years</u> | 831 - 351 BC |
| Shortfall | 17 years | |

⁵ Not having access to *Seder Olam* for this expose until my 16th edition, the numbers are those recorded by Moorman. As his source reckoned both exclusively and inclusively, so did he. Most Jewish dates may be confirmed in Finegan, *Handbook, op. cit.*, p. 130.

1 The *Seder Olam* is divided into three parts, each consisting of ten chapters (called tractates). Part 1 gives the dates of major events from the Creation to the crossing of the Jordan River under Joshua's command. Part 2 extends from the Jordan crossing to the murder of Zachariah, King of Israel (2 Kings 15:10). Chapters 21-27 of Part 3 extend to Nebuchadnezzar's destruction of the Temple, and chapter 28 to the conquest of Babylon by Cyrus. Chapter 29 and the first part of 30 cover the Persian period. The remainder of chapter 30 contains a summary of events from the conquest of Persia by Alexander to the AD 132 Bar Kokhba (also spelled "Cocheba") revolt during the reign of Hadrian (AD 76-138). *Encyclopedia Judaica*, (Jerusalem: Keter Publishing House, Ltd.,

1971), vol. 14, "Seder Olam Rabbah", pp. 1091-1092.

2 Jack Moorman, *Bible Chronology: The Two Great Divides* (Collingswood, NJ: Bible For Today Press, 1999), pages 10-15. Moorman's research was a primary source for this expose.

3 *Encyclopedia Judaica*, (Jerusalem, Israel: Keter Publishing House, Ltd., 1971), vol. 14, "Seder Olam Rabbah", p. 1092.

4 *Ibid.*

Comments, Page 295 "Second Paragraph"

This paragraph emphasizes the significant influence of the Macedonian Seleucid Era concerning the Jewish calendar, which states, "At the time the Seder Olam was being compiled, the Jews ("not Israel") generally dated their years from 312 BC," which marked the inception of the Seleucid Era. This raises an intriguing question: Why would the Jewish state align its years with a foreign calendar period? Let's delve into this departure from the Alohym's original calendar, armed with historical knowledge. The first book of the Maccabees sheds light on the reign of Alexander the Great, the Macedonian, and the division of his kingdom among his generals after his demise.

In verse ten of chapter one, it states:

10; *And there came out of them a wicked root of Antiochus surnamed Epiphanes, son of Antiochus the king, who had been at hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks*

This verse gives us the key to the calendar the Greeks were using at the time of these writings: the Seleucid Greek calendar adopted from Babylon. History records that Antiochus IV, or Epiphanes, reigned from 175 to 164 BC. The scripture above states that it was the 137th year of the Kingdom of the Greeks, which is figured as such: $312 - 137 = 175$, the exact time calculation of the Julian calendar. (*Note: Oct 2, 312 BC is when the Seleucid calendar began*)

The **Ancient Macedonian calendar** is a lunisolar calendar that was in use in ancient Macedon in the 1st millennium BCE. It consisted of 12 synodic lunar months (i.e., 354 days per year), which needed intercalary months to stay in step with the seasons. By the time the calendar was being used across the Hellenistic world, seven total *embolimo* (intercalary months) were being added in each 19-year Metonic cycle. (*Note: Moses Prophecy of Jubilees 6 is revealed and fulfilled in the paragraph above*)

The Macedonian calendar, essentially a version of the Babylonian calendar with Macedonian names, is in sync with the Hebrew calendar, both being lunisolar. This parallelism is a fascinating aspect of history, as it was also used during the Parthian Empire. (Source, Wikipedia)

Year numbering, main article: Seleucid era

Years were usually counted from the re-conquest of Seleucus I, Nicator of Babylon, which became "year 1". This is equivalent to 312 BCE / 311 BCE in the *Anno Domini* year count of the modern Gregorian calendar. This practice spread outside the Seleucid Empire

and found use in Antigonid Macedonia, Ptolemaic Egypt, and other major Hellenistic states descended from Alexander's conquests as well. Years can be abbreviated SE, S.E., or occasionally AG (*Anno Graecorum*).

MOSES PROPHETIC WRITINGS**Jubilees 6:**

25. And at the new mouth of the tenth month the tops of the mountains appeared, and Noah became glad. 26. And on this account, he ordained them as festivals of remembrance unto himself unto eternity, and thus they are ordained. 27. *And they were raised into the tablets of heaven: thirteen sabbaths to each, from one to another their remembrance, from the first to the second, from the second to the third, from the third to the fourth.* 28. *And all the days of this commandment are fifty-two sabbaths of days, and the whole year is completed.* 29. Thus, it is engraved and ordained in the tablets of heaven, and there is no transgression from one year to another. 30. *And thou command the children of Israel that they should observe the years in this number, three hundred and sixty-four days, and the year shall be complete and the fixed date of their days and their festivals shall, not be corrupted,* for every thing transpires in them according to their testimony; and they [Israel] shall not miss a day or corrupt a festival. 31. *But if they do transgress and do not observe them according to his commandment, then will be corrupted all their fixed dates, and the years will waver in consequence, and also their times and their years, and they will transgress their ordinances.* 32. And all the children of Israel will forget and will not find the paths of the years, *and will forget the new months and the sabbaths and the festivals, and in all the order of the years they will err.* 33. For I know, and from now on I shall make it known to thee, and not from my heart, but thus is written in a book before me and is ordained in the tablets of heaven, the division of the days, that they forget not the festivals of my covenant and walk according to the festivals of the gentiles, after their errors and after their ignorance, 34. And there will be those who will make observations of the moon, for this one [the moon] corrupts the stated times and comes out earlier each year by ten days. 35. And in this way they will corrupt the years and will observe a wrong day as the day of testimony and a corrupted festival day, and everyone will mix holy days with unclean ones and unclean with holy; for they will err as to months and sabbaths and festivals and jubilees. 36. And on this account, *I command thee and testify to thee that thou shouldst testify to them, for after thy death thy children will corrupt, so that they make a year only three hundred and sixty-four days, and on this account they will err as to new months and sabbaths and fixed times and festivals and will ever eat blood with all kinds of flesh.*

Differing decisions in placing the dates of the kings of Israel with respect to the kings of Judah during the period of the divided monarchy account for these 17 years.

Thus far, the *Seder Olam* reckons 82 (65 + 17) fewer years over a 3,489-year span (4004 - 515) from Creation to the consecration of the second Temple - of which the major part concerns the age of Terah at Abraham's birth.

5. From the consecration of the second Temple to its destruction by Titus of Rome

Ussher 584 years 515 BC-AD 70

Seder Olam 420 years 351 BC-AD 70

Shortfall 164 years

Here we see the main source of the discrepancy found in the *Seder Olam's* shorter chronology. Its 420 years are divided into spans of 34, 180, 103, and 103 years of successive foreign rule over Israel. As shown in that which follows, it is remarkable that the 164-year disparity is almost entirely from within (a; see below), the first or Persian period. The remaining three periods closely approximate that of the standard chronology.¹

- (a) 34 years (351-317 BC) for the remainder of the Persian rule over Israel: from the dedication of the second Temple to Ptolemy I Soter's invasion of Jerusalem (Ptolemy I was one of Alexander the Great's favorite generals, also called Soter or Savior, 367?-283 BC. After Alexander's death in 323, he seized Egypt as his share of the divided Greek empire and assumed the title "King of Egypt").
- (b) 180 years (317-137 BC) for the Grecian rule: from Ptolemy's invasion to the time when Simon the Maccabean became ruler in Israel and Rome recognized the independence of the Jewish State.
- (c) 103 years (137-34 BC) for the rule of the Hasmonean (Maccabean) family in Israel: from Simon to the beginning of the reign of Herod the Great.
- (d) 103 years (34 BC - AD 70) for the Herodian rule until the destruction of the Temple

There is some discrepancy with the standard dates in the later three periods (b, c and d). The standard date for Alexander's defeat of

Darius is 331 BC rather than the *Seder Olam's* 321. It gives Simon's rule as beginning in 142 BC (not 137) and Herod's in 37 BC (not 34).²

But what are we to understand from (a) where the *Seder Olam* allows only 34 years for the remainder of the Persian period? Indeed, by *Seder Olam* reckoning there are only 30 years from the dedication of the second Temple to Darius' defeat at the hands of Alexander in BC "321" and merely four years after that unto Jerusalem's capture by Ptolemy following Alexander's death.

Moreover, here the two systems exhibit a striking contrast. The Ptolemaic chronology lists eight Persian kings from Darius Hystaspis to Darius III Codomannus, the king whom Alexander overcame. However, the *Seder Olam* identifies the Darius who was reigning during the dedication of the second Temple as the same Darius that Alexander defeated.³

Recording only five Persian monarchs, the *Seder Olam* gives the following chronology for its 52/53-year depiction of Persian History:

- | | |
|---|---------------------------|
| 1. Darius the Mede reigns 1 year Babylon conquered Daniel in the lion's den | 3389-3390 AM (374-373 BC) |
| 2. Cyrus reigns 3 years The Jews return Second Temple construction begins | 3390-3392 AM (373-371 BC) |
| 3. Artaxerxes (Cambyses) reigns ½ year Temple construction halted | 3393 AM (370 BC) |
| 4. Ahasuerus reigns 14 years Esther chosen Queen Esther bears Darius the Persian | 3393-3407 AM (370-356 BC) |
| 5. Darius the Persian reigns 35 years Temple construction resumes Second Temple dedicated Ezra comes to Jerusalem Nehemiah comes to Jerusalem Darius defeated by Alexander | 3407-3442 AM (356-321 BC) |

Thus, the *Seder Olam* depicts the Kingdom of Persia as lasting a mere 53 years from 374 to 321 BC, rather than the 207 years Ptolemy gives (538--331 BC).⁴

² *Ibid*

³ Martin Anstey, *The Romance of Bible Chronology*, op. cit., pp. 23-24.

⁴ Moorman, *Bible Chronology*, op. cit., p. 12

¹ Moorman, *Bible Chronology*, op. cit., p. 12

Over the centuries, orthodox rabbis have differed somewhat in their listing of the Persian kings, but they generally have not departed from the 52/53-year parameter established within the *Seder Olam*.¹

The result of this shorting of the span of the Persian Empire is that the paramount prophecy and major foundation block of chronology – the Daniel 9:25 seventy weeks of years – has become dislodged. Furthermore, this shorting as perpetuated within the *Seder Olam* is deliberate!

While riot openly admitting this, present day Jewish scholars acknowledge that there is something enigmatic about the *Seder Olam's* dating. For example, after stating that the commonly received dates in the Ptolemaic chronology "can hardly be doubted", Rabbi Simon Schwab never the less goes on to uphold his own tradition:²

It should have been possible that our Sages - for some unknown reason - had 'covered up' a certain historic period and *purposefully 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 ... those saintly 'men of truth' 'to leave out completely from our annals a period of 165 years and to correct all data and historic tables in such a fashion that the subsequent chronological gap could escape being noticed by countless generations, known to a few initiates only who were duty-bound to keep the secret to themselves (emphasis Schwab's)

This is an astonishing proposal! Schwab, along with other Jewish commentators, further suggests that the reason God directed the sages of the 2nd century AD to become involved in falsifying the data was to confuse anyone who might try to use the prophecies of Daniel to predict the time of the Messiah's coming.

This was supposedly done to honor Daniel 12:4: "shut up the words, and seal the book, even to the time of the end". He adds that the reason the sages had

adopted the non-Jewish Seleucid Era calendar was part of the scheme to do just that - to close up the words and seal the Book of Daniel.³ Schwab also states that if the 165 years were included it would reveal, "we are much closer to the end of the 6th Millennium than we had surmised"⁴ (Schwab mentions this. date as it is when many rabbis expect Messiah to come)

But can any sincere reader accept such a flimsy reason as justification for distorting history. It actually accuses God himself of perpetrating a dishonest deception.

Indeed, it is manifestly apparent that the real reasons for the deliberate altering of their own national chronology in the *Seder Olam* were:

- (1) to conceal the fact that the Daniel 9:25 prophecy clearly pointed to Jesus of Nazareth as its fulfillment and therefore the long awaited Messiah, and
- (2) to make that 70 weeks of years prophecy point instead to Simon Bar Kokhba!

Rabbis in the century immediately following Christ Jesus had a tremendous problem with so direct a prophecy as Daniel 9. This chapter speaks of Messiah's being cut off (slain) 69 "weeks" (i.e., 69 sevens) or 483 years after the going forth of a commandment to restore and to build Jerusalem. This 538 BC prophecy (Dan. 9:1) unmistakably points to Jesus Christ and His crucifixion.

Such must either be acknowledged and His person accepted or completely erased from Jewish consciousness. The latter could be accomplished if the 69. (or 70) weeks of years could somehow be made to apply to the century after the life of Christ. Then it would be possible for the rabbis to point to *another messiah* who, as circumstances would have it, was cut off in death some 100 years after the crucifixion of our Lord.⁵

3 Shimon Schwab, "Comparative Jewish Chronology"; *Selected Speeches: A Collection of Addresses and Essays on Hashkafah, Contemporary Issues and Jewish History*, (Lakewood, NJ: CIS Pub.,1991), pp. 270-272.

4 Schwab, "Comparative Jewish Chronology", *Dr. Joseph Brewer Jubilee Volume*, op. cit., pp. 190-191.

5 Of course no such admission by any of the Jewish sages can be cited, but the facts are obvious.

¹ Moorman, *Bible Chronology*, op. cit., p. 18.

² Simon Schwab, "Comparative Jewish Chronology", *Dr. Joseph Brewer Jubilee Volume*, (New York: Rabbi Samson Raphael Hirsch Publications Society, Philipp Felheim Inc., 1962), p. 188.

Comments, Page 297

On page 297, Rabbi Schwab opens up a chapter of history very few know and fewer understand. In the 2nd century through the deception of the Jewish sagas, calendrical time was altered, a pivotal moment in time that still governs all those who keep the traditions of the Judea, “the Jews” and how the Sabbaths of Alohym are celebrated.

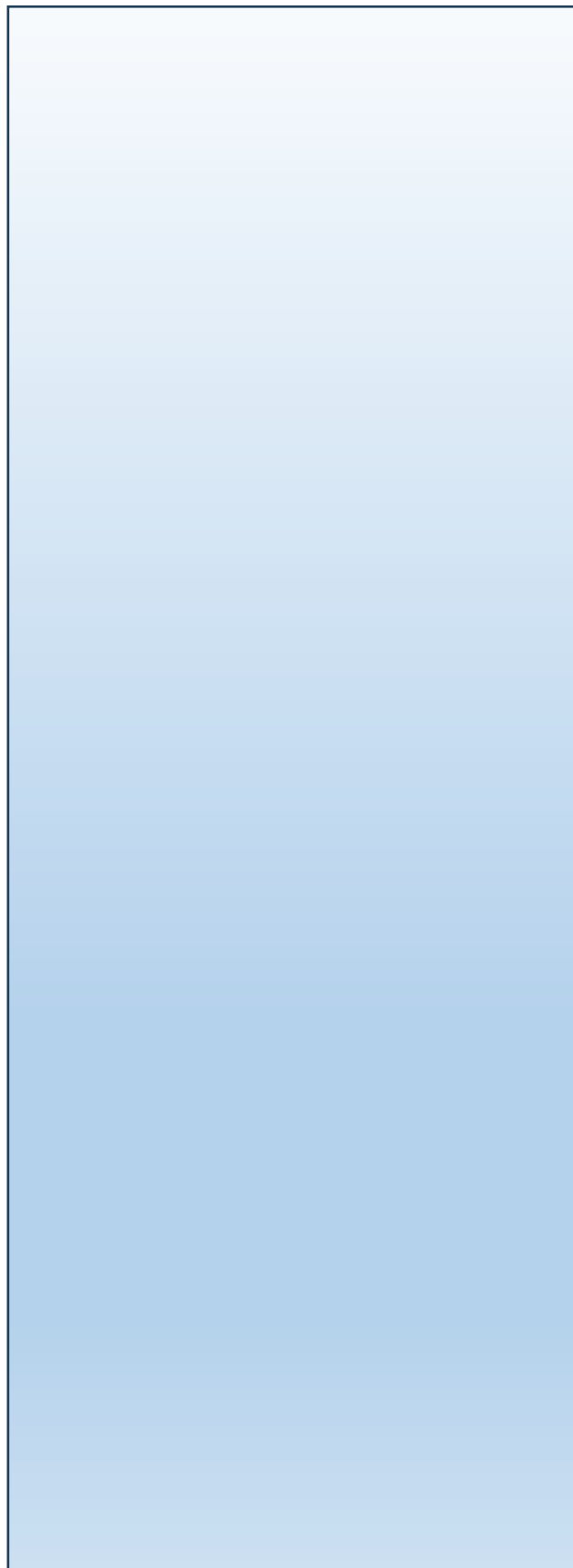
On page 297 several points are brought forth,

1. That the Sagas willfully being directed by God did falsify data to confuse and deceive those who could predict the time of the coming Messiah, past and future.
2. That the Jewish Sagas changed the original true calendar for the non-Jewish Seleucid Era calendar which is a mirror of the Babylonian Calendar still used today.
3. That through the writings on the Seder Olam Rabbah, calendar times were falsified so that Yahusha (Christ) would be covered up and replaced with Simon Bar Kokhba, who died in 132 AD.
4. That through the 2nd century Jewish document Seder Olam Rabbah, the Seleucid Era/Babylonian calendar replaced the true Hebrew calendar which began in Genesis 2:2-4.

Also, on page 297 the “69 weeks” prophecy of which supposedly points to the Messiah’s crucifixion has been distorted from its true meaning which has nothing to do with his death and crucifixion. To understand the Prophecy of Daniel 9:24-28, one must first understand the writings on the apostle Jeremiah and the 70 years prophecy given to him.

One of the reasons the truth of Daniels Messiah prophecy has been so distorted is due to the English language translation. Another reason why Daniels Messiah Propesy is so twisted is due to the inserted word “weeks instead of years.

The article you are about to read comes from the <https://www.letterstothelostsheep.org> calendar book, “Alohym Calendar - The Living Document,” This ten-page article explains the real truth and times behind the Daniel Messiah Prophecy.

Article**“The Real Truth – Daniel 9: Messiah Prophecy”**

The ninth day of the month Ab (c. mid-July) is a great day of sorrow to Israel. On this day in 586 BC, the Babylonians destroyed Solomon's Temple. Further, the second Temple was laid waste by the Romans under Titus. on the same day in AD 70. And on this very day in AD 135, at the conclusion of a 3½-year revolt, the Romans crushed the army of the "messianic" Simon Bar Kokhba (also spelled "Cocheba").

Bar Kokhba had been declared the long-awaited Messiah by the foremost Jewish scholar of that day, the highly venerated Rabbi Akiva (Akiba) ben Joseph. In 130 AD, Emperor Hadrian of Rome declared his intention to raise a shrine to Jupiter on the site of the Temple,¹ and in 131 he issued a decree forbidding circumcision as well as public instruction in the Jewish Law.² Having preached peace all his life, the 90-year-old Akiva gave his blessing to the revolution by proclaiming that Bar Kokhba was the "star out of Jacob" and the "scepter out of Israel" (Num. 24:17).³

In his 98th year Akiva was eventually imprisoned and condemned to death by the Romans.⁴ Among the many accolades heaped upon Akiva, that which elevated him as a pre-eminent authority, was the acknowledging of him as "the father of the Mishnah".⁵ Such prominence gave great weight to the messianic expectancy Akiva placed upon Bar Kokhba.

Akiva's students became some of the most prominent sages of the following generation. Among these was Yose (Josi) ben Halafta. Akiva's influence on Halafta is apparent from a statement made concerning his education; it was merely said that Rabbi Akiva had been his

teacher.⁶ As his mentor, Akiva's regard for Bar Kokhba **would** have been thoroughly imbedded in Yose.⁷

The preceding overview explains why the *Seder Olam* is held in such veneration and why the Jews still use it for their national dating. Yet the fact remains that it is a dishonest attempt to conceal the truth with regard to the Daniel 9 prophecy.

By removing the 164 (or 165) years from the duration of the Persian Empire, Rabbi Halafta was able to make the 483-year Daniel 9 prophecy fall reasonably close to the years prior to the AD 132 revolt during which Bar Kokhba rose to prominence as Israel's military and economic leader.⁸ Then with Akiva proclaiming, "This is the King Messiah"⁹ followed by "all the contemporary sages regarded him as the King Messiah",¹⁰ the Jewish populace united around this false hope.

Dio Cassius states that the whole of Judea was in revolt. To quell the rebellion, Hadrian dispatched Julius Severus, his ablest general, from Britain. The Romans destroyed 985 towns in Palestine and slew 580,000 men. A still larger number perished through starvation, disease, and fire. All Judah was laid waste; and

¹ Dio Cassius, *Roman History, op. cit.*, vol. VIII, Book 69, p. 447.

² Will Durant, *The Story of Civilization. Caesar and Christ*, Volume 3, (New York: Simon and Schuster, 1944), p. 548.

³ *Encyclopedia Judaica, op. cit.*, vol. 2, "Akiva", p. 489.

⁴ Durant, *The Story of Civilization. Caesar and Christ*, vol. 3, *op. cit.*, pp. 548-549.

⁵ Akiva made a preliminary gathering and formulation of the material for the six orders (containing 63 chapters or tractates) of that religious code which was the heart of the Talmud. Near the end of the 2nd century, Judah ha-Nasi completed the work. Moorman, *Bible Chronology: The Two Great Divides, op. cit.*, p. 14.

⁶ *Encyclopedia Judaica, op. cit.*, Volume 16, "Yose ben Halafta", p. 852.

⁷ *Ibid.* p. 853. Yose ben Halafta's own influence may be seen in that some of his writings were included in Judah ha-Nasi's final editing of the Mishnah, and his name is mentioned in 59 of its 63 tractates. Though referred to in the Mishnah and Talmud, Halafta's *Seder Olam* is not a formal part of that work. Nevertheless, it is a work of Talmudic authority, and to openly contradict it would be unthinkable to orthodox Jews.

As Rabbi Schwab stated: "... our traditional chronology is based on *Seder Olam* because of the authority of its author. It is therefore quite inconceivable that any post-Talmudic teacher could possibly 'reject' those chronological calculations which have been the subject of many a Talmudic discussion". (Schwab, *Dr. Joseph Breuer Jubilee Volume, op. cit.*, p. 186). Thus, it is that the *Seder Olam* is held in such high esteem and is still used by the Jews for their national dating.

⁸ *Encyclopedia Judaica, op. cit.*, vol. 4, "Bar Kokhba", p. 230.

⁹ *Ibid.*

Bar Kokhba himself fell while defending Bethar.¹

Even more astonishing is that "even in later generations, despite the disappointment engendered by his defeat, his image persisted as the embodiment of messianic hopes".² Indeed, the consistent verdict of Jewish historians is: "The most important historical messianic figure was surely Bar Kokhba".³

Yose ben Halafta⁴ and his fellow compilers of the Seder Olam sought to terminate the 69 "weeks of years" as close to the AD 132 revolt as possible, but they were limited as to where they could make the "cuts". As the chronology of the Seleucid era onward was firmly fixed among the Jews, years could not be pared from their history after 312 BC.

Since the Daniel 9 prophecy dealt with a decree that was biblically and historically issued by a Persian monarch, this left only the Persian period of history for them to exploit. The Persians had been so hated by the Greeks and later by the Moslems, that these two conquerors destroyed nearly all of the Persian records. This has created great difficulty in recovering their sequence of kings, the length of their reigns, and thereby their chronology. Thus, the Persian period was readily vulnerable to manipulation.⁵

This author offers the conclusions given herein as the only reasonable, logical deductions that can be drawn from the historical and biblical facts. As indicated earlier, many of the orthodox rabbis are looking for Messiah to come in the year AM 6,000. Should they be correct in this assessment, the deception inherent within the Seder Olam would result in a great national tragedy for Israel. Their Messiah who "came unto His own, and His own received Him not" would not be coming to earth for the first time. Rather, He would be returning "as a thief in the night" about 243 years⁶ before they would be expecting Him. O Israel, repent!

Regardless of the actual year of our Lord's return, He will come. At that time, He will fulfill all the many ancient biblical prophecies associated with that great event. He will save His own, slay all the wicked, and establish the promised thousand-year reign of righteousness. Even so, come quickly Lord Jesus.

Finishing Comments:

The Author of the original article did not have the latest information according to the Hebrew text regarding the Daniel 9, Messiah's Prophecy. Please download a copy of this prophecy of which you will find under the Articles tab at <https://letterstothelostsheep.org>. The Authors of the original article "Chronology of the Old Testament" created a great platform for which this informational update could be added.

-
1. Dio Cassius, Roman History, vol. VIII, op. cit. Bk. 69, pp. 449-450; Durant, The Story of Civilization. Caesar and Christ, vol. 3, op. cit., p. 548.
 2. Encyclopedia Judaica, op. cit., vol. 4, "Bar Kokhba", p. 231.
 3. Ibid. vol. 11, "Messiah", p. 1410.
 4. Not only do the Jews venerate Jose because the Seder Olam had its origin in his school, he is regarded with a near superstitious reverence. This may be seen in that it was said: "that he was worthy of having the prophet Elijah reveal himself to him regularly in order to teach him" (Encyclopedia Judaica, op. cit., vol. 16, "Yose ben Halafta", p. 853.).
 5. Yet despite all that has been said concerning the Jews veneration for Jose, the Encyclopedia Judaica forthrightly admits: "the most significant confusion in Jose's calculation is the compression of the Persian period, from the rebuilding of the Temple by Zerubbabel in 516 BC to the conquest of Persia by Alexander, to no more than 34 years" (Encyclopedia Judaica, op. cit., vol. 14, "Seder Olam Rabbah", p. 1092).

-
6. It should be noted that Anstey, Moorman, and others who reference the Seder Olam's chronology to reduce the length of the Persian Empire in order to sustain their interpretation of Acts 13:17-21 over the 1 Kings 6:1 480-year declaration (see my pages 72-77) always fail to mention that this same Jewish chronology accepts the 480 years in its scheme (see Finegan, Handbook, op. cit., p. 128 and Seder Olam, 2005 ed., op. cit., p. 141).