

giving of the Law, in the year of the Exodus, the next Jubilee is in the second year of our cycle, and the Jubilees' sabbatical year would be in the first year of our cycle; Therefore, the Qumran sabbatical year followed the biblical sabbatical year by exactly one year, and it happens to be the same as Zuckermann's cycle, which Blosser and Zeitlin have ably demonstrated agrees with the Maccabean and Josephus accounts (The First Book of Maccabees, Solomon Zeitlin).

There is a clear connection between the Maccabees and Qumran; "On Mattathias's death, control of the movement passed to his son, Judas, who 'withdrew into the wilderness, and lived like wild animals in the hills with his companions, eating nothing but wild plants to avoid contracting defilement' (2 Macc. 5:27). This attests to what will eventually become an important principle and ritual - that of purifying oneself by withdrawing into the wilderness and, as a species of initiation, living for a time in seclusion. Here, Eisenman suggests, is the origin of remote communities such as Qumran, the first foundation of which dates from Maccabean times.5" (*The Dead Sea Scrolls Deception*, pg. 202, Baigent and Leigh, 1991; 5: Eisenman, Maccabees, Zadokites, Christians and Qumran, pg. 12.)

It is easy enough, then, to dismiss I Macc. 6:49, 53; A.J. 13:234; and AJ 14:475 as errors deriving from an Essene Source, especially in light of the actual business documents Mur 18, Mur 24E, and the statue incident. Josephus never mentions the sabbatical year after Herod's conquest of Jerusalem, and later he contradicts it in his rendition of Caligula's attempt to place an idol in the Temple; Furthermore, Josephus tells us that he became an Essene for three years at the impressionable age of 16 (The Life of Flavius Josephus, 10-12), and then he became a Pharisee (12); If then, the need arose to disbelieve the biblical sabbatical cycle, one was ready at hand in Josephus' background; that such need arose with the clear cut fulfillment by Messiah, there can be no doubt, and this explains Josephus' contradiction of himself; and his contradiction of Dio Casius on the siege of Jerusalem. It also explains the contradictions in Seder Olam Rabbah (30, 74a-75a), that the Temple was destroyed in a postsabbatical year; it also claims the first Temple was destroyed in a postsabbatical year, but the fact is 587 b.c.e. and 70 c.e. cannot be synchronized on the same cycle.

18. What is time?

What is time? Time is a concept or thought in the mind of man or God that is conscious of history as an ordered sequence of events at regularly spaced intervals. The time between two events for man only can be determined by counting a sequence of other events that fit between the two events. Certain events are used to calculate the regularity of time, such as the Sun, Moon, and Stars. All time is computed by dividing the cycle of the year, day, or month into smaller units using repetitive events derived from the physics of matter. Genesis 1:14 specifies the Sun, Moon, and Stars as the mega-determinants of time. However, only God can be the guarantor of the true regularity of the physics intervals used to subdivide time or the regularity of the mega-determinants.

Genesis 1:1 has the sense of "At first God created ..." or "When God began to create" It is not about the creation of *time* itself. To claim that time was created is to deny that it is a concept or to deny that there were any ordered events before the creation. However, time is a concept, a thought, or cognitive consciousness of the passage of ordered

events. As such, its domain is in the spiritual realm along with wisdom, which was always with God. To say that God is outside of time is like saying that God is outside of wisdom. It is simply nonsensical. Moreover, those who claim God is "outside of time" simply do not know what they are claiming. Yet, the current order of *timekeeping* was created by God, and what temporal events occurred before Genesis 1:1 is not revealed to man. God himself, is certainly not restricted to our systems of *timekeeping*.

19. Circular and linear time

The basic eastern idea of time is circular. Biblical time is linear, having a past, a present, and a future. Once events are past, they cannot be repeated or reordered. They are logically fixed in history for eternity. The eastern idea of time claims that such things as time-travel or the reversal of time are possible. This idea has infected the evolutionary worldview. Evolutionary Physicists, for example, will speak of particles going backward in time. However, this logical contradiction of the biblical principle of history (or the impossibility of altering ordered events in the past) is really a consequence of rejecting faster than light communication. The Physicists have fallen prey to the idea that the ultimate speed limit in the universe is the speed of light, and are forced to explain quantum effects that require faster than light communication as a reversal of time. However, it is better to eliminate the logical contradiction by assuming that Physicists are merely ignorant of the physical communication method needed to explain how a particle "knows" where to go.

20. The Influence of the Judeo-Christian Worldview

The influence of the Judeo-Christian consensus reached the pinnacle of its influence in world affairs from 1600-1900. Since 1900, it has been losing ground in secular domains as predicted by the Scripture. God does not promise that Christians will retain the influence they once had on the world scene, but only that a remnant will be preserved.

21. Review of Creation Evidence and Literature.

See Russell Humphreys, PhD., *Starlight and Time* (Master Books, 1994); Walt Brown, PhD., *In the Beginning* (Center for Scientific Creation, © 2001, 7th edition); Michael J. Oard, *The Frozen Record* (ICR, © 2005) and *The Missoula Flood Controversy and the Genesis Flood* (ICR, © 2004); and the RATE project. See also John Woodmorappe, M.A. Geology, B.A. Biology, *The Mythology of Modern Dating Methods* (Institute for Creation Research, © 1999). See John Hartnett, PhD, *Dismantling The Big Bang* (Master Books, © 2005). See Jonathan Sarfati, PhD, *Refuting Compromise* (Master Books, © 2004). For instance, datable radiocarbon in diamonds gives a finite date, when according to evolutionists there should be no datable C¹⁴ left. In addition, the Helium leak rate of zircon crystals studied by the RATE project shows that the entrapped Helium is greater than evolutionists would expect. The only explanation is that radioactive decay was greater in the past. Radiocarbon dating of fossil coal yields finite dates when