

which commences in the fall of **720 B.C.**, anno **3417**. This will end at the end of anno **6150** (A.D. 2011). The calculation is $7 \times 390 = 2730$. The **390** years of Israel's sin in Ezekiel 4:6 is multiplied by seven. The **2730** years of the sevenfold punishment (**1** ... **2730**) run down the far right column of the charts from anno **3421** to the end of anno **6150**. The same is fall **720 B.C.** to the fall of **A.D. 2011**.

However, Jeremiah 16:18 says, "And first I will recompense their iniquity and their sin double". Calculation: $2 \times 390 = 780$. In anno **4196** (A.D. 57), Paul made his famous speech to the Jews that the gospel would be taken to the Gentiles. Anno **4196** was the **776th** year of Israel's exile, or nearly double of the **390** years—dating from 724 B.C.

At the end of the sevenfold punishment, the prophet declares the word of the LORD: "For I will restore them to the land I gave their forefathers" (Jeremiah 16:15), but after the end of the double punishment, He declares, "But now I will send for many fishermen," "and they will catch them." (Jer. 16:16). This was fulfilled in Paul's speech, announcing that he was going to fish the Gentiles for the Kingdom of God. This was equivalent to saying he would seek the lost sheep of the house of Israel. For Ephraim had scattered, and he had become the "fullness of the nations" (Genesis 48:19) fulfilling the word of the LORD.

Then He says, "After that I will send for many hunters, and they will hunt them down on every mountain and hill and from the crevices of the rocks" (Jer. 16:16). This will be fulfilled at the end of **2730** years when the blessing is removed from the nations and returned to Israel.²⁸¹ Meanwhile, in the exile, God says, "Yet in spite of this, when they are in the land of their enemies, I will not reject them or abhor them so as to destroy them completely, breaking my covenant with them. I am the LORD" (Lev. 26:44).

Jewish Eras

In order to refute the Nazarene and Christian application of Daniel 9:24-27, Rabbi Yose Ben Halaphta invented the theory presented in the Jewish work *Seder Olam* (See Figure 233.43). According to this theory, there were **490** years from the destruction of the first Temple (**587 B.C.**) to the destruction of the second Temple (**A.D. 70**). To accomplish this trick, Halaphta had to implicitly delete **165** years of Persian History.²⁸² The rabbinic system of chronology was entirely based on this error. For it allowed the rabbis to deceive Israel concerning the times and seasons that point to Yeshua the Messiah.

Halaphta taught that both Temples were destroyed in a post sabbatical year, and that the Second Temple was de-

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²⁸⁰ The basis of the sevenfold punishment is God's promise to punish Israel "seven times" in Leviticus 26. I also previously mentioned that Daniel 9 is based on a sevenfold multiplication of the Babylonian exile, in which ten sabbatical periods are multiplied by seven.

²⁸¹ The hunting of Ephraim (a.k.a. Christians) will culminate in genocide under the 5th Seal when the anti-Christ kills those remaining among the nations. A secondary fulfillment of Isaiah 7:8: It may be that **65** years after the recovery of Jerusalem that Ephraim will be destroyed as a people among the nations.

²⁸² See First, Michael, 253.43 *Jewish History in Conflict*. See Frank 253.44, *JQR* page 158, note 15.

stroyed in the **491st** counting inclusively from the destruction of the First Temple. Furthermore, he claimed that the second temple was completed in the **71st** year from the destruction of the First Temple, so that the Second Temple stood for **420** years.

Halaphta passed the assumption that the destruction was in the 1st year of the sabbath cycle to his students. One of them, Rabbi Pappa (d. **A.D. 371**), converted the post sabbatical dating (1st year of the cycle) into the "era of contracts"²⁸³. Since Pappa and his contemporaries did not keep track of Roman chronology, he used knowledge of the sabbatical periods to pick the nearest post sabbatical year for the date in terms of the era of contracts.²⁸⁴ Pappa states that this was anno **380 Seleucidae** (A.S. **380**). There were three Seleucid eras. The Macedonian era places **380** in **A.D. 69** (R3-4209). The same is true with the Babylonian dispersions' Seleucid era. The date A.S. **380** is **A.D. 69** (R2-4209). However, on the spring-312 era, A.S. **380**, it is **A.D. 68**.²⁸⁵ **A.D. 69** is indeed a post sabbatical year, **1**, **43**, anno **4208**. After the fall of the Roman Empire, the Jews forgot when the sabbatical year was.

However after the dark ages, and the resumption of learning, it was later discovered that the destruction was in **A.D. 70**. Consequently, three versions of the sabbatical year arose. Those who corrected the date of the destruction to **A.D. 70** made anno **4208** the sabbatical year²⁸⁶. This was Zuckermann's cycle. Those who retained **A.D. 69** (disregarding the recovered Roman history) made anno **4207** the sabbatical year.²⁸⁷ And those who misread Rabbi Pappa's statement as A.S. **380**, or confused the OWE with the MWE, placed the destruction in **A.D. 68**²⁸⁸, and made anno **4206** the sabbatical year. The three choices are respectively that of Maimonides, Ri, and Rashi²⁸⁹.

The correct Sabbatical year is the choice of Ri. Only by Ri's choice is the initial assumption of Halaphta left intact. Moving the year of the destruction to either **68** or **70** would be the same as assuming that Halaphta or Pappa did not really know when the sabbatical year was. This is not parsimonious since Halaphta lived around **A.D. 160** and Papa died in **371**.

Confirmation comes from Avodah Zarah 9b, where a formula for figuring the sabbatical year is found. It says to add 1 to the era of the Hurban to obtain the year no. of the

²⁸³ This era is called Seleucid Era, abbreviated A.S. for anno *Seleucidae*. Sometimes it is called the era of Alexander.

²⁸⁴ It is more parsimonious to Jewish thinking to ascribe correct knowledge of the sabbatical year at this time than independent knowledge of the destruction date. If Papa had any information that **A.S. 380** was not the date of destruction, he could easily have dismissed it as incorrect in favor of Halaphta's tradition.

²⁸⁵ All these eras begin in **312 B.C.** See note there by Emil Schurer. It is very unlikely that Pappa used this version, though some Rabbis have assumed it and put the sabbatical year back one year too far.

²⁸⁶ By this time, the sabbatical year had been forgotten, and they were free to move it.

²⁸⁷ This was the correct sabbatical year, since Halaphta's theory had input the true sabbatical year as the initial assumption.

²⁸⁸ Again ignoring Roman history.

²⁸⁹ Actually there are two views under Rashi, the other agreeing with RI. RI = Rabbi Yitzchak (ca. 1120- ca. 1200). Rashi (1040-1105). Maimonides (1135-1204). Maimonides also goes by Rambam. Source: see noe 246.30, Rabbinic Opinions on the Sabbath Year.