

Caligula's Statue

In the fall of **A.D. 40**, after Tishri 1, Josephus records an attempt of Caligula to place a statue in the Temple at Jerusalem (Ant. 18:272-274)³¹⁴. However, he says that this interrupted the time for Jewish farmers to plant their fields who went to protest the edict. If the sabbatical year had been **A.D. 40/41** per Zuckermann's cycle, then the only agricultural reference could be Jewish farmers abandoning harvesting in the summer of **A.D. 40** prior to the supposed sabbatical year. However, Josephus says they abandoned planting, which must refer to the fall of **A.D. 40**. This was after Tishri 1. Therefore, **A.D. 40/41** cannot be a sabbatical year. (See note 246.31).

The 2nd Year of Nero



See note 247.32 for technical explanation. A document dated to the 2nd year of Nero says, "I will pay you in five ... it would be a year of release." Year 2 of Nero is the 2nd year of the sabbatical cycle. Counting inclusively, years 2, 3, 4, 5, and 6 are 5 years, and in the 5th year, payment is expected before debts must be canceled in the sabbatical year, *anno* **4200**, **7/35**.

The Bar Kochba Revolt

The Bar Kochba revolt began in the Spring of **132 A.D.**, and the first year of Redemption (which was used on the coins) is the Tishri year **131/132 B.C.**³¹⁵ The minting of coins began as soon as the revolt started, as argued by religious and political necessity, and possible religious motivation that this was the beginning of a new sabbatical period.³¹⁶

The position of the sabbatical year is confirmed by the text discovered in Waddi Murabba'at, (24E), dated the 2nd year of the 'Redemption of Israel' **2**, (J1-4272) that contracts a land rental for 5 crop years **1** ... **5** (I3-4272) until the sabbatical year **7/14** (C-4277, E-4277).

The maximum number of years that land could be rented was until the next Jubilee. However, land could be rented for a shorter period. This shorter period was typically until the sabbatical year, and then according to agreement it would return to the owner. The Mur 24 series were contracts until the year of release.³¹⁷

³¹⁴ Josephus is truly the primary source on the history of Caligula's statue, and not Philo.

³¹⁵ This usually is mistakenly stated as **A.D. 132/133** because modern scholars assume that Judah used a spring year. However, the coins re-struck between Nisan 1, **A.D. 132** and prior to Tishri 1, **A.D. 132** were inscribed with "Year 1," while coins struck after Tishri 1, **A.D. 132** where struck "Year 2" until Tishri 1, **A.D. 133**. The new year was Tishri 1, not Nisan 1. See longer note 249.36.

³¹⁶ The Jews, who believed in Yeshua, deserted Bar Kochba. Daniel 9:27 predicts that the false Messiah will covenant with many for one Sabbatical period. Indeed, the revolt, in some respects, matched this prophecy, because after about **3 1/2** years the revolt was crushed by the Romans. Tradition holds that Rabbi Akiba endorsed Bar Kochba as the Messiah.

³¹⁷ According to Seder Olam, Ezekiel 40:1 is a Jubilee year and this text was dated 14 years after the destruction of the city. From the one

The dating of the document is the 20th of Shevat, Year 2 of the redemption of Israel, corresponding to Wednesday, Jan. 15th, A.D. 133.³¹⁸ Planting would begin as soon as possible and the latter rains of April-May would bring a harvest of wheat in early summer.



Year Two Coins

This dating of Mur 24E was by J.T. Milik, the original scholar to discuss Mur 24E.³¹⁹ Milik concludes the sabbatical year was **130/31** from the manuscript, just as we have it here. This also agrees with the

normal Tishri year basis for biblical eras (as proved by the Solomon, Josiah, and Nehemiah synchronisms). The revolt began in the spring of **132 B.C.**, so the coins minted in **132** correspond to the Tishri year **131/32** based on the biblical inclusive principle of counting.

Therefore, the **130/31** and **137/38** sabbatical years are confirmed by MSS Mur 24E. (cf. Discoveries in the Judean Desert, J.T. Milik; in French)³²⁰. About the five years Milik says it was for "une durée de cinq ans, précise" (253.80, Discoveries II, 123). See additional note for critique of other views: 249.36.

Sodom Tombstones

It has been demonstrated in the discussion about the Hurban **1** ... **1897** that it must be counted inclusively from **A.D. 70**, or else Rabbi Halaphta's deception in Seder Olam would not have worked for **A.D. 69**. In the **364**th year of the →

destruction to the next according to Seder Olam is 10 Jubilees. Therefore, 14 years after the Romans destroyed Jerusalem should be that Jubilee. This means that the Seder Olam Jubilee is shifted 7 years down from the biblical Jubilee and makes **131/132** the Seder Olam Jubilee. (Of course, the view of Seder Olam cannot be accepted on this point, since it was a polemic against Daniel 9:24-27 pointing to Yeshua as the Messiah). Since Messiah was to come in the year of Jubilee, we may speculate that Rabbi Akiba used his miscalculation as a reason for Bar Kochba being the Messiah. Observing a Jubilee would leave exactly five crop years between the Jubilee and the next sabbatical year. Another speculation: R. Eleazar's speculation that the **70**th year of the Hurban would bring Messiah is based on the Second temple standing for 420 years (**420 + 70**) = 490 years, and **A.D. 138/39** would be a Jubilee in his reckoning.

³¹⁸ This date of concluding the contract is much better than the Feb. date proposed by Wacholder or Zuckermann supporters. The first year of the contract is a full 8 months and 10 days owing to the Adar II in 133.

³¹⁹ Ben Zion Wacholder preserves Milik's conclusion in a footnote (254.136, page [26], 178, note 89) "L'année sabbatique la plus proche de la fin de la Révolte, 135 ap. J.-C. (date assurée par les sources romaines), est donc 130/1 et la deuxième année du cycle suivant correspond à 132/3." Translation "The sabbatical year nearest to the end of the revolt, 135 Julian Calendar (a date assured by Roman sources) is given 130/131 and the second year of the cycle equals 132/133." Zeitlin adds "Mur 24 a donc été écrit au début de février 133, qui tombait l'an deux de la Libération d'Israël" (255.157, pg. 267). Zeitlin is clearly furious with results of this document.

³²⁰ "This could only mean, according to Milik, that the date of the rental contracts was the second year of the Sabbatical cycle, ending in 137/38, and equalled 132/33 (137/38 - 5 = 132/33)." Wacholder 254.136, page [26] 178.