

sabbatical cycle. The Hurban is an historical era that counted years from the destruction of the second temple.²⁹⁰

The destruction was in **A.D. 70**, and so this is year **1** of the Hurban. Adding one, gives the 2nd year of the sabbatical cycle **[2]**, **44** (C-4210, E-4210). The Hurban was counted inclusively from **A.D. 70** (H1-4210). In order to make his assumption work, Halaphta implicitly assumed²⁹¹ that the Hurban was counted exclusively²⁹² from **A.D. 69**. It is the same Hurban both ways, and the Avodah Zarah 9b rule works the same either way.²⁹³ Maimonides says, "1107 of the destruction era is 1487 of the Seleucidian Era²⁹⁴ and 4936 *Anno Mundi*"²⁹⁵ Therefore **[DE 1107 → 1487 A.S.; 1107 - 1106 → 1487 - 1106; 1 → 381 A.S.] And 381 A.S. = 69/70 A.D. = 1 DE**. That is, fall 69 to fall 70 is 1 DE. Similarly **1 DE = 3830 A.M.**

The rabbis' Modern World Era is charted from the destruction of the Temple (anno **4210**) in **A.D. 70** onward. The year MWE is **3830**. (See T1-4210). There is an older world era, and this begins with the destruction in **3829** (not charted). These eras came into use long after the destruction of the Temple, and they were extrapolated backward to give the dates.

Avodah Zarah 9B further confirms that we have correctly calculated the Hurban. It says "If **400** years after the destruction of the temple a man offers you a field worth a thousand denarii for one denarius do not buy it" But "In a *Baraita* it is stated if you are offered for one denarius a field worth a thousand denarii in the year **4231 A.M.** do not buy it" The Talmud states "there is a difference of three years between them, the one of the Baraita being three years longer"²⁹⁶ We must understand that "**4231 A.M.**" is according to the "old era of the Yezirah"²⁹⁷ This era is the same as the

Modern Jewish World Era minus one year. Older Era (**OWE**) = **MWE - 1**. According to this era the destruction of the Temple was in **3829**. Now **4231 - 3 = 4228** which corresponds to year **400 DE**. ∴ **4228 → 400** and **4228 - 399 → 400 - 399**, ∴ **OWE 3829 → 1 DE**,²⁹⁸ But also **MWE = OWE + 1**, and **3829 + 1 = 3830 MWE → 1 DE**, which can be confirmed by inspecting the charts (H1-4210, T1-4210).

Historical Sabbatical Years From Other Sources

Introduction

Historians of the sabbatical cycle usually approach the subject using secular or non-biblical sources. The fair use of biblical sources leads directly to Daniel 9:24-27. Jews wish to avoid it for the obvious reasons, and Christians are normally not familiar with the sabbatical year. The field is abandoned to those with an interest in Jewish history and its consensus that Daniel 9:24-27 should not be touched with a ten-foot pole lest the historian electrocute himself on it. Thus, only secular sources are considered "safe".

The use of secular sources for any chronology, with the exception of the Neo-Babylonian, Persian, and Roman chronological benchmarks actually used by the bible is fraught with error.²⁹⁹ The bible shows its divine inspiration by being →

C.E." given in Wacholder's footnote is an error, as it can be readily seen that A.S. 1238 - 312 B.C. ≠ 936 C.E. To compute the year of destruction **926/27 A.D. - 857 → 4686 - 857 : 69/70 → 3829 OWE**. Also

"Maimonides always figured according to **בְּהַר"ר** just as we do today" Frank 252.44, pg. 164. This means he counted the 5 days before Adam's creation as year 1 and the year of Adam's creation as year 2 (cf. Finegan 252.38, §210, table 54). This is not a sensible way to count, and is evidence that a divergence had occurred in the world era. The creator of the MWE either made a conversion mistake or was trying to fix the mistaken Jewish dating of the destruction in A.D. 69, and used a weird reckoning of Adam's first year to do it. There is only one way to go toward normal counting, and that is **OWE (original) = MWE - 1**. This would place the OWE's 1st year as the year that Adam was created.

²⁹⁸ This synchronization **OWE 3829 → 1 DE** implies that Wacholder's sources are correct on the existence of this older version. For if we were to dismiss it as a fiction or anachronism, then our Baraitra, according to MWE would place **1 DE** a year before the actual destruction which is impossible. **But with 1 DE = OWE 3829 = MWE 3830 = 69/70** (Tishri/Tishri) all parties may be satisfied. The Talmud can with self-consistency place the destruction in **0 DE = OWE 3828 = 68/69 (T-T)**, and the actual correct date will be **destruction = 1 DE = OWE 3829 = MWE 3830 = 69/70 (T-T)**. Frank 252.44, page 162 uses the Talmud and the MWE to show that without using the OWE one ends up with **destruction = 0 DE = A.D. 67/68 (T-T)**, but this puts **1 DE** in **68/69** before the actual destruction which is impossible. This is o.k. with the Talmud, but not o.k. with the historical DE.

²⁹⁹ It is a remarkable fact that the Neo-Babylonian, Persian, and Roman dates actually used by the Bible are the most reliable dates secular history can provide. It is as if God knew, or saw to it, that these periods would be preserved. The bible does not use dates before Nebuchadnezzar (**604 B.C.**) or after Artaxerxes II of Persia (**397 B.C.**). The next date we come across is the 15th year of Tiberius Caesar (**A.D. 29**). It is a fact that before **B.C. 44** the Roman Chronology is disputed, and that out side of these parameters, Greek, and Assyrian chronology is disputed. By using certain secular dates, God had validated them. But not using the others, he has disapproved of them,

²⁹⁰ Let DE = Hurban year. The Talmudic rule is compute DE + 1. Omit the 100's (i.e. 1876 → 76). Add 2 to the remainder for every 100 years omitted (i.e. 18 x 2 = 36, and 76 + 36 = 113). Divide by 7, and the remainder will be the Sabbath year cycle: 113 ÷ 7 = 16 R 1. This Talmudic method is for use before calculators were invented. The simple method is [(DE + 1) % 7 = year no. of cycle]. "%" means modulus. Modulus means the remainder of division. Hence for DE 1, (1+1) % 7 = 2 % 7 = 2. Clearly the rule was set up for non-inclusive counting from A.D. 68/69. Hence A.D. 69/70 = 1 DE. This makes A.D. 69/70 year 1 of the cycle and A.D. 70/71 year 2. See Edgar Frank 252.44, page 162-163.

²⁹¹ Perhaps without knowing it, but history shows that this is the implicit assumption.

²⁹² i.e. with year **1 = A.D. 70**.

²⁹³ The Hurban cannot, however, be counted inclusively from A.D. **69**, nor exclusively from A.D. **68**, because the real date of the destruction was A.D. **70**. The Hurban was a historical era established when the knowledge of the true date of the destruction was known. The parsimonious assumptions are (1) R. Pappa and Halaphta knew the true sabbatical year, (2) the Hurban era began with the true date of the destruction, (3) Avodah Zarah 9b is valid under both inclusive and exclusive counting satisfying both A.D. **70** and A.D. **69**, (4) Papa did use precise Roman dates. Making **[67/68]** sabbatical **[7/42]** explains the mistakes and satisfies Ockham's Razor.

²⁹⁴ "The Seleucidian Era, so far as used by Maimonides, refers to that era, year 1 of which began in Tishri 312 B.C.E." Frank 252.44, pg. 150, note 3.

²⁹⁵ *Mishne Torah, Hilcoth Shmittah v'Yobel*, Chapter X, Halaka 2-6. See Edgar Frank 252.44, pg. 149.

²⁹⁶ Finegan 252.38, 205.

²⁹⁷ See Wacholder 254.136, page 182 for documentation. "Saadia Gaon, as cited by Abraham bar Hiyya: **926/7 A.D. → A.S. 1238 → A.M. 4686**." See Wacholder's footnote 106 and text. The year "936/37