

# 45 Sabbatical Year PROOFS with documentation

 [sightedmoon.com/34-sabbatical-year-proofs-with-documentation/](http://sightedmoon.com/34-sabbatical-year-proofs-with-documentation/)

By Joseph F. Dumond

February 2, 2018



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- 1) A Jubilee Year is Recorded in Lev 25:2
- 2) A land rest year occurred in 701 BC and a Jubilee in 700 BC as is recorded in 2 Kings 19:29, Isaiah 37 and 2 Chronicles 32
- 3) A Sabbath year occurred in 456 BC- Nehemiah 8:18
- 4) A Sabbath year occurred in 162 BC- 1 Macc 16:14 Jos Antiq
- 5) A Sabbath year occurred in 134 BC 1- Macc & Jos Antiq
- 6) A Sabbath year occurred in 43 BC as issued by Gaius Julius Caesar And Jos Antiq
- 7) A Sabbath year occurred in 36 BC- Jos Antiq 14:16:2
- 8) A Sabbath year occurred in 22 BC- Jos Antiq 15:9:1
- 9) A Sabbath year occurred in 42 CE- Jos Antiq 18
- 10) A Sabbath year occurred in 56 CE
- 11) A Sabbath year occurred in 70 CE
- 12) A Sabbath year occurred in 133 CE
- 13) A Sabbath year occurred in 140 CE
- 14) Tombstone Year 3 after the Sabbatical 357 CE
- 15) Tombstone Year 3 after the Sabbatical 413 CE
- 16) Tombstone Year of the Sabbatical 434 CE
- 17) Tombstone Year 1 after the Sabbatical 434 CE
- 18) Tombstone Year 5 after the Sabbatical 434 CE
- 19) Tombstone Year 1 after the Sabbatical 455 CE
- 20) Tombstone Year 1 after the Sabbatical 504 CE
- 21) Tombstone Year 4 after the Sabbatical 511 CE

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REMEMBERING THE  
SABBATICAL YEARS OF  
2016  
2023  
2030  
2037  
2044  
JOSEPH F. DUMOND

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News Letter 5853-044

The 1st Year of the 4th Sabbatical Cycle

The 22nd year of the Jubilee Cycle

The 16th day of the 11th month 5853 years after the creation of Adam

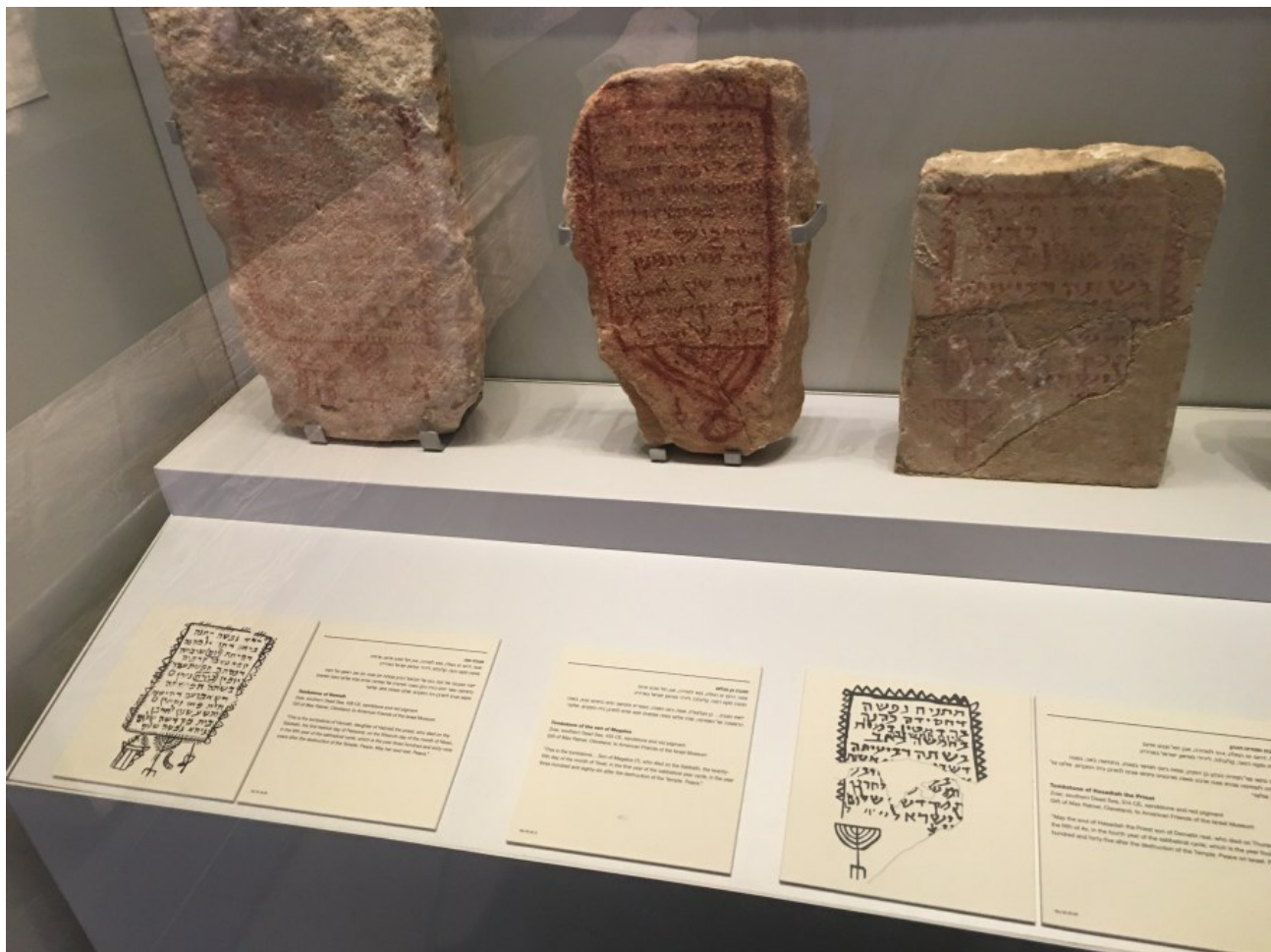
The 11th Month in the First year of the Fourth Sabbatical Cycle

The 4th Sabbatical Cycle after the 119th Jubilee Cycle

The Sabbatical Cycle of Sword, Famines, and Pestilence

February 3, 2018

Shabbat Shalom To the Royal Family,



The Picture above is of the two Tombstones in the Shrine of the Book Museum in Jerusalem. And I was so happy to see them in person.

The chart below has been the one we have been posting for a few year to show the Sabbatical and Jubilee years we had discovered. But it is now out of date.

- 1) A Jubilee Year is Recorded in Lev 25:2**
- 2) A land rest year occurred in 701 BC and a Jubilee in 700 BC as is recorded in 2 Kings 19:29, Isaiah 37 and 2 Chronicles ch. 32**
- 3) A Sabbath year occurred in 456 BC- Nehemiah 8:18**
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- 11) A Sabbath year occurred in 70 CE-**
- 12) A Sabbath year occurred in 133 CE-**
- 13) A Sabbath year occurred in 140 CE-**
- 14) Tombstone Year 3 after the Sabbatical 357 CE**
- 15) Tombstone Year 3 after the Sabbatical 413 CE**
- 16) Tombstone Year of the Sabbatical 434 CE**
- 17) Tombstone Year 1 after the Sabbatical 434 CE**
- 18) Tombstone Year 5 after the Sabbatical 434 CE**
- 19) Tombstone Year 1 after the Sabbatical 455 CE**
- 20) Tombstone Year 1 after the Sabbatical 504 CE**
- 21) Tombstone Year 4 after the Sabbatical 511 CE**

Even our Banner that we have been dragging around the world and putting up in Africa, Philippines, Israel and North America is also out of date. But the information found in our book *Remembering the Sabbatical year of 2016* remains accurate and still true. We cannot urge you strongly enough to get a copy of this book and read it and then share it. And when you do get it order the companion to it, The *2300 Days of Hell*.

It is only by understanding the Sabbatical and Jubilee cycles that you can understand end time prophecy. It is the only way. So do get both the books today and begin to learn this most amazing part of your bible.

booth @ 10.7% (Layer 1, RGB/8) \* 100

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You are about to see all the evidence I have for all 34 Sabbatical and Jubilee years that I have now been able to collect. For the first time, this will all be in one place here on our website and in this article.

But we have not put all the research here. We have left you links to the research for each year identified. But there is much more work to be done. I have knowledge of 30 more tombstones from Zoar. I have just learned there are another 300 Tombstones that might have inscriptions dating them to the Sabbatical years.

I believe there are more Tombstones in Crimea that would also use the Sabbatical year and the destruction from the Temple to date the death of those represented by each stone and I have also strong suspicions that there are more to be found in the Jewish cemeteries around Rome as well.

Tombstones written in the Aramaic and Hebrew inscriptions dating from the Destruction of the Temple are very rare to find and we have 12 of them discovered to date. Like I said, I have read there are about 30 known.

Each and every one of you can help us find more. You will see that I am missing pictures of Tombstones. You can help find them. You can find others and document them so we can add them to this list.

I have sent the list I have with more tombstones on it to be translated by a friend. It should be done in a months time and then I will update this list again.



Now to all those naysayers; to all those who have their pet theories. You not only have to prove all the facts of the chronology I have shared in our book Remembering the Sabbatical year of 2016, to be wrong but you must also prove each and every one of these 34 proofs that we are again presenting to you, you must prove each of them to be false as well.

Since I first learned of these things in the winter of 2004/5 I have had many who disagreed and many you would not check it out, but I have not one person come and prove it wrong. But the frustrating thing I have to had to deal with is the many Torah teachers who have buried their heads in the sand and refused to examine the facts and learn when the Sabbatical year is. It is just as Holy as the Moedim and weekly Sabbaths. Yet too many dismiss it as nothing of interest.

How many will be told I never knew you and how many will be welcomed into the Kingdom of that Millennial rest which the Sabbatical and Jubilee years show you when it is to begin?

May Yehovah bless you to understand these things and to be able to share them with others so that they too can begin to learn.

# 1 Jubilee Year 1337 BC

# 1 1337 BC – A Jubilee year is Recorded in

Lev 25:2 “Speak to the people of Israel and say to them, When you come into the land that I give you, the land shall keep a Sabbath to the Lord. For six years you shall sow your field, and for six years you shall prune your vineyard and gather in its fruits, but in the seventh year, there shall be a Sabbath of solemn rest for the land, a Sabbath to the Lord.

The year Joshua entered the Promised land was 1337 BC or 2500 years after the Creation of Adam. It was one of only two Jubilee years mentioned in the entire Bible



2 Ch 17:8-11 In the third year of his reign he sent his officials, Ben-hail, Obadiah, Zechariah, Nethanel, and Micaiah, to teach in the cities of Judah; and with them the Levites, Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tobadonijah; and with these Levites, the priests Elishama and Jehoram. And they taught in Judah, having the Book of the Law of the Lord with them. They went about through all the cities of Judah and taught among the people.

							-749	63									3088
	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle		Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle		
7th Year	-750	-757	-764	-771	-778	-785	-792		3087	3080	3073	3066	3059	3052	3045		
6th Year	-751	-758	-765	-772	-779	-786	-793		3086	3079	3072	3065	3058	3051	3044		
5th Year	-752	-759	-766	-773	-780	-787	-794		3085	3078	3071	3064	3057	3050	3043		
4th Year	-753	-760	-767	-774	-781	-788	-795		3084	3077	3070	3063	3056	3049	3042		
3rd Year	-754	-761	-768	-775	-782	-789	-796		3083	3076	3069	3062	3055	3048	3041		
2nd Year	-755	-762	-769	-776	-783	-790	-797		3082	3075	3068	3061	3054	3047	3040		
1st Year	-756	-763	-770	-777	-784	-791	-798		3081	3074	3067	3060	3053	3046	3039		
							-798	62									3039
	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle		Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle		
7th Year	-799	-806	-813	-820	-827	-834	-841		3038	3031	3024	3017	3010	3003	2996		
6th Year	-800	-807	-814	-821	-828	-835	-842		3037	3030	3023	3016	3009	3002	2995		
5th Year	-801	-808	-815	-822	-829	-836	-843		3036	3029	3022	3015	3008	3001	2994		
4th Year	-802	-809	-816	-823	-830	-837	-844		3035	3028	3021	3014	3007	3000	2993		
3rd Year	-803	-810	-817	-824	-831	-838	-845		3034	3027	3020	3013	3006	2999	2992		
2nd Year	-804	-811	-818	-825	-832	-839	-846		3033	3026	3019	3012	3005	2998	2991		
1st Year	-805	-812	-819	-826	-833	-840	-847		3032	3025	3018	3011	3004	2997	2990		
							-847	61									2990
	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle		Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle		
7th Year	-848	-855	-862	-869	-876	-883	-890		2989	2982	2975	2968	2961	2954	2947		
6th Year	-849	-856	-863	-870	-877	-884	-891		2988	2981	2974	2967	2960	2953	2946		
5th Year	-850	-857	-864	-871	-878	-885	-892		2987	2980	2973	2966	2959	2952	2945		
4th Year	-851	-858	-865	-872	-879	-886	-893		2986	2979	2972	2965	2958	2951	2944		
3rd Year	-852	-859	-866	-873	-880	-887	-894		2985	2978	2971	2964	2957	2950	2943		
2nd Year	-853	-860	-867	-874	-881	-888	-895		2984	2977	2970	2963	2956	2949	2942		
1st Year	-854	-861	-868	-875	-882	-889	-896		2983	2976	2969	2962	2955	2948	2941		
							-896	60									2941
	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle		Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle		
7th Year	-897	-904	-911	-918	-925	-932	-939		2940	2933	2926	2919	2912	2905	2898		
6th Year	-898	-905	-912	-919	-926	-933	-940		2939	2932	2925	2918	2911	2904	2897		
5th Year	-899	-906	-913	-920	-927	-934	-941		2938	2931	2924	2917	2910	2903	2896		
4th Year	-900	-907	-914	-921	-928	-935	-942		2937	2930	2923	2916	2909	2902	2895		
3rd Year	-901	-908	-915	-922	-929	-936	-943		2936	2929	2922	2915	2908	2901	2894		
2nd Year	-902	-909	-916	-923	-930	-937	-944		2935	2928	2921	2914	2907	2900	2893		
1st Year	-903	-910	-917	-924	-931	-938	-945		2934	2927	2920	2913	2906	2899	2892		
							-945	59									2892
	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle		Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle		
7th Year	-946	-953	-960	-967	-974	-981	-988		2891	2884	2877	2870	2863	2856	2849		
6th Year	-947	-954	-961	-968	-975	-982	-989		2890	2883	2876	2869	2862	2855	2848		
5th Year	-948	-955	-962	-969	-976	-983	-990		2889	2882	2875	2868	2861	2854	2847		
4th Year	-949	-956	-963	-970	-977	-984	-991		2888	2881	2874	2867	2860	2853	2846		
3rd Year	-950	-957	-964	-971	-978	-985	-992		2887	2880	2873	2866	2859	2852	2845		
2nd Year	-951	-958	-965	-972	-979	-986	-993		2886	2879	2872	2865	2858	2851	2844		
1st Year	-952	-959	-966	-973	-980	-987	-994		2885	2878	2871	2864	2857	2850	2843		
							-994	58									2843
930 B.C. Israel and Judah Split into Two separate Nations																	
931 B.C. Solomon dies after 40 years as King over Israel																	
967 B.C. Solomon begins to Build Temple in his Fourth Year as King ** Note this is 412 Years after Exodus Not 480, LXX Says this is 420 Years																	
970 B.C. Solomon begins to Reign as King over Israel																	
971 B.C. King David Dies after 40 Years as King																	
973 B.C. King David Plague 2 Samuel 24 for the Census Note He had a choice of Famine Pestilence or war which the 4th curse includes all of																	
869 BC Jehosaphat sends out Priest in his 3rd year to teach the Torah to the people. A Shemitah year.																	

The Sabbatical and Jubilee Year Calendar

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Joseph F Dumond 2009/5845

### # 3 Sabbatical Year 701 BC

A Sabbatical year is recorded in 701 BC in 2 King 19:29, Isaiah 37, and 2 Chronicles 32  
Sennacherib attacks Hezekiah

<http://www.yahweh.org/publications/sjc/sj03Chap.pdf>

2 Kings 19:29 “And this shall be the sign for you: this year eat what grows of itself, and in the second year what springs of the same. Then in the third year sow and reap and plant vineyards, and eat their fruit.

### # 4 Jubilee Year 700 BC

A Jubilee year in 700 BC as recorded in 2 King 19:29, Isaiah 37, and 2 Chronicles 32

This is the 2<sup>nd</sup> of only two Jubilee years mentioned in the entire Bible, and when you count by



49 from one to the other they match. The first one was in the year 2500 after the creation of Adam and was the first year of the 52<sup>nd</sup> Jubilee cycle. 700 B.C. was the 3137<sup>th</sup> year after the creation of Adam and the first year of 65<sup>th</sup> Jubilee cycle.

2 Kings 19:29 “And this shall be the sign for you: this year eat what grows of itself, and in the second year what springs of the same. Then in the third year sow and reap and plant vineyards, and eat their fruit.

							-504	68								3333
	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle		Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle	
7th Year	-505	-512	-519	-526	-533	-540	-547		3332	3325	3318	3311	3304	3297	3290	
6th Year	-506	-513	-520	-527	-534	-541	-548		3331	3324	3317	3310	3303	3296	3289	
5th Year	-507	-514	-521	-528	-535	-542	-549		3330	3323	3316	3309	3302	3295	3288	
4th Year	-508	-515	-522	-529	-536	-543	-550		3329	3322	3315	3308	3301	3294	3287	
3rd Year	-509	-516	-523	-530	-537	-544	-551		3328	3321	3314	3307	3300	3293	3286	
2nd Year	-510	-517	-524	-531	-538	-545	-552		3327	3320	3313	3306	3299	3292	3285	
1st Year	-511	-518	-525	-532	-539	-546	-553		3326	3319	3312	3305	3298	3291	3284	
							-553	67								3284
	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle		Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle	
7th Year	-554	-561	-568	-575	-582	-589	-596		3283	3276	3269	3262	3255	3248	3241	
6th Year	-555	-562	-569	-576	-583	-590	-597		3282	3275	3268	3261	3254	3247	3240	
5th Year	-556	-563	-570	-577	-584	-591	-598		3281	3274	3267	3260	3253	3246	3239	
4th Year	-557	-564	-571	-578	-585	-592	-599		3280	3273	3266	3259	3252	3245	3238	
3rd Year	-558	-565	-572	-579	-586	-593	-600		3279	3272	3265	3258	3251	3244	3237	
2nd Year	-559	-566	-573	-580	-587	-594	-601		3278	3271	3264	3257	3250	3243	3236	
1st Year	-560	-567	-574	-581	-588	-595	-602		3277	3270	3263	3256	3249	3242	3235	
							-602	66								3235
	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle		Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle	
7th Year	-603	-610	-617	-624	-631	-638	-645		3234	3227	3220	3213	3206	3199	3192	
6th Year	-604	-611	-618	-625	-632	-639	-646		3233	3226	3219	3212	3205	3198	3191	
5th Year	-605	-612	-619	-626	-633	-640	-647		3232	3225	3218	3211	3204	3197	3190	
4th Year	-606	-613	-620	-627	-634	-641	-648		3231	3224	3217	3210	3203	3196	3189	
3rd Year	-607	-614	-621	-628	-635	-642	-649		3230	3223	3216	3209	3202	3195	3188	
2nd Year	-608	-615	-622	-629	-636	-643	-650		3229	3222	3215	3208	3201	3194	3187	
1st Year	-609	-616	-623	-630	-637	-644	-651		3228	3221	3214	3207	3200	3193	3186	
							-651	65								3186
	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle		Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle	
7th Year	-652	-659	-666	-673	-680	-687	-694		3185	3178	3171	3164	3157	3150	3143	
6th Year	-653	-660	-667	-674	-681	-688	-695		3184	3177	3170	3163	3156	3149	3142	
5th Year	-654	-661	-668	-675	-682	-689	-696		3183	3176	3169	3162	3155	3148	3141	
4th Year	-655	-662	-669	-676	-683	-690	-697		3182	3175	3168	3161	3154	3147	3140	
3rd Year	-656	-663	-670	-677	-684	-691	-698		3181	3174	3167	3160	3153	3146	3139	
2nd Year	-657	-664	-671	-678	-685	-692	-699		3180	3173	3166	3159	3152	3145	3138	
1st Year	-658	-665	-672	-679	-686	-693	-700		3179	3172	3165	3158	3151	3144	3137	
							-700	64								3137
	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle		Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle	
7th Year	-701	-708	-715	-722	-729	-736	-743		3136	3129	3122	3115	3108	3101	3094	
6th Year	-702	-709	-716	-723	-730	-737	-744		3135	3128	3121	3114	3107	3100	3093	
5th Year	-703	-710	-717	-724	-731	-738	-745		3134	3127	3120	3113	3106	3099	3092	
4th Year	-704	-711	-718	-725	-732	-739	-746		3133	3126	3119	3112	3105	3098	3091	
3rd Year	-705	-712	-719	-726	-733	-740	-747		3132	3125	3118	3111	3104	3097	3090	
2nd Year	-706	-713	-720	-727	-734	-741	-748		3131	3124	3117	3110	3103	3096	3089	
1st Year	-707	-714	-721	-728	-735	-742	-749		3130	3123	3116	3109	3102	3095	3088	
							-749	63								3088
609 B.C. The Start of the 70 Years of Captivity for Judah from the Battle of Carchemish										Lunar Eclipses on: March 30th, April 28th and September 22nd, 741 B.C.;						
539 B.C. Babylon Falls-Mene, Mene, Tekel, Upharsin-2520 Years curse on Babylon-Expires in 1982 C.E.										March 20th and September 12th, 740 B.C.; as well as March 9th and						
586 B.C. Judah led away into captivity by Babylonians										September 1st, 739 B.C. April 30th and October 24th, 733 B.C.; April 19th						
701 & 700 B.C. 2 Kings 19:29 'This shall be a sign to you: You shall eat this year such as grows of itself,										and October 13th, 732 B.C.; April 9th and October 2nd, 731 B.C.;						
And in the second year what springs from the same; Also in the third year sow and reap, Plant vineyards and eat the fruit of them.										September 22nd, 730 B.C.; as well as April 10th						
721 B.C. Beginning of the 390 Years X 7 curse of captivity for the ten Northern Tribes of Israel										and October 4th, 723 B.C.						
723 B.C. Isreal Falls to the Assyrians after 3 year siege										Prior to 586 when Judah fell the following Lunar Eclipses were visible. October 7th, 593 B.C.; April 1st and						
										September 26th, 592 B.C.; March 22nd and September 15th, 591 B.C.; March 12th and September 4th, 590 B.C.; as well as August 23rd, 589 B.C.						
The Sabbatical and Jubilee Year Calendar										www.sightedmoon.com						
										Joseph F Dumond 2009/5845						

## # 5 Sabbatical Year 456 BC

A Sabbatical Year is recorded in 456 BC – Nehemiah 7:73-8:18

<http://www.yahweh.org/publications/sjc/sj11Chap.pdf>

So the priests, the Levites, the gatekeepers, the singers, some of the people, the temple servants, and all Israel, lived in their towns.

And when the seventh month had come, the people of Israel were in their towns.

And all the people gathered as one man into the square before the Water Gate. And they told Ezra the scribe to bring the Book of the Law of Moses that the Lord had commanded Israel. So Ezra the priest brought the Law before the assembly, both men and women and all who could understand



what they heard, on the first day of the seventh month. And he read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand. And the ears of all the people were attentive to the Book of the Law. And Ezra the scribe stood on a wooden platform that they had made for the purpose. And beside him stood Mattithiah, Shema, Anaiah, Uriah, Hilkiah, and Maaseiah on his right hand, and Pedaiah, Mishael, Malchijah, Hashum, Hashbaddanah, Zechariah, and Meshullam on his left hand. And Ezra opened the book in the sight of all the people, for he was above all the people, and as he opened it all the people stood. And Ezra blessed the Lord, the great God, and all the people answered, "Amen, Amen," lifting up their hands. And they bowed their heads and worshiped the Lord with their faces to the ground. Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, the Levites, helped the people to understand the Law, while the people remained in their places. They read from the book, from the Law of God, clearly, and they gave the sense, so that the people understood the reading.

And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people said to all the people, "This day is holy to the Lord your God; do not mourn or weep." For all the people wept as they heard the words of the Law. Then he said to them, "Go your way. Eat the fat and drink sweet wine and send portions to anyone who has nothing ready, for this day is holy to our Lord. And do not be grieved, for the joy of the Lord is your strength." So the Levites calmed all the people, saying, "Be quiet, for this day is holy; do not be grieved." And all the people went their way to eat and drink and to send portions and to make great rejoicing, because they had understood the words that were declared to them.

#### Feast of Booths Celebrated

On the second day the heads of fathers' houses of all the people, with the priests and the Levites, came together to Ezra the scribe in order to study the words of the Law. And they found it written in the Law that the Lord had commanded by Moses that the people of Israel should dwell in booths during the feast of the seventh month, and that they should proclaim it and publish it in all their towns and in Jerusalem, "Go out to the hills and bring branches of olive, wild olive, myrtle, palm, and other leafy trees to make booths, as it is written." So the people went out and brought them and made booths for themselves, each on his roof, and in their courts and in the courts of the house of God, and in the square at the Water Gate and in the square at the Gate of Ephraim. And all the assembly of those who had returned from the captivity made booths and lived in the booths, for from the days of Jeshua the son of Nun to that day the people of Israel had not done so. And there was very great rejoicing. And day by day, from the first day to the last day, he read from the Book of the Law of God. They kept the feast seven days, and on the eighth day there was a solemn assembly, according to the rule.

							-259	73									3578
		Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle			Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle
7th Year		-260	-267	-274	-281	-288	-295	-302			3577	3570	3563	3556	3549	3542	3535
6th Year		-261	-268	-275	-282	-289	-296	-303			3576	3569	3562	3555	3548	3541	3534
5th Year		-262	-269	-276	-283	-290	-297	-304			3575	3568	3561	3554	3547	3540	3533
4th Year		-263	-270	-277	-284	-291	-298	-305			3574	3567	3560	3553	3546	3539	3532
3rd Year		-264	-271	-278	-285	-292	-299	-306			3573	3566	3559	3552	3545	3538	3531
2nd Year		-265	-272	-279	-286	-293	-300	-307			3572	3565	3558	3551	3544	3537	3530
1st Year		-266	-273	-280	-287	-294	-301	-308			3571	3564	3557	3550	3543	3536	3529
								-308	72								3529
		Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle			Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle
7th Year		-309	-316	-323	-330	-337	-344	-351			3528	3521	3514	3507	3500	3493	3486
6th Year		-310	-317	-324	-331	-338	-345	-352			3527	3520	3513	3506	3499	3492	3485
5th Year		-311	-318	-325	-332	-339	-346	-353			3526	3519	3512	3505	3498	3491	3484
4th Year		-312	-319	-326	-333	-340	-347	-354			3525	3518	3511	3504	3497	3490	3483
3rd Year		-313	-320	-327	-334	-341	-348	-355			3524	3517	3510	3503	3496	3489	3482
2nd Year		-314	-321	-328	-335	-342	-349	-356			3523	3516	3509	3502	3495	3488	3481
1st Year		-315	-322	-329	-336	-343	-350	-357			3522	3515	3508	3501	3494	3487	3480
								-357	71								3480
		Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle			Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle
7th Year		-358	-365	-372	-379	-386	-393	-400			3479	3472	3465	3458	3451	3444	3437
6th Year		-359	-366	-373	-380	-387	-394	-401			3478	3471	3464	3457	3450	3443	3436
5th Year		-360	-367	-374	-381	-388	-395	-402			3477	3470	3463	3456	3449	3442	3435
4th Year		-361	-368	-375	-382	-389	-396	-403			3476	3469	3462	3455	3448	3441	3434
3rd Year		-362	-369	-376	-383	-390	-397	-404			3475	3468	3461	3454	3447	3440	3433
2nd Year		-363	-370	-377	-384	-391	-398	-405			3474	3467	3460	3453	3446	3439	3432
1st Year		-364	-371	-378	-385	-392	-399	-406			3473	3466	3459	3452	3445	3438	3431
								-406	70								3431
		Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle			Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle
7th Year		-407	-414	-421	-428	-435	-442	-449			3430	3423	3416	3409	3402	3395	3388
6th Year		-408	-415	-422	-429	-436	-443	-450			3429	3422	3415	3408	3401	3394	3387
5th Year		-409	-416	-423	-430	-437	-444	-451			3428	3421	3414	3407	3400	3393	3386
4th Year		-410	-417	-424	-431	-438	-445	-452			3427	3420	3413	3406	3399	3392	3385
3rd Year		-411	-418	-425	-432	-439	-446	-453			3426	3419	3412	3405	3398	3391	3384
2nd Year		-412	-419	-426	-433	-440	-447	-454			3425	3418	3411	3404	3397	3390	3383
1st Year		-413	-420	-427	-434	-441	-448	-455			3424	3417	3410	3403	3396	3389	3382
								-455	69								3382
		Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle			Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle
7th Year		-456	-463	-470	-477	-484	-491	-498			3381	3374	3367	3360	3353	3346	3339
6th Year		-457	-464	-471	-478	-485	-492	-499			3380	3373	3366	3359	3352	3345	3338
5th Year		-458	-465	-472	-479	-486	-493	-500			3379	3372	3365	3358	3351	3344	3337
4th Year		-459	-466	-473	-480	-487	-494	-501			3378	3371	3364	3357	3350	3343	3336
3rd Year		-460	-467	-474	-481	-488	-495	-502			3377	3370	3363	3356	3349	3342	3335
2nd Year		-461	-468	-475	-482	-489	-496	-503			3376	3369	3362	3355	3348	3341	3334
1st Year		-462	-469	-476	-483	-490	-497	-504			3375	3368	3361	3354	3347	3340	3333
								-504	68								3333
331 B.C. Alexander the Great Conquers the Known World The Ten Lost Tribes could have return home at this time, but they did not repent. This was the end of the 390 year Prophecy of Ezekiel which began in 721 B.C. Because they did not repent, the curse is now extended to 7 times. 7 X 390 = 2730 Years From 721 B.C., this will bring you to 2010 C.E. Ezra Reads the Entire Law at Sukkot in 456 B.C. Nehemiah 7:73-8:18 Commandment of Deut. 31:10-13 330 BC Sabbatical year Alexander the Great Remission of Taxes Antiquities, bk. 11, ch. 8, sect. 4-5																	
The Sabbatical and Jubilee Year Calendar										<a href="http://www.sightedmoon.com">www.sightedmoon.com</a>				Joseph F Dumond 2009/5845			

## # 6 Sabbatical Year 330 BC

A Sabbatical Year recorded in 330 BC – The Remission of taxes under Alexander the Great for Sabbatical years. Josephus records an account of Alexander the Great exempting the Jews from having to pay taxes during sabbatical years (*Antiquities*, bk. 11, ch. 8, sect. 4-5).

- But Sanballat thought he had now gotten a proper opportunity to make his attempt, so he renounced Darius, and taking with him seven thousand of his own subjects, he came to Alexander; and finding him beginning the siege of Tyre, he said to him, that he delivered up to him these men, who came out of places under his dominion, and did gladly accept of him for his lord instead of Darius. So when Alexander had received him kindly, Sanballat thereupon took courage, and spake to him about his present affair. He told him that he had a son-in-law, Manasseh, who was brother to the high priest Jaddua; and that there were many others of his own nation, now with him, that were desirous to have a temple in the places subject to him; that it would be for the king's advantage to have the strength of the Jews divided into two parts, lest when the nation is of one mind, and united, upon any attempt for innovation, it prove troublesome to kings, as it had formerly proved to the kings of Assyria. Whereupon Alexander gave Sanballat leave so to do, who used the utmost diligence, and built the temple, and made Manasseh the priest, and deemed it a great reward that his daughter's children should have that dignity; but when

the seven months of the siege of Tyre were over, and the two months of the siege of Gaza, Sanballat died. Now Alexander, when he had taken Gaza, made haste to go up to Jerusalem; and Jaddua the high priest, when he heard that, was in an agony, and under terror, as not knowing how he should meet the Macedonians, since the king was displeased at his foregoing disobedience. He therefore ordained that the people should make supplications, and should join with him in offering sacrifice to God, whom he besought to protect that nation, and to deliver them from the perils that were coming upon them; whereupon God warned him in a dream, which came upon him after he had offered sacrifice, that he should take courage, and adorn the city, and open the gates; that the rest should appear in white garments, but that he and the priests should meet the king in the habits proper to their order, without the dread of any ill consequences, which the providence of God would prevent. Upon which, when he rose from his sleep, he greatly rejoiced, and declared to all the warning he had received from God.

According to which dream he acted entirely, and so waited for the coming of the king.

5. And when he understood that he was not far from the city, he went out in procession, with the priests and the multitude of the citizens. The procession was venerable, and the manner of it different from that of other nations. It reached to a place called Sapha, which name, translated into Greek, signifies a prospect, for you have thence a prospect both of Jerusalem and of the temple. And when the Phoenicians and the Chaldeans that followed him thought they should have liberty to plunder the city, and torment the high priest to death, which the king's displeasure fairly promised them, the very reverse of it happened; for Alexander, when he saw the multitude at a distance, in white garments, while the priests stood clothed with fine linen, and the high priest in purple and scarlet clothing, with his mitre on his head, having the golden plate whereon the name of God was engraved, he approached by himself, and adored that name, and first saluted the high priest. The Jews also did all together, with one voice, salute Alexander, and encompass him about; whereupon the kings of Syria and the rest were surprised at what Alexander had done, and supposed him disordered in his mind. However, Parmenio alone went up to him, and asked him how it came to pass that, when all others adored him, he should adore the high priest of the Jews? To whom he replied, "I did not adore him, but that God who hath honored him with his high priesthood; for I saw this very person in a dream, in this very habit, when I was at Dios in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army, and would give me the dominion over the Persians; whence it is that, having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream, I believe that I bring this army under the Divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own mind." And when he had said this to Parmenio, and had given the high priest his right hand, the priests ran along by him, and he came into the city. And when he went up into the temple, he offered sacrifice to God, according to the high priest's direction, and magnificently treated both the high priest and the priests. And when the Book of Daniel was showed him wherein



Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended. And as he was then glad, he dismissed the multitude for the present; but the next day he called them to him, and bid them ask what favors they pleased of him; whereupon the high priest desired that they might enjoy the laws of their forefathers, and might pay no tribute on the seventh year. He granted all they desired. And when they entreated him that he would permit the Jews in Babylon and Media to enjoy their own laws also, he willingly promised to do hereafter what they desired. And when he said to the multitude, that if any of them would enlist themselves in his army, on this condition, that they should continue under the laws of their forefathers, and live according to them, he was willing to take them with him, many were ready to accompany him in his wars.

#### # 7 Sabbatical Year 162 BC

A Sabbatical year in 162 B.C. Antiochus Eupator's siege of the fortress Beth-zur (*Ant.* 12.9.5/378, 1 Maccabees 6:53)

<http://www.yahweh.org/publications/sjc/sj12Chap.pdf>

Yet at the last, their vessels being without victuals—??? ? £???µ?? Á??? ? <??? (BY REASON OF IT BEING THE SEVENTH YEAR), and they in Judaea, that were delivered from the nations, had eaten up the residue of the store. There were but a few left in the sanctuary, because famine did so prevail against them, that they fain to disperse themselves, every man to his own place. (1 Macc., (BY REASON OF IT BEING THE SEVENTH YEAR), and they in Judaea, that were delivered from the nations, had eaten up the residue of the store. There were but a few left in the sanctuary, because famine did so prevail against them, that they fain to disperse themselves, every man to his own place. (1 Macc., 6:53f)

Their supply of food, however, had begun to give out, for the ?????? (stored produce) had been consumed, and THE GROUND HAD NOT BEEN TILLED THAT YEAR, BUT HAD REMAINED UNSOWN ú??? ??? ? ?<??? ? £???µ?? Á??? (BECAUSE IT WAS THE SEVENTH YEAR), DURING WHICH OUR LAW OBLIGES US TO LET IT LIE UNCULTIVATED. Many of the besieged, therefore, ran away because of the lack of necessities, so that only a few were left in the Temple. (Jos., Antiq., 12:9:5) (BECAUSE IT WAS THE SEVENTH YEAR), DURING WHICH OUR LAW OBLIGES US TO LET IT LIE UNCULTIVATED. Many of the besieged, therefore, ran away because of the lack of necessities, so that only a few were left in the Temple. (Jos., Antiq., 12:9:5)

#### # 8 Sabbatical Year 134 BC

A Sabbatical Year in 134 B.C. John Hyrcanus's siege of Ptolemy in the fortress of Dagon, which is described both in Josephus ( 13.8.1/235; War of the Jews 1.2.4/59-60) and 1 Maccabees (16:14-16)

<http://www.yahweh.org/publications/sjc/sj14Chap.pdf>

But while the siege was being protracted in this manner, there came around the year in which the Jews are wont to remain inactive, for they observe this custom every seventh year, just as on the seventh day. And Ptolemy, being relieved from the war for this reason, killed the brothers and mother of Hyrcanus, and after doing so, fled to Zenon, surnamed Cotylas, who was tyrant of the city of Philadelphia. (Jos., Antiq., 13:8:1)

The siege consequently dragged on until the year of  $\dot{\iota}\dot{\iota}\dot{\iota}$  (not working the ground)<sup>7</sup> came round, which is kept septennially by the Jews as a period of inaction, like the seventh day of the week. Ptolemy, now relieved of the siege, put John's brethren and their mother to death and fled to Zenon, surnamed Cotylas, the tyrant of Philadelphia. (Jos., Wars, 1:2:4)

<sup>7</sup> The term  $\dot{\iota}\dot{\iota}\dot{\iota}$  (argon) means, "not working the ground, living without labour," see GEL, p. 114.

## # 9 Sabbatical Year 78 BC

A Sabbatical year in 78 B.C. The 25th year of King Alexander Jannaeus and the minting of Shmita Coins

### King **Alexander Jannaeus** 103-76 BC

Coins 78 B.C. "King Alexander, Year 25" (in Greek) and "Yehohanan, the king, Year 25" (in Hebrew)

Unlike his predecessors who asserted themselves on coins to be "High Priest" and ethnarchs, Alexander Jannaeus proclaimed himself to be both High Priest and King. The title "King" was not allowed for Judean rulers since the days Zerubbabel. Yet on coins issued early in his reign, he laid claim to both titles. After the Pharisees took serious issue with the arrogance of this Hasmonean ruler, he overstruck most of those coins, and, at the same time, minted additional coins, with the more modest titles, like his predecessors: "High Priest and (head of) the council of the Jews" (i.e., ethnarch).

This act did not satisfy the Pharisees. After six years of civil war (93–87 BCE) between Alexander Jannaeus with the Sadducees against the Pharisees, he finally and severely asserted his position as King. The Pharisees had invited the Greeks to come to take Jerusalem. For this act of "treason," Alexander Jannaeus crucified 800 Pharisees in Jerusalem's city centre. His self-proclamation of kingship was again signified by minting coins with the title "King Alexander" in Greek and "Yehonatan, the king" in Hebrew. Also, the symbol of the star encircled by a royal diadem (see below, right) provides two emblems of the priestly and royal Messiahs (cf. Balaam's prophecy of the Scepter and the Star, popular symbols of the coming Messiahs during the first and second centuries BCE).

78 BCE: On the twenty-fifth anniversary of his rule, he minted dated coins on the Sabbatical Year. Year 25 prutot and leptas known as "widow's mites", by far the most abundant Jewish coin in antiquity, were minted during a sabbatical year: 78 BCE. In this case, the star and the diadem are on opposite sides of the coin.



After reviewing the cycle of dated coins, it became apparent that numerous bronze issues of coins that were produced by Jewish leaders happened to coincide with Sabbatical years. These tended to be small bronze coins, prutot and lepta (half prutot) and were produced in unusually large numbers. The emblems upon the coins tend to be connected with grains and fruits which were scarce or lacking during those years, due to prohibitions on harvesting grains and fruit during those years due to prohibitions on harvesting. Even for similar denominations of coins that did not bear dates, it became apparent that during the early years from the years of John Hyrcanus I until the early part of the reign of Archelaus the double cornucopia was used almost exclusively for the smaller bronze issues. From the last years of Archelaus' reign onward various grains and fruits connected with the various feasts, especially the feast of booths, were used. These coins may also have been produced in particular during sabbatical years.

Why were these coins prevalent during Sabbatical Years? One must first consider the nature of the economy during these years. Since the normal means of barter by kind, produce, was hampered, coinage became the primary means of commerce during these difficult years. Here, the ethnarch/king apparently flooded the economy with small denomination bronze coins in order to bolster the economy and alleviate the financial crisis brought on by shortages of produce during the Shmitta when bartering in kind proved difficult. To a certain extent the king was improving his image as a redeemer before his people by paying a debt to society during a year of severe hardships and potential financial reversals.

During the revolts, when messianic expectation was a key rallying point, the coins used the more unusual term (*hlag* instead of *hfimu*) for the sabbatical year which was used to bolster the messianic expectation of the period. The Messiah as the GOEL/Redeemer would arrive during as Sabbatical year or in a Jubilee year to redeem his people from debt, slavery and oppression and to atone for their sins before God. During other, non-sabbatical, years the term "freedom of Zion/Jerusalem" was used instead. During the first year of the second revolt, (133) a sabbatical year, the term *hlag* was not limited to the bronze denominations but was added to silver coins as well.

There is evidence from dated coins that this practice of flooding the economy with small bronzes during the sabbatical years took place especially during the reigns of "kings" such as Alexander Jannaeus, Herod the Great, Agrippa I and during both Jewish Revolts (only "*Geulat*")



issues) against Rome. This suggests that the case may be the same for many non–dated issues as well. The following list enumerates some of these coins whose dates (or dates with significant inscriptions) coincide with sabbatical years:

78 BCE: year 25 of Alexander Jannaeus

36 BCE: year 3 of Herod the Great

43 CE: year 6 of Agrippa I

70 CE: year 4 of the First Revolt, “*geulat Tsion*”

133 CE: year 1 of the Second Revolt, “*geulat Yisrael*”

From:

S. Pfann, ‘Dated Bronze Coinage of the Sabbatical years of Release and the First Jewish City Coin’. *Bulletin of the Anglo-Israel Archaeological Society* 24 (2006) 101-113.

# 10 Sabbatical Year 43 BC

A Sabbatical year in 43 B.C. A decree issued by Gaius Julius Caesar and published by Josephus in his work entitled, *The Antiquities of the Jews* 14:10:5

<http://www.yahweh.org/publications/sjc/sj15Chap.pdf>

Gaius Caesar, Imperator for the second time, has ruled that they (the Jews) shall pay a tax for the city of Jerusalem, Joppa excluded, every year except in the seventh year, which they call the ????????? (sabbatikon; sabbath) year, because in this time they neither take fruit from the trees nor do they sow. And that in the second year they shall pay the tribute at Sidon, consisting of one fourth of the produce sown, and in addition, they shall also pay tithes to Hyrcanus and his sons, just as they paid to their forefathers. . . . It is also our pleasure that the city of Joppa, which the Jews had held from ancient times when they made a treaty of friendship with the Romans, shall belong to them as at first; and for this city Hyrcanus, son of Alexander, and his sons shall pay tribute, collected from those who inhabit the territory, as a tax on the land, the harbour and exports, payable at Sidon in the amount of 20,675 modii every year EXCEPT IN THE SEVENTH YEAR, WHICH THEY CALL THE SABBATH YEAR, wherein they neither plough nor take fruit from the trees. (Jos., Antiq., 14:10:6)

							-14	78									3823
	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle			Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle	
7th Year	-15	-22	-29	-36	-43	-50	-57			3822	3815	3808	3801	3794	3787	3780	
6th Year	-16	-23	-30	-37	-44	-51	-58			3821	3814	3807	3800	3793	3786	3779	
5th Year	-17	-24	-31	-38	-45	-52	-59			3820	3813	3806	3799	3792	3785	3778	
4th Year	-18	-25	-32	-39	-46	-53	-60			3819	3812	3805	3798	3791	3784	3777	
3rd Year	-19	-26	-33	-40	-47	-54	-61			3818	3811	3804	3797	3790	3783	3776	
2nd Year	-20	-27	-34	-41	-48	-55	-62			3817	3810	3803	3796	3789	3782	3775	
1st Year	-21	-28	-35	-42	-49	-56	-63			3816	3809	3802	3795	3788	3781	3774	
							-63	77									3774
	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle			Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle	
7th Year	-64	-71	-78	-85	-92	-99	-106			3773	3766	3759	3752	3745	3738	3731	
6th Year	-65	-72	-79	-86	-93	-100	-107			3772	3765	3758	3751	3744	3737	3730	
5th Year	-66	-73	-80	-87	-94	-101	-108			3771	3764	3757	3750	3743	3736	3729	
4th Year	-67	-74	-81	-88	-95	-102	-109			3770	3763	3756	3749	3742	3735	3728	
3rd Year	-68	-75	-82	-89	-96	-103	-110			3769	3762	3755	3748	3741	3734	3727	
2nd Year	-69	-76	-83	-90	-97	-104	-111			3768	3761	3754	3747	3740	3733	3726	
1st Year	-70	-77	-84	-91	-98	-105	-112			3767	3760	3753	3746	3739	3732	3725	
							-112	76									3725
	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle			Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle	
7th Year	-113	-120	-127	-134	-141	-148	-155			3724	3717	3710	3703	3696	3689	3682	
6th Year	-114	-121	-128	-135	-142	-149	-156			3723	3716	3709	3702	3695	3688	3681	
5th Year	-115	-122	-129	-136	-143	-150	-157			3722	3715	3708	3701	3694	3687	3680	
4th Year	-116	-123	-130	-137	-144	-151	-158			3721	3714	3707	3700	3693	3686	3679	
3rd Year	-117	-124	-131	-138	-145	-152	-159			3720	3713	3706	3699	3692	3685	3678	
2nd Year	-118	-125	-132	-139	-146	-153	-160			3719	3712	3705	3698	3691	3684	3677	
1st Year	-119	-126	-133	-140	-147	-154	-161			3718	3711	3704	3697	3690	3683	3676	
							-161	75									3676
	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle			Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle	
7th Year	-162	-169	-176	-183	-190	-197	-204			3675	3668	3661	3654	3647	3640	3633	
6th Year	-163	-170	-177	-184	-191	-198	-205			3674	3667	3660	3653	3646	3639	3632	
5th Year	-164	-171	-178	-185	-192	-199	-206			3673	3666	3659	3652	3645	3638	3631	
4th Year	-165	-172	-179	-186	-193	-200	-207			3672	3665	3658	3651	3644	3637	3630	
3rd Year	-166	-173	-180	-187	-194	-201	-208			3671	3664	3657	3650	3643	3636	3629	
2nd Year	-167	-174	-181	-188	-195	-202	-209			3670	3663	3656	3649	3642	3635	3628	
1st Year	-168	-175	-182	-189	-196	-203	-210			3669	3662	3655	3648	3641	3634	3627	
							-210	74									3627
	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle			Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle	
7th Year	-211	-218	-225	-232	-239	-246	-253			3626	3619	3612	3605	3598	3591	3584	
6th Year	-212	-219	-226	-233	-240	-247	-254			3625	3618	3611	3604	3597	3590	3583	
5th Year	-213	-220	-227	-234	-241	-248	-255			3624	3617	3610	3603	3596	3589	3582	
4th Year	-214	-221	-228	-235	-242	-249	-256			3623	3616	3609	3602	3595	3588	3581	
3rd Year	-215	-222	-229	-236	-243	-250	-257			3622	3615	3608	3601	3594	3587	3580	
2nd Year	-216	-223	-230	-237	-244	-251	-258			3621	3614	3607	3600	3593	3586	3579	
1st Year	-217	-224	-231	-238	-245	-252	-259			3620	3613	3606	3599	3592	3585	3578	
							-259	73									3578
22 B.C. Sabbatical Year according to Herod Chronology 36 B.C. Sabbatical Year according to Josephus Antiq 14:16:2 43 B.C. Sabbatical Year according to Josephus Antiq 14:10:5 and Gaius Julius Ceasar 134 B.C. Sabbatical Year according to 1 Macc 16:14 & Josephus Antiq 13:8:1, Wars 1:2:4 162 B.C. Sabbatical Year according to 1 Macc 6:49 & Josephus Antiq 12:9:5																	
The Sabbatical and Jubilee Year Calendar <a href="http://www.sightedmoon.com">www.sightedmoon.com</a> Joseph F Dumond 2009/5845																	

# 11 Sabbatical Year 36 BC  
 A Sabbatical year in 36 B.C.

<http://www.yahweh.org/publications/sjc/sj16Chap.pdf>

Herod the Great's siege of Jerusalem, as described by Josephus Antiquities 14:16:2 And acting in desperation rather than with foresight, they (the people of Jerusalem) persevered in the war to the very end—this in spite of the fact that a great army surrounded them and that they were distressed by famine and the lack of necessities, for a  $\omega\mu\omega\omega\omega$  (hebdomatikon, i.e. seventh) year happened to fall at that time. (Jos., Antiq., 14:16:2)

King Herod The Great Schmita Coins 36 B.C.



Herod the Great was appointed King over Judea by Augustus in 40 BCE. However, it was not until 36 BCE that he managed to take Jerusalem by siege and to oust Antigonus from his throne. According to Josephus, the siege was during a Sabbatical year, utilizing the cities foodstuffs for his troops, which added to the plight of the people of that city. His bronze coinage no doubt signified his victory but also would have been intended to alleviate the financial crisis that prevailed in the city. The Year 3 Sabbatical Year coin set which covered nearly every denomination, 8 *prutot*, 4 *prutot*, 2 *prutot*, 1 *prutah*. No dated version of the smallest denomination, the *lepton*, was produced (perhaps due to the paucity of surface area on this coin for a date). However, one candidate for a non-dated version could be the eagle *lepton* (Hendin 501) which reflects a similar boldness in the use of non-Jewish iconography as the dated denominations, and a single cornucopia linked to the coins of his predecessors the Hasmoneans.

Herod the Great may have minted coins throughout his reign. However the major occasions to mint coins included commemoration of major events, including the completion of the harbor of Caesarea (Hendin p. 168 no. 502). However the apparent abundance of coins whose dates coincide with sabbatical years would imply that sabbatical years were key occasions to produce coins, for reasons already mentioned.

As in the case of the Year 3 Sabbatical Year coin set which covered nearly every denomination, 8 *prutot*, 4 *prutot*, 2 *prutot*, 1 *prutah*, it appears that another set, the tripod series, may have been produced for Year ten, each with and “X” or “+” prominently displayed in the center of the verso within a royal diadem (suggested by Donald Ariel). This series included only the smaller denominations, 2 *prutot*, 1 *prutah*, 1 *lepton*. The motifs that unifies this set is the diadem and the tripod. (A lesser number of the leptons of this tripod series were minted, without the diadem, but with a palm branch.)

# 12 Sabbatical Year 29 BC

A Sabbatical year in 29 B.C. Herod the Great Shmita Coinage.

The Sabbatical Year 29 followed on the heels of a number of disastrous set-backs during the preceding years, each, in itself could lead to a difficult Sabbatical year. These were: 1)



Anthony and Cleopatra were defeated at the Battle of Actium; 2) Herod was defeated by the Nabateans; and most importantly, 3) a devastating earthquake destroyed much of Judea and took the lives of thousands of its inhabitants.



#### # 13 Sabbatical Year 22 BC

A Sabbatical year in 22 B.C. Josephus Antiquities 15:9:1

<http://www.yahweh.org/publications/sjc/sj21Chap.pdf>

Since we are now in Herod's fifteenth year, it is all important for our study to notice that during this harvest period Herod sent "into the country (of Judaea) no fewer than 50,000 men" to help in the harvest, and that this assistance "helped his damaged realm recover." In short, Herod's fifteenth year, like his thirteenth and fourteenth, could not be a sabbath year because the Jews were harvesting crops! This fact proves that the thirteenth, fourteenth, and fifteenth years of Herod were not sabbath years.

No information is provided by Josephus for Herod's sixteenth year that would indicate whether or not it was a sabbath. Nevertheless, this fact is in itself noteworthy since there is nothing that stands against this possibility and according to system "A," Herod's sixteenth year was a sabbath. Yet Josephus does give us evidence for Herod's seventeenth year. Josephus writes that "after Herod had completed the seventeenth year of his reign, Caesar came to Syria."<sup>3</sup> Josephus follows this statement with a discussion of Caesar's visit with Herod, i.e. in Herod's early eighteenth year.

Tax collection was normally carried out in the seventh month of the year, Tishri, when the harvest was gathered in and people could afford to pay their taxes. But the crops for that period were planted in the last half of the previous year (i.e. beginning in December). The report given by Josephus demonstrates that crops had been planted but that once again there had been a bad harvest. This data shows that the Jews were sowing crops in the seventeenth year of Herod, proving that "Year 17" was not a sabbath year.

#### # 14 & 15 Sabbatical Year 22, 15, 8 BC

King Herod The Great Schmita Coins 22, 15, 8 B.C.



The most abundant coinage of Herod's reign, likely numbering in the hundreds of thousands, was the light *prutah* bearing an anchor and double cornucopia with caduceus carries forward the motifs common on the Hasmonean coins and, though undated are likely candidates for Shmitta year coinage during the last 20 years of his reign. Since other sabbatical years produced *prutot* with different motifs, this *prutah* likely is associated with the three latest Sabbatical Years, including the years 22, 15 or 8 BCE. This is especially since on these later issues the anchor was prevalent during which time Herod was either planning or building his prize harbor at Caesarea (21-10 BCE).

#### # 16 Sabbatical Year 28 CE

A Sabbatical year in 28 CE. Luke 4:16-20 This was the Sabbatical year and not the Jubilee year as some think.

Luke 4: 16-20 And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written, "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor." And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him.

							232	83									4068
	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle			Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle	
7th Year	231	224	217	210	203	196	189			4067	4060	4053	4046	4039	4032	4025	
6th Year	230	223	216	209	202	195	188			4066	4059	4052	4045	4038	4031	4024	
5th Year	229	222	215	208	201	194	187			4065	4058	4051	4044	4037	4030	4023	
4th Year	228	221	214	207	200	193	186			4064	4057	4050	4043	4036	4029	4022	
3rd Year	227	220	213	206	199	192	185			4063	4056	4049	4042	4035	4028	4021	
2nd Year	226	219	212	205	198	191	184			4062	4055	4048	4041	4034	4027	4020	
1st Year	225	218	211	204	197	190	183			4061	4054	4047	4040	4033	4026	4019	
							183	82									4019
	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle			Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle	
7th Year	182	175	168	161	154	147	140			4018	4011	4004	3997	3990	3983	3976	
6th Year	181	174	167	160	153	146	139			4017	4010	4003	3996	3989	3982	3975	
5th Year	180	173	166	159	152	145	138			4016	4009	4002	3995	3988	3981	3974	
4th Year	179	172	165	158	151	144	137			4015	4008	4001	3994	3987	3980	3973	
3rd Year	178	171	164	157	150	143	136			4014	4007	4000	3993	3986	3979	3972	
2nd Year	177	170	163	156	149	142	135			4013	4006	3999	3992	3985	3978	3971	
1st Year	176	169	162	155	148	141	134			4012	4005	3998	3991	3984	3977	3970	
							134	81									3970
	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle			Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle	
7th Year	133	126	119	112	105	98	91			3969	3962	3955	3948	3941	3934	3927	
6th Year	132	125	118	111	104	97	90			3968	3961	3954	3947	3940	3933	3926	
5th Year	131	124	117	110	103	96	89			3967	3960	3953	3946	3939	3932	3925	
4th Year	130	123	116	109	102	95	88			3966	3959	3952	3945	3938	3931	3924	
3rd Year	129	122	115	108	101	94	87			3965	3958	3951	3944	3937	3930	3923	
2nd Year	128	121	114	107	100	93	86			3964	3957	3950	3943	3936	3929	3922	
1st Year	127	120	113	106	99	92	85			3963	3956	3949	3942	3935	3928	3921	
							85	80									3921
	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle			Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle	
7th Year	84	77	70	63	56	49	42			3920	3913	3906	3899	3892	3885	3878	
6th Year	83	76	69	62	55	48	41			3919	3912	3905	3898	3891	3884	3877	
5th Year	82	75	68	61	54	47	40			3918	3911	3904	3897	3890	3883	3876	
4th Year	81	74	67	60	53	46	39			3917	3910	3903	3896	3889	3882	3875	
3rd Year	80	73	66	59	52	45	38			3916	3909	3902	3895	3888	3881	3874	
2nd Year	79	72	65	58	51	44	37			3915	3908	3901	3894	3887	3880	3873	
1st Year	78	71	64	57	50	43	36			3914	3907	3900	3893	3886	3879	3872	
							36	79									3872
	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle			Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle	
7th Year	35	28	21	14	7	-1	-8			3871	3864	3857	3850	3843	3836	3829	
6th Year	34	27	20	13	6	-2	-9			3870	3863	3856	3849	3842	3835	3828	
5th Year	33	26	19	12	5	-3	-10			3869	3862	3855	3848	3841	3834	3827	
4th Year	32	25	18	11	4	-4	-11			3868	3861	3854	3847	3840	3833	3826	
3rd Year	31	24	17	10	3	-5	-12			3867	3860	3853	3846	3839	3832	3825	
2nd Year	30	23	16	9	2	-6	-13			3866	3859	3852	3845	3838	3831	3824	
1st Year	29	22	15	8	1	-7	-14			3865	3858	3851	3844	3837	3830	3823	
							-14	78									3823
B.C.E. corrected for no zero year.																	
200 C.E. Fifth Persecution of the Saints																	
161 C.E. Fourth Persecution of the Saints																	
133 C.E. Bar Kochba Revolt Contract and 140 C.E. Mention of Sabbatical Year																	
109-111 C.E. Third Persecution of the Saints																	
Second Persecution of the Saints before 97 C.E.																	
70 C.E. Sabbatical Year & Temple destroyed. Also 70 C.E. Matches the time when the Saints are to be Martyred at Shabbat Shuva in 2030 C.E.																	
56 C.E. Sabbatical Year Note Artifact in Neros Time																	
The Sabbatical and Jubilee Year Calendar																	
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42 C.E. Sabbatical Year Mentioned by Josephus																	
First Persecution of Saints 64-68 C.E. Peter and Paul killed																	
28 C.E. The Acceptable Year when Yahshua read from Isaiah 66																	
31 C.E. Death of Yahshua by Stoning on a tree Wednesday																	
This year of 31 C.E. And 28 C.E. are the only two that work with a Wed. Crucifixion and the Sighted moon 14 days earlier.																	
3 B.C. On Sept. 11 Yahshua born																	
Blood Moons marked in red from 31 to 62 C.E. A total of 29 times.																	

# 17 Sabbatical Year 42 CE

A Sabbatical year in 42 C.E. Josephus Antiquities 18

<http://www.yahweh.org/publications/sjc/sj22Chap.pdf>

King Herod Agrippa I Shmita Coins 42 C.E.

**Herod Agrippa**, also known as **Herod** or **Agrippa I** (11 BC – 44 AD), was a King of Judea from 41 to 44 CE.

Herod Agrippa I minted coins during several years during the years of his reign at the Paneas mint (year 2), the Tiberias mint (year 5) and at Caesarea (year 7 and year eight) all of which were minted with non-Jewish symbols (including human images of himself and the emperor; pagan images of gods and temples) and not during the sabbatical year. However during the 2nd year of





his reign, a sabbatical year, he minted myriads of bronze *prutot* with the parasol and ears of grain, non-offensive symbols to Jews, *at the Jerusalem mint*.

### **Herod Agrippa's non-Jewish ancestry and his Shining Religious Moment during the Sabbatical Year, 42 CE**

*Mishna Sota* 7:8 A. The pericope of the king [M. 7:2a5]-how so?

At the end of the first festival day of the Festival [of Sukkot], on the Eighth Year, [that is] at the end of the Seventh Year, they make him a platform of wood, set in the courtyard.

And he sits on it, as it is said, At the end of every seven years in the set time (Dt. 31:10).

The minister of the assembly takes a scroll of the Torah and hands it to the head of the assembly, and the head of the assembly hands it to the prefect, and the prefect hands it to the high priest, and the high priest hands it to the king, and the king stands and receives it.

But he reads sitting down.

Agrippa the King stood up and received it and read it standing up, and sages praised him on that account. And when he came to the verse, You may not put a foreigner over you, who is not your brother (Dt. 17:15), his tears ran down from his eyes. They said to him, "Do not be afraid, Agrippa, you are our brother, you are our brother, you are our brother!"

He reads from the beginning of "These are the words" (Dt. 1:1) to "Hear O Israel" (Dt. 6:4), "Hear O Israel" (Dt. 6:4), "And it will come to pass, if You hearken" (Dt. 11:13), and "You shall surely tithe" (Dt. 14:22), and "When you have made an end of tithing" (Dt. 26:12-15), and the pericope of the king [Dt. 17:14-20], and the blessings and the curses [Dt. 27:15-26], and he completes the whole pericope. With the same blessings with which the high priest blesses them [M. 7:7f], the king blesses them. But he says the blessing for the festivals instead of the blessing for the forgiveness of sin.

(Mishnah, Neusner English translation)

# 18 Sabbatical Year 56 CE

56 C.E. A note of Indebtedness in Nero's time.

<http://www.yahweh.org/publications/sjc/sj23Chap.pdf>

# 19 Sabbatical Year 70 CE

70 C.E. The Sabbath year of 70/71 C.E.

### **First Revolt (66–70 CE) Sabbatical Year: 70**

During the revolts, when messianic expectation was a key rallying point, the coins used the more unusual term (*Geulah* instead of *Shmitta*) for the sabbatical year of Leviticus 25 which specifically deals with the agricultural rules, as opposed to the passage in Deuteronomy 15

which deals solely with the rules of lending, debt and slavery. This term *Geulah* may also have been used to bolster the messianic expectation of the period. The Messiah as the GOEL/Redeemer would arrive during a Sabbatical year or in a Jubilee year to redeem his people from debt, slavery and oppression and to atone for their sins before God. During other, non-sabbatical, years the term “freedom of Zion/Jerusalem” was used instead. During the first year of the Second Revolt, a sabbatical year, the term *Geulah* was not limited to the bronze denominations but was added to silver coins as well.

The rabbinical text which deals with issues of chronology, *Seder Olam Rabba*, states that the year preceding the fall of the Temple (69/70 CE) was a Sabbatical Year. Bronze coins during years two and three of the First Revolt were inscribed *Herut tsiyon* “the freedom of Zion” which changed with minting of several new bronze issues during year four to *Shnat arba lege’ulat tsiyon* “Year four of the redemption of Zion”. The term “Redemption” carries more messianic connotations than HERUT/Freedom since the Messiah is to appear as GOEL/Redeemer.



This is recorded in the Soncino translation in Arakin 11b, that the Temple was destroyed “at the end of the seventh [Sabbatical] year”

And we have the following recorded by Qedesh La Yahweh Press.

<http://www.yahweh.org/publications/sjc/sj25Chap.pdf>

It is unfortunate, indeed, that we possess no direct testimony by any contemporary historian or other such record that can testify directly as to whether or not a sabbath year was in progress during the period that Jerusalem was captured by the Romans (i.e. in the summer of 70 C.E.). Such a document would end all speculation on the issue and would settle the question once and for all.

Nevertheless, Josephus, who was contemporary with that event, goes a long way towards doing just that. In his history of the First Revolt, Josephus mentions an invasion of Judaeen Idumaea by Simon ben Gioras in the winter of 68/69 C.E. The fields of Idumaea, we are told, were cultivated. This detail is important because the Idumaeans in this region and of that period were Jewish by

religion and would not have cultivated their fields in the few months prior to a sabbath year or during a sabbath year. Therefore, the evidence from Josephus strongly indicates that the sabbath year could not have taken place until the next year (70/71 C.E., Nisan reckoning).

### **The Chronology of Simon's Invasion**

The sequence of events for Simon's invasion of Idumaea are as follows: Vespasian, the Roman general, was in Caesarea preparing to march against Jerusalem when word arrived of the death of Emperor Nero.<sup>1</sup> Nero died on or about June 9, 68 C.E. Since it was early summer, it would have taken approximately three weeks for news to arrive from Rome to Palestine (this being a reasonable estimate due to the urgency of the message of the emperor's death).

Vespasian must have heard of Nero's death on or about the beginning of July, which is supported by comparing the statements of Theophilus and Dio.<sup>2</sup> Vespasian, after hearing of Nero's death and the civil war that ensued, deferred his expedition against Jerusalem, "anxiously waiting to see upon whom the empire would devolve after Nero's death; nor when he subsequently heard that Galba was emperor would he undertake anything, until he had received further instructions from him concerning the war."<sup>3</sup>

In response, Vespasian sent his son Titus to the new emperor for instructions. Yet before Titus could arrive in Rome, while he was still sailing in vessels of war around Achaea, it being "the winter" season, Galba was assassinated" and Otho succeeded to the crown.<sup>4</sup>

<sup>1</sup> Jos., Wars, 4:9:2.

<sup>2</sup> Theophilus, 3:27; Dio, 65:1, 66:17; also see above Chap. XXIII, pp. 293f.

<sup>3</sup> Jos., Wars,

4:9:2. <sup>4</sup> Ibid.

Titus then sailed back from Greece to Syria and hastened to rejoin his father at Caesarea. "The two (Vespasian and Titus), being in suspense on these momentous matters, when the Roman empire itself was reeling, neglected the invasion of Judaea, regarding an attack on a foreign country as unseasonable, while in such anxiety concerning their own."<sup>5</sup>

Otho had ascended to the throne on January 15, 69 C.E. It would have taken about 14 to 21 days for news of Galba's death to reach Greece where Titus was. Therefore, Titus must have started back for Syria in mid-February and rejoined his father at Caesarea in late February or early March of 69 C.E.

"But another war WAS NOW IMPENDING over Jerusalem."<sup>6</sup> At this point Josephus backs up a little to tell the story of how the Jewish factional leader Simon ben Gioras came to lay siege against Jerusalem. The context of his discussion is that the siege of Simon ben Gioras against Jerusalem was about to occur at the same time that Titus made his return trip from Greece.

In the months before the siege Simon had collected a strong force and had overrun not only the province of Acrabetene but the whole district extending to the border of Idumaea. He then

fortified himself in a city called Nain where “he laid up his spoils of corn” and “where most of his troops were quartered.” Here he began training his men “for an attack upon Jerusalem.”<sup>7</sup>

The Jewish Zealots, who were allied with and had many members from the Idumaeans, fearing an attack by Simon, made an expedition against him (unthinkable in a sabbath year), but they lost the contest. In turn, Simon “resolved first to subdue Idumaea” and forthwith marched to the borders of that country. A battle was fought but no one was the victor. Each side returned home.<sup>8</sup> “Not long after,” Simon invaded that country again with a larger force. This time he took control of the fortress at Herodion (Herodium). Through a bit of trickery, Simon was able to convince the Idumaeans that he possessed a force far too great for them to thwart. The Idumaeans unexpectedly broke ranks and fled.<sup>9</sup>

Simon, thus, “marched into Idumaea without bloodshed,” captured Hebron, “where he gained abundant booty and laid hands on vast supplies of corn,” and then “pursued his march through the whole of Idumaea.”<sup>10</sup> On his march through Idumaea, Simon made “havoc also of the country, since provisions proved insufficient for such a multitude; for, exclusive of his troops, he had 40,000 followers.” His cruelty and animosity against the nation “contributed to complete the devastation of Idumaea.”<sup>11</sup>

Just as a forest in the wake of locusts may be seen stripped quite bare, so in the rear of Simon’s army nothing remained but a desert. Some places they burnt, others they razed to the ground; ALL VEGETATION throughout the country vanished, either trodden under foot or consumed; while the tramp of their march rendered \???? (CULTIVATED LAND) harder than the barren soil. In short, nothing touched by their ravages left any sign of its having ever existed. (Jos., Wars, 4:9:7)

5 Ibid.

6 Jos., Wars, 4:9:3.

7 Jos., Wars, 4:9:3–4, cf. 2:22:2.

8 Jos., Wars, 4:9:5.

9 Jos., Wars, 4:9:5–6.

10 Jos., Wars, 4:9:7.

11 Ibid.

The land was \???? (energon), i.e. “cultivated,” “productive,” “active.”<sup>12</sup> This evidence proves that the land in Idumaea was at the time planted with crops. It also places Simon’s invasion in the months after Khisleu (Nov./ Dec.), when the fields are first sown. The Jews under Simon were also harvesting all consumable vegetation, something not done during a sabbath year.

In turn the Zealots captured Simon’s wife and triumphantly entered the city of Jerusalem as if Simon himself had been captured. In response Simon laid siege to Jerusalem (which he would not have done in a sabbath year), causing a great terror among the people there. Out of fear the



citizens allowed Simon to recover his wife,<sup>13</sup> but he was not yet able to take the city.

Josephus then backtracks to report the events occurring in Rome at that time. Galba was murdered (Jan., 69 C.E.), Otho succeeded to power, and Vitellius was elected emperor by his soldiers. The contest between Otho and Vitellius ensued, after which Otho died, having ruled 3 months and 2 days.<sup>14</sup> Otho's death took place in April of 69 C.E.<sup>15</sup>

This evidence demonstrates, since aggressive war was committed and crops were in production during the winter of 68/69 C.E., that system "B," which would have the sabbath year begin in Tishri of 68 C.E., is eliminated as a possibility. Also, since the Jews by custom did not plant crops during the six months prior to the beginning of a sabbath year, system "D," which would begin a sabbath year in the spring of 69 C.E., must also be dismissed.

### **The Edomite Jews**

Those who hold to systems "B" and "D" object to our conclusion. They cannot deny the clear statements of Josephus. Instead, they argue, as Solomon Zeitlin does, that "the laws of the sabbatical year affected only the lands of Palestine, and had no application in Edom or in any other country that was annexed to Palestine."<sup>16</sup> Though this interpretation may at first seem reasonable, the attempt by the advocates of systems "B" and "D" to circumvent the words of Josephus about the events during the winter of 68/69 C.E. cannot bear up against close scrutiny.

First, one must not confuse the original country of Edom (Greek "Idumaea") with the country of Idumaea of the first century C.E. The Edomites had originally settled in the Khorite country of Seir, located southeast of the Dead Sea.<sup>17</sup> The people of Edom are descendants of Esau, who was later called Edom (Red) because he sold his birthright to his brother, Jacob Israel,

<sup>12</sup> GEL, p. 261; SEC, Gk. #1753–1756.

<sup>13</sup> Jos., Wars, 4:9:8.

<sup>14</sup> Jos., Wars, 4:9:9.

<sup>15</sup> Tacitus, Hist., 2:47–55.

<sup>16</sup> JQR, 9, pp. 90, 101.

<sup>17</sup> Deut., 2:5, 12, 22; Jos., Antiq., 1:20:3, 2:1:1; Yashar, 28:20, 29:12–13, 36:15–37, 47:1, 30–32, 56:46f, 57:4–38, 84:5; cf. Gen., 36:20

for a bowl of red soup.<sup>18</sup> Before the death of Isaak, the father of both Israel and Edom, Edom migrated and settled in the Kanaani land of Seir the Khorite, located in the mountains southeast of the Dead Sea. Edom made this settlement permanent after Isaak's death. Later, the Edomite nation killed off the Seiri and became the dominant tribe in that land.<sup>19</sup>

In the days of Moses the country bordering south of Edom was Qadesh Barnea,<sup>20</sup> properly identified by Josephus,<sup>21</sup> Jerome, and Eusebius with the district near Petra.<sup>22</sup> On Edom's north side lay Moab,<sup>23</sup> their borders touching at the Zered river: the modern Wadi el-Hasa.<sup>24</sup> Through

Edom's territory ran the famous King's Highway, the main highway that today extends from the Gulf of Aqabah to Al Karak.<sup>25</sup> The ancient capital city of Edom was Bozrah.<sup>26</sup> It was located about 30 miles southeast of the Dead Sea in the mountains east of the Arabah (the long valley located south of the Dead Sea and on the west side of the Seir mountains).<sup>27</sup>

At the time the Israelites divided up their shares of the Promised Land, Judah's portion included the Arabah. Judah's lot also retained Qadesh Barnea, which bordered on the south of Edom and extended southward towards the Gulf of Aqabah (Red Sea).<sup>28</sup> Importantly, the Israelites were not permitted to take any part of the land of Edom in their conquest.<sup>29</sup> After the Exodus, when the Israelites left the southern border of Edom in an effort to encompass that land so that they might gain access to the King's Highway without having to pass through Edom's territory, they went by way of the Arabah south of the Dead Sea.<sup>30</sup>

On their way north from the Gulf of Aqabah, the Israelites stopped off at Punon,<sup>31</sup> identified with modern Feinan, an Edomite border district on Edom's western side, located on the east side of the Arabah about 25 miles south of the Dead Sea.<sup>32</sup> This evidence proves that the original country of Edom proper laid north of Petra, east of the Arabah, and south of the Zered river (Wadi el-Hasa).

The Edomite families remaining in their original homeland were, by the beginning of the reign of King Darius of Persia (521 B.C.E.), driven out of their country by the Nabataean Arabs. These exiled Edomites, in turn, resettled in southern Palestine (cf. 1 Esdras, 4:45–50). The historian Strabo writes:

The Idumaeans (Edomites) are Nabataeans, but owing to sedition they were banished from there, (and) joined the Judaeans. (Strabo, 16:1:34)

18 Gen., 25:19–34, 36:1–43.

19 Gen., 32:3; Num., 24:18; Deut., 2:12, 22; Yashar, 47:1, 57:13–38.

20 Num., 20:16.

21 Jos., Antiq., 4:4:7.

22 Onomastica, pp. 108, 233.

23 Deut., 2:1–5, 8–18; cf. Num., 21:10–12; Judg., 11:16–18.

24 DB, p. 763; NBD, p. 1359; WHAB, p. 39a.

25 Num., 20:14–21; cf. 21:21f; also see MBA, maps 9, 10, 52, 104, 126, 208; WHAB, p. 41, 65b; NBD, p. 700.

26 Gen., 36:33; Isa., 34:6, 63:1; Jer., 49:13, 22; Amos, 1:12; Mic., 2:12.

27 NBD, p. 165; MBA, maps 52, 104, 155.

28 Josh., 10:16, 15:1–3, 18:18; Num., 34:3–4.

29 Deut., 2:4–5.

30 Deut., 2:8; cf. Num. 21:21ff; Yashar, 85:14.

31 Num., 21:4–11; cf. 33:42ff.

32 Onomastica, pp. 123, 299; MBA, p. 182, map. 52; ATB, p. 160.

The Nabataeans were an Arab tribe named after Nebaioth, the son of Ishmael, the brother-in-law of Edom.<sup>33</sup> In the post-exile period this tribe came to dominate the ancient Edomite country on the southeast side of the Dead Sea. They made their capital the ancient city of Petra.<sup>34</sup>

The Edomi were not Nabataeans; but, after they and their original homeland came to be dominated by the Nabataeans in the late Babylonian period, the Greeks identified these Edomi with the latter. Strabo, accordingly, identified the Idumaeans with their kinsmen tribe because they had once dwelt with the Nabataeans in part of the land presently known to him as Nabataea.

The territory occupied by the Edomites in the first century C.E., on the other hand, was located in the southern half of Judaea and was part of the Holy Land. Josephus states that the land of Idumaea that existed from the second century B.C.E. until the first century C.E. laid in “the latitude of Gaza” and was “conterminous with” the territory then held by the Jews.<sup>35</sup> Its cities included Hebron (formally an important Jewish city in the inheritance of Judah);<sup>36</sup> Adora (located 5 miles southwest of Hebron); Rhesa (8 miles south of Hebron); Marisa (1 mile south of Bit Jibrin); Thekoue (5 miles south of Bethlehem); Herodion (3 miles northeast of Thekoue); and Alurus (4 miles north of Hebron).<sup>37</sup>

Josephus makes Idumaea one of the 11 districts of Judaea.<sup>38</sup> In his book on the Jewish Wars, Josephus reports the defection “in many parts of Idumaea, where Machaeras was rebuilding the walls of the fortress called Gittha.”<sup>39</sup> In another version of this story, Josephus states it was “a good part of Judaea” that revolted when Machaeras fortified the place called Gittha.<sup>40</sup> Therefore, the first century C.E. country of Idumaea is interchangeably used as part of Judaea.

In pointing out how the Holy Land was divided up amongst the 12 tribes of Israel in the days of Joshua the son of Nun (1394 B.C.E.), Josephus uses the place names of cities and regions in his own day (the first century C.E.). In the allotments that came to the Israelite tribes of Judah and Simeon (Simeon obtaining a share of Judah’s territory),<sup>41</sup> Josephus gives the following description:

When, then, he had cast lots, that of Judah obtained for its lot the WHOLE OF UPPER IDUMAEA, extending (in length) to Jerusalem and in breadth reaching over to the lake of Sodom (Dead Sea); within this allotment were the cities of Ashkelon and Gaza. That of Simeon, being the second, obtained the portion OF IDUMAEA bordering on Egypt and Arabia. (Jos., Antiq., 5:1:22)

33 Gen., 25:13, 28:9; Jos., Antiq., 1:12:4.

34 Strabo, 16:4:21.

35 Jos., Apion., 2:9.

36 E.g. see Josh., 21:9–11, 11:21, 15:1–14, 14:6–15.

37 Jos., Wars, 1:2:6, 1:13:8, 4:9:4–7, Antiq., 13:9:1, 14:13:9; and so forth.

38 Jos., Wars, 3:3:5.

39 Jos., Wars, 1:17:2.

40 Jos., Antiq., 14:15:11.

41 For the location of the inheritance of Judah and Simeon see Josh., 15:1–63, 19:1–9. The tribe of Simeon took its portion out of the land allotted to Judah, see Josh., 19:1.

Diodorus states that the Dead Sea extends along the middle of the satrapy of Idumaea<sup>42</sup> (i.e. the Dead Sea laid on the eastern side of Idumaea). Pliny points out that “Idumaea and Judaea” were part of the “seacoast of Syria,”<sup>43</sup> i.e. they both border upon the Mediterranean Sea. He adds that Palestine begins with the region of Idumaea “at the point where the Serbonian Lake comes into view.”<sup>44</sup> The Serbonian Lake is located along the Mediterranean Sea, forming the northeastern sector of the Sinai Peninsula. Pliny also makes Judaea proper lie between Idumaea and Samaria.<sup>45</sup>

Strabo notes, “As for Judaea, its western extremities towards Casius are occupied by the Idumaeans and by the lake (Serbonia).”<sup>46</sup> The famous second century C.E. geographer Ptolemy makes Idumaea one of the districts of greater “Palestina or Judaea.” He writes that “all” of Idumaea lies “west of the Jordan river.” Ptolemy describes and defines Idumaea and its cities as that district lying immediately south of Judaea proper.<sup>47</sup>

This geographical data proves beyond any doubt that the country of Idumaea which existed in the first century C.E. occupied a portion of the Promised Land that had formally been given by allotment to the Israelite tribes of Judah and Simeon. The land they possessed, therefore, was part of the Holy Land; more specifically, part of greater Judah (Simeon’s portion being extracted out of Judah’s share). It stands to reason that if part of the Holy Land is occupied by those professing the Jewish faith, in the eyes of the Jews, it certainly would be subject to the Laws of Moses.

What then of the Idumaeen religious beliefs? In the reign of John Hyrcanus (134/133–105/104 B.C.E.), the Jews conquered the country of Idumaea.<sup>48</sup>

Hyrcanus also captured the Idumaeen cities of Adora and Marisa, and after subduing all the Idumaeans, PERMITTED THEM TO REMAIN in the country SO LONG AS they had themselves circumcised and WERE WILLING TO OBSERVE THE LAWS OF THE JEWS. And so, out of attachment to the land of their fathers, they submitted to circumcision and to making their manner of life conform in all other respects to that of the Jews. AND FROM THAT TIME ON THEY HAVE CONTINUED TO BE JEWS. (Jos., Antiq., 13:9:1)

No other neighboring countries located outside of the lands anciently inhabited by the Israelites and conquered by the Jews in the second and first centuries B.C.E. were forced to meet the



requirements of either becoming Jewish by religion and practice or suffer under the threat of being forced to vacate their land. Nevertheless, there are two extremely important questions that have not been asked in reference to this above cited passage: “Is this exemption true for those

42 Diodorus, 19:98.

43 Pliny, 5:13.

44 Pliny, 5:14.

45 Pliny, 5:15.

46 Strabo, 16:2:34.

47 Ptolemy, 5:15, and Map of Asia Four.

48 Jos., Antiq., 13:9:1, Wars, 1:2:6.

people living on territories anciently inhabited by the Israelites?” and, “Why would the Jews demand compliance from these Idumaeans?

The answers are easily unveiled. When the Jews dominated Samaria and the Trans-Jordan districts, once inhabited by the House of Israel, Jewish customs were also demanded. The Samaritans, for instance, had long practiced a form of Judaism and, for the Jews, were not an issue.<sup>49</sup> But the Ituraean Arabs give us an excellent example. A tribe of Ituraeans lived in a Trans-Jordan district once inhabited by the Israelite tribe of Manasseh. When a portion of them were conquered by the Jewish king Aristobulus (104/103 B.C.E.), and their territory annexed, they were joined to the Jews “by the bond of circumcision.”<sup>50</sup>

The Idumaeans, meanwhile, were living in that part of the Holy Land which historically belonged to the Jews, who had occupied it centuries before the Jewish exile to Babylonia during the sixth century B.C.E. The Jews identified themselves with their own heritage in Judah yet they still saw reasons to require the conversion of the foreign nations now occupying the territory that had once belonged to the House of Israel. This requirement was even more stringent within territory traditionally considered Judahite. In the Torah, aliens dwelling with the Israelites were required to observe the sabbath year.<sup>51</sup> As a result, either the Edomites, who were living in Judah proper and not just greater Israelite territory, had to conform to Jewish law or they had to leave. The Idumaeans chose to stay in the land, “And from that time on they have continued to be Jews!”

In the days of King Herod the Great of Judaea an Idumaeen named Costobarus was appointed governor of Idumaea and Gaza. Costobarus held the belief that the Idumaeans should not have adopted the customs of the Jews, so he sent to Cleopatra of Egypt in an attempt to have Idumaea stripped from Judaea as a possession. The attempt failed, but in discussing this issue Josephus also comments that in earlier times the Jewish priest “Hyrcanus had altered their (the Idumaeans’) way of life and made them adopt THE CUSTOMS AND LAWS OF THE JEWS.”<sup>52</sup> Strabo writes:

The Idumaeans are Nabataeans, but owing to a sedition they were banished from there, joined the Judaeans, and SHARED IN THE SAME CUSTOMS WITH THEM.<sup>53</sup>

Antipater, the father of the Judaeen king Herod (37–4 B.C.E.), was an Idumaeen held in high esteem among the Idumaeen people.<sup>54</sup> Though Herod's father was Edomite, the Jews themselves proclaimed that he "was a Jew."<sup>55</sup> Four of Herod's wives (Doris, Mariamme the daughter of Alexander, Mariamme the daughter of Simon, and Cleopatra) are known to be Jewish.<sup>56</sup> In fact, Mariamme the daughter of Alexander was the granddaughter of the Jewish

49 Cf. 2 Kings, 17:24–28; Jos., Antiq., 9:14:1–3.

50 Jos., Antiq., 13:11:3.

51 E.g. Lev., 25:2–7.

52 Jos., Antiq., 15:7:9.

53 Strabo 16:2:34

54 Jos., Wars, 1:6:2, 1:13:7, 2:4:1, Antiq., 14:1:3, 14:7:3, 14:15:2.

55 Jos., Wars, 2:13:7.

56 Doris was of Herod's "own nation," i.e. an Edomite (Jos., Antiq., 14:12:1), yet is said to be "a native of Jerusalem" (Jos., Wars, 1:22:1) and "a Jewess of some standing" (Jos., Wars, 12:3). Mariamme, the daughter of Alexander, the son of Aristobulus, was the granddaughter of the high priest Hyrcanus (Jos., Wars, 1:12:3, 1:17:8, Antiq., 14:12:1, 14:15:14). The second Mariamme was the "daughter of Simon the high priest" (Jos., Antiq., 15:9:3, 18:5:4). Cleopatra is also called "a native of Jerusalem." On the ten wives of Herod the Great see Jos., Antiq., 17:1:1–3; Wars, 1:24:2, 1:28:4; HJP, 1, pp. 320f.

high priest named Hyrcanus and the other Mariamme was the daughter of the high priest named Simon.<sup>57</sup>

It would not have been possible for Herod to have retained the Judaeen crown if he had not himself been Jewish by religion. Therefore, the king of Judaea, at the time that the messiah was born, though Edomite by descent was Jewish by religion. This fact symbolizes the general merger of the Judahites and Edomites of Idumaea during this and subsequent periods. Though up until the first century C.E. the Judahites and Edomites could distinguish between themselves, foreigners classed them all as Jews. In time even their own ability to distinguish one from the other had passed away.

In religious matters the Idumaeans were generally in alliance with the Zealots, one of the strictest religious sects in ancient Judaism.<sup>58</sup> The Idumaeen Jews attended the major religious feasts at Jerusalem and were also a bulwark in the First Revolt against the Romans (66–70 C.E.).<sup>59</sup>

## Conclusion

There can be no doubt. The Idumaeans of the first century C.E. were not only Jews by religion but were living in the Holy Land—and not in just any part of the Holy Land but in that portion which had historically belonged to the tribe of Judah. Under Jewish domination they were required to adhere to the Jewish faith or else be forced to abandon the country. At the same time, the Idumaeans were in close alliance with the Zealots, a strict Jewish sect, and demonstrated their loyalty to their faith in the Jewish war against Rome.

With these details we are compelled to the conclusion that the Edomites living in southern Judaea were strict adherents to Jewish law. If they had not been, an alliance with the Zealots would have been impossible and the other Jews would have found grounds to expel them from the country.

These facts force us to conclude that when Simon invaded the country of Idumaea in the winter of 68/69 C.E.—an act itself not committed in a sabbath year—there was no possible way that these Idumaeans would have avoided the sabbath year laws. But since they did cultivate their fields, we are presented with clear evidence that the winter of 68/69 B.C.E. was not part of a sabbath year. Further, since the crops of this planting season would normally be harvested after the beginning of the next year (69/70 C.E., Nisan reckoning), we have evidence that this next year was also not a sabbath.

The attack on Jerusalem by the Jewish factional leader Simon ben Gioras and the crops grown in Idumaea during the winter of 68/69 C.E. eliminates the cycles of both systems “B” and “D” from consideration (see Chart A). System “C” retains the problem of beginning with a Tishri year. Therefore, by default, the sabbath year cycle once again conforms to system “A.” We are left with the conclusion that 70/71 C.E., Nisan reckoning, the year that Jerusalem was destroyed by the Romans, was a sabbath year (see Charts A & B).

57 Ibid.

58 E.g. Jos., Antiq., 4:4:1–4:5:2.

59 E.g. Jos., Antiq., 17:10:2, Wars, 2:3:2, 5:6:1, 6:8:2.

Summarizing all of this once again.

We have no documents that outright prove that 70 CE was the Sabbatical year. The same year as the destruction of the Temple.

BUT.....

Josephus records a history of events that will prove that the year the temple was destroyed was a Sabbatical year and that it was 70 C.E.

In the winter of 68-69 CE. Simon ben Giora invaded Judaeans Idumaea

The fields were at this time cultivated.

March of 69 CE. Simon ben Giora fortified himself in Nain and stocked up the crops of corn. Jewish Zealots attacked him in Nain. Something you did not do in a Sabbatical year.

Notice he stocked up crops in the year. You do not harvest and stock up crops if it is the Sabbatical year. And they would never have attacked in the Sabbatical year. It was forbidden. These are zealots.

Late Summer of 69 CE. Simon ben Gioras took Hebron and all of Idumaea and all the crops

All the land was cultivated and with crops. It was 69 C.E.

They were at war

It was not a Sabbatical year 68-69

We can also date the events of Titus with Roman history and know the year He attacked Jerusalem was 70 C.E.

Prior to becoming Emperor, Titus gained renown as a military commander, serving under his father in Judaea during the First Jewish-Roman War. The campaign came to a brief halt with the death of emperor Nero in 68, launching Vespasian's bid for the imperial power during the Year of the Four Emperors. When Vespasian was declared Emperor on 1 July 69, Titus was left in charge of ending the Jewish rebellion. In 70, he besieged and captured Jerusalem, and destroyed the city and the Second Temple. For this achievement Titus was awarded a triumph: the Arch of Titus commemorates his victory to this day.

The Year of the Four Emperors was a year in the history of the Roman Empire, AD 69, in which four emperors ruled in succession:

The suicide of emperor Nero, in 68, was followed by a brief period of civil war. Between June of 68 and December of 69, Rome witnessed the successive rise and fall of Galba, Otho and Vitellius until the final accession of Vespasian,

The Senate acknowledged Vespasian as emperor on the day after Vitellius was killed. It was December 21, 69, the year that had begun with Galba on the throne.

The First Jewish–Roman War (66–73 CE), sometimes called The Great Revolt (Hebrew: מִלְחַמַּת הַיְּהוּדִים, ha-Mered Ha-Gadol, Latin: Primum populi Romani bellum in Iudaeos[citation needed]), was the first of three major rebellions by the Jews of Judea Province (Iudaea) against the Roman Empire. The second was the Kito's War in 115–117, which took place mainly in the diaspora, and the third was Bar Kokhba's revolt of 132–135 CE.

The Great Revolt began in the year 66 CE, originating in the Roman and Jewish religious tensions. The crisis escalated due to anti-taxation protests and attacks upon Roman citizens. [3] The Romans responded by plundering the Jewish Temple and executing up to 6,000 Jews in Jerusalem, prompting a full-scale rebellion. The Roman military garrison of Judaea was quickly overrun by rebels, while the pro-Roman king Agrippa II, together with Roman officials, fled Jerusalem. As it became clear the rebellion was getting out of control, Cestius Gallus, the legate of Syria, brought in the Syrian army, based on Legion XII Fulminata and reinforced by auxiliary troops, to restore order and quell the revolt. Despite initial advances and conquest



of Jaffa, the Syrian Legion was ambushed and defeated by Jewish rebels at the Battle of Beth Horton with 6,000 Romans massacred and the Legion's Aquila lost – a result that shocked the Roman leadership.

Later, in Jerusalem, an attempt by Menahem ben Yehuda, leader of the Sicarii, to take control of the city failed. He was executed and the remaining Sicarii were ejected from the city. A charismatic, but radical peasant leader Simon bar Giora was also expelled by the new Judean government, and Ananus ben Ananus began reinforcing the city. Yosef ben Matityahu was appointed the rebel commander in the Galilee and Elazar ben Hananiya as the commander in Edom.

The experienced and unassuming general Vespasian was given the task of crushing the rebellion in Judaea province. His son Titus was appointed as second-in-command. Given four legions and assisted by forces of King Agrippa II, Vespasian invaded Galilee in 67. Avoiding a direct attack on the reinforced city of Jerusalem, which was defended by the main rebel force, the Romans launched a persistent campaign to eradicate rebel strongholds and punish the population. Within several months Vespasian and Titus took over the major Jewish strongholds of Galilee and finally overran Jodapatha, which was under the command of Yosef ben Matityahu, after a 47-day siege. Driven from Galilee, Zealot rebels and thousands of refugees arrived in Judea, creating political turmoil in Jerusalem. A confrontation between the mainly Sadducee Jerusalemites and the mainly Zealot factions of the Northern Revolt under the command of John of Giscala and Eleazar ben Simon, erupted into bloody violence. With Edomites entering the city and fighting by the side of the Zealots, Ananus ben Ananus was killed and his faction suffered severe casualties. Simon Bar Giora, commanding 15,000 troops, was then invited into Jerusalem by the Sadducee leaders to stand against the Zealots, and quickly took control over much of the city. Bitter infighting between factions of Bar-Giora, John and Eleazar followed through the year 69.

After a lull in the military operations, owing to civil war and political turmoil in Rome, Vespasian was called to Rome and appointed as Emperor December 21, 69. With Vespasian's departure, Titus moved to besiege the center of rebel resistance in Jerusalem in early 70. The first two walls of Jerusalem were breached within three weeks, but a stubborn rebel standoff prevented the Roman Army from breaking the third and thickest wall. Following a brutal seven-month siege, during which Zealot infighting resulted in the burning of the entire food supplies of the city, the Romans finally succeeded in breaching the defences of the weakened Jewish forces in the summer of 70. Following the fall of Jerusalem, Titus left for Rome, leaving Legion X Fretensis to defeat the remaining Jewish strongholds, finalizing the Roman campaign in Masada in 73–74.

We have crops in the field of 69. We have Vespasian leaving to be Emperor in Dec of 69. Leaving Titus to finish job.

Josephus would then become the historical writer for Vespasian.

Vespasian left Judea and was crowned Emperor December 21 69 C.E.

Titus turns to Jerusalem and breaches the first two walls before having a 7-month siege on the

3rd wall. It is now 70 C.E. and the Temple and the city finally fell on Tish B'av. in August 70 CE. The 9th of Av which is the 5th month. Meaning the first sieges began in the 11th month of the year 69 January of February.

# 20 Sabbatical Year 133 CE Rental Contracts & Coins  
133 C.E. Rental contracts before Bar Koch bah Revolt

<http://www.yahweh.org/publications/sjc/sj26Chap.pdf>

<http://www.yahweh.org/publications/sjc/sj28Chap.pdf>



Exclusively during year one of the second revolt is *leGeulat Yis(rael)* “For the redemption of Is(rael)” inscribed upon both silver and bronze coins. During year two, the coins proceed to make exclusive use of the phrase *SH B leHerut Yisrael* “year 2 of the liberation of Israel” on silver issues and on all but one rare bronze issue (which maintained the phrase from the first year). During years three and four of the revolt issues are undated and change to read *leHerut Yerushalem* “for the freedom of Jerusalem”.

# 21 Sabbatical Year 140 CE Rental Contracts  
140 C.E. Rental contracts before Bar Koch bah Revolt

<http://www.yahweh.org/publications/sjc/sj26Chap.pdf>

<http://www.yahweh.org/publications/sjc/sj28Chap.pdf>

# 22 Tombstone # 1 - 360 CE

Tombstones written in the Aramaic and Hebrew inscriptions are very rare to find and we have 12 of them discovered to date. I have read there are about 30 known.

Tombstone #1-360 CE “This is the grave of Mousis (Moshe) son of Marsa who died in year three of the Sabbatical cycle, in the month of Kislev, on the twenty-seventh day of it, which is the year 290 after the destruction of the Temple.”  $290 + 70 = 360$

JOURNAL ARTICLE

# A Bilingual Tombstone from Zo'ar (Arabia) (Hecht Museum, Haifa, Inv. No. H-3029, Naveh's List No. 18)

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Hannah M. Cotton and Jonathan J. Price

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<http://mushecht.haifa.ac.il/hecht/abstract/15e/Abstracts.pdf>

# 23 Tombstone # 2 - 393 CE Naveh's # 17

Tombstone #2-393 CE Naveh's # 17

The oldest stone from Tzo'ar has a double dating which has been published now: stone ?/7 from the year 323 to the destruction which is the first year to the Shemitah.

323 + 70 = 393 CE and it is the first year of the Shemitah cycle. I have no other information on it other than this mention by Joseph Naveh.

More on the Tombstones of Zoar Joseph Naveh 1999 [http://www.jstor.org/stable/23601219?seq=1#page\\_scan\\_tab\\_contents](http://www.jstor.org/stable/23601219?seq=1#page_scan_tab_contents) Translation into English by Yoel Halevi

I will include the translated paper here for your viewing. But I got the above information from the very last line as if in passing.

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## More on the Tombstones of Tzo'ar

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### Yoeseph Naveh/ Tarbitz 1999, pp.581-586

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With the publication of Issachar Stern of four more stones from Tzo'ar, the number of stones published so far is 16. Recently I received a photograph of another stone in the antiques market. This is the transcription of stone 17:

*May the spirit of 'amran son of Yodan rest*

*who died on the month of Nissan (1<sup>st</sup> month), on the tenth*

*day of the month*

*on the sixth year*

*of the Sehmitah, which is*

*year four hundred*

*thirty-three*

*to the destruction of the temple*

*Peace on Israel*

It seems we have reached the point where there is a need for a mid-way summery, and to analyze the style of the 17 stones, and to examine the script, language and spelling of the writers.

(from page 582-584 the writer expands on writers and their skills. The main point is that there were different levels of writers, and that the lower level ones made mistakes. I don't think there is a need to translate all of the sections due to the fact that most of it is linguistic issues which will not be understood by someone who doesn't have a background in Hebrew and Aramaic. I am only going to present some of the points so you have an idea of what he is talking about)

#### Stones written by experts

Stone	To the destruction	To the Shemitah	Month
?? 14	398	5	Elul
?? 11	398	6	Kislev
?? 17	433	6	Nissan
? 3	435	7	Elul

Main points:

1. The stones were written by expert in a consistent format (even though they were written 35 years apart).
2. Spelling is sometimes vulgar by adding ? to mark the long vowel â
3. Omission of consonants at the end of lines due to the lack of space
4. Some readings are problematic (such as identifying names) due to the stones being broken
5. Some spelling mistakes are found, repetition of words
6. Issues of loaning words from other languages, or using Aramaic words in a different meaning than Aramaic. Use of words in the Syriac

From page 584

The stone in question (??/14) was written by an expert, and there is no reason to believe that this write would write ??? ?????- fifth day, but rather ??? ???? ????- “fifth day of the t(enth)”, meaning after the word he intended to write “tenth”; however, because he did not have space to finish the word, he erased or abandoned the two last consonants at the end of the line, and started to write again on the third line the word “twenty”. This phenomenon is known to us from stone ??/11 where the scribe wrote the name “Ester” between the lines.

Stone ??/13 is beautifully engraved and has no count of years to the Shemitah. The deceased is probably “the mother of Jesus”. It is correct that the writing of the second consonant is long (/?/)

and the word might be Umah and not Imma. We might be looking at an Arabic version of the word “Mother”

(the writer continues to discuss issue of spelling and writing. Again, the main issue to realize is that there are different levels of writing in the stones. The different levels are important because they reflect on how proficient the writers were in presenting the information. Any mistakes made in the inscriptions affects our understanding of the dating system in the stones).

Stern is correct when he says “the researchers of the stones need to be careful...from concluding any absolute/final conclusion from the details in the stones”. As we have seen in three of the stones, there are mistakes in stones 1, 15 and 16. These mistakes are in both language and dating. However, Stern also sees mistakes in the dating in the three stones which were written in Elul (3, 10 and 14). Stones 3 and 14, which were probably written by expert hands were discussed above. Logic dictates that they did not make mistakes in the dating. It also seems that stone 10, even though it was written by a non-expert in writing, was accurate in the dating of the years. Maybe it is necessary to consider the dating of the destruction from the 9<sup>th</sup> of Av seriously?

#### Appendix

The Ruben and Edith Hecht museum in Haifa had purchased a bi-lingual stone (Greek and Aramaic). Part of the Greek is difficult to decipher. The full stone was published by Prof. Hanna Koton and Nave:

*On the third year of the Shemitah, on the month of Kislev on the twenty seventh day, which is the year 290 to the destruction of the temple*

This is the oldest stone with a double dating. Older than this stone is stone ?/6 from the year 282 to the destruction which does not count to the Shemitah. Another stone which does not count to the Shemitah is stone ?13 (year 305 to the destruction). The year ?? (=290) to the destruction, and the year three to the Shemitah in stone ??/18 fit the dates of most of the stones of Tzo'ar. The oldest stone from Tzo'ar has a double dating which has been published now: stone ?/7 from the year 323 to the destruction which is the first year to the Shemitah.

**# 24 Tombstone # 3 - 393 CE Naveh's # 7**

**Tombstones # 3 – 393 CE Naveh's # 7**



*This is the tombstone of Jacob*

*Son of Samul, who died on*

*The second day (Monday), forty*

*years old, on the third day*

*of the month of Iyar (2<sup>nd</sup> month), on the first year*

*of the Shemitah*

*year three hundred and twenty*

*three to the destruction of the*

*temple*

323 + 70 = 393 CE



## Aramaic Tombstones from Zoar

Which is found at this [link](#) and is translated for me by Yoel Halevi.

# 25 Tombstone # 4 - 416 CE Naveh's # 2

Tombstones # 4 – 416 CE Naveh's # 2 This is the tombstone of Esther the daughter of Adayo, who died in the month of Shebat of the 3rd year of the Sabbatical cycle, the year three hundred 46 years after the destruction of the Temple. Peace. Peace. Upon her. 346 + 70 = 416

JOURNAL ARTICLE





T

Appendix- stone ?? (12)

*This is the memorial of Yudan the Hazzan*

*Son of Amram, who dies on the eighth day*

*of the month of first Adar of year 3*

*to the Shemitah, year three hundred and 46*

*to the destruction of the temple.*

*Shalom Shalom Shalom*

$346 + 70 = 416 \text{ CE}$



Yudan passed away a month after Ester daughter of 'dya (stone 2). The account of the years is identical: third year to the Shemitah, year 346 to the destruction. The notation "first month of Adar" indicates it was a leap year. This can be compared to stone 11 from the year 398 to the destruction.

## Aramaic Tombstones from Zoar

Which is found at this [link](#) and is translated for me by Yoel Halevi.

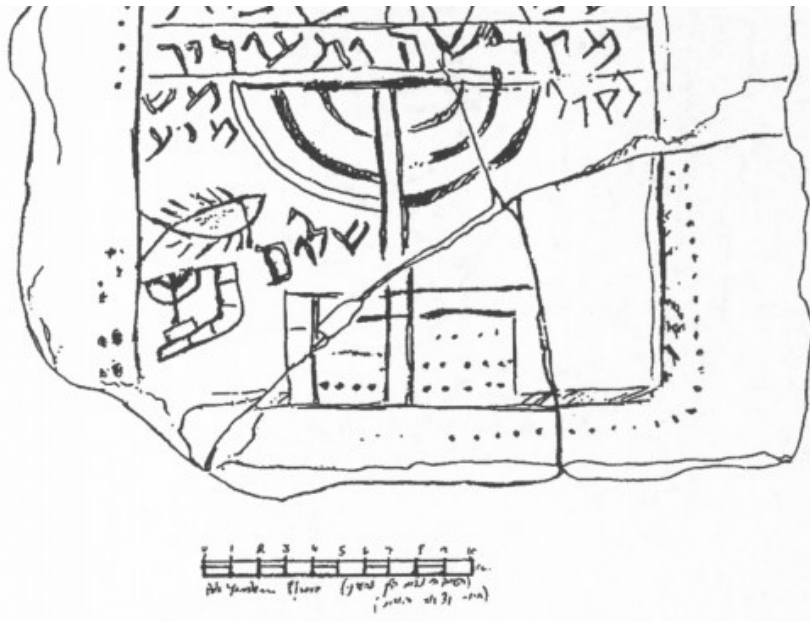
# 27 Tombstone # 6 - 416 CE

538 Y. Wilfand / *Journal for the Study of Judaism* 40 (2009) 510-539

### Appendix 2: Tombstone 20







Tombstone #6- 416 CE. May rest the soul of Jacob, the son of Shem'o who died on the second day, the 10th day of the month Shebat, in the 3rd year of the Sabbatical cycle, the years 300 hundred and 46 years after the destruction of the Temple. May he wake up to the voice of the announcer of peace.  $346 + 70 = 416$

## JOURNAL ARTICLE

### Aramaic Tombstones from Zoar and Jewish Conceptions of the Afterlife

Yael Wilfand

Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Period

Vol. 40, No. 4/5 (2009), pp. 510-539

Published by: [Brill](#)

Stable URL: <http://www.jstor.org/stable/24669915>

# 28 Tombstone # 7 - 427 CE Naveh's # 5

## Tombstone #7-427 CE Naveh's # 5

Published (by Naveh) in 1987; painted red. It is missing the three first lines. The height preserved is 35cm and is 10cm thick.

*[this tombstone of X]*

*[son/daughter of Y who died]*

*[on day Z (of the Sabbatical)]*

*26 days in the month*

*of Nissan (1<sup>st</sup> month) in the year*

*of the Shemitah, year*

*3 hundred 57 years*

*to the destruction of the temple*

*Shalom Shalom*

357 + 70 + 427 CE



## Aramaic Tombstones from Zoar

Which is found at this [link](#) and is translated for me by Yoel Halevi.

# 29 Tombstone # 8 - 432 CE

Tombstone #8-432 CE This is the grave of Iyrsh daughter of Marsa, the fellow who died on Thursday, the 17th day of the month Elul, in the fourth year of the Sabbatical cycle, the year 3 hundred sixty 2 after the destruction of the Temple. May there come peace and may it rest on her resting place. Peace Peace 362 + 70 = 432

<http://mushecht.haifa.ac.il/hecht/abstract/15e/Abstracts.pdf>

This tombstone has presented me with a bit of a challenge. It was brought to my attention that the year 432 is not the 4th year as the inscription says but the 5th year.

So now what do I do? Hide this one, or remove it? No.

I could find no errors with what I had copied from the source.

But the land rest year would have been a double one in 427 and 428. Did they count this the 4th year from that Jubilee year of rest? If that is how they did it then this stone does again confirm our results. But I have only this one tombstone in the 1st Sabbatical cycle. To know if,

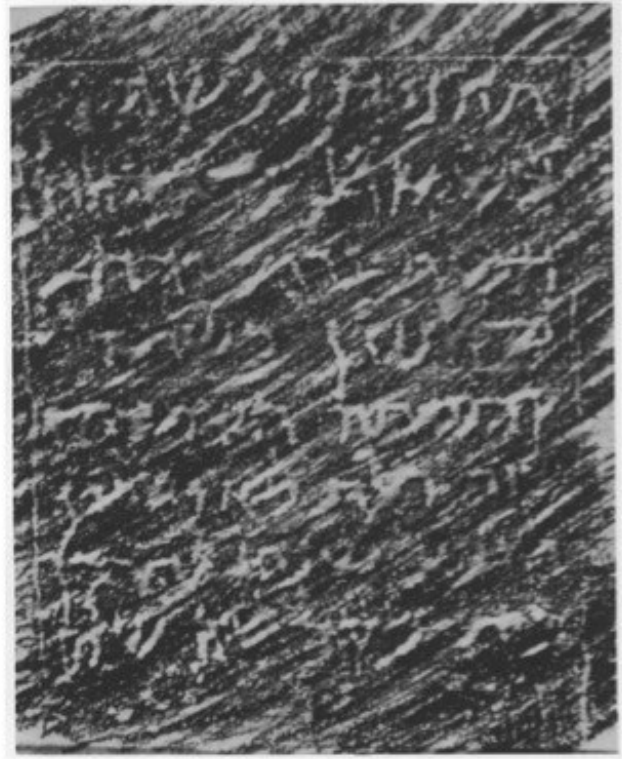


in fact, this is how they record time I would need a few more tombstones dating in various years during the 1st Sabbatical cycle. I just do not have that info now.

# 30 Tombstone # 9 - 434 CE - Naveh's #1

Tombstone # 9 – 434 CE Naveh's #1 May rest the soul of Saul the son of ..., who died on the first day of the month Marheshwan of the first year of the Sabbatical cycle, the year three hundred sixty-four after the destruction of the Temple. Peace! 364 + 70 = 434 C.E.

JOURNAL ARTICLE



## Another Jewish Aramaic Tombstone From Zoar

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JOSEPH NAVEH

Hebrew Union College Annual

Vol. 56 (1985), pp. 103-116

Published by: Hebrew Union College – Jewish Institute of Religion

Stable URL: <http://www.jstor.org/stable/23507649>

But the tombstone declares it is the first year of the Sabbatical cycle. The month of Marheshwan. It is the 8th month of the year. So the Jews declared the new year at Tishri 1 but the year was still part of the 434th year which, began at Aviv and was, in fact, the Sabbatical year.

We also have the following notes on this Tombstone from Joseph Naveh from

## Aramaic Tombstones from Zoar

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Which is found at this [link](#) and is translated for me by Yoel Halevi.

## Stone (1)

The stone was published in 1925 and was lost and its photo was not published. Only the rubbing which John Philby (the representative of the British government in Jordan. The inscription was engraved after marking lines on the surface of the stone of 14.5X16.5cm.

*May the soul of Shaul son of...rest*

*Who died on the new moon*

*Of Marcheshvan (8<sup>th</sup> month) on the first year of the Shemitah (Sabbatical year)*

*Year three hundred and sixty*

*Four to the destruction*

*Of the temple, Shalom*

In the photograph of the rubbing which accompanies Cowley's paper, it is very difficult to see the letters clearly. In lines 4-5 it is accepted to read "from the first year of the Shemitah". And in fact, the reading of the rubbing and the drawing (of the text) it is clear this reading is not justified, even though the reading of the other texts (4,7) is "in the first year of the week".

# 31 Tombstone # 10 - 439 CE

Tombstone # 10- 439 CE "This is the tombstone of Hannah, daughter of Ha[niel] the priest, who died on the Sabbath, the first festival of Passover, on the fifteenth day of the month of Nisan, in the fifth year of the sabbatical cycle, which is the year three hundred and sixty-nine years after the destruction of the Temple. Peace. May her soul rest. Peace" 369 + 70 = 439 C.E.



<http://museum.imj.org.il/Imagine/galleries/viewItemE.asp?case=5&itemNum=397913>

## **Tombstone of Hannah**

Zoar, southern Dead Sea

Byzantine period, 483 CE

Sandstone and red pigment

H: 45.3; W: 25; D: 14 cm

Gift of Max Ratner, Cleveland, to American Friends of the Israel Museum

Accession number: 90.30.68

### **Publications:**

Misgav, H., Two Jewish Tombstones from Zoar, in Israel Museum Studies in Archeology, vol. 5, 2006

[http://www.academia.edu/2232770/Two\\_Jewish\\_Tombstones\\_from\\_Zoar](http://www.academia.edu/2232770/Two_Jewish_Tombstones_from_Zoar)

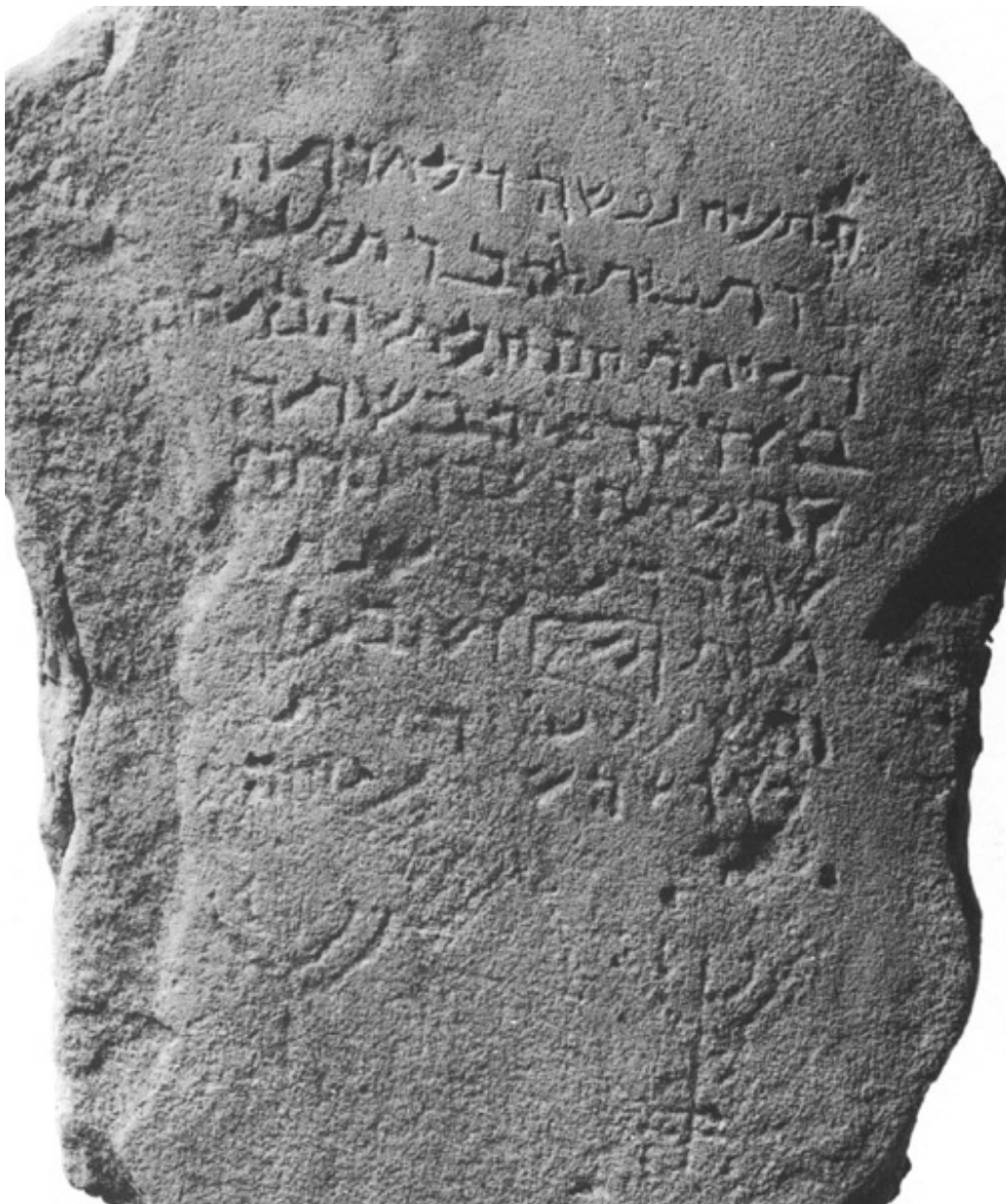
This Tombstone proves a few things that you need to note. It is a very important tombstone to note.

1st That Passover is on the 15th at the end of the 14th.

2nd When you check the calendars the only way you can have a Passover on a Saturday in that year is if you go by the Crescent moon to begin the month.

3rd The only way you can have a Passover on a Saturday and to go by the crescent moon is if you have the month postponed by 30 days. The Hebrew Calendar does none of this. But the Biblical calendar that goes by the barley to start the year and then by the crescent moon to begin each month does.

# 32 Tombstone # 11 - 449 CE Naveh # 21



Tombstone # – 449 CE

*May the soul of Martah*

*daughter of Pitlah, aged 70,*

*who died on the fifth day {of Adar}*

*on the first Adar of the*

*first year to the Shemitah, which was*

*a leap year, year*

*three hundred and seventy*

*nine year of the*

*temple [may it be built]*



379 + 70 = 449 C.E.

## Seven New Epitaphs From Zoar

Translation is done for us by Yoel Ha Levi

This Tombstone tells us that 449 was a leap year. Yet when we look at the Hebrew Calendar we see that it was not.

# 33 Tombstone # 12 - 455 CE

### Appendix 3: Tombstone 22





Tombstone # 12- 455 CE May rest the soul of Rabbi Simon Binabi, who died the fourth day (Wednesday) the third day of the month Adar in the seventh year three hundred and eighty and five years after the destruction of the Temple. May he rest a sage in peace. May he wake up to the voice of the announcer of peace.  $385 + 70 = 455$

#### JOURNAL ARTICLE

### Aramaic Tombstones from Zoar and Jewish Conceptions of the Afterlife

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Yael Wilfand

Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Period

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#### # 34 Tombstone # 13 - 456 CE Naveh's # 4

Tombstone # 13 – 456 CE Naveh's # 4 This is the Tombstone of....Son of Megalos (?) who died on the Sabbath, the twenty-fifth day on the month Tevet, in the 1st year of the sabbatical cycle, 386 years after the destruction of the Temple.”  $386 + 70 = 456$

#### JOURNAL ARTICLE



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JOSEPH NAVEH

Hebrew Union College Annual

Vol. 56 (1985), pp. 103-116

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Stable URL: <http://www.jstor.org/stable/23507649>

# 35 Tombstone # 14 - 460 CE

*Y. Wilfand / Journal for the Study of Judaism 40 (2009) 510-539*

537

### Appendix 1: Tombstone 10<sup>97</sup>



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<sup>97)</sup> I would like to thank Ada Yardeni for the permission to use her illustrations of the Zoar epitaphs.

Tombstone # 14- 460 CE. May rest the soul of Yehuda the priest. The son of Ab...ma who died the third day of the month of Kislev. In the fifth year of the Sabbatical cycle which is the year 300 hundred and 90 years after the destruction of the Temple. May he hold the altar and wake up to the voice of the announcer of peace. Peace Peace Peace 390 + 70 = 460

#### JOURNAL ARTICLE

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# 36 Tombstone # 15 - 468 CE Naveh's # 11

Tombstone # 15 – 468 CE Naveh's # 11

*May the spirit {of Est} of Ester*

*daughter of Babah, who died of the sixth day  
(Friday) on the third day*

*of the month of Kislev (9<sup>th</sup> month)*

*in the sixth year*

*of the Shemitah, which was a*

*leap year, year three*

*hundred and ninety-eight*

*to the destruction of the temple*

398 + 70 = 468



## Aramaic Tombstones from Zoar

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Which is found at this [link](#) and is translated for me by Yoel Halevi.

The Following tombstone is from

## New Tombstones from Tzoar (Moussaieff Collection)

---

which you can [link to here](#) and is translated for me by Yoel Halevi.

Note that the stone above matches our Shmitah cycles. Also, note that the stone above was the 9th month. The one below is the 6th month of Elul and this where some of the problems arise in these tombstones because they had started to change the years on Tishri 1, the 7th month. Here we have an excellent example of this change in dating. Both Tombstones are 398 years after the destruction of the Temple. When we add 70 years to this we come to the year 468 CE.

Because the stone above is the 9th month it is in the 6th year of the Sabbatical cycle just as our charts have shown us. But the one below is in the 6th month and now at this time according to the Jews the year changed at Tishri. So the stone below now states it as the 5th year of the Sabbatical cycle.

# 37 Tombstone # 16 - 468 CE Naveh's # 14

*This memorial of the deceased Mati (son of)*

*Sabah, who died on the fifth day,*

*twentieth of the month of Elul*

*on the fifth year of the Shemitah*

*year three hundred and ninety*

*eight to the destruction of the temple*

*May he rest in peace*

$398 + 70 = 468 \text{ CE}$



## New Tombstones from Tzoar (Moussaieff Collection)

which you can [link to here](#) and is translated for me by Yoel Halevi.

# 38 Tombstone # 17 - 470 CE Naveh # 24

Tombstone # -470 CE

*May the soul of Yoseh son of*

*Ofi who died in the city of Tefar*

*in the land of Heymar and left*

*to the land of Israel and buried on*

*the sixth day the twenty sixth*

*of the month of Tamuz on the*

*first year of the Shemitah, which is identical*

*to the year [400] to the destruction of the temple*



*Shalom*

*Peace on you in your resting place*

$400 + 70 = 470$





## Seven New Epitaphs From Zoar

Translation is done for us by Yoel Ha Levi

# 39 Tombstone # 18 - 472 CE

Tombstone #18-472 CE This is the tombstone of Hannah, daughter of Levi, who died on Thursday on the 19th day of the month of Sivan, in the third year of the Sabbatical year, four hundred and two years since the destruction of the Temple. Peace upon Israel Peace. 402 + 70 = 472

I believe the documentation for this Tombstone is from the Shrine of the Book Museum and is one of the two on display.

# 40 Tombstone # 19 - 476 CE Naveh's #16

Engraved, painted red, 40X22X5cm

*This is the memorial of Ya'akov (Jacob) son of 'avid who died on the 2<sup>nd</sup> (day), on the 10<sup>th</sup> days of... Marcheshvan (8<sup>th</sup> month), on the first year of the Shemitah which is the year four hundred and six to the destruction*



*of the temple. May*

*he rest in peace. Shalom*

*Shalom Shalom*

406 + 70 = 476

This stone says it is the first year of the Shmitah cycle. This is because they began their year at Tishri 1. It is the 8th month and the Sabbatical year had not yet ended. It ends at the end of the 12th month. So this tombstone matches our records as 476 was a Sabbatical year.



## New Tombstones from Tzoar (Moussaieff Collection)

---

which you can [link to here](#) and is translated for me by Yoel Halevi.

# 41 Tombstone # 20 - 503 CE

Tombstone # 20- 503 CE

More on the Tombstones of Zoar Joseph Naveh 1999 [http://www.jstor.org/stable/23601219?seq=1#page\\_scan\\_tab\\_contents](http://www.jstor.org/stable/23601219?seq=1#page_scan_tab_contents) Translation into English by Yoel Halevi

*May the spirit of 'amran son of Yodan rest*

*who died on the month of Nissan (1<sup>st</sup> month), on the tenth*

*day of the month*

*on the sixth year*

*of the Sehmitah, which is*

*year four hundred*

*thirty-three*

*to the destruction of the temple*

*Peace on Israel*

433 + 70 + 503

I will include the translated paper here for your viewing.



## More on the Tombstones of Tzo'ar

Yoeseph Naveh/ Tarbitz 1999, pp.581-586

With the publication of Issachar Stern of four more stones from Tzo'ar, the number of stones published so far is 16. Recently I received a photograph of another stone in the antiques market. This is the transcription of stone 17:

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day of the month  
on the sixth year  
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year four hundred  
thirty-three  
to the destruction of the temple  
Peace on Israel*

It seems we have reached the point where there is a need for a mid-way summery, and to analyze the style of the 17 stones, and to examine the script, language and spelling of the writers.

(from page 582-584 the writer expands on writers and their skills. The main point is that there

were different levels of writers, and that the lower level ones made mistakes. I don't think there is a need to translate all of the sections due to the fact that most of it is linguistic issues which will not be understood by someone who doesn't have a background in Hebrew and Aramaic. I am only going to present some of the points so you have an idea of what he is talking about)

### Stones written by experts

Stone	To the destruction	To the Shemitah	Month
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? 3	435	7	Elul

Main points:

1. The stones were written by expert in a consistent format (even though they were written 35 years apart).
2. Spelling is sometimes vulgar by adding ? to mark the long vowel â
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From page 584

The stone in question (??/14) was written by an expert, and there is no reason to believe that this write would write ??? ?????- fifth day, but rather ??? ?????- “fifth day of the t(enth)”, meaning after the word he intended to write “tenth”; however, because he did not have space to finish the word, he erased or abandoned the two last consonants at the end of the line, and started to write again on the third line the word “twenty”. This phenomenon is known to us from stone ??/11 where the scribe wrote the name “Ester” between the lines.

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(the writer continues to discuss issue of spelling and writing. Again, the main issue to realize is that there are different levels of writing in the stones. The different levels are important because they reflect on how proficient the writers were in presenting the information. Any mistakes made in the inscriptions affects our understanding of the dating system in the stones).

Stern is correct when he says “the researchers of the stones need to be careful...from concluding any absolute/final conclusion from the details in the stones”. As we have seen in three of the

stones, there are mistakes in stones 1, 15 and 16. These mistakes are in both language and dating. However, Stern also sees mistakes in the dating in the three stones which were written in Elul (3, 10 and 14). Stones 3 and 14, which were probably written by expert hands were discussed above. Logic dictates that they did not make mistakes in the dating. It also seems that stone 10, even though it was written by a non-expert in writing, was accurate in the dating of the years. Maybe it is necessary to consider the dating of the destruction from the 9<sup>th</sup> of Av seriously?

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*On the third year of the Shemitah, on the month of Kislev on the twenty seventh day, which is the year 290 to the destruction of the temple*

This is the oldest stone with a double dating. Older than this stone is stone ?/6 from the year 282 to the destruction which does not count to the Shemitah. Another stone which does not count to the Shemitah is stone ?13 (year 305 to the destruction). The year ?? (=290) to the destruction, and the year three to the Shemitah in stone ??/18 fit the dates of most of the stones of Tzo'ar. The oldest stone from Tzo'ar has a double dating which has been published now: stone ?/7 from the year 323 to the destruction which is the first year to the Shemitah.

# 42 Tombstone # 21 - 505 CE Naveh's # 25

*May this soul rest*

*Of Shema'ayah son of Yitzhaq*

*who dies on the twentieth day of the month of*

*Nisan, on the first year*

*of the Shemitah, which is year*

*four hundred and thirty*

*five years to the destruction*

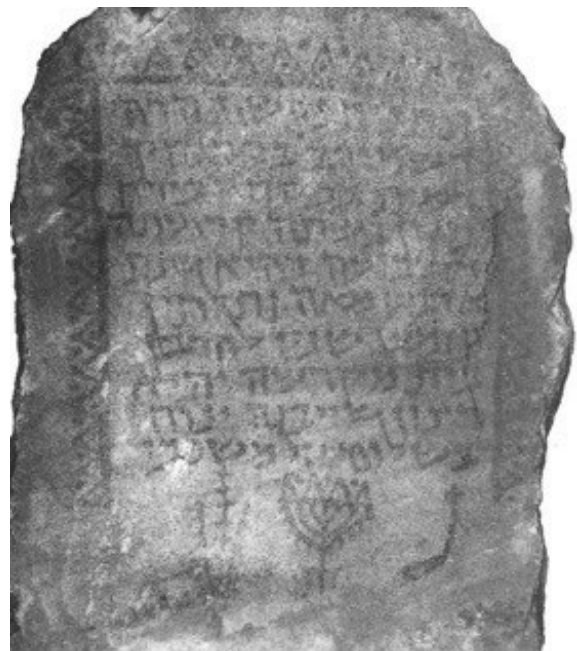
*of the temple, may*

*it be built. May he rest*

*in peace on his resting place*

*Shalom Shalom*

435 + 70 = 505







## Seven New Epitaphs From Zoar

Translation is done for us by Yoe

# 43 Tombstone # 22 - 505 CE Naveh's # 3

Tombstone # 22 – 505 CE Navweh's # 3 May rest the soul of Haifu the daughter of ..., who died on Tuesday, the eleventh day of Elul, in the ...year of the Sabbatical cycle that is the year four hundred thirty-five after the destruction of the Temple. Peace Peace Upon Israel, Peace!  
 $435 + 70 = 505$

JOURNAL ARTICLE



## A Candelabrum on a Tombstone from Zoar

VARDA SUSSMAN

Israel Exploration Journal

Vol. 33, No. 3/4 (1983), pp. 231-234

Published by: Israel Exploration Society

Stable URL: <http://www.jstor.org/stable/27925899>

## JOURNAL ARTICLE

### Another Jewish Aramaic Tombstone From Zoar

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JOSEPH NAVEH

Hebrew Union College Annual

Vol. 56 (1985), pp. 103-116

Published by: Hebrew Union College – Jewish Institute of Religion

Stable URL: <http://www.jstor.org/stable/23507649>

This is the year 505 CE. It is the 1st year of the Sabbatical cycle. The year of the Sabbatical cycle is missing. Joseph Naveh along with Wacholder suspect that the missing information based on the shin that precedes it just like the first century coins is “the first year of the Sabbatical Cycle”. Although not definitely prove it does again lean in agreement with our chronology once again. I urge you to read the notes on page 114 for this tombstone.

Page 113 Joseph Naveh “Another Jewish Aramaic Tombstone from Zoar” Hebrew Union College Annual Vol 56(1985) pp. 103-116 Published by Hebrew Union College- Jewish Institute of Religion. Here is [the link](#).

The examination of the original tombstone now in the Israel Museum or of the photographs taken forty years ago does not contribute much to the improvement of the reading of this partly faded text.

In lines 1–2 above, Sukenik's generally accepted reading is quoted, but the doubtful words are put in parentheses. The name of the deceased was read by Ben-Zvi as בר יעקב / אלעזר [ר] "Eleazar the son of Jacob". Sukenik's reading of this epitaph here and in some words in the following lines cannot be accepted without hesitations or reservations.

At the end of line 4 the generally accepted reading is בשת. Sukenik, followed by Cassuto and Akavya, translated דשמטתה / בשת as "in the sabbatical year". Ben-Zvi thought that after בשת there is an additional letter and thus emended the reading to דשמיטתה / בשת ב, i.e. "in the year 2 of the shemittā (sabbatical cycle)". Thus also does Wacholder. Assis rejects this emendation, saying that on the photograph the *taw* almost touches the margin line and there is no space for an additional letter. He believes that בשת is an abbreviated writing for בשתה.<sup>21</sup> Wacholder noted "that the construction of בשת דשמטתה, in lines 4–5 of C, implies a missing date of the Sabbatical cycle. If the intended meaning were 'in the year of Shemitah' it would have said either בשמטתה or בשת שמטתה without the *ד*".<sup>22</sup>

Wacholder is right in questioning the construction בשת דשמטתה. Moreover, as the regular construct form שנת appears in each of the four epitaphs, שת does not seem plausible in this context.<sup>23</sup> The suggestion of Assis that בשת stands for בשתה would have been reasonable if there were a clear *taw* at the end of line 4. But as far as I could see, the *taw* that was read by all scholars (and drawn by Sukenik) is not clear enough, and it is difficult to decide what the letter at the end of line 4 is. It seems to me that we have to read here Xשת, i.e. the *shin* that serves as an abbreviation for שתה was followed by another letter representing a numeral, just as in the coins of the First and Second Revolts. If so, I would suggest reading in lines 4–5 בש(א) דשמטתה "in the (1st) year of the sabbatical cycle". Although some strokes of a possible *alef* may be traced in the photograph, this reading should nevertheless be considered merely as another emendation (see below).



61/71

A devastating earthquake known in the scientific literature as the Earthquake of 749 struck on January 18, 749 in areas of the Umayyad Caliphate, the worst affected being parts of Palestine and western Transjordan. The cities of Tiberias, Beit She'an, Hippos and Pella were largely destroyed while many other cities across the Levant were heavily damaged. The casualties numbered in the tens of thousands.

In Jewish sources this earthquake is known, in Hebrew, as Ra'ash Shevi'it, lit. "seventh noise", interpreted by scholars to mean The Earthquake of the Sabbatical Year, because 749 was a sabbatical year, literally "the seventh year" in the Jewish calendar.

"Ra'ash shvi'it" is mentioned in piyyutim (Jewish liturgical poems). Some rabbis believe the earthquake struck in a Sabbatical year, in which case, the translation of the term would be "earthquake of the seventh year".

Many of you will have read right over this and not questioned it. You were just told that this earthquake took place in January and that it was Shmitah year 749 again matching our system. But our year begins at Aviv and each Sabbatical and each Jubilee year begins and ends at Aviv 1 as Ex12:2 says speaking of the month of Aviv.

"This month shall be for you the beginning of months. It shall be the first month of the year for you.

So what you have here is a clear example of the "fencing in" that Judah has done about the Shmetah. To make sure it was not broken then moved it back to Tishri 1, 6 months earlier to begin and then to end. So this earthquake took place in January about the 11th month of the year before the actual Shmetah began in Aviv just over a month later.

It is absolutely imperative that we understand who the calendars were changed and when and by whom over the ages in order to be able to properly identify Yehovah's Sabbatical and Jubilee years accurately. Everyone today is trying to figure them out according to the current Hebrew calendar which is impossible to do. And when they can't figure them out they discard them as not important.

## THE EARTHQUAKE OF 749 C.E.

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*which is the seven hundred*

*and sixty eighth year to the destruction*

*of The House, He (The Holy One-May He be blessed) will build it*

*and will awaken the sleepers of his people, Amen*

*768 + 70 = 838 CE This is not the 6th year but it is the 5th year of the Sabbatical cycle. We are not given the month for this tombstone, which if he were to have died after the 6th month would explain why they gave him one more year from the Shmitah because they started and ended their years starting with Tishri. But we do not have the month so we cannot explain this discrepancy.*

*(there are linguistic comments here which do not affect the understanding)*

*Naveh's #1) In the chart below Joseph Naveh has this tombstone as an error, but it matches our Sabbatical years perfectly. So we do not find fault with it.*

*Naveh's #2) In the chart below Joseph Naveh has this tombstone as an error, but it matches our Sabbatical years perfectly. So we do not find fault with it.*

*Naveh's #3) In the chart below Joseph Naveh has this tombstone as an error, but it matches our Sabbatical years perfectly with his explanation of it. So we do not find fault with it.*

*Naveh's #4) In the chart below Joseph Naveh has this tombstone as an error, but it matches our Sabbatical years perfectly. So we do not find fault with it.*

*Naveh's #5) In the charts below, Joseph Naveh has this tombstone as an error, but it matches our Sabbatical years perfectly. So we do not find fault with it.*

*Naveh's #6) This stone is the oldest of the Tzo'ar stones known to me at the moment, and it does not contain the year to the Sabbaical count. It is engraved and the letters are painted red. It measures 35X20X6.5cm.*

*This tombstone*

*Of Domitiana*

*Son of of Hartah*

*Who died (lit. "gathered")*

*On the year two hundred 80*

*Two*

*To the destruction*

*Of the temple*

(Because there is no reference to the Sabbatical cycle we are not able to use it.)

Naveh's #7) In the charts below, Joseph Naveh has this tombstone as an error, but it matches our Sabbatical years perfectly. So we do not find fault with it.

*Naveh's #8) Engraved, size unknown This is the lying place of Miriam daughter of..., who died on the 15th day on the month of Shevat (11th month) of the third year of the Shemitah year three hundred [80/10 and t]wo to the destruction of the temple. Shalom (We have this date as the 1st year of the Sabbatical cycle, not the 3rd year. Joseph Naveh also noted the error in the chart below.)*

Naveh's #9) This tombstone belongs to Saul son of Jacob who died on the 25th day of the month of Shevat (11th month) in the second year of the Shemitah year three hundred 28 to the destruction of the temple. Shalom Shalom Shalom (We have this date as the 6th year of the Sabbatical cycle, not the 2nd year. Joseph Naveh also noted the error in the chart below.)

Naveh's #10) *Engraved, measurements unknown*

*This tombstone belongs to Mahirshah*

*daughter of Mersah the Haver*

*who died on the fifth day (Thursday), 17<sup>th</sup>*

*day of the month of Elul (6<sup>th</sup> month) in the fourth year*

*of the Shemitah*

*year 3 hundred to the destruction of the*

*temple. May he enter in peace*

*and rest in his resting place*

*Shalom Shalom*

*Shalom Shalom*

(We have this date as the 6th year of the Sabbatical cycle, not the 4th year. Joseph Naveh also noted the error in the chart below.)

Naveh's #11) In the chart below Joseph Naveh has this tombstone as an error, but it matches our Sabbatical years perfectly. So we do not find fault with it.

The Tzo'ar inscriptions have the numbers mostly in words, however, we also find numerals combined between the words which are marked by consonants. Sometime these sporadic consonants are marked with dots or lines above them, and some are in parenthesis.

Stone	Year to the destruction	To the Shemitah	Year of the Shemitah	Should be	Month	Difference in years
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? 6	282	–	–			
? 7	323	1	329			
? 9	338	2	343			14+
? 2	346	3	350			7+
? 5	357	Shemitah	357			7+
? 10	362	4	365*	364	6th	7+
? 1	364	1	370*	371	8th	7+
? 4	386	1	392			21+
?? 11	398	6	399			7+
? 3	435	Shemitah	435*	434	6th	35+
Baalbek	768	6	769*	770	none	(7X48) 336+

Before us we have the dates on 10 of the stones and Baalbek. Stone 8 was omitted, because the counting of the years to the destruction was damaged in it. According to the location left for the “tens” numbers, it is assumed they were marked with numerals. The reconstruction of 10 or 80 might fit the synchronism in the stones. Stone 6, which is the oldest of the stones known to us so far, does not have the year to the Shemitah.

Six of the counts above fit one another, and four presumably do not, and they are marked with a \*. In stone 10 and 3, where the month of death is the 6<sup>th</sup> month, the counting of the years from the destruction precedes the other stones by one year. For that there is clear explanation which was explained by Bornstein: the years for counting to the destruction start on the 9<sup>th</sup> of Av (5<sup>th</sup> month). Cassuto when discussing stone 3 wrote:

“the beginning of the counting for the destruction is not the same as the beginning of the count for the Shemitah. The destruction count starts on the 9<sup>th</sup> of Av (or 10<sup>th</sup>), and the Shemitah, as it is well known, from the 1<sup>st</sup> of Tishre (7<sup>th</sup> month). Therefore, (if) the year 435 to the destruction is paralleled in most of its months, from Tishre onwards, to the first year to the Shemitah, this will mean that the first part, which precedes Tishre (meaning the last two thirds of the month of Av and the whole of Elul) are in the Shemitah year, and the text specifically is talking about Elul in lines 3-4 “on the 11<sup>th</sup> day of the month of Elul, making everything fit”.

The differences in stones 1 and Baalbek are unclear to me.

In any case, the match in eight of the nine stones with duplicate dating is enough to establish synchronism between the count to the destruction and the Sabbatical years near the end of antiquity.

Naveh’s #12) This one matches our Sabbatical year cycles and is noted above.

## Aramaic Tombstones from Zoar

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Which is found at this [link](#) and is translated for me by Yoel Halevi.

### New Tombstones from Tzoar

The Following Tombstones are other stones recorded by Joseph Naveh and his numbering system and are recorded in

## New Tombstones from Tzoar (Moussaieff Collection)

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We have included those that do not match our Sabbatical years here as well.

Naveh's # 13

Engraved and painted red, 35X35X7cm, this stone is considered from the oldest type (compare stone ?/6), very limited decorations, does not contain a dating in accordance to the Shemitah. And because of that, we cannot use it. But we include it here so you will have all of the stones by the Naveh numbers.

*This is the memorial of Oma(r)*

*wife of Yeshu'a*

*who died on the twentieth*

*day of Adar, year*

*300 and five years*

Naveh's #14 matches our Sabbatical year cycles with an explanation.

Naveh's #15 Painted red with some purple on the top right, 34X27X6, name of the deceased is not on the stone (note 2 indicates the name was placed between the lines in an unclear fashion).

*May the spirit rest*

*who died on the 5<sup>th</sup> (day), the sixth*

*of Nissan, on the seventh year*

*year four hundred*

*to the destruction of the temple*

*...peace on...*

400 + 70 = 470 CE



This is the first year of the Sabbatical cycle and not the 7th. Had they began the Sabbatical year before the actual Shmitah then they would have finished at Tishri 6 months before this date of Nisan. So I do not have an explanation for this stone.

Naveh's #16 matches our Sabbatical year cycles with an explanation.

The Following are our recent discoveries with three more stones being added to our list. Some we already had and some we just could not use. I include them all here for your reference and study.

## Seven New Epitaphs From Zoar

By Joseph Naveh and Translated by Yoel HaLevi

In one of the seven new stones presented above, stone 19, the oldest from the year 286 to the destruction, does not contain the year in the Shemitah cycle, and in stone 24 the year to the destruction is unclear (should be ? (400) or ?? (407)). In the five remaining stones, there is a correlation between the years to the destruction and Shemitah, as is expected from most of the stones presented in the chart.

The chart indicates that in three stones (3, 10 and 14), which were written in Elul, the year to the destruction moves forward by one year (due to the counting starting in Av). On the other hand, in three other stones (1, 15 and 16) there is no correlation between the years.

For the use of researchers who study the ancient calendar, the chart contains all of the time references in the stones, both day, month and day of the week. It should be remembered that the reading of these details is difficult, and mistakes can be made. Three mistakes in my previous work have already been corrected (marked by a \* in stones 4, 8, 12 and).

stone	Year to destruction	Day of month	Year to Shemitah	Should be to the destruction	Day of the week
6	282				
19	286				
18	290	27 <sup>th</sup> of Kislev	3		
13	305	20 <sup>th</sup> of Adar			
7	323	3 <sup>rd</sup> of Iyar	1		Monday
9	338	25 <sup>th</sup> of Shevat	2		
2	346	Shevat	3		
20	346	10 <sup>th</sup> of Shevat	3		Monday
12	346	28 <sup>th</sup> * of 1 <sup>st</sup> Adar	3		
5	357	26 <sup>th</sup> of Nissan	7		

10	362	17 <sup>th</sup> of Elul	4	[361{Elul +1}]	Thursday
1	364	1 <sup>st</sup> of Marcheshvan	1	365 (-1)	
21	379	5ht of 1 <sup>st</sup> Adar	1		
22	385	3 <sup>rd</sup> of Adar	7		Wednesday
4	386	25 <sup>th</sup> of Tevet	1		Friday*
23	390	30/3 of Kislev	5		
14	398	20 <sup>th</sup> of Elul	5	[397{Elul: +1}]	Thursday
11	398	3 <sup>rd</sup> of Kislev	6		
15	400	6 <sup>th</sup> of Nissan	7	399 (+1)	Thursday
16	406	6 <sup>th</sup> of Nissan	7	407 (-1)	Monday
17	433	10 <sup>th</sup> of Nissan	6		
3	435	11 <sup>th</sup> of Elul	7	[434{Elul: +1}]	Tuesday
25	435	10 <sup>th</sup> of Nissan	1		
8	*3[6]0	15 <sup>th</sup> of Shevat	3		
24	[400]	29 <sup>th</sup> of Tamuz	1		Friday

#### New Leads that I have not yet Found

Some of you may want to search out other tombstones that might have the date as to when the Temple was destroyed and another referring to what part of the Sabbatical cycle they died in. You also need to know that Rambam at the end of the 13th century decreed that they were no longer to keep saying when the Temple was destroyed and to begin using Anno Domino dates instead. AD.

So at the start of the 1300 CE, you may see this change in reckoning time.

But if you can find more dates using both the time of the Temples destruction and referring to the Sabbatical years and can document it then please do forward it to me. Here are some leads that may be of help to you.

Commemorative inscriptions marking the place of burial were known at the time of the First Temple following the custom of the other Oriental nations, in particular the Phoenicians. The most elaborate as yet discovered is a rock-carved inscription over a burial cave in the Kidron Valley outside Jerusalem apparently referred to explicitly in Isaiah 22:15–16, indicating the grave of the royal steward Shebna: “This is (the sepulcher of) ... yahu who is over the House. There is no silver and no gold here but (his bones) and the bones of his slave-wife with him. Cursed be the man who will open this.” In the Second Temple period, there grew up the practice of burial in sarcophagi or secondary burial in \*ossuaries: these generally bore at the most the names of the persons whose bones had been brought together in them. On the other hand, more elaborate

inscriptions were placed over some burial places, such as the tomb of the priestly family of Benei \*Hezir in the Kidron Valley. From the period of Roman-Byzantine domination, after the fall of Jerusalem in 70 C.E., many epitaphs are preserved, brought together by J.B. Frey in the second volume of his *Corpus Inscriptionum Judaicarum*, the largest number being from the \*catacombs of \*Bet She'arim in Galilee. Normally these bear only the name of the deceased, whether in Hebrew or in Greek: in two cases the epitaph is a lengthy poem in Greek verses.

To the same period belong the very large number of epitaphs found in the Roman catacombs, collected with others from Europe in Frey's first volume. Of these, the great majority (approximately 75 percent) are in Greek: most of the remaining 25 percent are in Latin. Only a small minority include any Hebrew, and these, mainly stereotyped phrases ("Peace" or "Peace upon his resting place"). On the other hand, a very large number are distinguished by Jewish symbols such as the seven-branched candelabrum, or *menorah*. The Roman epitaphs are on the whole brief, giving little more detail than the name of the deceased, sometimes with the addition of the communal position he held (e.g., *grammateus*, "secretary"; *archon*, "warden"); one of them includes a poem in Latin hexameters. Contemporary with and similar to the Roman Jewish catacombs are some of \*Venosa in south Italy. Here, however, there was a tendency for the epitaphs to be longer, more elaborate and more descriptive, as in the case of that of a girl of 14 who, it is related, in a remarkable inscription in curious Late Latin, was the only child of her distinguished parents, was conveyed to her grave amid universal lamentation, and was commemorated by two rabbis and two messengers from the Holy Land (Frey, no. 611).

From Venosa and the neighboring region of south Italy a series of \*tombstones also have been preserved which demonstrate how, from about the year 800, Hebrew displaced Latin and Greek in funerary epitaphs. These are now relatively long, mention Jewish schools and "scholars of the academy" (e.g., Nathan b. Ephraim of Venosa, who died in 846), and in one case incorporate poetical passages from a funerary prayer. In other lands of Europe (Greece, Gaul, Spain, Pannonia) epitaphs of the late classical period in Latin and Greek are similarly preserved: the Mérida (Spain) inscription is trilingual, in Greek, Latin, and Hebrew.

In due course, however, as knowledge of Hebrew spread and Latin came to be considered the language of the Church, the use of Hebrew became universal. From the 11<sup>th</sup> century, tombstones with epitaphs in Hebrew are preserved in Spain, France, Germany, and elsewhere. These are generally at the beginning very brief, containing little more than the name of the deceased. Later they tend to become more elaborate. The Spanish epitaphs of the 13<sup>th</sup>–14<sup>th</sup> century (collected by F. Cantera), written sometimes on all sides of raised horizontal tombstones, are veritable literary documents. The French medieval inscriptions are collected by M. Schwab. Similar collections for some other countries remain a desideratum. In Italy, from the 16<sup>th</sup> century, it became usual to incorporate in the epitaph a short poem in a stereotyped lilting meter: a very large number of those composed by R. Leone \*Modena of Venice have been published by A. Berliner and R. Pacifici. Less literary, but historically of great importance, are the funerary inscriptions from such places as Prague (published by S. Hock), Frankfurt on the Main (published by M. Horovitz), Salonika

(published by I.S. Emmanuel). No epitaphs are preserved from the Papal States in Italy or France (Avignon, Carpentras) during the age of the ghetto, when commemorative inscriptions over the dead were sternly forbidden.

In the 17<sup>th</sup> century, the communities established in Western Europe by the ex-Marranos reintroduced the use of vernacular on tombstones, as instanced in the epitaphs from Amsterdam (published by D. Henriques de Castro), Hamburg (collected by M. Gruenwald), Curaçao (published by I.S. Emmanuel), Barbados (published by E.M. Shilstone), Jamaica (included by J.A.P.M. Andrade in his *A record of the Jews in Jamaica*, 1941), New York (published by David de Sola Pool), London, Venice, Leghorn, Bordeaux, Bayonne, etc. Many of the Spanish epitaphs end with the valedictory abbreviation “SBAGDG” (*Sua bendita alma goze de gloria*, “May his blessed soul enjoy glory”), or something similar. Sometimes these inscriptions are bilingual (Spanish/Portuguese, and Hebrew). English (though not Dutch, German, etc., elsewhere) began to appear already in the 17<sup>th</sup> century: in 1684 the epitaph of the English court jeweler, Isaac Alvarez Nunes, in London, incorporates an English poem in Alexandrine couplets. The cemeteries of the Ashkenazi communities on the other hand did not as yet admit the vernacular. The inscriptions were here now longer and more elaborate, sometimes incorporating crude verses giving the name of the deceased in acrostic form. The inscription in the case of a man was generally headed ??? for ??? ?????? (“here lies”), for a woman, ???, for ??? ?????? (“here is interred”). At the close, the abbreviation ?????? for ?????? ?????? ?????? ?????? ?????? (“May his soul be bound up in the bond of eternal life”; cf. I Sam. 25:29) was usual. This has remained the case down to the present time, and in recent times is sometimes the only Hebrew element that remains.

In the course of the 19<sup>th</sup> century in most of the countries of the Western world the vernacular began to encroach more and more in epitaphs. At the beginning the secular name of the deceased alone figured together with the Hebrew; later a fairly lengthy vernacular (e.g., English) inscription paralleled and repeated the details of the Hebrew: in due course often the Hebrew name alone figured, or sometimes not even this. In some cemeteries (e.g., in England) the use of some Hebrew has been made obligatory; in others, belonging to strongly Orthodox groups, no English whatsoever is allowed. In Israel, the tendency is now for simple epitaphs in which Hebrew alone figures.