

11. *Should We Be Alarmed Regarding Glenn's "Selective Scholarship"?*

Back in chapter 10 of Part I, I addressed several concerns regarding Glenn Moore's gross display of what I term "selective scholarship." I explained that a trademark of "selective scholarship" is to call upon a scholar (or someone the writer may *consider* to be a scholar) when something he wrote may seem to validate a certain belief that we hold dear, but then ignore or even disparage that same scholar when he testifies against another equally precious conviction. One of the examples of Glenn's "selective scholarship" involves the fact that he calls upon Josephus for support in validating his notion pertaining to "known Sabbatical years," but *completely ignores* Josephus' testimony that it was well into the 10th day of the fifth month when the second Temple was set on fire. Glenn eventually responded to this particular charge of "selective scholarship," but to my surprise, even though Josephus *plainly* testified that the temple wasn't set on fire until the 10th day of Av, Glenn denies it, claiming that Josephus was actually making reference to the 9th of Av. It is because of such gross displays of selective scholarship, combined with this added display of *denial*, that we ask the question, "Should we be *alarmed* regarding Glenn's demonstration of "selective scholarship"? Answer: In my opinion, we should only be alarmed if we have, up to this point, had any confidence in any of Glenn's teachings. As for me, I have long since recovered from the initial disappointment, but for the sake of those who are not yet persuaded, and especially for the sake of getting to the bottom of the truth, I have decided to expound upon our concern pertaining to Glenn's use of *selective scholarship*.

In this chapter, we will provide Glenn Moore's response to our charge of "selective scholarship," as well as a response of our own. We will also provide specific examples demonstrating why anyone concerned about unbiased scholarship should see red flags waving wildly as they read through Glenn's writings. The following "Question/Answer" is taken from an April 2009 edition of Glenn's "Answers to Objections" page:

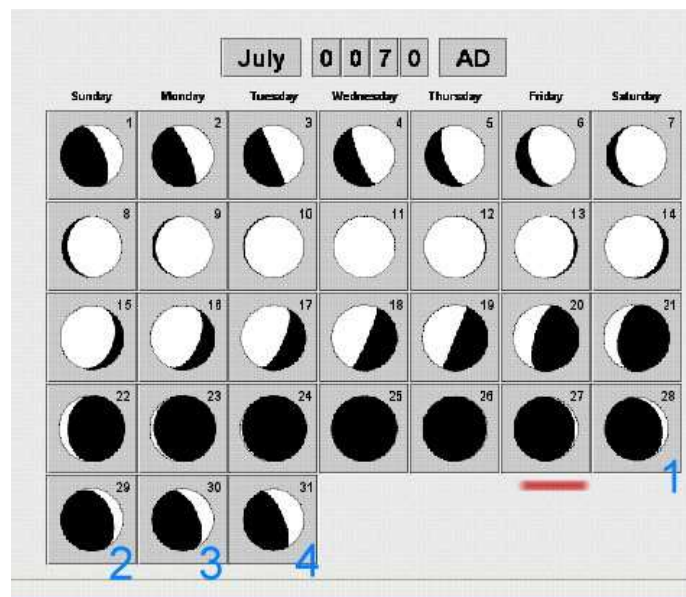
QUESTION: Do you believe that the Talmud, the Sedar Olam, and/or the Book of Jubilees are inspired writings, with authority which is above that of Scripture? And have you engaged in something called "selective scholarship" in regards to the use of these writings?

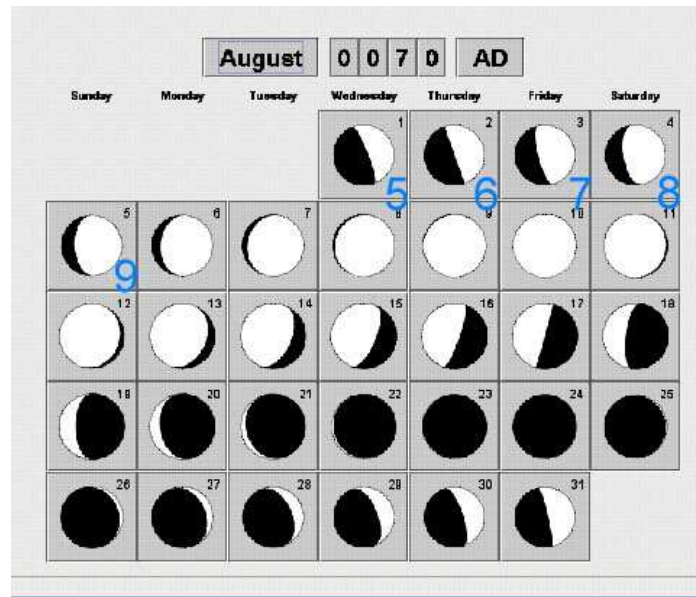
ANSWER: No, I believe that these writings are important but not inspired. For example, the Sedar Olam is one of the most important documents to evaluate when it comes to Biblical chronology--for it is the oldest complete chronological study of Scripture in existence. The really humorous part of this is that I am accused of exalting the Sedar Olam above Scripture because I refer to it often, when in fact I and others have pointed out that the Sedar Olam is a 'redacted' text which also received its chronology from an unknown original and altered it to make Bar Kochba fit the Messianic prophecy of Daniel 9. So, it is very important for us to study this while recognizing that it has added over 160 years to the actual Bible chronology. Having said all of that, it could hardly be said that I have exalted this writing above Scripture.

These historical documents are important because they 1) Provide valuable historical information, and 2) Provide valuable cultural information regarding the Jewish people, which gives us background information regarding the life of the Jewish people in Bible times. Other writings which fall into this category would include the writings of Josephus and Philo, as well as the books of Enoch and 1 & 2 Maccabees. So, when studying Scripture in light of Jewish history and culture, (and when Scripture clearly and directly contradict something in these writings) we should accept the Scriptural account as of supreme importance above all

others. Please note, however, that there are always possible **conflicts** in our *interpretation* of Scripture as well as passages from these key historical/cultural writings. And please note also that historical documents (such as the book of Enoch, the writings of Josephus, etc.) have their own particular biases and potential errors--so we must examine **many** historical documents before coming to final conclusions, especially in regard to Bible chronology and calendar issues.

Regarding the issue of "selective scholarship," such a charge is easy to throw around, but difficult to prove. If we were honest with ourselves, we would have to admit that we have *all* (at one time or another) engaged in some type of "selective scholarship," for we all tend to study an issue based upon our own perspectives and preconceived ideas, focus on what we want to see, and filter out the rest. Such is human nature--but we should try to avoid doing this. For example, it has been stated that I have not fully considered the testimony of Josephus regarding the events surrounding the destruction of the second temple (and Jerusalem). However, I have studied this statement carefully, and find no clear indication that the fire which destroyed the temple **started** on the 10th of Av. It is clear that the report of Josephus leads us to understand that the destruction of the temple was **completed** on the 10th (just as the first time the temple was destroyed), but there is still room for doubt regarding when the fire actually began. The statement of Josephus clearly shows that the fire on the walls and parts of the city began on the 8th of Av., such that it is left up to the reader to determine if the temple itself was set ablaze by the 9th of Av, or the 10th of Av. His statement here from chapter 4 (regarding events from the 8th of Av) is of interest: "4. Now it is true that on this day the Jews were so weary, and under such consternation, that they refrained from any attacks. But on the next day they gathered their whole force together. . ." The siege had lasted **exactly six days** prior to this particular day (the 8th of Av.). Was it just because they were weary, or was that day a Sabbath day in which they were not so inclined to fight a battle? Please review again the lunar calendar shown earlier (from the website of Paul Carlisle <http://paulcarlisle.net/mooncalendar/>) that demonstrates clearly that the 8th of Av in 70 CE was in-fact a Sabbath!





We know from the history of the Jewish people in the post-temple era that they very frequently refrained from doing battle on a Sabbath. If the argument is over when the temple was first put to the torch and whether the temple was destroyed on a Sabbath day, or after the Sabbath day, this reference might well prove to be very significant. Based upon the statement of Josephus, the lunar calendar shown above, and the Sedar Olam account, we can conclude that the final most significant battle started on the 9th of Av, the day after the Sabbath, and that it is very possible that the fire to the temple also began on that date. Of course, by the 10th of Av, the city and temple were completely destroyed, and thus it was on this date that the destruction of that magnificent city and temple was completed (just as Josephus notes it had been done the first time, by the Babylonians.). [See [War of the Jews](#), Josephus, Book 6, Chapter 4, Sections 1-6]

The charge of "selective scholarship" can easily fall to the feet of any of us who choose to see things from our own narrow perspectives. For example, I have been accused of not fully considering the testimony of Josephus. However, Josephus has much more information to share with us that many may not be aware of. Josephus tells us that "And as the siege was drawn out into length by this means, that year on which the Jews used to rest came on; for the Jews observe this rest **every seventh year, as they do every seventh day;**" ([Antiquities of the Jews](#), Josephus, Book 13, Chapter 8, Section 1), and he also says "And as the siege was delayed by this means, the year of rest came on, upon which the Jews rest **every seventh year as they do on every seventh day.**" ([Wars of the Jews](#), Book 1, Chapter 2, Section 4) While the testimony of Josephus concerning *exactly* which day the fire began to engulf the temple is clearly in doubt, there **can be no doubt** regarding these two statements. Josephus is plainly telling us that the Sabbatical years were celebrated in **unbroken sequence** every seventh year, just as the seventh day Sabbath was observed in **unbroken sequence** every seventh day. What this means is that there was no room for a special 50 year cycle, for such a cycle would be out of sync with a continuous seven year cycle--as clearly described twice by Josephus. So, in like manner, to interpret these statements in any other way (or to completely ignore

them, as many do) may also appear worthy of the charge of "selective scholarship."¹

Rather than tackle the above commentary all at once, I have chosen to address individual portions throughout the remainder of this chapter. I will start with Glenn's opening response as to whether or not he believes the Talmud, the Sedar Olam and/or *The Book of Jubilees* are inspired writings.

Selective Scholarship and Glenn's Talmudic References

Glenn has given us a lengthy commentary to respond to, and since it is so heavily laden with contradictions (more "double-speak"?) and erroneous conclusions, I will break it down into a more concise format in order to allow us room for a more cohesive response. Let's review the opening question and Glenn's immediate answer to it:

QUESTION: Do you believe that the Talmud, the Sedar Olam, and/or the Book of Jubilees are inspired writings, with authority which is above that of Scripture? And have you engaged in something called "selective scholarship" in regards to the use of these writings?

ANSWER: No, I believe that these writings are important but not inspired.

Okay, let's put this into perspective. When it came to determining whether or not the first temple was destroyed on the 9th or 10th of Av, the prophet Jeremiah (Jer. 52:12-13) himself established that it could not have been set on fire before the 10th of Av. Glenn got a little "bent out of shape" over the fact that, in our initial commentary on this matter, we didn't offer commentary on II Kings 25:8-9, which certainly doesn't change Jeremiah's commentary, but certainly shows that Nebuzar-adan was in the neighborhood on Av 7, which comes as no surprise. Nevertheless, Glenn wasn't satisfied with Jeremiah's answer, so he explains, in so many words, that we should give "*highest consideration*" to the Talmud. In other words, "Let's not allow Scripture to settle the matter! Let's give our *highest consideration* to the commentary found in the Talmud!" There is no need to take our word for this. You can read Glenn's commentary for yourself in chapter 10 of Part I, or just go to the "Answers to Objections" section of his web site and read it there.

Over the course of this commentary/counter-commentary between Glenn and me, he has made several changes to his web commentary in response to numerous errors that we have pointed out, including his original commentary that Jeremiah 52:12-13 and II Kings 25:8-9 are "conflicting texts." (He currently refers to them as "*apparently* conflicting texts"). However, in spite of my pointing out how Glenn unabashedly suggests that we give "highest consideration" to the Talmud commentary, that particular suggestion of his remains on his web site for all to see. He offers it with no apologies, most likely because it reflects his true conviction – something he is either reluctant or unwilling to change. Here, again, is Glenn's commentary:

¹ This quote was copied and pasted from W. Glenn Moore's April 2009 edition of his "Answers to Objections" page on his web site, originally located at http://www.itsaboutthattime.net/answer_objections.htm, but later incorporated into a separate page entitled "Selective Scholarship?", which may be read by accessing the following URL: http://www.itsaboutthattime.net/select_scholarship.htm.

Regarding this issue, it would appear that the rabbinic answer to this apparent contradiction (in *Judaism 101*) is worthy of our highest consideration:

"How then are these dates to be reconciled? On the seventh the heathens entered the Temple and ate therein and desecrated it throughout the seventh and eighth and towards dusk of the ninth they set fire to it and it continued to burn the whole of that day. ... How will the Rabbis then [explain the choice of the 9th as the date]? The beginning of any misfortune [when the fire was set] is of greater moment. -*Talmud Ta'anit 29a* [<http://www.jewfaq.org/holidayd.htm>]²

We thus see, in Glenn's own words, the "high level" of respect he offers to rabbinic Judaism, namely, their writing known as the Talmud. According to the Talmud, the temple was actually set on fire on Av 9, and since that is when the Talmudic author believed the destruction actually began, this "beginning of misfortune" is the "greater moment." Yet, Av 9 isn't so much as *mentioned* in Scripture. If that date is the "greater moment," why didn't Yahweh inspire *that* date to be the point of reference instead of Av 10? This is a legitimate question that I posed in chapter 10 of Part I, but Glenn hasn't deemed it worthy of an answer.

I framed the question this way: "If the beginning of the misfortune is the 'greater moment,' then please explain why Yahweh Himself didn't choose to mention this 'greater date' in any Scriptural account? If Av 9 is the 'greater date,' then shouldn't that be the date that we read about in Scripture? How's come Jeremiah narrows it down to Av 10, and how's come Josephus agrees with that date instead of the 'rabbinic choice' of Av 9? It appears that Glenn's response would be that the 'rabbinic answer' should be given our 'highest consideration' over and above Scripture ... and over and above the words of Josephus, who was an eyewitness to the Temple's destruction." Maybe Glenn would like to address the above questions on his "Answers to Objections" page.

As we can see, Glenn certainly puts a lot of stock in "rabbinic answers." Is this an example of "selective scholarship"? Well, if that's all we had to go on, I would say no. However, compare the complimentary remarks about rabbinic Judaism as cited above with the analysis that Glenn offered in reference to rabbinic Judaism back in 2006:

Orthodox rabbinic Judaism today is a continuation of the traditions of the Pharisees, where they have exalted the "oral law" (Talmud, Mishna, Rabbinic decisions, etc.) to a level above that of the teachings of Scripture. In doing this, they have fulfilled the predictions of Malachi and all the other prophets in which they have become "partial" to the Torah (keeping part of the Torah, but not all, and then adding to the Torah commands which are really not there). Surely we should keep Shabbat, eat only clean kosher meats, and follow all of the other mitzvoth (commands) of Scripture. But the Pharisees took it to such extremes that they actually ended up breaking the Torah while making a show that they were keeping it!³

Or how about following commentary, taken from the same article authored by Glenn in 2006:

² Ibid.

³ From "Are Believers Commanded to Wear *Tefillin* as Taught by Rabbinic Judaism?", by W. Glenn Moore, 2006, p. 6.

Someone could, because of this, make an argument that this proves that we must trust the rabbis and follow their belief in the Oral Torah (Talmud, Mishna, etc.), since this is the **only** place one can go to find instructions regarding the making and wearing of tefillin. Well, when you think about it, this is precisely where this teaching will eventually lead. Are you sure you want to go there? (Please read all of Matthew 23 *right now!*)⁴

For someone unfamiliar with Glenn's previously-expressed views (authored in 2006) pertaining to rabbinic Judaism and the Talmud, the first impression after reading the two quotations cited above might be, "Glenn couldn't have written this!" How can an author embrace a Talmudic commentary as being worthy of our "highest consideration" while simultaneously chiding rabbinic Judaism and warning where "trusting the rabbis" (and the Talmud) will eventually lead?

Has Glenn attained an *enlightenment* since authoring the above comments about rabbinic Judaism and the Talmud back in 2006?

No, I don't believe Glenn is any more "enlightened" now than he was back in 2006. In 2006, Glenn was defending his position that the making of *tefillin* is a Jewish practice whose origin is traced to the Talmud, but not to Scripture. In order to best defend why we should go by Scripture, Glenn "pulled no punches" in his denigration of rabbinic Judaism and the Talmud. But that was then, and this is now. Today, Glenn finds Talmudic support for his belief that the temple was destroyed on the 9th of Av, as well as his equally firm conviction that the temple was destroyed in a post-Sabbatical year. Consequently, Glenn has chosen to present the Talmud in a much more favorable light *now* than he did back then. This "love/hate relationship" forms a part of what is known as "selective scholarship," and serves as a classic example of the same.

Before I go any further, I need to be "up front" by stating that I have cited the Talmud on many occasions, and I sense that Glenn would be the first to point that out! However, let's make an important distinction: The Talmud is an important historical reference work, serving as an important tool in determining what ancient Judaism (as early as the second century CE) believed and practiced, but it certainly should have no bearing on any doctrinal position that we embrace. June and I have used the Talmud to prove that there was a controversy regarding the count to Pentecost, but that doesn't mean it influenced our decision as to when to begin the count, especially since we had already formed our personal conclusion before reading about the rabbinic argument. We have used the Talmud as evidence that ancient Judaism knew and freely used the Creator's name in daily conversation, and that it was actually a heathen nation that first imposed upon Judaism the prohibition against speaking the Name. You might say that we use the Talmud as supporting evidence against the Jewish "Ineffable Name" doctrine in spite of themselves. We *don't*, however, pick and choose certain parts of the Talmud that we like, offering them to others as items worthy of our "highest consideration" while simultaneously slamming other parts of this same Jewish work.

Glenn has demonstrated that, while the Talmud may not be inspired, it is nevertheless a writing that he will hold in very high esteem when the need calls for it, but as an "equal opportunity" user, he will just as quickly bash it when it suits his purpose to do so. Again, this is a classic example of "selective scholarship," and any attempt on Glenn's part to deny it is simply evidence that he is in denial.

⁴ Ibid, p. 22.

Now that we have seen examples of Glenn's "on again/off again" relationship with the Talmud, let's review his comments regarding the *Seder Olam*.

Selective Scholarship and Glenn's Use of the Seder Olam

As we proceed with Glenn's answer to the question of whether or not he believes writings such as the Talmud, the *Seder Olam* or the *Book of Jubilees* are "inspired writings," we will now focus on his explanation of how he regards the *Seder Olam*:

For example, the Sedar Olam is one of the most important documents to evaluate when it comes to Biblical chronology--for it is the oldest complete chronological study of Scripture in existence. The really humorous part of this is that I am accused of exalting the Sedar Olam above Scripture because I refer to it often, when in fact I and others have pointed out that the Sedar Olam is a 'redacted' text which also received its chronology from an unknown original and altered it to make Bar Kochba fit the Messianic prophecy of Daniel 9. So, it is very important for us to study this while recognizing that it has added over 160 years to the actual Bible chronology. Having said all of that, it could hardly be said that I have exalted this writing above Scripture.

This is an example of where Glenn simply "stretches the truth" (to put it mildly). I devoted an entire chapter to explaining how Glenn trusts writings such as the *Seder Olam* and the Talmud over and above Scripture, but I *never* said it was due to the fact that he refers to it often! Perhaps Glenn is referring to someone else who has accused him of this, but it certainly wasn't me.

I believe an effective way to illustrate *why* I believe Glenn trusts the *Seder Olam* over and above Scripture is to reproduce some of my comments from chapter 10 of Part I. I wrote:

Glenn appears to take the *Sedar Olam* author's statements as "gospel." In fact, he wrote, "Please remember, according to several reliable sources the actual destruction of the temple took place on the ninth of Av." By now, we know that one of Glenn's "reliable sources" is the *Seder Olam*.

Since Jeremiah records the temple's destruction as having occurred on the *tenth of Av*, it is obvious that Glenn doesn't consider Jeremiah's testimony to be a "reliable source." I also wrote:

Obviously, the *Seder Olam* is hardly a document that any of us should use to declare *any* year as a "known Sabbatical year," but at the same time, since this *is* a work that Glenn Moore trusts for promoting the year 68/69 CE as a "known Sabbatical year," it is worth noting that the scholarly community has demonstrated that the Hebrew word *motsae* was incorrectly translated by Benedict Zuckermann, the man in whose translation Glenn has placed his trust.

Thus, if Glenn were to astutely follow the charges I make regarding his research methods, he would know better than to write that I accuse him of trusting in the *Seder Olam* "because he refers to it often." Glenn can refer to the *Seder Olam* as frequently as he wants for all I care. It's what he *does* with it that concerns me.

The fact that Glenn has pointed out that the *Seder Olam* is a “redacted” (i.e., edited and revised) text that apparently received its chronology from an unknown original only adds weight to our claim that Glenn’s use of this document, as with the Talmud, demonstrates that he will trust the *Seder Olam* (even above Scripture) when it suits his purpose, but he will just as quickly deride it when it contradicts Glenn’s chronology.

Although the “mystery enquirer” also makes reference to the *Book of Jubilees*, Glenn chose to not address this book in his answer. Nevertheless, this writing also serves as a *classic* example of how Glenn fondly uses it when it serves his purpose, but when it doesn’t ... *look out!!* We will address this ancient writing in our next section.

Selective Scholarship and Glenn’s Use of The Book of Jubilees

As referenced above, Glenn doesn’t address *The Book of Jubilees* in his answer to the “mystery enquirer” (whom we suspect is none other than Glenn himself). Nevertheless, let’s take a look at how Glenn uses *The Book of Jubilees* insofar as it suits his doctrinal needs, but completely *ignores* it when it doesn’t.

To begin with, it is important to remember that, in his rebuttal to our original study on the Jubilee cycle, Glenn gave a very strong allusion to wanting to make a case that *The Book of Jubilees* should have been considered a part of the canon of Scripture. In our original study, I responded to Glenn’s reference to *The Book of Jubilees* as his source of evidence by explaining that it was rejected by both Christianity and Judaism as a candidate for the canon of Scripture, and that it is only through the Oriental Orthodox churches that the book even managed to survive. It is regarded as a “proto-Essene” writing, and not something that would have been embraced by normative Judaism. In other words, it makes interesting reading, but it’s not something you should rely on to establish a case. In response, Glenn wrote the following:

COMMENT: Larry, these same “bishops” condemned people as heretics for following anything “Jewish!” If this is the case, how much credibility can they have in our eyes? And after the fall of Jerusalem the Jews *did* reject the book of Jubilees as part of the canon of Scripture. But the fact that they even had to deal with the issue **at all** shows that the book of Jubilees was very popular and even considered Scripture by many Jews at that time.⁵

Since Glenn maintains that *The Book of Jubilees* was only rejected *after* the fall of Jerusalem, the implication is that *before* the fall of Jerusalem it was *accepted* as a part of the canon of Scripture. And of course, those awful bishops condemned people as heretics for following *anything* considered “Jewish,” so what did *they* know?! As we can see, although Glenn was careful to not come right out and say it, he was leaning towards expressing the belief that *The Book of Jubilees* should have been accepted as a part of the canon of Scripture.

⁵ From “In response to *The Jubilee Cycle*,” by W. Glenn Moore, (revised version), December 2008, p. 17. At one time, Glenn posted this study on his web site, but he removed it in the spring of 2009. For reference purposes, we have decided to post his original study on our web site. It may be read in its entirety by accessing the following URL:

<http://www.ponderscripture.org/PDF%20Files/Jubilees%20-%20Glenns%20Original%20Rebuttal%20to%20Our%20Study%2011-01-08.pdf>.

Later, when I produced an old quote of Glenn's in which he wrote that we should take *The Book of Jubilees* with a "grain of salt," he seemed to back off on the above approach, so now it's just one of those historical books that happens to agree with his view on the length of the Jubilee cycle. This book still figures very prominently in Glenn's defense of the 49-year cycle, and ranks as #5 on his list of "major points" that he feels "show *conclusively* that the cycles are 49 years in length." Here is point #5, as found on Glenn's "Answering Objections" page:

5) *The Book of Jubilees* written by a Jew in the 2nd century BCE, demonstrates that Jubilee cycles were historically understood by normative Judaism to be 49 year, not 50 year, cycles. This book was published 2 centuries before the Messiah, and was very popular among many Jews.⁶

I might point out here that Glenn has added additional "proto-Essene" writings supportive of his 49-year cycle doctrine to his "Answering Objections" page, possibly in hope that "data dumping" will persuade those who are "on the fence." As I feel we have demonstrated throughout our study, we have never questioned the fact that certain Jews apparently believed that the Jubilee cycle consists of 49 years. However, in view of how the Jubilee cycle is presented in Scripture, we disagree with those ancient Jews! Other Jews, such as Philo, wrote of a 50-year cycle. *We agree with those ancient Jews!*

But for now, I feel compelled to demonstrate that, even with *The Book of Jubilees*, Glenn exhibits a classic case of "selective scholarship." When *The Book of Jubilees* agrees with Glenn's Jubilee perspective, he embraces it, and even gives us a subtle hint that it should have been counted in with the canon of Scripture. However, when this ancient writing that was so "popular among many Jews" conflicts with Glenn's "holy math," suffice it to say that Glenn would rather we not bring that up!

The fact of the matter is this: The dates published by Glenn in his "Jubilee Calendar" do not match up with the dates provided by *The Book of Jubilees*. As an example of this, let's examine the year that Joseph (son of Jacob) died. According to *The Book of Jubilees* (chapter 46:9) Joseph died in the 46th Jubilee, the 6th week (cycle), the 2nd year:

⁹ And Joseph died in the forty-sixth jubilee, in the sixth week, in the second year; and they buried him in the land of Egypt, and all his brothers died after him. (*Book of Jubilees* 46:9)

If we examine Glenn's "Jubilee Calendar," we see that Glenn believes Joseph died *80 years* after the year given by the *Book of Jubilees* author! According to Glenn's "Jubilee Calendar," Joseph died in the **forty-eighth Jubilee, in the third week, in the fifth year**. So much for the canonization of *The Book of Jubilees*, right? Here is what we found by accessing Glenn's "Jubilee Calendar":⁷

⁶ Note: *The Book of Jubilees*, as of October 2009, ranks as #6 on Glenn's list. Glenn's original list consisted of ten "major points" that he feels validates 49-year Jubilee cycles. Glenn has since added two additional "major points," one of which he ranks ahead of *The Book of Jubilees*. Glenn's updated list has been converted into a separate web page that he has entitled "Is the Jubilee Cycle 49 or 50 Years?", which may be read in its entirety by accessing the following URL: http://www.itsaboutthattime.net/cycle_4950.htm. Glenn has also added an extra notation to his *Jubilees* reference, noting that the Jew who authored *The Book of Jubilees* was "likely from the priestly class."

⁷ This calendar may be viewed online by accessing the following URL: <http://www.itsaboutthattime.net/XLS%20Files/Jubilee%20Calendar.xls>

Jubilee Calendar

Cycle 48

Week	1st Day Year	2nd Day Year	3rd Day Year	4th Day Year	5th Day Year	6th Day Year	Sabbatical Year
1	2304 CD	2305	2306	2307	2308	2309	2310
	Fall 1682 BCE	Year 1681	Fall 1680	Year 1679	Fall 1678	Year 1677	Fall 1676
2	2311	2312	2313	2314	2315	2316	2317
	Fall 1675	Fall 1674	Fall 1673	1fall 1672	1fall 1671	1fall 1670	1fall 1669
3	2318	2319	2320	2321	2322 Joseph Dies at 110.	2323	2324
	Fall 1668	1fall 1667	1fall 1666	1fall 1665	1fall 1664	Fall 19 1663	2fall 1662
	2325	2326	2327	2328	2329	2330	2331

According to Glenn Moore's "Jubilee Calendar," Joseph died during the 5th year, 3rd "week" of the 48th Jubilee. This is 80 years after the year given for his death in *The Book of Jubilees*. In none of Glenn's writings does he address this glaring discrepancy.

Of course, the above merely signifies the "tip of the iceberg" with regard to the obvious chronological discrepancies between Glenn Moore's timeline and the one presented by *The Book of Jubilees*. For example, according to *The Book of Jubilees*, Isaac was born in the sixth year of the fourth week of the 41st Jubilee cycle. According to Glenn, Isaac was born in the first year of the 43rd Jubilee cycle, which is 72 years later than the year presented by *The Book of Jubilees*.

However, the most glaring discrepancy between *The Book of Jubilees* and Glenn Moore is one that had escaped my notice until October 2009. This particular conflict is so enormous that it prompted us to perform a major editorial revision of our study, especially in chapter six of Part I and chapter seven of Part II, where we address the timing of the Israelites' entrance into the Promised Land. When we originally composed those two chapters, we were well aware that many "Year 50 = Year 1" Jubilee proponents agree with our position that the Israelites entered the Promised Land during a Jubilee Year, whereas Glenn insists that the Jubilee Year occurred during the year of the Exodus from Egypt. What we *didn't* know was this: *The Book of Jubilees* also recognizes a Jubilee Year entrance into the Promised Land!⁸

Glenn Moore, who says he has "extensively" studied such ancient texts as *The Book of Jubilees*, either didn't do his homework as well as he lets on or else he deliberately shielded the facts as revealed in this document from his readers. Here is what we currently find on Glenn's web site:

And no, "ancient Judaism" did not teach that Israel came into the promised land in a year of Jubilee--that was later "rabbinic Judaism" (fourth and fifth century CE, and later Maimonides of the twelfth century) where both of these issues are brought to our attention. We have no "ancient" text (post-temple era or prior)

⁸ We address this in detail in Part I, ch. 6, "[Historical Evidence: The Israelites Entered the Promised Land During a Jubilee Year.](#)"

that says the Jews typically believed they came into the promised land in a Jubilee year, nor that they kept or believed in 50 year cycles (at least that I am aware of, and I have studied this extensively). The Samaritan "Book of Joshua" also teaches the Jews came into the land in a Jubilee year, however, that document is of much later origin (from the middle ages).⁹

As we plainly revealed in Part I, chapter 6, Glenn's remark above is patently false. In fact, one of the ancient texts that Glenn uses "extensively" in attempting to validate the 49-year Jubilee cycle, *The Book of Jubilees*, proves that the author of that document understood a Jubilee Year entrance into the Promised Land. Not only does Glenn put a lot of stock in *The Book of Jubilees*, but he is on record as stating that it was "very popular among many Jews." If Glenn is correct that *The Book of Jubilees* was very popular within the ranks of Judaism, then *when* did Judaism teach that the Israelites entered the Promised Land?

When Glenn tells us that he has studied something *extensively*, this is another way of saying, "Take my word for it." I'm sure many readers would read his comment and do just that. In fact, even though I have learned to question many of the authoritative remarks that Glenn makes, I was somewhat persuaded that *maybe* he was correct on this particular point. However, in October 2009, while doing some independent reading in *The Book of Jubilees*, I found myself reviewing the 50th chapter, where the "angel of the face" informed Moses that more than 49 Jubilees had elapsed since Creation, and that "a week of years + 2" of the next Jubilee had already come and gone with an additional 40 years ahead of them before they entered the Promised Land. Upon reading those words, it immediately dawned on me that the author of *The Book of Jubilees* could not have agreed with Glenn's position that the *Exodus* occurred during a Jubilee Year.

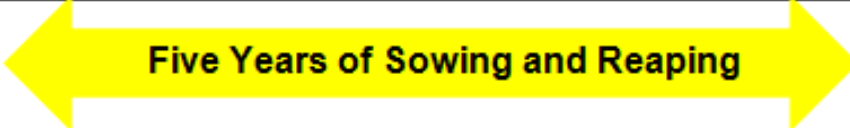
However, by doing a little math, I realized something even *more* significant. First, I knew that "a week of years" + 2 = 9 years. The Israelites were thus already in "year 10" of the 50th Jubilee (which had begun earlier that spring). If they had 40 years ahead of them, this meant that "year 40" of wandering would *also* be "year 49" of the 50th Jubilee. That year ended with the sighting of the new moon of *Abib*, which simultaneously marked the beginning of a New Year ... the *Jubilee Year!* I thus came to understand that not only did the author of *The Book of Jubilees* disagree with Glenn Moore's chronological timeline, he *also* disagreed with Glenn's position that it wasn't a Jubilee Year when the Israelites entered the Promised Land. The question that immediately came to mind was, "How could Glenn have studied *The Book of Jubilees* with the intensity necessary for arriving at his 'solid' conclusions regarding the length of the Jubilee cycle while *missing* the fact that the author agreed with our position that the Israelites entered the Promised Land during a Jubilee Year?"

For those who, like me, have an easier time following the "Forty Years of Wandering" calendar presented in *The Book of Jubilees* with a visual aid, we are supplying the following calendar:¹⁰

⁹ From "Is the Jubilee Cycle 49 or 50 Years?", originally a part of Glenn's "Answering Objections" page, but later moved to the following URL: http://www.itsaboutthattime.net/49_vrs_50_cycles.htm. For dating purposes, the above commentary was copied on 10/12/2009.

¹⁰ For a comparison between *The Book of Jubilees* calendar and the one proposed by Glenn Moore, please see Part I, ch. 6, "[Historical Evidence: The Israelites Entered the Promised Land During a Jubilee Year.](#)"

The Forty Years of Wandering As Presented in The Book of Jubilees

Jubilee Calendar According to <i>The Book of Jubilees</i>								
Cycle 50								
Week	1st Day Year	2nd Day Year	3rd Day Year	4th Day Year	5th Day Year	6th Day Year	Sabbatical Year	
1	50th Jubilee Spring Year 1	Spring Year 2	Spring 3	Spring 4	Spring 5	Spring 6	Spring 7	
2	Spring 8	Spring 9	1st year of wandering Jubilees 50:3	2	3	4	5	
3	6	7	8	9	10	11	12	
4	Spring 15	Spring 16	Spring 17	Spring 18	Spring 19	Spring 20	Spring 21	
5	13	14	15	16	17	18	19	
6	Spring 22	Spring 23	Spring 24	Spring 25	Spring 26	Spring 27	Spring 28	
7	20	21	22	23	24	25	26	
8	Spring 29	Spring 30	Spring 31	Spring 32	Spring 33	Spring 34	Spring 35	
9	27	28	29	30	31	32	33	
10	Spring 36	Spring 37	Spring 38	Spring 39	Spring 40	Spring 41	Spring 42	
11	34	35	36	37	38	39	40	
12	Spring 43	Spring 44	Spring 45	Spring 46	Spring 47	Spring 48	Spring 49	
13	Israel Enters Land in 51st Jubilee Spring 50							

According to Jubilees 50:3, *forty-nine* Jubilee cycles, in addition to “a week and two years” (nine years) had elapsed from Creation until the moment the “angel of the face” imparted to Moses the history of the world. With nine years now behind them, the Israelites were by now in the tenth year of the fiftieth Jubilee cycle. The angel added that 40 years yet lay ahead of them before crossing into Canaan. Since nine years of the current Jubilee had already transpired, this meant that “year 40” of their wandering would coincide with the forty-ninth year of the Israelites’ wandering - the seventh Sabbatical year of that cycle - bringing the Israelites into the Promised Land at the beginning of the 51st Jubilee cycle. Glenn claims that he has “extensively” studied the ancient texts, yet he is not aware of any that teach the Jews believed the Israelites came into the Promised Land in a Jubilee year. Has Glenn not “extensively” studied *The Book of Jubilees* ... or did he deliberately withhold its information from his readers?

Quite frankly, we find it incredulous that Glenn, who presents himself as one who has extensively studied the “ancient texts,” could have missed something of this magnitude – especially within the very text that he upholds in support of the forty-nine year cycle. While it is possible, we find it unlikely. Either way, the ramifications are not positive. On the one hand, if Glenn’s claims to be well-studied in the matter of the Jubilee cycle are true, how could he have focused so intently on *The Book of Jubilees*’

attributed length to the Jubilee cycle while missing that the author presented a Jubilee Year entrance into the Promised Land? On the other hand, if Glenn truly *did* notice this glaring doctrinal difference, why has he chosen to omit its significance in his writings – not even providing his readers with so much as a footnote explaining that this writing, which he has previously credited with being “[very popular among many Jews](#),” agrees with our position that the Israelites entered the Promised Land *during a Jubilee Year*?

Not only did the author of *The Book of Jubilees* share our view that the Israelites entered the Promised Land during a Jubilee Year, but his chronological timetable is enormously different from the one promoted by Glenn Moore. *The Book of Jubilees* presents the view that the Israelites entered the Promised Land during the year of the 51st Jubilee. According to Glenn Moore, they entered the Promised Land during the 41st year of the 53rd Jubilee. This represents a *whopping* 138-year discrepancy between *The Book of Jubilees* and Glenn Moore’s conclusion! We haven’t taken the time to review other certain discrepancies between Glenn’s “Jubilee Calendar” and the one published by the author of *The Book of Jubilees*, but suffice it to say there’s a problem. Certainly, in view of the extensive research that Glenn claims he has done regarding the Jubilee cycle, he must be well aware of the glaring differences between his timeline and the one provided by *The Book of Jubilees*, but in true “selective scholarship” style, he has chosen to “sweep them under the rug.”

I believe it’s safe to presume that Glenn is persuaded that his calculations are superior to those used by the proto-Essene Jews, and now that the obvious discrepancy is being brought to light, he may even be led to explain why he didn’t feel it was necessary to bring this matter to anyone’s attention. For now, the only commentary we need to offer is the reminder that authors who employ “selective scholarship” will typically hone in on a scholar’s writings when something he wrote seems to validate a certain belief that the author holds dear, but then ignore or even disparage that same scholar when he testifies against another equally precious conviction. In this case, Glenn has chosen to highlight the fact that the author of *The Book of Jubilees* shared his conviction about the 49-year cycle while suppressing the fact that they’re at least 80 years apart on their chronological sequencing.

Not to mention the fact that *The Book of Jubilees* agrees with our view that the Israelites entered the Promised Land during a Jubilee Year.

The Book of Jubilees and The Feast of Weeks

Well after we composed our original concerns pertaining to the various examples of how Glenn Moore exhibits *selective scholarship*, he began producing various commentaries designed to dispel our observations. One of those commentaries was specifically aimed at demonstrating that he does not believe *The Book of Jubilees* is “infallible Scripture.”¹¹ This represents a huge leap in the right direction for Glenn, who, as we have already pointed out, is on record as having lamented the fact that *The Book of Jubilees* was naturally rejected by “bishops” who condemned as heretics those who followed anything considered “Jewish,” and that only after the fall of Jerusalem did the Jews reject it as part of the canon of Scripture. At that time, although Glenn stopped short of outright stating that *The Book of Jubilees* should have been considered “inspired canon,” he offered nothing but praise for its contents.

¹¹ Cf., Moore, W. Glenn, “Is the Book of Jubilees Infallible Scripture?”, June 2009, http://www.itsaboutthattime.net/is_jubilees_inspired.htm.

Later, with the unveiling of one discrepancy after another, it eventually became clear that the author of *The Book of Jubilees* and W. Glenn Moore had so little in common that Glenn decided to write a separate exposé explaining why he does not believe it should be considered “inspired.” Suffice it to say that Glenn, in the face of such glaring differences that can only be explained in terms of him being at great odds with first-century Judaism, can no longer be regarded as displaying *selective scholarship* with regard to his treatment of *The Book of Jubilees*. However, has Glenn gone *too far* in his criticism of this ancient text?

Shown below is Glenn’s commentary pertaining to the count to Pentecost, as presented within the text of *The Book of Jubilees*. Pentecost, of course, is also known as the *Feast of Weeks* (*Shavuot* in Hebrew). The fifty-day count to this feast begins during the Feast of Unleavened Bread, which begins during the middle portion of the first month of the Scriptural calendar (Abib 15 – 21). If we proceed from any day following the middle of the first month and count fifty days, we *must* end that count during the third month of the year. Nevertheless, as we are about to see, Glenn raises a dispute with the author of *The Book of Jubilees* with regard to (a) The day on which Noah left the ark and (b) The month during which *The Feast of Weeks* is observed:

In chapter 6 of the book of Jubilees, the author describes events in the life of Noah in such a way as to conclude that the flood took place in the spring instead of the fall. However, the author also appears to bring confusion to the issue by stating that the feast of weeks takes place in the 3rd month, instead of in the 1st and 2nd months, as indicated in Scripture.

¹And at **the new moon of the third month** he came out of the ark and built an altar on that hill. ²And he appeared on the earth, and he took a young goat and atoned by its blood for all the guilt of the earth, because every thing that had been on it was destroyed except those that were in the ark with Noah; . . . ¹⁴And He gave to Noah and his sons a sign that there should not again be a deluge over the earth; He placed His bow in the clouds as the sign of the eternal covenant that no water of the deluge should again come over the earth to destroy it all the days of the earth. ¹⁵On this account it is ordained and written on the tablets of heaven that **the celebration of the festival of weeks should be in this month**, once a year, for a renewed covenant in each year . . . (*The Book of Jubilees*, translated from Ethiopic by George H. Schodde, PH.D, first printed by E. J. Goodrich, Oberlin: Ohio, 1888, pp. 21-23.)

The author of Jubilees is clearly mistaken in several of his statements given here. First, he states that Noah came out of the ark on the "new moon" of the third month. However, Scripture clearly states that it was the 27th day of the second month when Noah was commanded to leave the ark. That would be at least two days if not three days prior to the "new moon" of the third month. Second, he says that the "celebration of the festival of weeks should be in this month." It is only natural that we should understand this to mean that he is referring to the *beginning* of the feast of weeks, and that the feast of weeks should generally cover that third month. However, according to Scripture (Deuteronomy 16:1, 9-10), the feast of weeks began sometime after the start of Passover, in the midst of the first month of the Abib calendar (March/April), and lasted for seven weeks, ending at about the *start* of the third month—it does not **cover** the time of the third month. Since this is at variance with the Scriptural account, it would also

seriously call into question the accuracy of his overall belief that the flood came in the spring, instead of the fall (as the historian Josephus has plainly stated). Accordingly, it would also be a serious mistake to use this as evidence against the use of a fall calendar by the ancient Hebrews. Upon weighing this evidence from the Book of Jubilees verses the account of Josephus, it would appear that Josephus provides a much more accurate explanation regarding the calendar used at the time of the flood. Since we have multiple other ways of confirming this from Scripture (such as the name of the 8th month, Bul, meaning rain, and the fact that the Canaanite calendar used many of the same names of the months as the Hebrew calendar, and yet was a fall calendar) it would seem that the bulk of the evidence supports a fall calendar as the original calendar.¹²

I'm not sure what Glenn was thinking when he composed the above commentary, but suffice it to say that it is some of the most ridiculous nonsense we have ever witnessed from an individual who claims to be Torah-observant. Glenn presents two charges against the author of *The Book of Jubilees*, both of which, as we are about to see, are groundless, without substance, and downright silly. With regard to his comment that *The Book of Jubilees* author was mistaken in his claim that Noah left the ark at the new moon of the third month (in contradistinction to what Glenn believes the Bible presents), he plainly misapplies and misconstrues what the text of Scripture actually says. Let's take a look at Genesis 8:14-16:

¹⁴And in the second month, on the seven and twentieth day of the month, was the earth dried.

¹⁵¶ And Elohim spake unto Noah, saying,

¹⁶Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

Upon reading this passage of Scripture, let's ask ourselves, "*Did Yahweh command Noah to leave the ark on the twenty-seventh day of the month? Did Glenn know what he was talking about?*"

If Yahweh commanded Noah to leave the ark on the twenty-seventh day of the second month, I'm having a difficult time seeing it! If we go by what the Word actually says, the earth was *dried* on the twenty-seventh day of the second month. That's it – period. No command to leave the ark on that day is mentioned. Contrary to what Glenn would have us to believe, we are *not* told that Yahweh commanded Noah to leave the ark that same day! Moreover, if Yahweh, on the twenty-seventh day of the month, *had* commanded Noah to leave the ark, would this mean that Noah left the ark on that same day? Or would this mean that Noah began making *preparations* to leave? Thus, even if Yahweh had indeed issued the command to leave on the twenty-seventh day of the month, this would not mean that Noah definitely left that same day! The only way we would know *for sure* that Noah left the ark on the twenty-seventh day would be if Scripture *said* he left that day! It says no such thing, leaving us with yet *another* example of Glenn's tendency to add to the Word.

Thus, if *The Book of Jubilees* author states that Noah left the ark on the first day of the third month, who is Glenn to say that the author was mistaken? Can Glenn *prove* from Scripture that Noah left the ark

¹² Moore, W. Glenn, "Do Sabbatical Years Start in the Spring (*Abib*) or the Fall (*Tishri*)?", October 2009 update, footnote #¥. The entire commentary may be read by accessing the following URL: http://www.itsaboutthattime.net/year_begins_fall.htm#¥. (Note: We expect this footnote to be removed from his study before the end of the year!)

on the twenty-seventh day of the second month? No, he cannot, or at least he failed to do so in the above commentary. As we can see, Glenn has “turned the tables” on *The Book of Jubilees*, switching from an individual who was on the brink of declaring that it should have been included in the canon of Scripture to a man seemingly on a witch hunt, drumming up baseless charges with only his biased imagination to guide him.

However, charging *The Book of Jubilees* author with being “clearly mistaken” about when Noah left the ark is the *least* of Glenn’s problems when it comes to his Scriptural expertise. As we are about to see, Glenn doesn’t seem to know when to observe one of the three “pilgrimage feasts” of Scripture – the *Feast of Weeks*, otherwise known as *Pentecost*. This realization came as a shock even to us, for Glenn has actually observed the *Feast of Weeks* with June and me on at least two occasions. We are now left to wonder, “*Did Glenn count to Pentecost those years or did he simply rely on us to tell him when and where we would observe it?*”

The *Feast of Weeks*, as referenced earlier, is simply another term for *Pentecost*. According to the Bible’s prescribed method of counting to the *Feast of Weeks*, it can only be celebrated in the third month of the Scriptural calendar, and *The Book of Jubilees* corroborates this method of reckoning.¹³ This is because the counting begins in the middle of the first month of the year and continues for a total of fifty days. Using simple math, if you begin counting in the middle of month #1, you will arrive at day #30 at around the middle of month #2. If you count the remaining twenty days from the middle of month #2, you *must* end your count in month #3. There are no other options. For those who prefer illustrations, the following simple calendars show how a believer would count to Pentecost in a year during which Passover happens to fall on a Friday:

ABIB – MONTH #1						
1ST	2ND	3RD	4TH	5TH	6TH	7TH
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

ZIV – MONTH #2						
1ST	2ND	3RD	4TH	5TH	6TH	7TH
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29					

SIVAN – MONTH #3						
1ST	2ND	3RD	4TH	5TH	6TH	7TH
		1	2	3	4	5
6	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29					

As depicted by the above calendar, the count to the Feast of Weeks *must* end in the third month of the year. *There is no way around it!* However, according to what we read above from Glenn Moore’s study entitled “Do Sabbatical Years Start in the Spring (*Abib*) or the Fall (*Tishri*)?”, the Feast of Weeks is observed during both the first and second months of the year and “does not cover the time of the third

¹³ Cf., Lev. 23:4-21, where we are commanded to observe Passover on the 14th day of the first month, followed by the Feast of Unleavened Bread, which is a seven-day feast that begins on the 15th day. On the “morrow after the sabbath,” the priest was commanded to wave a sheaf of the firstfruits of the harvest. According to verse 15, we are to count 50 days from the morrow after this sabbath (seven sabbaths) and observe *another* feast, commonly known as *Pentecost* or the *Feast of Weeks* (Deut. 16:9-10, Num. 28:26). As the calendars shown here illustrate, it is impossible for this fifty-day count to *not* end in the third month. However, Glenn Moore states that the *Feast of Weeks* “does not cover the time of the third month.” While June and I certainly do not agree with the method for counting to Pentecost as exemplified by the author of *The Book of Jubilees*, we at least agree that the count ends during the third month of Yahweh’s Scriptural year.

month.” This conclusion by Glenn is simply *absurd* and in complete, diametrical opposition to the plain instructions found in Scripture.

Adding to the overall confusion is the fact that Glenn, elsewhere in his writings, has previously indicated a clear understanding that the count to Pentecost is indeed a fifty-day count which begins during the Feast of Unleavened Bread:

The most direct parallel to the Jubilee cycle is the count to Pentecost. Since the count to Pentecost takes us to a 50th day and yet DOES NOT break up the cycle of our 7 day week--therefore the Jubilee cycle is the same way. It cannot break up the cycle of a 7 day week, whether made of "days" or "years."

"And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto Yahweh." (Leviticus 23:15-16)

The count to Pentecost (if it is understood as completed on the morrow after the 7th-7th day Sabbath) is a *copy* of the Jubilee cycle with a *double sabbath* at the end [again, for those who believe it starts from a 7th day Sabbath]. And yet the count to Pentecost DOES NOT change the weekly cycle, does it? I don't think so. And I don't think the 50th year changes the cycle of "weeks of years" either--does it?¹⁴

When we read Glenn's latest commentary regarding the timing of the *Feast of Weeks*, we are left to wonder if he is simply confused and instead of understanding that Pentecost is *synonymous* with the Feast of Weeks, he may possibly regard the Feast of Weeks as a totally separate and distinct celebration. However, in another writing, Glenn expressed the understanding that Pentecost and the Feast of Weeks are one and the same:

If Yahweh had intended for us to keep lunar sabbaths, then there could not be more than four continuous weeks at any given time (before the weekly cycle is reset by the new moon). And yet we have two clear examples from Scripture: the count to Pentecost (which happens to be called the "feast of weeks (shaw-boo-oth), and the count to the year of Jubilee, where the "weeks" (*shaw-boo-oth*) extend beyond just four weeks to include seven weeks and the next day (or year) after the seventh week is to equal 50 days (or years), a double confirmation of the continuous weekly cycle.¹⁵

Has Glenn forgotten that Pentecost is *also* known as the Feast of Weeks? If he hasn't forgotten, then why does he write that the Feast of Weeks "does not cover the time of the third month"? How can one begin the count to the Feast of Weeks during the Feast of Unleavened Bread and *not* have the 50th day "cover the time of the third month"? As is now evident, shades of Glenn's lack of a basic understanding of this and other aspects of Scripture have impacted more than a few areas within the scope of this study to the point that we are persuaded that continued attempts to follow Glenn's reasoning will only result in

¹⁴ From a posting that Glenn Moore submitted on 08-20-2006 05:25 PM in the True Sabbath Forum at EliYah's Forums. The forum thread was entitled "**70 Week Prophecy Confirms Weekly Cycle**" The True Sabbath Forum was closed in 2008.

¹⁵ W. Glenn Moore, "In Search of the True Sabbath," pp. 5-6, November 2007. Glenn's study may be read in its entirety by accessing the following URL: <http://www.itsaboutthatatime.net/PDF%20Files/Lunar%20Sabbath%20Issue.pdf>.

our having to address additional manifestations of either adding to the Word or misapplication of Scriptural texts. In this particular instance, the fact that the terms *Pentecost* and *Feast of Weeks* are used in reference to the same feast is something that is considered to be “rudimentary knowledge” that anyone claiming to be a Torah-observant teacher with a ministry would be expected to know. We could certainly understand how an individual who has recently embarked on a study of Torah might confuse *Pentecost* and the *Feast of Weeks* as referring to two separate feasts. However, in the case of Glenn, we are dealing with an individual who has his own ministry and claims to have studied the Torah for over twenty years.

The feast of *Pentecost* derives its name from the Greek term meaning “count fifty,” which in turn is derived from the command to count fifty days from the morrow after the Sabbath. However, to arrive at this special day, we are *also* commanded to count seven weeks; hence, the feast’s other designation as the *Feast of Weeks*. This term is referenced in Deuteronomy 16:10:

⁹Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn.

¹⁰And thou shalt keep the feast of weeks unto Yahweh thy Elohim with a tribute of a freewill offering of thine hand, which thou shalt give unto Yahweh thy Elohim, according as Yahweh thy Elohim hath blessed thee:

The fact that Deuteronomy 16:10’s reference to the *Feast of Weeks* is identical to *Pentecost* is made clear by such commentaries as *The Expositor’s Bible Commentary*, where we read the following:

9-12 The accounts of the Feast of Weeks are elsewhere given in Exodus 23:16 (where it is called the Feast of Harvest); 34:22; Leviticus 23:15-20; and Numbers 28:26-31, where it is “the day of firstfruits” as well as the Feast of Weeks.

This feast was to begin seven weeks from the time the sickle was put to the standing grain (v. 9). More specifically, Leviticus 23:15 says that the count was to be made from “the day after the Sabbath, the day you brought the sheaf of the wave offering,” which was on the second day of the Passover festival (Abib 16). **The phrase “fifty days” in Leviticus 23:16 in the LXX led to the designation of the Feast of Weeks as Pentecost.**¹⁶

We now see that the previous affinity that Glenn had for *The Book of Jubilees* is more or less negated by his over-the-top, misguided attempt to discredit the month during which the author believed Pentecost should be observed. It is true that June and I do not agree with the method of counting to Pentecost as described in *The Book of Jubilees*; this is no secret, as anyone who has read our study *Facing the Pentecost Controversy* already knows. However, we are not the ones who have suggested that this ancient text may have been inspired by Yahweh. We are not the ones who wrote that *The Book of Jubilees* was “given authority in the minds of the Apostles.”

Glenn, in what appears to be something of a “reverse affinity” maneuver, seems intent on abandoning “selective scholarship” as it pertains to *The Book of Jubilees* in favor of what seems to be an unwarranted witch hunt against its author. At one time, Glenn dismissed the fact that *The Book of Jubilees* author supported a “spring-to-spring” calendar (as opposed to Glenn’s proposed original “fall-to-fall” calendar) as “no big deal,” since he concedes that “**we do not deny the use of a spring calendar, and the Qumran community evidently accepted both.**” Now, however, since Glenn feels he has isolated some

¹⁶ From *The Expositor’s Bible Commentary*, Volume 3, Frank E. Gæbelein, Gen. Editor, Commentary on Deuteronomy by Earl S. Kalland, Zondervan Publishing House, Grand Rapids, MI 1992, p. 110.

unscriptural teachings in *The Book of Jubilees*, he loosens the previous restraints and unabashedly discredits this text and its support of a spring calendar. This is why he (now) feels no qualms about writing,

Since this [the *Book of Jubilees* author's decreed month of Pentecost observance] is at variance with the Scriptural account, it would also seriously call into question the accuracy of his overall belief that the flood came in the spring, instead of the fall (as the historian Josephus has plainly stated). Accordingly, it would also be a serious mistake to use this as evidence against the use of a fall calendar by the ancient Hebrews. Upon weighing this evidence from the Book of Jubilees verses the account of Josephus, it would appear that Josephus provides a much more accurate explanation regarding the calendar used at the time of the flood.

Now that we have shown that the author of *The Book of Jubilees* knew more about which month the Feast of Weeks is observed in than Glenn does, we can expect Glenn to revert back to his pat answer that the Qumran community simply accepted two calendars (even though the only evidence we have seen is their acceptance of a spring-to-spring calendar). We address Glenn's treatment (or lack thereof) of *The Book of Jubilees'* calendar in greater detail in Part III, chapter seven ("*Does the Book of Jubilees Offer Evidence of a Fall or Spring Flood?*").

Selective Scholarship and Glenn's Use of Philo's Writings

As I continue reviewing Glenn's response to the question of whether or not he believes writings such as the Talmud, the *Seder Olam* or the *Book of Jubilees* are "inspired writings," we will now focus on his explanation of how he regards the writings of the first-century Jew known as Philo of Alexandria. In the following paragraph, Glenn issues a commentary that we actually *agree* with when it comes to using "historical documents." The question is, "Does Glenn practice what he preaches?" Sadly, he does not. Here is the next portion of Glenn's commentary:

These historical documents are important because they 1) Provide valuable historical information, and 2) Provide valuable cultural information regarding the Jewish people, which gives us background information regarding the life of the Jewish people in Bible times. Other writings which fall into this category would include the writings of Josephus and Philo, as well as the books of Enoch and 1 & 2 Maccabees. So, when studying Scripture in light of Jewish history and culture, (and when Scripture clearly and directly contradict something in these writings) we should accept the Scriptural account as of supreme importance above all others. Please note, however, that there are always possible **conflicts** in our *interpretation* of Scripture as well as passages from these key historical/cultural writings. And please note also that historical documents (such as the book of Enoch, the writings of Josephus, etc.) have their own particular biases and potential errors--so we must examine **many** historical documents before coming to final conclusions, especially in regard to Bible chronology and calendar issues.

In the above commentary, Glenn addresses the writings of Josephus, Philo and the books of Enoch and 1 & 2 Maccabees. I am purposely skipping Josephus for now because I will address Glenn's

commentary on Josephus in our next section. I will also forego addressing the books of Enoch and Maccabees. This leaves us with Philo. Can I demonstrate that Glenn will use Philo when it's convenient for his cause while dismissing him when it's not? Absolutely.

First, let's observe how Glenn dismisses the writings of Philo with regard to Philo's exposé on the Jubilee cycle. Glenn, in a slightly revised response to the question of whether or not he ever agreed with me that normative first-century Judaism understood the Jubilee cycle to consist of 50 years, offered the following commentary, which is inclusive his response to the evidence we have submitted indicating that Philo understood the Jubilee cycle to consist of 50 years:¹⁷

We have no "ancient" text (post-temple era or prior) that says the Jews believed they came into the promised land in a Jubilee year, nor that they kept or believed in 50 year cycles (at least that I am aware of, and I have studied this extensively). And so no, I don't believe that first century Judaism originally followed a 50 year cycle--nor did I ever state that. The truth is that we can only confirm that **later** many Rabbis believed in the 50 year cycles, while others followed a 49 year cycle. There may have been some during the post-temple era that believed the Jubilees started when they came into the land, or believed in 50 year cycles (for example, Philo, as Larry has referenced), and many today theorize that the original cycle was 50 years, but to say this was a common belief or practice of that time is difficult to prove. So, regardless of the beliefs of the Rabbis **of the fourth and fifth century** (when the Talmud was compiled), and regardless of the statement of Philo, in **practice** the Jewish nation in the post-temple era followed continuous 7 year cycles (which would also indicate their agreement with 49 year cycles). And if you want to find a truly "ancient" Jewish writing which gives examples of how Jubilee cycles were computed, please do some research into The Book of Jubilees (from the **second century BCE**) and regarding the "seven days equals seven thousand years" theory see The Book of Enoch.¹⁸

Just in case you cannot tell from the above commentary, Glenn has absolutely nothing flattering to say about Philo's view regarding the length of the Jubilee cycle, which, according to Philo, consists of a "period of fifty years," not a period of 49 years as promoted by Glenn. In fact, Glenn makes it clear that if we want a "truly ancient" view of the correct way to compute the Jubilee cycles, we should examine *The Book of Jubilees*, a book that we have already demonstrated is at great odds with Glenn's chronological computations. For now, however, we would like to focus on Glenn's unambiguous support for Philo – *when it suits his purpose*. We are about to see that when Philo agrees with Glenn on a doctrinal position, *suddenly* he becomes a *great leader, knowledgeable*, and a "powerful witness" who was highly respected among his fellow Jews:

Philo, who lived during the time of the Messiah, tells us that the Torah commands of Exodus and Deuteronomy [pertaining to the wearing of *tefillin*] were intended to convey a metaphorical meaning. We understand that he was a great leader among the Jews and had great influence with the people. He was a knowledgeable person, he upheld obedience to Torah, and would therefore be a general representative of Jews living at that time. The fact that Philo agreed with the symbolic understanding provided by the Septuagint translators serves as a powerful witness that this was the

¹⁷ For more details on Philo's comments alluding to his understanding that the Jubilee cycle consists of a "period of fifty years," please see Part I, chapter 2, the section entitled "The Testimony of Philo."

¹⁸ This quote was copied and pasted from W. Glenn Moore's "Answers to Objections" page on his web site. The entire set of questions and answers may be read by accessing the following URL: http://www.itsaboutthattime.net/answer_objections.htm.

understanding of normative Judaism at that time, especially when we consider how highly respected Philo was among his fellow Jews. And yet, since he surely would have known about the strong influence of the Pharisees on the people, Philo plainly tells us that the "tefillin command" is only to be understood *figuratively*.¹⁹

As with our previous examples of Glenn's unmistakable case of "selective scholarship," this one is yet another classic, textbook example demonstrating our point. As displayed above, when the writings of Philo were available to serve Glenn's need regarding his *Tefillin* study, Glenn considered Philo as very knowledgeable, having *great influence with the people*, and was a *general representative of Jews living at that time*. You can rest assured that Glenn would have the same thing to say about Philo if Philo had written that the Jubilee cycle consists of 49 years. However, Philo wrote that the Jubilee cycle consists of a "*period of 50 years*," something that flies in the face of Glenn's doctrinal position. Suddenly, Philo wasn't so knowledgeable after all, and he certainly couldn't have been a "general representative of Jews living at that time," at least not when it comes to understanding the proper length of the Jubilee cycle! Consequently, as now concluded by Glenn, "... regardless of the statement of Philo, in *practice* the Jewish nation in the post-temple era followed continuous 7 year cycles (which would also indicate their agreement with 49 year cycles)."

One final comment: Glenn may need to review his history books regarding the time frame during which Philo lived (approximately 20 BCE – 50 CE). He had it right in his study on the *Tefillin* when he wrote that Philo lived during the time of Messiah. However, in his latest commentary, he alludes to Philo as belonging to the "post-temple era." Either we can add this to Glenn's growing list of blunders or else he needs to be a little more clear with his expressed observations.

Addendum: Further evidence of Glenn Moore's tendency toward selective scholarship pertaining to Philo was later exhibited when, in August 2009, Glenn attempted to use Philo as a supportive witness in promoting his view that the original calendar was a "fall-to-fall" calendar instead of the "spring-to-spring" calendar ordained by Yahweh in Exodus 12:2. Here is the pertinent commentary from Glenn's study entitled "Do Sabbatical Years Start in the Spring (Abib) or the Fall (Tishri)?"

Philo of Alexandria also strongly suggests that a two calendar system was in place in his day. While Philo offers his opinion that the Spring vernal equinox is an "imitation and representation" of Creation, he clearly states the same thing as Josephus that the month associated with the autumn equinox could also be considered the first month. According to his belief, the month associated with the vernal (spring) equinox (the month of *Abib*, when Passover takes place) is actually the seventh month "according to the revolutions of the sun." In contrast, he states that the month associated with the autumn equinox (the month of *Tishri*, in the fall) is the first month according to the "solar orbits," but not according to the Law (that is, the command of Exodus 12).

XXVIII. (150) And there is another festival combined with the feast of the passover, having a use of food different from the usual one, and not customary; the use, namely, of unleavened bread, from which it derives its name. And there are two accounts given of this festival, the one peculiar to the nation, on account of the migration already described; the other a common one, in

¹⁹ From "Are Believers Commanded to Wear *Tefillin* as Taught by Rabbinic Judaism?", by W. Glenn Moore, 2006, p. 33.

accordance with conformity to nature and with the harmony of the whole world. And we must consider how accurate the hypothesis is. *This month, being the seventh both in number and order, according to the revolutions of the sun, is the first in power;* (151) on which account it is also called the first in the sacred scriptures. And the reason, as I imagine, is as follows. The vernal equinox is an imitation and representation of that beginning in accordance with which this world was created. Accordingly, every year, God reminds men of the creation of the world, and with this view puts forward the spring, in which season all plants flourish and bloom; (152) for which reason this is very correctly set down in the law as the first month, since, in a manner, it may be said to be an impression of the first beginning of all, being stamped by it as by an archetypal Seal. {18} {sections 153-154 were omitted in Yonge's translation because the edition on which Yonge based his translation, Mangey, lacked this material. These lines have been newly translated for this volume.} (153) *Although the month in which the autumnal equinox occurs is first in sequence according to solar orbits, it is not considered first in the law.* The reason is that at that time, after all the crops have been harvested, the trees lose their leaves and everything that springtime produced in the height of its glory is withering under dry winds after it has been made dry by the flaming heat of the sun.²⁰

What is so fascinating about Glenn's use of Philo here is the fact that, although he attempts to use Philo as a "character witness" supporting his fall-to-fall calendar position, he simultaneously admits that Philo wrote that *Tishri* (a month that occurs in the fall) is not the first month according to the Law (that is, the command of Exodus 12). If Glenn prefers to abide by a calendar that is not "according to the Law," that is a choice that he must make, and one that we disagree with.

Nevertheless, as we have just witnessed, Glenn will indeed turn to Philo if and when Philo offers support for Glenn's position. For the topic at hand, the length of the Jubilee cycle, Philo and Glenn are at odds with each other, and Glenn will go with the rabbinical position "regardless of what Philo says." However, since Glenn *approves* of Philo's commentary pertaining to Abib being the seventh month "according to the solar orbits," it made its way into his study!

In our previous segment, we addressed how Glenn "turned the tables" on *The Book of Jubilees*, switching from a position in which he seemed to be on the brink of embracing it as a writing that was rightly considered (at one time) to be "canon of Scripture" by Judaism to charging its author with "bringing confusion to the issue" of the calendar and not even knowing the proper month during which to observe the Feast of Weeks. In similar fashion, Glenn has now elected to take a more aggressive stand against Philo. Notice the negative spin approach that Glenn now applies to Philo:

²⁰ Taken from Glenn's study entitled "Do Sabbatical Years Start in the Spring (Abib) or the Fall (Tishri)?" (August 2009), which may be read in its entirety by accessing the following URL: http://www.itsaboutthattime.net/year_begins_fall.htm.

Philo

Philo is a Hellenistic Jewish writer and philosopher from Alexandria Egypt who gives frequent commentary on the books of Torah. "Philo used allegory to fuse and harmonize Greek philosophy and Judaism. His method followed the practices of both Jewish exegesis and Stoic philosophy. His work was not widely accepted." (Philo, *Wikipedia*) He lived in the time of Yahushua. His commentary has great historical value. But, I will repeat again for clarification--he is not inspired, and he is not infallible.²¹

For the sake of comparison, let's take one more look at what Glenn had to say about Philo back in 2006:

We understand that he was a great leader among the Jews and had great influence with the people. He was a knowledgeable person, he upheld obedience to Torah, and would therefore be a general representative of Jews living at that time. The fact that Philo agreed with the symbolic understanding provided by the Septuagint translators serves as a powerful witness that this was the understanding of normative Judaism at that time, especially when we consider how highly respected Philo was among his fellow Jews.

Hopefully, we all know that *Philo* hasn't changed since 2006. Glenn's treatment of his writings, however, **has!** Philo's failure to support Glenn's Jubilee model has, in Glenn's estimation, downgraded him from "powerful witness" and "general representative of Jews" to the mediocre summary that "his work was not widely accepted."

I don't believe anyone has ever claimed that any of Philo's writings were inspired by Yahweh, so any assertions of Philo's "inspiration" can only be regarded as attempts to sidetrack the issue of whether or not he was a "general representative of Jews living at that time." Was he or wasn't he? One must surely wonder, "Which summary of Philo's writings do you *really* believe, Glenn?"

Selective Scholarship and Glenn's Use of Josephus' Writings

As disturbing as Glenn's "love/hate" relationship with Philo is to witness, his treatment of Josephus brings "selective scholarship" to an even higher level. As we are about to see, Glenn believes he has conclusive evidence that Josephus reckoned the Jubilee cycle the same way he does, and even though Josephus wrote that the temple was destroyed on the 10th of Av (with no mention of Av 9), Glenn thinks he *meant* that the destruction actually began on the 9th of Av. As June rightly summarized when I read Glenn's commentary on Josephus to her, "He only gets out of it what he wants to hear." Before Glenn presented his readers with his "Josephus commentary," he shed some light on his perception of "selective scholarship":

Regarding the issue of "selective scholarship," such a charge is easy to throw around, but difficult to prove. If we were honest with ourselves, we would have to admit that we have *all* (at one time or another) engaged in some type of

²¹ Moore, W. Glenn, "Selective Scholarship?" This study may be read in its entirety by accessing the following URL: http://www.itsaboutthattime.net/select_scholarship.htm.

"selective scholarship," for we all tend to study an issue based upon our own perspectives and preconceived ideas, focus on what we want to see, and filter out the rest. Such is human nature--but we should try to avoid doing this.²²

I would agree with Glenn's remark that *generally* a charge of "selective scholarship" is easy to throw around, but difficult to prove. However, in view of what we have thus far displayed from Glenn, in his case, it is *easy to prove*. I also agree that we all engage in certain levels of "selective scholarship." For example, I often quote from certain commentaries, such as *Clarke's Commentary on the Holy Bible* or *The Expositor's Bible Commentary*. Certainly, the authors of these works have vastly different theological views than we do, including our views regarding our Creator's name as well as whether or not we should live by Yahweh's Torah. For example, I would most likely not turn to *The Expositor's Bible Commentary's* annotations for supportive evidence regarding what the Apostle Paul meant when he wrote, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath" (Colossians 2:16). The author of the section pertaining to the book of Colossians, Curtis Vaughan, explains Paul's words this way:

The reference to "Sabbath day" points clearly to the Jewish calendar, for only Jews kept the Sabbath. That being the case, "religious festival" and "New Moon celebration" must point primarily to the ritual calendar of the Jews. **Paul's thought is that the Christian is freed from obligations of this kind** (cf. v.14; Gal 4:9-11; 5:1).²³

While I would in no way use the above author's words as supportive evidence, at the same time, if I write a study pertaining to why we should obey Yahweh's Torah (I actually have a partially-completed study waiting "in the wings"), it would be unbalanced to ignore statements such as the one cited above. Indeed, it is in response to comments such as Vaughan's that I would be directing my own perspective. To be balanced, we have to cover "all the bases." As an example of this, in our study entitled "Do We Honor Yahweh by Referring to Him as 'Our God'?", June and I make use of many sources, virtually none of which support our position regarding the name and titles we reserve for our Heavenly Father. Nevertheless, we were able to demonstrate that sources such as *The New Brown-Driver-Briggs-Gesenius Hebrew Lexicon* validate that a deity named *Gad* (pronounced *gawd*) is often found in Phoenician and Aramaic inscriptions. We don't need to verify that a certain reference fully supports 100% of our beliefs in order to use it when composing a doctrinal thesis. In fact, we can use references that offer no support whatsoever, so long as we use them in a *balanced* manner. This is why, as alluded to earlier, June and I use the Talmud as supporting evidence for our position that ancient Judaism understood the importance of calling upon our Heavenly Father by the name He gave to Himself. In spite of itself, this ancient Jewish reference lends support for the validity of our position.

On the other hand, if I were to, say, use a certain reference to justify why I believe the Apostle Paul always wore a polka dot robe, but then *ignore* that same reference when it conflicts with my preconceived belief that Peter wore a striped robe, this is "selective scholarship." It is an unbalanced, extremely biased research method, and authors who practice this form of research are simply not trustworthy. For example, if Glenn had covered Philo's words in his original Jubilee study, writing something to the effect of, "While I believe Philo was very knowledgeable and that he generally represented the practices and beliefs of normative first-century Judaism, in this instance I believe he was

²² Moore, W. Glenn, "Selective Scholarship?", (April 2009), http://www.itsaboutthattime.net/select_scholarship.htm.

²³ From *The Expositor's Bible Commentary*, Volume 11, Frank E. Gæbelein, Gen. Editor, Commentary on Colossians by Curtis Vaughan, ZondervanPublishingHouse, Grand Rapids, MI 1984, p. 204.

mistaken and here's why . . .," I would at least have to give Glenn credit for not ignoring Philo's remarks, and I would certainly have given him credit for not "pooh-poohing" Philo's take on the length of the Jubilee cycle. Instead, however, we find that Glenn was all too pleased to quote Philo when Philo offered supportive evidence of Glenn's *Tefillin* position, and Glenn offered Philo's quotation while extending a glittering biographical sketch of the man. On the other hand, when Philo's writings were found to *conflict* with Glenn's doctrinal stand regarding the length of the Jubilee cycle, he was completely *ignored*. When I brought up Philo's remark in this study (Part I, ch. 2), Glenn's response was to "pooh-pooh" Philo, essentially doing a complete reversal of his earlier glowing summary of Philo.

This brings us to the writings of Josephus. I find Glenn's treatment of Josephus to reflect the mindset of an individual who has, sadly, become so narrow-minded that he views everything from his pre-determined conclusion that there can be no other solution than the conclusion he has reached. This is a very strong statement to make, so I need to demonstrate that it is nevertheless accurate. As we continue with Glenn's commentary, here is what he wrote next:

For example, it has been stated that I have not fully considered the testimony of Josephus regarding the events surrounding the destruction of the second temple (and Jerusalem). However, I have studied this statement carefully, and find no clear indication that the fire which destroyed the temple **started** on the 10th of Av. It is clear that the report of Josephus leads us to understand that the destruction of the temple was **completed** on the 10th (just as the first time the temple was destroyed), but there is still room for doubt regarding when the fire actually began. The statement of Josephus clearly shows that the fire on the walls and parts of the city began on the 8th of Av., such that it is left up to the reader to determine if the temple itself was set ablaze by the 9th of Av, or the 10th of Av. His statement here from chapter 4 (regarding events from the 8th of Av) is of interest: "4. Now it is true that on this day the Jews were so weary, and under such consternation, that they refrained from any attacks. But on the next day they gathered their whole force together. . ." The siege had lasted **exactly six days** prior to this particular day (the 8th of Av.). Was it just because they were weary, or was that day a Sabbath day in which they were not so inclined to fight a battle? Please review again the lunar calendar shown earlier (from the website of Paul Carlisle <http://paulcarlisle.net/mooncalendar/>) that demonstrates clearly that the 8th of Av in 70 CE was in-fact a Sabbath!²⁴

As we review Glenn's comments, let's make something perfectly clear: June and I have never denied that the weekly Sabbath day fell on Av 8 in the year 70 CE. Glenn repeatedly offers proof of this fact as though June and I do not agree (unless he's directing this research to someone else). Glenn has obviously forgotten the "Lunar Sabbath" forum that he and I participated in, and this very topic was raised during that discussion. In the year 2007, I submitted the following, which should (hopefully) lay to rest any preconceived notions that Glenn has regarding my views of which day of the week Av 8 fell upon in the year 70 CE:

By using the website Eric encouraged us to go to, I was able to calculate that, in the year 70, the month of Av began on what we know as "July 28th," which just happened to fall on the day recognized by Judaism as the weekly Sabbath (referred to as "Saturday" by heathens who don't know any better). Here's that link for anyone still interested:

²⁴ Moore, W. Glenn, "Selective Scholarship?", (April 2009), http://www.itsaboutthattime.net/select_scholarship.htm.

<http://www.paulcarlisle.net/old/>

Using my own moon calculating software, I determined that the new moon was 14.12° above the horizon when the sun set on what our society calls "July 27th," which made the following day, **a weekly Sabbath**, "day one" of the month Av. For those who can do the math, if "day one" of any given month is a weekly Sabbath, then this will cause the weekly Sabbaths of that month to all fall on the 8th, 15th, 22nd and 29th days of the month [just as is the case **this** month, by the way (Tebeth 2007)].

Therefore, if we are to presume that the temple was indeed destroyed on **Av 9, 0070**,²⁵ that day was indeed the day following the weekly Sabbath, for the 8th, 15th, 22nd & 29th days of the month fell on the weekly Sabbath that month ... just as they do **this** month ... and just as they did in Ziv 1438 BCE. That's just the way the lunar sabbatarian cookie crumbles, and Eric's experiment, once again, **backfires** for lunar sabbatarians of his persuasion.²⁶

Since Glenn participated in this same forum discussion, I presumed he would remember that I agree that the weekly Sabbath fell on Av 8 in the year 70 CE. Since he has obviously forgotten about this agreement, I guess he felt compelled to do a little "overkill" in proving that date on his web site. I overlooked the first "proof" that he supplied, but since he feels he needs to display his proof a second time, apparently for "good measure," I suppose I should go ahead and remind him of our previous discussion back in 2007. The disagreement, then, is not over which days of the month the weekly Sabbath fell on in Av 70 CE. *The disagreement is over whether or not the temple was destroyed on the day following the weekly Sabbath.*

That is what brings us to the writings of Josephus. Did Josephus mention that the temple was destroyed on the day following the weekly Sabbath? No, he does not. Did Josephus remark that the temple was destroyed on Av 9? No, he did not. Nevertheless, as we have just seen, Glenn twists the writings of Josephus so as to TRY to make it appear as though Josephus *did* believe the temple's destruction began on Av 9. Here, again, is what Glenn wrote: "**However, I have studied this statement carefully, and find no clear indication that the fire which destroyed the temple *started* on the 10th of Av.**" Glenn says he has studied this document "carefully." We'll let you be the judge of how "carefully" Glenn studied what Josephus wrote. Let's take a close look at what Josephus wrote in *Wars of the Jews*, Book VI, ch. 4, sec. 5:

So Titus retired into the tower of Antonia, and resolved to storm the temple the next day, early in the morning, with his whole army, and to encamp round about the holy house;

²⁵ This remark should not be misconstrued as meaning that I believe (or believed) that the temple was destroyed on Av 9. On that same day, in another posting that I submitted at 07:48 PM (in a response aimed at a lunar sabbatarian named Eric, I wrote, "I reply: Well, regardless of what I may have or may not have 'agreed on,' Eric, I'm certainly not going to argue with **Scripture**, and Scripture plainly states that Solomon's temple was destroyed on Av **10** (Jer. 52:12-13). Of course, if you prefer to go by something other than Scripture, I can understand why you might opt for a different date." I submitted this comment to the now-defunct "True Sabbath" forum at www.elijah.com. on 01-13-2007 in the forum thread entitled "**60 Pinpointed Sabbaths.**"

²⁶ Excerpt from a posting that I submitted (under the screen name "Acheson") to the now-defunct "True Sabbath" forum at www.elijah.com. This posting was submitted on 01-13-2007 at 04:43 PM in the forum thread entitled "**60 Pinpointed Sabbaths.**"

Comment: Okay, we see that Titus went to sleep in the tower of Antonia, having already decided to “storm the temple” (not burn it) the NEXT DAY. Let’s think about this logically: We know that Titus wanted to preserve the temple AT ALL COSTS.²⁷ Thus, we can rest assured that when Titus went to sleep that night, he did so with the assurance that the temple was *not burning*!! Of course, this will still not satisfy someone whose mind is already made up, but for those who want further evidence, let’s continue reading:

but as for that house [the temple], the Almighty had for certain long ago doomed it to the fire; and **NOW that fatal day was come**, according to the revelation of ages: it was the tenth day of the month Lous [Ab], upon which it was formerly burnt by the king of Babylon;

I guess the question that Glenn needs to answer is, “When is ‘NOW’?” Of course, Glenn has already given us his answer. Glenn says that “Now” means “the day before,” as indicated by the following remark:

[The statement of Josephus clearly shows that the fire on the walls and parts of the city began on the 8th of Av., such that it is left up to the reader to determine if the temple itself was set ablaze by the 9th of Av, or the 10th of Av.](#)²⁸

So was “NOW” the 9th of Av? According to Glenn, the answer is a definite “maybe,” which we can then understand as sufficient doubt on his part as to whether or not Josephus *really* meant the 10th of Av. This, then, goes *beyond* “selective scholarship.” This is an outright twisting of Josephus’ words by an individual who so desperately *wants* the temple to be destroyed on the day following the weekly Sabbath that he will take whatever liberties or look for whatever loopholes he can find to justify his pre-determined conclusion.

If we continue reading Josephus’ account, we find that there had been a fire burning in the inner court of the temple, but that fire had been *quenched*! Moreover, that fire was *not* in anything considered to be a part of the temple, as we see from what Josephus wrote:

although these flames took their rise from the Jews themselves, and were occasioned by them; for upon Titus’ retiring, the seditious lay still for a little while, and then attacked the Romans again, when those that guarded the holy house fought with those that quenched the fire that was burning in the inner [court of the] temple; but these Romans put the Jews to flight, and proceeded as far as the holy house itself.

It is safe to presume that whatever fires had been previously burning were not only unassociated with the “holy house,” but had been already quenched, i.e. put out! But now, the Romans are chasing the Jews, who are headed for the “holy house.” Is the “holy house” on fire yet? Let’s read “the rest of the story”:

²⁷ This is proven from Josephus’ account in *Wars of the Jews*, Book VI, ch. iv., sec. 3, where we read, “But Titus said, that ‘although the Jews should get upon that holy house, and fight us thence, yet ought we not to revenge ourselves on things that are inanimate, instead of the men themselves;’ and that he was not in any case for burning down so vast a work as that was, because this would be a mischief to the Romans themselves, as it would be an ornament to their government while it continued.”

²⁸ Moore, W. Glenn, “The 9th of Av in Scripture and History,” April 2009, http://www.itsaboutthattime.net/9th_of_Av.htm.

At which time one of the soldiers, without staying for any orders, and without any concern or dread upon him at so great an undertaking, and being hurried on by a certain divine fury, snatched somewhat out of the materials that were on fire, and being lifted up by another soldier, he set fire to a golden window, through which there was a passage to the rooms that were round about the holy house, on the north side of it. As the flames went upward the Jews made a great clamor, such as so mighty an affliction required, and ran together to prevent it; and now they spared not their lives any longer, nor suffered anything to restrain their force, since that holy house was perishing, for whose sake it was that they kept such a guard about it.

If we can believe the account given by Josephus, who was an eyewitness to this destruction, we can believe that the temple was still fully intact and untouched by the flames of destruction on Av 9. For Glenn to “carefully” read this account and conclude that “it is left up to the reader to determine if the temple itself was set ablaze by the 9th of Av, or the 10th of Av” is nothing short of the most biased reasoning imaginable, combined with a brazen disregard of the facts of Josephus’ own testimony. As our daughter, upon hearing me read Glenn’s summary, observed, “How can you let facts get in the way of your opinion?” Glenn has clearly chosen to not allow the facts to get in the way of his pre-determined conclusion. The date of the temple’s destruction, as offered by Josephus’ testimony, is Av 10, which, as supported by the prophet Jeremiah, is the date on which the first temple was also destroyed. Yes, Glenn *wants* the date to be Av 9, and so long as he doesn’t allow the facts to get in the way of his opinion, he will always be right.

We have found that many, though not all, authorities accept the Jewish tradition that the Temple was destroyed on the ninth of Av. Some commentators, while accepting the Jewish tradition, are unbiased enough to acknowledge that Josephus did not describe an Av 9 destruction. For example, Chuck Missler, in his article “A Day Like Any Other? Tisha B'Av,” wrote the following²⁹:

In 70 A.D. the Romans destroyed the Second Temple, unknowingly fulfilling Jesus' predictions.² Again, the date on the Hebrew calendar was the 9th of Av.³

As noted from the screen capture provided above, Missler offers a couple of footnotes for those who want to dig deeper. The first footnote (#2) simply offers Scriptural backup for his comment regarding the Messiah’s prediction about the Temple’s impending destruction. However, please observe what Chuck Missler noted in footnote #3:

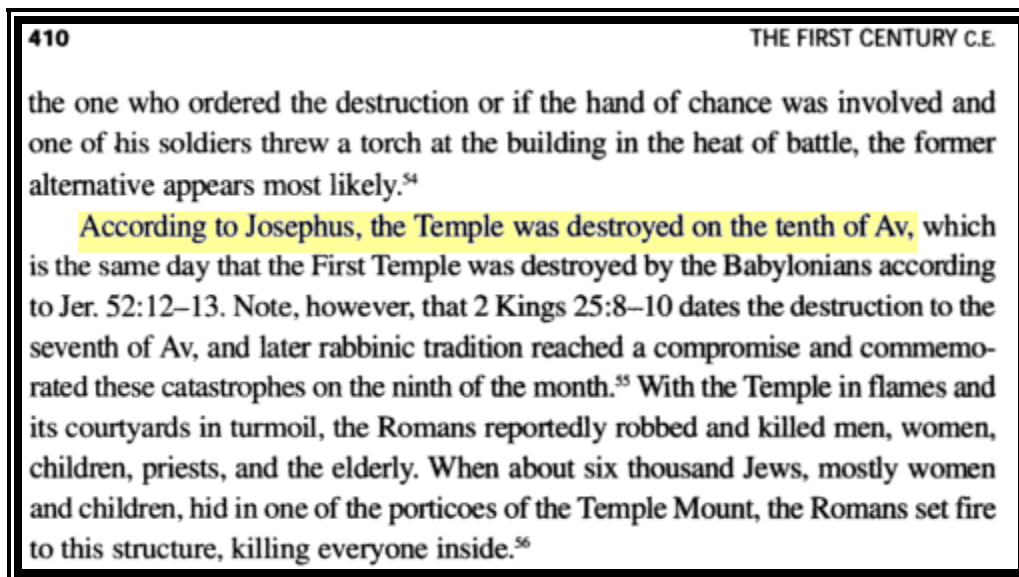
3. Josephus (*Wars*, 6:249-50) gives the date as the 10th. The *Talmud* (*Ta'an* 29a) gives the date as the 9th, which has become the accepted date of both destructions.

Missler, in impartial fashion, plainly acknowledges that Josephus gave the date of the Temple’s destruction as Av 10, *not* Av 9. He doesn’t require that Josephus “really mean” another date because the date doesn’t impact any of his doctrinal beliefs. I do not know anything of Chuck Missler’s beliefs to know where he stands on other topics, but at least on this one, he forthrightly gives the facts. The facts are that Josephus recognized an Av 10 destruction, whereas the Talmud states that it was on Av 9.

²⁹ “A Day Like Any Other? Tisha B'Av,” by Chuck Missler, may be read online by accessing the following URL:
<http://www.khouse.org/articles/1997/20/>.

In the case of Glenn Moore, Glenn plainly wants and needs to believe the Av 9 tradition in order to justify his position that the Temple was destroyed in a year *following* a Sabbatical year and on the *day following the weekly Sabbath*, which would in turn preserve his chronological timeline that is so critical to his date-setting agenda. Since Av 9, in the year 70 CE, fell on the day after the weekly Sabbath, it is critical to Glenn’s position that the Temple was destroyed on *that* day! In fact, Glenn will be content if he could at least demonstrate that the Temple *began* to burn on Av 9. This, then, explains why Glenn goes to such great lengths to explain why Josephus “*really meant*” Av 9, even though he *wrote* Av 10. We know that Glenn has to be biased because of what’s at stake with this issue. It is in biased fashion that Glenn takes plain statements from Josephus [“... and **now that fatal day was come**, according to the revelation of ages: it was the tenth day of the month Lous [Ab], upon which it was formerly burnt by the king of Babylon;”] and says (in so many words), “See? Josephus *meant* that the Temple was actually burned on the NINTH day of Av!”

As I mentioned earlier, not all authorities accept the Jewish tradition that the Temple was destroyed on the ninth of Av. Lee I. Levine, in his book *Jerusalem*, adds to Missler’s commentary, explaining that the reason for Judaism’s selection of Av 9 is due to a “compromise” between their understanding of Jeremiah 52:12-13 (which indicates that the Temple could not have been destroyed before Av 10) and II Kings 25:8-10 (which, according to their interpretation, indicates that the Temple was destroyed on Av 7).³⁰ Levine astutely observes that Josephus described the destruction of the Temple as having occurred on the *tenth of Av*. Shown below is a “screen capture” from the online version of the pertinent excerpt from his book³¹:



Impartial observers, such as author Lee I. Levine, do not question what Josephus “*really meant*”; instead, they focus on what he “*plainly wrote.*” Josephus plainly gave Av 10 as the date on which both Temples were destroyed.

³⁰ For a review of our resolution of the “apparent discrepancy” between Jeremiah 52:12-13 and II Kings 25:8-10, please review Part I, chapter 10 (“Trusting the *Seder Olam* Over and Above Eyewitnesses ... and Scripture”).

³¹ *Jerusalem: portrait of the city in the second Temple period (538 B.C.E.-70 C.E.)* by Lee I. Levine, Jewish Theological Seminary of America, Published by Jewish Publication Society, 2002, p. 410.

Even *The Jewish Encyclopedia* alludes to the 10th of Av being the correct date of the Temple's destruction:

"Reformed Judaism beholds in the cessation of the sacrificial service the termination of a special nationality and the scattering of the Jews among all nations the fundamental conditions for the fulfilment of their mission among mankind. Only after the destruction of Jerusalem was it possible for Israel to become a kingdom of priests and a holy nation; a conception which even in the Talmud is intimated in the saying, 'On the day of the destruction of the Temple the Messiah was born' M. Lan. [According to rabbinical tradition (Ta'anit, 29a), the real destruction under both Nebuchadnezzar and Titus took place on the Tenth of Ab, the fire-brands having been thrown in the evening before. Josephus ("B. J." vi. 4, § 5) says: "God had doomed the Temple to the fire, according to the destiny of the ages, on that same fatal day, the tenth day of the month Lous (Ab), on which it was formerly burned by the king of Babylon." R. Johanan, the amora of the third century, says (*l.c.*), "If I had been living at the time, I would have instituted the fast on the Tenth rather than on the Ninth of Ab." Indeed, the Karaites celebrate the Tenth of Ab as a fast-day. From the remark of R. Eliezer ben Zadok (Meg. Ta'anit, v. and Bab. Ta'anit, 12a) it appears, moreover, that the Ninth of Ab was celebrated as a fast-day before the destruction of the Second Temple. At any rate, the day was marked still more as the day of national gloom in the war of Bar Kokba, when the fall of the fortress of Bethar, in 135, sealed the fate of the Jewish nation forever. The Mishnah (Ta'anit, iv. 4) speaks of five national misfortunes that occurred on the Ninth of Ab, the first one being that night "when the Israelites were doomed to stay in the wilderness" for forty years (Num. xiv. 1 *et seq.*), the second and third the destruction of Jerusalem under Nebuchadnezzar and Titus, the fourth the fall of Bethar, and the fifth misfortune was the drawing of the plow over the Holy City and the Temple a year later, in order to turn the place into a Roman colony (compare Jerome, Zech. viii. 11). Henceforth the Ninth of Ab was like the Day of Atonement, the national fast-day "beginning with the evening before, no enjoyment whatever, whether in the way of eating and drinking or of bathing and anointing, being permitted from evening to evening. Even the study of the Law was to be confined to matters of a sad character (Ta'anit, 30a), nor should any work be done on that day." "He who does work on the Ninth of Ab," says Akiba, "will see no blessing in it" (Ta'anit, 30b).³²

This article, in somewhat more biased fashion, concedes that the Temple was destroyed on Av 10, but agrees with Jewish tradition that the Temple actually began to burn on Av 9, even though, as we've stated previously, there is no eyewitness record of such a thing.

Various independent internet commentators are even more forthright in their explanations that the Temple was *not* destroyed on Av 9, referring to the chosen Av 9 date as a "rabbinic mistake." Here is an anonymous contribution to an Israeli newspaper's online discussion forum³³:

³² From the *Jewish Encyclopedia* article "Ab, Ninth Day of," Copyright 2002 JewishEncyclopedia.com. All rights reserved. The article may be read in its entirety by accessing the following URL:
<http://www.jewishencyclopedia.com/view.jsp?artid=110&letter=A>.

³³ From the Israeli newspaper Haaretz, the online edition of Haaretz Newspaper in Israel, © Copyright 2009 Haaretz. All rights reserved. Commentary found at the following URL:
<http://www.haaretz.com/hasen/objects/pages/ResponseDetails.jhtml?resNo=2406789&itemno=885146>.

Talkback

Title: Establish a memorial day on the 10th of Av (this Wednesday)

Name: Tosefta

City: Tveria

State:

The IDF should have tried to channel the demonstrators to come on Wednesday, the 10th of Av, the second anniversary of the beginning of the Gaza-Homesh evacuation according to the Jewish calendar. Would have been easy to do. Just tell them the demo would be allowed on that day.

It is time Israel establishes that day as a holiday, instead of the 9th of Av fast day, which is already too insignificant for the majority of Israelis to bother with. Here is the reason:

The prophet Zecharia promised: This is what the LORD Almighty says: "The fasts of the fourth, fifth, seventh and tenth months will become joyful and glad occasions and happy festivals for Judah" (Zech. 8:19). The "fast of the fifth (month)" is (the 9th) of the month Av, and the others are more minor fasts. With the establishment of the state of Israel, this promise should have been fulfilled. But it is not too late. In fact, the destruction of the Temples both occurred on the 10th of Av, and the 9th is a mistaken Rabbinic tradition. For the First Temple, see Jeremiah 52:12, and for the Second Temple, see Josephus "War".

We can start celebrating the 10th of Av now. The settlers will first consider it a tragic day, but eventually when they grow up they will understand its significance and celebrate. Happy Holiday.

As we have shown, all unbiased reports agree that Josephus did not describe an Av 9 destruction of the Temple, and the only reason Glenn Moore rejects the Av 10 date is because it skews his chronological dateline.

In his drive to promote the Av 9 date, Glenn Moore mentions a fire that had been burning in the inner court, *but had been quenched*, and points to *that fire* as the fire that was started on Av 9. Incredibly, he promotes an extinguished fire as *the fire* that destroyed the Temple. Here is what he writes in a commentary that was supplied between April 20 – 25, 2009:

Please note Josephus is merely reflecting upon the fact that both temples were destroyed on the same day, the 10th of Av., which he implies is that "next day" after Titus retired, the day he **intended** to storm the temple. But remember, this is simply telling us what day the temple was **ultimately** destroyed. As we are about to discover, Titus was forced to change his plans and attack sooner. Now let's read the rest:

"... **although these flames took their rise** from the Jews themselves, and were occasioned by them; **for upon Titus's retiring, . . .**"

We previously identified the date that Titus "retired" as the 9th of Av, sometime after 11 AM in the morning, and now Josephus is about to tell us exactly what happened when Titus retired:

". . .for upon Titus's retiring, the seditious lay still for a little while, and then attacked the Romans again, when those that guarded the holy house fought with those that quenched the fire that was burning the inner [court of the] temple; . . ."

How long after Titus retired did the "seditious lay still?" For a "little while." Does this mean it is still the same day? Yes, it is still the same day--the 9th of Av. **So on what day was the inner court of the temple on fire? It was the 9th of Av. And yes, that fire was quenched.** And yes, Titus was "retiring"--but it was still **before** the "next day."³⁴

Thus, we see that Glenn attributes the date of the Temple's destruction to a *quenched fire*! As incredible as this may sound, this is precisely what he has expressed. We can forego addressing our disagreement with Glenn's contention that the 10th of Av had not yet arrived – even though Josephus has already stated “and NOW that fatal day was come . . .” All we *really* need to address is how Glenn is able to manage believing that the Temple was destroyed by a quenched fire. He doesn't explain this feat to his reading audience.

It should also be noted that the inner court of the Temple was never considered a part of the Temple itself (or as Josephus refers to it, the *holy house*). The following explanation from *The Anchor Bible Dictionary* should suffice to demonstrate this fact:

The outdoor space surrounding the Temple is given little attention in the Kings account except for the mention of an “inner court” (1 Kgs 6:36), which was constructed of “three rows of hewn stones and a row of cedar beams,” just as was the great court of the nearby royal palace, and also the forecourt or “vestibule” (*ʿûlām*) of the Temple itself (1 Kgs 7:12). The paucity of information about the areas exterior to the building, along with the fact that the royal palace, with a very large courtyard space, was apparently adjacent to the temple precinct, suggests that the two precincts, temple and palace together, formed one very large royal-cultic compound. It is not clear how one moved between these two parts of the center of government of ancient Israel nor how access was gained to one or both from outside the compound. Presumably there were gates, as several passages in Ezekiel indicate. However, the references in Ezekiel to a complex series of gates, courtyards, and other structures may reflect the cumulative results of the renovations and rearrangements of space carried out at various times after the reign of Solomon.³⁵

It appears, then, that Glenn, in demonstrating a lack of knowledge regarding what is or isn't considered a part of the Temple itself, mistakenly classifies the “inner court” of the Temple compound as being a part of the actual Temple. He then adds to his mistake by asserting that the fact that this “inner court” was on fire prior to Av 10 “proves” that the Temple was initially set afire on Av 9, even though that same fire had been put out before Av 10. Are you confused yet? These are the lengths that Glenn goes to in order to justify his position that the Temple was actually set on fire on Av 9.

³⁴ Moore, W. Glenn, “The 9th of Av in Scripture and History,” April 2009, http://www.itsaboutthattime.net/9th_of_Av.htm.

³⁵ From *The Anchor Bible Dictionary*, Vol. 6, David Noel Freedman, Editor-in-Chief, Doubleday, New York, NY, 1992, p. 358.

Did Josephus Agree That the Jubilee Cycle Consists of 49 Years?

Having taken "selective scholarship" to a radical level in which Josephus' own words are reinterpreted so as to conform to his doctrinal stand, Glenn now proceeds with his case by attempting to establish Josephus as agreeing with his 49-year Jubilee cycle doctrine.

The charge of "selective scholarship" can easily fall to the feet of any of us who choose to see things from our own narrow perspectives. For example, I have been accused of not fully considering the testimony of Josephus. However, Josephus has much more information to share with us that many may not be aware of. Josephus tells us that "And as the siege was drawn out into length by this means, that year on which the Jews used to rest came on; for the Jews observe this rest **every seventh year, as they do every seventh day;**" (*Antiquities of the Jews*, Josephus, Book 13, Chapter 8, Section 1), and he also says "And as the siege was delayed by this means, the year of rest came on, upon which the Jews rest **every seventh year as they do on every seventh day.**" (*Wars of the Jews*, Book 1, Chapter 2, Section 4) While the testimony of Josephus concerning *exactly* which day the fire began to engulf the temple is clearly in doubt, there **can be no doubt** regarding these two statements. Josephus is plainly telling us that the Sabbatical years were celebrated in **unbroken sequence** every seventh year, just as the seventh day Sabbath was observed in **unbroken sequence** every seventh day. What this means is that there was no room for a special 50 year cycle, for such a cycle would be out of sync with a continuous seven year cycle--as clearly described twice by Josephus. So, in like manner, to interpret these statements in any other way (or to completely ignore them, as many do) may also appear worthy of the charge of "selective scholarship."³⁶

Once again, Glenn has allowed his extreme bias to control his decision-making process. First, to address Glenn's comment that the day on which "the fire began to engulf the temple is clearly in doubt," we have just demonstrated that the only "doubters" are those who cannot allow the facts of Josephus' words to get in the way of their opinion.

What about Glenn's citation of Josephus' words that the Jews "observe this [land] rest **every seventh year, as they do every seventh day**"? Does this prove that Josephus recognized a continuously-repeating Sabbatical cycle that was uninterrupted by a 50th year? No, it does not. To be fair, it doesn't prove our position, either! It proves *nothing*! We have observed the Sabbatical cycle since 1987, and I am on record as having said virtually the same thing that Josephus wrote: *We observe the Sabbatical year every seven years.* Glenn apparently feels that, unless we add a disclaimer, such as "*except when the Jubilee Year comes," then we have failed to properly express our doctrinal position. What Glenn doesn't allow is the understanding of the significant difference between "**Sabbatical years**" and the "**weekly Sabbath.**" The weekly Sabbath comes along every seven days. In the scheme of things, that's fairly often. If there were some exception to that rule, say, every fifty days, it would be more reasonable to expect us to say, "We observe the weekly Sabbath every seven days until we reach the 50th day, at which time we start a new cycle."

³⁶ Moore, W. Glenn, "Selective Scholarship?", (summer 2009), http://www.itsaboutthattime.net/select_scholarship.htm.

With Sabbatical years, the frequency of the “seventh year” is greatly restricted. In our case, my family and I have observed, to this point, only three Sabbatical years. If we lived in a society in which the Jubilee cycle was recognized, most people would live to experience only one Jubilee Year in their lifetime. Since the Jubilee Year doesn’t arrive on a frequent basis, it is only natural to refer to the Sabbatical Year as something that occurs “every seven years.” I myself have done this. Of course, when I’m around folks like Glenn, I need to add the disclaimer!

Glenn, in his extremely biased state, is persuaded that since Josephus mentioned resting the land “every seventh year,” this can *only* mean “[that the Sabbatical years were celebrated in *unbroken sequence* every seventh year, just as the seventh day Sabbath was observed in *unbroken sequence* every seventh day.](#)” In order to plainly demonstrate just how premature Glenn’s conclusion is, we will demonstrate that Glenn could have done the same thing with *Philo*.

Of course, we have already demonstrated that Philo regards the Jubilee cycle as consisting of a “period of fifty years,” something that Glenn will *never* write (unless, of course, he decides to honor the vow he made in 2008 or otherwise changes his mind on this topic). Nevertheless, even though Philo wrote that the Jubilee cycle consists of a “period of fifty years,” he *also* wrote that the Sabbatical year occurs *every seven years*, just as Josephus wrote! Here is Philo’s commentary:

XIX. (86) In the next place Moses commands the people to leave the land fallow and untilled every seventh year, for many reasons; first of all, that they may honour the number seven, or each period of days, and months, and years; for every seventh day is sacred, which is called by the Hebrews the sabbath; and the seventh month in every year has the greatest of the festivals allotted to it, so that very naturally the seventh year also has a share of the veneration paid to this number, and receives especial honour.³⁷

As displayed above, Philo’s reference to the Sabbatical Year, if one didn’t know any better, leaves the impression that there cannot be a break in the seven-year sequence. Certainly, if we go with a “strict interpretation” of his words, as Glenn does with Josephus, the Sabbatical Year must be understood as occurring every seven years without any interruptions whatsoever. Since Josephus didn’t write anything that would offer any clarification, Glenn and I can debate his true intent “till the cows come home” and nothing will be resolved.

The same would go for Philo ... *if* he had written nothing to clarify his remarks pertaining to the recurrence of the Sabbatical Years. I am very much persuaded that if Philo hadn’t written anything else pertaining to the Jubilee cycle, Glenn would be parading Philo’s remarks alongside Josephus’, proclaiming their words as “proof positive” that both men recognized 49-year cycles. As it now stands, we know that Philo recognized 50-year cycles, and the jury is out as to whether Josephus recognized 49 or 50-year cycles. I am personally inclined to believe that Philo and Josephus were “on the same page,” but since I can’t prove it, I’m not going to declare it to anyone.

I suppose that if I had the time, I could produce additional examples of Glenn’s proclivity towards “selective scholarship,” but I believe this is sufficient. Glenn mentioned that a charge of “selective scholarship” is easy to throw around, but difficult to prove. It’s not a matter of “throwing around”

³⁷ From *The Works of Philo*, “Special Laws, II,” by Philo of Alexandria, ch. XIX, sec. 86. This reference may be read online by accessing the following URL:

<http://www.earlyjewishwritings.com/text/philo/book28.html>

charges of “selective scholarship,” it’s a matter of observing the disturbing attributes of those who practice this approach while calling it “research,” which ultimately gives a bad name to those who employ true, unbiased research methods. With regard to “proving the charge,” I can only say that Glenn made it so easy to prove what manner of “research methods” he employs that I would dub him the “Poster Child of Selective Scholarship.” For me to remain silent while Glenn exhibits such irresponsible journalism would make me guilty of tolerating such behavior. I find it inexcusable, but I’m sure Glenn will find a willing audience consisting of people who don’t know any better than to trust in his methods.