

3. *Did I Misrepresent Glenn's Comment Regarding First Century Judaism?*

Charges of misrepresentation are a natural consequence of intense discussions of this nature, so it comes as no surprise that Glenn makes the comment that I misrepresented him in our original study.¹ Here is what he wrote:

QUESTION: Do you believe, or have you ever stated that you believe, that first century Judaism taught and/or practiced a 50 year cycle for the Jubilees? Larry Acheson has said "As I mentioned previously, at one time Glenn privately expressed agreement with June and me that first-century normative Judaism regarded the Jubilee cycles as consisting of 50 years." He also says that you had agreed that "ancient Judaism understood that it was a Jubilee year when the Israelites entered into the Promised Land." Do you have anything to comment about these statements?

ANSWER: First, Larry is mistaken--I never said these things. All I said is that there was a dispute between various Rabbis over this issue of 50 verses 49 year cycles. 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) 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 in 50 year cycles, such as Philo, but to say this was a common belief or practice 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 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](#) and regarding the "seven days equals seven thousand years" theory see [The Book of Enoch](#).

The information we have concerning this rabbinic debate comes from the Talmud which was compiled in the fourth and fifth centuries CE. While some of the information it contains comes from the first century, it is impossible to determine the exact source or timeframe for each statement. Regardless of all of this debating, chronological research has shown that the Jewish **PRACTICE** during the post temple period was to follow consecutive 7 year cycles--with no breaks in that cycle during the 50th year. Since the proven **practice** of Judaism during the post

¹ Cf., chapter 5 of Part I, where I wrote, "Glenn goes so far as to express the view that *The Book of Jubilees* supports the view that first-century normative Judaism agreed with his position that the Jubilee cycle is 49 years in length. Curiously, on a separate occasion, in private, Glenn had expressed a different notion. On that particular occasion, he agreed with my view that normative Judaism regarded the Jubilee cycle as being 50 years in length, but, of course, he disagreed with their collective opinion." Glenn currently denies ever having agreed with me on this point.

temple era did not include the keeping of a 50th year (as confirmed from various chronological studies in this regard), and since such an observance also did not cause a break in the continuous seven year cycles, it cannot (therefore) be a distortion of the facts to say that the majority of Judaism (at least in the post temple era) supported the 49 year cycles. And in regard to the Judaism which came out of Egypt, we have no solid evidence that they kept 50 year cycles for the Jubilees--this, again, is simply rabbinic opinion as expressed by the authors of the Talmud. We can seriously look at and carefully weigh their opinions, since these are our ancient Jewish sages, but with the understanding that they are not infallible nor did they agree among themselves in many areas.²

Our response: Clearly, since I mentioned in our study that Glenn, at one time, had *privately* (though not confidentially) agreed with our position that normative Judaism regarded the Jubilee cycle as being 50 years in length, this is not something I can prove here, so I am willing to allow this to remain my word against Glenn's. However, since Glenn has elected to deny ever having said such a thing, I will mention here that the reason I remember him agreeing with me is because I was so surprised by the agreement. I am usually slow to react to surprising answers, so it may have taken a few seconds for me to absorb the fact that Glenn agreed with my understanding. Once I assimilated the significance of this agreement, I asked Glenn, "Well, since the majority of first-century Judaism recognized the Jubilee cycle as consisting of 50-year cycles, don't you think Yeshua would have set them straight?"

Glenn's answer was something to the effect of, "We don't know that He *didn't* 'set them straight' because there were so many things that He corrected them on, and besides, there wasn't a Jubilee year that fell during His ministry, so it wouldn't have been an issue."

Of course, I'm paraphrasing, but the above is the gist of what I remember from our conversation. Maybe I have false memories, but that is what I remember from our conversation.

Moving along, the rest of Glenn's commentary above further demonstrates (a) His proclivity for "selective scholarship" and (b) More "double-speak" (writing one thing, then expressing the exact opposite elsewhere).

(A) *Example of "Selective Scholarship":*

Glenn downplays "rabbinic opinion" in his commentary above, writing, "... *this, again, is simply rabbinic opinion as expressed by the authors of the Talmud. We can seriously look at and carefully weigh their opinions, since these are our ancient Jewish sages, but with the understanding that they are not infallible nor did they agree among themselves in many areas.*"

Notice that when "rabbinic opinion" is at odds with Glenn's views, Glenn reminds his reading audience of how *fallible* the Jewish sages were. However, when "rabbinic opinion" supports Glenn's view, it is no longer "simply rabbinic opinion"! Suddenly, when it becomes a matter of confirming Glenn's position that the year 69/70 CE was a Sabbatical year, those sages are referred to as "*rabbinic authorities*":

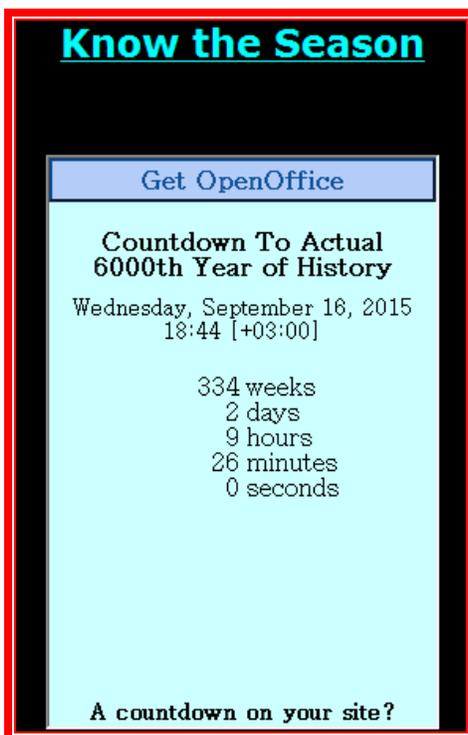
² This quote was copied and pasted from W. Glenn Moore's "Answers to Objections" page on his web site. The entire set of questions and answers may be read by accessing the following URL:
http://www.itsaboutthattime.net/answer_objections.htm.

Many, but not all, **rabbinic authorities** of that general time also are in agreement with the chronology of the *Seder Olam*, which teaches that the Sabbatical year came one year prior to the destruction of Jerusalem and the temple.

(B) *An example of "double-speak":*

There are many examples of Glenn's tendency to "double-speak," the most obvious one being where he gives the day and year for when he believes the new Millennium will begin while simultaneously stating, "I'm not really setting dates."

We find the following countdown "counter" to what Glenn believes will be the 6,000th year of history on the main page of his website:



From Glenn's Home Page: This is his countdown to what he believes will be the beginning of the 6000th year of history. Glenn is on record as stating that the Messiah's Second Coming will take place before the 6,000th year begins. Since he has "set" Wednesday, September 16, 2015 as the date on which the 6,000th year begins, we are persuaded that this means Glenn can be accurately described as a "date-setter."

On the "Answers to Objections" page of Glenn's web site, he claims that he his *not* a date-setter:

determine the *approximate* date of certain end-time events to occur.

So, I am not really setting dates. I am merely examining the evidence of heavenly signs as they appear to line up with calendar evidence. I honestly do not know when the Messiah will come, nor *exactly* how much time we have to prepare for the day of judgment. But I do know that ***the time is at hand!***

QUESTION: Doesn't the Bible say that we cannot know the exact day or hour of the Messiah's return?

From Glenn's "Answers to Objections" page of his website (www.itsaboutthattime.net): Somehow, in spite of providing his reading audience with his very own countdown to what he believes will be the beginning of the 6,000th year of history, he expects us to believe that he is "not really setting dates."

As we can see, Glenn has set a date for the 6,000th year in history to begin, yet he claims he is “not really setting dates.” In fact, it was Glenn’s vehement denial that he is a date-setter that prompted us to expand our Jubilee Study, as we can easily demonstrate that Glenn is simply in a state of denial about being a “date-setter.” Yet, if I mention a conversation that I remember as though it took place yesterday, we’re supposed to take Glenn’s word for it that I misrepresented his words?

Other manifestations of Glenn’s proclivity for the art of “double-speak” are found throughout this study. For example, we will see that Glenn embraces “Jewish tradition” when it comes to supporting his belief pertaining to when a particular Sabbatical Year occurred and even the day of the month on which the second temple was destroyed, but when we bring up the “Jewish tradition” that the Israelites entered the Promised Land during a *Jubilee Year*, the “tradition” becomes “merely an assumption.”

You may also recall that, whereas Glenn (in his quotation cited at the beginning of this chapter) makes it clear that there are “no ‘ancient’ texts” supporting the belief that the Israelites entered the Promised Land during a Jubilee Year, we refuted his claim back in Part I, chapter six, demonstrating that the author of *The Book of Jubilees* presented a Jubilee Year entrance into the Land.³ In fact, later in the same paragraph cited above, Glenn himself refers his readers to *The Book of Jubilees* “for those who want to find “a truly ‘ancient’ Jewish writing which gives examples of how Jubilee cycles were computed”:

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](#) and regarding the "seven days equals seven thousand years" theory see [The Book of Enoch](#).

It would appear that Glenn will refer his readers to *The Book of Jubilees* for an ancient view of how the Jubilee cycle was reckoned, but he will steer those same readers away from it when it comes to determining when the Israelites entered the Promised Land.

³ Cf., Part I, ch. 6, [Historical Evidence: The Israelites Entered the Promised Land During a Jubilee Year](#).