

4. Does a 50-Year Jubilee Cycle Interfere with Continuously-Repeating Sabbatical Cycles?

On his website, Glenn presents an objection to his belief that the Jubilee cycle consists of 49 years, and then offers several points that he feels conclusively proves his position. As time allows, I will respond to each of his points.

QUESTION: How can you be certain that the Jubilee cycle is 49 years, and not 50 years as some teach?

ANSWER: There has historically been much confusion regarding the Jubilee Cycles over whether they are 49 year or 50 year cycles. Here are the major points which show conclusively that the cycles are 49 years in length:

1) In Exodus 20 the Sabbath is commanded in honor of the fact that Yahweh created the earth in six days and rested on the seventh day. Leviticus 25 is a direct parallel, as it also indicates that the land is to have a Sabbath rest after six years of work, which also ties it in directly with the first week of creation. Since the weekly cycle has remained unchanged from the beginning of creation, we can only conclude (based upon these clear facts) that the Sabbatical cycles have also remained unchanged from the time of creation. If this is so, then you cannot have a 50 year Jubilee cycle--for that would interfere with the continuously repeating 7 year cycles.¹

My response: I actually responded to another virtually identical version of this claim in chapter three (Part II). Elsewhere in his rebuttal, Glenn expresses bewilderment that I have not made the connection that he and others have made between the continuously-repeating weekly cycle and the Sabbatical year cycle.² This brings to mind the "True Sabbath" forum discussion in which I participated over the course of three years. The primary purpose of that forum was to discuss whether the "true" weekly cycle is continuously-repeating or if it is determined by the lunar cycle. For those not familiar with the latter position, those who promote the belief that the weekly Sabbath cycle is determined by the lunar cycle (known as "lunar sabbatarians") teach that Yahweh ordained and commanded a monthly interruption to the weekly cycle. At the end of each month, lunar sabbatarians count either a seven or eight-day interval between weekly Sabbaths, whereas those who observe continuously-repeating weekly Sabbaths consistently count six days between weekly Sabbaths.

I argued that our Heavenly Father specified whenever there is an exception to that six-day interval, such as the holy days, which may fall on any day of the week. Those are *specified exceptions*, which disrupt the normal six-day "work" interval between weekly Sabbaths. We are told, for example, to not

¹ 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.

² For example, on pp. 45-46 of Glenn's latest revision to his rebuttal, he writes, "He [Larry] does not seem to make the connection (as I and many others have) between the continuous Sabbatical year cycles and the continuous weekly Sabbath cycle (both originating at Creation), nor does he seem to realize that the 70 week prophecy of Daniel 9 is based upon the 70 year desolation predicted by Jeremiah (which is itself based upon the Jubilee cycles, according to 2 Chronicles 36 as compared with Ezekiel 4:4-6)." This document may be read in its entirety by accessing the following URL: <http://www.itsaboutthattime.net/PDF%20Files/Jubilees%20-%20Glenns%20Response.pdf>

work on the tenth day of the seventh month. During that week, presuming that the tenth day of the month doesn't coincide with a weekly Sabbath day, there will be two "Sabbaths" observed within a seven-day period. However, the continuously-repeating weekly cycle isn't affected. I told the lunar sabbatarians that if Yahweh tells me to interrupt or disrupt the weekly cycle, I will do it. However, I see nothing in His Word instructing us to alter the continuously-repeating weekly cycle, so I don't do it!

The same is not true for the Sabbatical-Year Cycle. Yahweh instructs us to count seven times seven years (49 years), and then the 50th year is a Jubilee year. I regard this 50th year as a *specified interruption* to the cycle, since otherwise that year would be "year 1" of the next cycle. As I mentioned in chapter three, I believe it is plausible that the 50-year cycle is representative of the generation of mankind. The first six years are filled with labor and strife, but the seventh is a reprieve, a time of rest. Seven is considered a number representing completion, so just as that seventh year is a completion to the cycle of labor, seven times seven brings us to the completion of the generation of mankind. After the generation of mankind has been literally completed, there will be a true Jubilee ... the fulfillment of the "year of release," when Yeshua returns and restores all things.

Thus, the "continuously-repeating" pattern of Sabbatical years is interrupted by the picture or symbol of eternity, when all lands and all peoples are restored to the rightful owner, Yahweh. What is interesting about my belief that the Jubilee Year represents the fulfillment of eternity is the fact that this is actually something that Glenn Moore has previously agreed with. On September 6, 2008, during the course of one of our Jubilee discussions, June asked him, "Why did Yahweh specify the 50th year?"

Glenn answered, "Because He's using the 50th year to represent eternity."

I was so stunned by that answer that I immediately grabbed a piece of paper to write down Glenn's response, along with the date on which he said it. This answer doesn't really seem to fit the perspective of those who, like Glenn, believe the Jubilee cycle only consists of 49 years. For one, if that 50th year represents "eternity," then why does it coincide with year #1 of the following cycle? Remember, year #1 is a year of labor (sowing and reaping). Glenn seems to have no problem with combining the picture of eternity with a year intended for labor. This may make sense to those who support a 49-year Jubilee cycle, but it does not make sense to me. That 50th year is a "set apart" year, sanctified for a special purpose, and I see nothing in Scripture designating that special year to be conjoined with another year.

Moreover, as I mentioned in chapter three, most believers would agree that "eternity" falls *outside* the continuously-repeating cycle of time, so if we can agree on this understanding, then it makes more sense to believe that the Jubilee Year is outside the boundaries of an otherwise continuously-repeating cycle. This parallel fits the pattern much more securely than the one proposed by Glenn. For Glenn, there are no interruptions, and in fact, his "eternity" *coincides* with "time," since year 50 is *also* year one of the next cycle. Not only is such an understanding missing from Scripture, but it just doesn't fit the pattern.

In order to fit Glenn's attempted analogy between the continuously-repeating *weekly* cycle and his perception of a continuously-repeating *Sabbatical-year* cycle, I would need to see more than the well-known instruction from Yahweh to work six days, then rest on the seventh day. Glenn and I agree that this is the pattern for the weekly Sabbath as laid out in Scripture. However, I would *also* need to see an instruction to count seven times seven weekly Sabbaths (49 days), and then, on the fiftieth day, have a *special* Sabbath observance. On that 50th day, we might be commanded to perform a certain rite (such as shake hands with a stranger). If these were the instructions for observing the weekly Sabbath and (later) a

50th day, I would understand the need to “reset” the weekly cycle after each 50th day. The next day would be “day 1” of the next fifty-day count.

I realize some folks will argue that, even with the above-mentioned pattern, they would *still* not interrupt the weekly cycle, and that “day 50” of the count described above would coincide with “day 1” of the *next* 50-day count. In anticipation of such a response, I’m going to ask you to do your best to imagine that you are one of the Israelites who has just come out of Egypt. In order for you to better grasp the point I’m about to make, I’m going to change the numbering system we’re all accustomed to for reckoning the weekly Sabbath. Again, I’m only changing the numbering system for the sake of illustrating my point. Please bear in mind that, back in Egypt, you were a slave, and you didn’t even know there was such a thing as a “weekly cycle.” This is a very important consideration, so I must emphasize that, to properly understand the scenario I’m about to present, you must put aside the current concept that we’ve been taught about the weekly cycle and imagine that, all your life, until your departure from Egypt, the only concept of time that you’ve known is that of working every single day, no day of rest, nor any idea that there is such a thing as a “weekly cycle.”

Now, however, you’ve been given the following command: “Four days shall ye labour and do all thy work, but the fifth day is the Sabbath of Yahweh thy Almighty. On that day ye shall do no work. Ye shall rest and have a holy convocation, for on that day Yahweh thy Almighty rested from all His work after creating the heavens and the earth. Moreover, ye shall number unto thee five Sabbaths, five times five weeks, until the 25th day. Then shall ye declare a special Sabbath day unto Yahweh, and on the 26th day ye shall celebrate a special Sabbath by abstaining from all servile work. On that day ye shall rejoice and wave the branch of a cedar tree unto Yahweh and ye shall place a branch of a cedar tree on the upper doorpost of your houses as a sign unto Him. It shall be called ‘Cedar Day’ unto you and all your generations.”

Upon hearing this command, you understand that the following day was day one of both the “week” and the count to “Cedar Day.” Once you celebrated “Cedar Day,” how would you proceed? Would the following day be “day 1” of a new week and a new count to the next “Cedar Day,” *or* would it be “day 2”? Here are a couple of calendars to more effectively display the two options:

The Count to Cedar Day (Exclusive Reckoning)

First Day	Second Day	Third Day	Fourth Day	Sabbath
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	1	2	3	4
5	6	7	8	9

The above calendar is the one that I would understand and observe, based upon the instructions given with this potential scenario. Again, please remember that we had no concept of what a “week” even *was* until Yahweh gave us the instructions outlined above. My understanding, then, would be to work four days, then rest the fifth, and observe that pattern five times. Then, the following day, day 26, would be

“Cedar Day.” Once that “Cedar Day” came to a close, I would begin a new count to the next “Cedar Day,” with the following day representing “day 1” of the new count. On day five, I would observe the first Shabbat of the new count. However, five days (instead of the usual four) will have elapsed between that Shabbat and the fifth Shabbat of the previous count. Thus, there would be an interruption from the regular four-day interval between one Sabbath and the next. However, I would regard the five days separating the fifth Sabbath and the first Sabbath of the following “Cedar Day” cycle as being a *specified exception* to the “work four days, rest the fifth” command. In view of the fact that it is a count to a special day (“Cedar Day”), I would understand that a new 26-day count begins after the previous “Cedar Day.”

Here is the “Cedar Day Count” that Glenn would endorse:

The Count to Cedar Day (Inclusive Reckoning)

First Day	Second Day	Third Day	Fourth Day	Sabbath
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
26/1	2	3	4	5
6	7	8	9	10

The above “potential scenario” calendar is one that I believe Glenn would endorse, based on the instructions given earlier, combined with my understanding of the way Glenn interprets Scripture. It makes absolutely no sense to me that anyone would take it upon themselves to declare “day 26” to *also* be “day 1,” but that is what supporters of the “inclusive reckoning” method of counting to “Cedar Day” would do.

Thus, I continue to maintain, as I made clear to the lunar sabbatarians, that Yahweh has never specified any interruption to the continuously-repeating weekly cycle, and I therefore conclude that there isn’t such a thing. There are *specified disruptions*, if you will, to “work six days, rest the seventh” command, such as the Day of Atonement, but there are no interruptions. However, there *is* a specified interruption between the seventh Sabbatical year and the first Sabbatical year of the following cycle. That interruption is caused by the insertion and observance of the 50th year ... the Jubilee Year.

With all this in mind, we see that Glenn errs in remarking that the Sabbatical cycles have remained unchanged from the time of creation. You might say they are interrupted by eternity!