

## 7. *Did the Israelites Enter the Promised Land During a Jubilee Year?*

In Part I, chapter six, we addressed why it is so important to Glenn's case that the Israelites did *not* enter the Promised Land during a Jubilee Year. We mentioned that if the year during which they entered the Promised Land was a Jubilee year, then, according to Glenn's view, this same year would *also* have been "year 1" of the next cycle. Treating that Jubilee Year as "year 1" of the next cycle poses a major problem for Glenn's model because this would have allowed only *five years* of sowing and reaping before the next Sabbatical year. However, according to verse 3, upon observing that first "land Sabbath," the Israelites were instructed to count off *six years*, not five. Thus, it would be to the detriment of Glenn's position for the year during which the Israelites entered the Promised Land to have been a *Jubilee* year.

Glenn addresses our concerns in his "Answering Objections" section of his web site, where he makes some comments that, whether he realizes it or not, undermine his own premise. In the example I'm about to provide, Glenn attempts to draw emphasis to his conclusion that the belief that the Israelites entered the Promised Land during a Jubilee Year is "merely an assumption." In his next breath, he admits that this tradition "may or may not be correct"! *In other words, Glenn recognizes the possibility that the year the Israelites entered the Promised Land was indeed a Jubilee Year!* Here is the question/answer as found on Glenn's website:

**QUESTION:** You say that you believe the Jews did not begin counting the Jubilees from the time they entered the promised land, but that it began later and aligns with the year of the Exodus. The text says: "Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD." (Leviticus 25:2) How do you reconcile this with your belief that they did not enter the land on a year of Jubilee? And how do you explain the fact that, according to your view, they would have to ignore a year of Jubilee that would have come *before* the first officially kept year of Jubilee?

**ANSWER:** It is true that some Bible scholars believe the Jubilee cycles began when Israel came into the promised land. However, this is **merely an assumption that has been handed down to us from Jewish tradition (which may or may not be correct)**. Based upon my research, the Jubilees actually begin at creation-- however, we will not present the evidence for that here.<sup>1</sup>

We find it to be in poor taste to belittle a certain interpretation as being "merely an assumption" while simultaneously recognizing it as a possibility, and let's face it: If we state that an assumption may or may not be correct, we are recognizing the possibility that it *may* be correct. To simultaneously belittle that interpretation by declaring it to be "merely an assumption" not only demonstrates insensitivity, but also extreme bias.

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<sup>1</sup> This quote was copied and pasted from W. Glenn Moore's "Answering Objections" page on his web site, which was initially posted at: [http://www.itsaboutthattime.net/answer\\_objections.htm](http://www.itsaboutthattime.net/answer_objections.htm), but later moved to [http://www.itsaboutthattime.net/49\\_vrs\\_50\\_cycles.htm](http://www.itsaboutthattime.net/49_vrs_50_cycles.htm).

Another peculiarity regarding Glenn's "Answer" is the fact that, in this particular instance, he *dismisses* the "Jewish tradition" that the year in which the Israelites entered the Promised Land was a Jubilee Year. However, when it comes to reconciling the texts of II Kings 25:8-9 and Jeremiah 52:12-13 (i.e., determining whether or not the temple was destroyed on or after Av 9) *and* when it comes to deciding whether or not the Temple was destroyed in a post-Sabbatical year, the "Jewish tradition" becomes worthy of Glenn's "highest consideration"!<sup>2</sup>

Although the Jewish historian Josephus doesn't tell his readers outright whether or not the Israelites entered the Promised Land during a Jubilee Year, he does offer a clue that it very well could have been. As we know, the Jubilee Year is the time when the captives are set free, hence the term *liberty* is used in association with the Jubilee. It is not at all surprising, then, that the name given to the first place of encampment following their entrance into the Promised Land is a name that, according to Josephus, denotes *liberty*:

Now the place where Joshua pitched his camp was called Gilgal, which denotes *liberty*; for since now they had passed over Jordan, they looked on themselves as freed from the miseries which they had undergone from the Egyptians, and in the wilderness.<sup>3</sup>

I find it very interesting that, according to Josephus, the Israelites didn't officially consider themselves "freed from the miseries which they had undergone from the Egyptians" *until* they entered the Promised Land. Glenn Moore, on the other hand, believes the Jubilee Year occurred during the year of their departure from Egypt, as though they were "set free" *that* year. I will not argue the point that the Israelites were indeed "freed" from the Egyptians the year of the Exodus, but, again, Josephus expresses the understanding that they didn't *officially* consider themselves as "freed" until they crossed over into the Promised Land. In fact, Yahweh Himself expressed that very same understanding when, in Joshua 5:9, He said to Joshua, "This day have I rolled away the reproach of Egypt from off you."

Many will search the meaning of the Hebrew word *Gilgal* and conclude that Josephus didn't know what he was doing when he expressed that it denotes "liberty." According to Hebrew-English lexicons, *Gilgal* means "circle" or "wheel"; hence, the connotation of "rolling" or "rolling away." Thus, it might appear that Josephus didn't know Hebrew very well. However, in a footnote to his translation of Josephus' commentary, translator William Whiston wrote the following:

I agree here with Dr. Bernard, and approve of Josephus' interpretation of Gilgal for *liberty*. See Josh. v, 9."<sup>4</sup>

Of course, our personal reason for believing that the Israelites entered into the Promised Land during a Jubilee Year has nothing to do with the fact that "Jewish tradition" agrees with us, nor do we feel that we need any hints from Josephus to bolster our case.

Our reason for believing as we do stems from our interpretation of the text of Leviticus 25:2-12. We explain our reasoning in detail in chapter 6 of Part I, but our brief explanation is as follows: Yahweh

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<sup>2</sup> For greater insight into Glenn's "Selective Scholarship" when it comes to using Jewish writings, see chapter 10 of Part I ("Trusting the *Seder Olam* Over and Above Eyewitnesses ... and Scripture").

<sup>3</sup> Cf., *The Works of Flavius Josephus*, translated by William Whiston, A. M., Vol. II, *Antiquities of the Jews*, Book V, ch. 1, sec. 11, Baker Book House, Grand Rapids, MI, 1992, p. 293.

<sup>4</sup> *Ibid.*

directed Moses to inform the Israelites that the land was to “keep a sabbath” when they came into the land that Yahweh was about to give them. In the ensuing verses, Yahweh established that for six years the Israelites were to sow and reap, but the seventh year would be a “sabbath of rest unto the land, a sabbath for Yahweh.” He further added that they were to count seven “sabbaths of years,” and then they were to hallow the 50<sup>th</sup> year as a Jubilee. For the above itinerary to have been properly carried out, that first year in which the land was to “keep a sabbath” *must* have been a Jubilee year, even though it wasn’t specifically referred to as such. The following seven years, then, constituted the first of seven cycles leading up to the following Jubilee Year. By the time we reach the Jubilee Year, we have come “full circle,” which may in fact more fully explain Josephus’ understanding of *liberty* from a word that, in its strictest sense, means “circle.” In this world, one can only observe a pattern of that which is the reality. The pattern that we understand of the Jubilee cycle, when fulfilled by the *true* Jubilee, i.e., when it comes “full circle,” will be the realization of *true liberty*. Until the *true* Jubilee is fulfilled, we can only come “full circle” once every fifty years.

To us, then, understanding that the Israelites’ initial “land Sabbath” was in fact a *Jubilee Year* constitutes a reasonable interpretation of the text. Of course, this interpretation has scholarly support as well as historical understanding, which Glenn has already acknowledged,<sup>5</sup> not to mention the support of *The Book of Jubilees*, which is one of Glenn’s primary resources used in support of the 49-year Jubilee cycle.

Although we previously addressed the fact *The Book of Jubilees* is an historical reference validating a Jubilee Year entrance into the Promised Land,<sup>6</sup> this is a point worth repeating – especially since Glenn uses this writing as one of his “top ten” major points validating 49-year Jubilee cycles. What Glenn omits from his commentaries on *The Book of Jubilees* is the fact that, in the *Jubilees* account, Moses is informed that the Israelites would enter into the Promised Land *during a Jubilee Year*. The book draws to a close with the angel informing Moses that, up until that point in time, forty-nine Jubilees, in addition to one “week” of years, plus two years, had elapsed from the days of Adam. In other words, since the expiration of the 49<sup>th</sup> Jubilee, nine years had passed. From that moment in time, according to the angel, forty years lay ahead of the Israelites until they crossed the Jordan River. When we “do the math,” we see that the final year of the remaining 40 years would *also* be the *forty-ninth year* of that Jubilee.

If we proceed with the understanding presented by the author of *The Book of Jubilees*, as the Israelites were making preparations for entering the Promised Land, the New Year began with the month known in Hebrew as *Abib*. This marked the ending of the 40<sup>th</sup> year of their wandering and the beginning of what is known as the Israelite conquest of Palestine. That New Year, according to *The Book of Jubilees*, was a Jubilee Year. To more definitively illustrate this fact, we will first provide the pertinent quote from *The Book of Jubilees*:

CHAP. L. 1. And after this law I made known to thee the days of Sabbaths in the desert Sinai, which is between Elam and Sinai. 2. And I told you concerning the Sabbaths of the earth on Mt. Sinai, and concerning the years of jubilees with the Sabbaths; and also the year I mentioned to you; but the year thereof we did not tell you, until thou comest into the land which ye shall possess; and ye shall make the land also observe the Sabbaths for those dwelling in it, and the years of jubilees shall

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<sup>5</sup> Cf., Chapter 6 of Part I (“The Claim: Yahweh Did Not Require the Israelites to Observe the First Jubilee that Fell After Their Entrance into the Promised Land”).

<sup>6</sup> See Part I, chapter 6.

learn. 3. Concerning this I have ordained for thee the weeks of years and the jubilees, from the days of Adam to this day: forty-nine [jubilees] and one week and two years; and yet forty years are before for learning the commandments of YHWH, until ye cross the border of the land of Canaan, crossing the Jordan on the western side, and jubilees will pass by until Israel shall be cleansed from all fornication and guilt and uncleanness and contamination and sin and transgression, and shall dwell in all the land in safety, and no Satan and no evil one will injure him, and the land will be cleansed from that time on and to eternity.<sup>7</sup>

As revealed by the author of *The Book of Jubilees*, forty-nine Jubilee cycles had come and gone since the days of Adam, in addition to one “week” (seven years) and two extra years. Thus, with the passing of the 49<sup>th</sup> Jubilee cycle, the 50<sup>th</sup> cycle began *nine years prior to the Exodus*. In order to more vividly illustrate our point, we are breaking it down mathematically as follows:

As we know, the 50th Jubilee cycle had already begun:

$$\begin{aligned} &+ 7 \text{ years (one “week” of years)} \\ &+ \underline{2} \text{ years} \\ &= 9 \text{ years of the 50}^{\text{th}} \text{ Jubilee had elapsed} \\ &+ \underline{40} \text{ years of Wandering} \\ &= 49^{\text{th}} \text{ Year of the 50}^{\text{th}} \text{ Jubilee marks the final year of Wandering} \end{aligned}$$

Conclusion: Since the 49<sup>th</sup> year of Wandering ended when the Israelites entered the Promised Land, this means the 50<sup>th</sup> year *began* – a Jubilee Year.

The foregoing is an incontrovertible fact, at least as presented by the author of *The Book of Jubilees*. Remember, this is the same historical work that Glenn Moore suggested as being “*very popular and even considered Scripture by many Jews at that time,*” i.e., before and during the time of the Messiah. In the “Introductory Notes” to *The Book of Jubilees*, the translator affirmed the understanding that fifty Jubilee cycles elapsed between Creation and the Israelites’ entrance into the Promised Land:

The time between the creation and the entrance of Israel into Canaan is counted as fifty jubilees, or 2,450 years, which in general agrees with the biblical records.<sup>8</sup>

We thus see that *The Book of Jubilees*, in spite of Glenn’s support of this historical reference for the 49-year Jubilee doctrine, presents a *Jubilee Year Entrance* into the Promised Land.

As we have reviewed Glenn’s response to the question posed at the beginning of this chapter, we have thus far learned that, although he conveys the understanding that some Bible scholars believe the Jubilee cycles began when Israel came into the Promised Land, he minimizes this belief as being “merely an assumption that has been handed down to us from Jewish tradition.” It is certainly strange that Glenn parades a writing such as *The Book of Jubilees* when defending the 49-year Jubilee cycle, but when this same historical writing is shown to demonstrate a Jubilee Year entrance into the Promised Land, he dismisses it as being “merely an assumption.”

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<sup>7</sup> *The Book of Jubilees*, Chapter 50, vv. 1-3, Translated from the Ethiopic by George H. Schodde; first printed in Oberlin, OH by E. J. Goodrich, 1888, p. 130.

<sup>8</sup> Ibid, “Introductory Notes,” p. xiii. We might also mention that whereas *The Book of Jubilees* references the Israelites’ entrance into the Promised Land as occurring during the fiftieth Jubilee Year, Glenn Moore maintains that their entrance came 138 years later – during the 41<sup>st</sup> year of the 53<sup>rd</sup> Jubilee cycle.

Glenn was careful to give more overall credence to *The Book of Jubilees* back in the year 2006. Back then, Glenn was also careful to not attribute inspiration to this ancient text, yet as he demonstrated, he had great respect for its “weight of authority.” Here is what he wrote:

If Peter does not wish us to be "ignorant" of the fact that a thousand years are as a day--then isn't he telling us that he does not want us to be ignorant of what the Book of Jubilees says? Doesn't this give the Book of Jubilees much more weight of authority in our minds than before? It should! While we can rightly question the "inspiration" of Jubilees and Enoch, we have to admit that since they are given authority in the minds of the Apostles--they must be important for us to understand.<sup>9</sup>

How much “weight of authority” does Glenn give *The Book of Jubilees* with regard to its claim that the Israelites entered the Promised Land during a Jubilee Year? Obviously, the only possible answer to that question is, “None.” As we can see, then, Glenn gives an ancient text “weight of authority” so long as it agrees with his position. Glenn reinforces his belief that the year the Israelites entered the Promised Land was *not* a Jubilee year as follows:

Reading Leviticus 25:2 may, on the surface, suggest that the count to the Jubilee starts when they enter the land. [See Cycle 53 in the [Jubilee Calendar Synopsis](#) for a complete overview.] However, if you understand the statement to be a detailed description of what they were actually to do when they come into the land--then it could be seen from an entirely different perspective. They were told that the year they come into the land was a Sabbatical year (it does not say it was a Jubilee). Then they are told to work the land 6 more years and keep another Sabbatical year. Then they are told to keep 7 Sabbatical years for a total of 49 years, and the 50th year would be a year of Jubilee. Does this really mean the cycles of Sabbatical and Jubilee years did not exist prior to their entrance into the land of promise?<sup>10</sup>

This is simply a case in which *The Book of Jubilees* (as well as June and I) have a vastly different interpretation of Leviticus 25:2-12 than the view promoted by Glenn. To begin with, we find it curious that Glenn finds it necessary to call to our attention that the text of Leviticus 25:2 doesn't specifically refer to the year in which the Israelites entered the land as a Jubilee Year. We have never claimed that the text says the Israelites entered the Promised Land during a Jubilee Year; if it did, that statement certainly would have stopped the argument! Since the text doesn't specifically tell us whether it was or was not a Jubilee Year, it is up to us to carefully examine other criteria *in context*, compiling the given facts in arriving at our determination. Thus, although the text does not specifically tell us whether or not it was a Jubilee Year, we can reasonably conclude, based on the information provided by reading the complete Scriptural instructions *in context*, that it was indeed a Jubilee Year. The fact that historical writings support this interpretation validates that our interpretation is *more* than “merely an assumption.”

With regard to Glenn's comment above that the text does not state that it was a Jubilee Year, we may as well remind the reader that Glenn himself plays the “*Yahweh doesn't explain this in the text, but ...*”

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<sup>9</sup> Excerpt from a posting that Glenn submitted (under the screen name “gmoore44”) to the now-defunct “True Sabbath” forum at [www.eliyah.com](http://www.eliyah.com). This posting was submitted on 09-16-2006 at 05:51 PM in the forum thread entitled “**The Dead Sea Scrolls proves lunar Sabbaths .**”

<sup>10</sup> 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](http://www.itsaboutthattime.net/answer_objections.htm).

card in reference to this very same passage while offering his explanation of why he doesn't believe the Israelites observed the first Jubilee Year that occurred after their entrance into the Promised Land.<sup>11</sup> He apparently believes this explanation serves his purpose very well when defending his own position, but when we dare to explain that, by deduction, the year the Israelites entered the Promised Land must have been a Jubilee Year, and that this deduction has scholarly support, Glenn finds it necessary to write, "*It does not say it was a Jubilee.*" Well, of course he is correct, but conversely, it is prudent to note that it doesn't say it *wasn't* a Jubilee Year. Nor does it specify that it was a "7<sup>th</sup> Year" Sabbatical Year. The text simply says, "... **then** shall the land keep a Sabbath unto Yahweh." Since, in terms of how the land is treated, the Jubilee Year is treated the same as a Sabbatical Year, and since the land was the only item affected by this "Sabbath," it is actually fitting that it *wasn't* specifically referred to as a Jubilee Year.

Please remember that during a Jubilee Year, the land Sabbath is only *one* aspect of the law pertaining to the Jubilee Year. It is during that year that the land is to revert back to the original owner, which is precisely the process that took place as soon as the Israelites crossed over the Jordan and into the Promised Land. The Land is ultimately Yahweh's, of course, but it was promised to Abraham's descendants, and the year those descendants crossed into the Promised Land began the process of reclaiming that which was rightly theirs. Nevertheless, in terms of personal land ownership, that particular aspect of the law pertaining to the Jubilee Year could not have possibly been observed during that first year in the Promised Land. This, then, is a suitable explanation as to why that command for the land to "keep a sabbath unto Yahweh" was not specified as a Jubilee Year. It wasn't a true "Jubilee Year" until the land was securely in the hands of the Israelites.

### ***Glenn Moore Adds "More" to the Word***

Continuing with Glenn's explanation above, I believe I should comment on the following excerpt: "They were told that the year they come into the land was a Sabbatical year (it does not say it was a Jubilee). Then they are told to work the land 6 **more** years and keep another Sabbatical year. Then they are told to keep 7 Sabbatical years for a total of 49 years, and the 50th year would be a year of Jubilee." Again, Glenn is offering his interpretation/summary of the text of Leviticus 25:2-12. Does Glenn "add to the word" with his interpretation? Yes, he does. Does the text say, "Work the land six **more** years and keep another Sabbatical Year?" No, Glenn adds the word "more" to the text, which is key to his attempt to persuade us to agree with his interpretation. Since Glenn believes there are only *five* years of working the land following a Jubilee year, it would not have been possible, in his model, to have *six* years of sowing and reaping following the Jubilee Year. Thus, if he adds the word "more" to the text, Glenn feels he can better justify his belief that the Israelites couldn't have entered the Promised Land during a Jubilee Year.

The difference between our interpretation and Glenn's interpretation is summarized as follows:

We believe that when Yahweh (through Moses) instructed the Israelites that the land "shall keep a sabbath" when they entered the Promised Land, this meant that they were to do no sowing or reaping during the year following their crossing the Jordan River. Was this a Sabbatical Year or was it a Jubilee Year? We are persuaded that verses 3-4 help guide us towards the answer. In those verses, we believe Yahweh explains the concept of observing Sabbatical years. "Six years thou shalt sow thy field, and six

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<sup>11</sup> Cf., Chapter 6 of Part I ("The Claim: Yahweh Did Not Require the Israelites to Observe the First Jubilee that Fell After Their Entrance into the Promised Land").

years though shalt prune thy vineyard and gather in the fruit thereof, but the seventh year shall be a sabbath of rest unto the land.” This, then, was the process that the Israelites were to follow.

If we had nothing more to go on, I would say that we have just proven that the year in which the Israelites entered the Promised Land was a Sabbatical Year. However, there’s more to this passage, so we need to be careful about reaching a premature conclusion. In verse eight, we learn that we are to count seven “sabbaths of years,” or a total of 49 years. There’s something special about that 49<sup>th</sup> year, but not because it is any more special than any of the six preceding Sabbatical Years; no, it is special because, as we learn in verse 10, it is the year preceding the 50<sup>th</sup> year ... the Jubilee!

For those who understand “holy math,” we know that  $50 \neq 1$ . We therefore understand that, once “year 50” is over, there is a “year 1” that follows it, *not* a “year 2,” as proposed by Glenn. This, then, is the key to understanding whether that first year in the Promised Land was a Sabbatical Year or a Jubilee Year. As we know, once the Israelites allowed the land to enjoy its year of rest, they were instructed to proceed with six years of sowing and reaping, followed by a Sabbatical Year. For Glenn’s model to be correct, they could not have proceeded with six years of sowing and reaping if the year they entered the Land was a Jubilee Year. Yet, that cycle was only the beginning of *seven cycles*. Once that cycle was repeated seven times, they were to observe a 50<sup>th</sup> Year as a Jubilee. During that 50<sup>th</sup> year, the Israelites could count backwards and deduce that it *must* have been a Jubilee Year when they entered into the Land. To better assist you in following our line of reasoning, we are providing the following table, which compares our interpretation with Glenn’s interpretation (as he expressed it above):

## Table Outlining the Primary Differences Between Our Interpretation of Leviticus 25:2-12 versus the Interpretation Promoted by Glenn Moore

### *First Jubilee Cycle in Promised Land: Our View*

<b>Year 1:</b>	Year of the Entrance into the Promised Land: Is this a <b>Jubilee Year</b> or a <b>Sabbatical Year</b> ? Hmmm ...
<b>Year 2:</b>	<b>Cycle 1 begins:</b> 1 <sup>st</sup> year of sowing and reaping
<b>Year 3:</b>	2 <sup>nd</sup> year of sowing and reaping
<b>Year 4:</b>	3 <sup>rd</sup> year of sowing and reaping
<b>Year 5:</b>	4 <sup>th</sup> year of sowing and reaping
<b>Year 6:</b>	5 <sup>th</sup> year of sowing and reaping
<b>Year 7:</b>	6 <sup>th</sup> year of sowing and reaping
<b>Year 8:</b>	<b>7<sup>th</sup> year = Sabbatical Year #1</b>
<b>Year 9:</b>	<b>Cycle 2 begins:</b> 1 <sup>st</sup> year of sowing and reaping
<b>Year 10:</b>	2 <sup>nd</sup> year of sowing and reaping
<b>Year 11:</b>	3 <sup>rd</sup> year of sowing and reaping
<b>Year 12:</b>	4 <sup>th</sup> year of sowing and reaping
<b>Year 13:</b>	5 <sup>th</sup> year of sowing and reaping
<b>Year 14:</b>	6 <sup>th</sup> year of sowing and reaping
<b>Year 15:</b>	<b>7<sup>th</sup> year = Sabbatical Year #2</b>
<b>Year 16:</b>	<b>Cycle 3 begins:</b> 1 <sup>st</sup> year of sowing and reaping
<b>Year 17:</b>	2 <sup>nd</sup> year of sowing and reaping
<b>Year 18:</b>	3 <sup>rd</sup> year of sowing and reaping
<b>Year 19:</b>	4 <sup>th</sup> year of sowing and reaping
<b>Year 20:</b>	5 <sup>th</sup> year of sowing and reaping
<b>Year 21:</b>	6 <sup>th</sup> year of sowing and reaping
<b>Year 22:</b>	<b>7<sup>th</sup> year = Sabbatical Year #3</b>
<b>Year 23:</b>	<b>Cycle 4 begins:</b> 1 <sup>st</sup> year of sowing and reaping
<b>Year 24:</b>	2 <sup>nd</sup> year of sowing and reaping
<b>Year 25:</b>	3 <sup>rd</sup> year of sowing and reaping
<b>Year 26:</b>	4 <sup>th</sup> year of sowing and reaping
<b>Year 27:</b>	5 <sup>th</sup> year of sowing and reaping
<b>Year 28:</b>	6 <sup>th</sup> year of sowing and reaping
<b>Year 29:</b>	<b>7<sup>th</sup> year = Sabbatical Year #4</b>
<b>Year 30:</b>	<b>Cycle 5 begins:</b> 1 <sup>st</sup> year of sowing and reaping
<b>Year 31:</b>	2 <sup>nd</sup> year of sowing and reaping
<b>Year 32:</b>	3 <sup>rd</sup> year of sowing and reaping
<b>Year 33:</b>	4 <sup>th</sup> year of sowing and reaping
<b>Year 34:</b>	5 <sup>th</sup> year of sowing and reaping
<b>Year 35:</b>	6 <sup>th</sup> year of sowing and reaping
<b>Year 36:</b>	<b>7<sup>th</sup> year = Sabbatical Year #5</b>
<b>Year 37:</b>	<b>Cycle 6 begins:</b> 1 <sup>st</sup> year of sowing and reaping
<b>Year 38:</b>	2 <sup>nd</sup> year of sowing and reaping
<b>Year 39:</b>	3 <sup>rd</sup> year of sowing and reaping
<b>Year 40:</b>	4 <sup>th</sup> year of sowing and reaping

### *First Jubilee Cycle in Promised Land: Glenn's View*

<b>Year 1:</b>	Year of the Entrance into the Promised Land: Lev. 25:2 doesn't say "Jubilee," so it <i>must</i> be a " <b>Sabbatical Year</b> "
<b>Year 2:</b>	1 <sup>st</sup> year of sowing and reaping
<b>Year 3:</b>	2 <sup>nd</sup> year of sowing and reaping
<b>Year 4:</b>	3 <sup>rd</sup> year of sowing and reaping
<b>Year 5:</b>	4 <sup>th</sup> year of sowing and reaping
<b>Year 6:</b>	5 <sup>th</sup> year of sowing and reaping
<b>Year 7:</b>	6 <sup>th</sup> year of sowing and reaping
<b>Year 8:</b>	<b>The 7<sup>th</sup> year = Sabbatical Year #7 (year #49 of Jubilee Cycle → but year #50 NOT observed)</b>
<b>Year 9:</b>	Verses 8 says to Start Counting 7 Sabbaths = <b>Year #1</b>
<b>Year 10:</b>	2 <sup>nd</sup> year of sowing and reaping
<b>Year 11:</b>	3 <sup>rd</sup> year of sowing and reaping
<b>Year 12:</b>	4 <sup>th</sup> year of sowing and reaping
<b>Year 13:</b>	5 <sup>th</sup> year of sowing and reaping
<b>Year 14:</b>	6 <sup>th</sup> year of sowing and reaping
<b>Year 15:</b>	<b>7<sup>th</sup> year = Sabbatical Year #1</b>
<b>Year 16:</b>	<b>Cycle 2 begins:</b> 1 <sup>st</sup> year of sowing and reaping
<b>Year 17:</b>	2 <sup>nd</sup> year of sowing and reaping
<b>Year 18:</b>	3 <sup>rd</sup> year of sowing and reaping
<b>Year 19:</b>	4 <sup>th</sup> year of sowing and reaping
<b>Year 20:</b>	5 <sup>th</sup> year of sowing and reaping
<b>Year 21:</b>	6 <sup>th</sup> year of sowing and reaping
<b>Year 22:</b>	<b>7<sup>th</sup> year = Sabbatical Year #2</b>
<b>Year 23:</b>	<b>Cycle 3 begins:</b> 1 <sup>st</sup> year of sowing and reaping
<b>Year 24:</b>	2 <sup>nd</sup> year of sowing and reaping
<b>Year 25:</b>	3 <sup>rd</sup> year of sowing and reaping
<b>Year 26:</b>	4 <sup>th</sup> year of sowing and reaping
<b>Year 27:</b>	5 <sup>th</sup> year of sowing and reaping
<b>Year 28:</b>	6 <sup>th</sup> year of sowing and reaping
<b>Year 29:</b>	<b>7<sup>th</sup> year = Sabbatical Year #3</b>
<b>Year 30:</b>	<b>Cycle 4 begins:</b> 1 <sup>st</sup> year of sowing and reaping
<b>Year 31:</b>	2 <sup>nd</sup> year of sowing and reaping
<b>Year 32:</b>	3 <sup>rd</sup> year of sowing and reaping
<b>Year 33:</b>	4 <sup>th</sup> year of sowing and reaping
<b>Year 34:</b>	5 <sup>th</sup> year of sowing and reaping
<b>Year 35:</b>	6 <sup>th</sup> year of sowing and reaping
<b>Year 36:</b>	<b>7<sup>th</sup> year = Sabbatical Year #4</b>
<b>Year 37:</b>	<b>Cycle 5 begins:</b> 1 <sup>st</sup> year of sowing and reaping
<b>Year 38:</b>	2 <sup>nd</sup> year of sowing and reaping
<b>Year 39:</b>	3 <sup>rd</sup> year of sowing and reaping
<b>Year 40:</b>	4 <sup>th</sup> year of sowing and reaping



## Did the Israelites Enter the Promised Land During a Jubilee Year?

Year 41:	5 <sup>th</sup> year of sowing and reaping
Year 42:	6 <sup>th</sup> year of sowing and reaping
Year 43:	<b>7th year = Sabbatical Year #6</b>
Year 44: Cycle 7 begins:	1 <sup>st</sup> year of sowing and reaping
Year 45:	2 <sup>nd</sup> year of sowing and reaping
Year 46:	3 <sup>rd</sup> year of sowing and reaping
Year 47:	4 <sup>th</sup> year of sowing and reaping
Year 48:	5 <sup>th</sup> year of sowing and reaping
Year 49:	6 <sup>th</sup> year of sowing and reaping
Year 50:	<b>7th year = Sabbatical Year #7</b>
Year 51:	<b>Year 50 = Jubilee Year</b>

### Our Summary of the Above Sequence

If June and I had been Israelites entrusted with following the instructions found in Leviticus 25:2-12, we would have understood that the first “Sabbath Year” we observed upon entering the Promised Land must have been a Jubilee Year because during the year that followed that first “land Sabbath,” we began the process leading up to the *next* Jubilee Year. It’s not a matter of whether or not we had to be *told* that it was a Jubilee Year -- it’s something we would have figured out on our own (in retrospect) just by following Yahweh’s plain instructions.

Unlike Glenn, we do not view verse 8 as an instruction to “start over again.” Rather, we believe this verse expounds upon the *concept* presented in verses 3-7. The concept presented in verses 3-7 is that of working the land for six years, then letting it rest during the seventh year. Verses 8-12 demonstrate that those seven years are but a microcosm of an even larger picture. It presents the “big picture” as consisting of *seven* of the cycles introduced in verses 3-7. Thus, instead of viewing verse 8 as the instruction to “start over,” we regard it as an expanded view of the smaller concept introduced in verses 3-7.

Year 41:	5 <sup>th</sup> year of sowing and reaping
Year 42:	6 <sup>th</sup> year of sowing and reaping
Year 43:	<b>7th year = Sabbatical Year #5</b>
Year 44: Cycle 6 begins:	1 <sup>st</sup> year of sowing and reaping
Year 45:	2 <sup>nd</sup> year of sowing and reaping
Year 46:	3 <sup>rd</sup> year of sowing and reaping
Year 47:	4 <sup>th</sup> year of sowing and reaping
Year 48:	5 <sup>th</sup> year of sowing and reaping
Year 49:	6 <sup>th</sup> year of sowing and reaping
Year 50:	<b>7th year = Sabbatical Year #6</b>
Year 51: Cycle 7 begins:	1 <sup>st</sup> year of sowing and reaping
Year 52:	2 <sup>nd</sup> year of sowing and reaping
Year 53:	3 <sup>rd</sup> year of sowing and reaping
Year 54:	4 <sup>th</sup> year of sowing and reaping
Year 55:	5 <sup>th</sup> year of sowing and reaping
Year 56:	6 <sup>th</sup> year of sowing and reaping
Year 57:	<b>7th year = Sabbatical Year #7</b>
Year 58:	<b>Year 50 = Jubilee Year, but it’s also Year #1</b>

### There are two keys that explain how Glenn is persuaded of the above sequence:

1. The presumption that since “Jubilee Year” isn’t specifically mentioned as the year of the Israelites’ entrance into the Promised Land, this rules it out as a possibility, leaving “Sabbatical Year” as the only viable option. [However, it is prudent to note that “Sabbatical Year” isn’t specifically mentioned, either!]
2. The belief that verse 8 is a set of instructions that picks up after the “seventh year” of verse four. In other words, Glenn views verse 8 as a command to “start over” after the completion of the cycle introduced in verses 3-7.

#### **Important Observation:**

According to Glenn, the Israelites entered the Promised Land during the sixth Sabbatical year of a Jubilee cycle. However, no room is given for the observance of the Jubilee Year that would have occurred eight years later. That Jubilee Year’s observance, according to Glenn, was “skipped” – yet another example of how, from Glenn’s perspective, certain laws must be displaced in favor of making his interpretation “fit” his model. The most notorious law that Glenn requires circumventing is the six years of sowing and reaping, which he reduces to only *five* years during the first Sabbatical cycle of each Jubilee cycle.

### ***No Passover Observance Between the Exodus and Entrance Into the Promised Land?***

In the next portion of Glenn's commentary, he commits a telltale blunder, once again exposing a severely lacking Scriptural foundation, which is *not* an encouraging sign for those who are looking for positive indications of what Glenn refers to as his "true calling." According to Glenn, with the sole exception of the Passover that the Israelites observed prior to their departure from Egypt, they didn't observe Passover again until they entered the Promised Land. *As we are about to see, Glenn could not be more mistaken.* Here is a continuation of his commentary:

Notice what it says in Leviticus 23:10-11:

Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before Yahweh, to be accepted for you: on the morrow after the sabbath the priest shall wave it. (Leviticus 23:10-11)

Now consider the problem here: Israel did not observe the wave sheaf offering while they were living in the wilderness, because they did not observe Passover (except for when they left Egypt). And yet, the institution of the Passover date (the evening of Abib 14) and the calculation of the months had already been established, at least as far back as the time of the Exodus. So when the text says "When ye be come into the land . . ." you will observe such and such date, that does not mean the timing of that event had not already been established prior to its first observance when they came into the land. Likewise, the same is true of our other text ***which uses almost exactly the same language***, where it says:

Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto Yahweh. (Leviticus 25:2)

The children of Israel did not observe Passover again (and therefore did not observe firstfruits) until ***after*** they came into the land. We know they did not, because Joshua had to have them circumcised before they could keep the Passover after they wandered in the wilderness for 40 years (Joshua 5:2-5). Numbers 9:13 clearly states that an uncircumcised man must not be allowed to keep Passover, therefore they could not keep Passover until they came into the land. If the institution of Passover and firstfruits had already been established prior to the command to keep it "when ye be come into the land . . .", then it stands to reason that the Sabbatical and Jubilee cycles also had already existed prior to the time "when ye come into the land . . .", just as the keeping of the Sabbath also existed prior to the Exodus. In fact, this is the most reasonable conclusion.<sup>12</sup>

The point that I *think* Glenn is attempting to make in this portion of his commentary is this: Since Yahweh told the Israelites about the Wave Sheaf Offering 40 years before they actually reaped the barley necessary for such an offering, then (logically-speaking) He would have told them that the year they

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<sup>12</sup> 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](http://www.itsaboutthattime.net/answer_objections.htm).

entered into the Promised Land was to be a year of *Jubilee* unto Yahweh, with a specific reference to the term *Jubilee*. I respect this point (presuming that's the point that Glenn is attempting to make), but it certainly doesn't negate the point we presented in the above table! Nor does Glenn help his own case by requiring that we have a specific Scriptural reference to the Jubilee Year as the year the Israelites entered the Promised Land because now we can turn around and make the same requirement of Glenn with regard to the five years of sowing and reaping with the first Sabbatical cycle of each and every Jubilee cycle. Where's the specific Scriptural reference to the five years of sowing and reaping? At least with our scenario, no laws are circumvented since either way, a land Sabbath was observed. Not so with teaching others that it's okay to only sow and reap for the first five years of the first Sabbatical cycle, which, if it is *not* true, has the Israelites sowing and reaping during what should be considered a Sabbatical Year.

We can (and do) also require that Glenn produce a Scriptural explanation as to why his model requires that the first Jubilee after the Israelites' entrance into the Promised Land was skipped. Not only was it skipped, but it was literally a year of sowing and reaping. This is not a point that Glenn can be proud to admit to, especially in view of his comment above that "[the Sabbatical and Jubilee cycles also had already existed prior to the time 'when ye come into the land . . .', just as the keeping of the Sabbath also existed prior to the Exodus.](#)" So ... according to Glenn, both the Sabbatical cycle and Jubilee cycle were in existence long before the Israelites entered into the Promised Land, but only the Sabbatical year was enforced. The Jubilee Year, according to Glenn, was ignored with Yahweh's blessing. The plain truth is, there are many things that aren't specifically mentioned in Scripture, yet we can deduce what is intended. For example, someone might argue, "*How do you know that the firstfruits referenced in Leviticus 23:10 have to be barley? The specific grain required for that offering isn't mentioned!*" By deduction, we know the grain *has* to be barley because it's the first grain to ripen in the spring. In the same way, we should not *require* a specific reference to the Jubilee Year in Leviticus 25:2 to understand that, indeed, this was very likely the year in which the Israelites entered into the Promised Land.

However, we still haven't addressed Glenn's blunder, which certainly needs to be addressed by *someone*. Glenn writes that the Passover in Egypt was the last Passover observed by the Israelites until their entrance into the Promised Land. In his own words, "[Israel did not observe the wave sheaf offering while they were living in the wilderness, because they did not observe Passover \(except for when they left Egypt\).](#)"<sup>13</sup> We hope Glenn's reading audience wasn't misled by his casual remark, for it is easily refuted. I would agree that the Israelites did not observe firstfruits during their 40 years in the Wilderness, but they absolutely *did* observe Passover! For those who need specifics, we suggest reading Numbers chapter nine. For the sake of brevity, we will only quote Numbers 9:5 here:

<sup>5</sup> And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that Yahweh commanded Moses, so did the children of Israel.

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<sup>13</sup> Glenn's statement that the Israelites didn't observe the Passover again until they entered the Promised Land was added sometime in early to mid-April 2009. My response was added to our update of April 20, 2009. During that week, Glenn quietly updated his statement as follows: "Now consider the problem here: Israel did not observe the wave sheaf offering while they were living in the wilderness, because they did not have crops of barley to 'wave' before Yahweh, nor did they observe Passover (except for when they left Egypt [and in the second year--a total of two times](#))." Although Glenn quietly concedes (without actually coming out and admitting that he had committed an omission error) that he was mistaken about the next Passover to be observed by the Israelites following their departure from Egypt, he is adamant that the "second-year Passover" was the *only* one observed during their 40-year stay in the Wilderness.

As the above verse succinctly illustrates, it is a matter of fact that the Israelites *did* observe the Passover again *before* they came into the Land. Moreover, I am persuaded that the Israelites (those who were circumcised), under Moses' leadership, observed Passover each and every year (Numbers 9:2-4).

As noted in the footnote on the previous page, Glenn eventually recognized his error in not acknowledging the "second-year Passover" observed by Israel at Mt. Sinai. Nevertheless, Glenn remains adamant that, even though Moses instructed the Israelites to "keep the Passover at its appointed season," and that it was important enough that if you missed it the first time around, there was a "second month option" available, there were no additional Passover observances until the entrance into the Promised Land. Based on our understanding of Moses' dedication to Yahweh, we find Glenn's conclusion to be highly improbable.

Regardless of whether they did or didn't, though, the fact remains that Numbers 9:5 proves that Glenn is just as hasty with his exposés on Scripture as he is with his vows.<sup>14</sup> I do not make this comment lightly, but with all soberness I implore anyone who considers Glenn to be one who "rightly divides the Word" to beware. I do not issue this admonition as a Bible expert, but as a student of the Word who aches inside when he sees Yahweh's Word abused. I freely acknowledge the fact that I cannot lay claim to being an expert when it comes to the knowledge of Scripture, and as I grow older, I find that I forget some things that I once knew. It happens to all of us. Nevertheless, I have never presented myself as a "Bible scholar" to anyone, nor do I have any plans of doing such a thing. I retain the same title (if "title" is the appropriate designation) that I've ascribed to myself since 1982: *truth seeker*. This having been said, Glenn cannot make the same claim. Glenn has let it be known that he believes the Almighty has called him to do the work he is doing, and in fact, Glenn states that he has a "vital message of salvation" to bring to the world.<sup>15</sup> For those who are already satisfied with Glenn's research methods and have complete confidence that he is a servant sent by Yahweh with a "vital message of salvation," I understand that my admonition here is of no consequence. However, for those who, like June and me, are *seeking* truth, not actively promoting our version of it to anyone who will listen, we trust that you understand our concern.

I believe our concern is legitimate enough that it warrants a public warning. To this point, we have witnessed a man professing to be grounded in Torah who admits that he would rather break a careless vow he made (in violation of Numbers 30:2) than abandon a belief that he agrees is not salvational. To state that this is an example of a man whose priorities are out of kilter is a gross understatement. This same individual has no problem creating exceptions that would require breaking other Torah commands (such as the five years of sowing and reaping instead of the commandment to sow and reap for *six* years, which ultimately requires sowing and reaping during what should be a Sabbatical Year). This same man forthrightly believes that Yahweh had the Israelites *skip* the observance of a Jubilee Year. Moreover, for the sake of preserving his doctrinal stand, he would rather trust in a (mis)translation of a Hebrew word (*motsae*) that completely defies all 27 Scriptural instances wherein this same word is used. *Now* he writes that the Israelites didn't observe the Passover again until they entered the Promised Land. At this point, I can only wonder what *else* Glenn is going to come up with, all for the sake of promoting his proposed date of the 6,000<sup>th</sup> year of history while attempting to support it with his view pertaining to the length of the Jubilee cycle.<sup>16</sup>

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<sup>14</sup> See Part IV.

<sup>15</sup> For more details, see Part IV, ch. 1 ("To All Fruit Inspectors: *Do Yahweh's Servants Honor Their Vows?*"), footnote #7.

<sup>16</sup> It didn't take me long to find out what Glenn would come up with next. As we are about to see in our very next chapter ("*Did Joshua Read the Book of the Law During a Sabbatical Year?*"), within a week of updating our study with my expression

A point that we make during the course of our study is the fact that this issue isn't *really* so much about the length of the Jubilee cycle as it is about *date-setting*. This point was implied in our introduction, and we make direct statements to that effect elsewhere. The fact that we have found Glenn to be dishonest in renegeing on his vow, combined with his display of Scriptural impropriety, invalidates any claims that he may make regarding being led by the Almighty, and the natural consequence of not being a servant involves the unreliability of any teachings that he may promote. Glenn operates under the presumption that he is a righteous servant of the Almighty. One example of this appears on the "Home Page" of his web site:

Yes, the Messiah will come "as a thief in the night"—but only for the wicked! It is the wicked that will be surprised by the events taking place, not the righteous. Since the righteous are "not in darkness," does that mean we are to remain in ignorance regarding the "times and the seasons?" No, the righteous will not be ignorant of the times and the seasons—for unlike the wicked, we are not living in darkness. The righteous, therefore, can be expected to know the season in which these events will take place.

Look closely at the evidence uncovered in this website, compare it with the Scriptures, compare it with the available historical accounts, **Just Do the Math!**, and you will find as many others have that *the time is at hand!*<sup>17</sup>

Since Glenn Moore makes it clear in his writings that he is *not* ignorant of the times and seasons, it naturally follows that he classifies himself as being among the "righteous" (since the unrighteous are obviously ignorant of the times and seasons). Here is a man who open admits to renegeing on a careless vow, but refuses to repent (if he were to repent, he would have to follow through on his vow instead of treating it as "water under the bridge"). This same individual has taken undue liberties with Yahweh's Word, creates "exceptions" to make his doctrine fit the mold of his interpretation of Scripture, and yet he considers himself "righteous." I realize some folks will actually agree that Glenn *really is* righteous, and certainly Yeshua will be the final judge of that, but if we can recognize a tree by its fruits, the fruits borne by Glenn are not of the kind borne by Scriptural servants of Yahweh.

By the way, we agree with Glenn's comment that "the time is at hand," but then again, so did the Apostle Peter:

<sup>7</sup> **But the end of all things is at hand:** be ye therefore sober, and watch unto prayer. (I Peter 4:7)

The Apostle John conveyed the same understanding:

<sup>10</sup> And he saith unto me, Seal not the sayings of the prophecy of this book: **for the time is at hand.** (Revelation 22:10, see also 1:3)

I find it interesting that the apostles understood the same thing conveyed by Glenn ... that the time is at hand ... yet they didn't share his proclivity for setting dates, nor do I suspect for a moment that they made or broke any careless vows. Certainly, then, we can live our lives just as they did, with the understanding that we, like those men of nearly 2,000 years ago, are living in the last days, and as such,

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of concern, Glenn came up with yet *another* demonstration of poor exegesis, combined with the addition of a subtle word to Yahweh's Word.

<sup>17</sup> Found on 06/28/2009 at <http://www.itsaboutthattime.net/>.

we should live sober, watchful and prayerful lives, walking humbly before our Creator and His Son. Quite frankly, we don't need someone who can't even keep his vows to tell us the year by which the Messiah must come or the year when the next millennium will begin. By default, we should already know that such an individual cannot be led by Yahweh's Spirit.

Earlier in this chapter, we referenced the fact that Glenn plays the "Yahweh doesn't explain this in the text, but ..." card when it suits his own purpose, but when we dare to explain that, by deduction, the year the Israelites entered the Promised Land must have been a Jubilee Year, and that this deduction has scholarly support, Glenn finds it necessary to write, "It doesn't say it was a Jubilee." Glenn continues with this same approach in his attempt to drive home his (apparent) point that Yahweh would have told the Israelites "up front" that the year they entered the Promised Land was a Jubilee Year ... *if* it truly was a Jubilee Year. This time, Glenn uses the weekly Sabbath as his chosen example:

We know, for instance, that in Exodus 20 the children of Israel are commanded to keep the seventh-day of the week as the Sabbath. Is that the first they had ever heard of it? No, in Exodus 16:20-25 they are commanded to gather the manna for six days, and rest on the Sabbath. And in Genesis 2:2-3 it is plainly stated that the Sabbath had its beginning in the seventh day of creation. Moses was the one who wrote about that first Sabbath, so we can only presume he and the Israelites were well aware of the Sabbath long before it was officially given in the Decalogue--for the teaching had been handed down from Adam to Noah to Eber and to Abraham. We know that Abraham kept the Sabbath also, for it says plainly that he kept Yahweh's commandments, statutes, and His Laws (Torah) before it was put into written form by Moses:

And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. (Genesis 26:4-5)<sup>18</sup>

In view of what we have already written in response to the premise that Glenn attempts to establish here, the above commentary simply proves nothing. We need offer no other reply than to counter-propose that Glenn produce specific examples proving that Yahweh laid out the expectation that the first Sabbatical cycle of each Jubilee cycle must consist of *five* years of sowing and reaping instead of the usual six.

This brings us to Glenn's explanation of why, in his view, Yahweh had the Israelites skip the observance of the first Jubilee Year that occurred after they entered the Promised Land:

But what of the fact that this proposal causes the Israelites to "skip" a year of Jubilee? Well, the answer is actually quite simple:

It is simply a matter of reading the text of Leviticus 25 to determine if the Israelites observed the upcoming Jubilee year. The fact is, the seven sabbatical year count **does not** begin with any statement regarding the observance of a Jubilee year at or just before the start of the count. Nor is there any definitive statement which says that the Israelites entered the land of Canaan in a Jubilee

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<sup>18</sup> 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](http://www.itsaboutthattime.net/answer_objections.htm).

year (other than Jewish tradition).<sup>19</sup> Another problem which presents itself is the fact that it took many years to finally conquer the land and drive out the illegitimate inhabitants thereof. Since the Israelites were to "proclaim liberty throughout all the land" in the year of Jubilee, how could they effectively do this at a time when they had not yet completely cast out the other inhabitants, and at a time when they had not fully conquered the land? Would they have been required to restore the land back to the Philistines--who, to a large extent, still occupied the land when that year came (eight years after they came into the land)? I don't think so.<sup>20</sup>

The above answer is essentially a reformulation of the same answer that Glenn offered in chapter 6 of Part I. In a nutshell, Glenn believes that the reason the Israelites didn't observe his (proposed) Jubilee Year is because there is no statement mentioning that they did so. Back in chapter 6, Glenn put it this way: "Keeping a year of Jubilee at the start was not required. We know this because the text of Leviticus 25 does not mention it or require it." Our answer to Glenn's explanation is the same now as it was back in chapter 6: The reason the Jubilee Year isn't mentioned where he thinks it should be mentioned is because it didn't even *occur* until 50 years after they entered the Land. For Glenn's explanation to be true would be akin to someone making a ridiculous claim that a new moon occurred on the 8<sup>th</sup> day of the month, and the reason no one is recorded as having observed that new moon is because the text didn't mention it or require it!

With regard to Glenn's explanation that it took many years to finally conquer the land and drive out the illegitimate inhabitants, which in turn serves as his explanation for why liberty wasn't proclaimed throughout all the land at that time, I concur that this is a valid point. However, this makes our case even stronger, for although it is true that the land wasn't rid of its "illegitimate inhabitants" when the Israelites crossed the Jordan River, this does *not* justify working the land, as required by Glenn's model. With Glenn's reasoning that "You can't really call it a Jubilee since we haven't conquered the land yet, so let's go ahead and farm the land, too!", this method essentially has the Israelites "throwing the baby out with the bath water." Thus, if we apply Glenn's reasoning pertaining to the Jubilee Year not being observed until after the seven "sabbaths of years," it makes more sense to believe that the Israelites wouldn't "proclaim liberty throughout all the land" upon their entrance into the Land, yet, in compliance with Yahweh's law, they didn't sow or reap during that year.

What about Glenn's question as to whether or not the Israelites would have been required to restore the land to the Philistines? This is simply more absurdity from a man who doesn't exhibit a proper understanding of Yahweh's Torah. Anyone with a rudimentary understanding of Scripture should also understand Whose planet this is (Psalms 24:1), and Yahweh can give land to anyone He pleases, which is precisely what He did, giving it to Abraham and his descendants (Genesis 15). For anyone to so much as *question* whether or not the land should have been restored to the Philistines demonstrates a lack of Torah understanding, further underscoring the concerns I have already raised in this chapter.

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<sup>19</sup> As a reminder, in his introductory remark, Glenn has conceded that this particular Jewish tradition "**may or may not be correct.**"

<sup>20</sup> 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.itsaboutthatime.net/answer\\_objections.htm](http://www.itsaboutthatime.net/answer_objections.htm).