

8. Did Joshua Read the Book of the Law During a Sabbatical Year?

Building on his contention that the Israelites could not have entered the Promised Land during a Jubilee Year, Glenn Moore later incorporated additional commentary into his response cited in the previous chapter. By this time, Glenn's "Answering Objections" page had become such an amalgamation of commentary incorporated within previous commentary to the extent that, if I had not saved his previous commentary, I wouldn't have known where the "old commentary" ended and the "new" began. I decided to incorporate Glenn's revised and updated response to the "Objections" question (regarding when the Israelites began reckoning the Jubilee cycle) below. Glenn added this pertinent update in late April 2009. In the revision that we're about to read, Glenn offers what he feels is additional evidence supporting a continuously-repeating Sabbatical cycle that is uninterrupted by the Jubilee Year.

I need to point out that not only had Glenn's updates become difficult to follow by April 2009, but by summer 2009 he had changed his mind with regard to the timing of Israel's entrance into the Promised Land, thus requiring yet another revamping of his study, which in turn requires that we revisit our own previous answers as we attempt to keep up with Glenn's ever-changing interpretational justifications for teaching 49-year Jubilee cycles. By summer of 2009, Glenn came to the realization that his proposed model (see below) didn't *actually* align with Scripture, so he was once again compelled to revise his calendar. Rather than overhaul this entire chapter by only addressing Glenn's revisions as he produces them, I decided, at least in this instance, to retain his original commentary so as to allow interested readers to follow the changes he has been compelled to make in consequence to not being able to get around the plain wording ... and teaching ... of Scripture. As we are about to see, Glenn originally taught that the Israelites entered the Promised Land *during* a Sabbatical Year. He has since changed his mind, having now adopted the belief that it was six months *prior to* a Sabbatical Year that they entered the Land.

Glenn's original commentary regarding the timing of the Israelites' entrance into the Promised Land was in the form of his "Answering Objections" page on his website. Later, he incorporated this particular "answer" into a separate article entitled "Is the Jubilee Cycle 49 or 50 Years?" Shown below is what Glenn initially offered his reading audience *prior to* switching from recognizing a "*during* Sabbatical Year entrance" to a "*pre*-Sabbatical Year entrance" into the Promised Land. Our accompanying response is primarily based on our answer to his original commentary, although we are also incorporating additional commentary as we simultaneously address Glenn's currently-held position:

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 (*traditions which may or may not be correct*). Based upon my research, the Jubilees actually begin at

creation--however, since I have already covered that subject in another presentation we will not present the evidence for that here.

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. In the second year of the Exodus they refused to listen to Joshua and Caleb and, as a result, were told to wander in the wilderness for 40 **more** years. If the year of the Exodus was indeed a year of Jubilee (as I believe the chronological evidence of the lives of the patriarchs indicates), then in the second year of their journey they are told to wander in the wilderness **another** 40 years, then the year they enter the land would be the 42nd year from the Exodus--a Sabbatical year ($42 \div 7 = 6$). Since the 42nd year from the Exodus would have been a Sabbatical year, **does this line up with the Scriptural account? Yes it does!**¹

I have taken the liberty of highlighting and underlining key portions of the above commentary. Notice that, according to Glenn, the above proposed itinerary “lines up with the Scriptural account.” As we are about to see, Glenn later came to realize that it did *not* align with Scripture. He was thus compelled to produce an alternate itinerary. Beginning with the words “In the second year of the Exodus . . .,” Glenn later modified his response, offering a more detailed explanation as to why he believes his current view is the one that actually lines up with the Scriptural account (see footnote below). Of course, the key here is that Glenn believes it was a Jubilee Year when the Israelites departed Egypt, whereas June and I believe it was a Jubilee Year when they entered the Promised Land forty years later.

¹ This quote was copied and pasted from W. Glenn Moore’s “Answering Objections” page on his web site as updated between April 20-25, 2009. Only a few months later, Glenn realized that the above interpretation *does not* line up with the Scriptural account. As a result, he changed this paragraph so as to read as follows: “[Reading Leviticus 25:2 may, on the surface, suggest to some 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 instruction list of what they were actually to do when they come into the land--then it could be understood from an entirely different perspective. In the second year of the Exodus they refused to listen to Joshua and Caleb and, as a result, were told to wander in the wilderness for 40 years. If the year of the Exodus was indeed a year of Jubilee \(as I believe the chronological evidence of the lives of the patriarchs indicates\), and in the second year of their journey they are told to wander in the wilderness another 38 years \(see Deuteronomy 2:14\), then the time they enter the land would be the 41st year from the Exodus, only about six months prior to the upcoming Sabbatical year. Since that 42nd year was a Sabbatical year, does this line up with the Scriptural account? Yes it does!](#)” Notice that Glenn had to alter his calculations from his original commentary so as to make everything fit his desired model. With each change, Glenn is confident that his conclusion “lines up with the Scriptural account.” This particular change required that Glenn abandon his long-held belief that the Israelites entered the Promised Land *during* a Sabbatical Year. As of this writing (fall 2009), Glenn believes the Israelites entered the Promised Land six months *prior to* a Sabbatical Year.

Although we composed our evidence refuting Glenn’s original belief pertaining to 42 years of wandering in the Wilderness shortly after he produced his commentary, he informs his readers that he changed his stance “after further research.” Here is what he added to the above commentary: “[Previously I had stated that the count from the time of the spies would be 40 years, but after further research I discovered that Deuteronomy 2:14 plainly states that it was 38 years from that time when they began to cross over into the promised land. I have, therefore, had to revise this statement and the chronology accordingly.](#)” Glenn’s commentary above is now part of an article he 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/49_vrs_50_cycles.htm.

Adding Two Words to the Same Verse

Our belief that the Israelites entered the Promised Land during a Jubilee Year is not only based upon our interpretation of the Scriptural account, but it is also supported by historical writings, authored by ancient Jewish authors, including the author of the ancient writing that Glenn uses as his foundational supportive evidence for 49-year Jubilee cycles: *The Book of Jubilees*. To be frank, if the Israelites didn't leave Egypt during a Jubilee Year, Glenn's entire model is ruined, so this explains why this is such a "big deal" to him. Thus far into his commentary, Glenn explains that he believes his view lines up with the Scriptural account, but since this is only his introduction, he hasn't yet shared how and why. In the following paragraph, he begins to offer his reasoning:

It is not commonly known, however, the Torah plainly states that every seventh year (a Sabbatical year) it was required that they were to read the Torah in the sight of all the people, from one day to the next, during the feast of tabernacles **and** "in the solemnity of the year of release." This requirement said nothing of doing this on a Jubilee year. Note what it says in Deuteronomy:

And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of Yahweh, and unto all the elders of Israel. And Moses commanded them, saying, **At the end of every seven years**, in the solemnity of the year of release, in the feast of tabernacles, When all Israel is come to appear before Yahweh thy Elohim in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear Yahweh your Elohim, and observe to do all the words of this law: And that their children, which have not known any thing, may hear, and learn to fear Yahweh your Elohim, as long as ye live in the land whither ye go over Jordan to possess it. (Deuteronomy 31:9-13)²

I do not mean to have to come across as insensitive to Glenn's scholarship, but at the same time, we have already demonstrated how untrustworthy Glenn's exegetical skills are, and his commentary above is yet another agonizing example that we feel obligated to address for the benefit of those who may not have caught his latest mistakes. For those who haven't yet noticed it, we feel it is important that we point out this latest in his series of exegetical errors. Notice that Glenn writes, "... it was required that they were to read the Torah in the sight of all the people, from one day to the next, during the feast of tabernacles **and** 'in the solemnity of the year of release.'" The way Glenn phrases his interpretation is actually a case of "adding to the Word," as we are about to see. I intentionally highlighted the "added word" for you.

I also highlighted *another* added word that Glenn directly adds to the text: The word "every." This addition is a bit more subtle because the word "every" actually appears in most English translations, even though the Hebrew word for "every" (כָּל, *kol*) does not appear in the original text. The translators of the

² This quote was copied and pasted from W. Glenn Moore's "Answers to Objections" page on his web site as updated between April 20-25, 2009. The entire set of questions and answers may be read by accessing the following URL: http://www.itsaboutthattime.net/answer_objections.htm (later revised and moved to http://www.itsaboutthattime.net/49_vrs_50_cycles.htm, where Glenn also removed the word "**and**" from his commentary).

King James Version were careful to put the word “*every*” in italics as a means of conveying that the Hebrew equivalent of this word does not appear in the text, yet they felt it belonged there. The translators of other versions simply inserted the word without considering the implications of taking such liberties. Regrettably, Glenn has himself chosen to take this same liberal road with the translation of Scripture, incorporating a word into the text, not because its Hebrew equivalent is found in the original writing, but because he *feels* that it belongs there.

It is one thing for a translator to add a word that he feels helps to **clarify** the intent of the text by putting it in *italics*, but it is another matter entirely when a word such as “*every*” is incorporated in such a way as to convey that it **belongs** in the original text. Glenn, in his quotation of Deuteronomy 31:10, chose to remove the italics from the added word “*every*,” thus conveying to his reading audience an impression that the word “*every*” is found in the original text. However, as we will demonstrate below, this is not true. Glenn knows better than to use this approach, yet he does it anyway. We have also witnessed this same tactic with his use of the word “**and**,” as well as the word “**more**” in our previous chapter, plus we will see additional examples later in this study).³ In our everyday conversation, it is natural to *say* (and write) something similar to “every seven years” (such as “every day”), even though we understand we don’t really *mean* every single day without interruption. Nevertheless, Glenn requires that we apply a very literal understanding to the expression “every seven years” so as to not allow for *any* interruptions whatsoever. However, as we are about to see, the critical word “*every*” isn’t found in either of Glenn’s proof texts. In other words, Glenn unjustifiably incorporates that word (without italics) so as to reinforce and even emphasize the *interpretation* of “*every*” when that word *isn’t even there in the first place!* Notice the Hebrew text (with English translation) of Deuteronomy 31:10 as it appears in the *ISA Interlinear Bible*:⁴

AV And Moses commanded them, saying, At the end of **[every]** seven years, in the solemnity of the year of release, in the feast of tabernacles,

שָׁנִים	שִׁבְעַ	מִקֵּץ	לֵאמֹר	אֹתָם	מֹשֶׁה	וַיִּצַו
shnim	shbo	m-qtz	l-amr	auth-m	mshe	u-itzu
years	seven	from-end-of	to-to-say-of	>-them	Moses	and-he-is-="instructing

:	הַסֹּכֹת	בְּחַג	הַשְּׁמֵטָה	שָׁנַת	בְּמֵעַד
:	e-skuth	b-chg	e-shmte	shnth	b-mod
	the-booths	in-celebration-of	the-release	year-of	in-appointed-time-of

Notice that the word “*every*” was put in brackets by the translator. This is his way of demonstrating that the actual Hebrew word for “*every*” (כָּל) isn’t actually written in the original text.

Interestingly, for those who might be interested in knowing how the Hebrew scholars who translated the Septuagint text into the Greek language understood the “seven years,” they, too, did **not** use the Greek word for “*every*” (πᾶν) in connection with the seven years. Here is the Greek text of Deuteronomy 31:10:⁵

³ See also Part III, ch. 3, “[Does Joel 2:23 Indicate That the “First Month” of the Year is in the Fall?](#)”

⁴ Screen capture from the ISA (Interlinear Scripture Analyzer) Interlinear Bible, Copyright © 2002-2009 by Scripture4all Foundation - All Rights Reserved.

⁵ This screen shot is taken from *The Apostolic Bible Polyglot*®, an Interlinear Septuagint and Greek New Testament, Charles VanderPool, Editor-in-Chief, The Apostolic Press, Newport, OR, January, 2006, ISBN 0-9632301-1-5 Rev. 1.2, www.apostolicbible.com.

2532	3588	4245	3588	5207	*	2532
και	τοις	πρεσβυτέροις	των	υιων	Ισραήλ	31:10 και
and	to the	elders	of the	sons	of Israel.	And
1781—*		1473	1722	3588	2250—1565	3004
3326						3326
ενετείλατο	Μωσής	αυτοίς	εν	τη	ημέρα	εκείνη
Moses	gave charge	to them	in	that	day,	saying,
2033	2094	1722	2540	1763	859	1722
1859						1859
επτά	έτη	εν	καιρώ	ενιαυτού	αφέσεως	εν
seven	years,	in	the time	of the year	of release,	in
4634						4634
σκηνοπηγίας		31:11	εν	τω	συμπορεύεσθαι	πάντα
of pitching	of tents,		in	the	going with	all
			1722	3588	4848	3956

For Glenn Moore, the word “*every*” is critical to the premise that he attempts to make. However, as we have just seen, this critical word isn’t even found in the texts that he cites! Certainly, we understand the pattern that Yahweh gives for reckoning the Sabbatical years: Six years of sowing and reaping, followed by a year of rest, then repeat. The question is, “How many times do we repeat this cycle before it is interrupted?” If Yahweh had inspired the Hebrew word “*every*” to be written into the text of either Deuteronomy 15:1 or Deuteronomy 31:10-11, I could understand how someone might form the impression that Yahweh expects us to understand a *continuously-repeating* “cycle of sevens.” However, as we have just seen, the Hebrew word meaning “every” (לְכָל *kol*) is not written in the text. Confirming that this word was never intended to have been read into the text is the fact that the Hebrew scholars who translated the Septuagint into the Greek language *also* didn’t incorporate the Greek word for “every” into their translation of those verses.

It would have been an easy thing for Yahweh to have inspired the word meaning “*every*” to appear in texts such as Deuteronomy 31:10, as well as another similar verse, Deuteronomy 15:1.⁶ As we have mentioned, *if* the Hebrew word that means “*every*” appeared in those verses, it would be understandable, though by no means “*necessarily correct*,” for some individuals to arbitrarily conclude that “every seven years” can *only* mean a “continuously-repeating Sabbatical cycle – with no interruptions whatsoever.” However, the fact that Yahweh *did not* inspire the word “*every*” in those texts should send a clear, resounding message to anyone who might be so presumptuous as to *think* that the word “*every*,” meaning “*every* seven years without any interruption whatsoever,” is intended to be understood.

Of course, now that we have demonstrated that the word “*every*” does *not* belong in Deuteronomy 31:10, we are left to contend with the fact that Glenn has *also* added the word “**and**” to this verse – or at least he added “and” in his *interpretation* of Deuteronomy 31:10:

...the Torah plainly states that every seventh year (a Sabbatical year) it was required that they were to read the Torah in the sight of all the people, from one day to the next, during the feast of tabernacles **and** "in the solemnity of the year of release."

Does the word “and” belong in Deuteronomy 31:10, or is this another subtle example of “adding to the Word”? Here is what the text actually says:

⁶ We address Deuteronomy 15:1 in greater detail in Part II, ch. 12 (“[Glenn Defends Himself Against the Charge of ‘Selective Scholarship’](#)”).

Did Joshua Read the Book of the Law During a Sabbatical Year?

¹⁰And Moses commanded them, saying, At the end of seven years, in the solemnity of the year of release, in the feast of tabernacles,

Where is the word “*and*” that Glenn mentions? Answer: *It’s not there!* The simple fact is, the Israelites were commanded to read the entire book of the law at **ONE** specific time and during **ONE** specific year. That “time” is during the Feast of Tabernacles and the “year” is during the year of release, more commonly known as the Sabbatical Year. A novice Bible student reading Glenn’s commentary *might* not catch this subtle addition to Yahweh’s Word, which was certainly designed to make us believe that there are *two* times when we are commanded to read the Book of the Law: During the Feast of Tabernacles each year *and* during the Sabbatical Year. That is what Glenn *wanted* us to believe, whereas Torah only prescribes *one* specific time frame during a specific year in which to read the Book of the Law.

Why is it so important to Glenn that there be *two* specified time frames for which we are commanded to read the Book of the Law? *Please hold that thought* because Glenn “brings home his point” later in his commentary, at which time I will address his reasoning. For now, we turn our attention to a couple of texts that Glenn misinterprets:

There are other texts that support the idea of continuously repeating seven year cycles:

At the end of **every seven years** thou shalt make a release.
(Deuteronomy 15:1)

At the end of **seven years** let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear. (Jeremiah 34:14)

First, please notice that they are commanded to read the law in the Sabbatical year which occurs “every seven years.” **Note that it does not make any exceptions for the year of Jubilee.** In fact, it does not even mention the year of Jubilee at all. If ever there was a smoking gun regarding the true pattern of the Jubilee cycles, it is here. The term “every seven years” means just what it says-- a **continuously repeating seven year cycle!** If the seven year cycles are continuous, then it only stands to reason that the Jubilee cycles must be subordinate to the Sabbatical cycles (i.e., Jubilee cycles are 49 (not 50) years in duration)--otherwise, this directive from Moses cannot be fulfilled properly when they reach the year of Jubilee.⁷

With the above commentary, Glenn digresses from his subtle hint that there are two time frames during which we are commanded to read the Book of the Law (whereas, as we have shown, there is only one), moving to what he feels is supportive Scripture validating that the Sabbatical Year can *only* be understood as “**continuously repeating**” (**no exceptions!!**). In case you haven’t noticed by now, when it’s convenient for Glenn’s position, he creates a rule allowing “exceptions,” such as his “**five years of sowing/reaping instead of six**” rule for the first Sabbatical cycle of each Jubilee cycle:

⁷ This quote was copied and pasted from W. Glenn Moore’s “Answers to Objections” page on his web site as updated between April 20-25, 2009. The entire set of questions and answers may be read by accessing the following URL: http://www.itsaboutthattime.net/answer_objections.htm (later revised and moved to http://www.itsaboutthattime.net/49_vrs_50_cycles.htm).

COMMENT: The Jubilee year and the five years of sowing and reaping are all exceptions to the rule, just as I have determined from my examination of Leviticus 25:22 that the eighth year is also an exception.⁸

When faced with having to justify a perpetual five years of sowing and reaping during the first Sabbatical cycle of each Jubilee cycle, Glenn glibly explains, without Scriptural support, that those five years are “exceptions to the rule.” However, with regard to Joshua’s reading the law to the Israelites, Glenn would rather not make allowance for exceptions to his belief that it *must* have been during a Sabbatical year. We thus see that when making “exceptions” is *not* so convenient for Glenn, he nullifies his own rule by writing, “Note that it does not make any exceptions for the year of Jubilee.” In a later addition to Glenn’s study, he at length conceded that the law can be read *at any time*, not just during a Sabbatical year:

While the law can be read at any time, the fact that it happens here [in Joshua chapter 8] strongly suggests that the tribes of Israel came into the land just in time to observe a Sabbatical year, not a Jubilee year.⁹

I would ask Glenn, “If, as you say, Scripture does not make any exceptions for reading the law during the year of Jubilee, and this is obviously something you feel your readers need to keep in mind, then how is it that you *also* conclude that the law can be read at any time? Doesn’t this mean that there isn’t anything wrong with reading the law during a Jubilee Year?”

We have already addressed the fact that the Hebrew word meaning “*every*” is not found in the original text of either Deuteronomy 31:10 or Deuteronomy 15:1. This word is critical to Glenn’s point, which is why he unabashedly incorporates it into the text as though it truly *belongs* there; yet, as we have seen, it is an example of how Glenn will occasionally add words to the text so as to (unjustifiably) add weight to his position. We have also fully addressed the *specified exception* of the 50th Year as being *specified* and *required* by Scripture¹⁰, so there is really not much need for us to dwell on the fact that any reference to “every seven years” should be properly understood as “every seven years” *within the Jubilee cycle* because this is how ancient Judaism understood “every seven years.”

Nevertheless, for the sake of those who insist that the word “*every*” truly belongs in such verses as Deut. 15:1 and Deut. 31:10, I will demonstrate that the ancient understanding of “every seven years” was “every seven years” *within the Jubilee cycle*. A notable example of this understanding was expressed by Philo, a first-century CE Jew who is credited with having been a chosen representative by normative Judaism of his day. During a time of severe persecution against Jews in Alexandria, Egypt, he was chosen by his peers to represent them before the Roman emperor, Gaius Caligula, in the year 40 CE. It is

⁸ From “In response to *The Jubilee Cycle*,” by W. Glenn Moore, 11/01/2008, p. 12. At one time, Glenn posted this and his revised version of this study on his web site, but 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>.

⁹ From “Is the Jubilee Cycle 49 or 50 Years?” by Glenn Moore. This study may be read in its entirety by accessing the following URL: http://www.itsaboutthattime.net/49_vrs_50_cycles.htm.

¹⁰ For a detailed explanation of how the Jubilee Year is plainly presented as a “*specified exception*” to the seven weeks of years, please review Part I, chapter 2 (“Only Five Years of Reaping and Sowing Between the Jubilee and the Next Sabbatical Year?”).

unlikely that they would have selected an individual whose belief system collided with their own, and as we have previously covered, Philo recognized a fifty-year Jubilee cycle.

Although we addressed the fact that Philo recognized a 50-year Jubilee cycle in chapter two of Part I, this detail bears reviewing due to the fact that it also addresses Glenn's commentary above. As noted in Philo's commentary, he refers to the Jubilee cycle as being a "period of fifty years":

Therefore, the law invites the man who is able to recover his original property **within the period of fifty years**, or any one of his nearest relations, to use every exertion to repay the price which he received, and not to be the cause of loss to the man who purchased it, and who served him at a time when he was in need of assistance.¹¹

You will *never* read a statement from Glenn Moore alluding to the Jubilee cycle consisting of a "period of fifty years" because such a remark goes completely against the grain of what Glenn believes. If Glenn Moore could have had his way, Philo would have described the Jubilee cycle as a "period of forty-nine years."

You may wonder where I'm going with this, and if there is point to my commentary about Philo recognizing the 50-year cycle. Yes, there *is* a point! You see, although Philo described the Jubilee cycle as being a "period of fifty years," he *also* described the *Sabbatical cycle* as occurring "every seven years"! You might exclaim, "*Say what?! How could Philo have stated that the Sabbatical Years occur 'every seven years' while also believing that the Jubilee cycle covers a period of fifty years?*" Before I answer that question, let's review what Philo wrote:

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.¹²

As displayed above, Philo plainly expressed the belief that the people were commanded to leave the land fallow *every seventh year*. Glenn might read the above and exclaim, "**If ever there was a smoking gun regarding how Philo regarded the length of the Jubilee cycle, it is here. When Philo wrote, 'every seventh year,' he meant just what he wrote -- a continuously repeating seven year cycle!**" However, in making such a remark, Glenn would be quite premature because, as we've already seen, Philo recognized a Jubilee "period of FIFTY YEARS," not the forty-nine as proposed by Glenn.

Thus, we maintain that Glenn's interpretation of both Deuteronomy 15:1 and Deuteronomy 31:10, as with his hypothetical interpretation of Philo's words, demonstrates that he takes those verses out of context from the *overall* understanding as presented by Scripture, not to mention that he also added the word "every" to the text. As Glenn admits in his commentary, the word "Jubilee" doesn't even appear in

¹¹ From *The Works of Philo*, "Special Laws, II," by Philo of Alexandria, ch. XXII, sec. 114. This reference may be read online by accessing the following URL:

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

¹² 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>

the above passages that he cited. In fact, the word “Jubilee” doesn’t appear in either Deuteronomy or Jeremiah. Does this mean the Jubilee Year observance is excluded? Of course not. Rather, when we understand Scripture *in context*, we understand that at the end of forty-nine years (seven “sabbaths of years”), a Jubilee Year occurs. That 50th year is *not* also “year 1,” as required by Glenn’s model. Since a believer could only expect to observe *one* (maybe two) Jubilee Years in his or her lifetime, it is only natural to refer to the Sabbatical Year as occurring “every seven years,” a reference I have made on many occasions, just as I’m sure Philo did ... and not only am I certain that he made such a reference verbally, but he plainly *wrote* it.

Regrettably, we have observed that Glenn not only adds to the Word in an attempt to drive the text to say what he wants it to say, but he is also very premature in offering an interpretation of Scripture that is clearly shown to be a misguided attempt to find *anything* that might possibly seem to help influence others to accept his position. Those who embrace Glenn’s manipulation of Scripture are either those who unwittingly tolerate compromising the integrity of Yahweh’s Word or those who join in this same approach. We can only urge caution to those who, like us, only want the pure, unadulterated truth without the stain of manipulation.

We now come to the portion of Glenn’s commentary in which he applies his misinterpretation (complete with his “adding to the Word”) of Deuteronomy 31:9-13. As we are about to see, Glenn is persuaded that Joshua’s reading the Book of the Law to all Israel shortly after their entrance into the Promised Land is proof that they entered into the Land during a *Sabbatical Year* and not a Jubilee Year. He writes:

Second, this commandment of Moses was fulfilled soon after Israel came into the land. The first city they destroyed was Jericho, the next city they destroyed was Ai. It was very soon after these two events that Joshua read the law according to the commandment--and **based upon the context it was still during a Sabbatical year.**

And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them. (Joshua 8:34-35)

Based upon these simple facts, Joshua came into the land in a Sabbatical year, not a Jubilee year. Nehemiah confirms that Joshua did indeed come in a year of release (a Sabbatical year) as he is said to have read from the Torah. This reference also confirms that the keeping of the feast of tabernacles and the reading of the law in Nehemiah 8 is in connection with another Sabbatical year.

And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of **Jeshua the son of Nun** unto that day had not the children of Israel done so. And there was very great gladness. **Also day by day, from the first day unto the last day, he read in the book of the law of Elohim.** And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner. (Nehemiah 8:17-18)

They were told that the year they come into the land was a Sabbatical year and we have evidence to confirm this from Joshua 8 (it does not say it was a Jubilee, and there is no command to read the law in a Jubilee year). It therefore fits perfectly with the scenario as given here. Then they are told to work the land 6 years and keep another Sabbatical year--which, by now, would be a 49th year on the calendar. [While not all of the tribes had received their inheritance, some of them did and these would have been able to sow and reap a harvest in the land during those early years.] Then they are told to keep 7 Sabbatical years for a total of 49 years, and the 50th year from that would be a year of Jubilee.¹³

The above commentary was actually short-lived on the part of Glenn Moore, who soon afterwards came to understand that his “simple facts” weren’t as factual as his original conclusion made them out to be. He composed the above commentary in the spring of 2009; by summer of that same year, he was persuaded that the Israelites actually entered the Land *prior to* a Sabbatical Year. More on this later. For now, another concern that we have with regard to Glenn’s exegetical prowess is his tendency to incorporate his private understanding into his summaries of Biblical texts, essentially adding words that aren’t really there into the text as though they were originally intended by the Author.

In this section of our study, we have addressed the adding of two *seemingly* insignificant words to Scripture. As we know, adding words to Scripture is not actually an “insignificant” matter by any stretch of the imagination. Glenn “added to the Word” when he inserted the word “*and*” into his interpretation of Deuteronomy 31:10 (i.e., his comment that the Book of the Law was commanded to be read “during the feast of tabernacles and ‘in the solemnity of the year of release’”). Contrary to Glenn’s remark, the Book of the Law is not commanded to be read during the Feast of Tabernacles **and** “in the solemnity of the year of release,” as though it is slated to be read during two different time frames. Rather, the plain reading of the text indicates that the Book of the Law is to be read at the Feast of Tabernacles that falls during a Sabbatical Year. We have also addressed the fact that Glenn presents the word “*every*” as though it is a word represented by the original Hebrew text, even though no such word is found in either Deut. 15:1 or 31:10. Certainly, if Glenn can succeed in persuading his reading audience that the Hebrew word for “*every*” is found in those two texts, he may also succeed in persuading them that the *only* legitimate understanding is that of continuously-repeating Sabbatical cycles which are uninterrupted by a fiftieth year. This, then, represents yet another example of where Glenn takes liberties with Yahweh’s Word, adding words to put a more positive spin on his interpretation, all at the expense of the integrity of Yahweh’s Word.¹⁴ We have already demonstrated Glenn’s misapplication and gross manipulation of this text, but we need to emphasize this concern in order to proceed with Glenn’s *next* miscue.¹⁵

¹³ This quote was copied and pasted from W. Glenn Moore’s “Answers to Objections” page on his web site as updated between April 20-25, 2009. The entire set of questions and answers may be read by accessing the following URL: http://www.itsaboutthattime.net/answer_objections.htm.

¹⁴ In Part III, ch. 3, we address how Glenn did the same thing in Joel 2:23 with the word “*month*” – a word that doesn’t actually appear in the Hebrew text, yet since it would have been convenient for Glenn’s position supporting an original fall-to-fall calendar for it to be there, he did not put it in italics as the KJV translators did. Thankfully, when this was pointed out to him, he was gracious enough to make the correction. However, this particular error (“*every*”) has been present throughout the course of Glenn’s Jubilee presentation – we didn’t catch it until early November 2009. What other subtle manipulations of Scripture have we *not* caught? Already, we have pointed out numerous other errors, either in interpretation or manipulation of the text of Scripture to the point that we are beyond concerned, beyond alarmed. For example, in Part II, chapter 7, we pointed out how Glenn added the word “more” to the text of Leviticus 25:3. In Part II, chapter 10, we will demonstrate an instance in which Glenn adds the word “another” to the text of Numbers 14:33.

¹⁵ Curiously, Glenn, who identifies himself in his “Answers to Objections” as one who “*will admit*” his errors, quietly corrected his translation/interpretation mistake in the next update to his “Answer to Objections” (a correction that was made between April 27 – May 3, 2009). He has revised his original verbiage (“during the feast of tabernacles *and* ‘in the solemnity”

Once Glenn laid a foundation based upon his misinterpretation of Deuteronomy 31:10, he applied his manipulated text towards expressing the belief that Joshua could only have read the Book of the Law to the Israelites during a *Sabbatical Year*. That's his point.

The only problem is, according to the actual wording of Deuteronomy 31:10, the command is to read the Book of the Law, not only during a Sabbatical Year, but *also* during the Feast of Tabernacles. As referenced by Glenn, after the Israelites won their battles against Jericho and Ai, Joshua read the Book of the Law to Israel (Joshua 8:34-35). Was this for a Feast of Tabernacles observance during a Sabbatical Year? No, it certainly was not. Once again, Glenn misapplied Scripture to his own detriment. Certainly, if this had been a Feast of Tabernacles observance, we would expect *some* Scriptural notation to that effect ... some clue that this reading of the law occurred during the Feast of Tabernacles. By the same token, if Joshua read the Book of the Law because it was a Sabbatical Year, we would expect to read *something* to that effect. However, neither the Feast of Tabernacles nor the "year of release" is referenced in Joshua chapter eight.

What, then, was this "reading the law" all about, anyway?

The answer is found in Deuteronomy chapter 27. In this chapter, Yahweh, through Moses, commanded the Israelites to set up great stones, covering them with plaster and to write on them the words of His law. *That* is what Joshua fulfilled after the destruction of Ai, not the ceremonial reading proposed by Glenn. Let's read the command as found in Deuteronomy 27:1-10. I have chosen to provide the online King James Version as offered on bartleby.com:

- 1 And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.
- 2 And it shall be, on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster:
- 3 and thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.
- 4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaster them with plaster.
- 5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift

of the year of release") so as to currently read "*during the feast of tabernacles which is 'in the solemnity of the year of release.'*" In spite of the correction, Glenn still insists that this reading could *only* have taken place during a Sabbatical Year. Why hasn't Glenn admitted to his translation error? I'm persuaded that it's because he's already made so many errors in both his study and his "Answers to Objections" that if he were to admit to each one, his lack of credibility would be so obvious that even he would be compelled to admit that his repeated errors are an embarrassment to the case he's attempting to build. While I commend Glenn for at least making the correction, at the same time, let's face it: *Pride is keeping him from admitting that he made a mistake*. If someone successfully points out a mistake that we have made, do we make the correction hoping that no one will notice, or do we "fess up"?

Addendum added in October 2009: By fall 2009, the confusing, tangled web that Glenn weaves had become even *more* baffling. As of summer 2009, Glenn no longer believes the Israelites entered the Promised Land *during* a Sabbatical Year; rather, he now believes it was six months *prior to* the Sabbatical Year. To make this even more confusing, Glenn no longer comments that "[it was very soon after these two events \[destroying Jericho and Ai\] that Joshua read the law according to the commandment.](#)" Could it be that Glenn no longer believes it was "very soon" after those two events that Joshua read the law, but rather it was some *five months later*, so as to accommodate his (current) belief that the Sabbatical Year didn't begin until the fall of that year? Although Glenn doesn't come out and explain this particular *natural progression* in his ever-changing dogma, this would appear to be the only option available to him.

- up *any* iron *tool* upon them.
- 6 Thou shalt build the altar of the LORD thy God of whole stones: [Ex. 20.25](#) and thou shalt offer burnt offerings thereon unto the LORD thy God:
- 7 and thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God.
- 8 And thou shalt write upon the stones all the words of this law very plainly. [Josh. 8.30-32](#)
- 9 ¶ And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God.
- 10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.¹⁶

Although I do not support this version's use of substitutes for our Creator's name and title, at the same time, I feel I should point out that the redactor supplied some reference "links" to assist the reader, and one of those links refers the reader to Joshua 8:30-32 ... found in the same passage referenced by Glenn. It is in verses 30-32 that the altar of stones was erected, upon which Joshua wrote a copy of the Book of the Law, and afterwards, Joshua read what he wrote to the Israelites. This was done in fulfillment of Deuteronomy 27:1-10, *not* Deuteronomy 31:9-13.

That Joshua read the Book of the Law in fulfillment of Deuteronomy 27 is also recognized by Bible scholars, such as C. F. Keil in *Commentary on the Old Testament*:

8:30-35. Blessings and Curses upon Gerizim and Ebal.—After the capture of Ai, Israel had gained so firm a footing in Canaan that Joshua was able to carry out the instructions of Moses in Deut. 27, that, after crossing the Jordan, he was to build an altar upon Mount Ebal for the setting up the covenant. The fulfillment of those instructions, according to the meaning of this solemn act, as a symbolical setting up of the law of the Lord to be the invariable rule of life to the people of Israel in the land of Canaan (see at Deut. 27), was not only a practical expression of thanksgiving on the part of the covenant nation for its entrance into this land through the almighty assistance of its God, but also a practical acknowledgement, that in the overthrow of the Canaanites thus far it had received a strong pledge of the conquest of the foes that still remained and the capture of the whole of the promised land, provided only it persevered in covenant faithfulness towards the Lord its God.¹⁷

There should really be no question that Glenn is mistaken in his interpretation that Joshua only read the Book of the Law because it was a Sabbatical year, but for added support I checked *Clarke's Commentary*, where he offers the following affirmation regarding Joshua 8:30:

30. *Then Joshua built an altar.* This was done in obedience to the express command of God, Deut. xxvii. 4-8. See the notes there.

By now, it should be clear that Glenn built his case for believing that Joshua read the Book of Law because it was a Sabbatical Year on a spiritual foundation of sand. The truth of Scripture has rained upon his foundation, exposing its weakness. For those who are willing to approach this matter from a purely unbiased perspective, it is clear that Joshua had the option of reading the Law at any time and during any year, regardless of whether or not it was a Sabbatical Year (as Glenn later conceded). The only time it is *mandatory* to read the Law is during the Feast of Tabernacles that falls during a Sabbatical Year. Since

¹⁶ This version may be read by accessing the following URL: <http://bartleby.com/108/05/27.html>.

¹⁷ From *Commentary on the Old Testament*, Vol. 2, by C. F. Keil and F. Delitzsch, Hendrickson Publishers, Peabody, MA 2001 (originally published by T.&T. Clark, Edinburgh, 1866-91), p. 66.

we aren't told whether or not it was a Sabbatical Year (*or the Feast of Tabernacles*) when Joshua read the Law, we need to be careful to not *assume* that it was.

Glenn Changes His Mind

As we referenced earlier, when Glenn composed his original commentary above, he clearly believed that the Israelites entered the Promised Land *during* a Sabbatical Year. Again, here is what he wrote:

The first city they destroyed was Jericho, the next city they destroyed was Ai. **It was very soon** after these two events that Joshua read the law according to the commandment--and based upon the context it was still **during a Sabbatical year**.

Based upon these simple facts, Joshua came into the land in a Sabbatical year, not a Jubilee year. Nehemiah confirms that Joshua did indeed come in a year of release (a Sabbatical year) as he is said to have read from the Torah.

The above was written in the spring of 2009. Later that year, as a result of being shown that the Israelites wandered in the Wilderness for 40 years instead of his originally-proposed 42-year total, Glenn changed his mind, now insisting that it was *prior to* a Sabbatical Year that they made their entrance into the Land. Here is what he wrote:

Actually, starting the 40 years count from the time of the exodus works better than how I had previously believed. Following this method of counting the 40 years, the children of Israel enter the land about six months prior to a Sabbatical year. In contrast, starting the 40 year count at the time the spies gave the bad report would put the entrance into the land in the *middle* of the Sabbatical year, not the start. Please see my updated chart [How Long Did the Children of Israel Wander in the Wilderness?](#).¹⁸

The enigma presented by Glenn's latest course correction involves the fact that, in his original commentary, he *also* wrote that Joshua read the Book of the Law to the Israelites "**very soon**" after the destruction of Jericho and Ai, and that this was *during* a Sabbatical Year. Clearly, if Glenn's *current* premise is true (that the Sabbatical Year didn't begin until *later*, i.e., the fall of that year, *and* that Joshua read the Book of the Law "very soon" after the destruction of Ai), then Glenn must now either believe that Joshua "jumped the gun" in reading the Book of the Law to the Israelites *or* he must redefine his previous understanding of the term "very soon." As we are about to see, Glenn opts to *redefine* the meaning of "very soon."

While we do agree that Joshua read the Book of the Law "very soon" after the destruction of Ai, we *do not* agree that it was to fulfill any Sabbatical Year requirements, nor do we believe that he waited several months to do it. Rather, we are persuaded that it was to fulfill the commandment found in Deuteronomy 27:1-8 ... and that he fulfilled this commandment *immediately* after the destruction of Ai. Glenn, on the other hand, chooses to believe that "**very soon**" consisted of "a few months":

¹⁸ Excerpt from "Is the Jubilee Cycle 49 or 50 Years?" (as of October 2009). The complete article may be read by accessing the following URL: http://www.itsaboutthattime.net/49_vrs_50_cycles.htm.

The first city they destroyed after coming into the land was Jericho, the next city they destroyed was Ai. From the context we can determine that **it only required a few months to accomplish this**. It was **very soon** after these two events that Joshua read the law according to the commandment--and based upon the context it was at the start of a Sabbatical year.

And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. **There was not a word of all that Moses commanded**, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them. (Joshua 8:34-35)

Please note that everything Moses commanded was to be followed. Based upon these simple facts, Joshua fulfilled all of the commandments of Moses--first, to set up an alter and write the law on stones (Deuteronomy 27). Next, he was to read that law before the people (Deuteronomy 31) in the Sabbatical years so that they may learn the ways of Yahweh. While the law can be read at any time, the fact that it happens here strongly suggests that the tribes of Israel came into the land just in time to observe a Sabbatical year, not a Jubilee year. We find confirmation of this from the book of Nehemiah, which confirms that Joshua did indeed arrive in time to celebrate a year of release (a Sabbatical year) as Ezra is said to have read from the Torah in like manner as Joshua, from the first day of the seventh month (first day of Trumpets).

And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. (Nehemiah 8:2)

This confirms that Ezra came before the people on the first day of the seventh month, the day known as the first day of trumpets. **The following confirms the connection between the reading of the law by Ezra and the reading of the law by Joshua:**

And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of **Jeshua the son of Nun** unto that day had not the children of Israel done so. And there was very great gladness. **Also day by day, from the first day unto the last day, he read in the book of the law of Elohim**. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner. (Nehemiah 8:17-18)

Moses specifically commands that the law is to be read day by day at the feast of Tabernacles. Ezra did this also according to the law of Moses. And Ezra confirms that this had not happened before except in the time of Joshua--a clear and obvious connection between the reading of the law by Ezra compared with that taking place by Joshua in Joshua 8. Since this was to take place in a Sabbatical year, this reference also confirms that the keeping of the feast of tabernacles and the reading of the law in Nehemiah 8 is in connection with another Sabbatical year.

They were told that when they come into the land they would observe a Sabbatical year (Leviticus 25) and we have evidence to confirm that soon after this the law was read in the sight of all Israel, in the feast of Tabernacles (at the

start of the civil year). We have evidence to confirm this from Joshua 8 (it does not say it was a Jubilee, and there is no command to read the law in a Jubilee year). It therefore fits perfectly with the scenario as given here.¹⁹

As we follow the progression of Glenn's "change of mind," we see that he has conveniently s-t-r-e-t-c-h-e-d the meaning of "very soon" from the sense of *immediately* following the destruction of Ai to "a few months" later. This is an example of *eisegesis*, which essentially amounts to reading into a text whatever is necessary in order to make it fit a desired interpretation. Previously, when Glenn believed that the Israelites entered the Promised Land *during* a Jubilee Year, "very soon" meant "*immediately*" following the destruction of Ai. Now, however, since Joshua's reading the law "immediately" after laying waste to Ai doesn't fit Glenn's interpretation of a "Sabbatical Year reading of the law," he conveniently slides the timing of that reading forward by several months (*not* a "few").

The Scriptural account of Joshua and the Israelites victory over Jericho and Ai does not provide us with a chronological timeline to determine when those events took place. Glenn attempts to take advantage of the missing timeline in order to create one that fits his desired scenario. Undoubtedly, Glenn feels that the absence of a specific timeline gives him a license to create one that will shift the account of Joshua reading the law to the fall of the year. However, although Scripture doesn't provide a timeline for the destruction of Jericho and Ai, Josephus provides us with some strong clues that both cities were destroyed by the end of the first month. According to Josephus, the Israelites' seven days of marching around Jericho took place during the Feast of Unleavened Bread:

Now while the Israelites did this, and the Canaanites did not attack them, but kept themselves quiet within their own walls, Joshua resolved to besiege them; so on the first day of the feast [of the passover] the priests carried the ark round about, with some part of the armed men to be a guard to it. These priests went forward, blowing with their seven trumpets; and exhorted the army to be of good courage, and went round about the city, with the senate following them; and when the priests had only blown with the trumpets, for they did nothing more at all, they returned to the camp; and when they had done this for six days, on the seventh Joshua gathered the armed men, and all the people together, and told them these good tidings, That the city should now be taken, since God would on that day give it them, by the falling down of the walls, and this of their own accord, and without their labor.²⁰

If the account written by Josephus is correct, the Israelites destroyed the city of Jericho, along with its inhabitants, on the 21st day of the first month of the year.

Josephus goes on to write that it was only "a few days after the calamity that befell Jericho" that the Israelites set out to do the same thing to the city of Ai:

Now, a few days after the calamity that befell Jericho, Joshua sent three thousand armed men to take Ai, a city situated above Jericho; but, upon the sight of the people of Ai, with them they were driven back, and lost thirty-six of their men.²¹

¹⁹ From "Is the Jubilee Cycle 49 or 50 Years?" by W. Glenn Moore. This article may be read in its entirety by accessing the following URL: http://www.itsaboutthattime.net/49_vrs_50_cycles.htm.

²⁰ Cf., *The Works of Flavius Josephus*, translated by William Whiston, A. M., Vol. II, *Antiquities of the Jews*, Book V, ch. 1, sec. 5, Baker Book House, Grand Rapids, MI, 1992, p. 291.

²¹ Ibid, sec. 12.

Okay, since it was only a “few days” after the taking of Jericho that the Israelite army marched against Ai, we can safely presume that this battle took place by the 25th day of the month. Upon their return to camp after the defeat, did the Israelites mourn and lament for an extended period before striking out against Ai again? No, according to Josephus, “They put on sackcloth over their garments, and continued in tears and lamentation **all the day**, without the least inquiry after food, but laid what had happened greatly to heart.”²² Immediately after this, Joshua encourages the Israelites and pleads to Yahweh for an answer. This is when they learned that Achar had taken forbidden items from the loot of Jericho, for which he was put to death. Josephus then records that when Joshua “had thus purified the host, he led them against Ai.”

The next question is, “How long did it take for the Israelites to recover from their initial defeat at the hands of Ai before destroying the city and its inhabitants?” Although Josephus doesn’t provide a specific time frame, I believe it is safe to say that this occurred by the end of the first month.

With the destruction of Ai, the next recorded act of Joshua is that of building an altar on Mount Ebal, after which Joshua wrote the law on stones before reading that law to the people. Glenn has already covered the details of how this was carried out, so the only item in question is, “*When* was it carried out?”

I would answer that this ritual was performed right away; however, Glenn might protest and say that “right away” can mean “a few months’ delay.” Since Glenn seems to have “user-defined “very soon” so as to mean “a few months,” it follows that he would apply an equally loose definition to “right away.” Since Glenn will not likely put any stock in our understanding of “when” Joshua built the altar, followed by writing the law on the stones and reading the law to the Israelites, maybe he’ll at least consider the reasoning supplied by C. F. Keil:

Now, even if the conquests of the Israelites had not extended further north than Ai at that time, there was no reason why Joshua should be deterred from advancing further into the land by any fear of attack from the Canaanites, as the people of war who went with him would be able to repulse any hostile attack; and after the news had spread of the fate of Ai and Jericho, no Canaanitish king would be likely to venture upon a conflict with the Israelites alone. Moreover, Shechem had no king, as we may gather from the list of the thirty-one kings who were defeated by Joshua. To the further remark of *Knobel*, that “there was no reason for their hurrying with this ceremony, and it might have been carried out at a later period in undisturbed security,” we simply reply, that obedience to the command of God was not a matter of such indifference to the servant of the Lord as *Knobel* imagines. **There was no valid reason after the capture of Ai for postponing any longer the solemn ceremony of setting up the law of Jehovah which had been enjoined by Moses; and if we consider the reason for this solemnity, to which we have already referred, there can be no doubt that Joshua would proceed without the least delay to set up the law of the Lord in Canaan as early as possible, even before the subjugation of the whole land, that he might thereby secure the help of God for further conflicts and enterprises.**²³

C. F. Keil adequately explains the reasonable understanding that Joshua would not have delayed in building the altar as commanded in Deuteronomy 27. There is no reason to believe this altar was not completed within the space of a week, and if we allow a few more weeks for writing the words of the law, I am persuaded that Joshua read the law to the Israelites by or before the end of the second month.

²² Ibid.

²³ From *Commentary on the Old Testament*, Vol. 2, by C. F. Keil and F. Delitzsch, “The Book of Joshua,” by C. F. Keil, Hendrickson Publishers, Peabody, MA 2001 (originally published by T.&T. Clark, Edinburgh, 1866-91), pp. 66-67.

Glenn, on the other hand, expects us to believe that Joshua waited another four months before he read the law to the Israelites. Although there is no mention of the Feast of Tabernacles, Glenn expects his readers to presume that it “must have been” at that time of year. Of course, June and I believe the year the Israelites entered the Promised Land was a Jubilee Year, even though the Scriptural account doesn’t come out and say that it was. For this, Glenn denounces our reasoning.²⁴ Yet, when he produces reasoning that he feels justifies believing that Joshua read the Law to the Israelites *during the Feast of Tabernacles* – even though this feast is not specified as having occurred at that time – he expects us to trust his reasoning.

In summary, there is absolutely no evidence that Joshua waited until the fall to read the Law to the children of Israel. All available evidence suggests that he did not delay in building the altar and writing the law on stones in the spring; as soon as Jericho and Ai were destroyed, the law prescribed in Deuteronomy 27:2-8 was immediately carried out. The only reason Glenn attempts to create a four-month delay is to make this account fit his interpretation – an interpretation that we have never heard suggested by any credible scholar. As we are about to see in our next chapter, believing that the Sabbatical year didn’t begin until several months after entering the Promised Land raises some serious questions that anyone who believes such a thing, *including Glenn*, needs to answer.

²⁴ For example, this is what Glenn wrote in his study entitled “In response to *The Jubilee Cycle*,” Nov. 2008, p. 21: “When the text is read as it stands, there is no evidence whatsoever that the children of Israel entered the land in a year of Jubilee. In fact, it plainly says that the land will keep a ‘Sabbath’ when they come into the land. Yes, a Jubilee year is like a ‘Sabbath’ year— however, Moses appears to make a distinction (in Leviticus 25) between Jubilee and Sabbatical years. Thus, a Sabbatical year in that context (unless evidence is given to the contrary) is just that—a Sabbatical year, not a Jubilee year.”