

## ***PART III. Do Sabbatical Years Start in the Spring (Abib) or the Fall (Tishri)?***

### **1. When Does Yahweh Command the Year to Begin?**

**A**vital doctrine necessary to make Glenn's Jubilee calendar fit involves the belief that, in the beginning, the months began in the fall. While Scripture presents this belief as being fallacious, we have noted that Glenn will often ignore the plain wording of Scripture in order to attempt to promote whatever he deems as sufficient evidence validating his position. One should not need to produce a document containing more than 20,000 words<sup>1</sup> to prove when Yahweh's year begins ... unless he is bent on attempting to demonstrate that Yahweh's Word doesn't really mean what it says. Such, I'm afraid, is the case with Glenn Moore's study entitled "Do Sabbatical Years Start in the Spring (Abib) or the Fall (Tishri)?"

Before we proceed any further, let's see when Yahweh's Word says the New Year begins:

<sup>2</sup>And Yahweh spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. (Exodus 12:1-2)

Of course, this verse doesn't specifically tell us when "this month" is. However, from context we know that it was in the spring because, for one thing, the events described in this chapter occurred just prior to the Passover. Also, we know it's fairly close to the time of barley harvest because, according to Exodus 9:31, the barley was "in the ear" at the time of the Plague of Hail. Since the Plague of Hail occurred prior to the month that Yahweh ordained in the presence of Moses and Aaron, it is reasonable to believe that this plague occurred during the previous month.

The time of year when Yahweh gave the directive pertaining to the "beginning of moons" is clear, concise and straightforward. It should stop any and all arguments that might offer another opinion. However, it didn't stop Glenn from at least trying. In late July 2009, I began a response to Glenn's article, and posted it with the rest of our study, even though I indicated that it was only a partial response. It didn't take Glenn long to revise and virtually overhaul his original study. Thus, if you were to read the excerpts from his original study that I'm about to provide and compare them with what is currently on Glenn's web site, you might wonder if I didn't "twist his words." I can assure you that I've done no such thing. Rather than completely overhaul my own rebuttal, I've decided to retain most of my original commentary while occasionally incorporating portions of Glenn's revision, either in the form of footnotes or right here in the text. With all this in mind, let's take a look at Glenn's arguments to see if they measure up to the standard of Yahweh's Word.

Here is the opening commentary from Glenn's original study:

*It is commonly believed that in ancient Israel they followed only a spring to spring calendar. However, this is not true. They were only told to change the way they counted their calendar so that the year would begin in the spring. So, up until that time they were clearly using a "fall to fall" calendar, and even afterwards they are*

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<sup>1</sup> When I first began my rebuttal to Glenn's article (July 2009), it contained less than 3,000 words. By September 2009, Glenn's treatise had ballooned to a 20,000-word document.

known to have continued using it in regards to civil matters. This means 6 months had already expired from the beginning of that calendar when the exodus came. Here is the evidence:

And Yahweh spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. (Exodus 12:1-2)

While this text tells us to count the months from the spring (specifically, from the month of Abib), it is obvious from the context and from common sense reasoning that this was a change from the usual way of counting the months of the year. How do we know this is true? We know this because of the evidence presented elsewhere in Scripture which speaks of how to count the months:

Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. (Leviticus 25:9)

The Jubilee year was to be announced in the fall, on the tenth day of the seventh month of the religious calendar Yahweh commanded them to follow. This suggests that the year for Sabbaticals and Jubilees would also start in the month of Tishri.<sup>2</sup>

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<sup>2</sup> From "Do Sabbatical Years Start in the Spring (Abib) or the Fall (Tishri)?" by W. Glenn Moore. This study may be read by accessing the following URL: [http://www.itsaboutthattime.net/year\\_begins\\_fall.htm](http://www.itsaboutthattime.net/year_begins_fall.htm). Glenn has since overhauled his introduction so as to read as follows: "Among chronologists there is a debate over whether the Scriptural year starts in the fall or the spring. Along with that debate is another related issue--do the Sabbatical and Jubilee years start in the spring or the fall? As we will shortly discover, the Jews are known to have used at least two different systems when it comes to counting the years. One system started the year in the spring, and the other started the year in the fall. Let's start by looking carefully at a text in Exodus 12 which gives us the first hint of how Israel calculated the years:

And Yahweh spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. (Exodus 12:1-2)

While it is clear that starting at the exodus there was a change in the way they were to determine the months and years, there is some uncertainty regarding what was done prior to that time. Now let's stop and think about this for a moment. Moses was highly educated, and surely he of all people new how to count the months and the years. And while it is true that the Egyptians developed a "floating" year which started in a certain summer at the rising of the star Sirius, Yahweh would certainly have told them here in no uncertain terms that they were not to use that method of calculating the years--if, that is how they originally did it. However, He did not--and the reason He did not mention it is obvious (they did not use the Egyptian calendar, so it was not an issue). He merely made a plain statement of fact: "This month shall be unto you the beginning of months." We all know that the month he is referring to is the month of Abib, in the spring, for that is when the exodus began (at Passover, on the 15th day of Abib). So, Moses is here commanded to start counting the months of the years in the spring." My response to this portion of Glenn's revision: I do not deny that Jews have been known to use two different calendars. In fact, I do not deny that this system was in place during the first century CE and even beforehand. The question is, "Was a 'fall-to-fall' calendar ordained by Yahweh?" With regard to Glenn's comment that Yahweh "would certainly have told them (Moses and Aaron) here in no uncertain terms" that they were not to use the Egyptian method of calculating the years," this is rubbish. Yahweh didn't need to tell them which calendar to **NOT** use ... all He needed to tell them was which calendar **TO** use! I might point out that the Egyptians also observed a day of rest on the last day of the week, but their "week" consisted of ten days, not seven. Applying Glenn's reasoning to the ordaining of the weekly Sabbath, we should have expected Yahweh to have told the Israelites to NOT observe ten-day weeks! This, of course, is absurd. Just as Yahweh's instructions regarding the continuously-repeating seven-day cycle didn't require a separate warning to *not* observe a ten-day cycle, in the same way, He didn't need to tell them to NOT observe the Egyptian calendar. All He needed to do was tell them which calendar to observe and let it go at that.

I am simply astounded at the reasoning presented above. That anyone would put any stock in it is even more astounding. To begin with, Glenn offers yet another classic example of how he ever-so-subtly will add to the Word. He starts by stating, “It is commonly believed that in ancient Israel they followed only a spring to spring calendar. However, this is not true.”<sup>3</sup> Let’s stop right there and examine “why” it is commonly believed that ancient Israel followed only a spring-to-spring calendar. Might it be because that’s the way Yahweh “officially” *ordained it* in Exodus 12:2? The only reason I say “officially” is because we know that Yahweh doesn’t change:

<sup>6</sup>For I am Yahweh, I change not; therefore ye sons of Jacob are not consumed. (Malachi 3:6)

Just as Yahweh’s covenant with Israel cannot be revoked (since He doesn’t change)<sup>4</sup>, in the same way, He would not ordain one calendar only to change His mind at a later time. Glenn does not agree, and this is why he needs a 5,000-word treatise to explain why he doesn’t believe Yahweh *really* meant what He said in Exodus 12:2. I believe I could end my response to Glenn’s study right here without any further need to defend why Yahweh’s Word means what it says. Nevertheless, for the sake of those who might think that Glenn offers valid points, I will continue.

Upon forthrightly declaring that the commonly-held belief that ancient Israel followed only a spring-to-spring calendar is not true, Glenn produces a statement that I actually *agree* with:

They were only told to change the way they counted their calendar so that the year would begin in the spring.<sup>5</sup>

Although the Scriptural passage referenced by Glenn doesn’t come out and *say* that they were told to change the way they reckoned their calendar, I nevertheless agree that Moses and Aaron were, in essence, expected to change to a new method of beginning the New Year. However, what Glenn leaves out is the fact that the calendar that the Israelites would have been using prior to the introduction of Yahweh’s ordained calendar was one ordained by the *Egyptians*, not by Yahweh! If anything, Yahweh was the same as telling Moses and Aaron the following: “I know you’ve been starting the years in the middle of summer in accordance with the way the Egyptians reckon their calendar, but from now on, you are to begin the year with *this* new moon!” Despite Glenn’s objections to the contrary, I see no evidence that the Israelites would have understood a “fall to fall” calendar.

Glenn seems to be of the opinion that whatever calendar the Israelites had been using prior to the Exodus is the one originally ordained by Yahweh. Conversely, then, the calendar that Yahweh later gave to Moses and Aaron was *not* ordained by Him. Of course, I find such a view to be ridiculous. Thus, while I agree that the Israelites were compelled to change their calendar, the change was designed to *restore* the originally-ordained calendar (so ordained at Creation), not institute something that had heretofore not been blessed by Yahweh. Why Glenn believes that Yahweh would decide to “switch gears” and institute some foreign calendar that had never been recognized until that point is beyond me.

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<sup>3</sup> Glenn incorporates this same commentary, with a few minor alterations, in his revision: “Now it is believed by some that in ancient Israel (even before the exodus) they only followed a spring to spring calendar. However, this is not true. The text of Exodus 12 merely reveals that Yahweh wanted Moses to *change* the way they counted their calendar years so that the year should begin in the spring. What did they do before this?”

<sup>4</sup> See Isaiah 59:20-21 and Jeremiah 31:33-34.

<sup>5</sup> From “Do Sabbatical Years Start in the Spring (Abib) or the Fall (Tishri)?” by W. Glenn Moore. This study may be read by accessing the following URL: [http://www.itsaboutthattime.net/year\\_begins\\_fall.htm](http://www.itsaboutthattime.net/year_begins_fall.htm).

In Glenn's August 2009 revision, he sandwiched the following commentary between the above commentary and the one that originally followed it. In my attempt to incorporate as much of his revision as reasonably possible into my rebuttal, I've decided to add his updated commentary here:

Consider this point for a moment: Moses gives a calendar date for an event that predates the exodus by about 900 years. Based upon this, and the context of Exodus 12, it would seem that they were only told to change the way they counted their calendar at the time of the exodus so that the year would begin in the spring. What did they do before this? I asked someone this question before, and they answered that *they did not have a calendar before the exodus!* I was so shocked by this I could only say "what!" But let's not be tempted to make similar foolish statements, such that they didn't have a calendar or that it doesn't matter, because in Genesis 7:11 a calendar date *is* given and we can be certain that Moses was not ignorant of that calendar. [*Larry's note: We will later demonstrate that the calendar here referenced by Glenn was a spring-to-spring calendar.*]

Genesis 7:11 plainly indicates that it is a calendar date, and yet this date is of an event which took place about a thousand years before the exodus. Just what do we do with that? Do we calculate this date in a spring to spring or fall to fall calendar, or possibly even the Egyptian calendar? Yes, the Egyptians developed a solar calendar that began in a certain summer (based on the rising of the star Sirius), but it was not very accurate as it lost a whole day every 4 years--which added up to a considerable discrepancy over a period of several centuries. Those who say that this Egyptian Sothic calendar *is* the calendar Moses used *before* the Exodus are really making a "Sirius" mistake! I might add, this is a clear sign that those who follow such ideas are practicing "selective scholarship"--for there is actually abundant Scriptural and historical evidence of how the Israelites determined the calendar even before the exodus. Surely, Moses was not relying on this very inaccurate solar calendar of the Egyptians, was he? Moses had to have been using another calendar prior to the Exodus--a calendar which was much more accurate than the Egyptian calendar, but one, nevertheless, that Yahweh commanded to be eclipsed (not eliminated) by a spring calendar.

Moses is the one who compiled and wrote the first five books of the Bible, but he also relied upon the genealogical records of the patriarchs which came before him. Moses recorded the date given in Genesis 7:11, but it is clear that this recorded event came down to him from Noah (long before the Egyptians would have come up with their Sothic calendar). With this in mind, it appears that up until the time of the exodus they were clearly using a "fall to fall" calendar, and even afterwards they are known to have continued using it in regards to civil matters. This means 6 months had already expired from the beginning of that calendar when the exodus came. But let us not depend upon my word as proof of this, for here is the evidence:<sup>6</sup>

I'm not sure why Glenn felt the need to add the above three paragraphs to his study. In the first paragraph, I would agree with Glenn that Yahweh ordained a calendar at Creation (a point that I *think* Glenn tries to make), and I'm persuaded that Noah faithfully abided by that calendar. With regard to Genesis 7:11, where we are told that the "fountains of the great deep" were broken up on the 17<sup>th</sup> day of

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<sup>6</sup> From "Do Sabbatical Years Start in the Spring (Abib) or the Fall (Tishri)?" (August 2009 revision) by W. Glenn Moore. This study may be read by accessing the following URL: [http://www.itsaboutthattime.net/year\\_begins\\_fall.htm](http://www.itsaboutthattime.net/year_begins_fall.htm).

the second month, I am fully persuaded that this second month dovetails perfectly with the second month of the calendar that Yahweh gave to Moses in Exodus 12:2.<sup>7</sup> More on that later!

In the second of the above three paragraphs, Glenn writes tongue-in-cheek: “Those who say that this Egyptian Sothic calendar *is* the calendar Moses used *before* the Exodus are really making a “Sirius” mistake!” Glenn’s “Sirius” mistake is that of not taking a look around himself and noting that the very society in which he currently lives, just like the Egyptian society of Moses’ day, is grounded in a false, pagan-based calendar. In fact, Glenn himself *uses* this same pagan calendar dating<sup>8</sup>, as do we ... not because we *want* to, but because 99% of the people we communicate with would have no idea what we were up to if we were to date letters with “Abib 18” or some other Scripturally-based date!

Thus, while I’m not about to claim that Moses was thrilled with the Egyptian calendar, nevertheless, since we know he was raised in the Pharaoh’s household, he was not only quite familiar with the Egyptian calendar, but if someone would have told him to meet them on the 8<sup>th</sup> day of Tekh, he would have understood that the meeting was to take place during the first month of the Egyptian calendar! That’s just the way they communicated back then, just as Glenn Moore would know when to mark his calendar if someone were to schedule an important meeting with him for January 16<sup>th</sup>!

Upon reading the final of Glenn’s three paragraphs cited above, I came away with the impression that Glenn is obsessed with believing that Genesis 7:11 proves that Noah used a “fall-to-fall” calendar. For example, he wrote, “Moses recorded the date given in Genesis 7:11, but it is clear that this recorded event came down to him from Noah (long before the Egyptians would have come up with their Sothic calendar).” I can only answer that I have absolutely no problem with the fact that Genesis 7:11 identifies the second month of the year as the month during which the rain began to fall. However, I *do* have a problem with Glenn’s *interpretation* of Genesis 7:11, which, as we are about to see, involves believing that this second month was actually the *eighth* month.

Although Glenn had previously quoted Exodus 12:2, where Yahweh ordains a “spring to spring” calendar, he has established his belief that this is not the same calendar that Noah used, and now he proceeds to explain that this isn’t really the calendar that Yahweh intended for the Israelites to use! To be sure, Glenn’s reasoning is difficult to follow, but it is clear that he is transitioning from the “spring to spring” instruction of Exodus 12:2 to his preferred “fall to fall” calendar. Let’s see if we can pick up on Glenn’s approach:

While this text tells us to count the months from the spring (specifically, from the month of Abib), it is obvious from the context and from **common sense reasoning** that this was a change from the usual way of counting the months of the year. How do we know this is true? We know this because of the evidence presented elsewhere in Scripture which speaks of **how to count the months**:

Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. (Leviticus 25:9) **[Larry’s note: Where does this verse mention “how to count the months”? An even better**

<sup>7</sup> Genesis 7:11 says, “In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.”

<sup>8</sup> As evidence that Glenn uses the pagan calendar embraced by this world’s calendar system, I still have a hand-written letter that he sent me a few years ago, which he dated June 26, 2006.

*question is, “If the tenth day of the seventh month is the Day of Atonement, at what time of the year did the first month occur?”]*

The Jubilee year was to be announced in the fall, on the tenth day of the seventh month of the religious calendar Yahweh commanded them to follow. This suggests that the year for Sabbaticals and Jubilees would also start in the month of Tishri.<sup>9</sup>

Notice that Glenn suggests that we should rely on “*common sense reasoning*” to deduce from context that Yahweh’s original calendar was *not* a “spring-to-spring” calendar. Glenn here reverts back to the same form of reasoning that we exposed back in chapter 12 of Part I. In that chapter, we responded to one of Glenn’s “amazing mathematical alignment” charts in which he arbitrarily added a year in order to make things “align.” *His reasoning for adding the extra year? “Simple Logic”!* Using terms such as “simple logic” and “common sense reasoning” to validate a claim may serve as sufficient reasoning for those who don’t really require any solid evidence to be persuaded of anything. However, for those who, like June and me, need facts instead of suggestions that an author’s version of “common sense” should serve as “proof,” we are left to sift through Glenn’s opinions in search of any actual *evidence* that he might have to offer.

I believe it would also be prudent to notice that Glenn writes of how the Jubilee year was to be “announced” in the fall. To “announce” means “To give notice of the approach or appearance of.” One does not “announce” the beginning of a year that had already begun nine days earlier! Yet this is what Glenn believes – that the Jubilee Year actually *began* on Tishri 1, but wasn’t “announced” until Tishri 10.

At this point of his study, Glenn has already transitioned from recognizing the “spring to spring” calendar that Yahweh declared to Moses and Aaron in Exodus 12:2 to what he feels is a more suitable “fall to fall” calendar that starts in the month of Tishri. That the “beginning of moons,” as instructed in Exodus 12:2, is the *only* calendar that Yahweh commanded Israel to follow is an incontrovertible fact. Nowhere in Scripture are we ever told to begin the year at any other time. To present Leviticus 25:9 as evidence that Yahweh intends for His year to begin at any other time is a combination of ignoring the commandment of Exodus 12:2 while simultaneously misinterpreting Leviticus 25:9. If we are to be expected to believe that Leviticus 25:9 means the year is supposed to begin in the month of Tishri, then we should also expect to read something to the effect of, “Tishri shall be the first month of the year unto you.”

With regard to the fact that the Jubilee Year is commanded to be “announced” or proclaimed in the fall, we need to understand the difference between something being “*announced*” at a certain time versus something “*beginning*” at a certain time. While it is true that many interpret Leviticus 25:9-10 as an indication that the Jubilee Year begins in the fall, this passage states no such a thing. It simply states, in so many words, that the children of Israel, in addition to observing the Sabbatical years, were to do something different on the Day of Atonement that falls during the seventh Sabbatical Year. They were to cause the trumpet to sound on that day. In the very next verse, they are told to hallow the fiftieth year and proclaim liberty throughout all the land. When I reconcile those two verses, I do not understand that the

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<sup>9</sup> From the original version of “Do Sabbatical Years Start in the Spring (Abib) or the Fall (Tishri)?” by W. Glenn Moore. This study may be read by accessing the following URL: [http://www.itsaboutthattime.net/year\\_begins\\_fall.htm](http://www.itsaboutthattime.net/year_begins_fall.htm). In his August 2009 revision, Glenn decided to take three Scripture verses that originally *followed* his Leviticus 25:9 commentary and placed them in front of it, presumably because he feels they add greater weight to his argument.

Jubilee Year begins on or around the Day of Atonement. Rather, I perceive an announcement to get ready for *liberty*.

The trumpet blast heard on the Day of Atonement of that seventh Sabbatical Year could be taken as an announcement or even a warning to restore all land to the original owners by the start of the New Year that was to begin in the upcoming spring. The Israelites were essentially given six months from that point to get everything in order. This makes a great deal more sense than to believe that, suddenly, following the Day of Atonement, there was a mad rush to claim and restore property that was originally owned by a certain clan. Nevertheless, this is the way Glenn Moore believes – that the Jubilee Year actually *begins* during the seventh month.

### ***Glenn’s “Child/Father Day of Atonement Discussion Scenario”***

In presenting his argument supporting his belief that the trumpet blast on the Day of Atonement signaled the *immediate* initiation of the New Year, Glenn offers the following illustration:

Can we honestly think that the blast of the Jubilee trumpet on the day of Atonement meant the Jubilee was going to start six months later? Think about this for a moment, as we follow this line of reasoning to its logical conclusion. On the day of atonement someone sounds a great trumpet, with the intention of making that sound go throughout all of the land for several hundred miles. And after all the clamor is over with, a child asks his father what it all means. Then his father says to his son, "Son, that was the announcement for the year of Jubilee, to release all debts, to return the land to it's former owners, to set the captives free, and to declare freedom throughout the land." Then the child says to his father, "Well, I am ready to do whatever Yahweh wants me to do. So, what do we do first?" Then his father says, "Oh, sorry about that, you misunderstood. We actually have to wait about 6 more months before we can do anything." Then the child says, "But father, they sounded the trumpet to tell us to do something, and I know that the sound of the trumpet always means that we must take *immediate* action. So I don't understand. If the trumpet is sounded, then we should do something about it **now**—we cannot wait several months to do something, because the sounding of a trumpet means we must act **now!**" The Father, now perplexed, simply sits down in silent contemplation of the wisdom coming from his own child!!

So, does the sounding of the trumpet really mean "Attention, Attention. OK, can I have your attention now! **Attention!!** . . . Now, in about 6 months you are going to have to begin to honor the year of Jubilee!!" *Duh!!* The sounding of the trumpet means **do it right away!**<sup>10</sup>

This, then, is Glenn’s attempt to persuade his reading audience that the Jubilee Year began *immediately* after the blowing of the shofar on the Day of Atonement. Is this a case of a brilliant child or not-so-brilliant dad? Before we respond to Glenn’s proposed scenario between the child and his father, I believe we should establish that the command to blow the shofar on the Day of Atonement does not come with an explanation for *why* it is done on this day. This is why we have Glenn’s proposal, which he

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<sup>10</sup> From “Do Sabbatical Years Start in the Spring (Abib) or the Fall (Tishri)?” (late August 2009 revision) by W. Glenn Moore. This study may be read by accessing the following URL: [http://www.itsaboutthattime.net/year\\_begins\\_fall.htm](http://www.itsaboutthattime.net/year_begins_fall.htm).

apparently believes should be accepted as factual, and this is why we have our disagreement. In times past, we have had friendly disagreements with Glenn and others regarding the missing explanation and our differing interpretations. Had Glenn not gone public with his date-setting agenda, I am persuaded that this would have remained a friendly disagreement (without the “*Duh!!*” rejoinder). However, things are different now, and rather than agreeing that, yes, we aren’t given an explanation, we read dogmatic rationalizations that, unless accepted on Glenn’s terms, the disagreeing party is portrayed as an idiot. Presumably, that is the intent behind the word “*Duh!!*”

Perhaps the best way to respond to Glenn’s “Child/Father Day of Atonement Discussion Scenario” would be to produce one of our own:

**Child:** Hey, Dad, what’s the meaning of blowing the trumpet today?

**Father:** Son, that was the announcement for the year of Jubilee, to release all debts, to return the land to its former owners, to set the captives free, and to declare freedom throughout the land.

**Son:** Well, I am ready to do whatever Yahweh wants me to do. So, what do we do first?

**Father:** Well, Son, since no one owes you anything and since you don’t live on any land that used to belong to a previous owner, nor do you own any slaves, you don’t need to do anything except continue to study Yahweh’s Torah and let that be your daily guide.

**Son:** Thanks, Dad! But what about those folks to whom debts are owed, and those who live on land that had former owners and who own slaves? Do they immediately cancel debts, release slaves and move somewhere else?

**Father:** Well, Son, keep in mind that today we are *announcing* the Year of Jubilee. The New Year, as we both know, doesn’t begin until the spring and we are currently in the seventh month of this year, which will either have 12 or 13 months. Only a ruthless “previous owner” would expect us to have our belongings removed from his property *immediately*. Only a slothful debtor would expect the person to whom he owes money to just cancel his debt “just like that”! Rather, he would take steps to pay back as much as possible of what he borrowed. He’s given half a year to repay the balance of what he owes, which is far more just than expecting the lender to immediately cancel any and all debts. Hopefully, even before the Day of Atonement, the debtor already began taking steps to repay his debt, but if he hasn’t, he’s been given his six-month warning, if you will. If, during that time, he doesn’t make an earnest attempt to repay what he owes, he knows that Yahweh will hold him accountable. He has been warned! The same goes for slaves. What slave owner would be so uncaring as to wait for the blowing of the shofar on the Day of Atonement to say, “Okay, slaves! You’re free to go! Please leave now!” No, a just slave owner would take steps to help his soon-to-be freed slaves become acclimated to a free society in which they must independently live, work and provide for their own needs. This is not something that can happen overnight, as some might be led to think!

**Son:** So, Dad, it sounds like what you’re saying is, anyone falling under the jurisdiction of landowner, lender and/or slave owner should take immediate action following the sounding of the trumpet on the Day of Atonement, but the “immediate action” doesn’t mean there will be immediate results, which is Yahweh’s way of giving everyone “fair warning” to take the steps that will result in everything being seamlessly completed in time for the Jubilee Year to start?

**Father:** Son, you catch on fast! Some folks think “immediate action” means *immediately* canceling debts, *immediately* getting off a previous landowner’s property and *immediately* thrusting slaves into society. I hope you’re able to see how cruel those expectations actually are and how they exhibit an uncaring heart that is void of understanding Yahweh’s mercy. To me, “immediate action” means using the warning from the shofar blast as the signal to immediately begin the *process* of preparing for the Jubilee Year ... *Yahweh’s Way*.



It goes without saying that Glenn will not agree with the above scenario, and that is fine. He is free to interpret Scripture as he pleases, but since there is no Scripture anywhere stating that the Jubilee Year begins on the Day of Atonement, nor is there a verse of Scripture specifically stating that it begins in the spring, we are left to interpret Yahweh's instructions to the best of our abilities.

There are several aspects of Glenn's proposed scenario that do not really make sense. For starters, please notice that Glenn states that the sound of the trumpet went throughout the land for "several hundred miles." Hopefully, Glenn understands that it is not possible for the sound of a shofar to travel "several hundred miles" in one day. In fact, if this is the scenario that Glenn supports, he should understand that many separate shofar blasts would be required in order for this sound to be heard over the course of several hundred miles. Perhaps Glenn is referring to Jerusalem as being the "epicenter" of the reverberating shofar blasts making their way across hundreds of miles of Israeli territory. If so, he certainly understands that this didn't happen overnight, especially judging by the scenario that he elsewhere presents of King Josiah gathering together all the elders of Judah and Jerusalem and bringing them to his royal courts.<sup>11</sup> In that particular scenario, which merely comprised the area of Jerusalem and Judah, Glenn requires a month for the "gathering process" to be completed. How much time would Glenn have required if the elders were gathered from *all of Israel*? If we follow through with Glenn's own logic, we must require several months for that "shofar blast" to have made its way across several hundred miles! I'm not saying that is what really happened, but since that's the way Glenn describes it – and since no one was required to take "immediate action" until they heard the blast of the shofar, then by extension the Jubilee Year would *still* not officially begin until either late winter or early spring!

As we know by now, Glenn relies heavily on rabbinic tradition as a critical piece forming the foundation for his belief on when Yahweh's year begins.<sup>12</sup> Equipped with his talmudic support, he feels justified in ridiculing a six-month space separating the sounding of the shofar on the Day of Atonement and the beginning of a Jubilee Year the following spring. I believe it is wise to bear in mind that a sect of Jews known as the Karaites, who reject the authority of the Talmud, agree that the proper Scriptural interpretation is that there is indeed a six-month period between the Day of Atonement and the start of the Jubilee Year:

Some people have argued that Yom Teruah should be considered New Years because it is the beginning of the Sabbatical year. However, the Torah does not say that Yom Teruah is the beginning of the Sabbatical year and all indications are that the Sabbatical year begins on the 1st day of the First Month. The Torah does say the following:

"And you shall pass a shofar of blasting in the Seventh Month on the tenth of the month; on the Day of Atonement you shall pass a shofar throughout all your land." (Lev 25:9)

This verse is saying that a shofar should be used to announce the arrival of the Jubilee year, the 50th year in the Sabbatical system. It does not say that the Jubilee begins on the Day of Atonement only that the impending arrival of the Jubilee year is announced on the Day of Atonement. Indeed the shofar may be passed through the land on Yom Kippur of the 49th year, six months before the beginning of the coming Jubilee year. This interpretation is supported by the immediate context in Leviticus 25. Verse 8 says to count forty nine years,

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<sup>11</sup> We address this particular argument in our section entitled "[Did King Josiah Observe a Fall-to-Fall Calendar?](#)"

<sup>12</sup> In his study, Glenn cites the Talmud on several occasions as supporting evidence for his belief and even entitled one section "[The Rabbinic Use of Multiple Calendars.](#)"

verse 9 says to pass the shofar throughout the land, and verse 10 says to proclaim the 50th year as the Jubilee. This shows that the shofar announcing the coming Jubilee in verse 9 is passed through the land before the Jubilee is actually proclaimed in verse 10.<sup>13</sup>

We thus see that the interpretation that June and I have of the instructions pertaining to when the Jubilee Year begins is not a singular interpretation, but is one understood by an entire sect of Judaism. Glenn is free to ridicule it all he wants, but that won't change the fact that, as we mentioned earlier, Scripture does not specifically give us the date on which the Jubilee Year begins. Is it safe to presume that, since Yahweh tells us when the "beginning of months" is (Abib), that this is when He wants us to begin the Jubilee Year as well? I believe it is. Certainly, we have been waiting a very long time for Glenn to produce evidence to the contrary.

Of course, as we read earlier, Glenn *also* believes the Sabbatical Year begins in the fall, even though there is no Scripture ever stating such a thing. Glenn also produces confusing remarks with regard to when the Jubilee Year actually begins. On the one hand, Glenn establishes that it begins with the shofar blast on the Day of Atonement, and that we then *immediately* cancel all debts, send slaves away and return all land to previous owners. That, according to Glenn's reasoning, marks the beginning of the Jubilee Year. On the other hand, Glenn declares that the year *actually* began ten days earlier with what he calls "the first day of trumpets." There is no Scriptural designation of a "first day of trumpets," much less a second or third day, yet Glenn arbitrarily declares, without the benefit of either Scriptural *or* historical support, that the Feast of Trumpets consists of *nine days*.

But then the question arises, if the Jubilee year comes in the fall, at Tishri one, then why did they wait ten days later to announce the Jubilee year? Good question. The answer is actually quite simple. The first day of Tishri was also the first day of trumpets (Leviticus 23:24), and the feast of trumpets continued on for a total of nine days, as they prepared for the day of Atonement on the tenth day (Leviticus 23:7). The only reason for waiting till the day of Atonement to sound the trumpet is that the first ten days were festive days and a time to prepare for the day of judgment (Atonement), after which the requirements of the year of Jubilee could be carried out. In other words, the first ten days of that year were used for New Years celebration, but the Jubilee legislation (which required legal transactions to be carried out to fulfill the requirements of the law) could not be completed until they were "open" for regular business. The Israelites were not "open" for business on that Tishri-to-Tishri year *until* the conclusion of the day of Atonement, ten days following the start of that civil year.<sup>14</sup>

The above commentary is yet another example of how Glenn has a tendency to add to Yahweh's Word. There is nothing in all of Torah even remotely suggesting that the Feast of Trumpets consists of nine days. This is merely Glenn's way of "force-fitting" Scripture into his desired mold. If he can succeed in persuading us that the Day of Atonement is the culmination of a nine-day Feast of Trumpets, perhaps starting the Jubilee Year on the 10<sup>th</sup> day of the month will make more sense. It appears to be his

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<sup>13</sup> From "Yom Teruah: How the Day of Shouting Became Rosh Hashanah," by Nehemia Gordon. The article may be read in its entirety by accessing the following URL: [http://www.karaite-korner.org/yom\\_teruah.shtml](http://www.karaite-korner.org/yom_teruah.shtml). Disclaimer: While we agree with the information provided in this article, we do not endorse all Karaite beliefs.

<sup>14</sup> From "Do Sabbatical Years Start in the Spring (Abib) or the Fall (Tishri)?" (late August 2009 revision) by W. Glenn Moore. This study may be read by accessing the following URL: [http://www.itsaboutthattime.net/year\\_begins\\_fall.htm](http://www.itsaboutthattime.net/year_begins_fall.htm).

way of introducing a New Year on the 10<sup>th</sup> day, but making it “retroactive” to the first day. Confusing? Yes, but it’s what Glenn expects us to accept and believe.

Scripture, however, has something else to say about the matter. According to Scripture, the Feast of Trumpets, more accurately known as the “Day of Shouting” (*Yom Teruah*), is a one-day event:

<sup>1</sup>And in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: it is a **day** of blowing the trumpets unto you. (Numbers 29:1)

Please notice that there are not nine days of blowing the trumpets; rather, it is a *one day* event. We can either go with the Scriptural directive or Glenn’s doctrinal remark, but both cannot be correct. If one chooses to blow trumpets for nine consecutive days, that’s his or her choice, but there is only *one* day assigned to the Feast of Trumpets, not two, and certainly not nine.

With Glenn further exhibiting his tendency to add to the Word, the question may arise as to why, in this instance, he chose to ascribe nine days to the Feast of Trumpets. As alluded to earlier, it represents Glenn’s attempt to satisfy any skeptics who might question beginning a New Year on the 10<sup>th</sup> day of the month. By making that 10<sup>th</sup> day actually retroactive to the first day of the month, Glenn very likely feels that he can more effectively appease any skeptics. However, since we have demonstrated the flaw in Glenn’s method, he is still left with the daunting task of explaining how and why a New Year (the Jubilee Year) begins on the 10<sup>th</sup> day of the month. He’ll just have to come up with a better explanation than his “simple answer” in which he presents a nine-day Feast of Trumpets.

In Glenn’s commentary above, you may have also noticed another example of his tendency to add to the Word. He mentions that the Israelites were not “open for business” during that month until the conclusion of the Day of Atonement. In other words, Glenn would have us to believe that the Israelites practiced a ten-day sabbatical period. Again, this concept isn’t found in Scripture, nor am I able to locate any historical precedence for anyone (besides Glenn) ever having believed such a thing.<sup>15</sup>

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<sup>15</sup> As an example, I visited a few web sites in search of any indication that anyone ever regarded the first ten days of the seventh month as a time when the Israelites weren’t “open for business.” I found nothing remotely suggesting any such thing. One of the sites I visited was About.com: (<http://judaism.about.com/od/highholidays/g/tendays.htm>).