

3. The Bottom Line -- Torah Obedience!

Once Glenn completed his report pertaining to his self-justification for not honoring his vow, he proceeded with a self-styled scorecard designed to show that I am “way behind in the overall score”:

4. Larry scored some extra points with that particular revelation, but he is still way behind in the overall score. I have presented a wide assortment of compelling evidence in support of my position, however, he has not satisfactorily answered the bulk of my questions.

My answer: To begin with, the quest for truth, to me, is not about keeping score and seeing who’s ahead and who’s behind. This is not about competition, this is about a search for answers. Glenn Moore obviously feels his answers leave me “behind in the score,” and that is his prerogative. However, as I pointed out in the introduction to this section, many of the arguments that Glenn raises in support of his view that the Jubilee cycle consists of 49 years are, in my opinion, illogical, vague or downright confusing. As such, I do not address every point that he brings up, which I realize comes at the risk of him countering that I do not address his arguments (which he does, as seen here). Certainly, *to Glenn*, the evidence he offers is “compelling.” To us, it is not and we have explained why not in our study. Nevertheless, if Glenn has what he believes is a particularly compelling argument in support of his position that we have not addressed, we invite him to share it with us. Otherwise, it appears that we will *never* answer Glenn’s questions to his satisfaction.

Nevertheless, since Glenn brings up “unanswered questions,” I may as well mention that he has some unanswered questions of his own, which I will pose in response to Glenn’s 5th point (below).

With regard to Glenn’s comment that I have not satisfactorily answered the bulk of his questions, I would like to say that, while I certainly want to “satisfactorily answer” the bulk of Glenn’s questions, at the same time I can see that “satisfying Glenn” requires compromising Scripture. For example:

1. Even though Scripture only defines the Jubilee Year as being the 50th year (Leviticus 25:10-11), Glenn defines “Jubilee Year” being both the 50th year *and* the 1st year of the next cycle ... a 49-year cycle.
2. Even though Scripture makes no provision for an exception to the “six years shalt thou sow thy field” law (Leviticus 25:3), Glenn teaches that there must be one “exception to the rule” requiring *five years* of sowing and reaping during each and every Jubilee cycle.
3. Even though the word “Jubilee” appears *nowhere* in the books of Daniel, Ezekiel or Jeremiah, a major portion of Glenn’s foundation rests upon his interpretation of the prophecies found within these books. (Remember, one could just as easily argue that since a millennium consists of 1,000 years, which is not evenly divisible by 49, this “proves” that the Jubilee cycle consists of 50 years, and that a millennium consists of precisely 20 Jubilee cycles. As we can see, it’s all in how one chooses to interpret prophecy.)
4. Even though Scripture says that Nebuzar-adan, the captain of King Nebuchadrezzar’s guard, came into Jerusalem on the 10th day of the fifth month AND burned the house of Yahweh, Glenn says, “No, he actually set fire to the temple on the 9th.” (This would be like saying, “We came into the woods on the 10th day of the month and picked wildflowers,” but MEANING, “We actually picked the wildflowers on the 9th day of the month.”)

5. Even though Scripture says that Jephthah did with his daughter “according to his vow which he had vowed,” Glenn disagrees, saying, “While many believe he *did* follow through with his vow, I am inclined to believe that he may not have.”

6. Even though the author of *The Book of Jubilees* plainly presented a Jubilee Year entrance into the Promised Land, Glenn, who testifies that he has studied this and other ancient texts “extensively,” writes, “And no, “ancient Judaism” did not teach that Israel came into the promised land in a year of Jubilee--that was later “rabbinic Judaism” (fourth and fifth century CE, and later Maimonides of the twelfth century) where both of these issues are brought to our attention. We have no “ancient” text (post-temple era or prior) that says the Jews typically believed they came into the promised land in a Jubilee year, nor that they kept or believed in 50 year cycles (at least that I am aware of, and I have studied this extensively).

7. Finally, even though Yahweh, in His Torah, firmly says, “If a man vow a vow unto Yahweh, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth,” Glenn says (in so many words), “It’s better to go along with my interpretation of the length of a Jubilee cycle than to obey Torah!”

The bottom line here, of course, must be obedience to Yahweh’s Word. Glenn has previously expressed his belief that whatever we believe regarding the Jubilee cycle, it has no bearing on our salvation.¹ Thus, he understands that if I am mistaken regarding my belief that the Jubilee cycle consists of 50 years, I will not be condemned on the day of Judgment for having been mistaken. Nevertheless, when Glenn is faced with having to decide between (A) obeying the command to honor our vows (regardless of how careless they may be) and (B) embracing the belief that the Jubilee cycle consists of 49 years, he has chosen the latter.

The paradox in all of this lies in the fact that Glenn openly teaches *Torah obedience*. In fact, if you’ve ever received an e-mail from Glenn, or even if you scroll down to the bottom of his website’s “Home Page,” you will see the following message:

Our whole experience and duty can be summed up in Deuteronomy 6:1–9, the focus of which is verse 4 “Hear, O Israel: YHWH our Elohim is one YHWH” and the prophecy of the continued Jewish diaspora found in Revelation 12:17 and 14:12 — “And the dragon was wroth with the woman [Israel], and went to make war with the remnant of her seed [the remnant of Israel’s descendants-- including both Ephraim and Judah], which keep the commandments [Mitzvot] of Elohim, and have the testimony of Yahushua Messiah.” “Here is the patience of the saints: here are they that keep the commandments [Mitzvot, or Charge] of Elohim, and the faith of [Note: not just faith in, but FAITH OF] Yahushua.”

Note: I underlined the key words in the above message, components of which, if we are to lead by example, we will dutifully adhere to, just as the believers of old did ... regardless of how careless the vow was. As Glenn himself surmises, this is our “duty.”

Okay, let’s move on to Glenn’s fifth point:

¹ Glenn established the (mutual) understanding that our differing beliefs regarding the Jubilee cycle is not a salvational issue in an e-mail that he sent me on 09/21/2008. In response to my expressed concern that Glenn’s nearly-exclusive focus on the Jubilee cycle serves as a “distraction of the devil,” he wrote, “Since Yahweh would naturally want us to study His Word, this study of the Jubilees could only be a distraction of the Devil if it were in error, which (of course) I do not believe--unless I can be shown otherwise. Yes, I believe you have made a noble attempt to show me where I am wrong, but again, I don’t agree. And I don’t mind if we disagree on this issue, so long as we can accept that this is not a salvational issue. I do, however, believe it is important because of the times we are living in.”

5. Let me add more. There are tell-tell signs that are frequently exhibited by people when they *think* that they are doing the right thing and yet *are actually* blindly fighting against the truth. One thing that happens quite frequently is that when people are confronted with truth that they are unwilling to face, they may seek to find fault with the messenger--thus taking the heat off themselves. We need to be watching for these signs in anything that we see or hear, for they are but indicators of the fruit of their actions. Here are the signs to help us know when someone (whether myself, or another) is fighting against the truth:

My answer: If I am “fighting against the truth,” as alluded by Glenn, I would like to ask him a few questions, such as *Why do you feel, in view of the command given in Numbers 30:2, that it is not a violation of Torah to renege on your vow to “heartily embrace the 50-year cycles”?* Also: *What, according to Psalms 119:151, is the definition of “truth”?* Also: *Speaking of fruit, what kind of fruit do we bear when we renege on a vow we have made?* Also: *Why did you omit mentioning your vow in the revision to your rebuttal? Were you hoping that it would be forgotten (i.e., “taking the heat off yourself”)?*

King David understood the importance of keeping one’s vows, “even to our own hurt.” In Psalms 15, he wrote:

- ¹ ¶ O YAHWEH, who may abide in your tent?
Who may dwell on your holy hill?
- ² Those who walk blamelessly, and do what is right,
and speak the truth from their heart;
- ³ who do not slander with their tongue,
and do no evil to their friends,
nor take up a reproach against their neighbors;
- ⁴ in whose eyes the wicked are despised,
but who honor those who reverence Yahweh;
who stand by their oath even to their hurt;
- ⁵ who do not lend money at interest,
and do not take a bribe against the innocent.
Those who do these things shall never be moved.

Certainly, this entire Psalm is full of wisdom and we would all do well to heed each word of King David’s counsel, which June and I believe was inspired by Almighty Yahweh. Although I do not wish to minimize any of the instruction found in Psalms 15, I highlighted the piece of advice that is spurned by Glenn Moore. Ironically, when faced with the Torah command to honor our vows (regardless of how careless they may be), Glenn repudiates the command in favor of continuing to promote a belief that, by his own admission, is not a salvational issue². This is certainly *not* an example of standing by his oath “even to his hurt.”

² In an e-mail that Glenn sent me on 09/21/2008, he wrote, “And I don't mind if we disagree on this issue, so long as we can accept that this is not a salvational issue. I do, however, believe it is important because of the times we are living in.”