

## 5. My Open Response to Glenn Moore's Open Letter

In November 2008, the e-mail exchange between Glenn and me became increasingly strained, and it became apparent that it was time to end our relationship. Nevertheless, since Glenn continued to post our Jubilee Cycle study on his web site, along with his "Answers" to my objections, I decided to keep tabs on his responses and respond as time allowed.<sup>1</sup> Consequently, I updated our study, not only with additional evidence supporting the 50-year Jubilee cycle, but also with concerns pertaining to Glenn's scholarship and his commitment to honor Yahweh.

Finding numerous areas in which we simply have different understandings of Scripture, as well as what seemed like a weekly routine in which I was compelled to demonstrate outright errors that Glenn had made (often due to his extreme bias), the chore continued to intensify to the extent that my responses to Glenn's specious comments eventually grew larger than the study itself. Of course, one of the most significant indicators pointing to the genre of individual I was dealing with was when I responded to a challenge that Glenn made in November 2008.

Briefly summarizing the challenge, if I were to somehow successfully produce a table consisting of 70 Sabbatical/Jubilee years within a period of only 430 years (using 50-year cycles in place of 49-year cycles), Glenn promised that he would abandon his belief that the Jubilee cycle consists of 49 years and embrace the 50-year cycle instead. To his dismay, I successfully produced the required table. This put Glenn in the precarious position of either following through on his vow *or* coming up with whatever excuse he could in order to justify skirting the law pertaining to vows as given in Numbers 30:2. Glenn chose the latter, which on the one hand is disappointing, but at the same time it is actually helpful to me because I always look for signs as to whether or not individuals are servants of Yahweh, and since I am unaware of any servants of Yahweh who ever broke their vows, including Jephthah,<sup>2</sup> this was all the evidence I needed to validate concluding that Glenn is not a servant of Yahweh.

Having thus expressed my conclusion of how such a clear and open violation of Torah is a telltale sign that Glenn *cannot* be a servant of Yahweh, it was not totally unexpected that Glenn would seek additional pretexts to justify his course of action, even though he flat-out told me that my continued "harping" would do no good since "the horse is now dead, and any more continuous beatings would be futile." Over the course of time, Glenn decided to produce a more thorough explanation and justification for breaking his vow. During the week of May 3 – 9, 2009, Glenn produced what he feels is a valid Scriptural example of a man who "broke his vow," offering that account to his reading audience as his own justification. That same week, Glenn submitted an "open letter" to me. This letter was at one time

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<sup>1</sup> During the week of June 14-20, 2009, Glenn stopped providing a link to our study. His explanation is as follows: "[Since the loyal opposition has chosen to continue the debate with pointless criticism, even after I have stopped responding to his accusations, I see no other option than to stop providing links to his slanderous remarks.](#)]" Note: I feel I must point out that Glenn never pointed out what "pointless criticism" I submitted. As a truth seeker, if I offer criticism it is because I detect a problem. Glenn can either respond or he can ignore the criticism I offer. It is his choice to respond or ignore. However, my pointing out concerns regarding Glenn's ethical standards and the liberties he takes with Scripture are hardly what I would call "pointless." The fact that Glenn doesn't specify any of my "pointless criticisms" is yet another clue that he is too intimidated to address them. Currently, Glenn is out to promote his image as a "researcher," and he is not really up to addressing unwanted criticism at this time. The easiest route, then, was to stop providing links to his "loyal opposition."

<sup>2</sup> This is actually an example of an error that Glenn *continues* to perpetuate. Glenn writes, "While many believe he *did* follow through with his vow, I am inclined to believe that he may not have." According to Judges 11:39, however, Jephthah "did with her **according to his vow** which he had vowed." Thus, according to Scripture, Jephthah *followed through with his vow*. This is a clear example of Glenn, due to an extreme bias in seeking to justify not following through on his own vow, not believing what Scripture plainly says. ADDENDUM: Glenn later amended his comment as follows: "While many believe he *did* follow through with his vow, I am inclined to believe that he may not have--at least, not in the way originally intended." This commentary may be found at the following URL: [http://www.itsaboutthattime.net/broken\\_vows.htm](http://www.itsaboutthattime.net/broken_vows.htm).

available on his web site for those who wished to read it without my interruptions. He later removed it without answering any of my return questions. For those who don't mind my interruptions, here is the text of Glenn's (formerly) Open Letter, along with my incorporated responses:

May 2, 2009

An Open Letter to Larry Acheson,

Dear Larry,

First of all I would like to thank you for the corrections you pointed out in my studies, such as the error regarding the number of times the children of Israel are known to have celebrated the Passover (which is at least two), and one or two other minor errors which you discovered. I have made the corrections where necessary. Of course, I have not changed the overall thrust of my study, as I believe that it is quite sound overall.<sup>3</sup>

**Larry's reply:** Glenn, over the course of the years that you spent here with us, considerable time was spent discussing the Jubilee cycle, and you know I made it very plain that you are free to believe as you choose regarding how long that cycle is. Frankly, if you or anyone else believes it is a 49-year cycle, I respect that. I disagree with that view, but I respect it. If you have any degree of honesty and integrity, you will concede that this is true.

I know this is a topic that was certainly a point of disagreement within first-century Judaism, and I'm sure it goes back further than that. Since it wasn't resolved by first-century Judaism, I believe it is very naïve for anyone to believe that we mortals will resolve it here in the 21<sup>st</sup> century. This is why, during all the time that we were together, I never made a big deal out of it. I've already pretty much summarized all of this in our study, so I don't really need to elaborate in this letter. My point is, you believed that your understanding of the Jubilee cycle was "quite sound" three years ago; I respectfully disagreed then, and I didn't look for you to change your mind back then any more than I do now. Nevertheless, as I've established, our friendship was unaffected. This *should* offer you somewhat of a clue that our contention isn't *really* about the length of the Jubilee cycle.

With regard to what you call "minor errors" that I've pointed out during the course of my response to your "Answers to Objections": This is a clear attempt on your part to exercise "damage control" by minimizing the impact of the errors that I found. Would you like for me to itemize them for you? I already mention them in our study, but I bring up each mistake only as each individual one surfaces. If you truly think they're "minor errors," I suppose I can itemize each one and elaborate on why such errors concern me ... and should concern *anyone* who looks to you for Scriptural instruction and insight.

Look, I understand that we all make mistakes, we forget certain things ... it happens. However, you claim a calling to have your own ministry, one in which you are on record as requesting financial support. In other words, you consider yourself to be a qualified expert in the Word who is worthy of his hire. That is quite a big step, Glenn. If you're going to take that leap, you need to be prepared to demonstrate that you're up to the task. You didn't persuade anyone of this when you forgot (*or did you ever know?*) that the Israelites observed a Passover in the second year after they left Egypt. That is one example, and although it might qualify as a "minor error" in the scheme of things, at the same time it tells a story. This

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<sup>3</sup> This "open letter" was found at [www.itsaboutthattime.net/PDF%20Files/An\\_Open\\_Letter.pdf](http://www.itsaboutthattime.net/PDF%20Files/An_Open_Letter.pdf), but it has since been removed and the questions I posed in my response remain unanswered as of 06/28/2009. An HTML excerpt may still be read by accessing the following URL: [http://74.125.47.132/search?q=cache:S9xqMjqMstwJ:www.itsaboutthattime.net/PDF%2520Files/An\\_Open\\_Letter.pdf+%22Open+Letter+to+Larry+Acheson,+Dear+Larry,%22&cd=1&hl=en&ct=clnk&gl=us&ie=UTF-8](http://74.125.47.132/search?q=cache:S9xqMjqMstwJ:www.itsaboutthattime.net/PDF%2520Files/An_Open_Letter.pdf+%22Open+Letter+to+Larry+Acheson,+Dear+Larry,%22&cd=1&hl=en&ct=clnk&gl=us&ie=UTF-8).

“minor error” tells me and others that you aren’t as well-versed in Torah as you are letting on. Someone claiming to be a teacher shouldn’t need to be reminded by someone who *doesn’t* lay claim to a teaching role.

You also attempt to minimize the impact of your errors by referring to them as being only “one or two.” Again, shall I elaborate? Let me know.

You continue:

Second, I believe it is time for me to talk about something in regard to some issues which have been debated between us. This would include your criticism of this Jubilee research, the issue of my rash vow, and the apparently negative tone of our dialogue.

I reply: If you wish to address these items here, that’s fine because they’re all related to the topic. However, you also bring up unrelated issues later in your open letter.

You continue:

Let’s start with your comments and criticism. Let me say I appreciate the work that you have put into your responses to my research—it has been very helpful. Those cute little phrases like “Objections to Glenn’s Answers to Objections” really show a flair for the dramatic! And I really never thought of myself as a prophet, as you said I was making myself into—although I did admit that I had some sort of calling (a calling, of course, being something like a profession).

I reply: Glenn, I have already explained to you more than once why some things that you wrote come across as though you consider yourself to be a prophet. I’m not saying that you actually *do* consider yourself to be a prophet, but at the same time, some things that you wrote convey that you consider yourself to be on “even keel” with prophets such as Noah and Daniel. Here’s an excerpt where you convey this perception of yourself:

Regarding the issue of date setting, while I believe that it is true that most “date setters” have been terribly wrong in their predictions, it cannot be said that the idea of “date setting” is entirely wrong. If we did, we would (again) be making a “sweeping generalization” and it would be a logical fallacy. We have plenty of examples in Scripture where prophets gave predictions which had built in time elements, and provided that one were to correctly interpret the prophecy and establish the correct date of the start of that time prophecy, we could conceivably determine the date in which the prophecy would be ended—even before the stated event takes place. In Genesis Yahweh announces that in 120 years the world would end (Genesis 6:3). Now we are not told when exactly this was to begin, but since Noah was the one to pass down the information about his generation, presumably Noah could have known the date and would have prepared for it. If Noah spoke to others about that “date,” then would that make Noah a date setter? Well, yes he would be a “date setter,” but unlike most “date setters” he would certainly have been correct—even though the whole world may have rejected his “date setting!”

As displayed above, you cited a Scriptural example of inspired prophets whose dates were, of course, correct. And since THEY set dates, you reason that you can, too! Yahweh inspired THEM to know the correct dates, so Yahweh has inspired YOU, too! See what I mean? That is the message you convey, whether intentionally or not. Glenn, if Yahweh has inspired your date-setting, then your dates are **ABSOLUTELY CORRECT** because Yahweh doesn’t leave room for error. Now if you consider yourself

to be a prophet, then GO RIGHT AHEAD and compare yourself to the likes of Noah, Daniel, Isaiah, Jeremiah, Nathan, Samuel, Micaiah, etc., etc. If you're a prophet, then you *absolutely* have the right to compare yourself to those men of Old (though it would come across as rather arrogant, but that's another topic). If you're not, however, then you have no business declaring, "I can set dates because Noah was a date-setter." Judging by your responses to my criticism of this comparison that you made between yourself and the prophets of Old, I don't believe you see the connection.

There are other concerns that we have found in your writings that can be understood as an indication that you consider yourself to be a prophet. For example, if you *really* don't think you're a prophet, then how can you take the facts of a cosmic event, such as the number of comet fragments that struck Jupiter in 1994, and boldly proclaim, "The message is clear—we have 21 years to get our act together, repent of our sins, and come out of this Babylonian system. After that time has expired, judgment comes to our world, and millions will die as a result"<sup>4</sup> How can you know that "the message" you proclaim is *clear*, Glenn?

Moving along, you wrote:

Do you, Larry, have a profession—something that you profess? I think it is important that we not simply ramble through life without any clear direction or purpose—and a calling (or profession) is certainly helpful in keeping us focused.

I reply: If you put "profession" in those terms, you already *know* what my profession is. I'm a truth seeker. I defend my faith before you and others, not to impress a following (since I don't have one), but to defend what I believe is the truth. I could tell you that I do not believe a certain teaching is true and let it go at that, but unless I explain *why* I don't believe it is true, I should not expect you to believe me. That is why I put my "explanations," or studies, in writing. In the case of the Jubilee study, I believe you know why I wrote it in the first place, and I believe you also know that writing this study was among the *last* things I wanted to do. It edifies no one. Finally, your reference to your "calling" as a "profession" directly implies a connotation of expecting to be paid for your "work," and since you have a designated section on your website where you solicit contributions to your ministry, I'm pretty sure I have the correct understanding of at least a portion of your "calling."

Your next comment:

And I won't lie to you, as I told you before, I really do believe you have a critical eye for details—which can be good or bad. And so, I like to hear comments and even criticism, for I believe that it is by allowing our views to be challenged that we are also able to learn and grow. The Torah studies we have had together in your home over the years (on shabbat or other moeds) were certainly learning experiences. But, as you should know, it is when the criticism turns into openly personal attacks that it goes beyond the bounds of useful dialogue. Have you or I crossed those boundaries? That is something we should think about.

I reply: Once again, I have already explained this to you, both here in our home and in this study. I tend to be a "straight-shooter." When a person makes an arrogant remark, I tell him or her that it was an arrogant thing to say. When you made the comment that you may understand some things about prophecy that the New Testament authors didn't, this came across as "bragging" and I told you up-front that it was an arrogant remark. You attempt to answer my charge by saying something like, "But, Larry,

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<sup>4</sup> From "Comets and Eclipses: Signs of the End," By W. Glenn Moore, 03/22/2009, p. 14. The entire treatise may be read by accessing the following URL: <http://www.itsaboutthatatime.net/PDF%20Files/Comets%20and%20Eclipses.pdf>.

Daniel wrote about things that he knew wouldn't be understood until the end times! These are things the New Testament writers did not understand!"

Of course, though, you believe that YOU understand.

Glenn, even if you DO understand prophecies that the NT writers didn't understand, for you to even make the remark was an arrogant thing to do. I stand by that assessment.

That boastful remark was, in my opinion, a precursor of other overly-confident things you have either written or said. Of course, the most obvious of these is your rash vow. You got caught on that one, and something tells me you will also one day be caught in your arrogant remark about understanding things that the New Testament authors didn't understand. It just wasn't an appropriate remark to make.

You add:

I believe that this is where your criticism of my work has gone, and I only point this out to you in the hopes that you can also learn from it.

I reply: Once again, you're promoting yourself as the teacher from whom his disciples can learn. In the paragraph that follows, you proceed to bring up my "caustic remarks." They're "caustic" to you because they're not flattering, but the reality is, they're all true. I will address each one as it comes up:

To give you some examples of your tendency to use caustic remarks, on page 21 you respond to my "Answers to Objections" section with your "Objections to Glenn's Answers to Objections," accusing me of being a liar,....

I reply: Okay, I just did a search through our study and the word "liar" isn't there. Nevertheless, I know I make an inference to you being dishonest, which, quite frankly, you are. In a nutshell, you made a promise to do something if I would do something first. I responded to your challenge, but then you elected to not follow through on your promise. This *does* make you a liar, Glenn. However, since you are in denial, you don't seem able to grasp this fact.

Speaking of "liar," perhaps now is the time to address the lie that served as the true catalyst for ending our friendship. I really didn't want to have to bring this up publicly, but since you have chosen to "air our dirty laundry" publicly, I feel you leave me with no choice.

Breaking your vow was, in my view, a serious violation of Torah. However, I will now provide a *previous* example of how you lied to me, which I really had no intention of making public, but since you press the issue, I will provide this example of dishonesty and how it ruined our friendship.

As you know, you were at one time the webmaster for our website. I was pleased with your work, as you also know. I had nothing but nice things to say about virtually everything you did. Then one day you left me a voice message about a special request that you had for me. When I returned your call later that night, you explained that our website has a feature that would actually allow us to have *other* websites that could "piggyback" off of our main site, and you asked if I would allow you to put up your own web site there so you could post some of your own articles. If you recall, that request resulted in a lengthy conversation that I believe lasted more than an hour. During that conversation, I expressed some reservations about you putting up your own web site off of ours because, as I clearly remember telling you, I feel responsible for ANY beliefs that are expressed on (or as a result of) our web site. I do not want to promote (or play a role in promoting) anything that I do not believe to be true.

My concern, then, was that there was a possibility that you might start posting teachings or commentaries that would conflict with our beliefs. One of my expressed concerns was that you might decide to post the year in which you believe the Messiah will return or when you believe the Millennium will begin. I made it clear that I do NOT want anything of that nature on our site **ANYWHERE**, even if you're just "piggybacking." The conversation lasted longer than I was hoping it would because you tried to reassure me that this would be YOUR site, not mine, which would mean that I would not ultimately be responsible for any information found on your site. However, I remained firm that I would not support you putting up a site that emanates from our site if it contains certain teachings that I feel go against the grain of Scripture. Ironically, I had no problem with you posting your views on why you believe the Jubilee cycle consists of 49 years instead of 50, so long as you left date-setting out of it. At length, you agreed to my terms, and I trusted that you would follow through on that commitment.

Just in case you should happen to deny that our conversation ever took place, a mutual acquaintance remembers my having expressed to him my reservations about allowing you to piggyback a web site off of our site. I feel I was justifiably concerned because I was surprised that I had to work so hard to dissuade you from promoting your proposed dates on our web site, and yes, I shared my concerns with our mutual acquaintance, who remembers our discussion better than I do! Our mutual acquaintance is a gentleman named Gary, who will also provide some commentary later in this letter.

Some time afterwards, your web site was created. Due to my time constraints, I really didn't keep up with what you posted on that site, so I trusted that you were honoring our agreement.

One day, I happened to be checking out an internet discussion forum, and I noticed that you had contributed some postings there regarding "Jubilees, Sabbaticals, and Bible Chronology." To my alarming disappointment, I read the following unsettling comment from you: "**The year 6000 is just around the corner, and while I cannot claim infallibility I do believe that we CAN know with 99% certainty when that year is. And yes, I have solid documentation to back that up.**" Later, in a separate posting, you gave the year 2015 as the 6,000<sup>th</sup> year of history. I was stunned that you would write such a thing in a public forum, but then again, you're free to post whatever you please on someone else's web site, so I decided to let it go in spite of my frustration.

As I pondered your decision to post dates in that public forum, it occurred to me that I should check to see if you had posted anything of that nature on the "piggybacked" web site. To my surprise, I found that *virtually everything you had submitted to the forum discussion had apparently been taken straight from the web site that was piggybacking off of our web site.*

In other words, even though you had agreed to not do any "date-setting" on the piggybacked web site, that is precisely what you did anyway. THIS, Glenn, is when I became a bit "caustic" with you. There were other things that you had done that had already concerned me, but when I found that you had completely abandoned the agreement we made, this is when I'm sure you noticed that I became more dissatisfied with the way things were going.

Since you plainly violated our agreement, I believe it is safe to say that this was a "lie" on your part. The only problem was, you had complete control over our web site at that time and I didn't know the first thing about posting studies on our own site! Since you had already violated our pact, I knew that I could no longer trust you, including with the future of our web site. This is why I asked you to give June a quick lesson in how to post studies to our site. I knew that we had to get control of our own site, and if you wouldn't show us how, we would have no choice but to pursue other options.

At that time, our only interest was in gaining control of our web site. I had no desire to write commentaries deploring your scholarship and integrity (nor do I *now*, but for me to respond to commentaries containing erroneous remarks, I have to point out the errors). We only wanted to distance ourselves from you out of our intense desire to not associate with date-setters (*specifically*, those who go public with their dates). Later, of course, other doctrinal matters surfaced, confirming our need to discontinue our association with you. Thus, Glenn, we now have *two* confirmed cases in which you have violated commitments that you made, one openly and one in private.

You continue with your lamentation of my “caustic” remarks:

... of being arrogant, ...

My response: This accusation has already been addressed, both here and elsewhere. The question is, “Was it arrogant to say that you may understand some things about prophecy that the authors of the New Testament didn’t?” Clearly, in *your* estimation, it was a perfectly legitimate thing to say.

You continue:

... or of being a heretic, ...

Why do you bring this up here? I *never* accused you of being a “heretic” in our Jubilees study! However, I have done so privately, both to you and to mutual acquaintances. Since you bring it up, I may as well explain *why* I believe your latest teachings are heretical. I say “latest teachings” because June and I were not aware that you believed these things until late last year, well after our last meeting with you. Out of curiosity, did you bring this up as a means of using me to help you introduce your reading audience to your upcoming study on “who” Yeshua really is and what He did besides atone for our sins? Otherwise, I have no idea as to why you would choose to bring up a charge that never formed a part of anything written in our Jubilee cycle study.

Regardless of what your motivation for bringing up the “heretic charge” is, since you have pursued this course, I feel you have more or less “forced my hand” to explain *why* I consider you to be a heretic. There are two primary teachings that you have come up with (that I’m currently aware of) that I believe can be accurately defined as “heretical” insofar as deviation from Scripture. I prefer to not get into a debate about those two issues here (*though something tells me that won’t stop you from pursuing it*), but I will at least present what they are to those who may be wondering.

1. The teaching that Yeshua is not “really” the Son of Yahweh. Of course, you don’t present it *quite* like that, but that is what it boils down to. You believe that Yahweh impregnated Mary with a sperm cell from Joseph, thereby making *Joseph* the real father of Yeshua. Here is what you specifically wrote:

In order for the Messiah to fulfill his role as the king of Israel, and as a son of David, he would have to literally be the actual biological descendant of David. Now someone will protest and say, “no, he has to be born of a virgin in a miraculous way, so that could not be Joseph’s literal offspring!” Well, why not? Just because Yahweh performed a miraculous conception does not mean the child was not or could not be the son of Joseph. Yahweh would have had no problem placing the actual DNA of Joseph in the womb of Mary, and thus fulfill the divine directive.<sup>5</sup>

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<sup>5</sup> From “The Jewish Messiah,” by W. Glenn Moore, November 2008, p. 25.

I am well aware that various groups teach that this is how Yeshua was conceived, and I believe it is completely contrary to the teachings of Scripture, so yes, I believe it is a heretical teaching, and I really want nothing to do with those who believe this way.

2. You teach that Yeshua “atoned for Himself.” In my opinion, this teaching is completely foreign to Scripture and the only evidence you have thus far offered is your interpretation of a few isolated verses that you (a) mistranslate and (b) take out of context. Here are a couple of comments from your study entitled “The Jewish Messiah”:

Yahushua was clearly free from sin, and yet he was a man who was made like us in the form of our sinful flesh. While he did not need to repent of sin, he still had to make atonement for himself since he was born as a son of Adam and was (therefore) subject to death. Otherwise, as our Great High Priest, he would not have needed to offer up a blood atonement for himself also. Yet Hebrews says he did.”<sup>6</sup>

You also wrote:

The “eternal redemption” which he provided was first “for himself,” and afterwards *for us* (as we appropriate it for ourselves). All of this has been confirmed in Hebrews 7:27, 9:12, and 13:20, as well as other texts in Scripture which clearly point to a Messiah who *delivered Himself* from eternal death through the merits of his own shed blood. **The Messiah was given deliverance from eternal death by his own blood**, just as we also have been delivered from the curse of death (if we are willing to accept his offer of salvation).<sup>7</sup>

I realize the issues of who Yeshua’s “real” father is, as well as “who” He atoned for are unrelated to the Jubilee cycle issue, and as I mentioned earlier, I wouldn’t have even brought them up here if it hadn’t been for the fact that you openly address the fact that I accuse you of being a heretic. Please bear in mind that I don’t advertise to every “Tom, Dick and Harry” that I regard you as a heretic, and it had certainly not been brought to the public forefront ... until now. Even now, I doubt if many folks are even aware of this conflict, much less paying any attention to our “open letter” exchange. Therefore, if you should somehow choose to remove your “open letter,” I might be inclined to do the same, and we can leave our “dirty laundry” where it belongs.<sup>8</sup>

You continue:

... questioning my scholarship skills with sarcasm, ...

I reply: In order for us to move forward on this one, you’ll need to provide examples. Don’t get me wrong, I realize I’m straightforward sometimes, and I think you mistake my candid remarks as “sarcasm.” I don’t need to tell you that Yeshua was also straightforward when He had to be. I’m sure He offended

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<sup>6</sup> Ibid, p. 37.

<sup>7</sup> Ibid, p. 46.

<sup>8</sup> As it turns out, Glenn has removed his “open letter” (week-ending 06/20/2009), but I am not satisfied with the manner in which he did so. When he removed the letter, he simultaneously added the following comments: “**Since the loyal opposition has chosen to continue the debate with pointless criticism, even after I have stopped responding to his accusations, I see no other option than to stop providing links to his slanderous remarks.]**” Not only did Glenn not answer any of my questions, but he also makes general references without providing specific examples of “pointless criticism,” “accusations” and/or “slanderous remarks.” Certainly, if I am falsely accusing Glenn of anything or making unfounded remarks that could be construed as being slanderous, I need to know wherein I have done such a thing so as to make the necessary corrections and apologies. Without these examples, I am led to conclude that Glenn is simply offended by remarks I have made, even though they are completely true.

lots of folks who regarded themselves as scholars. By the way, I'm not trying to say I'm on Yeshua's level by any means, but I *am* saying that He is my Example. Let's face it, Glenn. You have demonstrated that you are an arrogant person who thinks more highly of yourself than you should, so it stands to reason that when someone calls you out on mistakes while pointing out flawed research methods to boot, your pride is going to be hurt to the extent that, instead of moving forward by admitting your mistakes, you will seek methods of retaliation. I'll tell you what, though. If you can point out specific areas in which you feel I was sarcastic, I will review them and consider making changes.

You add the following charge:

... putting words and thoughts into my mouth which do not belong there, ...

I reply: Once again, I need specifics on this charge. I do not mean to misrepresent you or anyone, so if I have done so, you really need to help me to see where I have ever done this. The only example I can think of right now is your denial of ever having agreed that the majority of first-century Judaism supported the 50-year cycles. One of us has a lousy memory!

You continue:

... the "Glenn claims to be a prophet" slam, ...

I reply: I've already addressed this one here in this letter. I don't believe you're able to see what you're doing by claiming that it's okay for you to be a "date-setter," all because Noah and Daniel were date-setters. Moreover, your proclamation of the "clear message" from the 1994 comet fragments that struck Jupiter can certainly be regarded as emanating from a man who believes he has a direct pipeline to the Almighty.

... the "Glenn claims to have a calling" slam, ...

I reply: I've already addressed this one, too. Not only have you personally told me that you believe Yahweh has called you to do what you're doing, but it's in writing as well. That's pretty big, Glenn. *If Yahweh has called you to do this work*, then I would not expect to see commentaries laden with erroneous remarks that are founded on shallow research. *If Yahweh has called you to do this work*, I would not expect you to say, "I may understand some things about prophecy that the New Testament authors didn't." *If Yahweh has called you to do this work*, I would not expect you to make a rash vow, then renege on it.

Finally, you add this final charge against me:

... and the continual misrepresentation of the research that I am attempting to share with others.

I reply: Once again, you're presenting a charge, but you're leaving out the specifics that a jury would need to convict me. If I've been "continually misrepresenting" your research, I believe I have a right to know wherein I have done such a thing.

Moving along with the remainder of your open letter, you wrote the following:

I consider it miraculous that I have been able to glean even a few kernels of useful insight from your "Jubilee Cycles" presentation. However, I will even accept these meager crumbs from you – because, as I said, I can learn something even from this hostile dialogue.

I reply: Sorry you don't like my crumbs. Frankly, I regard the above as a whining act of sorts given as a concluding commentary to all the aforementioned things that you don't like. Let's see ... you don't like being called a heretic, even though I had not accused you of being a heretic in this study ... you want your errors to be pointed out with sugar-coated, flowery comments, and you don't like being told you're arrogant, even though I never accused you of being arrogant in this study (until you brought it up in your "Answers to Objections," that is). Funny, I never even brought up two of those three items in our study! **You** are the one who brought them up! And now you're openly *whining* about them! It seems to me that a lot of your hardship here has been brought upon yourself because even the part about me pointing out errors could have been avoided if you had been a little more careful. You will hopefully remember that this is a characteristic that I pointed out to you during the time when I was assisting you with editing your study. On several occasions in your writings, I found that you offered unsubstantiated comments "out of the blue," and there were times when you had no choice but to remove those remarks because *there simply wasn't anything to support them*.

Okay, this brings us to your next extensive commentary, which follows:

Now I would like to direct your attention to my revised and more detailed statement regarding vows which will more accurately reflect my current understanding—"Vows and Oaths in Scripture." Regardless of my beliefs in this regard, I fully acknowledge that I made a rash vow to you, and that it was wrong to do so. And whether I ever fulfill my vow or not, that cannot change. However, I must also point out that this was not the beginning of our problems—it was the conclusion. It began when you agreed to assist me with both editing and consulting on the subject of the 70 weeks prophecy of Daniel 9—an agreement, I might add, that you subsequently decided not to follow through with, and that required me to seek out other assistance. The fact that you disagreed with my view of the Jubilee cycles is irrelevant, since I never required you to agree with me. In fact, the limited help that you did provide in critiquing and helping with this project was very welcome and helpful—even as you were able to point out areas where improvement was needed. I have no objection to people who disagree with me, so long as they are prepared and willing to allow me to ask some questions of my own. I have always welcomed your insight and suggestions.

However, here is something that has puzzled me. I noticed that when you gave your response you said this: "In response to the first portion of Glenn's commentary, I should probably explain that he had requested my assistance in editing a book he was composing, which has undergone a name change since my agreement to undertake this task. My agreeing to assist Glenn with his project, in my opinion, serves to illustrate how and why I do not regard 100% agreement on a particular topic as a prerequisite to either friendship or agreeing to assist with editorial work. Glenn knew very well during the time in which I assisted him that I did not agree with his view on reckoning the Jubilee cycle."

If the truth were known, in times past you and I have collaborated on several research projects to study issues which we felt were important to delve into, such as the lunar Sabbath issue. Therefore, it was not all that unusual for us to do so again. However, I was quite puzzled for the past few months regarding why you made the statement that my study on Daniel 9 had "undergone a name change," while you freely admit to an "agreement" to assist me with this project. Of course, the fact that the study had a "name change" is completely irrelevant; however, after much contemplation. I now understand why you pointed this out. I believe it was a preemptive statement given for the purpose of providing an excuse for your own failure to follow through with your own agreement with me. Later, when you told me that you would no longer continue to assist in this project, I felt that something was not quite right—but I certainly did not expect that our collaboration on this project required you to agree with me. I believe it is good to be

challenged, because it forces us to think more clearly and to give a more accurate and balanced study of the Scriptures. Amazingly, it never crossed my mind (until recently) that you yourself broke your own agreement with me! I believe I did not catch on to this sooner because it is not really part of my nature to focus on the faults of others. It was, in fact, only after the past few months of contemplation regarding my own broken vow to you that I realized that you yourself had also broken your word to assist me with the editing and critiquing of my study of Daniel 9.

I reply: You're leaving me with two items to cover here: (1) You believe I pointed out that your book underwent a name change as a "preemptive statement" to provide an excuse to stop assisting you with editing your book, and (2) You believe I made a commitment to help you with editing your book. You are mistaken on both counts, as I will now explain:

Let's start with item #1. You wrongly assumed something about my motives, so I guess I should point that out before anyone gets the wrong idea. It is strange how you seem to not appreciate it when you feel I "put words in your mouth," but I guess it's okay when you do so to me? LOL!! Glenn, the only reason I mentioned that your study has undergone a name change is because, quite frankly, it's something people should know about, especially if they've read excerpts from your book before you changed its name. It's kinda like the book *The Final Reformation* by C. J. Koster. That was the name of the book when I read it; however, it is now entitled *Come Out of Her, My People*. Some people like to know this information and that is why I made my comment. There were no "preemptive motives"! I don't remember what your book was formerly called, but it is now entitled *Discovering the Jewish Messiah*.

And now, let's go to item #2. You express the notion that I had made a commitment (vow) to edit and critique your study of Daniel 9. You are mistaken, as I will explain shortly. Right now, I will focus on the last statement of your paragraph, in which you write, "It was, in fact, only after the past few months of contemplation regarding my own broken vow to you that I realized that you yourself had also broken your word to assist me with the editing and critiquing of my study of Daniel 9."

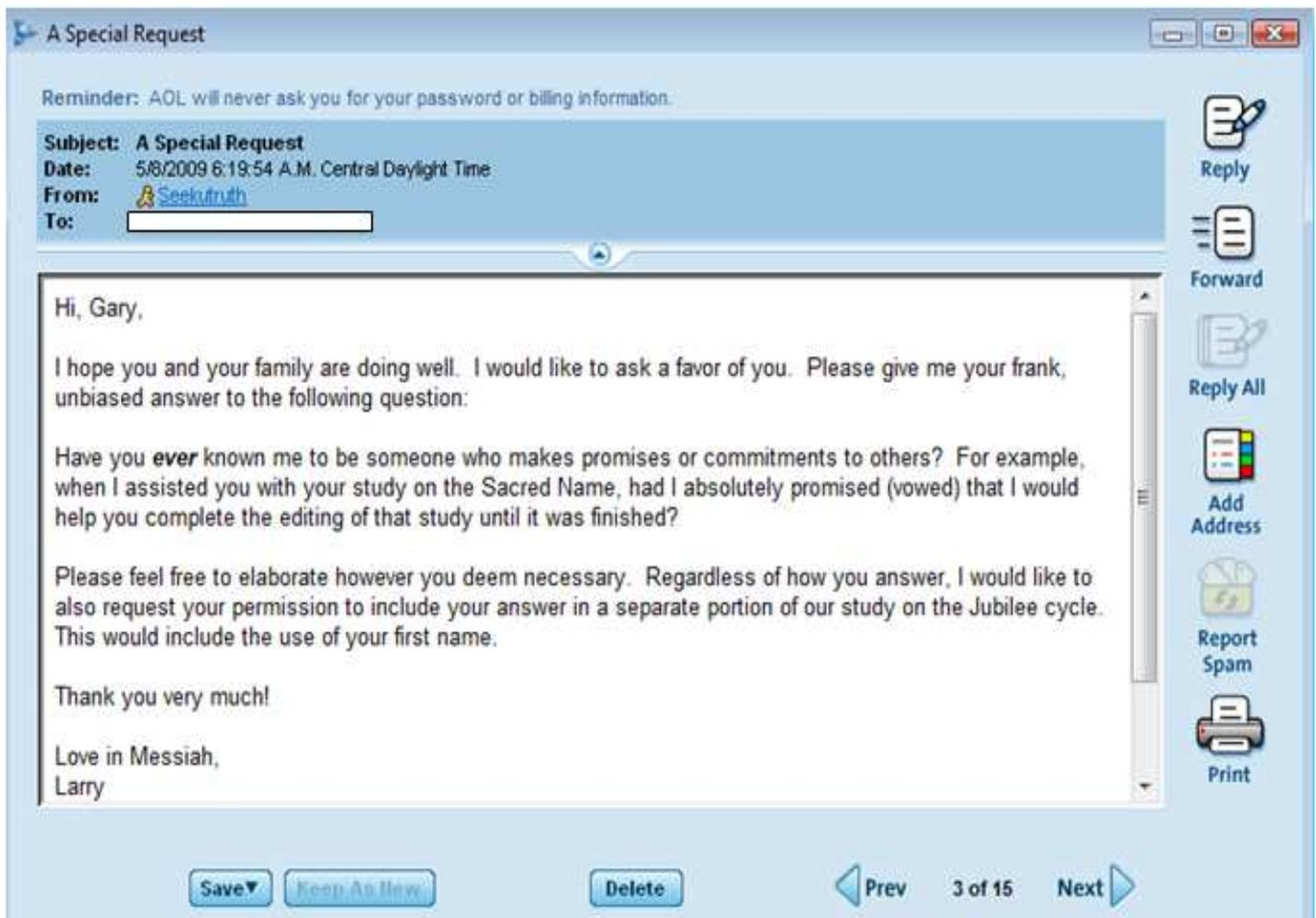
I reply: Glenn, you and I both know that the only reason you drummed up this charge is in retaliation for me having pointed out your broken vow. I realize you're confronted with the prospect of having to live somewhat of a double life ... as a man who claims to promote obedience to the Torah, while struggling with the fact that you have openly reneged on a vow that you shouldn't have made in the first place; now, you would like to "catch me at my own game," so to speak, and the best you can do is accuse me of breaking a supposed vow to help you with editing and critiquing your study!

Aside from your being outright mistaken in your charge, I will state here that anyone who has ever known me understands that I rarely promise anyone *anything*. I may commit to TRYING to do something for someone, but when I do, it's with the disclaimer of "Yahweh willing." So you see, I never promised you *anything*. I told you I would TRY to help you AS TIME ALLOWS. Does that "ring a bell," Glenn?

Do you not remember that there were certain Sabbaths on which I told you I had something else I needed to work on and that I wouldn't be able to assist you? Do you remember that there were other Sabbaths on which I told you I didn't have the time to help you with the editing, but I ended up helping you anyway? That's the way "as time allows" works! I most certainly did *not* commit myself to assisting you with your book until completion, nor would I ever make such a commitment to *anyone*. Would I have *tried* to help you complete your book? Absolutely.

I will add here that there are certain things about my agreeing to help you with your study (again, as time allowed) that you most likely *didn't* know. For example, you most likely didn't know that June tried to persuade me to *not* agree to help you. We have had so many things going on in our lives, as well as other projects that I've had on the "back burner" for years; so she questioned my reasoning for agreeing to help you until we were finished with some of our own studies that remain unfinished. You *may* have known that I only agreed to help you because that's what friends do ... NOT because I had any real interest in the topic. Also, please keep in mind that whenever I say, "I agreed to help you," I don't include the disclaimer that I gave you when I made that agreement. In fact, it was an agreement to TRY to help you as time allowed.

Of course, I do not expect you to believe me, so to make it absolutely clear that I never gave you the commitment that you would like to *think* I did, I called upon our mutual acquaintance, whom we both know as Gary. Here is a screen shot of the e-mail I sent him on May 8, 2009. The only thing I'm blocking out is his e-mail address:



What follows is Gary's reply, sent the following day:

In a message dated 5/9/2009 1:53:45 P.M. Central Daylight [redacted]ip@peoplepc.com writes:

Hello, Larry,

In response to your e-mail, I submit the following.

You and I had an agreement that as time permitted, you would help me with the editing/updating of my study regarding the Sacred Name. We had no deadline or any thoughts of setting a goal for the completion of the updated study.

There was not a vow exchanged between either you nor I regarding the completion of the study. We simply moved upon the premise that you would assist me whenever you had the time to do so. There was no pressure applied from me to you in regards to "getting the study out" before a certain date.

As I recall, you had some articles/studies that I deemed more important to publish than that of the Sacred Name since many authors have already elaborated on this subject.

In simply stating the facts, there was an understanding between you and me that you would assist me in whatever way you could when you were able. I mostly wanted your literary expertise along with the appearance of the written document on the page since my lack of vision would not aid in achieving those goals.

There was NEVER any vow made, nor was there any expectation for such action to be taken. All of your assistance was simply done out of a pure motive of love and consideration for me and for the subject at hand.

As I recall now, there were points where you and I did not see eye to eye on certain points, but you did everything in your power to make certain that the readers would understand my point of view and then be free to make an intelligent decision based upon their own conscience and value system.

At one point, I needed a nudge from you to continue working on the study since I did not feel that it was so urgent that my views be expressed within a certain time frame. You felt that the work should be brought to completion in order that the both of us could then go forward to whatever else needed to be accomplished to further enhance our contributions to the Kingdom of Yahweh.

Without beating a dead horse, please allow me to reiterate once more that no vow was made either by you to me nor by me to you. Such expectations would have seemed ludicrous to me, even to the point of repulsion. True brotherly love and trust does not demand such actions.

Shalom,

Gary

Thus, Glenn, I am hopeful that you can somehow see and understand that I never made any outright commitments to help you with your study. Yes, I told you I would do the best I could as time allowed.

In view of the enormous differences that now separate us, it appears that time does not allow me to continue assisting you with your project.

You continue:

The sad part of all of this is that this is not the only area in which you have sought to capitalize on my supposed personal faults to buttress your arguments. In fact, it is the duress of your false accusations against me prior to that time which brought about my rash vow (which, of course, is no excuse—however, it does help give context to this issue).

I reply: Here you go again, making unsubstantiated charges. Just exactly what “false accusations” have I brought against you? Arrogance? Heresy? Frequent errors? Thus far, I have explained the validity of each of these concerns, even though I’m not the one who brought two of them up in this study.

And now it’s *my fault* that you made your rash vow??? By any chance are you aware of “external locus of control”? You might want to look into it.

You continue:

For instance, the real trigger that brought about the breakdown of our friendship took place before I made that rash challenge to you, when you yourself challenged me in regard to the issue of who Messiah is. Someone we know forwarded you information which I had not sent to you, and in your response you accused me of heresy. I will not go into great detail regarding this issue, because (at this moment) I have chosen to not release my study of that yet. However, it seems that when someone makes a quick judgment like that about someone personally, it gives evidence of a narrow minded individual. Disagreeing about a Biblical subject is one thing, making rash judgments about the person involved is another thing altogether. As I have told you before, the worse thing that (up to that point) I had said about you was that I believed you were in error regarding some issues.

I reply: Well, Glenn, I think we both know who that “someone” is who forwarded me information about a study you had written. He informs me that you never told him *not* to forward it to me. He sent it to me because he wanted my assessment of it. I believe we both know the results of my review, and I stand by my position that, Scripturally-speaking, your teaching regarding Who the Messiah is and who He atoned for is heretical. This was not a “quick judgment.” First, my judgment was influenced by my 25+ years of Bible study, including reading the New Testament. Secondly, I carefully examined the reasoning that you presented while recognizing the possibility that those 25 years of Bible study could have been done from a biased perspective. In summary, I did *not* just skim your study and immediately pronounce it “heretical.”

You continue:

It is sad that it has come to this, however, it is best that we put this all out in the open—the good, the bad, and the ugly. While it is generally best to not put our dirty laundry out for others to see, in this case it is too late—so full disclosure is probably the best thing to do. And let’s not forget, whether we agree on the subject of when the Messiah will come, he is coming soon—and I would not want our disagreement to become an occasion for offense when that time comes. So I want to say this and let it go at that: I bear no anger or malice to you, even though I feel you have wrongly judged me and my intentions. I hope to see you in the kingdom of Yahweh that is coming soon to this earth.

I reply: Once again, as with virtually everything else that's been discussed here, I disagree with you regarding your apparent need to air our "dirty laundry." The only reason you're doing this is because you want to retaliate for my "calling you on the carpet" for having made a rash vow. That rash vow was made as a part of your Jubilee response, so it is related to the topic at hand. Raising my previous charges of arrogance and heresy were *not* a part of this study, but you chose to incorporate them anyway ... anything to try to divert the focus away from your rash vow.

With regard to anger and malice, I am not going to lie. Although I bear no malice towards you, I am nevertheless angry with you. I don't believe any explanations are necessary. I am willing to forgive you, but it's difficult when you don't think you've done anything wrong.

With sincerity in Yahweh's name,

Larry