

## APPENDIX

If you have at least read a significant portion of our study, you surely know by now that our concern and purpose for having written this study isn't *really* about whether or not we can agree on the length of the Jubilee cycle. We have friends who believe it's a 49-year cycle and other friends who share our view that it is a 50-year cycle, and until 2008 no one had really *challenged* us to prove which view is correct. When we were eventually challenged, it was by an individual whose primary focus is on the timing of end-time events. As we began our examination of the writings of proponents of both views, it quickly became obvious that those who focus their attention on the correct length of the Jubilee cycle, whether it be the 49-year view or the 50-year belief, seem to do so with a *greater* focus on the dating of end-time events.

The individual who challenged us on this issue, W. Glenn Moore, is just one of many who has felt a prophetic "calling" to proclaim the dates (years) to watch for. We do not deny that we are in the last days and that things are going to get worse and worse until the Almighty puts a stop to it by sending His Son a second time – only this time He will not be sent as a suffering servant, but as King of the world. May Yahweh grant that each of us heeds the warning to repent of our sins and turn to Him and His Son with pure hearts, and may He grant that we be found worthy to reign with Him as kings and priests (Revelation 5:10). We may live to see this kingdom ushered in, but then again, we may have to be resurrected to see its fulfillment. So long as we're there, it should not matter what state we're in or what year we should focus on!

To many who promote their version of the Jubilee cycle, it *does* matter. In fact, they want to "Get the Word Out" about their view of the timing of this end-time event. What follows is, as of this writing, Glenn Moore's latest endeavor in this regard<sup>1</sup>:

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<sup>1</sup> This item was copied/pasted from Glenn's website (<http://www.itsaboutthattime.net/>) on 12/26/2009.

*Do You Want to  
"Get the Word Out?"*

I don't know anything about your ministry, your teaching, or your focus. But if you are willing to do what you can to get the message of the soon coming kingdom of Messiah out, I am willing to help in a small way. Right click and copy the following files to your computer or memory card, import the document into MS Word, add your special information, and you are free to use one of these templates (either color or black and white) for your own presentation. There is also a ready to go billboard file (PDF) that can be printed on any printer, large or small.

[\*Black and White Flyer\*](#)

[\*Color Flyer\*](#)

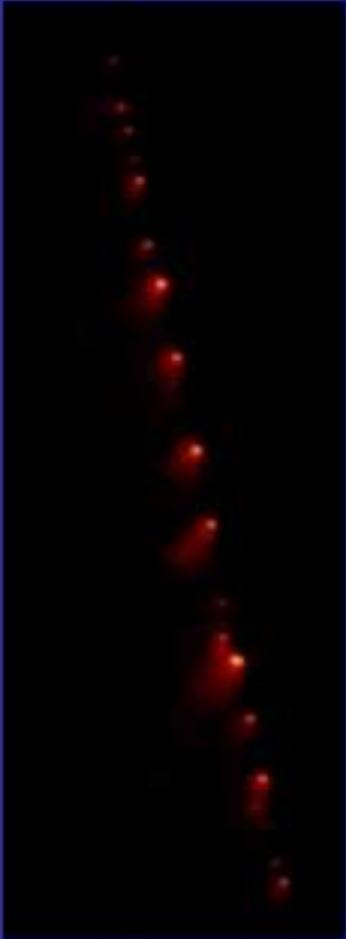
[\*Color Billboard \(PDF File\)\*](#)

***Jubilee Countdown Ministries***  
PO Box 2015  
Burleson, Texas 76097  
[www.itsaboutthattime.net/](http://www.itsaboutthattime.net/)

Upon reading Glenn Moore's above offer to help him "Get the Word Out" about the soon-coming kingdom, you might wonder what role he wants *you* to play in his project. Does he want you to help warn others to repent, for the kingdom is at hand? Does he want you bring the true message of the Messiah to those who have either not heard it or have misunderstood it? No, here's the message that Glenn wants you to bring to others<sup>2</sup>:

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<sup>2</sup> We accessed this flyer by clicking on the link to the "[\*Color Flyer\*](#)."

<p>Shoemaker Levy Comet Breaks into 21 Pieces Before Crashing into Jupiter, Starting on July 16, 1994</p>  <p>Your Information Here</p>	<p>First Test of an Atomic Bomb Trinity Test Site, New Mexico July 16, 1945</p>  <p><b>It's About Time</b></p> <p>In 1994 comet Shoemaker Levy broke into 21 pieces as it slammed into Jupiter, creating <i>the greatest series of explosions ever seen in our solar system!</i> These 21 strikes extended over a period of about seven days, starting on July 16, 1994. It began on the 9th of Av of the Jewish calendar, and it happened 49 years <i>to the very day</i> after the first ever historical test of an atomic bomb at the Trinity test site in New Mexico, USA.</p> <p>Is this a cosmic "21 gun salute" from the Creator? Or is there more? Maybe this is Yahweh's warning to Earth that we have 21 years from <i>that date</i> to prepare for judgment day!!</p> <p><b>[1994 + 21 = 2015]</b></p> <p><i>Just Do the Math!</i></p> <p><b>The Jubilee Code</b></p> <p><b>Jubilee Countdown Ministries</b> Burleson, Texas <a href="http://www.itsaboutthattime.net/">www.itsaboutthattime.net/</a></p>
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Glenn's flyer demonstrates that, indeed, this issue is not *really* about the length of the Jubilee cycle, though it certainly plays an important role in his dating process; neither is this issue about repenting and preparing our hearts in readiness as wise virgins awaiting the bridegroom's return (Matt. 25:1-13). As Glenn puts it, this issue is, "**About Time.**" More specifically, it's about *dating the End Times!*

For those who want to read a fairly unbiased commentary pertaining to the length of the Jubilee Cycle, *Smith's Dictionary of the Bible* presents a concise summary, and we are providing screen shots of the pertinent pages below. While we are in disagreement with his pro-49-year cycle leaning, the arguments for which we address and refute in our study, we nevertheless respect the reasoning. Smith presents the common argument that the 49-year cycle allows for continuously-repeating, uninterrupted Sabbatical years. However, we maintain that the 50<sup>th</sup> year is a "specified interruption" (see Part II, ch. 4), whereas no such mandate is ever given with regard to the weekly Sabbath. Smith also comments that 2<sup>nd</sup> and 3<sup>rd</sup>

century Judaism favored a 49-year cycle. Although he doesn't reveal his sources, we are fairly certain that *The Book of Jubilees* serves as one of Smith's primary historical references. *The Book of Jubilees*, which Glenn concedes is not inspired, presents an enigma for proponents of the 49-year cycle in that its author teaches a Jubilee year entrance into the Promised Land. This may not seem like much of a problem on the surface; after all, many 49-year proponents agree that the Israelites entered the Promised Land during a Jubilee year. However, many modern-day 49-year cyclists (unlike Glenn Moore) believe the Jubilee year entrance into the Promised Land marked the *first-ever observance* of a Jubilee year. This, then, would allow for seven complete Sabbatical cycles, each one containing six years of sowing and reaping.

Glenn's model, however, presupposes that fifty-two Jubilee cycles had already transpired by the time the Israelites entered the Promised Land. A Jubilee year entrance with this model means that this particular year was both "Year 50" and "Year 1" of the next cycle, leaving only five years of sowing and reaping before the ensuing Sabbatical year. This conflicts with the clear command found in Leviticus 25:3-4 to sow and reap for *six years* before observing the Sabbatical year. *The Book of Jubilees'* representation, then, can be shown to conflict with the Scriptural directive, and is therefore hardly worthy of consideration when it comes to determining either Scriptural agreement or the understanding of normative Judaism of that time period.

While *Smith's Dictionary of the Bible* mentions the ambiguity of Josephus' writings, the author omits the fact that first-century Jewish author Philo wrote of a 50-year cycle (which we address in Part I, ch. 2).<sup>3</sup>

Other comments by Smith, such as his remark, "It can scarcely be contested that the first sabbatical year to be kept after the Israelites had entered Canaan would be about the fourteenth" are simply untenable. For one, we had never heard of such an argument; for another, Smith offers no Scriptural support to validate such reasoning. Thus, we contest his conclusion, at least until satisfactory evidence is presented in support of Smith's determination.

Smith concedes that medieval Jewish commentator Maimonides recognized a 50-year Jubilee cycle, and we maintain that he did so based upon a careful reading and analysis of the Scriptural command. We would also note that we are not aware of any end-time predictions offered by Maimonides.

With all this in mind, we invite you to read for yourself what 19<sup>th</sup> century author Dr. William Smith wrote regarding the timing of the Jubilee cycle:

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<sup>3</sup> See Part I, chapter 2 "*The Testimony of Philo.*"

CHRONOLOGY

that they came to signify the two grand divisions of the year, both from their use together as the two seasons, and from the mention of "the winter house," *בֵּית הַחֹרֶף*, and "the summer house," *בֵּית הַקֵּץ* (Am. iii. 15). The latter evidence is the stronger, since the winter is the time in Palestine when a palace or house of different construction would be needed to the light summer pavilion, and in the only passage besides that referred to in which the winter-house is mentioned, we read that Jehoiakim "sat in the winter-house in the ninth month:" that is, almost at mid-winter: "and [there was a fire] on the hearth burning before him" (Jer. xxxvi. 22). It is probable, however, that *בֵּית הַחֹרֶף*, when used without reference to the year, as in Job xxix. 4, has its original signification. The phrase *בְּחֹרֶף וּבְקֵץ*, "cold and heat," in Gen. viii. 22, is still more general, and cannot be held to indicate more than the great alternations of temperature, which, like those of day and night, were promised not to cease. (Comp. Ideler, *Handbuch*, i. p. 494). There are two agricultural seasons of a more special character than the preceding in their ordinary use. These are *עֵת הַזֵּרַע*, "seed-time," and *עֵת הַקָּצִיר*, "harvest." Ideler (*loc. cit.*) makes these equal to the foregoing seasons when similarly used together; but he has not proved this, and the passage he quotes (Gen. i. c.) cannot be held to afford any evidence of the kind, until some other two terms in it are proved to be strictly correspondent. [SEASONS.]

*Festivals and holy days.* — Besides the sabbaths and new moons, there were four great festivals and a fast in the ancient Hebrew year, the Feast of the Passover, that of Weeks, that of Trumpets, the Day of Atonement, and the Feast of Tabernacles. The Feast of the Passover, *פֶּסַח*, was properly only the time of the sacrifice and eating of the paschal lamb, that is, the evening, *בֵּין הָעֶרְבַיִם*, "between the two evenings" (Lev. xxiii. 5) — a phrase previously considered — of the 14th day of the first month, and the night following, — the Feast of Unleavened Bread, *חֹמֶת הַמַּצֹּת*, commencing on the morning of the 15th day of the month, and lasting seven days until the 21st inclusive. The 15th and 21st days of the month were sabbaths, that is, holy days. [PASSOVER.] The Feast of Weeks, *שָׁבֻעַ הַשֵּׁנִי*, or Pentecost, was kept at the close of seven weeks, counted from the day inclusive following the 16th of the 1st month. Hence its name means the feast of seven weeks, as indeed it is called in Tob. (*ἀγία ἑπτά εβδομάδων*, ii. 1). As the ears of barley as first-fruits of the harvest were offered on the 16th day of the 1st month, so on this day thanksgiving was paid for the blessing of the harvest, and first-fruits of wheat offered as well as of fruits: hence the names *חֹמֶת הַקָּצִיר*, Feast of Harvest, and *יּוֹם הַתְּבוּאֹת*, Day of First-fruits. — The Feast of Trumpets, *יּוֹם הַתְּרוּעָה* (lit. of the sound of the trumpet), also called *יּוֹם הַזְכֵּרֹן*, "a great sabbath of celebration by the sound of the trumpet," was the 1st day of the 7th month, the civil com-

CHRONOLOGY 437

mencement of the year. The Day of Atonement, *יּוֹם הַכִּפּוּרִים*, was the 10th day of the 7th month. It was a sabbath, that is a holy day, and also a fast, the only one in the Hebrew year before the Babylonish Captivity. Upon this day the high-priest made an offering of atonement for the nation. This annual solemn rite seems more appropriate to the commencement than to the middle of the year, and the time of its celebration thus affords some evidence in favor of the theory of a double beginning. — The Feast of Tabernacles, *חֹג הַסֻּכּוֹת*, was kept in the 7th month, from the 15th to the 22d days inclusive. Its chief days were the first and last, which were sabbaths. Its name was taken from the people dwelling in tabernacles, to commemorate the Exodus. It was otherwise called *חֹג הַקָּצִיר*, "the Feast of Gathering," because it was also instituted as a time of thanksgiving for the end of the gathering of fruit and of the vintage. The small number and simplicity of these primitive Hebrew festivals and holy days is especially worthy of note. It is also observable that they are not of an astronomical character; and that when they are connected with nature, it is as directing the gratitude of the people to Him who, in giving good things, leaves not Himself without witness. In later times many holy days were added. Of these the most worthy of remark are the Feast of Purim, or "Lots," commemorating the deliverance of the Jews from Haman's plot, the Feast of the Dedication, recording the cleansing and re-dedication of the Temple by Judas Maccabeus, and fasts on the anniversaries of great national misfortunes connected with the Babylonish Captivity. These last were doubtless instituted during that period (comp. Zech. vii. 1-5). [FESTIVALS, &c.]

*Sabbatical and Jubilee Years.* — The sabbatical year, *שָׁנַת הַשְּׁמִטָּה*, "the fallow year" or possibly "year of remission," or *שְׁמִטָּה* alone, also called a "sabbath," and a "great sabbath," was an institution of strictly the same character as the sabbath, — a year of rest, like the day of rest. It has not been sufficiently noticed that as the day has a side of physical necessity with reference to man, so the year has a side of physical necessity with reference to the earth. Every seventh year appears to be a very suitable time for the recurrence of a fallow year, on agricultural grounds. Besides the rest from the labors of the field and vineyard, there was in this year to be remission, temporary or absolute, of debts and obligations among the people. The sabbatical year must have commenced at the civil beginning of the year, with the 7th month, as we have already shown. Although doubtless held to commence with the 1st of the month, its beginning appears to have been kept at the Feast of Tabernacles (Deut. xxxi. 10), while that of the jubilee year was kept on the Day of Atonement. This institution seems to have been greatly neglected. This was prophesied by Moses, who speaks of the desolation of the land as an enjoying the sabbaths which had not been kept (Lev. xxvi. 34, 35, 43). The seventy years' captivity is also spoken of in 2 Chr. (xxxvi. 21) as an enjoying sabbath; but this may be on account of the number being sabbatical, as ten times seven which indeed seems to be indicated in the passage. After the lapse of seven sabbatical periods, or forty

time years, a year of jubilee was to be kept, immediately following the last sabbatical year. This was called *שנת ה'תרועה*, "the year of the trumpet," or *שנת יובל* alone, the latter word meaning either the sound of the trumpet or the instrument itself, because the commencement of the year was announced on the Day of Atonement by sound of trumpet. It was similar to the sabbatical year in its character, although doubtless yet more important. In the jubilee year debts were to be remitted, and lands were to be restored to their former owners. It is obvious from the words of the law (Lev. xxv. 8-11) that this year followed every seventh sabbatical year, so that the opinion that it was always identical with a sabbatical year is untenable. There is a further question as to the length of each jubilee period, if we may use the term, some holding that it had a duration of 50, but others of 49 years. The latter opinion does not depend upon the supposition that the seventh sabbatical year was the jubilee, since the jubilee might be the first year of the next seven years after. That such was the case is rendered most probable by the analogy of the weekly sabbath, and the custom of the Jews in the first and second centuries *n. c.*; although it must be noted that, according to Maimonides, the jubilee period was of 50 years, the 51st year commencing a new period, and that the same writer mentions that the Jews had a tradition that after the destruction of the first Temple only sabbatical years, and no jubilee years, were observed. (Ideler, *Handbuch*, i. pp. 503, 504.) The testimony of Josephus does not seem to us at all conclusive, although Ideler (*l. c.*) holds it to be so; for the expression *ταῦτα πενήκοντα μὲν ἔστιν ἔτη τὰ πάντα* (*Ant.* iii. 12, § 3) cannot be held to prove absolutely that the jubilee year was not the first year of a sabbatical period instead of standing between two such periods. It is important to ascertain when the first sabbatical year ought to have been kept; whether the sabbatical and jubilee periods seem to have been continuous; what positive record there is of any sabbatical or jubilee years having been kept; and what indications there are of a reckoning by such years of either kind. 1. It can scarcely be contested that the first sabbatical year to be kept after the Israelites had entered Canaan would be about the fourteenth. (Jennings, *Jewish Antiquities*, bk. iii. cap. 9; and *infra*. *Historical Chronology*.) It is possible that it might have been somewhat earlier or later; but the narrative will not admit of much latitude. 2. It is clear that any sabbatical and jubilee years kept from the time of Joshua until the destruction of the first Temple, would have been reckoned from the first one, but it may be questioned if any kept after the return would be counted in the same manner: from the nature of the institutions, it is rather to be supposed that the reckoning, in the second case, would be from the first cultivation of the country after its re-occupation. The recorded sabbatical years do not enable us to test this supposition, because we do not know exactly the year of return, or that of the first cultivation of the country. The recorded dates of sabbatical years would make that next after the return to commence in *n. c.* 528, and be current in *n. c.* 527, which would make the first year of the period *n. c.* 534-3, which would not improbably be the first year of cultivation: but in the case of so short a period this cannot be regarded as evidence of much weight. 3. There is no positive record of any jubilee year

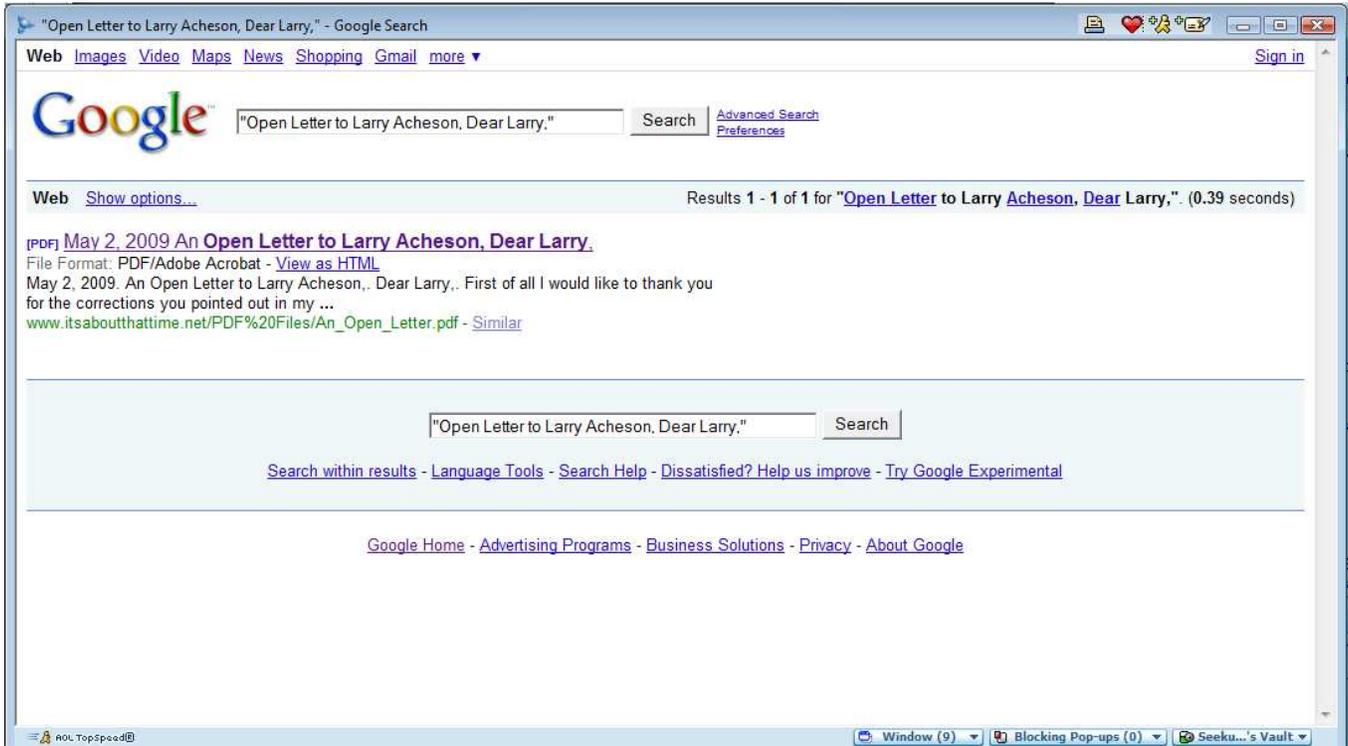
having been kept at any time. The dates of three sabbatical years have, however, been preserved. These were current *n. c.* 163, 135, and 137, and therefore commenced in each case about three months earlier than the beginning of these Julian years. (*Joseph. Ant.* xii. 9, § 5; xiii. 8, § 1; xiv. 16, § 2; xv. 1, § 2; *B. J.* i. 2, § 4; and 1 *Macc.* vi. 49, 53.) 4. There are some chronological indications in the O. T. that may not unreasonably be supposed to be connected with the sabbatical system. The prophet Ezekiel dates his first prophecy of those in the book "in the thirtieth year," &c., "which [was] the fifth year of king Jehoiachin's captivity" (i. 2); thus apparently dating in the former case from a better known era than that of Jehoiachin's captivity, which he employs in later places, without, however, in general again describing it. This date of the 30th year has been variously explained: some, with Ussher, suppose that the era is the 18th year of Josiah, when the book of the Law was found, and a great passover celebrated. (See Hävernick, *Commentar über Ezech.* pp. 12, 13). This year of Josiah would certainly be the first of the reckoning, and might be used as a kind of reformation-era, not unlike the era of Simon the Maccabee. [*Eras.*] Others suppose that the thirtieth year of the prophet's life is meant; but this seems very unlikely. Others again, including Scaliger (*De Emendatione Temporum*, pp. 79, 218, ed. 1583) and Rosenmüller (*Schol. ad loc.*), hold that the date is from the commencement of the reign of Nabopolassar. There is no record of an era of Nabopolassar; that king had been dead some years; and we have no instance in the O. T. of the use of a foreign era. The evidence therefore is in favor of Josiah's 18th year. There seems to be another reference to this date in the same book, where the time of the iniquity of Judah is said to be 40 years, for the final captivity of Judah (*Jer.* lii. 30) was in the 40th year of this reckoning. In the same place the time of the iniquity of Israel is said to be 390 years, which sum, added to the date of the captivity of this part of the nation in the A. V. *n. c.* 721, goes back to *n. c.* 1111 (*Ez.* iv. 5, 6). This result leads to the indication of possible jubilee dates, for the interval between *n. c.* 1111 and *n. c.* 623-2 is 488-9 years, within two years of ten jubilee periods; and it must be remembered that the seventy weeks of the prophet Daniel seem to indicate the use of such a great cycle. In the latter case, however, as in that of the seventy years' captivity, it is probable that the year of 360 days is used, so that the agreement is not absolute. (*Year.*) It remains to be asked whether the accounts of Josiah's reformation present any indications of celebrations connected with the sabbatical system. The finding of the book of the Law might seem to point to its being specially required for some public service. Such a service was the great reading of the Law to the whole congregation at the Feast of Tabernacles in every sabbatical year (*Deut.* xxxi. 10-13). The finding of the book was certainly followed by a public reading, apparently in the first month, by the king to the whole people of Judah and Jerusalem, and afterwards a solemn passover was kept. Of the latter celebration is it said in Kings, "Surely there was not holden such a passover from the days of the Judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah" (2 *K.* xxiii. 22); and, in Chronicles, "There was no passover like to this kept in Israel from the days of Samuel the prophet

This screen shot displays the top five “hits” generated when doing a “Google search” for “Jubilee cycle years Messiah.” All five web sites support the belief that a Jubilee cycle consists of 49 years:

The screenshot shows a Google search interface with the search term "Jubilee cycle years Messiah" entered in the search bar. The search bar includes a "Search" button and links for "Advanced Search" and "Preferences". Below the search bar, the results are categorized under "Web" and show "Results 1 - 10 of about 77,900 for Jubilee cycle years Messiah." A tip suggests hitting the return key instead of clicking on "search". The first five search results are listed below:

- Is the Jubilee Cycle 49 Years or 50 Years?**  
The sabbatical cycle of seven years is a repeating cycle so the Jubilee cycle ... The Messiah would have come 10 years later. 3. If the Jubilee cycles were ...  
[www.markbeast.com/70Jubilees/fortynine.htm](http://www.markbeast.com/70Jubilees/fortynine.htm) - 13k - [Cached](#) - [Similar pages](#)
- [PDF] The Jubilee Cycle of Days and Years**  
File Format: PDF/Adobe Acrobat  
of Days or Years. synchronized with Sabbath cycles. Jubilee Cycle ... Sabbath cycle & the 1st Year. of the new Jubilee cycle ...  
[www.countdowntothemessiah.com/Jubilee\\_Code/The\\_Jubilee\\_Cycle\\_Of\\_Days\\_Years.pdf](http://www.countdowntothemessiah.com/Jubilee_Code/The_Jubilee_Cycle_Of_Days_Years.pdf) - [Similar pages](#)
- Sabbath and Jubilee Cycle Introduction - Qadesh La Yahweh Press ...**  
This return was symbolized by the Israelites regaining their liberty during the Jubilee year. The coming of the messiah during the end of days, ...  
[www.yahweh.org/yahweh2.html](http://www.yahweh.org/yahweh2.html) - 20k - [Cached](#) - [Similar pages](#)
- How do we know the Shmittah (Sabbath) and Yovel (Jubilee) Year ...**  
(Ezekiel 4:5,6) The number of Sabbath years in 430 years is 70! This proves mathematically a Jubilee cycle has to be a repetition of "seven sevens" which is ...  
[jewsandjoes.com/blog/how-do-we-know-the-shmittah-year-cycle/](http://jewsandjoes.com/blog/how-do-we-know-the-shmittah-year-cycle/) - 43k - [Cached](#) - [Similar pages](#)
- 144 Years of Jubilee Cycle**

The following screen shot demonstrates (for documentation purposes) that Glenn Moore’s “**Open Letter to Larry Acheson**” was at one time on his web site. This **Google** search was conducted on June 28, 2009, but when I clicked on the link, I received a “Page Not Found” error, as indicated by the second screen shot displayed on this page<sup>4</sup>:



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<sup>4</sup> As the year 2009 drew to a close, we had not yet received an answer to our response to Glenn’s “Open Letter.”

http://www.itsabouthatime.net/PDF%20Files/An\_Open\_Letter.pdf



## Page Not Found

The page you tried to access does not exist on this server. This page may not exist due to the following reasons:

1. **You are the owner of this web site and you have not uploaded** (or incorrectly uploaded) your web site. For information on uploading your web site using FTP client software or web design software, [click here for FTP Upload Information](#).
2. **The URL that you have entered in your browser is incorrect.** Please re-enter the URL and try again.
3. **The Link that you clicked on incorrectly points to this page.** Please contact the owner of this web site to inform them of this situation.

ROL TopSpeed@ Done Window (9) Blocking Pop-ups (0) Seeku...s Vault