

15. *Playing Glenn's "Numbers Game"*

On his website, Glenn promotes his Jubilee reckoning method as “holy math,” while challenging his reading audience to “*Just do the math!*” I address Glenn’s mathematical prowess elsewhere in this study, but for now I believe it would be prudent to respond to Glenn’s repeated “Just do the math!” theme currently found on his Home Page. On June 13, 2009, I noticed that he tells his readers to “Just do the math” quite a few times, so I counted and found “Just do the math!” 22 times on his Home Page. Clearly, Glenn is persuaded that he is “on to something” with his mathematical revelations. I will not take the time to respond to each one of Glenn’s 22 “Just do the math” challenges.¹ However, I will respond to those challenges *collectively* in this segment.

As Glenn nears the end of his “do the math” challenge, he offers the following commentary:

Just Do The Math

As you can see, history validates the testimony of Scripture. Yahweh does not want us to just accept everything by pure faith, and so He gives us reasons to believe Him--and some of those reasons are even subject to mathematical testing, as we have begun to do on this website.²

I’m not sure where Glenn comes up with the statement that Yahweh doesn’t want us to accept everything by pure faith, but I know it is *not* from Scripture. Try persuading Abraham of this (Gen. 15:6). Try persuading Habakkuk or the Apostle Paul that Yahweh doesn’t want us to accept everything by pure faith (Habakkuk 2:4, Romans 1:17). Try persuading the author of Hebrews 11 that Yahweh doesn’t want us to just accept everything by pure faith. Would Yeshua ask Glenn, as He asked His disciples, “Where is your faith?” (Luke 8:25) I could go on and on.

I will say now, as I have written elsewhere in this study, that I have not questioned that Yahweh works in numbers, and one of the most significant and special numbers is the number “seven.”³ Seven times seven is forty-nine. This is obviously a very special number – something I have never denied. The question remains, however, “Where in Scripture does Yahweh ever identify the number forty-nine as the length of the Jubilee cycle?” The answer is *nowhere*. Thus, Glenn can go on and on and on with his mathematical exclamations of wonderment, but unless he can show us from Scripture that Yahweh identifies the Jubilee cycle as consisting of forty-nine-year cycles, he is wasting his (and our) time.

Glenn continues:

Don't Accept His word for it--Just Do The Math!!

There are those who believe that the Jubilee cycles are 50 years instead of 49. While I can understand *why* they believe this way, I have to ask the question--can they provide evidences in Scripture (and/or secular history) of major events lining up along 50 year cycles, just as I have shown in regard to 49 year cycles? Not just one or two events, but 10 or more events--

¹ After having written this section, I addressed additional “challenges” presented by Glenn and produced my own “Amazing Mathematical Alignment” of the patriarchal timeline using 50-year cycles (see Part I, ch. 12, [Can We Produce an “Amazing Mathematical Alignment” Chart With 50-Year Cycles?](#) and [Another “Amazing” Chart: 50-Year Cycles of “Major Events” from Secular History](#)).

² This commentary was copied from Glenn’s Home Page, located at <http://www.itsaboutthattime.net/> on 06/14/2009.

³ Please refer to chapter 12 of Part I for a more in-depth explanation.

as the Genesis chronology indicates!! I doubt if they can, but they are certainly free to try. (See my [Answers](#) to the issue of 49 verses 50 year cycles here.)⁴

My first question, upon reading the above title, is “Who does ‘**His**’ refer to??” If we go by context, it is a reference to Yahweh. *Thus, Glenn is telling us to not take Yahweh’s Word for it!* Is Glenn serious? We shouldn’t take Yahweh’s Word for it?? Well, in view of how Glenn already doesn’t take Yahweh’s Word for what it says regarding other matters, the above title should serve as a “dead giveaway” as to where Glenn’s heart truly lies. I realize that some folks (and especially Glenn) may feel I’m overly harsh in criticizing Glenn’s verbiage here, and they’re certainly entitled to their opinions. Nevertheless, *at the very least*, we should all wonder, “What in the world was Glenn **thinking** when he composed that title?”

What I find interesting as I ponder my response to the challenge presented by Glenn in the above commentary is the fact that none of the authors of Scripture shared Glenn’s interest in finding “major events lining up with 49-year cycles.” Should we wonder why something of this sort is so important to Glenn, whereas *no one in Scripture* (either by direct challenge or approved example) challenged anyone to line up major events with 49-year cycles while simultaneously explaining that this is proof of Yahweh’s “Forty-nine-year Jubilee Cycle”? I believe we *should* wonder why this “numbers game” is so important to Glenn – whereas it was not important to the authors of Scripture. Of course, the authors of *The Book of Jubilees*, which Glenn now admits is not inspired canon, shared Glenn’s fascination of the number 49, associating it with the length of the Jubilee cycle. The authors of Scripture, however, did not such thing. Is there a reason for why Glenn’s rationale clashes with the method presented in Scripture? In view of the occasions in which we have caught Glenn adding to Scripture *and* renegeing on a rash vow (then later defending why it is actually *necessary* for him to renege on it), the pattern of deviating from the established blueprint laid out in Yahweh’s Word sets him apart as an individual who is not inclined to follow the Scriptural example.

Finally, in August 2009 I decided to see if I could produce any of the timelines that Glenn challenged his readers to produce, using 50-year cycles. To my own surprise, I was able to do so, not only producing an “amazing” timeline covering 21 fifty-year cycles for the patriarchs listed in Genesis, but another one comprising ten 50-year secular cycles from 1548 to 1998. For charts outlining both timelines, please go to Part I, chapter 12 (“Do ‘Amazing Mathematical Alignments’ Prove the Length of the Jubilee Cycle?”).

Glenn continues with his “numbers game,” this time explaining that more scholars accept his understanding of the length of the Jubilee cycle:

Evidently, while scholars disagree on exactly when the Sabbatical and Jubilee years are--they are mostly in agreement that the Jubilee cycles are 49 years in length. "Regarding the length of the cycle, three significant scholarly studies devoted to the Jubilee and Sabbatical years agree that it was 49 years, while disagreeing somewhat on the interpretation of the other issues involved. These major studies were those of Benedict Zuckermann,^[14] Robert North,^[15] and Jean-François Lefebvre.^[16] The reasons given by these authors to support a 49-year cycle are both textual (examining all relevant Biblical texts) and practical." [[Wikipedia article on Jubilee \(Biblical\)](#)]⁵

I will be the first to admit that many individuals and groups do indeed favor Glenn’s view pertaining to the length of the Jubilee cycle. However, once again, Glenn’s over-confidence is showing, as we are

⁴ This commentary was copied from Glenn’s Home Page, located at <http://www.itsabouthattime.net/> on 06/14/2009. NOTE: Glenn later changed the title so as to read, “*Don’t Just*

Blindly Accept His word for it--Just Do The Math!;,”

⁵ Ibid.

about to see. While many do agree with Glenn's position, the jury is definitely still out as to which view is favored by the *majority* of scholars, and I would hardly rely on a *Wikipedia* article as the final arbiter of truth! Regardless of which view wins the "majority vote," we should hopefully all know by now that truth is *not* determined by majority vote. Nevertheless, if we pit "scholar against scholar" on this one, we will certainly give Glenn a "run for his money," so to speak, but, again, this will most certainly *not* prove either position. As we are about to see, some very eminent scholars have concluded that the Jubilee cycle is 50 years in length. Here are a few:

Robert Jamieson, in *Commentary Critical and Explanatory on the Whole Bible*, expressed disagreement with Glenn's view as to which view holds the majority opinion:

10. ye shall hallow the fiftieth year--Much difference of opinion exists as to whether the jubilee was observed on the forty-ninth, or, in round numbers, it is called the fiftieth. **The prevailing opinion, both in ancient and modern times, has been in favor of the latter.**⁶

Adam Clarke, author of *Adam Clarke's Commentary on the Holy Bible*:

8. Thou shalt number seven Sabbaths of years. This seems to state that the jubilee was to be celebrated on the forty-ninth year; but in vv. 10 and 11 it is said, "Ye shall hallow the fiftieth year," and, "A jubile shall this fiftieth year be." Probably in this verse Moses either includes the preceding jubilee, and thus with the forty-ninth makes up the number fifty; or he speaks of proclaiming the jubilee on the forty-ninth, and celebrating it on the fiftieth year current. Some think it was celebrated on the forty-ninth year, as is stated in v. 8; and this prevented the Sabbatical year, or seventh year of rest, from being confounded with the jubilee, which it must otherwise have been, had the celebration of this great solemnity taken place on the fiftieth year; **but it is most likely that the fiftieth was the real jubilee.**⁷

Michael O. Wise, Martin G. Abegg, Jr., and Edward M. Cook, in *The Dead Sea Scrolls: A New Translation*:

The biblical jubilee year was the fiftieth year, the year following the succession of seven sabbatical years.⁸

The International Bible Commentary, F. F. Bruce, General Editor:

10. liberty: the Hebrew word is related to an Akkadian term meaning 'release from obligations'. In Babylonia this was in the hands of the king who was expected to 'establish justice', commonly by a series of enactments at the beginning of his reign. **jubilee** derives from the Hebrew *yōbhēl*, 'ram, ram's horn' (though note that a different word is rendered **trumpet** (or 'horn' as in NEB) in v. 9). **11.** So far as the land and its usufruct are concerned the laws of the sabbatical year apply (cf. vv. 4 f.). **This meant two fallow years in succession—for jubilee followed the sabbatical forty-ninth year**—and v. 21 takes account of this situation, in principle at least.⁹

⁶ *Commentary Critical and Explanatory on the Whole Bible* by Robert Jamieson, A. R. Fausset and David Brown, (originally published in 1871); online version may be accessed at the following URL:

<http://www.biblestudytools.com/Commentaries/JamiesonFaussetBrown/jfb.cgi?book=le&chapter=025>.

⁷ *Adam Clarke's Commentary on the Holy Bible*, Leviticus 25 commentary. This commentary is taken from the following URL: <http://www.godrules.net/library/clarke/clarkelev25.htm>.

⁸ *The Dead Sea Scrolls: A New Translation*, Michael O. Wise, Martin G. Abegg, Jr., and Edward M. Cook, HarperSanFrancisco, 2005, p. 590.

⁹ *The International Bible Commentary*, F. F. Bruce, General Editor, Marshall Pickering/Zondervan, Grand Rapids, MI, p. 210.

I realize that Glenn may review the above commentary and remark something to the effect of, “Well, I agree with F. F. Bruce’s commentary! The Jubilee year *does* follow the 49th year ... I never said it didn’t! It’s just that the 50th year is *also* Year One of the next Jubilee cycle!” Presuming that this is what Glenn would say, I would ask him to then explain the following comments from a dictionary that was *also* edited by F. F. Bruce:

Vine’s Expository Dictionary of Old and New Testament Words, W. E. Vine, Old Testament Edited by F. F. Bruce:

Every fiftieth year was to be hallowed, and liberty proclaimed to all inhabitants; it was a time for remembering God’s mercy and provision and for exercising compassion.¹⁰

Mercer Dictionary of the Bible, Watson E. Mills, Gen. Editor:

• **Jubilee, Year of.** [joo’buh-lee] The year of Jubilee, or “the Jubilee,” refers to a special observance of every fiftieth year among the people of Israel.¹¹

The Expositor’s Bible Commentary, Frank E. Gæbelein, General Editor, on the one hand, seems to lend support to Glenn’s position. However, unlike Glenn, this reference maintains that the ancient authors of *The Book of Jubilees* never intended its readers to understand the Jubilee Year as consisting of a “double Sabbatical” year. Rather, the understanding was that the 49th year was the Jubilee Year:

It seems rather impractical to have had two fallow years in succession, viz., the forty-ninth and the fiftieth, though, of course, God could have simply compounded the blessing for the forty-eighth year. A suggestion to relieve the problem comes from the Book of Jubilees. This book, written perhaps about 200 B.C., is a reworking of Genesis with every event dated. The dates are counted from Creation and are given in terms of jubilees, sabbaticals, years, months, and days. But the Jubilees are only forty-nine years long. This may have been a mistake on the part of the author of Jubilees. Or it may give a clue to a better translation of v. 10. Just as seven weeks from Sunday to Sunday is called fifty days by inclusive reckoning in 23:15-16, so in the present sense the last of the forty-nine years might be called the fiftieth year by inclusive reckoning.

Perhaps the difference is inconsequential, but at least one ancient interpretation of this verse was that the seventh sabbatical was the Jubilee. The LXX gives no additional light. It simply translates the Hebrew verbatim. Wenham (p. 319) escapes the difficulty by seeing in v.8 a reference to a short year of forty-nine days to serve as the Jubilee. But such an intercalary period is nowhere else referred to, and his translation of v.8 appears forced. From a different standpoint, S.B. Hoenig (Sabbatical Years and the Year of Jubilee,” JQR 59 [1969]: 222-36) also concluded that the Jubilee was not a fiftieth year.¹²

I believe it is worthwhile to note that I am not aware of *any* historical references that outright support Glenn’s position that “Year 50 = Year 1 of the following cycle.” While it is true that some ancient Qumran sources agreed that the cycle consists of 49 years, I haven’t noticed a single one that agreed with Glenn’s view that the 50th Year coincided with the first year of the next Jubilee cycle.

¹⁰ *Vine’s Expository Dictionary of Old and New Testament Words*, W. E. Vine, Old Testament Edited by F. F. Bruce, World Bible Publishers, Iowa Falls, Iowa, 1981, p. 85.

¹¹ *Mercer Dictionary of the Bible*, Watson E. Mills, Gen. Editor, Mercer University Press, Macon, GA, 1997, p. 473.

¹² From *The Expositor’s Bible Commentary*, Volume 2, Frank E. Gæbelein, Gen. Editor, Commentary on Leviticus by R. Laird Harris, ZondervanPublishingHouse, Grand Rapids, MI 1990, p. 635.

The Anchor Bible Dictionary echoes the same understanding presented by *The Expositor's Bible Dictionary* – namely, that some scholars identified the Jubilee Year with the 49th year, but no mention of Glenn's position that it was ever identified with the 1st year of the following cycle:

The year of jubilee came at the end of the cycle of 7 Sabbatical Years. Lev 25:8-10 specifies it as the 50th year, though some scholars believe it may have been actually the 49th—i.e., the 7th Sabbatical Year.¹³

C. F. Keil, in his contribution to *Commentary on the Old Testament*, makes reference to this same anciently held position while simultaneously expressing his disagreement:

This grand year of grace was to return after seven times seven years, i.e., as is expressly stated in v. 10, every fiftieth year was to be sanctified as a year of jubilee. By this regulation of the time, the view held by R. Jehuda, and the chronologists and antiquarians who have followed him, that every seventh sabbatical year, i.e., the 49th year, was to be kept as the year of jubilee, is proved to be at variance with the text, and the fiftieth year is shown to be the year of rest, in which the sabbatical idea attained its fullest realization, and reached its earthly temporal close.¹⁴

C. F. Keil, as with *The Expositor's Bible Dictionary* and *The Anchor Bible Dictionary*, refers to an ancient view that, while in agreement with Glenn's view that the Jubilee cycle consisted of 49 years, that view nevertheless differed with Glenn's stance in that some ancient believers regarded the 49th year as not only representing the seventh Sabbatical Year, but the Jubilee Year as well. It is thus that those of this persuasion understood Jubilee cycles in terms of 49-year cycles instead of 50-year cycles. As affirmed by Keil, this view (not the one espoused by Glenn Moore) represents the "majority view." However, in terms of faithful adherence to the text, June and I agree with Keil's position that this majority view "is proved to be at variance with the text."

Henry H. Halley in *Halley's Bible Handbook*:

Jubilee Year was every 50th year. It followed the 7th Sabbatic Year, making two rest years come together.¹⁵

John Wesley in *John Wesley's Explanatory Notes on the Whole Bible*:

25:10 The fiftieth year - The year of jubilee was not the forty and ninth year, as some learned men think, but precisely the fiftieth. The old weekly sabbath is called the seventh day, because it truly was so, being next after the six days of the week and distinct from them all; and the year of release is called the seventh year, Leviticus 25:4, as immediately following the six years, Leviticus 25:3, and distinct from them all. And in like manner the jubilee is called the fiftieth year, because it comes next after seven times seven or forty - nine years, Leviticus 25:8, and is distinct from them all. Unto all the inhabitants - Understand such as were Israelites; principally to all servants, even to such as would not and did not go out at the seventh year, and to the poor, who now were acquitted from all their debts, and restored to their possessions. Jubilee - So called either from the Hebrew word Jobel which signifies first a ram, and then a ram's horn, by the sound whereof it was proclaimed; or from Jubal the inventor of musical instruments, Genesis 4:21, because it was celebrated with music and all expressions of joy. Unto his possession - which had been sold or otherwise alienated from

¹³ From *The Anchor Bible Dictionary*, Vol. 3, David Noel Freedman, Editor-in-Chief, Doubleday, New York, NY, 1992, p. 1025.

¹⁴ From *Commentary on the Old Testament*, Vol. 1, by C. F. Keil and F. Delitzsch, "The Third Book of Moses," by C. F. Keil, Hendrickson Publishers, Peabody, MA 2001 (originally published by T.&T. Clark, Edinburgh, 1866-91), p. 626.

¹⁵ *Halley's Bible Handbook*, by Henry H. Halley, Regency Reference Library, Zondervan Publishing House, Grand Rapids, MI, 1965, p. 139.

him. This law was not at all unjust, because all buyers and sellers had an eye to this condition in their bargains; but it was expedient in many regards, as to mind them that God alone was the Lord and proprietor both of them and of their lands, and they only his tenants; a point which they were very apt to forget.¹⁶

Dr. Thomas L. Constable in *Dr. Constable's Bible Study Notes*:

The Israelites were to observe the year of jubilee (lit. blowing the ram's horn) every fiftieth year, the year following seven seven-year periods.¹⁷

Encyclopedia International:

JUBILEE [*joo' bə-lē*] (Heb. yovel, "ram"), in the Old Testament, the name given to every 50th year, which was to be consecrated to Yahweh.¹⁸

As I bring this section to a close, I want to point out that the above list of references is by no means complete. We could certainly find additional ones, some of which would support the 49-year cycle and some that would support the 50-year cycle. My only purpose in presenting the above references is to demonstrate to Glenn that his comment about scholars being "mostly in agreement that the Jubilee cycles are 49 years in length" is quite premature, but that even if the final count were to be in his favor, we need to understand that "majority vote" doesn't determine truth.

Predictably, on his web site, Glenn Moore denies that this is a "numbers game":

So, this is not a numbers game, for that involves random chance. And just because Scripture does not openly talk about this special Jubilee Code, does not mean it is not there. As I mentioned earlier, "It is the glory of the Almighty to conceal a thing: but the honor of kings is to search out a matter." (Proverbs 25:2) As we can clearly see from an examination of Biblical chronology, history validates the testimony of Scripture by subtly recognizing these same Jubilee patterns. He put all of this there to let us know that regardless of the deceptions and corruptions that would come into the ranks of the true and the faithful, He would always be there to declare behind the scenes His very presence.¹⁹

We'll let you, the reader, decide whether or not Glenn is playing a "numbers game." In view of the fact that no authors of any books found in the canon of Scripture exhibited Glenn's fascination with timelines, whether by observation or approved example, and in view of the fact that we are able to produce "fascinating" 50-year timelines, combined with the fact that many scholars, both ancient and modern, recognize a fifty-year Jubilee cycle, at the very least signals the fact that we need to be very careful when dealing with numbers and our interpretation thereof. With Yahweh, nothing is "random," but that doesn't mean individuals won't take undue liberties interpreting that data He gives us to work with!

¹⁶ From *John Wesley's Explanatory Notes on the Whole Bible*, by John Wesley, (produced between 1754 and 1765); online version may be accessed at the following URL:

<http://www.biblestudytools.com/Commentaries/WesleysExplanatoryNotes/wes.cgi?book=le&chapter=025>.

¹⁷ *Dr. Constable's Bible Study Notes*, by Dr. Thomas L. Constable, 2009 edition; online version may be accessed at the following URL: <http://www.soniclight.com/constable/notes/pdf/leviticus.pdf>.

¹⁸ *Encyclopedia International*, Volume 10, Grolier Incorporated, New York, NY, 1972, page 66.

¹⁹ This quote is taken from the home page of Glenn's web site (<http://www.itsaboutthatatime.net/>).