

1. Why the Jubilee Cycle Matters: Its Connection to Eschatological Chronology

As I mentioned in my introduction, I have reviewed both the “49-year Jubilee cycle” belief and the “50-year Jubilee cycle” view, and although I have reached a particular conclusion, I do not feel any animosity towards those who do not agree with my conclusion. The principal instructions for reckoning the Sabbatical years and Jubilee are found in Leviticus 25. First, let’s take a look at how to determine the Sabbatical years:

¹And Yahweh spake unto Moses in mount Sinai, saying,

²Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto Yahweh.

³Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

⁴But in the seventh year shall be a sabbath of rest unto the land, a sabbath for Yahweh: thou shalt neither sow thy field, nor prune thy vineyard.

⁵That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

⁶And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee.

⁷And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.

According to the above instructions, upon entering the Promised Land, the Israelites were to sow their fields and reap their harvests for six years, and then allow the land to rest during the seventh year. Notice that no exceptions to this rule are specified; six years of sowing and reaping must precede each Sabbatical year. As we are about to see, this is a critical factor in determining whether the Jubilee cycle should consist of 49 or 50 years. In the verses that follow, the Israelites were given the instructions pertaining to the reckoning of the *Jubilee* year:

⁸And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

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

¹⁰And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

¹¹A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

¹²For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

Leviticus 25:1-12 lays the template for what was expected of the Israelites insofar as working the land: six years of sowing and reaping, then the land rests during the seventh year. This same cycle repeats itself seven times for a total of 49 years (7x7). The following year, year #50, is the Jubilee year, which means the land keeps a double Sabbath for years 49 and 50. Just as the Sabbatical cycle repeats itself seven times, in the same way the Jubilee cycle also repeats itself. On this reading, once year 50 has

concluded, a new Jubilee cycle begins, and with the subsequent year functioning as the first year of the next seven-year Sabbatical cycle, a new Jubilee cycle is initiated, modeled after the first cycle. This understanding of the text is also reflected in the following entry by Bible scholar D. F. Payne in his *Encyclopedia International* titled “Jubilee”:

JUBILEE [jōō'bə-lē] (Heb. *yovel*, “ram”), in the Old Testament, the name given to every 50th year, which was to be consecrated to Yahweh. The regulations for its observance are given in Leviticus 25:8-55.¹

This highly respected reference straightforwardly assigns a 50-year cycle to *every* 50th year. Renowned 19th century commentator C. F. Keil, in his commentary on Leviticus 25:8-12, contrary to the interpretation of modern chronologists, affirms his understanding that the Jubilee cycle consists of 50 years, not 49:

This year of grace [*the Jubilee year*] was proclaimed and began with the day of atonement of every seventh sabbatical year, to show that it was only with the full forgiveness of sins that the blessed liberty of the children of God could possibly commence. This grand year of grace was to return after seven times seven years; i.e., as is expressly stated in Leviticus 25:10, 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.²

The above reference to Rabbi Jehuda (c. 135–217 CE) demonstrates that, historically, there was indeed some dissension within Judaism regarding the length of the Jubilee cycle. As the following Talmudic reference from *Rosh Hoshanah* demonstrates, this rabbinic discussion preserves a dispute of the position attributed to Rabbi Judah, who treated the fiftieth year as belonging to both the Jubilee and the following Sabbatical cycle, while the Rabbis rejected that overlap:

And the Rabbis, who do not require an additional verse to derive that the Jubilee Year does not extend until Yom Kippur of the fifty-first year, derive this halakha from the verse: You count the fiftieth year as the Jubilee Year alone, but you do not count the fiftieth year as the Jubilee Year and also as the first year of the next Sabbatical cycle. This halakha comes to exclude the opinion of Rabbi Yehuda, who said that the fiftieth year is counted for here and for there, both as the Jubilee Year and also as the first year of the next Sabbatical cycle. Lest someone think that that is the case, therefore, the verse teaches us that this is not so; rather, the fiftieth year is the Jubilee Year, and the following year is the first year of the next Sabbatical cycle.³

¹ *Encyclopedia International*, Vol. 10, Grolier Incorporated, New York, NY, article “Jubilee,” by D. F. Payne, University of Sheffield, England, 1972, p. 66. At Sheffield, Payne was a highly respected lecturer in Semitic Studies.

² Cf., Keil & Delitzsch, *Commentary on the Old Testament*, Vol. 1, “The Pentateuch,” by C. F. Keil, Hendrickson Publishers, Peabody, MA, 2001 (originally published T. & T. Clark, Edinburg, 1866 – 91).

³ Cf., *Talmud Bavli*. Translated by Isidore Epstein, Soncino Press, 1938. *Sefaria*, https://www.sefaria.org/Rosh_Hashanah.9a.1?lang=bi. (Original work published ca. 500 CE).

I'm not denying that there was dissent within the ranks of Judaism over the length of the Jubilee cycle. *The Book of Jubilees*, dated to the 2nd century BCE, fragments of which were found with the Dead Sea Scrolls, assumes a cycle of 49 years. However, the author of this book was an Essene, who also insisted on a solar calendar instead of a luni-solar calendar, which is the calendar embraced by ancient Judaism, as well as Scripture. I will address *The Book of Jubilees* later in this study.

Dating the Messiah's Return: An Incentive to Study the Jubilee Cycle?

While it's true my primary focus is on determining the correct length of the Jubilee cycle as outlined in Leviticus 25, there's an underlying interpretation that also needs to be addressed. In 2008, a friend named Glenn Moore, whom I had known for nearly ten years, asked me to review a study he was writing—a study that included his reasons for believing the Jubilee cycle actually consists of 49 years. Although I respected his freedom to believe as he wished, especially since I don't think anyone can truly know when the next Jubilee year will occur, let alone observe it in accordance with its ordinances, I nevertheless expressed disagreement with his reasoning.

Glenn gently, yet forthrightly, pushed back, challenging me on every line of reasoning I presented. One thing led to another, and this study represents my conclusion, which not only includes Scriptural evidence, but historical understanding as well.

It would be great to know where we are right now in terms of the Jubilee cycle, but to accurately make such a determination, we first need to know the year of the starting point, or at least a verifiable year in antiquity that was observed as a Jubilee year. I'm persuaded no one can know with certainty when that starting point is.

It turns out Glenn, in conducting his own research, came up with what he felt is the beginning year of the first-ever Jubilee cycle as a means of eventually determining the start of the seventh millennium, which would also signal the year of the Messiah's return. As I prepared this study, I examined the teachings of at least three individuals whose Jubilee research led them to the same conclusion—that whatever year they came up with would coincide with the year of Yeshua's return. One individual came up with the year 2009. Another, like Glenn, was certain that He would return between 2015 and 2016. Obviously, each one's predictions proved to be wrong.

While I have concerns regarding the use of the Jubilee cycle as a means of “setting dates,” and my original study dwelt extensively on those concerns, I don't want to lose sight of our objective—determining the true length of the Jubilee cycle. My point, though, is that the individuals who were so sure of their conclusions in 2008 ended up being wrong. One individual shut down his website as soon as his prediction officially failed and hasn't been heard from since. Another simply discontinued posting updates after 2016. The other guy simply removed his Jubilee cycle study from his website. If there's a lesson to be learned from this, it's to be leery of over-zealous individuals who use their interpretation of the Jubilee cycles to determine the dating of eschatological events. The failure of these individuals' predictions does not, by itself, establish whether their interpretation of the Jubilee cycle was correct. It does, however, illustrate the danger of allowing an uncertain Jubilee chronology to become the foundation for specific eschatological predictions.

All calculations relevant to the timing of Scriptural events aside, the question I am led to ask myself is, “If I were living in the days in which Sabbatical years and Jubilee years were observed, would I reckon them the way Glenn and others of his persuasion teach that they should be determined?”

Before I answer the above question, let’s first examine how different authors believe the Sabbatical years and Jubilee years should be determined. I have found that there are two principal interpretations of the commandment to observe the Jubilee cycle. The one interpretation, which is endorsed by June and me, enjoins that each Jubilee cycle contains 50 years. The other interpretation, supported by Glenn and many others, maintains that each Jubilee cycle consists of 49 years, with a designated “year 50” overlapping “year 1” of the next cycle. This “Year 50 = Year 1”⁴ belief is somewhat confusing at first glance because one might think that if there is a “year 50,” then it must be a 50-year cycle. However, if “year 50” coincides with “year one” of the following Jubilee cycle, this “overlap” produces a 49-year cycle instead of a 50-year cycle. Here is how Dean Thomas Coombs, in his internet article “The Geneva Peace Treaty: A Sign of What's to Come,” explains this latter interpretation:

Also of importance is that the entry into the promised land occurred in 1406 BC. This means that we are currently half-way through the important 70th jubilee cycle, which will end in the spring of AD 2025. (70 x 49, which is 7 x 70 x 7 years, or 490 x 7 years. A jubilee is counted as 7 x 7 years in succession, with the 50th overlapping the first year of the next cycle of 49 years. Hence, the seven year Sabbaths and the 49-year jubilee cycles run uninterrupted in the same way as the regular weekly Sabbaths. God is consistent!)⁵

The author of the above excerpt shares Glenn’s view that the 50th year overlaps the first year of the next Jubilee cycle. In other words, although this teaching appears nowhere in Scripture, we’re expected to understand that “year 50” is *also* “year one” of the following cycle. I’m sure there are other ideas and explanations pertaining to how count to Jubilee years, but the above is the one I am most familiar with. Interestingly, I find that although most of the explanations I have come across agree with the one cited above, virtually each individual’s calculation seems to produce a different year in which the current Jubilee cycle ends. The above individual, as revealed in his commentary, maintains that the then-current cycle ended in the year 2025. Still another individual, Marilyn J. Agee, writing in the year 2005, speculated that the next Jubilee year would correspond to the year 2010:

I made my own chart, and guess what? The year 2010 AD came out as the Jubilee Year.

Sept. 9, 2010 is Tishri 1, 5771, the Feast of Trumpets that is Christ's Coronation Day in Heaven. It is also the day of the Marriage of the Lamb and the Judgment Seat of Christ. It is the Day of God's Wrath too. If this is correct, Jesus would return, as I thought, on the following Nisan 1, 5771 (April 5, 2011), during the Jubilee Year.⁶

⁴ For lack of a better designation, I will occasionally refer to this “two years overlapping as one year” approach as the “Year 50 = Year 1” method. It is certainly a method that is nowhere introduced or explained in Scripture, which is why proponents of this belief often find it necessary to go into considerable detail to explain it to others. Scripture nowhere explicitly states that the 50th, or Jubilee, year is simultaneously the first year of the succeeding seven-year Sabbatical cycle.

⁵ From “[The Geneva Peace Treaty: A Sign of What's to Come](#),” by Dean Thomas Coombs.

⁶ Taken from the now-defunct Prophecy.com website blog, “Pro and Con 1209,” 05-23-2005, by Marilyn J. Agee. Note: The author also wrote that she believed the rapture would occur on the day of Pentecost, 1998 (see “Pro and Con 2”).

I never cease to be amazed at how there seems to be no end to individuals offering their predictions of when the Messiah will return, even though Yeshua plainly stated, “But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.”⁷ The above prediction is but one of many I have read over the years. Other prognosticators, a little more cognizant of Yeshua’s words, but still perhaps a little too sure of themselves, say things like, “He said no man knows the *day and hour* ... He didn’t say we can’t know the *month and year*!” Their different conclusions notwithstanding, both individuals from whom I have quoted thus far agree that “year 50” of the Jubilee cycle overlaps the first year of the *next* cycle. In other words, “year 50” and “year 1” coincide.

By now it is certainly obvious that the primary supporter of the “Year 50 = Year 1” position with whom I am acquainted is W. Glenn Moore. In 2008, Glenn participated in a forum discussion board in EliYah’s Forums,⁸ in which he laid his foundation that the 6000th year since Creation will begin in the year 2015. In a forum discussion that he initiated pertaining to the topic of “Jubilees, Sabbaticals, and Bible Chronology,” Glenn submitted the following commentary:

I don’t know when the Messiah will come, or when the end will be, but the signs clearly show that the time is near. 200,000+ people have died in Asia because of the cyclone in Burma (130,000) and the earthquake in China (70,000). And it happened soon after the start of Passover!! Is it just a coincidence that this also comes in a Sabbatical year? [Yes, we are now in a Sabbatical year.] My message is not about an exact date for all of these events, but it IS “About Time.”⁹ Surely Yahweh does not want His children to be ignorant of the “season” of the coming of His Son, and His kingdom? 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.¹⁰

If you read the first portion of the above commentary apart from the second portion, you can see an apparent contradiction between the two portions. We first learn that Glenn doesn’t know when the Messiah will come, a statement that I certainly agree with. He goes on to remark that the signs indicate that the time of His return is near. Again, I agree. After all, who can argue with Yeshua’s own words in Revelation 22:20:

²⁰ The one who testifies to these things says, “Surely I am coming soon.”
Amen! Come, Adon Yeshua!

So, yes, I certainly agree with the upper portion of Glenn’s posting; without question, the season of Yeshua’s return is near. If we cannot see this for ourselves, then we should at least believe Yeshua’s own words. However, I purposely highlighted Glenn’s last two sentences because I believe we should pay close attention to how those words contrast with his introductory words. On the one hand, Glenn states he doesn’t know when the Messiah will come. On the other hand, he is 99% certain of when the year 6000 will be, and he labored extensively to persuade his reading audience that his method is the only feasible one. As we will see shortly, Glenn believed that knowing when the next millennium would begin

⁷ Cf., Matthew 24:36.

⁸ EliYah’s Forums may be accessed by going to the following URL: www.eliyah.com.

⁹ This remark “About Time” was a subtle play on words calling to mind his (now defunct) website “Its about that time dot net.”

¹⁰ From a posting submitted by W. Glenn Moore on June 16, 2008 under the screen name gmoore44 in the forum thread titled “Jubilees, Sabbaticals, and Bible Chronology.”

simultaneously revealed a time frame wherein the Messiah “must” return. Thus, June and I found ourselves dealing with an individual who seemed to recognize the awkwardness involved with the setting of dates, while simultaneously trying to remove himself from the stigma associated with his predecessors who were proven wrong.¹¹ He was confident that *his* conclusion was the exception, which would seem to explain how he went from sharing his view of the correct timing of prophetic events to eventually showcasing it to the whole world.

At this point, some folks may reach the premature conclusion that I am making a sweeping generalization that all believers who support the “Year 50 = Year 1” method are date-setters. However, all I am presenting here is a general observation that, to date, this commonality has consistently been true. There are bound to be exceptions, so I don’t mean to paint a broad picture of all “Year 50 = Year 1” adherents as being date-setters. Nevertheless, it all seems to fit the general narrative.

Since I don’t know of anyone who is actually willing and able to fully observe the Year of Jubilee, the principal reason I encountered for attributing such prominence to Jubilee chronology is to establish a specific timeframe for the beginning of the seventh millennium. I mean, I certainly doubt that any modern-day landowners out there are going to find out who owned the land before they did and return it to their descendants during the Jubilee Year, which is what landowners would be required to do if they truly observed the Jubilee Year. There may be a few folks out there who will blow the trumpet on the Day of Atonement to announce the Year of Jubilee, and there will likely be some believers who will not sow or reap during that year, but I highly doubt that it will go much further than that, if at all, in this day and age. Let’s face it: You’re not likely going to find any articles written about the Jubilee cycle from the perspective that we need to remember to not sow and reap during that year. The thrust of Jubilee articles I have read is to establish timeframes for the seventh millennium and the return of Yeshua the Messiah.

On the surface, their expressed warning is timely and legitimate: We need to repent and turn to Yahweh. But if their predictions are wrong, and *especially* if their calculations are skewed, the opposite will be achieved.

Did Glenn believe the timing of the year 6000 played a role in determining the timing of the Messiah’s return? Absolutely. In a subsequent posting, Glenn made it clear that the Jubilee cycle plays a significant role in his dating process, which includes the timing of the Messiah’s second coming:

The Bible is full of mathematical formulas, some complex and some simple. The formulas we will talk about here are relatively simple, and yet most people do not even realize that they exist. Did you know of these formulas, or what I call the Jubilee Code?¹²

If (and I say that with a straight face), IF my calendar is correct then September 16, 2015 will be the BEGINNING of the 6000th year. The Bible is full of mathematical formulas, some complex and some simple. The formulas we will talk about here are relatively simple, and yet most people do not even realize that they exist. [I recommend downloading the Excel file (The Jubilee Calendar) and going through

¹¹ These predecessors include Seventh-Day Adventists, who predicted the Messiah’s Second Coming would be in 1844, Jehovah’s Witnesses, who in 1876 began predicting He would return in 1914, and the Worldwide Church of God, who in 1956 began predicting He would return in 1975. These are famous examples; there are many others too numerous to list here.

¹² From a posting submitted by W. Glenn Moore on June 16, 2008 at 8:06 AM in the forum thread titled “Jubilees, Sabbaticals, and Bible Chronology.”

each of the calendars, then checking at the end of the document for all of the reference pages. Everything is fully documented.] But just remember, the millennium actually begins 1 year later (about 354 days later) at the next feast of trumpets. Does that mean Messiah will come at that time--who is to say? It could be sooner, and there is no reason to doubt that he could come at anytime between now and then. Regarding the 7 year peace treaty, I don't know where Scripture actually supports such a view. I am more inclined to believe there will be a 3 1/2 year tribulation, followed by about 1 year of the 7 last plagues (during which we will have left the cities and returned to Jerusalem to await the Messiah). At least, that is my current understanding.¹³

Glenn made it clear that *if* his calendar was correct (and he had already stated that he was 99% certain of its accuracy), the 6000th year would begin in the year 2015. Moreover, Glenn had privately (*though not confidentially*) told me that the Messiah MUST return prior to the 6000th year, and in the above commentary, he concedes that His return could come “anytime between now and then,” which effectively rules out any time *afterwards*. In other words, according to Glenn, Yeshua’s return MUST come prior to the year 2016, and the driving force behind this determination is Glenn’s proposed “Jubilee Code.” Once again, I find that men’s notions regarding the timing of the Jubilee cycle are often inappropriately used in an attempt to persuade us about the timing of Scriptural events, all the way from the date of Creation to the timing of the second coming of Yeshua the Messiah. On his website, Glenn repeated the claim he made in the internet forum, adding additional details:

Based upon my extensive research on the Jubilee cycles, I can state with almost complete certainty that 3985 BCE is the year of Creation, and 2015 CE will be the beginning of the 6000th year of history (based upon this very-well documented timeline). Assuming that the last millennium begins one year later, the year 2016 CE (on Tishri 1, in the fall) will be the beginning of the last 1000 years. The countdown shown below is to the beginning of the 6000th year, based upon the Jubilee Calendar (the visible crescent, Jerusalem time and ending at sunset). This is about a seven-year countdown. About one year later, in the eighth year from now, the seventh millennium should begin.¹⁴

In the above commentary, we not only read the author’s “almost complete certainty” claim regarding the year of Creation, but we also read the confirmation of his claim pertaining to the 6000th year.

Of course, I need to point out that, as with the previous authors I cited, Glenn is persuaded that a Jubilee cycle is 49 years in length, not 50 years.¹⁵ In fact, as I stated previously, I have found that the majority of articles written concerning the Jubilee cycle are written from this same perspective. As I gathered information for this study, I conducted a Google search for articles pertaining to the Jubilee cycle, and the overwhelming majority of “hits” generated by the search were for websites supporting the “Year 50 = Year 1” doctrine.¹⁶ In fact, the owner of the website that made the top of the list of hits agrees with Glenn on the year when 6,000 “years of sin” comes to an end: 2015:

¹³ Ibid, June 22, 2008 at 11:10 PM.

¹⁴ Excerpted from Glenn Moore’s article “It’s About That Time,” retrieved from his now-defunct website <http://www.itsaboutthattime.net/>.

¹⁵ For example, we read in chapter 6 of Glenn’s book *The Jubilee Code*, p. 64, “If Daniel bases his prophecy on the Jubilee cycles (as I have just shown), and the period of time which his prophecy concerns is 70 times 7 (or 490 years), then he demonstrates by his testimony that the Jubilee cycles are intended to be 49 year cycles, not 50 year cycles.”

¹⁶ For example, John S. Bergsma, in his 2005 article “Once Again, the Jubilee, Every 49 or 50 Years?”, wrote, “The Jubilee cycle should be 49 years in length, since the Jubilee Year counts as both the fiftieth year of the previous cycle and the first of

The 70 Jubilees began in 1416 BC when God's children entered Canaan. The 70 Jubilees will end 3,430 years later in 2015 AD when God's children will enter heavenly Canaan.¹⁷

In the same article, author Nora Roth elucidates her reasons for believing year 50 of the Jubilee cycle is also year one of the succeeding cycle. Here is one of them:

The seventh year sabbath occurs every seventh year. It is not possible for some sabbatical cycles to be eight years long. There are no sabbatical cycles that have extra years added to them. Each sabbatical cycle is exactly seven years long. So the 50th year Jubilee comes after the 7th year of a sabbatical cycle and is the 1st year of the next seven-year sabbatical cycle.¹⁸

Nora Roth leaves no doubt that she is predicting the time of the Messiah's return, and a focal point of her message involves the Jubilee cycle, which from her perspective, consists of 49 years. Highlighting the fact that date setting is so tightly connected to the "year 50 = year 1," author Paul Sides refers to this approach as the "**Messiah Jubilee Theory**."¹⁹

From yet *another* internet article titled *The Jubilee Cycles*, the anonymous author exhibits the same understanding as Nora Roth in supplying the "year 50 = year 1" definition of the Jubilee cycle:

The jubilee cycle is 50 years long and begins every 49 years, so that the 50th, or jubilee, year of one cycle is also the first year of the next cycle.²⁰

This same author referenced above also supplied a calendar depicting how he believes the Jubilee cycle should be reckoned. As you can see from his calendar, displayed on the following page, this individual is likewise persuaded that the Jubilee cycle is actually 49 years long, not 50, and that year 50 = year one:

the next." Maria Ana Travassos Valdez, on page 78 of her book *Historical Interpretations of the "Fifth Empire": The Dynamics of Periodization from Daniel to Antônio Vieira, S.J.*, wrote, "After all, 70 is a multiple of seven, and the 70 weeks represent a jubilee, which is one of the most important divisions of historical time (it is normally understood as a period of 49 years) in the Jewish Christian context."

¹⁷ From "[Do 70 Jubilees predict the end of the world in 2015?](#)", by Nora Roth, retrieved on 10/02/2008 from her "The Mark of the Beast Explained" website.

¹⁸ From the PDF file titled "[2016: The Time of the End](#)," by Nora Roth, <http://markbeast.com>, March 2016, p. 18.

¹⁹ Taken from [The Jubilee Cycles](#), which, as of 2026, is no longer available on *The Sabbath Covenant* website, but nevertheless I'm including the original link here as evidence that I'm not making this up. The author's name is Paul Sides, (also known by his Hebrew persona Rav Sha'ul). He concluded his article with the following words: "The **Messiah Jubilee Theory** is thus projecting the 2nd Advent of **Jesus Christ** to be no later than the year 2009 AD." This concluding remark is likely the reason the article is no longer available.

²⁰ From a now defunct Seventh-Day Adventist website article (composed by an anonymous author) titled "[The Jubilee Cycles](#)." As with the previous author's article, I'm including the link as evidence that I'm not inventing these quotes. Also, see [The Chronology of the Old Testament: Solving the Bible's Most Intriguing Mysteries](#), Dr. Floyd Nolen Jones, New Leaf Publishing Group, Green Forest, AR, November 2004, p. 288, where the author writes, "Whereas the Year of Jubilee is regarded as the 50th year (Lev. 25:10), there are only 49 years from one Jubilee to the next."

Year 1 "Sunday"	Year 2 "Monday"	Year 3 "Tuesday"	Year 4 "Wednesday"	Year 5 "Thursday"	Year 6 "Friday"	Year 7 Sabbath
1	2	3	4	5	6	7 Sabbath (land rests)
8	9	10	11	12	13	14 Sabbath (land rests)
15	16	17	18	19	20	21 Sabbath (land rests)
22	23	24	25	26	27	28 Sabbath (land rests)
29	30	31	32	33	34	35 Sabbath (land rests)
36	37	38	39	40	41	42 Sabbath (land rests)
43	44	45	46	47	48	49 Sabbath (land rests)
50/1 Jubilee (land rests)	2	3	4	5	6	7 Sabbath (land rests)
8	9	10	11	12	13	14 Sabbath (land rests)
15	16	17	18	19	20	21 Sabbath (land rests)
22	23	24	25	26	27	28 Sabbath (land rests)
29	30	31	32	33	34	35 Sabbath (land rests)
36	37	38	39	40	41	42 Sabbath (land rests)
43	44	45	46	47	48	49 Sabbath (land rests)
50 Jubilee (land rests)						

Is the above author's definition of a Jubilee cycle Scriptural? Well, from his perspective, the answer is yes. Glenn Moore echoes the 49-year cycle understanding in his study "Jubilee Cycles—49 or 50 Years?" In it, he presents the understanding that the prophecy of Daniel 9:24-27 proves that the Jubilee cycles consist of 49 years:

The 70 week prophecy of Daniel 9 provides the first of several major keys to help us understand that the Jubilee cycles are 49 year cycles, not 50 year cycles.²¹

I will address the 70-week prophecy of Daniel 9 later in this study. For now, suffice it to say believers Glenn Moore, Dean Thomas Coombs, Nora Roth, Marilyn Agee and Paul Sides interpret the instructions

²¹ *Discovering the Jewish Messiah Through the Prophecy of Daniel 9*, by W. Glenn Moore, 2008, pp. 9-10. Note: As of 2026, this book is no longer available for viewing on the internet.

found in Leviticus 25 as intending a 49-year Jubilee cycle. Someone like me, on the other hand, sees the Scriptural instructions differently. The question, therefore, is not whether the 49-year interpretation can be constructed from biblical passages. It clearly can. The question is whether Scripture itself requires us to understand the 50th year as simultaneously representing the first year of the succeeding cycle.

Both sides need to agree that there is no text in Scripture stating that the 50th year must likewise be counted as the first year of the next Jubilee cycle. It should be noted that a couple of years prior to authoring the above comments, Glenn wasn't quite as certain of his claim that the 50th year is *also* the first year of the succeeding cycle. What follows is an excerpt from a commentary that Glenn posted in an online forum in August 2006:

Now I have to admit it is strange that Yahweh leaves us "hanging" regarding that 50th year--I sure wish He had made it clearer. Evidently, in that year (which started the new cycle) they did not sow or reap just as in the Sabbatical years. That meant they apparently only sow or reap for 5 years instead of 6 after the year of Jubilee. But when you "weigh all the evidence" it is not difficult to see that all of these cycles are endlessly repeating cycles of time. A 49 year cycle is something which can be defended with Scripture (as I have done). And it can be defended with history (although I haven't gone into that much, as of yet).²²

For someone who currently believes that the teaching "**The 50th year is also the first year of the next cycle**" is *more* than just an "interpretation of Scripture," Glenn is certainly more sure of himself *now* than he was a couple of years earlier. At least in 2006, Moore acknowledged that the relationship between the Jubilee year and the beginning of the subsequent cycle was not explicit in the biblical text. In order to get a firm grasp of what Scripture actually *does* say, let's take a closer look at the text in question. How and why do these believers glean the understanding that the 50th year is also the first year of the ensuing cycle? I will address this question in my next chapter.

You may wonder why I've cited so many sources supportive of a 49-year Jubilee cycle. Primarily, it's because I want to examine each author's reasoning in order to see if they offered anything that would resonate with me, but I *also* want to demonstrate a significant common denominator: They all promoted a specific timeframe for dating Yeshua's return. I say "promoted" (past tense) because once their predictions failed, the proposed timetables were subsequently abandoned.

The issue before us, therefore, is not whether a 49-year Jubilee system can be mathematically constructed. It can. Nor is the issue whether some ancient and modern interpreters have understood the Jubilee in that manner. They have. The central question is whether the Biblical instructions themselves require the fiftieth year to function simultaneously as the Jubilee year *and* as the first year of the following seven-year Sabbatical cycle. If such an overlap is not explicitly stated, what evidence requires us to infer it?

²² From a posting submitted by Glenn Moore, under the screen name "gmoore44," to an online forum located at www.elijah.com. This forum was a special forum set up by the forum owner for the purpose of discussing the Lunar Sabbath doctrine, and it was called the "True Sabbath" forum until it was closed by the owner in 2008. The "forum thread" was called "**70 Week Prophecy Confirms Weekly Cycle**," and Glenn posted the above commentary on 08-20-2006.

2. Only Five Years of Reaping and Sowing Between the Jubilee and the Next Sabbatical Year?

We read in chapter one that those who teach the Jubilee cycle only consists of 49 years do so because they believe year 50 is *also* year 1 of the succeeding cycle. Although this understanding is nowhere presented in Scripture, this problematic component of the 49-year cycle is often greatly downplayed by the “Year 50 = Year 1” proponents. We need to review the Jubilee cycle instructions to confirm this truth. Leviticus chapter 25 is the only place in Scripture we can turn to in order to find those instructions. This same chapter offers the explanation for determining the Sabbatical years, often referred to as the *land Sabbaths*. These years are crucial to our study because in order to understand the determination of the *Jubilee year*, we must first understand the reckoning of the *Sabbatical years*. Although I cited the Leviticus 25:1-12 in my previous chapter, I would like to review those verses again so as to reinforce the instructions and the timing:

¹And Yahweh spake unto Moses in mount Sinai, saying,

²Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto Yahweh.

³Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

⁴But in the seventh year shall be a sabbath of rest unto the land, a sabbath for Yahweh: thou shalt neither sow thy field, nor prune thy vineyard.

⁵That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

⁶And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee.

⁷And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.

According to the above instructions, upon entering the Promised Land, the Israelites were to sow and reap for six years, then allow the land to rest during the seventh year.²³ Notice that no exceptions to this rule are specified; six years of sowing and reaping *must* precede each Sabbatical year. As we are about to see, this is a critical factor in making the determination as to whether the Jubilee cycle should consist of 49 or 50 years. In the verses that follow, we are given the instructions pertaining to the reckoning of the Jubilee year:

⁸And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

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

²³ According to [*The Apocryphon Of Joshua*](#) (4Q379, aka 4QApocryphon of Joshua), fragment 12, the Israelites entered into the Promised Land during a Jubilee year; if this is accurate, the command to “sow and reap” referred to the following year.

¹⁰And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

¹¹A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

¹²For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

As I explained earlier, I am aware of two interpretations of the above passage, but from my perspective, the wording is very clear, removing the need for interpretation. Notwithstanding, here is how I understand the intent of the Author: A Sabbatical cycle is seven years long, six of which are spent sowing and reaping, and during the final year the land is to lay fallow. We are to count seven of these cycles (7 x 7), which comprise a total of 49 years. During the seventh month of the 49th year, the trumpet is sounded to announce the approaching 50th year—the year of Jubilee. Once that 50th year has ended, the Sabbatical/Jubilee cycle is reset. That is my understanding of how Yahweh intends the Jubilees to be determined. Notice that the instructions are the same for the 50th year as they are for the seventh year concerning sowing and reaping. The bottom line is, if the ancients did not start sowing their fields until the 51st year, then the 50th year could not have been the first year of the next seven year cycle of sowing and reaping. Thus, even though there is a cycle of “7x7” involved in the Jubilee cycle, it is actually a 50-year cycle, not a 49-year cycle, because the following year after the “7x7” cycle ends is the Jubilee Year.

The opposing view, as we have seen, maintains the Jubilee cycle is only 49 years in length, and that year one of the next Sabbatical cycle coincides with *year 50* of the preceding cycle.²⁴ Where do they glean this understanding? Certainly not from the text itself, because the text explicitly identifies the Jubilee as the fiftieth year and omits any hint that the years of sowing and reaping are reduced during the first Sabbatical cycle. Despite the clear wording of the Scriptural instructions, the “Year 50 = Year 1” proponents teach that the fiftieth year is *also* to be counted as the first year of the succeeding Sabbatical cycle. From the “Year 50 = Year 50” proponents’ perspective, Yahweh instructed the children of Israel to follow a certain pattern every seven years; after following that pattern seven times (i.e., for 49 years), the following year is a special year: it’s year #50. Once year #50 is over, we repeat the cycle, and that is what makes it a perpetual 50-year cycle, our opponents’ view notwithstanding. The fact that Leviticus 25 makes no mention that *year one* of the succeeding Jubilee cycle must coincide with *year 50* of the previous cycle poses a problematic conundrum for which the proponents of this belief have offered no reasonable answers, at least none that I have ever read. Nevertheless, as we can observe from the calendar reproduced in chapter 1, the proponent of that calendar believes year 50 and year one *must* coincide.

I cannot emphasize enough the fact that the “Year 50 = Year 1” method effectively disrupts the “six years of sowing and reaping” mandated for each of the seven sabbatical cycles. Displayed below is an enlarged view of “week #1” of the first Sabbatical week following the Jubilee year, lifted from that anonymous Seventh-Day Adventist’s calendar I displayed in chapter one. If Yahweh truly intends for there to be six years of sowing and reaping during each of the seven Sabbatical cycles, this man’s

²⁴ Cf., Moore, W. Glenn, *The Jubilee Code*, ch. 6, 2008, p. 68, where he writes, “If the Jubilee cycle is a 49 year cycle, and the 50th year is also year 1 of the next cycle, then all is well—the Sabbatical year counts will continue to be correct whether one observes the Jubilee year or not.”

calendar vividly illustrates the conflict he, along with his fellow “Year 50 = Year 1” constituents, face when reckoning the Jubilee year:



How many years of sowing are permitted within this Sabbatical cycle? How many are commanded (Lev. 25:3)?

As I mentioned previously, I have heard attempts at explaining the above conundrum, but none of them have been satisfactory. A common explanation is that the above scenario is an “exception,” just as the Day of Atonement presents an “exception” to the “work six days, rest on the seventh” command. The Day of Atonement is commanded to be observed on the 10th day of the seventh Scriptural month. Since the 10th day of the month may fall on any day of the week, during that particular week there will be *two* days of rest, not one (unless the Day of Atonement happens to fall on the day of the weekly Sabbath, as it did in 2008, 2018 and 2025). Thus, although Yahweh commands His people to work six days, then rest on the seventh day, the week during which the Day of Atonement falls presents a necessary, specified exception to the “work six days, rest the seventh” command. This “necessary exception” explanation has been offered by “Year 50 = Year 1” proponents, including Chuck Baldwin, who contributed the following commentary to an online forum in August 2006:

There are 2 possibilities regarding not sowing or reaping during the Jubilee year. The first is simply that it is an exception to the rule of sowing for 6 years. You are aware that the last day of U/B, the Day of Atonement, and "your" Pentecost (50% of the time) are exceptions to the 6-day work week. Therefore, since we already have "approved examples" of exceptions to the "rule of 6", there's no reason that the 1st year of the 1st "week" of the Jubilee cycle can't be an exception to the normal sowing & reaping.

The other possibility is that the Jubilee/50th year actually starts in the middle of the 49th year. Note that the trumpet announcing the Jubilee is blown on the Day of Atonement and not during the spring festivals. Since this year is a Sabbath year, no sowing or reaping is done from this fall to the fall of the next (50th/1st) year. In the fall of the 50th/1st year, the normal seedtime planting could resume, since the "Jubilee year" (fall-to-fall) would be over.²⁵

Chuck’s explanations, though insightful, do not hold up under scrutiny. Since Yahweh specifically commands that the Day of Atonement be observed on the 10th day of the seventh month, this makes that particular week a *specified exception* to the “work six days, rest the seventh” rule. Is the “reap and sow five years in the first Sabbatical cycle” rule specified in Scripture? Absolutely not. We’re expected to assume an *unspecified* exception. For the Jubilee cycle, Yahweh offers nothing that would so much as *hint* of a specified exception requiring that one sabbatical cycle must consist of *five* years of sowing and reaping. Such an “exception” is only an “exception” by *interpretation* of those who support the 49-year cycles. The response I’ve given here also applies to the day of Pentecost. Since the “morrow after the

²⁵ From a posting submitted by Chuck Baldwin, under the screen name “chuckbaldwin,” to an online forum located at www.elijah.com. This forum was a special forum set up by the forum owner for the purpose of discussing the Lunar Sabbath doctrine, and it was called the “True Sabbath” forum until it was closed by the owner in 2008. The “forum thread” was called “**70 Week Prophecy Confirms Weekly Cycle**,” and Chuck posted the above commentary on 08-16-2006 at 05:47 PM. In a subsequent posting by Glenn Moore (on 08/20/2006), he expressed agreement with Chuck’s explanation.

seventh Sabbath” is a commanded day of rest from servile work (Lev. 23:15-21), this day is another *specified exception*—unless, of course, it happens to fall on the day of the weekly Sabbath.

With regard to Chuck’s proposed second possibility, that explanation also falls short. According to the text of Leviticus 25:8-9, the trumpet of the Jubilee is to be sounded on the tenth day of the *seventh month* of the 49th year. I regard this as an announcement of the upcoming Year of Jubilee, not a pronouncement that the 50th year has already begun in the middle of the 49th year. Notice that the trumpet was sounded in the *seventh month*, not the *first month of the 50th year*. A year is a year in the eyes of Yahweh, so a new Scriptural year doesn’t begin until the following spring (Ex. 12:1-2). The year that begins in the spring is the 50th year and that 50th year doesn’t conclude until the following spring. Thus, we see that the only explanations offered for “five years of sowing and reaping” during the first Sabbatical cycle after a Jubilee Year consist of *unspecified, unmentioned exceptions contrasted with Scripturally-specified exceptions*.

So to be clear, the Day of Atonement is explicitly reserved for the tenth day of the seventh month. If it falls during a normal workweek, that contingency, of necessity, creates an additional Sabbath/rest day for that particular week. This exception is *specified* and sanctioned by Scripture. A special five-year agricultural period isn't stated *anywhere*. The 49-year cycle interpretation requires us to *infer* that Year 50 is simultaneously Year 1, and therefore creates an *interpretation* that the first Sabbatical cycle after Jubilee must only allow for five agricultural years. However, I reinforce that fact that this instruction is not to be found in Leviticus 25. Please notice the contrast between Yahweh’s holy days, such as the Day of Atonement, and the “Year 50 = Year 1” interpretation: The day on which the Day of Atonement is to be observed is *specified*, a *specified exception*. Sowing and reaping for five years during one of the cycles is *not* specified by or within Scripture. The Jubilee is an explicitly commanded *exception* to the ordinary Sabbatical sequence, but Scripture never says this exception reduces the next agricultural cycle from six years of sowing and reaping to five.

Those who teach that Scripture also presents “five years of sowing and reaping” as an exception are simply reading something into the text that is not there—making up their own *unspecified* and—let’s face it—*unscriptural* exception.

I recently stumbled across an additional explanation designed to prove that the Jubilee cycle only consists of 49 years. In a 2008 issue of the magazine *Bible and Spade*, Rodger C. Young presents a potential dilemma with two consecutive years of not working the land. He writes:

There are also practical considerations that show that the Jubilee cycle was 49 years instead of 50. If the Jubilee was a separate year following the seventh Sabbatical year, then there would be two successive years of voluntary refraining from sowing and reaping, and there is no indication of such anywhere in Scripture. All these considerations establish that the Jubilee cycle was 49 years, and the Jubilee year was identical to the seventh Sabbatical year.²⁶

Young correctly observes that Leviticus 25:20–22 specifically addresses the *Sabbatical* year and does not explicitly extend its promise to sustain the children of Israel for two consecutive years of land rest. However, the absence of an additional promise does not establish that two consecutive years of land rest

²⁶ *Bible and Spade* magazine, “Evidence for Inerrancy from a Second Unexpected Source: The Jubilee and Sabbatical Cycles,” by Rodger C. Young, *Bible and Spade* 21.4 (2008), p. 113.

were impossible. The passage demonstrates that Yahweh anticipated Israel’s concern about food during a year in which they could not sow and promised sufficient provision. If the Jubilee year followed immediately after the Sabbatical year, the resulting two-year land rest would *likewise* have depended upon Yahweh's provision. Young’s commentary implies a concern of starvation, as in how can the Israelites hold out for two consecutive years of the land laying fallow, then go yet another year waiting for that year’s crop to mature? Keep in mind that Yahweh, in Leviticus 25:20-22, instructed Moses to tell the children of Israel to not worry about what they would eat during the seventh year of the *Sabbatical* cycle because He would bless them during the sixth year with a crop sufficient for three years. The three years would be inclusive of the sixth year, the seventh year and the following year during which they had to wait for their new crops to come to maturity. But, as Rodger Young points out, Yahweh said nothing about what He would do as the approaching “double Sabbatical” year loomed.

In response to such a concern as that presented by Mr. Young, I have two rebuttals. First, as I just mentioned, the absence of a second explicit promise does not demonstrate that the two-year land rest could not occur. Yahweh's demonstrated ability to provide abundantly for Israel during the *Sabbatical* year timeframe means we should not assume that two consecutive years of land rest were beyond His ability to sustain Israel. Please bear in mind that the very first Jubilee cycle—*of necessity*—had a 49th year and a 50th year. In that initial cycle, the Israelites had no choice but to set aside two consecutive years of land rest, then weather through a third year waiting for the newly-sown crop to mature. They clearly survived that formidable ordeal; otherwise, we certainly would have read of the calamitous consequences of letting the land lay fallow for two successive years. Thus, regardless of whether or not the *ensuing* Jubilee cycles consisted of 49 years, the children of Israel survived that first-ever Jubilee cycle. So why would we assume they couldn’t have done the same in future years?

Second, are we expected to believe that the same Mighty One who plainly saw to it the Israelites had the means of making it through each of the first six Sabbatical years *wasn’t* able to help them when the semicentennial double Sabbatical years came along? *Do we thus so limit Him?* Are we allowing a perceived agricultural difficulty to determine the interpretation of a biblical command, when the text itself repeatedly emphasizes Yahweh's ability to provide for Israel? Instead of expressing concerns with Young’s “practical considerations,” shouldn’t we be thinking, “*Yahweh will provide*”?

If it is true, as I believe it is, that year 50 and year one of the next Jubilee cycle do *not* coincide, there will *always* be six years of sowing and reaping, as illustrated below:

43 1	44 2	45 3	46 4	47 5	48 6	49 7 (land rests)	50 Jubilee (land rests)
1 1	2 2	3 3	4 4	5 5	6 6	7 7 (land rests)	
8 1	9 2	10 3	11 4	12 5	13 6	14 7 (land rests)	

In Glenn's rebuttal to our original study, he reinforced his view that there *must* be five years of sowing and reaping at the beginning of each new Jubilee cycle, emphasizing that this is an "exception to the rule." This time, however, he went a little further, remarking that the Jubilee year is not actually referenced in Scripture as being an interruption of the Sabbatical cycles.

COMMENT: The Jubilee year and the five years of sowing and reaping are all exceptions to the rule, just as I have determined from my examination of Leviticus 25:22 that the eighth year is also an exception. And the Jubilee year is not actually stated to be an interruption of the Sabbatical cycles, so again, we have to look more closely at this issue to determine the final answer.²⁷

Glenn does not distinguish between "exceptions" and "specified exceptions." A special Sabbath on the tenth day of the seventh month is a *specified exception* to the "work six days, rest the seventh" pattern. Five years of sowing and reaping are not only *unspecified exceptions*, but if they do not reflect the Almighty's intent, they must be classified as *forced exceptions*. Although Scripture never specifies that the first Sabbatical cycle within the Jubilee cycle will only have five years of sowing and reaping, this is the "Jubilee pattern" those of the 49-year Jubilee cycle expect us to accept as truth.

Moreover, the Jubilee year must be regarded as an interruption of the Sabbatical cycles because that's simply the way it was for the very first Jubilee. There were 49 years followed by a 50th year—a double land Sabbath. If one chooses to then dub that 50th year as *also* constituting "year 1" of the next Jubilee cycle, he does it without the sanction of Yahweh's Word—it can only be by an *interpretation*, an interpretation that, if not sanctioned by the Almighty, is a false one.

If you begin a cycle, and then that cycle comes to an end, you subsequently start all over. Frankly, this is common knowledge. The nature of Yahweh's creation establishes the importance of cycles that repeat over and over without interruption, such as day and night, the lunar cycle, the year, etc. These are events that Yahweh put in motion for our understanding of how cycles work. Of course, the best illustration of how this works apart from astronomical events is with the weekly cycle. Once "Day 7" is over, "Day 1" of the next weekly cycle begins. With the Sabbatical cycle, it starts with "Year 1," then ends with "Year 7." Once "year seven" is over, the cycle begins again. However, the Sabbatical cycle is itself embedded within *another* cycle—the Jubilee cycle—making it a "cycle within a cycle." The Sabbatical cycle doesn't determine the Jubilee cycle; rather, they are encompassed within a larger *Jubilee* cycle. If a Jubilee cycle consists of 50 years, then once that 50th year has been completed, "Year 1" of the next Jubilee cycle begins. It's "Year 1" of both a seven-year cycle and a larger 50-year cycle.

If we thus understand the nature of cycles as put in motion by our Heavenly Father, we can agree that "Year 1" of the Jubilee cycle coincides with "Year 1" of the first Sabbatical cycle. With the method proposed by Glenn Moore, "Year 1" of the next Jubilee cycle begins before the previous Jubilee cycle has ended, which allows the year following the Sabbatical year (year 50) to coincide with "Year 1" of the next Sabbatical cycle, thus preventing interruptions to the Sabbatical cycle. Glenn justifies this understanding with the words "[the Jubilee year is not actually stated to be an interruption of the Sabbatical cycles.](#)" But year 50 falls outside the seven-year sequence established by the preceding 49 years. The question, therefore, is whether or not Scripture authorizes us to restart the seven-year count within that same fiftieth year. Simply put, we need a statement from Scripture stating that year 50 must *also* be counted as year one. It's not there.

²⁷ "In response to *The Jubilee Cycle*," by W. Glenn Moore, PDF file dated 12/20/2008, p. 12.

Does Scripture establish that Year 50 simultaneously belongs to the preceding Jubilee cycle as Year 50 and to the succeeding Sabbatical cycle as Year 1?

If it does, the five-year consequence follows naturally.

An argument I've heard in opposition to the belief that the Jubilee cycle must interrupt the Sabbatical cycles is that this pattern provides a stark contrast between 50-year cycles and the weekly cycle. I have heard such remarks as, "Your proposal cannot be correct because 'year 50' disrupts the 'cycle of sevens'!" Only when "year 50" and "year one" coincide is there a seamless transition from one Jubilee cycle to the next (i.e., no need to have "year 50" jutting out from the sabbatical cycle as it does with my previously-displayed calendar illustration). "Year 50 = Year 1" proponents assert that the seamless transition from one Jubilee cycle to the next one without disrupting the sequence of the Sabbatical cycle more closely mirrors the seamless pattern of the weekly Sabbath, which, as they claim, adds greater weight to their position. How do I answer this claim?

First of all, at the risk of repeating myself, in view of the fact that Scripture offers no indication that "year 50" and "year one" are to ever coincide with each other, this only leaves room for the understanding that they do *not* coincide, which in turn leaves room for the understanding that the Jubilee year must fall *outside* of the sabbatical cycle. Secondly, for those who insist that there *must* be a seamless transition from one Jubilee cycle to the next (without disrupting the Sabbatical cycle in the process), I can only ask, "*Why?*" If Yahweh specifies it, but we don't understand *why* He specifies it, does that mean we modify the command to suit our earnest, but wishful thinking?

The Purpose Behind Observing the Jubilee Cycle

When questions of "why" Yahweh instructs us to do anything arise, we humans are left to speculate because we do not have the ability to read His mind. But we ought to be able to rationalize that Yahweh has a purpose that goes beyond our human comprehension. And we can be assured that Yahweh has a *righteous* and even beneficial purpose behind every command. But unless we are told *why* He wants us to act or believe a certain way, we are left to speculate. When it comes to the Jubilee cycle, for all we know, each cycle represents the entire generation of mankind on this earth, with the final Jubilee "year" being representative of eternity. Eternity certainly falls *outside* of what we understand as "time." If my premise is correct that the 50th year is representative of *eternity*, this means we can only observe that Jubilee year here on earth during what is known as "the time side of eternity." As such, once that year ends, we begin a new count to the next Jubilee—a new countdown representative of the dawn of man moving towards the goal of eternal life. With each completed "countdown," the cycle resets itself, so there is certainly no need for a seamless transition requiring "year 50" and "year one" to coincide with each other.

I might add that Glenn has actually expressed agreement with my view that the Jubilee year is representative of eternity. During one of our discussions on this topic, June asked Glenn, "Why did Yahweh specify the 50th year?"

To my surprise, Glenn answered, "Because He's using the 50th year to represent eternity."

I was so surprised to hear this response that I grabbed the first piece of paper I could find and immediately transcribed both the question and Glenn's answer, along with the date on which he said it.²⁸ The reason I wasn't expecting his response is because I don't believe it makes sense to regard the Jubilee Year as representing eternity if that symbol of "eternity" is actually a part of an ongoing, continuously-repeating process that will eventually bring us to *another* "eternity." In Glenn's case, he believes that the Jubilee Year is not only the representation of eternity, but to him it is also the beginning of another cycle that will bring him to "eternity" again ... and again and again ... a continuously-repeating process. Glenn is left with no choice but to regard the Jubilee Year as being a part of an ongoing, continuously-repeating process, symbolically combining our time-bound restriction with that of eternity. Glenn's 50th year also represents the 1st year of *another* cycle that will eventually bring him to the next "Year 50." This method *does* go along with Glenn's website slogan, "It's about that time." From my perspective, the Jubilee year is about *eternity*.

Many believers would agree that "eternity" falls *outside* the continuously-repeating cycle of time, so if we can agree on this understanding of the purpose behind the Jubilee cycle, then it makes more sense to believe that when the Jubilee Year arrives, the previous cycle (the Sabbatical cycle) is now in the past and a new "era" has begun—the era of eternity. The Jubilee Year is *outside* the boundaries of an otherwise continuously-repeating cycle, *not part of it!* This parallel fits the Scriptural model much more securely than the one proposed by Glenn, who wants to incorporate the Jubilee Year (timeless eternity) with the next cycle (time). For Glenn, there are no actual interruptions, and in fact, his "eternity" *coincides* with "time," since year 50 is *also* year one of the next cycle. Not only is such an understanding missing from Scripture, but it just doesn't fit the pattern. In Glenn's paradigm, time never ends. In the one I hold onto, time ends, and eternity follows for those who have been faithful to the end.

Glenn Moore addresses the above commentary as an "objection" in his website's "Answers to Objections" section. Rather than addressing his response here, I have chosen to incorporate it into Part II of this study, "Objections to Glenn's Answers to Objections."

Although I believe I have sufficiently addressed the "exception to the rule" argument presented by those who promote a 49-year Jubilee cycle, I realize I haven't offered the original explanation that Glenn Moore gave us, which is found in an excerpt from his book *The Jubilee Code*. This particular explanation, in my opinion, needs to be presented here because it incorporates *additional* concerns upon which we should focus some of our attention:

In the case of the repeating pattern of "sow six years . . . rest one year" the five years following the Jubilee year would simply be the "exception to the rule." Actually, this was the same argument given by Rabbi R. Jehudah.²⁹ We know, for instance, that there is a rule that says "work six days" then "rest" on the seventh day—and it is in regard to the weekly cycle. However, this rule does not apply in situations which require the keeping of special feast days, which also contain "high-day" Sabbaths. These special Sabbaths interrupt the regular rule of "work six days. . . rest the seventh." Some may argue that these "exceptions" (like the feasts) are specifically identified in Scripture, but the year of Jubilee is (supposedly) not specifically identified as an "exception."

²⁸ The actual date was September 6, 2008.

²⁹ *A Treatise on the Sabbatical Cycle and the Jubilee*, p. 12, Benedict Zuckermann, Hermon Press, NY., 1866 (Reprinted in 1974). Note: I made reference to Rabbi R. Jehuda in chapter 1 with an emphasis that the *majority* rabbinical opinion separates the 50th year from the 1st year of the succeeding cycle, an historical fact that is frequently omitted within biased commentaries.

However, I have to disagree: the year of Jubilee is specifically identified as an “exception” by its very mention in the text of Scripture, just as the other special Sabbaths are commanded to be kept on certain days of the Jewish calendar. And the fact that the cycles of 7 years is listed as repeating (whereas the 50th year is not listed as repeating) strongly implies that the main focus is on the cycles of seven (since a repeating cycle of 50 years is not mentioned in the text).³⁰

I find the above “exception to the rule” explanation to be very confusing. First, Glenn explains that Rabbi R. Jehudah agreed with his argument that, following the year of Jubilee, there are only five years of sowing and reaping, not six. Of course, we all know that agreement with an ancient Jewish rabbi does not necessarily validate anyone’s conclusion, especially when we learn that the majority of Jewish rabbis of his day *disagreed* with R. Jehudah. Elsewhere in his study, Glenn tells us where he read about Rabbi R. Jehudah’s argument:

One Rabbi, however, argued that the cycles were 49 years in length. In the Talmud, *Nedarim*, fol. 61a, and other related passages, R. Jehudah argues for a 49 year cycle without giving any specific reasons: “The year of Jubilee is included in the subsequent Sabbatical cycle” and in another statement “The fiftieth year counts in a twofold way.”³¹

As I alluded to above, R. Jehudah’s view was not the view attributed to the Rabbis in the Talmudic discussion cited above.³² Next, notice that Glenn, in the above commentary, conveys the impression that those of my persuasion may argue that the year of Jubilee is not identified as an “exception.” Since I have already previously written that the year of Jubilee *is* identified and *specified* as an “exception,” and since I have previously cited this as further evidence validating a 50-year cycle, I’m not sure I follow Glenn’s line of reasoning, i.e., that I must somehow believe that it is *not* an exception.

The fact that the Jubilee year *is* an “exception” adds greater weight to the understanding that it cannot coincide with another year in the count! If the “Year 50 = Year 1” understanding were to mirror the

³⁰ Cf., Moore, W. Glenn, *The Jubilee Code*, 2008, p. 62.

³¹ Ibid, p. 74.

³² In fact, some authors have expressed their disagreement with Rabbi R. Jehuda in no uncertain terms. Henry Browne, M.A., in his book *Ordo Sæclorum: A Treatise on the Chronology of the Holy Scriptures*, published by John W. Parker, London, 1844, p. 288, writes, “The numerical definition of the jubilee is plain: it is the 50th or 7 x 7 + 1st year, just as the day of Pentecost is the 7 x 7 + 1st day from the 2nd day of unleavened bread. The jubilean period, each and every period, contains just 50 years reckoned from a fixed epoch, the 10th day of the 7th month. It is surprising that any careful reader should have misunderstood these very plain expressions; yet such is the fact. It appears from the Talmud *Erichin*, fol. 12, 2. 13, 1. 32, 2. 33, 1. (cited by Ideler, 1. 503), that a certain rabbi Jehuda was the first to maintain, contrary to the established opinion and the plain sense of the words, that the jubilean period consists of 49 years, the jubilee-year being (as he said) itself the 49th, and identical with the 7th sabbatical year. His opinion, Ideler informs us, was subsequently adopted by the Gaonim, certain learned Rabbins, who lived after the completion of the Talmud, and expounded it in the academies over which they presided. Maimonides, however, rejects this view as a novelty: ‘The 49th year,’ says he, ‘is the sh’mittah (or sabbatical year), the 50th is the jubilee, the 51st is the 1st of the new sh’mittah.’”

Another author, Ray Summers, in his book *Chronos Kairos Christos II*, Mercer University Press, 1998, p. 283, wrote, “Zuckermann’s work (in chronological dating) has stood the test of time, but advances in Qumran studies and archaeological research call for revisions of some of his conclusions. His table identifying sabbatical years runs from 535/534 B.C. to A.D. 2238/2239. He comes down on the side of the view (that of Rabbi Jehudah) that the jubilee period consisted of forty-nine and not fifty years. (We need to call attention to the fact that not all Jewish groups in Jesus’ day, nor all of the later rabbis, followed Zuckermann’s view of a forty-nine year cycle for both sabbatical and *jubilee* observances; some preferred a cycle of fifty years.)”

method we employ when reckoning the weekly Sabbath, “Day 7” would also be regarded as “Day 1” each week. The application of such a system simply defies logic, both in normal reasoning and in approved Scriptural example. It begs the question, “*Why does Yahweh even refer to the Jubilee as ‘the fiftieth year’? Why not just say the first year of the first Sabbatical cycle is also the Jubilee year?*”

As we have seen, in Glenn’s attempt to explain how one would implement his version of the Jubilee cycle, he focuses on the “exception to the rule.” According to Glenn, the five years of sowing and reaping following the Jubilee year (instead of the standard *six* years of sowing and reaping) would simply be the (*non-specified*) “exception to the rule.” Of course, as noted above, we should find it strange and unsettling that Glenn’s “exception to the rule” is nowhere addressed in Scripture. Certainly, if it is understood that there will always be a six-year interval between Sabbatical years, with the sole *exception* of how the land rest of the Jubilee year coincides with “year one” of the next cycle, shouldn’t we expect to read something to that effect in Scripture? After all, if it were true that the fiftieth year coincides with the first year for each Jubilee cycle, shouldn’t it be commonly known and taught that there is to be no sowing or reaping in the first year? If Yahweh’s intent is for us to understand there will *always* be five years of sowing and reaping between the Jubilee Year and the following Sabbatical year, then shouldn’t we expect to read such a stipulation or clarification? We really should expect to read *something* expounding on the “fact” that the first year of the Jubilee cycle is *also* a Jubilee year. However, it’s just not there.

June, upon reviewing the above comments added an additional clarification to illustrate that Yahweh had to teach the Israelites how to observe *one* Sabbatical cycle before He could instruct them to observe *seven*:

Yahweh had to explain how to observe one cycle before He could tell the Israelites to observe *seven* cycles. Otherwise it would be like teaching someone how to crochet by simply saying, “Make fifty stitches for the first row and then start the second row.” You must first explain how to make a *single* stitch before telling someone that they are to make *fifty* stitches.

June is right. They were taught how to observe the Sabbatical cycle and the succeeding Jubilee year as a pattern to remember and follow. They were taught how to make six green stitches followed by a red stitch seven times, and then you add a special 50th stitch that’s different from all the others. And then you do it again. A tailor wouldn’t make fifty stitches, then count that fiftieth stitch as also being “stitch one,” with all succeeding stitches amounting to 49 over and over. That would be absurd. In the same way, it is unreasonable to conclude that Yahweh taught the Israelites how to observe one Sabbatical cycle consisting of seven years, only for Him to later expect them to “just know” that the first Sabbatical cycle of each Jubilee Cycle must consist of only *five* years of sowing and reaping. The “Year 50 = Year 1” method produces *two* convoluted cycles—a reduced “sowing and reaping” cycle and a 49-year cycle that’s inclusive of the Jubilee year.

The Testimony of Philo

In the writings of the ancients, such as Philo, a Jew who lived from approximately 20 BCE until 50 CE, we might reasonably expect to find a reference to the “five years of sowing and reaping” between the Jubilee Year and the upcoming Sabbatical year. However, Philo instead refers to “*each six years’ incessant industry.*” Philo’s description of “each six years’ incessant industry” is difficult to reconcile with

a system in which the interval immediately following every Jubilee contains only five years of agricultural activity. Notice what Philo wrote on this subject:

XXI. (104) And the lawgiver, who is a prophetic spirit, gave us our laws, having a regard to these things, and proclaimed a holiday to the whole country, restraining the farmers from cultivating the land **after each six years' incessant industry**. But it was not only on account of the motives which I have mentioned that he gave these injunctions, but also because of his innate humanity, which he thinks fit to weave in with every part of his legislation, stamping on all who study the holy scriptures a sociable and humane disposition. (105) For he commands his people every seventh year to forbear to enclose any piece of land, but to let all the olive gardens and vineyards remain open, and all their other possessions, whether they be seed-land or trees, that so the poor may be able to enjoy the spontaneously growing crops without fear, in a greater, or at all events not in a less degree than the owners themselves.³³

Certainly, if Philo understood that there are occasionally only *five years of incessant industry* between the Jubilee Year and the subsequent Sabbatical year, he had ample opportunity to incorporate such a significant “exception” into his explanation pertaining to the Sabbatical year. However, he offered no such commentary. In fact, when making a reference to the Jubilee Year, Philo never mentions a period of 49 years, as the “Year 50 = Year 1” proponents do. Instead, Philo refers to it as a “period of fifty years”:

Therefore, the law invites the man who is able to recover his original property **within the period of fifty years**, or any one of his nearest relations, to use every exertion to repay the price which he received, and not to be the cause of loss to the man who purchased it, and who served him at a time when he was in need of assistance.³⁴

While I do not deny that, even during Philo’s day, there appears to have been some disagreement within Judaism with regard to the duration of the Jubilee cycle, Philo’s testimony is significant because his writings provide evidence for how at least one influential Jewish interpreter of the Second Temple period understood these laws.³⁵

³³ From *The Works of Philo*, “[Special Laws, II](#),” by Philo of Alexandria, ch. XXI, sec. 104-105.

³⁴ Ibid, ch. XXII, sec. 114.

³⁵ For details demonstrating how Philo’s beliefs squared with the practices and beliefs of normative Judaism, please read chapter 12 of our study [Facing the Pentecost Controversy](#).

3. Does the “Mur 24E” Document Prove Five Years of Sowing & Reaping Following a Jubilee Year?

In his document titled “An Excerpt from Chapter 10 of *Discovering the Jewish Messiah Within the Prophecy of Daniel 9*,” Glenn Moore devotes over four pages to presenting why he believes an ancient rental contract validates his belief that Jubilee cycles consist of 49 years and, more specifically, his contention that the first Sabbatical cycle of a Jubilee cycle can only include *five* years of sowing and reaping. In order to better assist you with following Glenn’s reasoning, I’ve decided to incorporate all four pages of this section into my study, along with my response:

We have knowledge of a document which establishes another Sabbatical year at the time of the Bar Kochba revolt. A rental contract dated to the era of the Bar Kochba revolt (labeled as “Mur 24E”), shows that in the second year of the revolt five years of harvest would be collected before the next Sabbatical year. This contract was found among several contracts in the caves of Wadi Murabba’ near Bethlehem. This property was seized by the Jews during the revolt, which began sometime between the Fall of 132 and the Spring of 133 CE and lasted about two and a half years. They are dated on Shevat 20, year two of the Kochba revolt (which is about the month of January or February of the year 134 CE). Here is a translation of part of that document [brackets indicating missing and/or ambiguous text]:

[On the twentieth of Shev]at of the year tw[o] of the Redemption of [I]srael by Shimeon ben K[os]ba, the prince of [Is]rael. In the camp which is located in Herodium, [Ye]hudah ben Raba’ said to Hillel ben Gry[s]:

‘I of my free will have [re]nted from you today the

land which is my re[n]tal in’ Ir

Nabash which I hold as a tenant from Shimeon, the Prince of Israel,

This land I have rented from you today

Until the end of the eve of Shemitah,³⁶ which are years

Full [f]iscal years, five, of tenancy; [Larry’s note: So he rented it in year 2 until the Shemitah, which occurs in five remaining years. 2 + 5 = 7, right?]

[that I wi]ll deliver to you in [Her]jodium: wheat,

[of good and pure quality.] th[ree kor]s and a lethekh,

[of which a tenth part of the tithe] of these

[you will deliver to the silo of the treasury.] And [I am obli]gated

[in regard of this matter thusly]

[Yehudah ben Raba’, in person]

[Shim on ben Kosba’, by dictation.]³⁷

This document clearly indicates five complete “fiscal” years of tenancy to be concluded at the end of the eve of the “Shemitah” (or the Sabbatical year). While some might interpret this to be exactly five years of exactly 12 months each, the term “fiscal years” tells us that at some fixed point in time these years would end. The text plainly says that it will last “until the end of the eve of Shemitah” (meaning, the end of the year before the Sabbatical year). While it is true that the religious year is from Spring to Spring, (and Bar Kochba himself re-introduced this way of counting the years³⁸), for Sabbatical years and “civil” (or “fiscal”) years, such years would extend

³⁶ “Shemita” is a Hebrew word meaning “release” that is used in reference to the Sabbatical Year.

³⁷ Note: This is Glenn’s footnote: Translated in “The Calendar of Sabbatical Cycles During the Second temple and the Early Rabbinic Period,” by Ben Zion Wacholder, 1973, Hebrew Union College Annual 44, p. 177.

³⁸ Note: This is Glenn’s footnote: *Israel Exploration Journal*, Kanael B., “Notes on the Dates Used During the Bar Kokhba Revolt,” 1971, pp. 39-46.

from Fall-to-Fall (Tishri-to-Tishri), as noted in *The Mishnah*.³⁹ Please note that even today this tradition has continued, as a “fiscal year” often ends in late summer or in the fall. The fact that payment is to be made every year in the form of wheat shows that there must be five harvest seasons—or five “fiscal years.” If you do as Wachover suggests (and extend this to five years and six months) then what you will end up doing is collecting six years of harvest, instead of five years. As a result, the way you calculate this so as to collect only five years of harvest can be seen in the following chart:

Chronology of Kochba Revolt and the Rental Contract							
Bar Kochba Revolt Begins Officially in Spring 133 CE		Second Year of Revolt: Rental Contract Given Feb. 134 CE		Bar Kochba Revolt Ends About this Year			
Year of Jubilee (See Chart p. 105)		First Harvest at End of Same Year		Second Harvest		Third Harvest	
Fourth Harvest		Fifth and Final Harvest		This Year Declared Sabbatical Year			
Fall	Spring	Fall	Spring	Fall	Spring	Fall	Spring
132/133		133/134		134/135		135/136	
136/137		137/138		138/139			

The year that they are still in (the second year of the revolt) has spring and summer yet to be completed. Presuming that the land is already (or is soon to be) under cultivation, that means there must be a harvest in that same year. The conclusion of that second year is the conclusion of year one of the harvest. Four more harvests will take place in years 3, 4, 5, and finally with the contract being completed at the end of year 6 of the revolt. Therefore, according to this document, the Sabbatical year would be year 7 after the revolt. Please note that the previous chart not only reveals for us a Sabbatical year, but also a year of Jubilee—based upon the statement of Bar Kochba that his revolt began in the “first year” of the “redemption.”

According to Jerome's compilation of the *Chronicon of Eusebius*, the Bar Kochba revolt began in the 16th year of Emperor Hadrian.⁴⁰ While dating the 16th year of Hadrian has its share of problems (because of the various methods used in different places) the most likely way this event was dated is by the Roman method of counting the years which begins in August. Using this method, the 16th year of Hadrian would have begun in August of 132. For certain that revolt was in full bloom by the spring of 133 CE. We know this because of a document from that period which identified the first year of the revolt. It says: “On the first of Iyyar, Year 1 of the redemption of Israel by Simeon Bar Kosiba, prince of Israel.”⁴¹ Iyyar is the month which corresponds to April/May. The phrase “Year 1 of the redemption” means for certain the first year of the revolt. But it is also a significant clue which *clearly indicates* another special year—a Jubilee Year. Based upon our previously cited reference to the phenomena of *Chronomessianism*, the dating of events from “Year 1 of the redemption” clearly places that year in a year of Jubilee. While the revolt of Bar Kochba did not officially begin until the Spring of 133 CE, unofficially it probably had already begun at some time late in the year 132 CE. Therefore, it started within the year

³⁹ Note: This is Glenn's footnote: “The first day of Tishre is the New Year for the reckoning of years, for Sabbatical years, and for Jubilees. . .” *The Mishnah, A New Translation*. Edited by Jacob Neusner. Yale University Press: New Haven and London, 1988. ROSH HASHSHANAH 1.1, p. 299.

⁴⁰ Note: This is Glenn's footnote: *Die Chronik des Hieronymus. In Die griechischen christlichen Schriftsteller der ersten Jahrhunderte*, Eusebius VII, by Rudolf Helm, Akademie-Verlag, Berlin, 1984.

⁴¹ Note: This is Glenn's footnote: *Israel Exploration Journal*, Kanael B., “Notes on the Dates Used During the Bar Kokhba Revolt,” 1971, p. 41.

132/33 of the Fall-to-Fall Jewish civil calendar. As added confirmation, the revolt is often dated from 132-135 CE by modern dictionary/encyclopedia sources (lasting two and a half years).⁴² The revolt began sometime between the Fall of 132 and the Spring of 133 CE, a year of Jubilee.

Jubilee Calendar							
Blue Numbers Below = Count From Start of Seleucid Era							
Cycle 85							
Week	1st Day Year	2nd Day Year	3rd Day Year	4th Day Year	5th Day Year	6th Day Year	Sabbatical Year
1	4117 CD Bar Kochba Begins Revolt in Year of Jubilee (132/133 CE) Fall 444 SE Year 1 132 CE	4118 Rental Lease Begins 2nd Year of Revolt Fall 445 Year 2 133	4119 446 Fall 134	4120 447 Bar Kochba Killed - Revolt Ends (135 CE) Fall 135	4121 448 Fall 136	4122 449 Rental Lease Ends Before Sabbatical Fall 137	4123 450 Rental Lease Declares this Year a Sabbatical Fall 138
	4124 451 Fall 139	4125 452 Fall 140	4126 453 Fall 141	4127 454 Fall 142	4128 455 Fall 143	4129 456 Fall 144	4130 457 Fall 145
3	4131 458 Fall 146	4132 459 Fall 147	4133 460 Fall 148	4134 461 Fall 149	4135 462 Fall 150	4136 463 Fall 151	4137 464 Fall 152
	4138 465 Fall 153	4139 466 Fall 154	4140 467 Fall 155	4141 468 Fall 156	4142 469 Fall 157	4143 470 Fall 158	4144 471 Fall 159
5	4145 472 Fall 160	4146 473 Fall 161	4147 474 Fall 162	4148 475 Fall 163	4149 476 Fall 164	4150 477 Fall 165	4151 478 Fall 166
	4152 479 Fall 167	4153 480 Fall 168	4154 481 Fall 169	4155 482 Fall 170	4156 483 Fall 171	4157 484 Fall 172	4158 485 Fall 173
7	4159 486 Fall 174	4160 487 Fall 175	4161 488 Fall 176	4162 489 Fall 177	4163 490 Fall 178	4164 491 Fall 179	4165 492 Fall 180
	4166 85th Jubilee 181						
Top Numbers = Creation Date (CD) Black Numbers = Common Era (CE) Red Numbers = Before Common Era (BCE)							

Does the Bar Kochba revolt reveal to us both a Sabbatical and Jubilee year? Well, indirectly, yes *it does*. Bar Kochba was a messianic figure, and messianic figures were expected to come at exactly the right time. Many Jews believed Him to be the promised Messiah—although they later changed their minds. The fact that he came and began his revolt in the year 132/33 CE (which is, I believe, a Jubilee year) strongly supports this contention. The fact that a land rental contract begins in the second year of this revolt and ends at the end of 5 years (on the “eve of the shemita”) also directs us to a Sabbatical year in the year 138/139 CE. Finally, Bar Kochba

⁴² Note: This is Glenn’s footnote: See *Wikipedia* article on Simon Bar Kokhba, http://en.wikipedia.org/wiki/Simon_bar_Kokhba

is dating future events based on the first year of the revolt and calling it the “year of redemption” and he shows great concern so as to identify *when* the next Sabbatical year is. This is another indication that his designation of the first year is a special count of years from “year one”, since he calls it the “year of redemption.” This brings to mind the redemption that Israel was supposed to receive every 50th year in the year of Jubilee. Based upon all of this, the year 132/133 would most certainly have to be a Jubilee year.⁴³

The above commentary/proposal is untenable for several reasons. I will here address the more glaring concerns:

1. How can anyone know with certainty that the starting point of this contract is the year following a Jubilee year? The answer is, we cannot. Glenn *presumes* the year before the rental contract began was a Jubilee year, even though the contract itself says no such thing, and even though there is no surviving record from anyone who lived during that time period that a Jubilee year had just passed.⁴⁴ Here, again, are the pertinent words from the rental contract:

This land I have rented from you today
Until the end of the eve of Shemitah, which are years
Full fiscal years, five, of tenancy;

Notice that the author of the above words tells us how long it was from the time the contract was written until the “eve of Shemitah.” Thus, we know the ending point was the year before a Sabbatical Year; but where are we told that the year before the *starting point* was a Jubilee Year? We are told no such thing. Thus, it is entirely possible that the rental contract was written two years following a Jubilee year, or even two years following a Sabbatical Year. There is no reason from this document to assume that the land had to be rented until the next Jubilee. However, land could certainly be rented for a shorter period, even including a starting point that fell within any of the six years of a Sabbatical cycle. The question Glenn needs to answer is, “How do you know that this first year of the rental contract fell immediately after a Jubilee year?” Where in the above text does it say any such thing? There was no law mandating that a rental contract must begin during a year that follows either a Sabbatical year or a Jubilee year. If the contract contained a statement to the effect of “this year following the Jubilee,” then Glenn might have a point—assuming the Jews were properly observing the Jubilee cycle at that time. This brings us to point #2, in which Glenn admits that there isn’t even any evidence that the Jews were keeping Jubilee years:

2. Glenn wrote, “The phrase ‘Year 1 of the redemption’ means for certain the first year of the revolt. But it is also a significant clue which *clearly indicates* another special year—a Jubilee Year.” Glenn’s proposal presupposes that Jews were observing Jubilee years, even though Glenn is already on record as agreeing that there is no “direct historical confirmation of the keeping of Jubilee years.” In his rebuttal titled “In response to *The Jubilee Cycle*,” Glenn wrote the following:

⁴³ From “An Excerpt from Chapter 10 of *Discovering the Jewish Messiah Within the Prophecy of Daniel 9*,” May 2008, pp. 5-9. This excerpt was accessed at Glenn’s now-defunct “[It’s About That Time](#)” website.

⁴⁴ In *Ancient World Chronology*, by Qadesh La Yahweh Press, the anonymous author details the ancient history surrounding the Bar Kohka revolt, even to the point of mentioning Mur 24E, yet nothing is so much as inferred that it references a Jubilee cycle. This absence of any reference to a Jubilee cycle provides no independent confirmation that Judaism was observing Jubilee years at that time. I’m not aware of any other source referencing an understanding that Mur 24E proves or even hints at the timing of the Jubilee cycle.

Yes, Larry, there is no direct historical confirmation of the keeping of Jubilee years. However, there is plenty of direct historical confirmation of the keeping of Sabbatical years. And since that historical record supports continuous cycles of seven years length over a period of about 500 years—that is definitely evidence of repeating cycles of seven!! This leads us to the conclusion that the Jubilees (if they were kept at all by anyone) would have had to have been subordinate to the 7 year cycles (i.e., the first year of the next Jubilee cycle)—if they were kept, which we have no conclusive evidence to show that they were kept (in the Second Temple era, of course).⁴⁵

Since Glenn understands there is no direct historical confirmation of anyone ever observing Jubilee years, how can he be so certain that “Year 1 of the redemption” clearly indicates a Jubilee Year? Answer: His conclusion goes beyond what his own admission about the historical evidence would seem to warrant. The ‘redemption’ language can naturally be understood in the context of the Jewish hope of deliverance from foreign oppression, not deliverance as per a Jubilee year liberation.

3. It is fairly obvious that Glenn identifies “redemption” with “Jubilee,” but the question is whether or not his remarks to this effect can be substantiated. Unless he or anyone can produce evidence substantiating his claim, the answer to the question is, “No.” Regardless of any similarities between the two terms, “redemption” and “Jubilee” are not the same thing. If Jewish thought explicitly identified the Jubilee Year with the “redemption” being proclaimed during the Bar Kokhba revolt, we might reasonably expect to find some historical or literary evidence making that connection. However, I’m aware of no such historical references, leaving us with only Glenn’s interpretation of the events.

Glenn wrote, “Please note that the previous chart not only reveals for us a Sabbatical year, but also a year of Jubilee—based upon the statement of Bar Kochba that his revolt began in the ‘first year’ of the ‘redemption.’” Again, with nothing but his own motivation to identify “redemption” with “Jubilee,” Glenn’s assessment above therefore remains an interpretive conclusion for which his cited evidence does not provide sufficient support.

4. Glenn is persuaded that the appearance of a “messianic figure,” in the person of Bar Kochba, in and of itself, indirectly reveals a Jubilee Year. He wrote, “Does the Bar Kochba revolt reveal to us both a Sabbatical and Jubilee year? Well, indirectly, *yes it does*. Bar Kochba was a messianic figure, and messianic figures were expected to come at exactly the right time.” Glenn’s argument, therefore, raises an important question: if the appearance of a messianic figure is evidence that a particular year was a Jubilee year, how should we account for his own Jubilee chronology, which places Yeshua’s lifetime *outside* a Jubilee year?” Even if Bar Kokhba was regarded by some of his contemporaries as a messianic figure, this does not establish an understanding that his revolt began during a Jubilee year. The existence of messianic expectations surrounding Bar Kokhba therefore cannot, by itself, establish the Jubilee status of 132/133 CE. If a messianic figure is supposed to appear during a Jubilee year, and this makes Bar Kochba an ideal candidate, then why didn’t Yeshua the Messiah live to see a Jubilee year (at least not with Glenn’s system)? That’s right, if you examine Glenn’s Jubilee calendar, you will notice that he attributes a Jubilee Year to the year 15 BCE (*before the birth of Yeshua*) and the next Jubilee Year came in the year 34 CE (*after Yeshua’s resurrection*).

⁴⁵ From “In response to *The Jubilee Cycle*,” by W. Glenn Moore, December 2008, page 17. At one time, Glenn posted this rebuttal on his website, but he removed it in the spring of 2009. For reference purposes, I have decided to post his original study on our web site. It may be read in its entirety [here](#).

Suffice it to say, the document labeled Mur 24E provides no evidence establishing the length of the Jubilee cycle. Mur 24E documents a five-year tenancy terminating at the eve of a Sabbatical year. Nothing in the document itself identifies that five-year period as the interval between a Jubilee Year and the following Sabbatical year. That additional connection must be supplied by an external chronological *interpretation*.