

Passover Readiness
Session One
Purpose and Meaning
The Temple is Cleansed

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Examine me, O YHWH, and prove me, try my reins and my heart. (Psa 26:2)

We are going to look at how to prepare ourselves for the Passover. The Passover is on the early side this year according to the Gregorian calendar and we will be looking at a topic that we have gone through annually over the last number of years. The topic is about preparing ourselves, and getting ready because the Passover season is not just a day that we show up on the 14th and have a special ceremony and service; we need to prepare ourselves ahead of time. This presentation is Part One of a two part session titled Lessons from the Past.



First of all, we will look at the purpose and the meaning of the Spring Holy Days and will use that platform as a record for the remainder of the Holy Day season.

Once we understand the purpose and the meaning, you will see that carried out as a theme throughout the Spring Holy Days.

After that we will look at some lessons from the past, particularly a lesson from Hezekiah's reformation.

We will look at how the Temple was cleansed physically back then, but of course our purpose today should be to cleanse the Temple that is within us. We are the Temple of YHWH and that Temple resides in us.

In Part two we will go on to show some specifics about cleansing the Temple that is within us.

YHWH's Plan of Salvation

YHWH's Holy Days reveal YHWH's overall plan of salvation. If you have studied the Holy Days you can't help but see how there is a timeline of events that started with Moses and the

Children of Israel leaving Egypt. The perfect lamb in the first Passover pointed forward to Yahushua Messiah in the first century.

YHWH's plan of salvation

- Holy Days reveal YHWH's plan of salvation
- Spring Holy Days – fulfilled during Yahushua's first coming
- Fall Holy Days – fulfilled during Yahushua's second coming

The plan of salvation also allows us to see that the Spring Holy Days were largely fulfilled during Yahushua's first coming and we'll start to see that during this season of the year.

The Fall Holy Days will also enter into YHWH's plan of salvation and we will see that they will be fulfilled during Yahushua's second coming. There is a

marked division of things that have happened versus things that are yet to happen, and we will see that as we move along during the course of the year.

Purpose and Meaning of Passover and Days of Unleavened Bread

Spring Holy Days are about Passover and the Days of Unleavened Bread and we will examine the events that go along with the early Passover going back to the time that the Israelites left Egypt. The Passovers that we see in the Old Testament as we examine them, especially the early one, we see that Passover is about redemption. That word redemption is going to be key, and also Pesach is also a key word that we will see. Pesach in the Hebrew is Strongs number H6453 and it means omission or exemption and we will take a look at that concept. As we start out, the first scripture we will look at is in Exodus 6 to see how the Israelites were redeemed. This is the early Passover back in Egypt, first the scripture and then commentary on it.

Then YHWH said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. And YHWH spake unto Moses, and said unto him, I am YHWH: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of YHWH Almighty, but by my name JEHOVAH ^{4 matches} was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage ^{H4033=lodging, permanent residence}, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am YHWH, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem ^{H1350=gawal=be the next of kin, buyback a relative's property, marry his widow, avenger} you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you an Elohim: and ye shall know that I am YHWH your Elohim, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land,

*concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am YHWH. And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.
(Exo 6:1-9 KJV)*

Commentary on this verse:

“Then YHWH said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. And YHWH spake unto Moses, and said unto him, I am YHWH: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of YHWH Almighty, but by my name JEHOVAH was I not known to them”. I included this in here intentionally and didn’t transliterate it to the Tetragrammaton YHWH or some people might say Yahweh, or Yahovah, but the name Jehovah can be found in the King James Version of the scriptures. You will see that Jehovah is in four separate places in the Old Testament. I left it here as a note because when you research why there are four occurrences of Jehovah, you will find out that it’s likely left from William Tyndale’s translation that preceded the King James Translation back in the 1500’s. My purpose wasn’t to go through them but just to highlight that there is still are remnants of YHWH’s sacred name as it was written. Tyndale apparently knew that the Tetragrammaton had a proper pronunciation. The word Jehovah was left by the King James translators and you will find it in four separate places.

“And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.” Pilgrimage here means lodging or their permanent residence. The land of the pilgrimage that YHWH said he was going to give to Abraham for the lodging of his offspring, particularly the tribes of Israel.

“And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am YHWH, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments.”

Here is the key term in this scripture. It says that YHWH is going to bring them out of bondage and redeem them. This word redeem is notable because it’s the Hebrew word “gawal” and it means to be the next of kin, to buy back a relatives property or to marry his widow or be an avenger. It is useful to understand what this word redeem is about.

The word gawal is used in a number of settings and stories in the Old Testament. In the Book of Ruth you will find that Boaz was the kinsman redeemer, the gawal of Naomi and Ruth specifically. He is the one that married Ruth and was actually the next of kin to Elimelech, Naomi’s husband who died in Moab. This kinsman redeemer as it is called, has the responsibility and the authority to buy back a relative’s property. When we see the term

kinsman redeemer, it means it is a gawal. There is also the redeemer of blood, so someone in a family is going to be the avenger of blood and that would be a type of gawal also. The word redeem is useful here and understanding that being redeemed by the next of kin is something that the Torah allows for. Obviously this points directly to Yahushua, because we are his next of kin, Yahushua is the kinsman redeemer for us. He does it with a stretched out arm and with great judgments. The stories back in Exodus aren't just stories of the events that happened, but they are also significantly forward pointing to Yahushua.

And going on in this same scripture it says: *And I will take you to me for a people, and I will be to you an Elohim: and ye shall know that I am YHWH your Elohim, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am YHWH. And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.* This was obviously before the Israelites were taken out of Egypt and they didn't listen to what Moses said, in other words they didn't think they were going to be delivered. But we know we will be delivered, Yahushua is our kinsman redeemer and we will be delivered ultimately by him.

This first purpose statement about redemption dates back to just before the Israelites left Egypt and we can see how they were redeemed by a perfect lamb. In Exodus 12 it goes on to say, and again, first the verse then commentary on it.

Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in ^{H996=beyn=between} the evening ^{beyn ha arbayim}. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is YHWH's passover ^{H6453=omission, exemption}. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and

beast; and against all the gods of Egypt I will execute judgment: I am YHWH. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass ^{H6452=pasach=hop, skip over} over ^{H5921=above} you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. (Exo 12:3-13 KJV)

“Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats”, and it is notable that it says sheep or goats, it does not include oxen, only sheep or goats. There is more to say about that and we will get into it later in this Passover season.

And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.” This term “in the evening” is easy to gloss over. The word “in” is significant in the Hebrew text because the word “in” in this scripture is the Hebrew word “beyn”. Beyn means between so this statement in the evening in Hebrew is beyn ha arbayim. Beyn ha arbayim is worthy of studying because there is a lot of controversy about it. I would like to do a detailed presentation on how this means before the day starts; it’s not at the end of the day. I have heard a number of presentations recently of how this statement is about the fourteenth going into the fifteenth. It is not, it’s about the thirteenth going into the fourteenth. It is a significant note for those that keep Passover because there are people that keep Passover on the beginning of the fourteenth and then there are others that think it happens at the end of the fourteenth.

If you want to keep the Feast of the Jews, you will keep it at the end of the fourteenth. That would be the Feast of the Jews according to John.

“And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is YHWH’s passover.” Pesach, or Passover. (Passover here means omission or exemption. It is His omission, His exemption),” *For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am YHWH. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood,”* (This is a slight variation on the root word that we are looking at which is pasach which is H6453 and this is a relative. Pasach means to hop, skip over and he will hop skip over you). *“I will pass over you. and the plague shall not be upon you to destroy you, when I smite the land of Egypt.”*

The context of this is that he is going to skip over you and not kill the firstborn. It isn't about killing all of the Israelites or saving all of them, it's about the firstborn and it's the firstborn that are protected in this Passover ritual that Moses instituted way back in 1450 BCE or nearly 3500 years ago when this originally happened. This is about saving the firstborn, but the Egyptians that didn't have this blood protection over their doorposts and lintel, the firstborn were killed. The same thing is true of the Israelites; this is about the firstborn so it's useful to keep in mind the firstborn idea as we go through the Passover because there is a first of the firstborn and of course that is Yahushua.

Passover is about Redemption

H6453= Pesach= omission, an exemption.

The Israelites were redeemed in Exodus 6:1-9

Redeem by a perfect lamb in Exodus 12:3-13

Redemption through Messiah in Ephesians 1:7-14

In the New Testament the redemption is through Messiah, it's not through the blood of sheep or goats that we put on our doorposts. I would recommend you to read the whole chapter of Ephesians 1 as the first six verses gives you a greater context of what this is talking about.

*In whom we have **redemption** ^{G629=ransom in full} through his blood, the forgiveness of sins, according to the riches of his ^{YHWH} grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, ^{YHWH} according to his good pleasure which he hath purposed in himself ^{YHWH}: That in the dispensation of the fulness of times he ^{YHWH} might gather together in one all things in Messiah, both which are in heaven, and which are on earth; even in him ^{Yahushua}: In whom ^{Yahushua} also we have obtained an inheritance ^{G2820=allotment, assigned privilege}, being predestinated ^{G4309=limit in advance, predetermine} according to the purpose of him ^{YHWH} who worketh all things after the counsel of his ^{YHWH} own will: That we should be to the praise of his ^{YHWH} glory ^{those of us}, who first trusted in Messiah. In whom ye also trusted, after that ye ¹ heard the word of truth, the gospel of your salvation: in whom also after that ² ye believed, ye were ³ sealed with that holy Spirit of promise, Which is the earnest ^{G728=given in advance for as security for the rest (down payment)} of our inheritance ^{G2817=heirship, a patrimony} until the redemption ^{G629=same} of the purchased possession ^{G4047=acquisition,(that which is acquired)}, unto the praise of his ^{YHWH} glory. (Eph 1:7-14 KJV)*

We probably have read this scripture a number of times and I added some superscript notes. The verses with a few comments. "In whom we have redemption", this word redemption means a ransom paid in full. The redemption through his blood and it's interesting to consider how a ransom usually operates. When somebody pays a ransom, the party that is being paid for is usually innocent, but being held hostage by someone else and that ransom is paid for the

hostage. In this case, we are the guilty ones, so the redemption that we have is because of our guilt, not because of our innocence. The ransom that is being paid for our guilt is a ransom paid in full *“through Yahushua’s blood, the forgiveness of sins, according to the riches of YHWH’s grace”*; If you have read the first six verses I think you will clearly see that the “his” here is referring to YHWH’s grace.

“Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of YHWH’s will according to his good pleasure which he hath purposed in YHWH”: It’s notable that the mystery of his will is being revealed here and it’s being revealed right before our eyes in Ephesians Chapter 1. We recently had a conversation with fellow believers and we talked about the mysteries that are unfolding before our eyes, and this word mystery is in a number of places in the New Covenant. You see the mystery of His will that is uncovered. The mystery doesn’t make sense to those that aren’t looking, nor does it make sense to those that don’t have Yahushua as their anchor and is the one that is redeeming them. It’s YHWH’s mystery that is being revealed to us, and part of that mystery is that He gave His only begotten Son for us.

“That in the dispensation of the fulness of times YHWH might gather together in one all things in Messiah,” that is ultimately the plan to gather everything under the feet of Yahushua. *“Both which are in heaven, and which are on earth; even in Yahushua: In whom Yahushua also we have obtained an inheritance”*. This inheritance really goes back to Abraham and YHWH’s covenant with Abraham. Inheritance in the Greek means an allotment, or an assigned privilege. The inheritance we have is eternal life through Yahushua. *“being predestinated according to the purpose of YHWH who worketh all things after the counsel of his (YHWH’s) own will”*: You will find predestined in several places and it means to have predetermined or to limit in advance. YHWH developed this plan before we were ever born. He has predestined the firstborn and all of the events that surround it. *“That we should be to the praise of YHWH’s glory”* to those of us, *“who first trusted in Messiah”*, and that would be right now. Since the first century CE there are people that are trusting in Messiah, and that believe the Gospel, the Good News that Yahushua was crucified, died, was buried and resurrected so that we may have eternal life.

*“In whom ye also trusted, after that ye **first** heard the word of truth, the gospel of your salvation: in whom also after that and **second** ye believed, so you hear it, you believed it, and then **third** you were sealed with that holy Spirit of promise, Which is the earnest”* or the down payment or that which is given in advance as a security deposit for our *“inheritance”* or our heirship or patrimony. This is just rich when you unfold it and it’s given in earnest for our inheritance *“until the redemption”* or the ransom paid in full *“of the purchased possession”*

which would be us. The acquisition," *that which is acquired, unto*" coming back full circle "*to the praise of YHWH's glory*".

Obviously this redemption that we have and is paid for us, and this scripture says number one, the hearing of the word, number two believing, and number three being sealed.

It's not in the text in Ephesians, but you get sealed through baptism and when you are baptized you are given that Holy Spirit of promise. It is said in a lot of places but one place is in Acts.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Yahushua Messiah for the remission of sins, and (then) ye shall receive the gift of the Holy Spirit. (Act 2:38 KJV)

This is the practice and procedure that you clearly see throughout the New Testament that you receive the Spirit of Promise, but you do it as a result of being baptized. This time of year this is effectively a renewal of those of us that have been baptized in Yahushua. The renewal of that covenant, that agreement that indeed he is our Messiah, he is the one that gave his life for us and has paid the redemption price for us so that we may have eternal life.

Redemption through Messiah and the Passover that is coming up is what this season is about. It has legs going back to Egypt and Moses and the Israelites leaving Egypt in the original Passover because it was the model that pointed forward to what we have today.

First Day of Unleavened Bread is about Deliverance and Liberty

The Passover is about redemption and the First Day of Unleavened Bread is about deliverance and liberty. The First Day of Unleavened Bread is when the Israelites left Egypt and we will build up to that in a couple of accounts in Exodus.

*And YHWH said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to **deliver** ^{H5337=snatch away, preserve, escape} them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; (Exo 3:7-8 KJV)*

Deliverance is what, when they left on the 15th of the first month of Abib they were delivered and the scriptures are clear about that. Parts One and Two in this overall presentation series about the history of the Passover goes into that in some amount of detail. What I noted recently is that YHWH said he is going to come down and deliver them out of the hands of the Egyptians. The word deliver up in Hebrew it means snatch away, preserve or escape. That same word, or similar word in the Greek is harpadzo and we see that in 1 Thessalonians.

For the Master himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of YHWH: and the dead in Messiah shall rise first: Then we which are alive and remain shall be caught up ^{G726=harpadzo=seize, pluck, take by force} together with them in the clouds, to meet the Master in the air: and so shall we ever be with the Master. Wherefore comfort one another with these words. (1Th 4:16-18 KJV)

Commentary on this verse: *“For the Master himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of YHWH”*: This should be telling us when this happens, when the trump of YHWH is playing and this is probably the last trump, the event that happens in the fall. *“and the dead in Messiah shall rise first: Then we which are alive and remain shall be caught up or harpadzo together with them in the clouds, to meet the Master in the air: and so shall we ever be with the Master. Wherefore comfort one another with these words”*.

These are comforting words in that we will be seized, plucked up and taken by force. Commonly people use the term rapture, and that is all good and well but this word harpadzo is about resurrection and being taken out of this world’s way.

The early point to this goes back to Exodus. It’s amazing that the model and prototype looking forward from the first Passover that was under Moses jurisdiction now will be delivered under Yahushua’s jurisdiction as a result of the harpadzo. We are told to remember this event and remember it like a memento, keep a record of it, don’t forget it, write it in your calendar each year is a way we might think about it.

Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of YHWH went out from the land of Egypt. It is a night to be much observed unto YHWH for bringing them out from the land of Egypt: this is that night of YHWH ^{H8107=fromH8104=gurad protect, be circumspect (only occurrence)} to be observed of all the children of Israel in their generations. (Exo 12:40-42 KJV)

This verse with commentary: *“Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day”* The selfsame day is a significant phrase because it means a significant set of events have come together at the same exact period of time *“it came to pass, that all the hosts of YHWH went out from the land of Egypt. It is a night to be much observed unto YHWH for bringing them out from the land of Egypt: this is that night of YHWH to be observed of all the children of Israel in their generations”*. This is a night to be observed means to guard, or protect or be circumspect, and it turns out that this is the only reference to the Hebrew word in the Tanakh.

The deliverance by Yahushua has a counterpart in the New Testament.

*Grace be to you and peace from YHWH the Father, and from our Master Yahushua Messiah, Who gave himself for our sins, that he might **deliver** ^{G1807=tear out, select, release} us from this present evil world, according to the will of Elohim and Father: To whom be glory for ever and ever. Amen. (Gal 1:3-5 KJV)*

Commentary: “Grace be to you and peace from YHWH the Father, and from our Master Yahushua Messiah, Who gave himself for our sins, that he might deliver”, he’s going to tear out, select, release us. 1 Thessalonians says he is going to harpadzo, or rip us out of the environment that we are in and meet Yahushua in the skies above. “That he might select us and release us from this present evil world, according to the will of Elohim and Father: To whom be glory for ever and ever. Amen”.

Last Day of Unleavened Bread is about Hope and Salvation

We will be delivered by Yahushua as a result of his sacrifice for us, his crucifixion, death and ultimate resurrection. And the final part of this purpose and meaning of this time of year is about the Last Day of Unleavened Bread and it appears that the Last Day of Unleavened Bread is about hope and salvation.

The main event that shows us this is when the Israelites left the land of Egypt under Moses’ command. They had three different camps that they stayed at and then at some period of time after they left they went through the Red Sea.

When you take a look at this on a timeline, it seems reasonable that the Last Day of Unleavened Bread would be the day that they actually went through the Red Sea. I don’t believe that’s a provable timeline or statement but circumstantially it looks like the Last Day of Unleavened Bread is when they went through the Red Sea. That event is about hope and salvation and we see it talked about starting in Exodus 14.

And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And YHWH hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high ^{H7311=to raise, lift up} hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto YHWH. And they said

*unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the **salvation** ^{H3444=Yeshua=something saved, deliverance, victory} of YHWH, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. (Exo 14:5-13 KJV)*

They had been given the bounty and the fruits of the Egyptians and the Egyptians wanted them to leave and gave everything to them including gold and silver. But after they thought about it, they thought that maybe it was a mistake to let the Israelites go.

The account in Josephus about this is amazing because it goes into this exact period of time with a little more detail and Moses, according to Josephus, told YHWH that they were backed up against the sea of water, the Egyptians are in front of them, there are a lot of options YHWH. You can send us through the mountains, you can send us around the Egyptians or over the water, but whatever you do, do it quickly! It's an interesting account to read through.

Moses told the Children of Israel to fear not, stand still, and see the salvation of YHWH. The word "salvation" in Hebrew is H3444 and its pronounced Yeshua and interestingly enough and it means something saved. The tracks of Yahushua go back to this period of time. It turns out that Yeshua is in a number of places.

Of course Yeshua/Yahushua is YHWH saves or Yah saves, so this word salvation is built into Yahushua's name and we see it throughout the Old Testament and see that some of the priest's names are Yahshua and Yahushua also. This word salvation points very early in the Tanakh to Yahushua that would come some 1500 years later. If you looked it up you would find that Salvation or Yeshua has 78 matches, and interestingly 45 of them are in Psalms and another 19 are in Isaiah.

Here are samples of Psalms and Isaiah scriptures.

***Salvation** ^{H3444=same} *belongeth unto YHWH: thy blessing is upon thy people. Selah.*
(Psa 3:8 KJV)*

*But I have trusted in thy mercy; my heart shall rejoice in thy **salvation** ^{H3444=same}.*
(Psa 13:5 KJV)

*We will rejoice in thy **salvation** ^{H3444=same}, and in the name of our Elohim we will set up our banners: YHWH fulfil all thy petitions. (Psa 20:5 KJV)*

*He only is my rock and my **salvation**^{H3444=same}; he is my defence; I shall not be greatly moved. (Psa 62:2 KJV)*

*Behold, Elohim is my **salvation**^{H3444=same}; I will trust, and not be afraid: for Yah JEHOVAH is my strength and my song; he also is become my **salvation**^{H3444=same}. (Isa 12:2 KJV)*

*For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the **salvation**^{H3444=same} thereof as a lamp that burneth. (Isa 62:1 KJV)*

It's amazing to see Yahushua's name buried in these scriptures and if you didn't know the truth of what his name really is you wouldn't be able to make this connection. These are just a few samples and you can simply search on H3444 in Strongs. If you have eSword you could search very quickly all 78 of these matches. It's an interesting study all by itself.

Hope and salvation is the purpose and meaning, they are the key words for the Last Day of Unleavened Bread. The Israelites received salvation from YHWH, and Exodus Chapter 15 starts by saying:

*Then sang Moses and the children of Israel this song unto YHWH, and spake, saying, I will sing unto YHWH, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. YHWH is my strength and song, and he is become my **salvation**^{H3444=Yeshua=something saved, deliverance, victory}: he is my Elohim, and I will prepare him an habitation; my father's Elohim, and I will exalt him. YHWH is a man of war: YHWH is his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O YHWH, is become glorious in power: thy right hand, O YHWH, hath dashed in pieces the enemy. (Exo 15:1-6 KJV)*

This is the song known as the Song of Moses and this song was sung here in Exodus 15 and it will be sung again in Revelation.

And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of YHWH. And they sing the song of Moses the servant of YHWH, and the song of the Lamb, saying, Great and marvellous are thy works, YHWH Elohim Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O YHWH, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. (Rev 15:2-4 KJV)

We have very early the Song of Moses and we have at the end of the tribulation and the harpadzo, the Song of Moses. Using a scripture in the New Testament as part of this purpose and meaning for this particular topic item of hope and salvation.

*Therefore being justified by faith, we have peace with YHWH through our Master Yahushua Messiah: By whom also we have access by faith into this grace wherein we stand, and rejoice in **hope** ^{G1680=anticipate, expectation, confidence} of the glory of YHWH. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, **hope** ^{G1680=same}: (Rom 5:1-4 KJV)*

Romans Chapter 5 is a good reminder of the hope and salvation through Yahushua and a type of the Last Day of Unleavened Bread and its purpose and meaning.

What we will see in the Passover season during this presentation series is this purpose and meaning carried over as a theme. Probably each presentation will at least have a reminder of it but this is the beginning of the Passover season so I wanted to go into a bit more detail.

Temple is Defiled and A Lesson from History

In this next section we will switch gears and will talk about a topic that will be a lesson from history and it's going to be about how the Temple was defiled. It was defiled egregiously by a King named Ahaz and reconciled and repaired by his son Hezekiah.

As we go through this, it will be a pointer to the Temple that lives within us, and how we have defiled that Temple, and how we can reconcile to YHWH through Yahushua's blood and that's what this season is all about.

Part Two of this preparation series is going to be about us, but this session is about what happened during the time of Ahaz and Hezekiah. Obviously this points toward us, so keep that in mind. It's not just about these guys, so when we talk about the kings and the events that went on, we need to be introspective and take a look at ourselves at the same time.

Background of the Defiled Temple

As we start with the background, we see that this has to do with King Ahaz and his idolatry and the child sacrifice that he was partial to. He reigned from 732 to 716 BCE; it shows this in a timeline on page 15.

Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of YHWH, like David his father: For he walked in the ways of the kings of Israel, and made also molten images for Baalim ^{H1168=Baal-plural (not Balaam son of Beor)}. Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen

whom YHWH had cast out before the children of Israel. He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree. (2Ch 28:1-4 KJV)

Ahaz was a King of the South and the Kings of Israel are the Kings of the North. Ahaz is walking in the same way that the Kings of the North are by making molten images of Baalim. This word Baalim just means Baal and with an “im” makes it plural, so they are images of Baals if you wanted to think of it like that. Baalim is phonetically similar to Balaam the son of Beor, but it’s a different Baalim. Balaam is reference to a man, Baalim is reference to idols.

YHWH had cast out the idols when Joshua, the first Yahushua, went into the Promised Land, but that didn’t stick. The Kings of the North and South allowed all of the abomination and idolatry to return when they came into power.

Another part of this story is that there is another king in the Northern Kingdom whose name was Pekah and he was second to the last king in the Northern Kingdom. Pekah made an alliance with Rezin a Syrian king, and of course Rezin is a Gentile. The alliance with Pekah and Rezin was intended to be collaboration so that there would be enough military power to overthrow Ahaz. Effectively the North is trying to overthrow the South and we see some about this in Isaiah 7.

And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. (Isa 7:1-2 KJV)

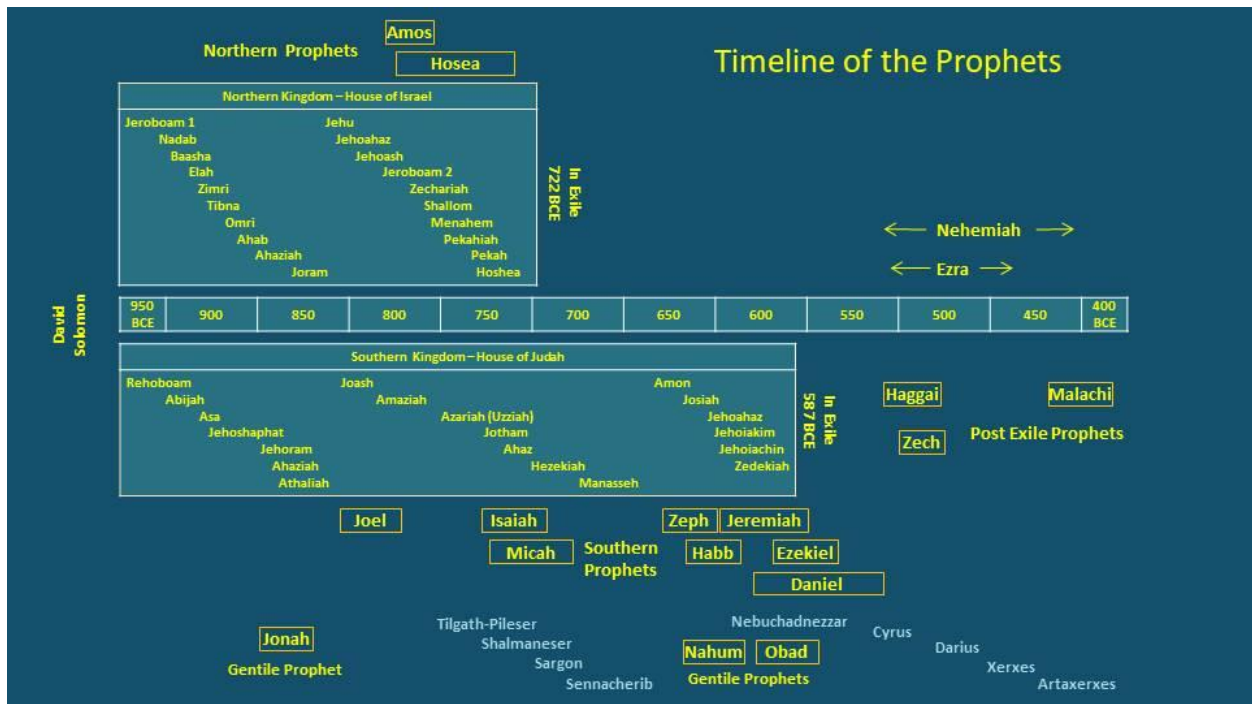
There are interesting metaphors and analogies being put forth in that verse. The house of David meaning that Ahaz found out that there was a confederacy and his heart was moved and the heart of his people were moved as the trees of the wood are moved with the wind. If you can imagine seeing trees move with the wind back and forth, and sway to and fro. I think this is a description of the lackadaisical attitude of the people. Ahaz’s heart was moved, and the people’s heart was nonchalant, thinking they would be okay. It is like the attitude that we see in our country today. The people move like the trees in the wind.

Definitely, when Ahaz was alerted to this it alarmed him. It turns out that it was a significant threat because what you will see in 2 Chronicles 28 is that Pekah and Rezin came down to Judah and slew 120 thousand in one day. This is no small number of fatalities. They also took 200 thousand captives from the South and took them north. At the same time, there was another Gentile group called the Edomite’s and the Philistines that were being aggressors and added to this overall crisis. Needless to say, Ahaz had his arms full with all that is going on. But then

Ahaz burned incense in the Valley of Hinnom and he burned his own children and made molten images to Baalim so the repercussions of all of this is that the Southern Kingdom didn't have YHWH's protection anymore. It is Deuteronomy 28 in action; the curses have overtaken the blessings.

For YHWH brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against YHWH. (2Ch 28:19)

With that background let's jump to the Timeline of the Prophets and Kings chart to see where these players fit.



Pekah is part of the Northern Kingdom and is the second king from the end. In 722 BCE the Northern Kingdom went into exile at the hand of Shalmaneser. You can see down at the bottom, these Gentile Assyrians that were in play at this point in time were causing all of this trouble for the North and the South by the way.

Pekah was the king that aligned up externally with the Syrian King Rezin. In the Southern Kingdom Ahaz is the focus and we know that the Northern Kingdom went into exile around a hundred and thirty years earlier than the Southern Kingdom. The Southern Kingdom was given a reprieve. YHWH had hoped that what he did to the Northern Kingdom would be an example to the Southern Kingdom and wanted them to repent and change.

It turns out that there were two reformers that were kings at this point and later in the tenure of the country and Hezekiah, the son of Ahaz was one. We will look at how Hezekiah went in

and cleaned up after his father. The kingship was handed down from father to son and it ended up that Hezekiah being sandwiched in between Ahaz and Manasseh was the only good king compared to this father or his son, and in fact his son Manasseh was worse than his grandfather Ahaz.

Josiah was another reformer but it was too little too late because by the time we get down to Jehoahaz, Jehoiakim, Jehoiachin, and then Zedekiah, Babylon was on the scene and took them into captivity in 587 BCE. That is only a little bit of the geo politics that are going on at this point in time and one of part of the geo politics that is fascinating is, while Pekah and Rezin had an alliance, there was at the same time, an Assyrian king named Tiglath Pileser.

Tiglath Pileser was the King of Assyria so he is an additional player in this. The Assyrians were becoming the world dominate power at this point and they had significant military capability. The scriptures tell us a little about him. Since Ahaz had this problem with Pekah and Rezin up north, he thought maybe he should align with the Assyrians and that they could help him out.

So Ahaz sent messengers to Tiglathpileser king of Assyria, saying, I am thy servant (here is a good thing to tell a Gentile king from a king from the House of David) and thy son: come up, and save me out of the hand of the king of Syria, (Rezin) and out of the hand of the king of Israel (Pekah), which rise up against me. And Ahaz took the silver and gold that was found in the house of YHWH, and in the treasures of the king's house, and sent it for a present to the king of Assyria. (Here is another good idea, the first one was to partner with a Gentile king, and secondly the thought that since he needed money he would take it out of YHWH's Temple and present it to the King of Assyria) And the king of Assyria hearkened unto him: (I guess he liked the idea of getting all of this gold and silver) for the king of Assyria went up against Damascus, and took it, (The leader of Damascus was Rezin), and carried the people of it captive to Kir, and slew Rezin. (King Ahaz is thinking he's sitting in tall cotton thinking that he liked the fact that he got Tiglath Pileser to help him out) And king Ahaz went to Damascus to meet Tiglathpileser king of Assyria, and saw an altar that was at Damascus: (Here is another good idea!) and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof. (Ahaz liked this pagan altar so well in Damascus that he took a copy of it on his iphone and sent it to his High Priest Urijah and told him to make one for him.) And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: (Amazing isn't it?) so Urijah the priest made it against king Ahaz came from Damascus. And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon. (Another good idea) And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar. And he

brought also the brasen altar, which was (A part of the original Temple design that which YHWH had authenticated), before YHWH, from the forefront of the house, (So Ahaz moved it) from between the altar and the house of YHWH, and put it on the north side of the altar. (2Ki 16:7-14 KJV)

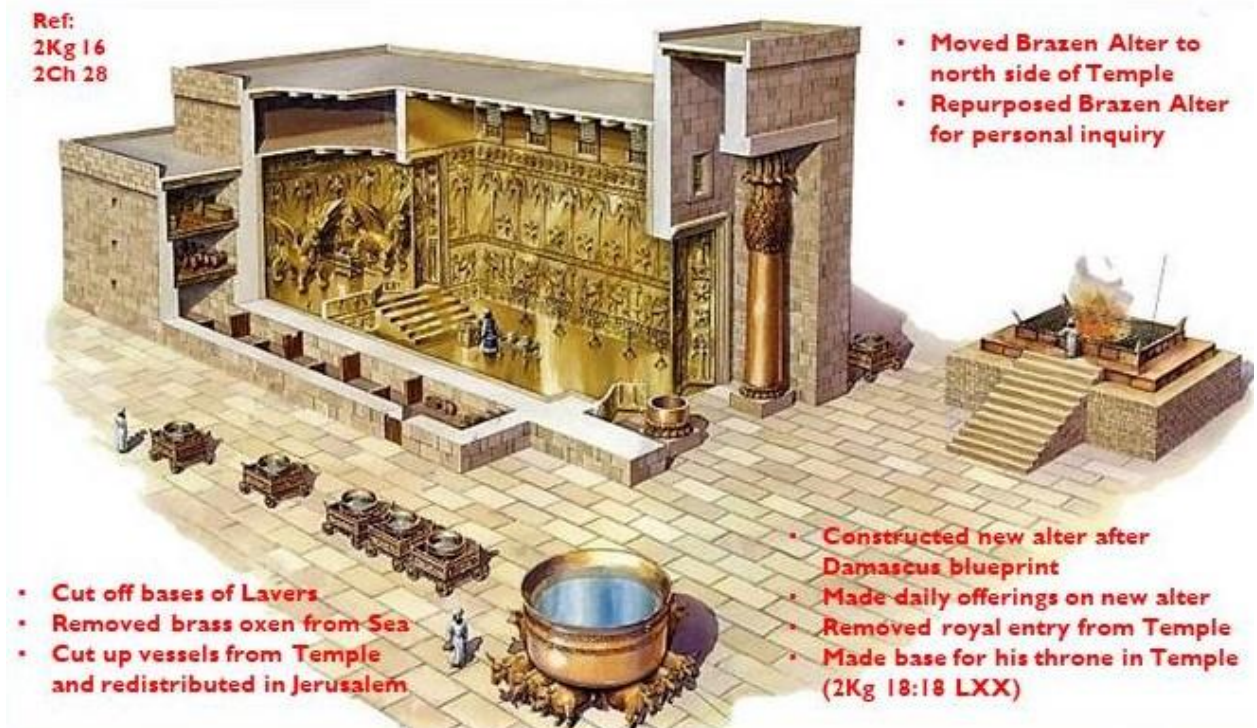
You talk about a guy that's motivated by the world. He was motivated by his own judgments according to the world's needs rather than the judgments of YHWH and the foundation that YHWH has. I can't help but wonder if that is me. You can ask yourself but we don't want to be motivated by the world's way and here is a good example of a king in Israel's history particularly the Southern Kingdom. He was motivated by the ways of this world.

Going on with this account we know that now that Tiglath Pileser III, (there were two Pileser before him), overthrew Rezin likely in 732 BCE. This was relatively early in Ahaz's tenure.

And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, (This great alter isn't the brazen altar, it's the altar that he just sent the blueprints of and had Urijah the Priest build for him so they have a pagan altar here sitting in front of the Temple) with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altar (Which was originally there that is now on the north side) shall be for me to enquire by. (It is just amazing that he would move these components of the Temple around and then he would have a pagan altar to do all of the Torah sacrifices on, then he's going to use the brazen altar which was originally for the Torah sacrifices to enquire by. This terminology "to enquire by" is interesting because you see in Ezekiel chapter 20, and some of the history in Ezekiel 20, has of the Israelites as they come out of Egypt you see that some of the elders and priests want to enquire of YHWH what their status is of their captivity and YHWH says "I will not be enquired of by you" so here is Ahaz wanting to enquire and I can't help but think who he was enquiring to. Certainly you could say he may have used this to enquire to YHWH but it appears that Ahaz was motivated by divination so he may have been enquiring to the dark side through divination on YHWH's burnt altar of sacrifice) Thus did Urijah the priest, according to all that king Ahaz commanded. (It looks like Urijah is complicit in this. Urijah the priest seemed like he was a good priest until this time and he bowed down to Ahaz commanded.) And king Ahaz cut off the borders of the bases, (Now he's going to modify the furniture around the Temple) and removed the laver from off them; and took down the sea from off the brasen oxen that were under it, and put it upon a pavement of stones. And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of

YHWH for the king of Assyria. (So there was an entry way and he modified it. In the LXX Septuagint it says “Because of the king of Assyrians” so he modified it according to what the design that he saw in this pagan altar in Damascus) Now the rest of the acts of Ahaz which he did, are they not written in the book of the chronicles of the kings of Judah? And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead. (2Ki 16:15-20 KJV)

With all of this in mind, let’s get a graphical view of the Temple.



There are references to this that can be found in 2 Kings 16 and 2 Chronicles 28 if you want to look in more detail. The scale to this is actually pretty accurate. We just read that Ahaz cut the bases off of the lavers, and there were ten washing lavers that were used for sacrificial and cleansing purposes, five on each side of the Temple. They were relatively small, but they were five feet tall so they held quite a bit of water. The Temple faced east, and you can see one laver on the other side. There was a large sea as it was called and it had brass oxen under it that held it up and allowed it to be moved around the Temple area.

Ahaz cut the bases off to start with, he put them on the ground and then he removed the brass oxen from the sea, and there were also vessels and furniture that we can’t see that was associated with the Temple, he cut them up and redistributed them around Jerusalem. Keep that in mind. After that, Hezekiah recollected them.

Ahaz moved the brazen altar, which was the original one and moved it off to the north side and repurposed it for his personal inquiry. In the front area he constructed a new altar after the one in Damascus and made daily offerings on it. There was some kind of a royal entry way which isn't clear in the scriptures but he removed that from the Temple. If you look in 2 Kings 18:18, the Septuagint says that he made a base for his throne in the Temple, so it's translated differently.

Apparently the Septuagint shows that there was some kind of a seat or throne chair that was made for Ahaz's throne inside of the Temple. Obviously, none of this would have pleased YHWH. Nor does it please YHWH if we have done some of these kinds of things, or are doing them unbeknownst to us in our life. If we have some idols in our life, some kind of pictures of angels on our walls, or tapestry, Mother Mary's or something like those things that we have left over from previous days. It is a good reminder for us to not have cut off the bases or removed the brass oxen from the virtual sea that we have as a part of YHWH's Temple that is within us.

This gives us a good idea of the idolatry and pagan practices that were going on. It is man's way on deciding what is right and good on his own. Ahaz was making the decision on what he would do without following YHWH's word. In other words, this guy Ahaz was a real piece of work.

Temple is Cleansed

His son Hezekiah comes along and sets in a renovation project but I want to mention some of the timings of this from a calendar standpoint. We saw that Ahaz was king starting in 732 BCE and apparently reigned from 732 to 716, but some of those years, and a good number of them, Hezekiah was co-regent with him.

Hezekiah's reign was from around 729 to 697 BCE, but his sole reign was from 716 to 697 BCE. Hezekiah's son, Manasseh was co-regent from 697 to 687 BCE and then Manasseh took over himself. Manasseh had the longest reign and was something like a 45 year reign in the tenure of the Southern kings of Israel.

Hezekiah's Reform

Under Hezekiah's reform, the temple was cleansed of its impurity and we see that highlighted starting in 2 Chronicles 29. Please refer to the timeline on page 15 to keep in mind where we are at and locate where Hezekiah is on this timeline. It's notable who the prophets are during this time. Isaiah knew Hezekiah, and Micah is one of the prophets, and perhaps Nehum, but certainly Isaiah and Micah were contemporary with Hezekiah. The only two prophets in the North at this time that are mentioned in the scriptures are Amos and Hosea. By this point in time, the Northern Kingdom had just gone into captivity. Their captivity started in 722 BCE and Hezekiah's reign started in 716 BCE so the Northern Kingdom had been in captivity and you will

see that Shalmaneser, Sargon and Tiglath Pileser took a lot of the people captive. They didn't take them all but left a remnant and co-mingled them with other Gentiles. The Northern Kingdom still had cities and people were living there and farming. So with all of that in mind we will start in 2 Chronicles 29.

Hezekiah began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah, the daughter of Zechariah. And he did that which was right in the sight of YHWH, according to all that David his father had done. He in the first year of his reign, in the first month, opened the doors of the house of YHWH, and repaired them (They had been closed up). And he brought in the priests and the Levites, (Notice that it's the first year of his reign and it's the first month so that would be Abib, Nissan after the captivity) and gathered them together into the east street, And said unto them, Hear me, ye Levites, sanctify ^{H6942=qudash=to be clean, hallow, purify} now yourselves, and sanctify ^{H6942=same} the house of YHWH Elohim of your fathers, and carry forth the filthiness out of the holy place. For our fathers have trespassed, and done that which was evil in the eyes of YHWH our Elohim, and have forsaken him, and have turned away their faces from the habitation of YHWH, and turned their backs. Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place unto the Elohim of Israel. (2Ch 29:1-7 KJV)

At this time of the year we want to sanctify ourselves, to be clean and carry out our filthiness. Hezekiah had asked the Levites to clean themselves and the Temple and is starting his reform package. Remember it's the first month of the calendar. The first month of the year actually is in the fall with Ethanim but that's a different discussion.

*Wherefore the wrath of YHWH was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes. For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this. Now it is in mine heart to make a covenant with YHWH Elohim of Israel that his fierce wrath may turn away from us. My sons, be not now negligent: for YHWH hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense. Then the Levites arose ... **And they gathered their brethren, and sanctified** ^{H6942=qdash=to be clean, hallow, purify} **themselves**, and came, according to the commandment of the king, by the words of YHWH, to **cleanse** ^{H2891=to be bright, physically pure, morally innocent} **the house of YHWH.** (2Ch 29:8-15 KJV)*

I have the vision of this, in 716 BCE which was the first year of Hezekiah's reign and the first month being Abib, there is still trouble on the horizon, Sargon and Sennacherib are still causing trouble and a lot of it. The death angel went through Sennacherib's army one night and killed

185,000 according to the Masoretic Text. When it says “as ye see with your eyes”, it is saying to look on the horizon and see who is standing out there and it could well have been that there was a military operation in effect.

“Our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this.” Remember that 120,000 were killed and 200,000 were taken captive from the Northern tribes under Pekah’s governance. Jerusalem at this point has had a lot of siege warfare against it and a lot of people in Judah in the Southern Kingdom have been killed either by Pekah and Rezin, and there were other Gentiles coming on to the scene also like Sennacherib and Sargon and that era of the leadership of the Assyrians. The people in this location understand the effects of this warfare that has been going on. *Our daughters and our wives are in captivity for this* so the people in this location understand the effects of this warfare that has been going on.

Now it is in mine heart to make a covenant with YHWH Elohim of Israel that his fierce wrath may turn away from us. My sons, be not now negligent: for YHWH hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense. Then the Levites arose ... And they gathered their brethren, and sanctified (to be clean, hallow, purify) themselves, and came, according to the commandment of the king, by the words of YHWH, to cleanse (to be bright, physically pure, morally innocent) the house of YHWH.

Obviously to cleanse the house of YHWH is an analogy for us today to cleanse the house of YHWH today for the coming Passover. It is exactly what Hezekiah had the Judahites do during this first month. Look what develops here; the Passover is kept, but a month late.

Passover kept

And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of YHWH at Jerusalem, to keep the passover unto YHWH Elohim of Israel. For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month. For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem. And the thing pleased the king and all the congregation. So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto YHWH Elohim of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written. So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto YHWH Elohim of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped

out of the hand of the kings of Assyria. And be not ye like your fathers, and like your brethren, which trespassed against YHWH Elohim of their fathers, who therefore gave them up to desolation, as ye see. (2Ch 30:1-7 KJV)

Under Hezekiah's direction they finished cleansing the Temple on the 16th of the first month, in other words they didn't finish the cleansing until after the 14th, when the Passover would normally be kept. Hezekiah said to keep it on the second month which already had a precedent with Moses and the Israelites back during their early wanderings during the forty years.

It says: *"For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month. For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem"*. The Temple wasn't ready, nor were the priests and people had not gathered to Jerusalem to keep the Passover on the first month.

And going on: *"So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto YHWH Elohim of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written."* There are a couple of things about that. From Beersheba which is the southern tip, to Dan which is the north point.

According to Josiah and his reformation a hundred years later, Josiah's reformation says that there wasn't a Passover kept as he (Josiah) had kept dating back to Samuel. Samuel was around 1100 BCE so this might be referring to a couple hundred year period of time.

It wasn't that there hadn't been a Passover kept in the last twenty or thirty years, it's probably referring to the same thing that Josiah's Passover was referred to as the one that was grand in scale and nothing like it dating back to Samuel the prophet.

Remember that I said there were still people left in the Northern Land and this letter went out to all of Israel and all of Judah. *"he will return to the remnant of you that are escaped out of the hands of Assyria."* And those are Tiglath Pileser, Sargon, Sennacherib and Shalmaneser.

"And be not ye like your fathers, and like your brethren, which trespassed against YHWH Elohim of their fathers, who therefore gave them up to desolation, as ye see." He says this because of living in the end result, particularly those in the north. The people in the south had started to have the results of it but YHWH had protected the Southern Kingdom even though there had been many battles fought there. The Southern Kingdom was still standing while the Northern Kingdom was not.

So Hezekiah sends out the letter and it goes on in 2 Chronicles.

Now be ye not stiffnecked, as your fathers were, but yield yourselves unto YHWH, and enter into his sanctuary, which he hath sanctified for ever: and serve YHWH your Elohim, that the fierceness of his wrath may turn away from you. For if ye turn again unto YHWH, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for YHWH your Elohim is gracious and merciful, and will not turn away his face from you, if ye return unto him. (His mercy prevails, walk humbly love mercy according to Micah 6:8) So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them. Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. Also in Judah the hand of Elohim was to give them one heart to do the commandment of the king and of the princes, by the word of YHWH. And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron. (2Ch 30:8-14 KJV)

They laughed them to scorn and they mocked them. Here was an invitation to come to Passover and get your life straightened out but people thought it was a joke. Remember when I mentioned Ahaz took the furniture and the Temple equipment and made altars into it and moved it around? He made alters around Jerusalem and this verse shows us that this is the spot that is cleaned up. The Passover was kept in the second month.

Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of YHWH. And they stood in their place after their manner, according to the law of Moses the man of YHWH the priests sprinkled the blood, which they received of the hand of the Levites. For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto YHWH. For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good YHWH pardon every one That prepareth his heart to seek YHWH, Elohim of his fathers, though he be not cleansed according to the purification of the sanctuary. And YHWH hearkened to Hezekiah, and healed ^{H7449=to mend} _{to cure} the people. And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised YHWH day by day, singing with loud instruments unto YHWH. (2Ch 30:15-21 KJV)

Commentary on this verse: *“Then they killed the passover on the fourteenth day of the second month:”* They kept the Passover on the fourteenth *“and the priests and the Levites were ashamed, and sanctified themselves, and”* Starting on the fifteenth they *“brought in the burnt offerings into the house of YHWH”* So again, they kept the Passover on the fourteenth, this is a historical account it’s not intended to be an accurate roadmap. I have heard the argument recently that the fourteenth day of the month is when they killed the Passover lamb. Well, they are talking about killing the burnt offerings. The Passover sacrifice outlined in Exodus chapter 12 is different than the offerings that were kept and provided during the Days of Unleavened Bread. The burnt offerings and the Passover sacrifice are two different things.

It says, *“though he be not cleansed according to the purification of the sanctuary.”* This is pretty significant in my view that they really weren’t Torah ready, they weren’t ready by the Levitical measure for this Passover, but they kept it anyway and Hezekiah asked YHWH for a pardon. It was of the heart but they wanted to keep this, they weren’t physically clean yet but want to keep it and our heart is right. YHWH honored that. It was a fitting conclusion to the destruction and the idolatry that Hezekiah’s father Ahaz had established and now it is largely cleaned up. Hezekiah completed his reform in this period of time. Below is a comparison of the difference between Ahaz who represents the flesh and Hezekiah who represents the spirit.

Flesh Verses Spirit

- Ahaz

- Relied on Pileser for protection – 2Kg 16:7
- Did not do right in YHWH’s sight - 2Ch 28:1
- Glorified graven images and idols – 2Ch 28:2
- Built pagan worship centers – 2Ch 28:25
- Worshipped in groves – 2Ch 28:4
- Sacrificed children – 2Ch 28:3
- Corrupted the Priesthood – 2Kg 16:11
- Desecrated the Temple – 2Kg 16:14
- Pursued gentile foreign policy 2Ch 28:16
- Brought curse and shame to Southern Kingdom – 2Ch 28:19
- No memorial at his death
- Not buried in tombs of kings - 2Ch 28:27

- Hezekiah

- Relied on YHWH for protection – 2Kg 19:19
- Did right in YHWH’s sight – 2Ch 29:2
- Glorified YHWH – 2Ch 31:20
- Tore down high places – 2Ch 31:1
- Worshipped in Temple – 2Ch 30:27
- Sacrificed burnt offerings – 2Ch 29:31
- Purified the Priesthood – 2Ch 29:5
- Repaired the Temple – 2Ch 29:16
- Pursued YHWH’s policies – 2Ch 31:21
- Brought blessings to Southern Kingdom 2Ch 30:20
- Honored at his death – 2Ch 32:33
- Buried in prominent tomb of David’s sons 2Ch 32:33

Do Your Own Homework

*Prove G1381=test, discern, examine all things; hold fast that which is good.
(1Thess 5:21 KJV)*

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched G350=scrutinize, examine the scriptures daily, whether those things were so. (Act 17:11 KJV)

For ye were sometimes darkness, but now are ye light in the Master; walk as children of light: for the fruit of the Spirit is in all goodness and righteousness and truth; proving G1381=test, examine what is acceptable G2101=fully agreeable, well pleasing unto the Master. (Eph 5:8-10 KJV)

Study to shew thyself approved unto YHWH, a workman that needeth not to be ashamed, rightly dividing G3718=make a straight cut the word of truth. (2Tim 2:15 KJV)

(Home)

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