

Passover - The Fourteenth of Abib
Historical Passovers
Session One

Transcribed and edited from video

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*And it shall come to pass, when ye be come to the land which YHWH will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of YHWH's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.
(Exo 12:25-27 RNKJV)*

We will go through a presentation that has to do with the historical Passovers. I want to highlight some of the presentations in this series for those that may be new, and haven't seen the fullness of what has been recorded. We have a section on our website for the Fall Holy Days, and also a section for the Spring Holy Days.

There is a series of presentations with a theme of Passover which are about redemption. We also have a group about the First Day of Unleavened Bread, and the theme of those presentations is about deliverance and liberty.

There is a section about the Last Days of Unleavened Bread, which is carrying a theme of hope and salvation. This time though, we will put our attention on the Passover season itself, the days of Passover, the days between the Festival days, the First and Last day of Unleavened Bread. There is a series of presentations in this group, and if you haven't gone through and seen them, we would start with the Exodus in Egypt. That is when the Children of Israel first left Egypt; that is the first presentation in the group, and that is detailed on the top of the list.

There are other presentations that might be useful for those of you that are interested to look at. We have looked at the time when Yahushua was on the earth, and the six days before the Passover, which occurred in 30 CE. There is a series about that.

When you start digging into the Passover season you will certainly find the controversy about when the Passover is. Is it the fourteenth or the fifteenth? I will mention a little bit of that this time, because of some of the scriptures we will highlight show us this Hebrew term called beyn ha-arbayim. I will mention that so if you don't know about that you may want to get a little smarter about it because the longer you are around the people that keep the Passover, eventually this controversy comes up. Of course Yahushua's Passover in 30 CE has presentation

material. How did we get to Easter from Passover? There is a final presentation in the series about that.

We are going to put our attention on the Historical Passovers; there will actually be two sessions of this. Today's presentation is going to focus on the Passovers that we see in the scripture in the Old Testament, and there are a group of them. The first one that we notice, that I have already mentioned, is when the Israelites left Egypt. They were in Egypt and had to deal with Pharaoh, there were ten plagues, and a lot of information is found about that in Exodus, in the first 14 chapters or so, and we are going to highlight the Passover component of that.



We will find that a little over a year later, after they left Egypt, they were at Mt. Sinai. There was another Passover conducted then, and we will take a look at that Passover. After that, we will forward to the end of the forty year journey in the desert, and look at when Joshua went into the Promised Land at Jericho, there is a Passover mentioned there. From there we have a long spell before we see the Passover mentioned again, some seven hundred years to the time of Hezekiah, and the first Temple period. Actually, a reform occurs during Hezekiah's time and we will take a look at that.

This presentation will end with the Passover that occurred after the exile in the Second Temple period, under the direction of Zerubbabel.

In the next presentation we will put our attention on Josiah and Ezekiel, the Passover that is mentioned in each of those scriptural accounts. I have lumped Josiah and Ezekiel together because there is a Jubilee connection to both of them.

Historical Passovers

Israelites in Egypt

- ca. 1446 BCE

We will start with the Israelites in Egypt, and it dates back about thirty five hundred years ago, going back to about 1446 BCE. We are actually jumping into the middle of the account in Exodus 12. You would have to watch the first part of the presentation that I mentioned about the details of what happened in Egypt, but we are going to just highlight the Passover component now.

*And YHWH spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. 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 H5704=ad=as far as, as long as, even to **until the fourteenth day** the beginning of the 14th of the same month: and the whole assembly of the congregation of Israel **shall kill it in** H996=beyn=between **the evening** H6153=ereb=dusk. (Exo 12:1-6 KJV)*

This is a straightforward account; let's look at some of the highlights of it.

- Passover lamb selected Abib 10

The perfect lamb was selected on the tenth day of the month, as we go through all of these Passover accounts, some people have wondered why these accounts might even be in the Old Testament, why do we even need to look at them. They all have a forward pointer to Yahushua, and the details of the accounts oftentimes point to details in the account when Yahushua was on the earth. The selection of the lamb on the tenth day of Abib is no different. On the tenth day of Abib or Nissan in Yahushua's time, the triumphal entry occurred. We see one of the several accounts of that in Mark.

And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of YHWH: Blessed be the kingdom of our father David, that cometh in

the name of YHWH: Hosanna ^{Yahshana=save now} in the highest. And Yahushua entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve. (Mar 11:9-11 KJV)

When you put this on a timeline, you find that this ends up being the tenth day of Abib, or Nissan during Yahushua's time. "Hosanna in the highest", is what they were crying out, this is Psalm 118 that is a revelation, a forward pointer, and a prophecy to the coming Messiah. "Hosanna in the highest", where Hosanna comes from in the Hebrew, it means Yahshana, and it means save now. Salvation now is coming. What is interesting about this is the name of the person that was bringing salvation now, and we will attach that.

The first part of this is the importance of the lamb on the tenth day, and how that forward points to Yahushua.

- **Lamb or goat - no blemishes**
40 to 140 lbs. @ 2 - 9 months

The lamb can be from your sheep or goats, and it is a male of the first year. It's interesting how this is brought forward, no seconds, no blemishes. You only take from the best of the flock. We have been sheep farmers here for the last number of years, so we have a pretty good idea of the behavior of sheep, how they grow and so forth. What is interesting is that a male of the first year is really a wide range of growth. Oftentimes, in the season that we have lambs in the modern day, lambing is done in the winter months, December through February, so by the time March/April comes around when the Passover is, if you have a yearling lamb that was born in the middle of the winter, it's not going to be very big. Maybe forty pounds or so, if you have a lamb that was born in the summer or fall, that lamb is going to be much larger. If the lamb is approaching a year old, it is going to be somewhere around one hundred and forty pounds. It depends on where in the cycle, the size of the animal. I'm bringing this up because the size of the animal depends on how long it will take to roast it as we will see.

- **Keep until the 14th day**
Gen 8:5 - **until** 10th mon. ^{water decrease}
Gen 32:24 - **until** day break ^{Jacob}
Deu 16:4 - no sacrifice remaining **until** morning

- **Lamb killed at sundown (between sunset and evening)**

Looking at the next highlight and using this word "until", the Hebrew word "ad", which is translated in English "until". There are maybe several key points to take away from these accounts that help us understand when things are, and this happens to be one of them. When you keep something up until a certain time, you are keeping it as far as, or as long as, or even

unto. What you see here is the word “until” is translated really well, keeping this perfect lamb without blemish until the fourteenth, it means the beginning of the fourteenth, not the end of the fourteenth. There are a number of references that you can find to go along with this, and I would advise you to do that. Go look up the word 5704 in Strong’s Concordance in the Hebrew, and you will get a list of where that word is. It is in a lot of places, but here are a few of them.

The word “until” or “ad” is used in Genesis 8:5, in relation to the flood waters decreasing. They decreased until the tenth month, as it says. It means up to the tenth month, and then the mountains started to peek through.

In Genesis 32:24 Jacob was wrestling with the angel “until” daybreak, up to, as far as. It doesn’t mean end of the day, it means until the start of the day.

Another example is in Deuteronomy 16:4. The instructions are about the Temple sacrifices, and not leaving a Temple sacrifice remain “until” morning.

These examples should give us a good context of what the word “until” is used as in this particular scripture, until, as far as, the fourteenth, up to the beginning of the fourteenth. That is key because the next sentence tells us that you kill the lamb at sundown. This is where the controversy starts. If this is new to you and you start studying into it, it won’t take you very long to find out that killing the lamb in the evening has a couple of possibilities. Does it mean the evening at the beginning of the fourteenth? Does it mean the evening at the end of the fourteenth going into the fifteenth? There is quite a controversy about this.

We certainly hold to the evening that is being referenced here, is the evening that is going into the fourteenth. You keep the lamb up until the very beginning of the fourteenth and then when that evening starts, when the sun goes down, before it gets dark, beyn ereb as it is translated here, means between the end of the day, and the beginning of the darkest part of the night. We will highlight that just a bit more as we go, I don’t want to divert too far on it.

Suffice it to say, when you see this term “in the evening” associated with the Passover, it really should be a flag to you to go look and see what the Hebrew construction is. There is only eleven places that Moses wrote “in the evening” as beyn ereb as you see it here. All of the other places translate it in English, “in the evening”, don’t have that construction. You need to look at the presentation I made specifically on the topic of beyn ha-arbayim to get the fullness of it.

Historical Passovers

Israelites in Egypt

- **Blood placed on two side posts and upper door post**

Going on in the account, the blood is placed on the two side posts and the upper door post from this lamb that has just been sacrificed.

*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** ^{H6748=tsaliy=roast} **with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden** ^{H1310 & H1311=bashal=boil up} **at all with water, but roast** ^{H6748=same} **with fire; his head with his legs, and with the purtenance** ^{H7130=center, midst (entrals)} **thereof.** And ye shall **let nothing of it remain until the morning; and that which remaineth of it until** ^{H5704=ad=as far as, as long as, even to} **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. (Exo 12:7-11 KJV)*

This is the same as it is said in Deuteronomy 16:4 that we previously quoted the blood is placed on the two side posts.

- **Lamb to be roasted and eaten**

The lamb is roasted whole and eaten. That is also key; it isn't to be carved up by the Levitical Priests, but to be roasted whole. You see the key word here for roast is "tsaliy", and that Hebrew word in fact, means to roast with fire.

You will find another word that is translated as "roast" in other places, but it really is the word for "sodden", you have to watch for that. The instructions say to eat none of it raw, nor sodden, this particular sodden is the correct translation of the Hebrew word, "bashal", and it means to boil up. You get the context of it because it says "sodden at all with water", so you don't put it in water to cook it. You roast it; roast it with fire, so the definition is built into the context. You are to do it whole with the pertenance, the center, its entrails, in other words, you don't open the animal up, you roast the whole animal is what this is telling you.

- **No left overs**

Nothing is left until the morning, no leftovers. You finish it all that night because you partnered up with some of your neighbors or you burn that which is left over. That is what it says; if you have anything left until the morning you are to burn it.

- **Late dinner - roast time 3-4 hours**

Bottom line is that this is going to be a late dinner and it is going to be the middle of the night dinner. When they started out at sunset, they sacrificed the animal, they painted their doors,

and they had the fire going to roast it with fire. Can you imagine taking a middle sized or a hundred pound lamb and roasting it on a fire whole? It isn't going to be an hour or two, at a minimum, even if it is a small lamb it is going to be two or three hours, more likely three to five hours to roast an animal of this size. Remember, we don't eat of it raw. They were instructed to cook it.

By the time all of this goes by, it's easily late in the evening, ten or eleven o'clock, and probably around the midnight hour as we would count it. This is a late dinner, this is not something that happens early in the evening, it couldn't because of the logistics of cooking the animal.

Historical Passovers

Israelites in Egypt

- Moses Instructions

Moses continues in this account in Exodus 12 with some specific instructions.

And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason;

In other words, you are making a paintbrush out of the hyssop. Notice that the word "until" is used, it's interesting that is in here several times. I said it's a highlight so listen up, this is an important statement.

*and none of you shall go out at the door of his house until ^{H5704=ad=as far as, as long as, even to} the morning ^{H1242=boker=dawn}. For YHWH will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, YHWH will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. **And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which YHWH will give you, according as he hath promised, that ye shall keep this service.***

(Exo 12:22-25 RNKJV)

Take a look at some of these highlights.

- **Israelites leave house in the morning - not before**

If you read this account in context, you will see that YHWH told Moses to tell the Israelites. Do you think the Israelites are going to leave their house in the evening, that night? I think the answer is absolutely not, remember that when you study into this topic. Remember that they did not leave their house the night that they roasted the Passover. They did not.

- **Domestic household service to be kept in the Promised Land**

Not replaced by Temple service

You shall observe this ordinance and keep it when you go into the Promised Land. We are going to note when Joshua goes into the Promised Land that they will be keeping this ordinance, just as it is written.

I am titling this service “The Domestic Household Passover Service”. It doesn’t say that is what it is, but I think it’s important to understand that this is done at home. The ordinance is for it to be done in the house. That is going to be quite different when we take a look in the Book of Deuteronomy in another presentation. When Deuteronomy Chapter 16 talks about the Passover, it is talking about the Temple sacrifices that go along with it. Remember, this is a seven day period of unleavened bread. It starts with the Passover, so it is a total of eight days, and it starts with the Domestic Household Passover and immediately goes to what would become a Temple sacrificial system.

This Domestic Household Passover does not replace the Temple service. It is important to keep that in mind. It does not replace the Temple service, whenever you see the Passover being celebrated today, is it a Domestic Household Passover service that follows this protocol? Or is it a Temple oriented service that follows the Temple protocol? Yahushua, when he had his final Passover in 30 CE, he talked about it being the Passover. It is in several places, but look what Luke 22 says.

And he said unto them, With desire I have desired to eat this passover with you before I suffer. (Luk 22:15 KJV)

Yahushua said that, the “he” is Yahushua. “*With desire I have desired to eat this passover with you*”. What were they doing that night? They were in a room; the twelve apostles were in a room and keeping the Domestic Household Passover service. Yes, there was a Temple service that was in play at this point in time, and you see evidence of that in the Book of John particularly. Yahushua said that he is going to eat this Passover, and he is reflecting back to this period of time when it was given in Exodus 12. He knew the difference.

Historical Passovers

Israelites in Egypt

- Death angel passes through Egypt

For I will pass through ^{H5674=cross over} 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 elohim 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 ^{H6252=pesach=hop, skip over 1st occurrence} *over* ^{H5921=al=above, upon, through, over} *you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to YHWH throughout your generations; ye shall keep it a feast by an ordinance for ever. (Exo 12:12-14 RNKJV)*

The death angel is going to pass over with all of this preparation, so it's important to have the blood on the doorpost and the lentil. It's also important not to be going out that night, why would you want to go out? I don't think you would with all of this that is about to happen.

A brief side bar discussion on the origin of this word "Passover" that is part of a vernacular in most Bible's today. Most scripture uses this term "Passover".

- Origin of "Passover"
Coined by Tyndale - c. 1530 CE
Connected the meaning of **Pasach** to the meaning of **Pesach**
Pesach = H6453= ^{from H6452} **= pretermission** ^{omission} **, exemption**

Tyndale was born in 1494 CE and was martyred in 1536, he was actually strangled and then burned for his belief and for the work that he did. What a work he has done, it is really pretty stunning to take a look at what he did. The main purpose that he had in moving the word ahead was to get it translated into English. That turned out to cost him his life. In the process though, Tyndale used both Greek and Hebrew manuscripts that were available to him at that point in time. He translated the Old Testament and the New, but I'm not sure the order of it. I know some of the details of what he did. He translated the New Testament from the Aramaic and Greek transcripts that he had.

As the account goes, and I believe this is correct in what he did. In the beginning he translated the word Pesach, which was the Aramaic word, for Passover into Easter. All of his early New Testament translation he used the word Easter. In fact, the King James project team that came into play some seventy five hundred years after Tyndale; used about seventy percent of Tyndale's work as the King James Bible translation as we know it today.

You will find one remnant of this word Easter, and it goes back to what Tyndale did in Acts 12:4. The word Passover there is translated into Easter. Actually, he had all of the Passover translated Easter, then he did the translation of the Old Testament from the Greek and Hebrew, then he realized that he made a mistake in calling it Easter, Ishtar, and went back and corrected it, in any case, we see a remnant of that today.

Tyndale is responsible for these neologisms that he's created which are really quite a number of them. Some of the words that he coined are "scapegoat", "Atonement", "Mercy Seat", and if

you didn't study into this as all, it may be a surprise to know where it comes from. Actually some of the other, I will say idioms of statements like "my brother's keeper", "filthy lucre", all come from Tyndale's vernacular and his coining these new words called neologisms.

Tyndale wasn't popular with the church at all because some of the words he translated, one of them that I have looked into is the New Testament word "Ekklesia", well, the churches in authority, the Protestant and Roman churches that were in authority didn't like him translating the word Ekklesia into congregation. They liked the word church better. He also translated the word "presbyter" to elder, and the mainstream organizations at that point in time didn't like "elder" they liked "priest". That got him into a lot of hot water as well as a few of his other writings and so forth. In any case, that is a little bit about William Tyndale, he is an interesting guy to study. He gave his life for the start of the translation that we have into English. What a masterful work he has done.

He actually used the word "Passover", and probably got it from this verse in Exodus 12 that says I will pass over you. Those words "pass over you" there, is the Hebrew word Pasach, and that is a variant of the word Pesach. Pesach is really the word that we see when we look at the meaning of Passover. If you look into the Hebrew, it's really the word Pesach, and he combined those two, Pasach and Pesach and called it Passover so in one sense he helped us a lot in understanding, but in another, if you really want to get a little deeper into the meaning of Passover, you have to look at which word in Hebrew he was really concatenating, so he added them together. The key here for Passover is the omission, or exemption part, so the death angel caused an omission or exemption, for the first born that the death angel was going to kill.

The same thing is true with Yahushua, our New Testament Passover; the one sacrifice for all is an exemption for the first born brethren, brothers and sisters in Yahushua. We see in Exodus 12 an example of both of these Hebrew words, Pesach and Pasach, in one sentence.

*That ye shall say, It is the sacrifice of YHWH's **passover** ^{H6453=Pesach=pretermision, exemption}, who **passed** ^{H6452=Pasach=hop, skip over} **over** the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. (Exo 12:27 RNKJV*

That is an interesting sidebar discussion on where the word Passover came from and a bit about William Tyndale in the process.

Historical Passovers Israelites in Egypt

- At midnight hour

It says this all happened at the midnight hour, does that mean twelve midnight as we would think of it on our clocks? Probably not, but that is the middle of the night.

*And it came to pass, that **at midnight** ^{H2677=middle & H3915=night} **YHWH smote all the firstborn in the land of Egypt**, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And **he called** ^{H7121=same as H7122=encounter} **for Moses and Aaron by night** ^{summoned through an envoy}, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve YHWH, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. (Exo 12:29-32 KJV)*

That was his message.

- Death Penalty for all of the non-protected first born

We will take a look at a couple of the highlights and the first one is the death penalty for all the non-protected first born. We see the significance of this with Yahushua, remember what I said, these are all forward pointers, prototypes of Yahushua's sacrifice, the Passover for us. The death penalty is in place for all of those that don't have the blood of protection on their door posts and lintel, just as we don't have protection from the death penalty if we are not covered by Yahushua's blood.

- **Moses and Aaron are summoned**

I believe this verse is oftentimes scanned over and not given too much thought. If you just read over it by quickly reading through this account, you may think that Pharaoh called for Moses and Aaron to come to him. I don't think that is the case at all; there are a couple of reasons. One is that Moses himself told all of the Israelites not to go out that night. So do you think Moses would go out? I don't think so unless YHWH would have told him, and YHWH didn't tell him to do this, Pharaoh is calling for him. I believe this to be is an encounter with an envoy, so Pharaoh sent out some of his staff to go find Aaron and Moses and tell them to get out. Leave, and by the way, don't forget to bless Pharaoh in the process. I believe that is a fair analysis of what is going on here; also, there is a scripture that occurs just after the ninth plague of darkness that is interesting to add to this.

- **Moses did not see Pharaoh after 9th plague - darkness**

If you back up a couple of chapters into Exodus chapter 10 it says so. You see the context of this is after the ninth plague, after the darkness plague. At this time, Moses was in Pharaoh's office.

And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more;

They effectively had a disagreement and Pharaoh didn't want to see him anymore, and is threatening him.

*for in that day thou seest my face thou shalt die. And Moses said, Thou hast spoken well, **I will see thy face again no more.** (Exo 10:28-29 KJV)*

I think that is a prophetic statement, he said he wouldn't see his face again, did he see his face in the encounter on the Passover night when Pharaoh summoned him to leave? I don't think so. There has to be another way, this word "called" that you see here, means encounter. The authorities that Pharaoh sent had an encounter, they found Moses and Aaron and that is how this message got to them.

North east Nile delta region

A great city that rivaled Thebes

If you look for it, you will see this picture of the area of Egypt on the Internet, (shown below). There is some interest that you can derive from this picture. One thing that I want to mention is when this event happened. Of course we have the city of Ramses we know it to be named; we know that Ramses was on the East Nile Delta, up in the northern part of Egypt. We know that it was a major city and rivaled Thebes at this point in time. People that are into Egyptology try to figure out which Pharaoh was in power during the time of the Exodus and again, there is quite a controversy about this. Suffice it to say, there are three main candidates:

Amenhotep II

Reign: 1427 - 1401 BCE

or: 1427 - 1397 BCE

Father was

Thutmose III

Reign: 1479 - 1425 BCE

Vs.

Ramses II

Reign: 1304 - 1237 BCE

Most Egyptologists lean that Ramses is the guy because the name of the city is Ramses. The only problem with that is, it is a hundred and fifty or so years too late if you try to build a timeline to get to the period of the Judges, and then Samuel, Saul, David and Solomon and so forth. The timeline doesn't fit when you start in the 1300's or the late 1200's to properly assign those later dates. More likely it was Thutmose III because he fits in the date range of around 1450 which appears to be most scholars' view of when the Exodus actually occurred. Nobody knows for sure, again there is a controversy about this. Good people have studied this in detail and have good reasons for their positions, and so forth.

The city itself was a major city, can you imagine all of the Israelites there in this city complex on both sides of the tributary of the Nile River. There would be upwards of a couple million people of Israelites. You would think that would necessitate a large number of Egyptians, another million or so.

The Exodus Passover



Exodus 1 tells us:

*Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure ^{H4543=store, magazine} cities, Pithom and Raamses.
(Exo 1:11 KJV)*

Ramses was one of the treasure cities; it was a store city where they stored grain and raw products for the Egyptians. The word treasure means, store or magazine so this was one of two main storage cities that the Egyptians used in this period of time. We know in Exodus 12:

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. (Exo 12:37 KJV)

It doesn't say anything about the women, so it would be easy to see that this was a million and a half or two people that are journeying here. Where would they all fit? A million or two put down on top of where this city lies, there would be people everywhere let alone all of Egyptians that would be required there to oversee and guard them, and Pharaoh himself had a large complex.

And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. (Exo 14:7 KJV)

He not only had six hundred chariots, he had even more. Pharaoh had a large military outpost close by for access to six hundred chariots; let alone what he drew from the rest of Egypt. The bottom line of this is that a lot of people were there. The picture gives you a grand view of what it might have looked like, but it might have been even grander if you put some of these parts and pieces together and contemplate them. At least it is interesting to take a look at.

Historical Passovers

Israelites in Egypt

- Death angel passes over Israel
- Death penalty for all non-protected first born
- At midnight hour
- Moses and Aaron summoned

During their time in Egypt just before they left, the Israelites had a Passover service, a Domestic Household Passover service, the death angel passed over Israel and the death penalty was for all of the non-protected first born. It happened at the midnight hour and Moses and Aaron were summoned.

- Prototype of Yahushua's sacrifice

This is a prototype as I have mentioned, and I will give you one more scripture before we leave this account. The prototype of Yahushua's sacrifice for us, we certainly don't want to lose track of that and the significance of it.

And as they were eating, Yahushua took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and

gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. (Mat 26:26-28 RNKJV)

Historical Passovers

Israel at Sinai

- Exodus 2nd year
ca. 1445 BCE - 2nd year after coming out of Egypt

We are going to fast forward a little over a year, the Israelites left Egypt, and about the third month they came to Mount Sinai. They stayed at Mount Sinai eleven months, so at the end of the eleven month period, this account occurs outlined in Numbers chapter 9, but it's about the Passover. It is about the Passover that they kept as well as the one that is going to be authorized to be kept in the second month.

*And YHWH spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, Let the children of Israel also keep the passover at his appointed season. In the fourteenth day of this month, **at** H996=beyn=a distinction, between **even** H6153=ereb=evening, dusk, ye shall keep it in his appointed season: **according to all the rites** H2207=custom, manner, ordinance **of it, and according to all the ceremonies thereof**, shall ye keep it. And Moses spake unto the children of Israel, that they should keep the passover. And they kept the passover on the fourteenth day of the first month **at** H996=same **even** H6153=same in the wilderness of Sinai: according to all that YHWH commanded Moses, so did the children of Israel. And there were certain men, who were **defiled by the dead body of a man**, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day: And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of YHWH in his appointed season among the children of Israel? (Num 9:1-7 RNKJV)*

There were people that couldn't partake of the Passover in the fourteenth day of the first month. I want to highlight again, this English translation of keeping the fourteenth day at even you shall keep it in his appointed season. You don't know what the Hebrew construction of this unless you look. These examples, and there are two more of them, of this construction of beyn ha-arbayim, or beyn ereb as the syntax goes. Moses was very consistent when he wrote about the Passover. He gives us very consistent and precise instruction of exactly when it is. This term beyn ha-arbayim as it is commonly pronounced as the idiom, means between the evenings.

The instructions that follow in Leviticus 23, that were just given, follow this same pattern. We are at the end of the stay in Mount Sinai, it says they were in the first month for Passover, they are getting ready for the second month for Passover, and they left. If you continue on to Numbers chapter 10 you will see that they left in the twentieth day of the second month and they went on the rest of their journey. All total they were in Mount Sinai from the third month of the first year, until the second month of the second year, for a total of eleven months.

- According to all rites and ceremonies

*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**.*

If you look, “in the evening” is this same Hebrew idiom beyn ha-arbayim.

*...And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs ...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.
(Exo 12:6-10 RNKJV)*

*In the fourteenth day of the first month **at even** is YHWH's passover. (Lev 23:5 RNKJV)*

There is the spot that I wanted to say that Moses made a consistent statement of when this is. You don't know “at even” in English is different, but it can be so when you are looking at this account, heads up, be aware and watch out for that.

- Defiled by a dead body

There were some that were defiled by a dead body, and if you don't know Torah well, and wonder what that is all about, it's about touching a dead body is answered in Numbers 19, there are a couple of places you find an instruction about this.

He that toucheth the dead body of any man shall be unclean seven days. (Num 19:11 RNKJV)

That is what Numbers 9 was about, somebody's family member probably died and they had to bury them, and were defiled by touching the dead body. It doesn't say that but it would be something like that probably happened.

- Exodus 2nd year
ca. 1445 BCE - 2nd year after coming out of Egypt

There hadn't been this situation come up until now, so Moses is going to inquire with YHWH. I would say this is a significant statement. Moses didn't say that since he didn't know what was

going on, he would just decide on his own. That isn't what Moses did; he went to inquire of YHWH. Hopefully we inquire from YHWH when we have a question about something we don't understand. I think it's an excellent practice to ask for guidance and for YHWH's spirit to lead.

*And Moses said unto them, Stand still, and I will hear what YHWH will command concerning you. And YHWH spake unto Moses, saying, Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto YHWH. The fourteenth day of the second month **at** ^{H996=same} **even** ^{H6153=same} they shall keep it, and eat it with unleavened bread and bitter herbs. They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.*

That would be the Exodus 12 instructions as well as the Leviticus 23 instructions.

But the man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people:

You can't use this second month as an excuse for being too busy in the first month to keep the Passover, thinking you can keep it the second month. That doesn't work.

*because he brought not the offering of YHWH in his appointed season, that man shall bear his sin. And **if a stranger shall sojourn among you**, and will keep the passover unto YHWH; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have **one ordinance**, both for the stranger, and for him that was born in the land. (Num 9:8-14 RNKJV)*

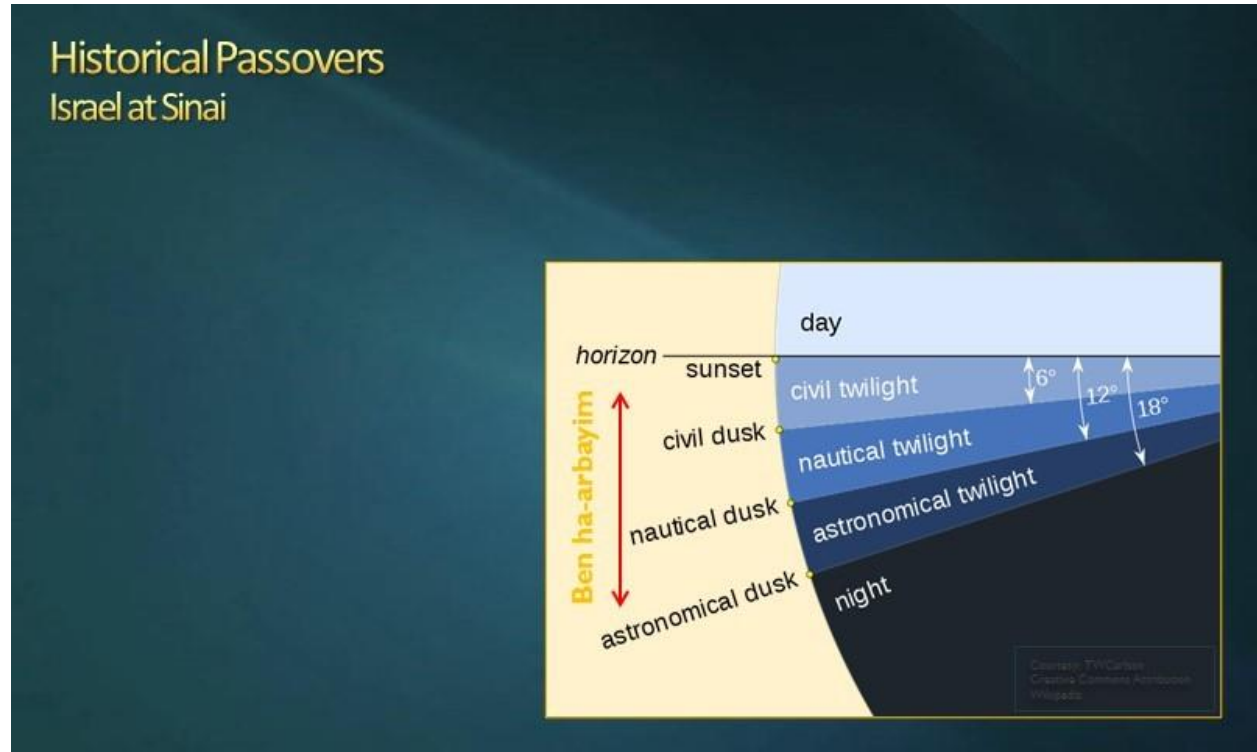
Obviously, I'm making highlights of the Hebrew idiom construction of beyn ha-arbayim because I believe it to be significant, I also believe it to be misunderstood by a lot of people and think it is the afternoon of a period of time, not the evening of a period of time. Nothing can be further from the truth. The scriptures point this out of exactly when it is and I'm just giving you the highlights of that at this point.

There are eleven verses that you will find in the Tanakh that use this term and they are all written by Moses, and they occur in Exodus, Leviticus and Numbers.

- Beyn ha-arbayim
11 verses - Exo, Lev, Num

I have taken this chart from the details of this explanation which you will find in the Presentation titled The Fourteenth or Fifteenth Beyn Ha-arbayim. You can see it on our website www.answersoflife.com, look at it, you will see the proof of how this is.

Beyn ha-arbayim is the period of time at sunset between sunset and the final night darkness.



Astronomically, there are three twilights, this is not scriptural, but it turns out astronomically this is a correct rendering of this term beyn ha-arbayim. There is a civil twilight, a nautical twilight, and an astronomical twilight as the sun continues over the horizon, and they are separated by six degrees of tilt. The beyn ha-arbayim is this period of time. It is a period of time when there is still light, yes, a diminishing amount of light, but there is still light. Beyn ha-arbayim does not frame the night, the night frames beyn ha-arbayim. Beyn ha-arbayim is the period of time between the sunset and nightfall.

When you start to understand it, what you see is that it is sometimes translated “between the evenings”, I think you can see why it would be translated between the evenings or twilight because that is exactly what it is.

Twilight and between the evenings does not occur when the shadows of the sun stretch from three o'clock to six o'clock in the afternoon. That is a rabbinic myth, and I would say to check it out on your own, my mantra is “do your own homework”, don't believe what I say, but don't believe what others say about this either. Do your own homework.

- Instructions for foreigners and purchased servants

There are instructions mentioned here for the foreigners and purchased servants.

Fundamentally, they need to be circumcised to partake of the Passover much as would be the

case today. You should not take of Yahushua's Passover and the New Covenant tokens of bread and wine without being baptized. You don't have to be circumcised. Circumcision isn't a New Testament rite and requirement. You certainly need to be baptized and committed to Yahushua.

Exodus 12 talks about the instructions for foreigners, in a little more detail.

There shall no stranger eat thereof: But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A foreigner and an hired servant shall not eat thereof...let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. (Exo 12:43-48 RNKJV)

- One ordinance for all

Today we have quite a few Passover ordinances, I would say, buyer beware, caveat emptor, we have one ordinance for all.

One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. (Exo 12:49 RNKJV)

Historical Passovers

Joshua at Jericho

- Joshua
ca. 1406 BCE
Entering into the promised land at Jericho

The next Passover that we see in scripture is in the Book of Joshua, we will fast forward about thirty nine years from where we were at Mount Sinai. The Israelites journeyed about forty years total but they were at the end of their first year and into the second year when they left. We are at Jericho now with Joshua in this account. This is going to take us to around 1400 BCE, the early part of 1400. They are going to be entering into the Promised Land at Jericho.

And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that YHWH had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

So the word spread, I am guessing social media spread this word for them, they knew that the Israelites had a legacy of the Red Sea that parted before them and swallowed up all of the

Egyptians, and most recently they would have had eyewitnesses of the Jordan River being held upstream. It would have been quite a testimony to them. They were on alert that something significant was getting ready to happen, and indeed it was.

*At that time YHWH said unto **Joshua** ^{H3091=yehoshua}, Make thee sharp knives, and circumcise again the children of Israel the second time...For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of YHWH...And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole. And YHWH said unto Joshua, This day have I rolled ^{H1156=galal=roll away} away the reproach of Egypt from off you. **Wherefore the name of the place is called Gilgal** ^{H1537=gilgal same as H1536=wheel} **unto this day**. And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even ^{H6153=baerev=dusk, evening} in the plains of Jericho. (Jos 5:1-10 KJV)*

- **Joshua's name - Yehoshua**

From H3068 and H3467; YHWH = yasha = YHWH's salvation or YHWH's rescue

I always like to take the opportunity when I see Joshua used in the scripture, and Joshua's account to remind everyone, and perhaps someone will see this presentation new, and not know this. Joshua's name in Hebrew is Yehoshua or Yahushua, and it turns out that his name Yahushua is the same name that Jesus has been translated into from the Hebrew. Yahushua is the Tetragrammaton, we would pronounce that Yahuah, many would pronounce it Yahweh which is certainly fine, but we think it is Yahuah. Yahsha which means salvation, so Yah's rescue, Yah's salvation, YHWH's salvation would be the sense of this name, Yahushua. Joshua's name was just that, Joshua was the first Yahushua, and brought the Children of Israel into the Promised Land. The second Yahushua has the same name; it means the Salvation from Yah, Yah's Salvation, or Yah's rescue. He brings us believers into the New Promised Land. The parallels in the Book of Joshua are stunning, and to see the forward pointer to Yahushua, particularly to the Book of Revelation. What a connection it is.

Seven trumpets, seven trips around Jericho, just to whet your appetite. What about seven trumpets, does that ring a bell in the Book of Revelation? It sure should.

- Same as Jesus

We see that Jesus' name is really taken from that, and we see in a couple of places, Matthew chapter 1:21 says:

*And she shall bring forth a son, and thou shalt call his name **Jesus** ^{G2424=iesous=of Hebrew origin from H3091=Jehoshua}: for he shall save his people from their sins. (Mat 1:21 KJV)*

Right in the context of the scripture, the name of our Messiah is relevant because he is going to save his people from their sins, because his name means that. His name means Salvation; it's amazing that Jesus has come out of this. Most people that have taken a superficial look at this, know that Jesus comes from a Greek word, and they pronounce it "Iesous", and then the French came along in the fifteen hundreds and introduced the J so it became Jesous, and that is where we get Jesus from and I do believe that is correct. However, back in the first century, the Greek word "Iesous" was probably not pronounced "Iesous", The "ie" was the phonetic equivalent of "yeh", so this Greek transliteration probably isn't far off of what Yahushua's real name was. He was a Jewish Hebrew boy, his parents were Jews. His name wasn't Jesus; do you think his parents called him Jesus? I don't think so. They called him Iesous (pronounced Yesu) or Yesha, in the Hebrew, so the Greek follows along much closer than we have ever thought. Iesous probably more accurately in the first century would have been Yesous. Obviously, anyone that looks into this, you find that Iesous is of Hebrew origin and it comes from Yehoshua our Jehoshua as Strong's would have it.

In any case, I don't want to miss an opportunity to proclaim Yahushua's name and proclaim it properly or reverently and much closer than what most Bibles have it translated. Do your own homework on this, again, don't believe what I say, don't believe what somebody else says, go do your own homework and look into this matter. One of the early discoveries when I started to looking into it, was wow, Joshua has the same name. That was an interesting ah ha moment.

The other item of highlight on this verse is the word "Gilgal", which is a double entendre, it is a pun in the scriptures, if you will because it says "*This day have I rolled away the reproach of Egypt from off you*", and the word "rolled away" is galal, and it means to roll away. The name of the place that is rolling away is wheel. That is what Gilgal means. I always enjoy finding these puns in the scripture, the Holy Spirit has a sense of humor that is for sure and here is a fine example of how words can be used to advance the meaning.

Historical Passovers

Joshua at Jericho

- Joshua
ca. 1406
Entering into the Promised Land at Jericho
Josephus commentary

Josephus also gives us some good insight into this account and many accounts, by the way. I have learned to enjoy Josephus' writings. In Antiquities 5 he talks about this particular event at Jericho.

So the Hebrews went on farther fifty furlongs, and pitched their camp at the distance of ten furlongs from Jericho; but Joshua built an altar of those stones which all the heads of the tribes, at the command of the prophets, had taken out of the deep, to be afterwards a memorial of the division of the stream of this river, and upon it offered sacrifice to Elohim; and in that place celebrated the passover, and had great plenty of all the things which they wanted hitherto; for they reaped the corn of the Canaanites, which was now ripe, and took other things as prey; for then it was that their former food, which was manna, and of which they had eaten forty years, failed them.

Jos Ant 5.1.4

Israelites ate the Canaanites harvest

First fruits barley for wave sheaf came from Canaanites

It's clear that the Israelites ate the Canaanites harvest; it had been planted, but not reaped. This first fruits barley that is necessary for the wave sheaf would have come through the Canaanites harvest also. It wasn't the Israelites harvest, but they just came into the land, didn't they? Let's take a look at that:

*And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho. And they did **eat of the old corn** ^{H5669=stored grain} **of the land on the morrow after the passover, unleavened cakes, and parched** ^{H7033=qalah=toast, roast} **corn** ^{added} **in the selfsame** ^{H6106=etsem=bone, substance, strength} **day.** And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year. (Jos 5:10-12 KJV)*

This is something like a differential equation; in mathematics you can derive several statements from this statement when you add a couple of other statements to it. Let's see what that is all about. First of all, let's look at what this parched grain is about. Keep in mind they ate of the old grain on the morrow after the Passover, the day after the Passover, keep that in mind. They also ate unleavened cakes and they ate parched grain.

- Parched grain
 - Reduces fresh harvest moisture content
 - Current year crop
 - Not stored

Parched grain is new, and it means "qalah", and it means to toast or roast. Parched grain, because it has high water content in it, you need to dry some of the moisture out in order to eat it. That is why it's parched, and it's the current year crop, it's not the stored crop. You

wouldn't need to parch it if it had been the stored crop because it would already be dry from having been stored for a year. We see this word "qalah" referenced in the Book of Ruth:

*And Boaz said unto her ^{Ruth}, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her **parched** ^{H7039=from H7033=roasted ears of grain} corn, and she did eat, and was sufficed, and left.*

(Rth 2:14 KJV)

This is in the middle of the harvest and it is the new harvest. That is what Boaz is getting for Ruth; he is getting the new harvest and parching it there on the spot where they were having dinner. He gave it to her and she ate.

Historical Passovers

Joshua at Jericho

- Joshua
ca. 1406 BCE
Ate stored grain and new grain ^{parched grain} on same day
- **Significant event - selfsame day**

They ate the stored grain and the parched or new grain on the same day. If you think about that, that is significant. It also says that it's significant because it says they did all of this on the selfsame day. Remember, the selfsame day, when we see the word "etsem" associated with yom or day, it is a significant event. Every time you see selfsame day it's like in the evening. Every time you see in the evening doesn't mean it is beyn ha-arbayim, you have to go look, but the selfsame day is like that. There are some accounts that use the term selfsame day and it doesn't use the word etsem, so that is different than when it does use the word etsem which means bone, which means strength and substance and long living, or long lasting. This word selfsame day is here so it is a significant event, and indeed it is. The fact that the word selfsame here is in this account makes a bridge to another account that we are going to read which is in Leviticus 23. This is about the wave sheaf day instruction.

- There is no consumption of the barley until the oblation of the wave sheaf is given to YHWH.

What is this account in Joshua about? They are coming into the land.

*When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before YHWH, to be accepted for you: on **the morrow after the sabbath** the priest shall wave it... And ye shall eat neither bread, nor **parched corn** ^{H7039=qalah}*

H7033=same, nor green ears, until **the selfsame** *H6106=same* day that ye have brought an offering unto your Elohim. (Lev 23:10-14 KJV)

- Describes overall event - not an instruction

Here is an interesting match, it doesn't say they had a wave sheaf here, but they would have done this in order to oblige Leviticus 23, they would have had this wave sheaf offering before they did the parched corn. It also tells us that they do this wave sheaf on the day after the Sabbath day. A couple of things ought to come together, we know that they ate of the parched corn encamped at Gilgal, they ate the parched corn there, and they know that it was the day after the Passover. Therefore, the Passover had to be the weekly Sabbath, and the day they ate this had to be wave sheaf day. I think you probably would get it, that's why I said it's somewhat like a mathematical equation.

This shows us that this event is happening; eating of this old and new parched corn on the same day is happening on the first day of the week. We would call that Sunday. The account that makes it the selfsame day, it's an important day, just as the instruction in Leviticus 23 says. Keep it until the important day that you brought an offering unto YHWH. It is stunning to me to put all of these pieces together. We know when this Passover was, and we know quite a bit about it. What I wanted to do is make a couple of comments though about the overall event before we move on. One of them is that it says that they kept the Passover on the fourteenth day of the month at even in the plains of Jericho. No beyn ha-arbayim there, just plain erev, ba erev is how this is translated.

- No beyn ha-arbayim

You might say ah ha, here is the loose brick here, you said beyn ha-arbayim is when they did the Passover, well, it's exactly when they did the Passover but this is a historical account. There isn't any instruction being given, this is just the history of what happened. Did they keep the Passover at the right time? I'm sure they did, beyn ha-arbayim, but the entire account is talking about they kept the Passover on the fourteenth. Yes they did. It doesn't say anything about when they sacrificed the lamb; it just says they kept the Passover on the fourteenth, very accurately stated.

- Morrow after the Passover - FDOUB - Sunday

We see clearly that it is the morrow after the Passover, also, the other insinuation that you see is that wave sheaf day is the First Day of Unleavened Bread. It has to be because the previous day on the weekly Sabbath that they did the Passover on the fourteenth, that was Passover the fourteenth, so the very next day is the fifteenth, and the fifteenth is the First Day Of Unleavened Bread.

- FDOUB - wave sheaf day at Jericho

*And the children of Israel kept the passover on the fourteenth day of the month at evening, **to the westward** ^{G1424=sunset, west, descent} of Jericho on the opposite side of the Jordan in the plain. And they ate of the grain of the earth unleavened and new corn. In this day the manna failed, after they had eaten of the corn of the land, and the children of Israel no longer had manna: and they took the fruits of the land of the Phoenicians in that year.*
(Jos 5:10-12 Brenton)

Notice that the Septuagint says that they kept the Passover to the westward of Jericho, on the opposite side of the Jordan. The Septuagint Brenton Version gives us some good insight into what is going on. If you read this and think about it, how could they be westward of Jordan on the opposite side of Jordan in the plain? If you know the lay of the land, you know that the Jordan lies to the east of Jericho, not to the west. When you look at this a little closer, you find that the word “westward” is used in several other places in the Septuagint and its actual meaning, the Greek word “westward” was translated from G1424 and it means “sunset, west or decent”. It is talking about this account in the Septuagint about the sunset that was going on. In the west, but the people were on the opposite side of the Jordan in the plain. It’s an interesting sidelight for your consideration.

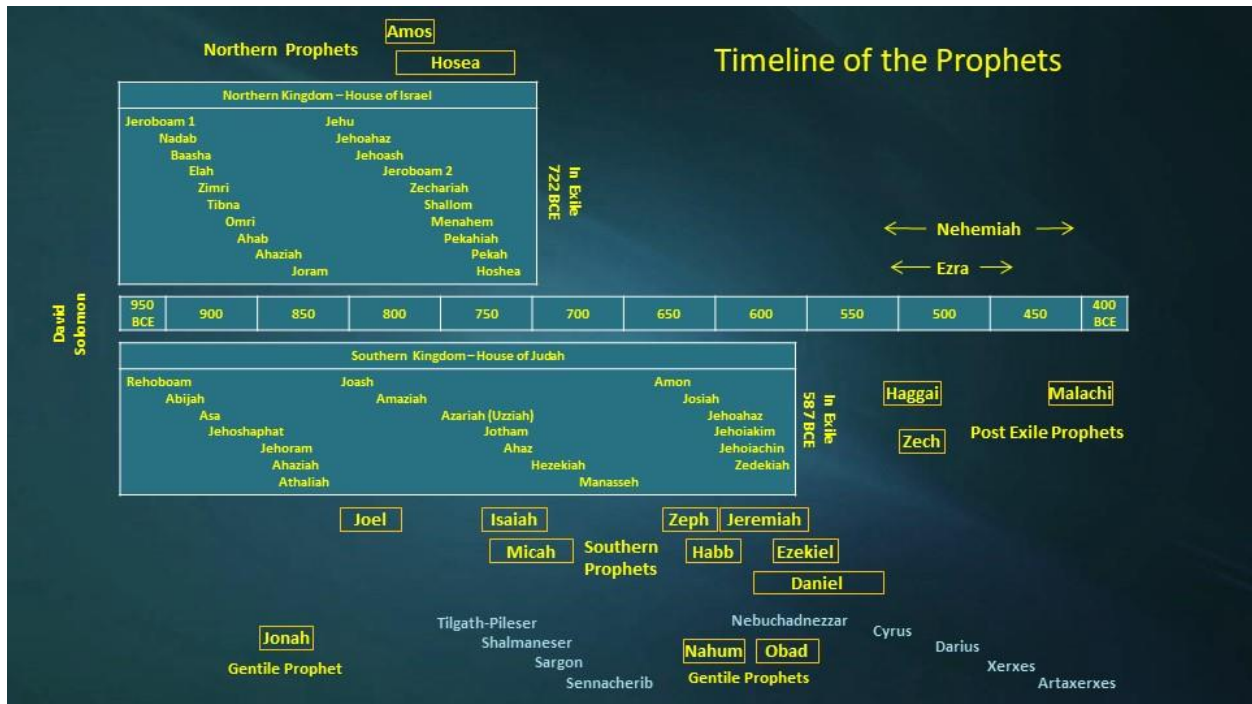
Historical Passovers

1st Temple

- Hezekiah
Means strengthened of Yah
3rd year Hoshea north is 730 BCE

We are going to jump forward some seven hundred years to the time of Hezekiah. Hezekiah’s name means strengthened of Yah. HezekiYah. This account happens in the third year of Hoshea which is a north king and as the tradition of the Books of Kings provide, we get a benchmark of the King in the South against the King in the North, and it gives us a good precise determination of when all of this happened. Let’s take a look before we read this account which occurred in the First Temple. A lot has happened between Jericho and Joshua, the Israelites taking over the Promised Land, the Judges period coming, Samuel, Saul, David, Solomon, and the kingdoms dividing into North and South. That is where we are now, we have a Temple that was built under Solomon’s United Monarchy, but the kingdoms right after Solomon split.

The Temple is still standing but the Northern Kingdom is about to fall in this period of time. We have Hezekiah in the Southern Kingdom around 725 BCE. Isaiah and Micah are contemporary with this period of time.



Isaiah particularly knew Hezekiah because Hezekiah had Isaiah inquire of YHWH about circumstances of the invasion coming from the Assyrians. That is happening at this period of time, Hezekiah's father was Ahaz who was a vile wicked king, and he corrupted the Temple service. Ahaz was the guy that went up to Syria to try to make an alliance with Tilgath Pileser, he made some kind of an alliance with him, enough to be able to get the Northern Kingdom squashed from both Pekah and Hoshea, who were both taken out in this period of time at the hand of Tilgath Pileser. He did that because Pekah and Hoshea wanted to take out Ahaz of the Southern Kingdom. Ahaz made an unholy alliance; instead of trusting in YHWH, he trusted in foreign alliances which he shouldn't have. That caused a lot of disruption to the Temple service, a lot of corruption to the Temple proceedings, and everything went pretty far downhill.

Ahaz had a son whose name was Hezekiah, and Hezekiah came on the scene and eventually became the sole reign in the Southern Kingdom. However, at this point in time, keep in mind that Shalmaneser, Sargon, and Sennacherib are still the Assyrian adversaries. The Assyrian's are still after taking over the Southern Kingdom.

The Northern Kingdom has gone into exile around 722 BCE, so during Hezekiah's reign that will have happened, and we will see that referenced in this Passover proclamation that Hezekiah talks about when we get to it.

Read this account.

Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign ^{as co-regent ~730-717 BCE}. Twenty and five years old was he when he began to reign ^{sole reign ~716-687 BCE}; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah.

That would not be the Zachariah the prophet, but a different Zachariah.

And he did that which was right in the sight of YHWH, according to all that David his father did. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan ^{H5180=made of copper}.

Nehushtan was that pole that Moses put in place. Originally it had a good purpose to provide protection from the serpents, but they started worshipping it. Hezekiah got rid of it here, is what it says. Notice that all of the Baal worship ceremonies that started are now being taken away. Ahaz was the one that really emphasized doing that and they fell into a high degree of idolatry. Obviously, YHWH was not pleased.

^{Hezekiah} He trusted in YHWH Elohim of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to YHWH, and departed not from following him, but kept his commandments, which YHWH commanded Moses. (2Ki 8:1-6 RNKJV)

- Controversial regnal years
 - Coregent regnal years
 - Coregent with Ahaz c. 730 - 717 BCE
 - Sole reign c. 716/15 - 687/86 BCE

I mentioned this controversial regnal year situation, good people have studied this and have come up with different conclusions, I think what makes best sense as far as I have looked into it, Hezekiah was co-regent with his father Ahaz from about 730 to 717 when Ahaz died. That was a reasonably long period of time. Hezekiah's sole reign started in 716, went down through 687 when Manassah took over, and also became a co-regent with his father Hezekiah. Again, there is controversy about this, but I think that is what makes best sense. In any case, Sennacherib is on the scene during this period of time and he was around 705 to 700 BCE. The Sennacherib events and the army being taken out by the death angel would suggest that is when Hezekiah's sole reign was happening.

- Son of wicked King Ahaz

Hezekiah is the son of the wicked king Ahaz, and there are some notable events for Hezekiah.

- Notable events
 - Siloam water tunnel
 - Sennacherib's 185 K loss

I just mention them as background. One of them is the Siloam water tunnel. From the Gihon Spring to the Pool of Siloam is a tunnel that Hezekiah had engineered. It is about one third of a mile long and it is through solid rock. It is amazing engineering, the account appears to be correct is that Hezekiah had his construction team start at two ends. One at the Pool of Siloam and one at the Gihon Spring through solid bedrock and they met in the middle and met accurately. It is thought that they did that through tapping from above on the rocks. They didn't have GPS tracking and laser guided cutting equipment, it is amazing that they actually met and the Siloam water tunnel only has 1 foot of elevation fall to it from the beginning to the end. Just enough that the water can flow through it, but it isn't a full fledged running stream, just enough that they were able to get the water to flow.

And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah? (2Ki 20:20 RNKJV)

The other account from Hezekiah's time is the Sennacherib loss of his army.

And it came to pass that night, that the angel of YHWH went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. (2Ki 19:35 RNKJV)

It is amazing that the death angel came through and did that, all in one night and sent Sennacherib back to Nineveh, his capital, where his sons killed him.

Hezekiah was an amazing king and a reformer. The reform took the path of repairing the old, getting rid of the idolatrous items of worship and then having a Passover.

- Hezekiah

He in the first year of his reign ^{sole reign ~716-687 BCE}, in the first month, opened the doors of the house of YHWH, and repaired them.

Here is part of the controversy, in the first year of his reign, did that mean in his co-regency or in his sole reign? I would argue that it means in his sole reign, I doubt that his father would have let him, in his first year of co-regency, start a repair process. Since Ahaz was the one that

caused it to go downhill anyway. I suspect this is the first year of his sole reign which would be approximately 716 BCE.

*And he brought in the priests and the Levites, and gathered them together into the east street, And said unto them, Hear me, ye Levites, sanctify now yourselves, and **sanctify 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. 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.*

He's pointing out to the horizon and saying there is trouble on the horizon.

*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.
(2Ch 29:3-10 RNKJV)*

A reform has started; the Temple was being cleansed starting in 716 BCE, and as I said, not likely during the co-regency time because the father probably would not have allowed it.

Historical Passovers

1st Temple

- Hezekiah
Passover reform initiated

And Hezekiah sent to all Israel and Judah,

Notice it is to both Israel and Judah, Judah is still standing but Israel has been taken out at this point, but there are still people there.

*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....to keep the passover in the second month...because the priests had not sanctified themselves sufficiently, neither had the people **gathered themselves together to Jerusalem**...So they established a decree to make proclamation throughout all Israel, from Beer-sheba 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 ^{in Deu and Lev}. So the posts*

*went with the letters... 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.*

There we know that the Assyrians have come through and taken the large majority of them prisoners. It says so right here, that is the state that they are in. The Assyrians had a dispossession policy of removal and mix up; they would take gentiles from other parts of their conquest, and bring them into what is now desolate part of the Northern Kingdom. The Assyrians would mix them in with the people so that the people that were there couldn't establish a presence big enough to cause the Assyrians any kind of trouble. It's kind of a slick way of diluting the population with other pagan ideas so that the original inhabitants won't rise up against you. It goes on to say, and he is talking to the Northern people.

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. Now be ye not stiffnecked, as your fathers were, but yield yourselves unto YHWH... 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.

(2Ch 30:1-9 RNKJV)

It is the same for us, the world is at the edge of a cliff, ready to jump off in mass, and we could be in the time of Jacob's trouble and may well be it has started already, I don't know. We need to turn again to YHWH and we will find compassion when we do, he will give us his mercy and grace, but we have to ask him or we are going to be led captive ourselves. My prayer is that the few that will hear this in the reach of my voice, if you will return to him, may we have mercy and grace from our one and only Elohim.

- Priests were not sanctified to keep the 1st Passover

It started out that the priests were not sanctified to keep the Passover, they weren't ready and I'm sure they knew of Moses' legislation to keep it in the second month as it was outlined in Numbers. They probably knew that so because they weren't sanctified the first month, it doesn't say that they knew to do that but they are going to keep the Passover on the second month.

- Original Temple worship system abandoned by Ahaz

The original Temple service and process and system of worship was abandoned by Hezekiah's father so he is re-establishing that.

- Remnant who escaped Assyrians

There are a couple of verses that are mentioned about a remnant who escaped after the Assyrians have come through, Tilgath Pileser especially, so we know about what time this is.

- Kept 2nd Passover and DOUB after fall of the Northern Kingdom in 722 BCE

So they kept the second Passover, and the Days of Unleavened Bread and this would be after the fall of the Northern Kingdom.

- Removed pagan altars and idols

*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...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...**altars for incense took they away**, and cast them into the brook Kidron.*

We need to take away our altars of incense and throw them into the fire pit or the garbage can if we have them in our presence.

- Temple sacrifice combined with domestic household sacrifice

*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...**the priests sprinkled the blood, which they received of the hand of the Levites.***

Notice that this is in the house of YHWH, the Temple that they are doing this in. This is not a Domestic Household Passover, this is a Temple Passover service which the Torah had instructions for just as well, but they are not keeping the Domestic Household Passover service here.

- Unorthodox - did not follow Torah legislation

*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.** (2Ch 30:10-18 RNKJV)*

They removed the pagan altars and the idols and got rid of them, the Temple sacrifices seem to be combined with the Domestic Household sacrifice at this point. There isn't evidence that they had a domestic service, it all seem to be Temple centric. This was certainly and unorthodox occasion as it says. "Other than it was written". They did not follow the Torah legislation. The Brenton Septuagint has a good rendering of this:

For the greatest part of the people of Ephraim, and Manasse, and Issachar, and Zabulon, had not purified themselves, but ate the passover contrary to the scripture (2Ch 30:18 Brenton)

They weren't following the recipe, but continuing on in this account:

*But Hezekiah prayed for them, saying, YHWH is tov and **he will pardon everyone That prepareth his heart** to seek Elohim, YHWH Elohim of his fathers, though he be not cleansed according to the purification of the sanctuary.*

I like the translation in the Restored Name King James Version. YHWH is tov, and tov means good, and that is exactly what the standard King James says. "God is good"; "the Lord is good".

*And **YHWH hearkened to Hezekiah, and healed the people**. And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness...and they did eat throughout the feast seven days, offering peace offerings, and making confession to YHWH Elohim of their fathers. And the whole assembly took counsel to keep other seven days:*

Not only the first seven, but a total of fourteen days because they were so happy about it that they just continued on. Hopefully that is our attitude about YHWH's Holy Days, do we have so much joy and gladness that we just want to continue?

*and they kept other seven days with gladness...and a great number of priests sanctified themselves. And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers ^{H1616=gare=foreigner} that came out of the land of Israel, and that dwelt in Judah, rejoiced. So there was great joy in Jerusalem: for **since the time of Solomon the son of David king of Israel there was not the like in Jerusalem**. Then the priests the Levites arose and blessed the people: and their voice was heard, and **their prayer came up to his holy dwelling place, even unto heaven**. (2Ch 30:18-27 RNKJV)*

- A right heart - mercy and grace outweigh Torah

This is quite an event that is being talked about. Notice that this is about a right heart and a right mind, asking for forgiveness. Mercy and grace outweigh the Torah legislation, they

weren't keeping things according to the book, Book of Moses, that's for sure, and it says so. YHWH was pleased about this and accepted their prayers and blessed them for it. The Septuagint says:

*YHWH be merciful with regard to every heart that sincerely seeks the YHWH Elohim of their fathers, and is not purified according to the purification of the sanctuary.
(2Ch 30:19 Brenton)*

- Seven day feast - Deu 16 instructions

What we see in this is that the instructions seem to be centered on the Deuteronomy 16 instructions. If you read Deuteronomy 16, the first eight verses carefully, you are going to see that this is not about the Domestic Household Passover; it's about the Temple Passover and the sacrifices during the seven day period of Unleavened Bread. That seems to be what they are focused on. YHWH is honoring all of this.

*Observe the month of the aviv, and keep the passover unto YHWH thy Elohim: Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith.
(Deu 16:1-3 RNKJV)*

- **No comparative event since Solomon - c. 230 years**

What you find in Solomon's time was not a Passover ceremony but the Feast of Tabernacles dedication ceremony. It was a grand event.

Temple dedication - c. 950 BCE

Feast of Tabernacles event

22K oxen and 120 K sheep offered during Solomon's Temple dedication

What a dedication it was, 1 Kings Chapter 8, a must read during the Feast of Tabernacles, what a prayer and offering he made to YHWH. In one moment of time YHWH's glory came down and accepted all of the sacrifices. What a picture that would create if you think about it in your own mind. Twenty two thousand oxen and one hundred and twenty thousand sheep, they had so many that they had to move out the burnt offering sacrificial area and expand it into the outer court of the Temple. There was nothing like it in this period of time dating back that far so this was really a memorial event of grand scale.

- **Prayers and rejoicing heard by YHWH**

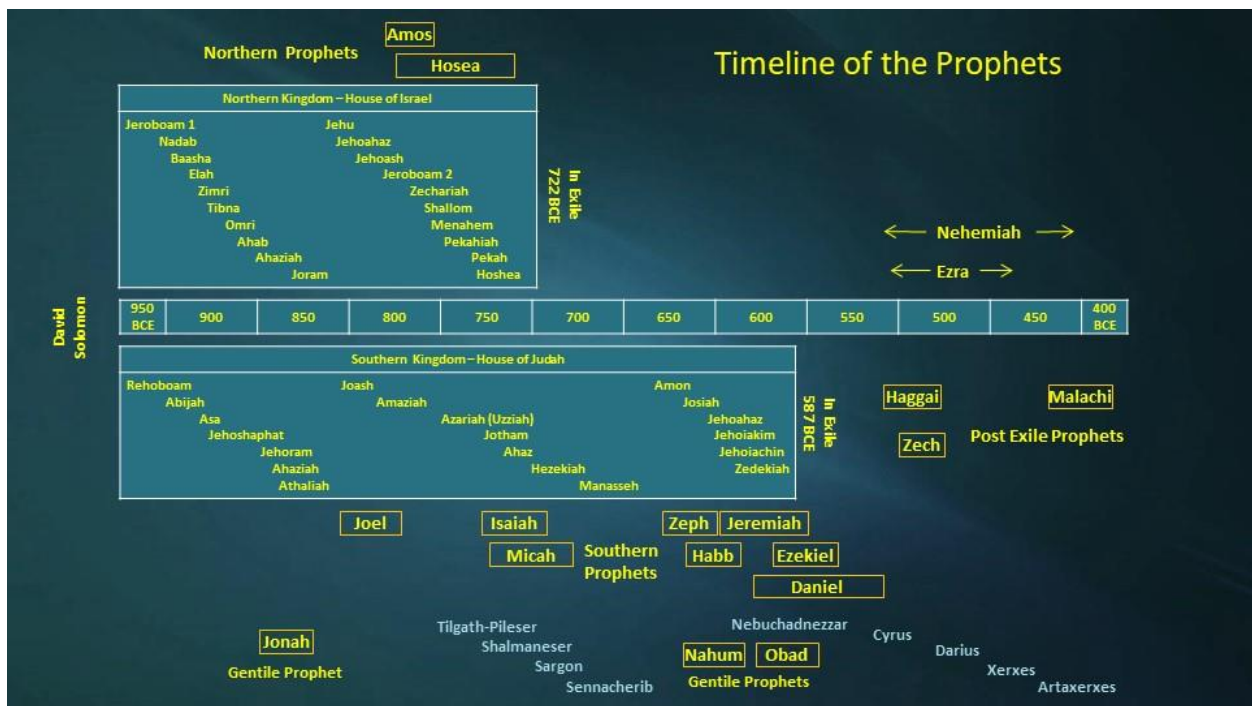
Their prayers came up to his Holy dwelling place even to heaven. YHWH heard them.

Historical Passovers

Post Exile - 2nd Temple

- Zerubbabel
Means descended of Babylon

One last example that I want to go into, and we are going to fast forward to the second Temple, again, a lot of time is going to transpire from 700 down to about 500, call it a couple of hundred years that goes by. The Southern Kingdom by this point has gone into captivity after Hezekiah's time, during the time of Zedekiah and that will take us to the fall of Jerusalem at 587 BCE. The Israelites went into captivity for seventy years around that period of time. After the exile and the return in the seventy year period of desolation, Zerubbabel led a group of about fifty thousand back to Israel and they started to re-build the Temple that Nebuchadnezzar had torn down. Take a look at the time line of the kings and prophets to see where Zerubbabel falls in the scheme of this.



Zerubbabel was really a governor of the territory of Israel, particularly around Judah at this point in time. Zerubbabel was contemporary with the early writings in Nehemiah and Ezra, and contemporary life birth date wise with Haggai and Zechariah. We see him mentioned in both Zechariah and Haggai. About this period of time, we will call it around 525 BCE just for purposes of getting a mark on the calendar.

Going back to Zerubbabel; his name means descendant of Babylon, or born in Babylon. Not necessarily a complementary name, but he was quite a guy. He had a strong will to re-build the Temple and YHWH honored him greatly if you read about him.

*Now in **the second year of their coming** unto the house of Elohim at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua^{H3342=Yahshua=he will save} the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of YHWH.*

Quite a bit just said there, but one thing that I like to remember is that Yahushua shows up in many of these kinds of accounts and probably most people don't really realize that this is Jeshua the priest. His name in Hebrew is pronounced Yahshua, it means he will save. Here is a reminder and a forward pointer to show that Yahushua is ever present in these accounts, and always being pointed forward to. There are other "Jeshua's" that are mentioned in the scriptures so it's interesting just to note this that Jeshua whose Hebrew name is pronounced more closely to Yahushua, than even Joshua's name. Joshua was Yehoshua, this name is Yahushua himself. I'm guessing that is where Yahshua comes from in the first century, from this later Hebrew rendering which was translated into Greek at that point in time.

*Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of Elohim...And when the builders laid the foundation of the temple of YHWH, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise YHWH, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto YHWH; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised YHWH, because the foundation of the house of YHWH was laid. But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:
(Ezr 3:8-12 RNKJV)*

I get from this last statement that there was joy and sadness in the congregation. There were some that had seen the previous Temple and I suspect that by comparison this was not near as grand and people are perhaps lamenting what we lost. We are re-building but it's nothing like what is was originally. On the other hand, we are really happy and joyful that we are able to re-build the Temple and YHWH is merciful to us to allow us to do this.

- Temple foundation reset 534 BCE

- 0 years Southern Kingdom exile
- 1st deportation - Daniel taken to Babylon
- 606 - 536 BCE - Zerubbabel returns with 50 Thousand

I have done amount of research in this for a presentation that I haven't given yet on the Sabbatical and Jubilee cycle during this period of time. I believe this to be more like 534 BCE and it would appear that there are three periods of seventy years of desolation, but I will only talk about one. Seventy years of desolation of the Southern Kingdom of the people, and that probably starts with Daniel and his entourage being taken by Nebuchadnezzar. That would be the first of several deportations and that dates to 606 BCE when Daniel was taken to Babylon.

Seventy years later takes you to 536 BCE which would likely be the date that Zerubbabel returns with the fifty thousand. Even though, Cyrus' decree was in 539 BCE, I think it's a firm date that Cyrus' decree to allow the Israelites to return was in 539 but it took them a couple of years to get their travel plans together. It was probably around 536 when they actually returned and that ended the seventy years of desolation.

We know that there is a period of seventy years and several accounts show us that, here is a couple:

And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

That is where we are right now, we are at Darius.

To fulfil the word of YHWH by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath, to fulfil threescore and ten years. (2Ch 36:20-21 RNKJV)

It is going to be a desolate land for seventy years. How long do you think it happened? Seventy years.

For thus saith YHWH, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith YHWH, thoughts of peace, and not of evil, to give you an expected end. (Jer 29:10-11 RNKJV)

How long do you think they were in Babylon? Seventy years, so that is one of the ways you can come into this period of time and the dating of it.

Historical Passovers

Post Exile - 2nd Temple

Zerubbabel assumed

As you go deeper into the account in the time that the Temple was being re-built, you actually lose account of Zerubbabel, I don't see that he gets mentioned anymore after a certain point in time which I will identify. I believe he is still there working and in charge. I am guessing that he was actually at the dedication of the Temple when it was finally dedicated.

*I Darius have made a decree; let it be done with speed. Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily. And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the Elohim of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And **this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.***

There is when the house was finished, the sixth year of the reign of King Darius, the third day of Adar. Adar is the twelfth month, so we are just before Nisan or Abib. Technically we are at the end of the Persian year. The Persian year was accounted from the spring month of Nisan.

*And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of Elohim with joy, And offered at the dedication of this house of Elohim an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel. And they set the priests in their divisions, and the Levites in their courses, for the service of Elohim, which is at Jerusalem; as it is **written in the book of Moses.** (Ezr 6:12-18 RNKJV)*

- The Second Temple rebuilt/finished 12th month 6th year of Darius reign 515 BCE
Reign 522-486 BCE
Haggai and Zechariah use Nisan calendar
months 6,7,8,9,11 are all 2nd year of Darius

We have a pretty good fix on Darius' reign, and it is noteworthy that Haggai and Zechariah use a Nisan calendar when they date Darius and the reason I know that is that if you look into Haggai and Zechariah you will see that events are noted in the second year of Darius, in the months of 6, 7, 8, 9, and 11, so what does that mean? What that means is if there was a Tishri dating in this period of time for Darius, between months six and seven would be a new regnal year, and there isn't in the scriptures. The second year of Darius is counted month six, and it is counted

in month seven. Notice what is not on here is month one. Month one is when they would have had their regnal year transition to the new year, so in other words, Darius' third year in this little example here, would be occurring on the first month of the following year after this note that I have highlighted here.

We see evidence of that when I put the timeline together, so this is all well written about if you take a look at it in Haggai and Zechariah. Haggai is an easy read, just a couple of chapters, but we see that they did it according to as it was written the book of Moses. That means they were serving what they did according to Torah statute. That is what they were following; the Levites were to do this.

- Levites serve per Torah statute

Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle. (Num 3:6-8 RNKJV)

- Zerubbabel reinstated
Passover reinstated

As a result of this, remember when the Temple was finished in the twelfth month. Passover is going to be in the first month following.

*And the children of the captivity kept the passover upon the fourteenth day of the first month. For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek YHWH Elohim of Israel, did eat, And kept the feast of unleavened bread seven days with joy: for YHWH had made them joyful, and turned the heart of **the king of Assyria** ^{now Darius the Persian} unto them, to strengthen their hands in the work of the house of Elohim, the Elohim of Israel. (Ezr 6:19-22 RNKJV)*

When you read through this, you might say wait a minute, there is no King of Assyria here, this is a Persian time, and yes it is. Darius claimed that he was the King of Assyria during his reign. The Assyrians were taken out by the hand of the Chaldeans and they were taken out at the hands of the Persians. There was still Assyrian and Babylonian Chaldean territory, it was called. Darius is just proclaiming that he is the King of Assyria now, not to mean that there would be some Assyrian King that we don't know about.

The last mention that I think you will find for Zerubbabel is actually in the second year of Darius, the ninth month and second year is the best I have found. It might be hidden someplace else, and I just haven't discovered it. Notice that this Passover is taking place at what will be the end of the sixth year of Darius' reign, so there is a several year period of time when we don't see Zerubbabel mentioned, but there is no reason to think he is not there. I am just commenting about the last time you see of him.

In the four and twentieth day of the ninth month, in the second year of Darius, came the word of YHWH by Haggai the prophet, saying...Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth (Hag 2:10, 21 RNKJV)

We know he is still around at that point, but I think that is the last mention that we have of him.

Historical Passovers

Post Exile - 2nd Temple

530 - 481 BCE Sabbaticals and Jubilee Years

That gets us through the Passover in Zerubbabel's time, particularly Ezra and that period of time. The last chart is a timeline of the Sabbaticals and Jubilee's that I have created as part of the new work that has been going on since my last Sabbatical and Jubilee presentation. We ended up in the Jubilee cycle with Ezekiel having a Jubilee proclaimed in the year of 574/573 BCE and associated Sabbaticals with that. I have taken that work and moved it forward through this period of time using the same fifty year Jubilee cycle and I believe it is still to be in effect.

BCE	530	529	528	527	526	525	524	523	522	521
Ethanim/Tishri Yr										
Cambyses II Reign	1	2	3	4	5	6	7	8	9 Smerdis	Acsn-yr1 Darius
Jubilee count	43	44	45	46	47	48	49 Sabbatical	50 Jubilee	1	2
BCE	520	519	518	517	516	515	514	513	512	511
Ethanim/Tishri Yr	Temple Rebuild		Basic Temple Operational	End 70 yrs Tmpl Desolate		Temple Finished				
Darius I Reign	1 2	2 3	3 4	4 5	5 6	6 7	7 8	8 9	9 10	10 11
Jubilee count	3	4	5	6	7 Sabbatical	8	9	10	11	12
BCE	510	509	508	507	506	505	504	503	502	501
Ethanim/Tishri Yr										
Darius I	11 12	12 13	13 14	14 15	15 16	16 17	17 18	18 19	19 20	20 21
Jubilee count	13	14 Sabbatical	15	16	17	18	19	20	21 Sabbatical	22
BCE	500	499	498	497	496	495	494	493	492	491
Ethanim/Tishri Yr										
Darius I	21 22	22 23	23 24	24 25	25 26	26 27	27 28	28 29	29 30	30 31
Jubilee count	23	24	25	26	27	28 Sabbatical	29	30	31	32
BCE	490	489	488	487	486	485	484	483	482	481
Ethanim/Tishri Yr										
Darius I Reign	31 32	32 33	33 34	34 35	35 36	36 Acsn Xenex	1	2	3	4
Jubilee count	33	34	35 Sabbatical	36	37	38	39	40	41	42 Sabbatical

When we get to this period of time, we see Darius starting his reign in 522 and he had an accession period and his first regnal year was 521. Because we know from looking at these scriptures I just told you about, I made the point that Darius did not have a Tishri anniversary date, he had a Nisan date.

I have split these Tishri dates; the white lines are Tishri dates on this accounting because Tishri or Ethanim is when the Sabbatical and Jubilee make the transition to the next year. I have had to split Darius' time so this line in the middle is Nisan or Abib. You see that his second year is when the Temple rebuild project started. That is what we saw in the scriptures, I would mention that if you research Zechariah and Haggai, you see that they are basic Temple operations being noted. Even the Temple wasn't complete; they were using what they had completed for sacrifices and worship.

When we dig into this in the Sabbatical and Jubilee study coming up, we see that there is a seventy year desolation period that ends for the Temple during this period of time. What I showed you is that the Temple was finished in Darius' sixth year. A couple of highlights:

- Temple rebuild starts 2nd year Darius per Haggai highlighted by the red circle
- Temple complete 12th month 6th year of Darius I

What you notice here, the sixth year the Temple is complete, remember it was the twelfth month, Darius would have a regnal anniversary and start his seventh year. Actually when this Passover was occurring, it didn't say whether it was his sixth or seventh year, but it would be assumed that it would be at the beginning of Darius' seventh year.

- Passover kept month of Nisan

Do Your Own Homework

We have covered a lot of material and certainly this was a lot of history, background and perhaps some instruction. It is always useful to keep this mantra in the forefront of your mind. Do the research; it is certainly fine to say that it looks good, but go do your own research and study.

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)

We want to please YHWH with the work we do, not just accept what somebody else's good work because there are alternatives that others have done that would not agree with what I just told you. Particularly some of the dates, if you are building something make the angles fit, make the boards fit, make the stones fit and prove all things.

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)*

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