

Passover:

The Season of Redemption

In Hebraic thought, the **8 days** between the **Passover** on **Day 14 / Month 1** and the seventh day of the **Feast of Unleavened Bread** on **Day 21 / Month 1** are linked with the concept of *redemption*. In fact, Paul used the *redemption* in the Exodus under Moses in **1437 B.C.E.**, to warn the last generation about the *redemption* which will occur at the end of the **Present Age** after **6000 years** of history. Not everyone was *redeemed* in the Exodus in **1437 B.C.E.**, and Paul warns us to take heed to make sure we stand in the Greater Redemption.

1 Corinthians 10:1-13 ¹ *Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, ² all were immersed into Moses in the cloud and in the sea, ³ all ate the same spiritual food, ⁴ and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Messiah. ⁵ But with most of them Elohim was not well pleased, for their bodies were scattered in the wilderness. ⁶ Now these things became our examples, to the intent that we should not lust after evil things as they also lusted. ⁷ And do not become idolaters as were some of them. As it is written, “The people sat down to eat and drink, and rose up to play” [Exodus 32:6]. ⁸ Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell; ⁹ nor let us tempt Messiah, as some of them also tempted, and were destroyed by serpents; ¹⁰ nor complain, as some of them also complained, and were destroyed by the destroyer. ¹¹ Now all these things happened to them as examples, and they are written for our admonition, upon whom the end of the ages [Present Age, Age of Desolation, Age of Instruction, Age of the Messiah] have come. ¹² Therefore let him who thinks he stands take heed lest he fall. ¹³ No trial has overtaken you except such as is common to man; but Elohim is faithful, who will not allow you to be tempted beyond what you are able, but with the trial will also make the way of escape, that you may be able to bear it.*

The Day of Redemption

Paul spoke of the **Day of Redemption**.

Ephesians 4:25-32 ²⁵ *Therefore, putting away lying, “Let each one of you speak truth with his neighbor,” for we are members of one another. ²⁶ “Be angry, and do not sin”: do not let the sun go down on your wrath, ²⁷ nor give place to the devil. ²⁸ Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need. ²⁹ Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. ³⁰ And do not grieve the Set Apart Spirit of Elohim, by whom you were sealed for the Day of Redemption. ³¹ Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. ³² And be kind to one another, tender hearted, forgiving one another, even as Elohim in Messiah forgave you.*

It would be interesting to know if Paul had a specific date in mind for the **Day of Redemption**. Whatever he believed, the context indicates it was a *future day* on which every believer is *sealed* by the **Set Apart Spirit**. Likewise, it would also be fascinating to know if Paul had a specific date in mind for the **Day of Salvation**.



Paul and Isaiah are the only men who mentioned the **Day of Salvation**.

Isaiah 49:8 Thus says יהוה: “In an **Acceptable Time** I have heard You, and in the **Day of Salvation** I have helped You; I will preserve You and give You as a covenant to the people, to restore the earth, to cause them to inherit the desolate heritages.”

2 Corinthians 6:2 For He says: “In an **Acceptable Time** I have heard you, and in the day of salvation I have helped you.” [Isaiah 49:8] Behold, now is the **Acceptable Time**; behold, now is the **Day of Salvation**.

Only Paul spoke of the **Day of Redemption**.

Ephesians 4:30 And do not grieve the Set Apart Spirit of Elohim, by whom you were sealed for the **Day of Redemption**.

How did the disciples of יהושע Messiah living in first century **Judea** – an **Imperial Procuratorial Province** in the grossly pagan **Roman Empire** – understand **Passover** and the season of redemption? As the **Pharisees** had established synagogues in every town, the disciples of יהושע would have been able to hear the Torah being read every **Sabbath**. **Herod the Great (37-1)** was an **Idumean**, a descendent of Esau, and a vassal of **Rome**, and the **Judean** elite and many High Priests of the Levitical Priesthood were *corrupt*. In spite of this, the precepts of the Torah were still the warp and woof of **Judean** culture, even though the *pure faith* of the Torah was greatly *contaminated* by the commandments of men as יהושע said, quoting Isaiah in **Matthew 15:9**.

In first century **Judea**, the “law of the land” rotated around the **Creation Calendar** with its **New Moons**, **Appointed Times** and **Festivals**. All first century cultural **Judeans** observed them, whether they believed in יהוה or not, as it was a part of the culture. However, the disciples of יהושע Messiah living in first century **Judea** practiced the precepts of the Torah because they *believed* in יהוה Elohim.

Moses Gave Instructions for the **Passover** in **Egypt** in 1437 B.C.E.

Moses gave the children of **Israel** instructions for the **Passover** on **Day 10 / Month 1** in 1437 B.C.E. [**10 Nisan = Wednesday, April 10, 1437 B.C.E. (1196659) = Day 10, Month 1**]

Exodus 12:21-27 ²¹ Then [on **Day 10 / Month 1** in 1437 B.C.E.] Moses called for all the elders of **Israel** and said to them, “Pick out and take lambs for yourselves according to your families, and [on **Day 14 / Month 1** in 1437 B.C.E.] kill the **Passover** lamb. ²² And you shall take a bunch of hyssop, dip it in the **blood** that is in the basin, and strike the lintel and the two doorposts with the **blood** that is in the basin. And none of you shall go out of the door of his house until **morning**. ²³ For יהוה will pass through to strike the **Egyptians**; and when He sees the **blood** on the lintel and on the two doorposts, יהוה will pass over the door and not allow the destroyer to come into your houses to strike you. ²⁴ Obey these instructions as an ordinance for you and your sons throughout the ages [**Present Age, Age of Instruction, Age of the Messiah, Age of Life, World to Come**]. ²⁵ It will come to pass when you come to the land which יהוה will give you, just as He promised, that you shall keep this service. ²⁶ And it shall be, when your children say to you, ‘What do you mean by this service?’ ²⁷ that you shall say, ‘It is the **Passover** sacrifice of יהוה, who passed over the houses of the children of **Israel** in **Egypt** when He struck the **Egyptians** and delivered our households.’” So the people bowed their heads and worshiped.



The Cosmic Significance of a “Night of Watching”

In Hebraic thought, **Passover** on **Day 14 / Month 1** is a night which has been *continuously watched* for from the six days of the creation, making it a day of *cosmic significance*.

Rosh Hashanah 11B ‘On **New Year [New Moon 1]** the bondage of our ancestors ceased in **Egypt**. It is written in one place, and I will bring you out from under the burdens of the **Egyptians [Exodus 6:6]**, and it is written in another place, I removed his shoulder from the burden. [Psalm 81:6] ‘**In Nisan [Month 1] they were delivered**’, as Scripture recounts. ‘In Tishri [Month 7] they will be delivered in time to come’. This is learnt from the two occurrences of the word ‘horn’. It is written in one place, Blow the horn on the **New Moon, [Psalm 81:3]** and it is written in another place, In that day a great horn shall be blown. [Isaiah 27:13] ‘**R. Joshua says, In Nisan [Month 1] they were delivered, in Nisan [Month 1] they will be delivered in the time to come**’. Whence do we know this? – Scripture calls [the **Passover**] ‘**a night of watchings**’, [Exodus 12:42] [which means], **a night which has been continuously watched for from the six days of the creation**.

The **Passover** in 1437 B.C.E. was a “Night of Watching”

The Scriptures speak of a *night of watching* when **Israel** went out from the land of **Egypt**.

Samaritan Pentateuch – Exodus 12:40-42 ⁴⁰ *Now the sojourning of the children of **Israel** and their fathers which had dwelt in the land of **Canaan** and in **Egypt** was four hundred and thirty years.* ⁴¹ *And it came to pass at the end of the four hundred and thirty years, even to the very same day it came to pass, that all the hosts of יהוה went out from the land of **Egypt**.* ⁴² *It is a night to be much observed unto יהוה for bringing them out from the land of **Egypt**: this is that night of יהוה to be observed of all the children of **Israel** in their generations.*

<https://intertextual.bible/text/exodus-12.40-samaritan-exodus-12.40>

Galatians 3:16-17 ¹⁶ *Now to Abraham and his Seed were the promises made. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Messiah.* ¹⁷ *What I am saying is this: The covenant that was confirmed before by Elohim which brought about the Torah four hundred and thirty years later, cannot invalidate the promise and make it vanish.*

As Jacob son of Isaac son of Abraham was the *father* of the children of **Israel**, the Samaritan Pentateuch is quite *correct* when it says that *the children of **Israel** and their fathers dwelt in the land of **Canaan** and in **Egypt** for 430 years* before the Exodus. The **Greek** Septuagint *correctly* says that the **430 years** were spent in **Canaan and in Egypt**, but *neglects* to say that it was by the *fathers* of the children of **Israel**.

Greek Septuagint – Exodus 12:40-41 ⁴⁰ *Now the sojourning of the children of **Israel**, while they sojourned in the land of **Egypt** and the land of **Canaan**, was four hundred and thirty years.* ⁴¹ *And it came to pass at the end of the four hundred and thirty years, all the forces of יהוה came forth out of the land of **Egypt** by night.* <https://studybible.info/Brenton/Exodus%2012>
Brenton’s English Septuagint (1851) translated by Sir Lancelot Charles Lee Brenton.

Interestingly, the **Greek** Septuagint adds the detail that the children of **Israel** came out of the land of **Egypt** *by night*. The Masoretic Text *neglects* to say both that the **430 years** were reckoned from *the children of **Israel** and their fathers*, and that the **430 years** were spent in **Canaan and in Egypt**.



Masoretic Text – Exodus 12:40-42 ⁴⁰ Now the *sojourning* of the children of **Israel**, (who dwelt in **Egypt**), was *four hundred and thirty years*. ⁴¹ And it came to pass at the end of the *four hundred and thirty years, even to the very same day* it came to pass, that all the hosts of יהוה went out from the land of **Egypt**. ⁴² It is a *night of watching* unto יהוה for bringing them out of the land of **Egypt**; this same night is a *night of watching* unto יהוה for the children of **Israel** throughout their generations.

This *night of watching* refers to the night of **Passover** on **Day 14 / Month 1** in **1437 B.C.E.** [**14 Nisan = Sunday, April 14, 1437 B.C.E. (1196663) = Day 14, Month 1**] It was at this time that the children of **Israel**, on a *night of watching*, watched יהוה Elohim judge the firstborn of **Egypt** at *midnight*.

Exodus 12:29-36 ²⁹ And it came to pass *at midnight* that יהוה struck all the firstborn in the land of **Egypt**, from the firstborn of Pharaoh [**Sobekhotep V**] who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of livestock. ³⁰ So Pharaoh [**Sobekhotep V**] rose *in the night*, he, 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. ³¹ Then he called for Moses and **Aaron (1436-1398)** *by night*, and said, “Rise, go out from among my people, both you and the children of **Israel**. And go, serve יהוה as you have said. ³² Also take your flocks and your herds, as you have said, and be gone; and bless me also.” ³³ And the **Egyptians** urged the people, that they might send them out of the land in haste. For they said, “We shall all be dead.” ³⁴ So the people took their dough before it was leavened, having their kneading bowls bound up in their clothes on their shoulders. ³⁵ Now the children of **Israel** had done according to the word of Moses, and they had asked from the **Egyptians** articles of silver, articles of gold, and clothing. ³⁶ And יהוה had given the people favor in the sight of the **Egyptians**, so that they granted them what they requested. *Thus they plundered the **Egyptians**.*

Ever since the death of the firstborn at *midnight* of **Passover** on **Day 14 / Month 1** in **1437 B.C.E.**, the night of **Passover** has become a *night of watching* for the children of **Israel** who have kept a *vigil* to יהוה.

The Messiah’s “Night of Watching” on **Passover** in 34 C.E.

Immediately before He was betrayed at **Gethsemane**, יהושע Messiah Himself was *watching* on **Passover** on the *night of watching* on **Day 14 / Month 1** in **34 C.E.**, the night before He was crucified.

Matthew 26:36-46 ³⁶ Then יהושע came with them to a place called **Gethsemane**, and said to the disciples, “Sit here while I go and pray over there.” ³⁷ And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed. ³⁸ Then He said to them, “My soul is exceedingly sorrowful, even to death. *Stay here and watch with Me.*” ³⁹ He went a little farther and fell on His face, and prayed, saying, “O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will.” ⁴⁰ Then He came to the disciples and found them sleeping, and said to Peter, “*What! Could you not watch with Me one hour?*” ⁴¹ *Watch and pray*, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak.” ⁴² Again, a second time, He went away and prayed, saying, “O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done.” ⁴³ And He came and found them asleep again, for their eyes were heavy. ⁴⁴ So He left them, went away again, and prayed the third time, saying the same words. ⁴⁵ Then He came to His disciples and said to them, “Are you



still sleeping and resting? Behold, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners. ⁴⁶ Rise, let us be going. See, My betrayer is at hand.”

יהושע Messiah **commanded** His disciples to **watch** and He was shocked that they could not even **watch** with Him for one hour. What was יהושע Messiah watching for? He was looking to see what great miracle יהוה Elohim was going to do next, even though He knew in His heart that **He** was going to be the miracle – the miracle sacrifice. This miracle has not been understood by many whose eyes are veiled to the truth.

Some who do not understand the miracle of the Lamb of Elohim sacrifice will **unsuccessfully** attempt to **watch** on the **night** of **Passover** by opening a door to Elijah the Prophet who will precede the Messiah. They are **unsuccessful** as they do not take heed to themselves to observe the **Passover** at the correct time on **Day 14 / Month 1** on the **Creation Calendar**. However, the notion of looking for Elijah the Prophet to come is still valid as it was prophesied that he would come before the great and dreadful day of יהוה.

The Christian religion is looking with expectancy for the Second Coming of יהושע Messiah. In ancient Hebraic thought, and in the mind of the Apostle Paul, this was all wrapped up with the season of redemption around the time of **Passover**. To this day **Judeans** are looking for what they call the Great Redemption.

Passover and the Great Redemption

The Master יהוה **redeemed** the children of **Israel** from **Egypt** during the season of **Passover** in **1437 B.C.E.**

2 Samuel 7:22-24 ²² *Therefore You are great, O Master יהוה. For there is none like You, nor is there any Elohim besides You, according to all that we have heard with our ears. ²³ And who is like Your people, like **Israel**, the one nation on the earth whom **Elohim** went to **redeem** for Himself as a people, to make for Himself a name – and to do for Yourself great and awesome deeds for Your land – before Your people whom You **redeemed** for Yourself from **Egypt** [in **1437 B.C.E.**], the nations, and their gods? ²⁴ For You have made Your people **Israel** Your very own people throughout the ages [**Present Age, Age of Desolation, Age of Instruction, Age of the Messiah, Age of Life, World to Come**]; and You, יהוה, have become their Elohim.*

1 Chronicles 17:21-22 ²¹ *And who is like Your people **Israel**, the one nation on the earth whom Elohim went to **redeem** for Himself as a people – to make for Yourself a name by great and awesome deeds, by driving out nations from before Your people whom You **redeemed** from **Egypt** [in **1437 B.C.E.**]? ²² For You have made Your people **Israel** Your very own people throughout the ages [**World that Was, Present Age, Age of Desolation, Age of Instruction, Age of the Messiah, Age of Life, World to Come**]; and You, יהוה, have become their Elohim.*

After יהוה Elohim **redeemed** the children of **Israel** from **Egypt**, **Israel** entered the Promised Land under Joshua. However in the process of time, the children of **Israel** **broke the covenant** with יהוה and so יהוה caused them to be taken captive into the **Assyrian Empire** and later into the **Babylonian Empire**. Micah and Zechariah prophesied that **Israel** would be **redeemed** from their enemies in **Babylon**.

Micah 4:10 *Be in pain, and labor to bring forth, O daughter of Zion, like a woman in birth pangs. For now you shall go forth from the city, you shall dwell in the field, and to **Babylon** you shall go. There you shall be delivered; There יהוה will **redeem** you from the hand of your enemies.*

Zechariah 10:8-9 ⁸ *“I will whistle for them and gather them, for I will **redeem** them; And they shall increase as they once increased. ⁹ I will sow them among the peoples, and they shall*



remember Me in far countries; They shall live, together with their children, and they shall return.”

Later in **520 B.C.E.**, in the time of **Zerubbabel** and the High Priest **Yeshua I (520-465)**, **Israel** did return to the Promised Land, and after many years, the Second Temple was completed early in **458 B.C.E.**

However, many years before the children of **Israel** found themselves in **Babylon**, about seven centuries before the Messiah’s First Coming, Hosea prophesied of a **future redemption** – cosmic in nature – **redemption from the power of the grave and from death.**

Hosea 13:4 & 14 ⁴ “Yet I am יהוה your Elohim ever since the land of **Egypt**, and you shall know no Elohim but Me; For there is no Savior besides Me ...¹⁴ **I will redeem them from the power of the grave; I will redeem them from death.** O Death, I will be your plagues! O Grave, I will be your destruction! [I Corinthians 15:55] Pity is hidden from My eyes.”

This **cosmic redemption** began to be achieved through יהושע Messiah on **Passover** in **34 C.E.** when He offered Himself as the Lamb of Elohim to take away the sins of the world in order to **redeem** the children of **Israel** to Himself. This was the **redemption** that the two on the road to **Emmaus** were looking for.

Luke 24:13-31 ¹³ Now behold, two of them were traveling that same day to a village called **Emmaus**, which was seven miles from **Jerusalem**.¹⁴ And they talked together of all these things which had happened.¹⁵ So it was, while they conversed and reasoned, that יהושע Himself drew near and went with them.¹⁶ But their eyes were restrained, so that they did not know Him.¹⁷ And He said to them, “What kind of conversation is this that you have with one another as you walk and are sad?”¹⁸ Then the one whose name was Clopas answered and said to Him, “Are You the only stranger in **Jerusalem**, and have You not known the things which happened there in these days?”¹⁹ And He said to them, “What things?” So they said to Him, “The things concerning יהושע of **Nazareth**, who was a Prophet mighty in deed and word before Elohim and all the people,²⁰ and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him.²¹ **But we were hoping that it was He who was going to redeem Israel.** Indeed, besides all this, **today** [the third day of **Unleavened Bread** on the **Sabbath** on **Day 17 / Month 1**] is **the third day since these things happened** [on **Passover** on **Day 14 / Month 1**].²² Yes, and certain women of our company, who arrived at the tomb early, astonished us.²³ When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive.²⁴ And certain of those who were with us went to the tomb and found it just as the women had said; but Him they did not see.”²⁵ Then He said to them, “O foolish ones, and slow of heart to believe in all that the prophets have spoken!²⁶ Ought not the Messiah to have suffered these things and to enter into His esteem?”²⁷ And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.²⁸ Then they drew near to the village where they were going, and He indicated that He would have gone farther.²⁹ But they constrained Him, saying, “Abide with us, for it is toward evening, and the day is far spent.” And He went in to stay with them.³⁰ Now it came to pass, as He sat at the table with them, that He took [unleavened] bread, blessed and broke it, and gave it to them.³¹ Then their eyes were opened and they knew Him; and He vanished from their sight.

The fact is, two of the Messiah’s closest disciples did not believe that He had achieved the Greater Redemption. And many today do not believe that יהושע of **Nazareth** is the Messiah of Scripture as He did not fulfill these prophecies. However, after His disciples recognized that יהושע Messiah had **risen from the dead**, they came to see that the concept of **here now but not yet** was in play – a concept which comes from Balaam’s prophecy.



Numbers 24:15-17 ¹⁵ So he took up his oracle and said: “The utterance of Balaam the son of Beor, and the utterance of the man whose eyes are opened; ¹⁶ The utterance of him who hears the words of El, and has the knowledge of the Most High, who sees the vision of the Almighty, who falls down, with eyes wide open: ¹⁷ **‘I see Him, but not now; I behold Him, but not yet; A Star shall come out of Jacob; A Scepter shall rise out of **Israel**.’**”

For millennia, many have believed that the **Star that comes out of Jacob** and the **Scepter that would rise out of Israel** refers to the Messiah of **Israel**. יהושע Messiah’s sacrifice was the perfect one time atonement for sin which **redeemed Israel** at the **beginning** of the **2000 year Age of the Messiah**.

However, progressive revelation concerning the **7000 Year Plan of Elohim** clearly teaches that the **future redemption** – cosmic in nature – when the children of **Israel** will be **redeemed from the power of the grave and from death** – will come at the **end** of the **2000 year Age of the Messiah** when the **Millennial Kingdom / Age of Life** begins. While he lived, the Apostle Paul was earnestly looking for the cosmic **Day of Redemption**.

Ephesians 4:30 *And do not grieve the Set Apart Spirit of Elohim, by whom you were sealed for the **Day of Redemption**.*

As we approach the **end** of the **2000 years** in the **Age of the Messiah** it is prudent to review the Scriptural foundation for the season of redemption. The **Passover** is on the evening **beginning Day 14 / Month 1** and **not** on the evening **beginning Day 15 / Month 1**.

The **night** of **Passover** on **Day 14 / Month 1** is a **night of watching** when we are to **watch** as יהושע Messiah did, but it is also the time of a **midnight cry**. There was a **midnight cry** on the night of **Passover** in **1437 B.C.E.**, and on the night of **Passover** in **706 B.C.E.**, and יהושע Messiah prophesied of a **midnight cry** in the **Parable of the Ten Virgins** when the Bridegroom comes.

Israel Heard a Midnight Cry on Passover in 1437 B.C.E.

יהוה had told Moses that a **midnight cry** would occur on **Passover** when all of the firstborn in **Egypt** would die.

Exodus 11:4-7 ⁴ Then Moses said, “Thus says יהוה: ‘About **midnight** **I will** go out into the midst of **Egypt**; ⁵ and all the firstborn in the land of **Egypt** shall die, from the firstborn of Pharaoh [**Sobekhotep V**] who sits on his throne, even to the firstborn of the female servant who is behind the hand-mill, and all the firstborn of the animals. ⁶ **Then there shall be a great cry throughout all the land of Egypt**, such as was not like it before, nor shall be like it again. ⁷ But against none of the children of **Israel** shall a dog move its tongue, against man or beast, that you may know that יהוה does make a difference between the **Egyptians** and **Israel**.’”

Moses and **Israel** observed the **Passover** on the evening **beginning Day 14 / Month 1** in **1437 B.C.E.** and at **midnight** a cry went up in **Egypt**. [**14 Nisan = Sunday, April 14, 1437 B.C.E. (1196663) = Day 14, Month 1**]

Exodus 12:28-33 ²⁸ Then the children of **Israel** went away and did so; just as יהוה had commanded Moses and **Aaron (1436-1398)**, so they did. ²⁹ And it came to pass at **midnight** [on **Yom Ri-shon** the first day of the week on **Day 14 / Month 1** in **1437 B.C.E.**] that יהוה struck all the firstborn in the land of **Egypt**, from the firstborn of Pharaoh [**Sobekhotep V**] who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of livestock. ³⁰ So Pharaoh [**Sobekhotep V**] rose in the night, he, 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. ³¹ Then he called for Moses and **Aaron (1436-1398)** by night, and said, “Rise, go out from among my



people, both you and the children of **Israel**. And go, serve יהוה as you have said. ³² Also take your flocks and your herds, as you have said, and be gone; and bless me also.” ³³ And the **Egyptians** urged the people, that they might send them out of the land in haste. For they said, “We shall all be dead.”

On the **morning** of **Passover** on **Day 14 / Month 1** in **1437 B.C.E.** the **Israelites** **plundered** the **Egyptians**.

Book of Jasher 80:49-58 ⁴⁹ And Bathia the daughter of Pharaoh [**Neferhotep I**] went out with the king [**Sobekhotep V**] on that night to seek Moses and **Aaron (1436-1398)** in their houses, and they found them in their houses, eating and drinking and rejoicing with all **Israel**. ⁵⁰ And Bathia said to Moses, “Is this the reward for the good which I have done to you, who have reared you and stretched you out, and you have brought this evil upon me and my father’s [**Neferhotep I**’s] house?” ⁵¹ And Moses said to her, “Surely יהוה brought ten plagues upon **Egypt**, but did any evil come to you from them? Did one of them affect you?” And she said, “No.” ⁵² And Moses said to her, “Although you are the first born to your mother, you shall not die, and no evil shall reach you in the midst of **Egypt**.” ⁵³ And she said, What advantage is it to me, when I see the king [**Sobekhotep V**], of my brother’s [**Sobekhotep IV**’s] household, subjected to this evil, whose first born perish with all the first born of **Egypt**? ⁵⁴ And Moses said to her, “Surely your brother’s [**Sobekhotep IV**’s] household and subjects, the families of **Egypt**, would not hearken to the words of יהוה, and for that reason this evil came upon them.” ⁵⁵ And Pharaoh king of **Egypt** [**Sobekhotep V**] approached Moses and **Aaron (1436-1398)**, and some of the children of **Israel** who were with them in that place, and he prayed to them saying, ⁵⁶ “Rise up and take your brothers, all the children of **Israel** who are in the land, with their sheep and oxen, and all belonging to them, they shall leave nothing remaining, only pray for me to יהוה your Elohim.” ⁵⁷ And Moses said to Pharaoh [**Sobekhotep V**], “Behold, though you are your mother’s first born, yet fear not, for you will not die, for יהוה has commanded that you shall live, in order to show you His great might and strong stretched out arm.” ⁵⁸ And Pharaoh [**Sobekhotep V**] ordered the children of **Israel** to be sent away, and all the **Egyptians** strengthened themselves to send them, for they said, “We are all perishing.”

Exodus 12:34-36 ³⁴ So the people took their dough before it was leavened, having their kneading bowls bound up in their clothes on their shoulders. ³⁵ Now the children of **Israel** had done according to the word of Moses, and they had asked from the **Egyptians** articles of silver, articles of gold, and clothing. ³⁶ And יהוה had given the people favor in the sight of the **Egyptians**, so that they granted them what they requested. **Thus they plundered the Egyptians.**

Book of Jasher 80:59-63 ⁵⁹ And all the **Egyptians** sent the **Israelites** out with great riches, sheep and oxen and precious things, according to the oath of יהוה between him and our Father Abraham. ⁶⁰ And the children of **Israel** delayed going out at night [**Exodus 12:22**], and when the **Egyptians** came to them to bring them out, they said to them, “Are we thieves, that we should go out at night?” ⁶¹ And the children of **Israel** asked of the **Egyptians**, vessels of silver, and vessels of gold, and garments, **and the children of Israel stripped the Egyptians.** ⁶² And Moses hastened and rose up and went to the river of **Egypt**, and brought up from there the coffin of Joseph and took it with him. ⁶³ The children of **Israel** also brought up, each man his father’s coffin with him, and each man the coffin of his tribe.



The Children of **Israel** Left Rameses and Eventually **Egypt** During the **Feast of Unleavened Bread** in 1437 B.C.E.

The **night of watching** was on the night of **Passover** on **Day 14 / Month 1** in the Exodus in 1437 B.C.E., and **the very same day** is associated with the day the hosts of יהוה **went out from the land of Egypt**.

Exodus 12:40-42 ⁴⁰ Now the sojourning of the children of **Israel** and their fathers which had dwelt in the land of **Canaan** and in **Egypt** was **four hundred and thirty years**. ⁴¹ And it came to pass at the end of the **four hundred and thirty years**, even to **the very same day** it came to pass, that all the hosts of יהוה **went out from the land of Egypt**. ⁴² It is a **night of watching** unto יהוה for bringing them out of the land of **Egypt**; this same night is a **night of watching** unto יהוה for the children of **Israel** throughout their generations.

However, as a point of clarification, although the death of the firstborn was a **signal to leave Egypt**, the children of **Israel** did not **technically leave Egypt** on the **night of watching** on **Passover** on **Day 14 / Month 1**, as they were still in their houses at that time being protected by the **blood** on the doorposts. For יהוה had commanded **Israel** to stay in their houses until the **morning** of **Passover**.

Exodus 12:22 And you shall take a bunch of hyssop, dip it in the **blood** that is in the basin, and strike the lintel and the two doorposts with the **blood** that is in the basin. And none of you shall go out of the door of his house until **morning**.

On the **morning** of **Passover** on **Day 14 / Month 1** in 1437 B.C.E., the **Egyptians** began to bury their dead.

Book of Jasher 81:6 And the **Egyptians** buried all their first born whom יהוה had smitten, and all the **Egyptians** buried their slain for **three days** [**Day 14 / Month 1 – Day 16 / Month 1**].

Israel left the **city of Rameses** on the first day of the **Feast of Unleavened Bread** on **Day 15 / Month 1**. [**15 Nisan = Monday, April 15, 1437 B.C.E. (1196664) = Day 15, Month 1**]

Numbers 33:3-4 ³ They departed from Rameses in the **first month** [**Month 1**], on the **fifteenth day of the first month** [**Day 15 / Month 1**]; on **the day after the Passover** [**Day 14 / Month 1**] the children of **Israel** went out with boldness in the sight of all the **Egyptians**. ⁴ For the **Egyptians** were burying all their firstborn, whom יהוה had killed among them. Also on their gods יהוה had executed judgments.

Moses testifies that יהוה Elohim brought **Israel** out of **Egypt by night**, which means that **Israel** left the **city of Rameses** as the **first day** of the **Feast of Unleavened Bread** on **Day 15 / Month 1** was **beginning**.

Deuteronomy 16:1 “Observe the month of the Abib [**Month 1**], and keep the **Passover** to יהוה your Elohim, for in the month of the Abib [**Month 1**] יהוה your Elohim brought you out of **Egypt by night**.”

Similarly, as **Israel** left Rameses **by night** on **Day 15 / Month 1**, so too did **Israel** leave the land of **Egypt by night** when they crossed the Red Sea on **Day 21 / Month 1** at the **beginning** of the **seventh day** of the **Feast of Unleavened Bread**. [**21 Nisan = Sunday, April 21, 1437 B.C.E. (1196670) = Day 21, Month 1**] In the **morning**, in the **midst** of **Day 21 / Month 1** in 1437 B.C.E., יהוה caused the Red Sea to return to its full depth which killed the **Egyptians** who were still in the midst of the sea.

Exodus 14:26-28 ²⁶ Then יהוה said to Moses, “Stretch out your hand over the sea, that the waters may come back upon the **Egyptians**, on their chariots, and on their horsemen.” ²⁷ And



Moses stretched out his hand over the sea; and when the morning appeared [on Day 21 / Month 1], the sea returned to its full depth, while the Egyptians were fleeing into it. So יהוה overthrew the Egyptians in the midst of the sea.²⁸ Then the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh [Sobekhotep V] that came into the sea after them. Not so much as one of them remained.

Rashi Shemot 14:5 It was told the King of Egypt [Exodus 14:5] [Sobekhotep V] sent supervisors with them. Once they arrived at the conclusion of the three day period which they had set to go worship in the wilderness and to return, and [the supervisors] saw that [the Israelites] were not returning to Egypt, they came and told Pharaoh [Sobekhotep V] on the fourth day after Israel's departure. On the fifth and sixth days after Israel's departure, [the Egyptians] pursued [the Israelites], and on the night of the seventh, they went down into the sea. On the morning of the seventh day, [the Israelites] gave voice to the Song of the Sea, and that was the seventh day of Pesach [Unleavened Bread on Day 21 / Month 1]. This is why we read the Song of the Sea as the Torah portion on the seventh day of Pesach [Unleavened Bread on Day 21 / Month 1].

This armies of Israel came out of the land of Egypt exactly as יהוה had told Moses. For in Exodus 12:16B-17, יהוה promised Moses that by the seventh day of the Feast of Unleavened Bread on Day 21 / Month 1 in 1437 B.C.E., He would have brought the armies of Israel out of the land of Egypt.

Exodus 12:16B-17^{16B} And on the seventh day [of the Feast of Unleavened Bread on Day 21 / Month 1] there shall be a set apart convocation for you. No manner of work shall be done on them; but that which everyone must eat – that only may be prepared by you.¹⁷ So you shall observe the Feast of Unleavened Bread, for on this same day [Day 21 / Month 1] I will have brought your armies out of the land of Egypt.

The Confusion Concerning Exodus 12:42

In the Masoretic Text, the night of watching – which refers to the night of Passover on Day 14 / Month 1 – is associated with the very same day that the hosts of יהוה went out from the land of Egypt.

Masoretic Text – Exodus 12:40-42⁴⁰ Now the sojourning of the children of Israel and their fathers which had dwelt in the land of Canaan and in Egypt was four hundred and thirty years.⁴¹ And it came to pass at the end of the four hundred and thirty years, even to the very same day it came to pass, that all the hosts of יהוה went out from the land of Egypt.⁴² It is a night of watching unto יהוה for bringing them out of the land of Egypt; this same night is a night of watching unto יהוה for the children of Israel throughout their generations.

English translations of the Masoretic Text are *confusing* as they cause one to think that the night of watching was the very same day the children of Israel went out of the land of Egypt. However, this notion is disproved by the history presented in the Masoretic Text itself in two places including:

- 1) Exodus 12:22 which says the children of Israel were to stay in their house until the morning of Passover on Day 14 / Month 1.
- 2) Numbers 33:3 which says that the children of Israel went out of the city of Rameses with boldness on Day 15 / Month 1 in the sight of all the Egyptians, on the day *after* the Passover on Day 14 / Month 1.



The Dead Sea Scroll 4Q14 is *just as confusing* as the Masoretic Text.

Dead Sea Scroll 4Q14 ⁴⁰ Now the time that the children of **Israel** lived in the land of **Egypt** was four hundred thirty years. ⁴¹ At the end of four hundred thirty years, to the day, **all the armies of יהוה** went out of the land of **Egypt**. ⁴² It is a night to be much observed to יהוה for bringing them out of the land of **Egypt**. This is that night of יהוה to be much observed of the children of **Israel** throughout their generations. <http://dssenglishbible.com/scroll4Q14.htm>
Dead Sea Scrolls Bible Translations 4Q14.

The **Greek** Septuagint [LXX] is *less confusing* when it indicates that the children of **Israel** came out of **Egypt** by night after **430** years of sojourning, and that **It** [referring to **Passover**] is a watch kept to יהוה.

Greek Septuagint – Exodus 12:40-42 ⁴⁰ Now the sojourning of the children of **Israel**, while they sojourned in the land of **Egypt** and the land of **Canaan**, was four hundred and thirty years. ⁴¹ And it came to pass at the end of the four hundred and thirty years, all the forces of יהוה came forth out of the land of **Egypt** by night [from Rameses on **Day 15 / Month 1** and from **Egypt** when they crossed the Red Sea on **Day 21 / Month 1**]. ⁴² It [Passover on Day 14 / Month 1] is a watch kept to יהוה, so that He should bring them out of the land of **Egypt**; that very night is a watch kept to יהוה, so that it should be to all the children of **Israel** to their generations.
Brenton's English Septuagint (1851) translated by Sir Lancelot Charles Lee Brenton.
<https://studybible.info/Brenton/Exodus%2012>

The Midnight Cry on **Passover** in 706 B.C.E.

Interestingly enough, an angel of יהוה went out and killed 185,000 in the camp of the **Assyrians** at *midnight* on **Passover** in 706 B.C.E. [**14 Nisan = Sabbath, April 3, 706 B.C.E. (1463649) = Day 14, Month 1**]

2 Kings 19:35-37 ³⁵ And it came to pass **that night** [of **Passover** in 706 B.C.E.], that an Angel of יהוה **went out, and smote in the camp of the Assyrians an hundred four-score and five thousand**: and when they [the **Judeans**] arose early in the morning, behold, they [the **Assyrians**] were all dead corpses. ³⁶ So **Sennacherib** king of **Assyria** departed, and went and returned, and dwelt at Nineveh. ³⁷ And it came to pass [in 679 B.C.E.], as he was worshipping in the house of Nisroch his god, that **Adram-melech** and **Sharezer** his sons smote him with the sword: and they escaped into the land of Armenia. And **Esarhaddon** his son reigned in his stead.

2 Chronicles 32:20-23 ²⁰ Now because of this King **Hezekiah** and the prophet Isaiah, the son of Amoz, prayed and cried out to heaven. ²¹ Then [on **Passover** in 706 B.C.E.] יהוה **sent an angel who cut down every mighty man of valor, leader, and captain in the camp of the king of Assyria**. So he returned shamefaced to his own land. ²¹ And [in 679 B.C.E.] when he had gone into the temple of his god, some of his own offspring struck him down with the sword there. ²² Thus יהוה **saved Hezekiah** and the inhabitants of **Jerusalem** from the hand of **Sennacherib** king of **Assyria**, and from the hand of all others, and guided them on every side. ²³ And many brought gifts to יהוה at **Jerusalem**, and presents to **Hezekiah** king of **Judah**, so that he was exalted in the sight of all nations thereafter.

Isaiah 37:36-37 ³⁶ Then [on **Passover** in 706 B.C.E.] the angel of יהוה **went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when people arose early in the morning, there were the corpses – all dead**. ³⁷ So **Sennacherib** king of **Assyria** departed and went away, returned home, and remained at Nineveh. ³⁸ Now it came to pass [in 679



*B.C.E.], as he was worshiping in the house of Nisroch his god, that his sons **Adrammelech** and **Sharezer** struck him down with the sword; and they escaped into the land of Ararat. Then **Esarhaddon** his son reigned in his place.*

Psalm 126:1-6 ¹ *When יהוה brought back the captivity of Zion, we were like those who dream.* ² *Then our mouth was filled with laughter, and our tongue with singing. Then they said among the nations, “יהוה has done great things for them.”* ³ *יהוה has done great things for us, and we are glad.* ⁴ *Bring back our captivity, Oh יהוה, as the streams in the South.* ⁵ *Those who sow in tears shall reap in joy.* ⁶ *He who continually goes forth weeping, bearing seed for sowing, shall doubtless come again with rejoicing, bringing his sheaves with him.*

Shir HaShirim Rabbah 4:8 Pharaoh king of **Egypt** and **Tirhakah** king of **Cush** were involved in the miracle. They had come to aid **Hezekiah** and were discovered by **Sennacherib**, who bound them up at evening. At **midnight**, the angel went out and smote the armies of **Sennacherib**. When **Hezekiah** arose in the morning and found them bound, he said, “It seems that they had come to aid me.” He freed them, and they went and recounted the wonders of the Set Apart One, Blessed is He. Yishai Chasidah, *Encyclopedia of Biblical Personalities*, pp. 191-192.

Yalkut Shimoni, Melachim 241 The Rabshakeh peered over the wall and heard [the **Judeans**] reciting *Hallel* [for it was the **Seder night**]. He told **Sennacherib**, “Turn back, for miracles are wrought for them on this night.” But **Sennacherib** took the matter lightly. Yishai Chasidah, *Encyclopedia of Biblical Personalities*, p. 478.

According to **2 Kings 18:13-16**, **Sennacherib** imposed tribute of 300 talents of silver and 30 talents of gold on **Judah** in **Year 14** of **Hezekiah** in **706 B.C.E.** **Hezekiah** gave **Sennacherib** all the silver in the Temple and in the treasures of the king’s house, and he cut off the gold from the doors of the Temple and from the pillars which he had overlaid and gave it to **Sennacherib**.

In spite of this tribute, **Sennacherib**, who was a vassal at **Babylon** for his father **Sargon II** at the time, came with a large army against **Hezekiah** in **Jerusalem**. **Sennacherib** came with three other chief **Babylonian** officials: the Tartan, the Rabsaris and the Rabshakeh.

The Rabshakeh taunted the **Judeans** in **Jerusalem** for their reliance on Pharaoh **Taharka** of **Egypt** at **Passover** in **706 B.C.E.** However, **Jerusalem** was not harmed and Elohim smote 185,000 **Assyrians** at **midnight** on **Passover** in **706 B.C.E.** [**14 Nisan = Sabbath, April 3, 706 B.C.E. (1463649) = Day 14, Month 1**] **Sennacherib’s** army was destroyed and he returned home defeated at this time.

In both **1437 B.C.E.** and **706 B.C.E.**, the **midnight cry** was a time of *supernatural deliverance* OR *extreme judgment* – depending on whether you were with the Creator or against Him.

The Midnight Cry in the Parable of the Ten Virgins

יהושע Messiah mentioned a **midnight cry** in the **Parable of the Ten Virgins** and prophesied that it will signal the **coming of the Son of Man** at the Second Coming / Greater Redemption.

Matthew 25:1-13 ¹ *“Then the **Kingdom of Heaven** shall be likened to ten virgins who took their lamps and went out to meet the Bridegroom.* ² *Now five of them were wise, and five were foolish.* ³ *Those who were foolish took their lamps and took no oil with them,* ⁴ *but the wise took oil in their vessels with their lamps.* ⁵ *But while the Bridegroom was delayed, they all slumbered and slept.* ⁶ *And at **midnight** a cry was heard: ‘Behold, the Bridegroom is coming; go out to meet*



Him! ⁷ Then all those virgins arose and trimmed their lamps. ⁸ And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' ⁹ But the wise answered, saying, 'No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.' ¹⁰ And while they went to buy, the Bridegroom came, and those who were ready went in with him to the wedding; and the door was shut. ¹¹ Afterward the other virgins came also, saying, 'Lord, Lord, open to us!' ¹² But He answered and said, 'Assuredly, I say to you, I do not know you.' ¹³ **Watch** therefore, for you do not intuitively know the day nor the hour in which the Son of Man is coming."

Interestingly, in the only parable with a **midnight cry** concerning the **coming of the Bridegroom**, יהושע Messiah says to **watch** – which **He Himself did** on the **night of watching** on **Passover**. We should all be spiritually disciplined in **watching** on the **night of watching** as the Master did. At the end of the parable, the Messiah refers to the **Bridegroom** as the **Son of Man** and this title comes from a prophecy given by Daniel.

Daniel 7:13-14 ¹³ In my vision at night I looked, and there before me was one like a Son of Man, coming with the clouds of heaven. He approached the Ancient of Days and was led into His presence [John 20:17]. ¹⁴ Then to Him was given dominion and esteem and a Kingdom, that all peoples, nations, and languages should worship Him [Philippians 2:9-11 / Revelation 11:15]. His dominion is a dominion throughout the ages [World that Was, Present Age, Age of Desolation, Age of Instruction, Age of the Messiah, Age of Life, World to Come], which shall not pass away, and His Kingdom one which shall never be destroyed [in the Age of Life and The World to Come].

The title **Son of Man** was **particularly offensive** to the scribes and **Pharisees** – **far more offensive** than the title **Son of Elohim** – as the **Son of Man** was **the One** who was destined to **rule over everyone on the entire earth**. This was a challenge to their spiritual authority and they felt threatened. The only other mention of the **midnight cry** in Scripture is from the **Egyptian Passover** in 1437 B.C.E. on the **night of watching**.

Exodus 12:28-30 ²⁸ Then the children of Israel went away and did so; just as יהוה had commanded Moses and Aaron (1436-1398), so they did. ²⁹ And it came to pass at **midnight** [on Passover on Day 14 / Month 1 in 1437 B.C.E.] that יהוה struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh [Sobekhotep V] who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of livestock. ³⁰ So Pharaoh [Sobekhotep V] rose in the night, he, 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.

As the **midnight cry** was caused by the **death of the firstborn** on the **Egyptian Passover** in 1437 B.C.E., it is inextricably linked with the season of redemption and the **Day of Redemption**. And as the **midnight cry** is linked with the **coming of the Bridegroom** – the Second Coming – **Judeans** have believed for millennia that the Greater Redemption would occur during the season of **Passover**.

In **John 5:19**, יהושע Messiah said that He did nothing unless He saw the Father doing it. The Father is on record in the Torah and the Writings as **destroying** the enemies of **Israel** and **delivering** His people at **midnight** on **Passover** in both 1437 B.C.E. and 706 B.C.E. As the Master יהוה executed **judgment** and **deliverance** during the **Passover** season in the Exodus of 1437 B.C.E., is it possible that He will execute **judgment** and **deliverance** with the **coming of the Bridegroom** יהושע Messiah during the **Passover** season at the Second Coming?



Isaiah Received a Messianic Prophecy of the Lamb of Elohim

According to Torah, a lamb was to be slain **every Passover** on **Day 14 / Month 1**, however the prophet Isaiah perceived by the Spirit of Elohim that the **Passover** lamb **prefigured** the perfect sacrifice of יהושע Messiah.

Isaiah 53:7-8 ⁷ *He was oppressed and He was afflicted, Yet He opened not His mouth; **He** [יהושע Messiah] was led as a **Lamb to the slaughter**, and as a sheep before its shearers is silent, so **He** opened not His mouth. ⁸ **He** was taken from prison and from judgment, and who will declare His generation? For **He** was cut off from the land of the living [Present Age]; For the transgressions of My people He was stricken.*

An **Ethiopian** eunuch, while reading this prophecy, met Philip who preached יהושע Messiah from this passage.

Acts 8:26-35 ²⁶ Now an angel of יהוה spoke to Philip, saying, “Arise and go toward the south along the road which goes down from **Jerusalem** to **Gaza**.” This is desert. ²⁷ So he arose and went. And behold, a man of **Ethiopia**, a eunuch of great authority under **Candace** the queen of the **Ethiopians**, who had charge of all her treasury, and had come to **Jerusalem** to worship, ²⁸ was returning. And sitting in his chariot, he was reading Isaiah the prophet. ²⁹ Then the Spirit said to Philip, “Go near and overtake this chariot.” ³⁰ So Philip ran to him, and heard him reading the prophet Isaiah, and said, “Do you understand what you are reading?” ³¹ And he said, “How can I, unless someone guides me?” And he asked Philip to come up and sit with him. ³² The place in the Scripture which he read was this: “**He was led as a sheep to the slaughter; And as a Lamb before its shearer is silent, so He opened not His mouth.** ³³ **In His humiliation His justice was taken away, and who will declare His generation? For His life is taken from the earth**” [Isaiah 53:7-8]. ³⁴ So the eunuch answered Philip and said, “I ask you, of whom does the prophet say this, of himself or of some other man?” ³⁵ Then Philip opened his mouth, and beginning at this Scripture, preached יהושע to him.

John Developed Isaiah’s Imagery of the Lamb of Elohim

The Apostle John **witnessed** the life of יהושע Messiah, and in his writings, he **develops** Isaiah’s theme of יהושע Messiah as the **Passover Lamb of Elohim** who takes away the sins of the world. The Apostle John records the words that John the Immerser spoke when He saw יהושע Messiah early in **28 C.E.**

John 1:29-36 ²⁹ The next day John [the Immerser] saw יהושע coming toward him, and said, “Behold! The **Lamb of Elohim** who takes away the sin of the world! ³⁰ This is He of whom I said, ‘After me comes a Man who is preferred before me, for He was before me.’ ³¹ I did not know Him; but that He should be revealed to **Israel**, therefore I came immersing with water.” ³² And John [the Immerser] bore witness, saying, “I saw the Spirit descending from heaven like a dove, and He remained upon Him. ³³ I did not know Him, but He who sent me to immerse with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who immerses with the Set Apart Spirit.’ ³⁴ And I have seen and testified that this is the Son of Elohim.” ³⁶ Again, the next day, John stood with two of his disciples. ³⁶ And looking at יהושע as He walked, he said, “Behold the **Lamb of Elohim!**”

Many times in Revelation the Apostle John refers to יהושע Messiah as a **Lamb**.

Revelation 5:6-14 ⁶ And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a **Lamb** as though it had been slain, having seven



horns and seven eyes, which are the seven Spirits of Elohim sent out into all the earth. ⁷ Then He came and took the scroll out of the right hand of Him who sat on the throne. ⁸ Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the **Lamb**, each having a harp, and golden bowls full of incense, which are the prayers of the set apart ones. ⁹ And they sang a new song, saying: “You are worthy to take the scroll, And to open its seals; **For You were slain, and have redeemed us to Elohim by Your blood out of every tribe and tongue and people and nation,** ¹⁰ and have made us kings and priests to our Elohim; And we shall reign on the earth.” ¹¹ Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, ¹² saying with a loud voice: “Worthy is the **Lamb** who was slain to receive power and riches and wisdom, and strength and honor and splendor and blessing!” ¹³ And every creature which is in heaven and on the earth and under the earth and are in the sea, and all that are in them, I heard saying: “Blessing and honor and majesty and power be to Him who sits on the throne, and to the **Lamb**, to the age of the ages [**The World to Come**].” ¹⁴ Then the four living creatures said, “So be it!” And the twenty-four elders fell down and worshiped Him who lives to the age of the ages [**The World to Come**].

Revelation 6:1 Now I saw when the **Lamb** opened one of the seals; and I heard one of the four living creatures saying with a voice like thunder, “Come and see.”

Revelation 6:15-17 ¹⁵ And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains, ¹⁶ and said to the mountains and rocks, “Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the **Lamb**!” ¹⁷ For the great day of His wrath has come, and who is able to stand?”

Revelation 7:9-10 ⁹ After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the **Lamb**, clothed with white robes, with palm branches in their hands, ¹⁰ and crying out with a loud voice, saying, “Salvation belongs to our Elohim who sits on the throne, and to the **Lamb**!”

Revelation 7:13-17 ¹³ Then one of the elders answered, saying to me, “Who are these arrayed in white robes, and where did they come from?” ¹⁴ And I said to him, “Sir, you know.” So he said to me, “These are the ones who come out of the great tribulation, and washed their robes and made them white in the **blood** of the **Lamb**.” ¹⁵ Therefore they are before the throne of Elohim, and serve Him day and night in His temple. And He who sits on the throne will dwell among them. ¹⁶ They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat; ¹⁷ for the **Lamb** who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And Elohim will wipe away every tear from their eyes.”

Revelation 12:11 And they overcame him by the **blood** of the **Lamb** and by the word of their testimony, and they did not love their lives to the death.

Revelation 14:1-4 ¹ Then I looked, and behold, a **Lamb** standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father’s name written on their foreheads. ² And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps. ³ They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth. ⁴ These are



*the ones who were not defiled with women, for they are virgins. These are the ones who follow the **Lamb** wherever He goes. These were redeemed from among men, being firstfruits to Elohim and to the Lamb.*

Revelation 14:9-10 ⁹ *Then a third angel followed them, saying with a loud voice, “If anyone worships the beast and his image, and receives his mark on his forehead or on his hand,¹⁰ he himself shall also drink of the wine of the wrath of Elohim, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the set apart angels and in the presence of the **Lamb**.”*

Revelation 15:3 *They sing the song of Moses, the servant of Elohim, and the song of the **Lamb**, saying: “Great and marvelous are Your works, יהוה Elohim Almighty! Just and true are Your ways, O King of the set apart ones!”*

Revelation 17:14 *“These will make war with the **Lamb**, and the **Lamb** will overcome them, for He is Lord of lords and King of kings; and those who are with Him are called, chosen, and faithful.”*

Revelation 19:7-9 ⁷ *“Let us be glad and rejoice and give Him honor, for the marriage of the **Lamb** has come, and His wife has made herself ready.”⁸ And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the set apart ones.⁹ Then he said to me, “Write: ‘Blessed are those who are called to the **marriage supper of the Lamb!**’” And he said to me, “These are the true sayings of Elohim.”*

Revelation 21:14 *Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the **Lamb**.*

Revelation 21:22-23 ²² *But I saw no temple in it, for the יהוה Elohim Almighty and the **Lamb** are its temple.²³ The city had no need of the sun or of the moon to shine in it, for the majesty of Elohim illuminated it. The **Lamb** is its light.*

Revelation 22:1-3 ¹ *And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of Elohim and of the **Lamb**.² In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations.³ And there shall be no more curse, but the throne of Elohim and of the **Lamb** shall be in it, and His servants shall serve Him.*

The Lamb Slain from the Disruption of the World

What does it mean when John and Peter call יהושע Messiah the **Lamb slain** from the *disruption of the world*?

Revelation 13:8 *All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the **Lamb slain from the disruption** [*katabōlés καταβολης*] of the world [*Present Age*].*

Revelation 17:8 *The beast that you saw was, and is not, and will ascend out of the bottomless pit and go to perdition. And the inhabitants of the earth will marvel, whose names are not written in the **Book of Life from the disruption** [*katabōlés καταβολης*] of the world [*Present Age*], when they see the beast that was, and is not, and yet is.*



1 Peter 1:17-21 ¹⁷ *And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear;* ¹⁸ *knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers,* ¹⁹ *but with the precious **blood** of Messiah, as of a **Lamb without blemish and without spot.*** ²⁰ *He indeed was foreordained before the **disruption** [**katabōlés καταβολής**] of the world [**Present Age**], but was manifest in these last times for you ²¹ *who through Him believe in Elohim, who raised Him from the dead and gave Him majesty, so that your faith and hope are in Elohim.**

The **disruption of the world** occurred when the earth became **desolate and ruined** from Satan's rebellion. Any soul found rebelling with Satan at this moment does not have their name written in the Book of Life which was written at the **disruption of the world**. For the elect were known and chosen **before** the **disruption of the world**.

The word for **disruption** [**katabōle καταβολή**] used in these verses is often mistranslated **foundation**. The verb **kataballō καταβάλλω** means **casting down** or **overthrow** as can be seen in **2 Corinthians 4:9**.

2 Corinthians 4:8-9 ⁸ *We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair,* ⁹ *persecuted, but not forsaken, **cast down** [**καταβαλλομενοι**], but not destroyed.*

Accordingly, the noun **katabōle καταβολή**, derived from and cognate with the verb **kataballō καταβάλλω**, ought to be translated **disruption** or **ruin**. The **disruption or ruin of the world** occurred at a time it was **tohū va-bohū** תהו ובהו which has been translated in **Genesis 1:2** as **formless and void**.

These words **tohū va-bohū** תהו ובהו are more accurately translated as **desolate and ruined**. The **disruption** of the world occurred when the earth became **desolate and ruined** from Satan's rebellion.

Genesis 1:2 *The earth became **desolate and ruined**; and darkness was on the face of the deep. And the Spirit of Elohim was hovering over the face of the waters.*

The **Midrash Rabbah 2.4** interprets the Spirit of Elohim hovering over the face of the waters as being the Spirit of the Messiah, and further links the Spirit of יהוה in **Isaiah 11:1-2** as resting on the Messiah.

Midrash Rabbah 2.4 AND THE SPIRIT OF ELOHIM HOVERED; this alludes to the **Spirit of Messiah**, as you read, *And the spirit of יהוה shall rest upon Him (Isaiah 11:2).*

Isaiah 11:2 *The Spirit of יהוה shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of יהוה.*

John and Peter called יהושע Messiah the **Lamb slain** from the **disruption of the world** when the earth became **desolate and ruined** from Satan's rebellion. At the moment of the **disruption**, יהוה Elohim initiated **Day One** of the six days of creation, the overarching **6000 year Present Age**, and the **2000 year Age of Desolation**.

Genesis 1:1-5 ¹ *In the beginning Elohim created the heavens and the earth.* ² *The earth became **desolate and ruined**; and darkness was on the face of the deep. And the Spirit of Elohim was hovering over the face of the waters.* ³ *Then Elohim said, "Let there be light"; and there was light.* ⁴ *And Elohim saw the light, that it was good; and Elohim divided the light from the darkness.* ⁵ *Elohim called the light Day, and the darkness He called Night. So the evening and the morning were **Day One**.*



Righteousness Was Divided From Wickedness at Creation

That **light** was separated from **darkness** on **Day One** of creation is very interesting considering that the **lights** in the firmament of heaven were not created until the **fourth day** of creation.

Genesis 1:14-19 ¹⁴ Then Elohim said, “Let there be lights in the firmament of the heavens to divide the day from the night. And let them be for signs and **Appointed Times**, and for days and years. ¹⁵ And let them be for lights in the firmament of the heavens to give light on the earth,” and it was so. ¹⁶ And Elohim made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. ¹⁷ Elohim set them in the firmament of the heavens to give light on the earth, ¹⁸ and to rule over the day and over the night, **and to divide the light from the darkness**. And Elohim saw that it was good. ¹⁹ So there was evening and there was morning – the **fourth day** [**Yom Re-vi-i**].

The age old explanation for the division of **light** from **darkness** in **Genesis 1:4** is that there was a division between **righteousness** and **wickedness** in the **universe**. The Midrash has this comment on **Genesis 1:4**:

Midrash Rabbah – Genesis 2:5 R. Abbahu and R. Hiyya Rabbah were engaged in discussion. R. Abbahu said: From the very beginning of the world’s creation the Set Apart One, blessed be He, foresaw the deeds of the **righteous** and the deeds of the **wicked**. Thus, Now THE EARTH WAS FORMLESS AND VOID alludes to the deeds of the **wicked**; AND ELOHIM SAID: LET THERE BE LIGHT, to the actions of the **righteous**. I still might not know in which of these He delights, the former or the latter. But from what is written, AND ELOHIM SAW THE LIGHT, THAT IT WAS GOOD (I, 4), it follows that He desires the deeds of the **righteous**, and not the deeds of the **wicked**.

Midrash Rabbah – Genesis 3:8 R. Jannai said: From the very beginning of the world’s creation the Set Apart One, blessed be He, foresaw the deeds of the **righteous** and the deeds of the **wicked**. ‘And the earth was **desolate**’ alludes to the deeds of the **wicked**: ‘And Elohim said: Let there be light,’ to those of the **righteous**; ‘And Elohim saw the light, that it was good,’ to the deeds of the **righteous**; ‘And Elohim made a division between the **light** and the **darkness**’: between the deeds of the **righteous** and those of the **wicked**; ‘And Elohim called the light day’ alludes to the deeds of the **righteous**, ‘And the darkness called He night,’ to those of the **wicked**; AND THERE WAS EVENING, to the deeds of the **wicked**, AND THERE WAS MORNING, to those of the **righteous**; **ONE DAY** [יום אחד **Yom Echad** literally **Day One**] the Set Apart One, blessed be He, gave them **one day**, and which is that? It is the **Day of Judgment**. R. Tanhum said: It was on the day on which unique things were created, viz. heaven, earth, and light. R. Judan said: The day in which the Set Apart One, blessed be He, was One in His universe.

Genesis Rabbah 3:10 Light alludes to the **righteous** and dark alludes to the **wicked**.

The ancient understanding was that **Day One** of creation was a **Day of Judgment** and this has mathematical and historical implications in the **7000 Year Plan of Elohim**. If **Day One** of creation was a **Day of Judgment**, then when the universe transitions from the **6000 year Present Age** to the **1000 year Age of Life**, it will be on the **6000th anniversary** of **Day One** of creation – on the **6000th anniversary** of the first **Day of Judgment**.

The **disruption of the world** that occurred from Satan’s rebellion on **Day One** of creation necessitated the need for a **Redeemer** at some point in history. This is why יהושע Messiah, in the omniscient mind of Creator, is called the **Lamb slain** from the **disruption of the world**. For after Satan rebelled, יהושע Messiah could only **redeem** His people by laying down His life as the **Passover** Lamb of Elohim on **Passover** in **34 C.E.**



The Covenant Was Renewed by the Messiah's **Blood**

We **remember** that יהושע Messiah observed the **Passover** on the **evening beginning Day 14 / Month 1** as **Yom Re-vi-i** [fourth day of the week] was **beginning** after sunset on **Tuesday, March 23, 34 C.E. [14 Nisan = Wednesday, March 24, 34 C.E. (1733559) = Day 14, Month 1]** All accounts mention the **unleavened bread**, or **matzah**, which יהושע ate with His disciples as well as a **cup** which they all drank.

Matthew 26:26-30 ²⁶ And as they were eating, יהושע took [unleavened] **bread**, blessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body." ²⁷ Then [after supper] He took the [third] **cup**, and gave thanks, and gave it to them, saying, "Drink from it, all of you. ²⁸ For this is My **blood of the renewed covenant, which is shed for many for the remission of sins.** ²⁹ But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's **Kingdom.**" ³⁰ And when they had sung a hymn, they went out to the **Mount of Olives.**

Mark 14:22-26 ²² And as they were eating, יהושע took [unleavened] **bread**, blessed and broke it, and gave it to them and said, "Take, eat; this is My body." ²³ Then [after supper] He took the [third] **cup**, and when He had given thanks He gave it to them, and they all drank from it. ²⁴ And He said to them, "**This is My blood of the renewed covenant, which is shed for many.**" ²⁵ Assuredly, I say to you, I will no longer drink of the fruit of the vine until that day when I drink it new in the **Kingdom of Elohim.**" ²⁶ And when they had sung a hymn, they went out to the **Mount of Olives.**

Luke says that יהושע **reclined before supper** and mentions **two cups** with the latter cup being **after supper**.

Luke 22:14-20 ¹⁴ When the hour had come, He **reclining** [**αναπίπτω anapiptō**], and the **twelve apostles with Him.** ¹⁵ Then He said to them, "With fervent desire I have desired to eat this **Passover** with you before I suffer; ¹⁶ for I say to you, I will no longer eat of it until it is fulfilled in the **Kingdom of Elohim.**" ¹⁷ Then He took the [second] **cup** [before supper], and gave thanks, and said, "Take this and divide it among yourselves; ¹⁸ for I say to you, I will not drink of the fruit of the vine until the **Kingdom of Elohim** comes." ¹⁹ And He took [unleavened] **bread**, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." ²⁰ Likewise He also took the [third] **cup after supper** [**δειπνησαι deipnésai**], saying, "**This [third] cup is the renewed covenant in My blood, which is shed for you.**"

Evidently the **cup after supper**, which was likely the **third cup** of **four cups**, was the one referred to in **all** of the accounts, and this cup represented the **blood** of יהושע Messiah which renewed the covenant. Paul also specified that it was the **cup after supper** symbolizing the **blood** of the Messiah which renewed the covenant.

1 Corinthians 11:23-26 ²³ For I received from the Master that which I also delivered to you: that the Master יהושע on the same night in which He was betrayed took [unleavened] **bread**; ²⁴ and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me." ²⁵ In the same manner He also took the [third] **cup after supper** [**δειπνησαι deipnésai**], saying, "**This [third] cup is the renewed covenant in My blood.**" This do, as often as you drink it, in remembrance of Me." ²⁶ For as often as you eat this [unleavened] **bread** and drink **this [third] cup**, you proclaim the Master's death till He comes.

How many **cups** were there in the Messiah's last **Passover** in **34 C.E.**, and why did Luke and Paul focus in on the **cup after supper**? In the **Passover** Seder today there are **four cups**, and this tradition can be traced back to



within several centuries *after* the destruction of the Second Temple in 70 C.E. At the time the Talmud was redacted in the Amoraic period from 200-500 C.E., it is evident that **four cups** were used for **Passover**.

Pesachim 108A EVEN THE POOREST MAN IN **ISRAEL MUST NOT EAT UNTIL HE RECLINES**. It was stated: [For the eating of] the unleavened bread **reclining** is necessary; for the bitter herbs reclining is not necessary. [As for the drinking of] the wine ... for the **first two cups reclining** is necessary, because it is at this point that freedom commences; for the **last two cups reclining** is necessary, [because] what has been has been. Others explain it in the contrary direction: on the contrary, the **last two cups** necessitate **reclining**, [because] it is precisely then that there is freedom; the **first two cups** do not necessitate **reclining**, [because] he is still reciting ‘we were slaves.’

This discussion concerning **reclining** at **Passover** in **Pesachim 108A** correlates well with Luke’s account where יהושע Messiah is **reclining** [**αναπίπτω anariptō**] *before supper* with His apostles at the **Passover** in 34 C.E.

Luke 22:14 *When the hour had come, He **reclining** [**αναπίπτω anariptō**], and the twelve apostles with Him.*

There *was reclining* [**αναπίπτω anariptō**] at the last **Passover** that יהושע had with His apostles in 34 C.E.; and there *will be reclining* [**ανακλιθήσονται anaklithésontai**] with Abraham, Isaac, and Jacob when the **Kingdom of Heaven** comes at the *resurrection of the just* after 6000 years of history are completed.

Matthew 8:11-12 ¹¹ *“And I say to you that many will come from east and west, and **shall recline** [**ανακλιθήσονται anaklithésontai**] with Abraham, Isaac, and Jacob in the **Kingdom of Heaven**.* ¹² *But those born for the **Kingdom** will be cast out into outer darkness. There will be weeping and gnashing of teeth.”*

When *meditating upon the implication* of what יהושע *did* when He **reclined** with His disciples at **Passover**, compared with what He *said* about **reclining** in the **Kingdom of Heaven**, and when considering that there is *no variation or shadow of turning with Him* [James 1:17], a disciple could perceive that the Messiah is hinting that the **Kingdom of Heaven** will come in the *season of redemption* – in the season of **Passover**.

יהושע Messiah prophesied that **reclining** [**ανακλιθήσονται anaklithésontai**] would occur when He **reigns** in the **Kingdom of Heaven**, and John refers to this meal as the **marriage supper** [**δειπνον deipnon**] *of the Lamb*.

Revelation 19:6-9 ⁶ *And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, “**Hallelujah! For יהוה Elohim Omnipotent reigns!**”* ⁷ *Let us be glad and rejoice and give Him esteem, for the **Marriage of the Lamb** has come, and His wife has made herself ready.”* ⁸ *And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the set apart ones.* ⁹ *Then he said to me, “Write: ‘Blessed are those who are called to the **marriage supper** [**δειπνον deipnon**] **of the Lamb!**’”* And he said to me, “These are the true sayings of Elohim.”

From the perspective of יהושע and John, the **Kingdom of Heaven** begins when יהוה Elohim Omnipotent **reigns**, when Abraham, Isaac and Jacob **shall recline** [**ανακλιθήσονται anaklithésontai**] at the **marriage supper** [**δειπνον deipnon**] *of the Lamb*, just as יהושע Messiah was **reclining** [**αναπίπτω anariptō**] with His apostles at the **supper** [**δειπνησαι deipnésai**] of **Passover** in 34 C.E. This language could be construed to indicate that the **Kingdom of Heaven / Age of Life / Millennial Kingdom** will begin in the season of **Passover**.



The Third Cup of Passover Renewed the Covenant

The description of the **four cups** in **Pesachim 108A** also correlates well with Luke's account of the **cups** in the **Passover** in 34 C.E. as יהושע offered His disciples a cup *before* and *after* supper. יהושע took the **second cup** which was *before supper* and gave thanks. However, יהושע said that the **cup after supper** – the **third cup** – symbolized His **blood** which would renew the covenant, as He knew that He was the Lamb of Elohim sacrifice.

Luke 22:20 *Likewise He also took the [third] **cup after supper**, saying, “**This [third] cup is the renewed covenant in My blood, which is shed for you.**”*

1 Corinthians 11:25-26 ²⁵ *In the same manner He also took the [third] **cup after supper**, saying, “**This [third] cup is the renewed covenant in My blood.** This do, as often as you drink it, in remembrance of Me.”²⁶ For as often as you eat this [unleavened] bread and drink **this [third] cup**, you proclaim the Master's death till He comes.*

The cup that **renewed the covenant** was the **third cup** of the **Passover** which is called the **Cup of Redemption**. יהושע also said that He would no longer eat the **Passover** until it was **fulfilled in the Kingdom of Elohim**.

Luke 22:14-16 ¹⁴ *When the hour had come, He **reclining** [**αναπίπτω anapiptō**], and the twelve apostles with Him. ¹⁵ Then He said to them, “With fervent desire I have desired to eat this **Passover** with you before I suffer; ¹⁶ for I say to you, I will no longer eat of it until it is **fulfilled in the Kingdom of Elohim.**”*

This saying of יהושע Messiah that He would not eat the **Passover** until it is fulfilled in the **Kingdom of Elohim** could also be interpreted as hinting that the **Kingdom of Heaven** will not begin until the season of **Passover**.

At creation, Adam and Hawah were gifted with **contingent immortality** with access to the Tree of Life and they were given **spiritual authority** to rule over creation. However, the **first Adam** and his wife Hawah **forfeited** their **spiritual authority** to Lucifer when they **sinned** by eating from the tree of the knowledge of good and evil.

The ultimate purpose of the Messiah's sacrifice was to **recapture** man's **spiritual authority** to rule over creation which Adam and Hawah had lost in the garden. By His self-sacrifice, יהושע Messiah, the **last Adam**, would also **recapture** the **immortality** which man had at creation by becoming a **life-giving spirit** to **redeemed** mankind.

1 Corinthians 15:42-49 ⁴² *So also is the **resurrection of the dead**. The body is sown in corruption, it is raised in incorruption. ⁴³ It is sown in dishonor, it is raised in **majesty**. It is sown in weakness, it is raised in **power**. ⁴⁴ It is sown a natural body, it is raised a **spiritual body**. There is a natural body, and there is a spiritual body. ⁴⁵ And so it is written, “The first man Adam became a living being [**Genesis 2:7**].” **The last Adam became a life-giving spirit.** ⁴⁶ However, the spiritual is not first, but the natural, and afterward the spiritual. ⁴⁷ The first man was of the earth, made of dust; the second Man is the Master from heaven. ⁴⁸ As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. ⁴⁹ And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man.*

Paul understood that the covenant had to be renewed by the **blood** of יהושע Messiah in order to impart **eternal life** to all who **choose** of their own free will to **obey the covenant** and **keep the faith** of יהושע Messiah. As the **third cup** of **Passover** **redeems** us from sin and leads to **eternal life** / **Age of Life** / **Millennial Kingdom** / **Seventh Millennium** / **Millennial Sabbath**, it is quite appropriately called the **Cup of Redemption**.



The Four Cups of Passover

The **four cups** of **Passover** all symbolize different aspects of *redemption*.

- 1) The **first cup** is called the **Cup of Sanctification** as **Israel** was *set apart* from the *slavery* of **Egypt**, and it reminds us to be *set apart* to יהוה Elohim to accomplish His purposes today.
- 2) The **second cup** is called the **Cup of Deliverance** and it reminds us of how **Israel** was *saved* from the *burdens* of the **Egyptians** by the *power* of יהוה Elohim who *alone saves*.
- 3) The **third cup** is called the **Cup of Redemption** and it reminds us how Elohim *redeemed* **Israel** with a His *mighty* outstretched arm, although at the *cost* of the **blood of the Lamb**.
- 4) The **fourth cup** is called the **Cup of Hope** as it looks to the *future* and the **Great Redemption** which will occur, cosmic in nature, when יהוה redeems **Israel** from the power of the grave and from death [**Hosea 13:14**]. This cup is linked with the coming of Elijah the Prophet who is the harbinger of the Messiah and the **Age of Life** – the **Seventh Millennium**.

The concept that the **four cups** of **Passover** symbolized *redemption* from slavery in **Egypt** was established in antiquity, and stems from a promise that יהוה made to Moses immediately before the Exodus in **1437 B.C.E.**

Exodus 6:2-9 ² And Elohim spoke to Moses and said to him: “I am יהוה. ³ I appeared to Abraham, to Isaac, and to Jacob, as El Shaddai, but by My name יהוה was I not known to them? [rhetorical question – **Genesis 12:8**] ⁴ I have also established My covenant with them, to give them the land of **Canaan**, the land of their pilgrimage, in which they were strangers. ⁵ And I have also heard the groaning of the children of **Israel** whom the **Egyptians** keep in bondage, and I have remembered My covenant. ⁶ Therefore say to the children of **Israel**: ‘I am יהוה; **I will** bring you out from under the burdens of the **Egyptians**, **I will** rescue you from their bondage, and **I will** redeem you with an outstretched arm and with great judgments. ⁷ **I will** take you as My people, and **I will** be your Elohim. Then you shall know that I am יהוה your Elohim who brings you out from under the burdens of the **Egyptians**. ⁸ And **I will** bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and **I will** give it to you as a heritage: I am יהוה.’”

One notices יהוה made **seven** “**I will**” statements to Moses, and some have suggested that there should be **seven cups** in the **Passover** – **seven** being the number of *spiritual perfection*. The Midrash Rabbah, which dates to **1100-1200 C.E.**, says **four cups** were instituted to correspond with **four decrees** Pharaoh issued against them.

Midrash Rabbah – Exodus 6:4 Elohim swore unto Moses that He would redeem them, so that Moses need have no fear lest the Attribute of Justice should retard their redemption. **AND I WILL BRING YOU OUT FROM UNDER THE BURDENS OF THE EGYPTIANS**, etc. (6:6). There are here **four expressions of redemption**: **I WILL BRING YOU OUT – I WILL DELIVER YOU – I WILL REDEEM YOU** and **I WILL TAKE YOU**. **These correspond to the four decrees which Pharaoh issued regarding them**. The Sages accordingly ordained **four cups** to be drunk on ... **Passover** to correspond with **these four**.

The **four cups** of **Passover** are **four expressions of redemption** which occur in the *season of redemption*.

Midrash Rabbah – Genesis 88:5 On what grounds did the Sages institute the **four cups** of **Passover**? R. Huna said in R. Banayah’s name: [They instituted them] in allusion to the **four expressions of redemption which occur in connection with Egypt**: **I will** bring you out ... and **I will** deliver you ... and **I will** redeem you ... and **I will** take you (**Exodus 6:6-7**).



The **four cups** of **Passover** symbolize *redemption* from slavery in **Egypt**, but יהושע Messiah specifically focused on the **third cup** of **Passover**, symbolizing the statement “*I will redeem you*”, for three reasons:

- 1) To keep the promise which He made to Moses: *I will redeem you* [Exodus 6:6];
- 2) To fulfill Abraham’s saying, which Abraham made in *good faith* before יהוה Elohim in a very traumatic moment for him when he said to Isaac: *My son, Elohim will provide for Himself the Lamb for a burnt offering* [Genesis 22:8];
- 3) To fulfill Abraham’s prophecy, after Abraham passed his test of faith and named the place **Yahweh Yireh**, that *In the Mount of יהוה it shall be provided* [Genesis 22:14].

Abraham named the place where he bound Isaac **Yahweh Yireh**, meaning יהוה *shall provide*, because יהוה *had just provided a ram* [Genesis 22:13], in place of Abraham’s promised son Isaac, on **Passover** in 1882 B.C.E. [14 Nisan = Wednesday, April 14, 1882 B.C.E. (1034126) = Day 14, Month 1]

However, Abraham also prophesied of a time many years in *his future* that *In the Mount of יהוה it shall be provided* – referring to *the Lamb* of Elohim sacrifice of יהושע Messiah which was made 1915 years later on **Passover** in 34 C.E. [14 Nisan = Wednesday, March 24, 34 C.E. (1733559) = Day 14, Month 1]

It is fascinating that the Lamb of Elohim sacrifice in 34 C.E. occurred on the *same mountain* on which Abraham bound Isaac exactly 1915 years earlier in 1882 B.C.E., on exactly the *same date* on **Passover** on **Day 14 / Month 1**, and on exactly the *same day of the week* on **Yom Rev-i-i** [fourth day of the week].

It is also fascinating to contemplate how the Creator of the universe works *together* with His people, who are by no means perfect, in accomplishing His good will toward us. The Creator *hits the dates* on His **Creation Calendar** which are spiritually significant to Him as this is His *modus operandi*. Satan attempts to mimic the Creator in this but *fails* as he is a *thief – not the Sustainer*. So as a last resort, Satan is attempting to stop the *restoration of all things* by causing *calendar confusion* at this time at the end of the **Age of the Messiah**.

However, this too *will fail* because of the **third cup** of **Passover** which is linked to the statement “*I will.*” If the Creator of the universe says *He will do something*, you can bet your life *He most certainly will*. When יהושע Messiah focused on the **third cup** of **Passover**, corresponding to the third “*I will*” statement, He knew it would cost Him His temporal life, and this is what He was agonizing over in the **Garden of Gethsemane**.

Matthew 26:39-43 ³⁹ *He went a little farther and fell on His face, and prayed, saying, “O My Father, if it is possible, let this cup [the Cup of Redemption] pass from Me; nevertheless, not as I will, but as You will.”* ⁴⁰ *Then He came to the disciples and found them sleeping, and said to Peter, “What! Could you not watch with Me one hour?”* ⁴¹ *Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak.”* ⁴² *Again, a second time, He went away and prayed, saying, “O My Father, if this cup [the Cup of Redemption] cannot pass away from Me unless I drink it, Your will be done.”*

יהושע Messiah was arrested around *midnight* during a *night of watching* when He was *watching and praying* on the night of **Passover**. He was crucified the *next morning* on the day of **Passover** on **Wednesday, March 23, 34 C.E.** [14 Nisan = Wednesday, March 24, 34 C.E. (1733559) = Day 14, Month 1]

יהושע arose from the dead after **three daytime periods** and **three nighttime periods** on the third day of **Unleavened Bread** on the **Seventh Day Sabbath** on **Day 17 / Month 1** in 34 C.E. [17 Nisan = Sabbath, March 27, 34 C.E. (1733562) = Day 17, Month 1] For a detailed accounting of the **Sabbath Resurrection** of יהושע Messiah see a dedicated article on the topic. https://torahcalendar.com/PDF/Sabbath_Resurrection_2024.pdf



The Promise יהוה Made to Abram in 1954 B.C.E.

It was necessary for the Lamb of Elohim sacrifice to occur on **Passover** to fulfill the righteous requirements of the covenant promises that יהוה made with Abraham. During the *season of redemption*, יהוה promised Abram that his descendants would **come out with great possessions** after a **400 year** period of affliction.

Genesis 15:1-14 ¹ After these events the word of יהוה came to Abram in a vision, saying, “**Fear not, Abram. I am your shield, your exceedingly great reward.**” ² But Abram said, “יהוה Elohim, what will You give me, seeing I go childless, and the heir of my house is Eliezer of Damascus?” ³ Then Abram said, “Look, You have given me no offspring; indeed one born in my house is my heir!” ⁴ And behold, the word of יהוה came to him, saying, “**This one shall not be your heir, but one who will come from your own body shall be your heir.**” ⁵ Then He brought him outside and said, “Look now toward heaven, and count the stars if you are able to number them.” And He said to him, “So shall your descendants be.” ⁶ And he believed in יהוה, and He accounted it to him for righteousness. ⁷ Then He said to him, “I am יהוה, who brought you out of **Ur of the Chaldeans**, to give you this land to inherit it.” ⁸ And he said, “יהוה Elohim, how shall I know that I will inherit it?” ⁹ So He said to him, “Bring Me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon.” ¹⁰ Then he brought all these to Him and cut them in two, down the middle, and placed each piece opposite the other; but he did not cut the birds in two. ¹¹ And when the vultures came down on the carcasses, Abram drove them away. ¹² Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror and great darkness fell upon him. ¹³ Then He said to Abram: “**Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years.** ¹⁴ And also the nation whom they serve I will judge; afterward they shall come out with great possessions.”

According to tradition, יהוה made certain promises to Abram on **Day 15 / Month 1** on the **Creation Calendar**.

Seder Olam 5 On the **fifteenth of Nisan [Day 15 / Month 1]**, Elohim spoke with Abraham at the Covenant Between the Parts.

If this was the case, יהוה made these promises to Abram on the first day of the **Feast of Unleavened Bread** on **Day 15 / Month 1** in **1954 B.C.E. [15 Nisan = Sunday, May 1, 1954 B.C.E. (1007845) = Day 15, Month 1]**

יהוה kept His promise to Abram when He delivered Abram’s descendants from **Egypt** by Moses in the Exodus in **1437 B.C.E.** יהוה made another promise to Abraham – cosmic and eternal in nature – at the time when Abraham offered his son, his only son, Isaac on **Passover** on **Day 14 / Month 1** in **1882 B.C.E. [14 Nisan = Wednesday, April 14, 1882 B.C.E. (1034126) = Day 14, Month 1]**

Genesis 22:4-8 ⁴ Then on the **third day** [of the week] **Abraham lifted his eyes and saw the place afar off.** ⁵ And Abraham said to his young men, “Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you.” ⁶ So [on the **fourth day** of the week] Abraham took the wood of the burnt offering and laid it on Isaac his son; and he took the **fire** in his hand, and a knife, and the two of them went together. ⁷ But Isaac spoke to Abraham his father and said, “My father!” And he said, “Here I am, my son.” Then he said, “Look, the **fire** and the wood, but where is **the Lamb** for a burnt offering?” ⁸ And Abraham said, “**My son, Elohim will provide for Himself the Lamb for a burnt offering.**” So the two of them went together.



By *faith* Abraham prophesied to Isaac, the promised son, whom he would soon bind, that Elohim would provide for Himself the Lamb – even though Abraham was later provided with a ram. In Hebraic thought, the Lamb which Abraham spoke of has been identified with the Lamb without blemish whose **blood** would cause the death angel to pass over the **Israelites** on the night of **Passover** in 1437 B.C.E. in the time of Moses.

Midrash Rabbah – Exodus 15:12 Another explanation of THIS MONTH SHALL BE UNTO YOU. R. Meir said: The redemption will be Mine and yours; as if to say: ‘I will be redeemed with you,’ as it says: Whom You did redeem to Yourself out of **Egypt**, the nations and their gods (2 Samuel 7:23). ‘Fix you, therefore, this month for Me and for you, because I will see therein the **blood** of the **Passover** and will make atonement for you,’ as it is said: SPEAK YOU UNTO ALL THE CONGREGATION OF **ISRAEL** (Exodus 12:3). That your joy may be complete and include even the poor.’ YOUR LAMB SHALL BE WITHOUT BLEMISH, A MALE OF THE FIRST YEAR (Exodus 12:5). A LAMB, because Elohim will provide Himself the lamb, etc. (Genesis 22:8); WITHOUT BLEMISH, symbolic of the Set Apart One, blessed be He, for it says: The Rock, His work is perfect (Deuteronomy 32:4).

The **blood** of **Passover lambs** saved **Israel** from death on **Passover** in 1437 B.C.E., but this was not the Lamb which Abraham spoke of to Isaac – for this spiritually referred to the Lamb of Elohim sacrifice which would come 2000 years *after* Abraham and 1400 years *after* Moses. It was *after* יהוה provided a ram that Abraham again prophesied of the Lamb Elohim would provide by saying, **In the Mount of יהוה it shall be provided**.

Genesis 22:9-19 ⁹ Then they came to the place of which Elohim had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood. ¹⁰ And Abraham stretched out his hand and took the knife to slay his son. ¹¹ But the Angel of יהוה called to him from heaven [on **Passover** on **Day 14 / Month 1**] and said, “Abraham, Abraham!” So he said, “Here I am.” ¹² And He said, “Do not lay your hand on the lad, or do anything to him; for now I know that you fear Elohim, **since you have not withheld your son, your only son, from Me.**” ¹³ Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son. ¹⁴ And Abraham called the name of the place, **Yahweh Yireh**; as it is said to this day, “**In the Mount of יהוה it shall be provided** [on **Passover** on **Day 14 / Month 1**].” ¹⁵ Then the Angel of יהוה called to Abraham a second time out of heaven, ¹⁶ and said: “**By Myself I have sworn, says יהוה, because you have done this thing, and have not withheld your son, your only son –** ¹⁷ **blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies.**” ¹⁸ **In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.**” ¹⁹ So Abraham returned to his young men, and they rose and went together to **Beersheba**; and Abraham dwelt at **Beersheba**.

יהוה promised Abraham that his descendants would multiply as the stars of the heaven and as the sand on the seashore and that they would possess the gate of their enemies, and that through His seed – יהושע Messiah – all the nations of the earth would be blessed.

Abraham bound Isaac on **Passover** in 1882 C.E. [14 Nisan = Wednesday, April 14, 1882 B.C.E. (1034126) = Day 14, Month 1] When Abraham said, “**In the Mount of יהוה it shall be provided**,” he was referring to the Lamb of Elohim sacrifice when יהוה would offer His Son, His only Son, יהושע Messiah, to atone for the sins of mankind on **Passover** in 34 C.E. [14 Nisan = Wednesday, March 24, 34 C.E. (1733559) = Day 14, Month 1]



The Lamb of Elohim sacrifice in 34 C.E. occurred on the *same mountain* on which Abraham offered Isaac exactly 1915 years earlier in 1882 B.C.E., on exactly the *same date* on **Passover** on **Day 14 / Month 1**, and on exactly the *same day of the week* on **Yom Rev-i-i** [fourth day of the week].

The covenant that יהוה made with Abraham was confirmed with Isaac at two times: the first time on **Passover** in 1867 B.C.E. exactly 430 years before the *night of watching* in the Exodus in 1437 B.C.E.; and a second time on **Passover** in 1837 B.C.E. exactly 400 years before the *night of watching* in the Exodus in 1437 B.C.E.

The 430 Years of Sojourning Began in 1867 B.C.E.

For 430 years, the children of **Israel** and their fathers *sojourned* in **Canaan** and in **Egypt**.

Exodus 12:40-42 ⁴⁰ Now the *sojourning of the children of Israel and their fathers* which had dwelt in the land of **Canaan** and in **Egypt** was *four hundred and thirty years*. ⁴¹ And it came to pass at the end of the *four hundred and thirty years*, even to the very same day it came to pass, that all the hosts of יהוה went out from the land of **Egypt**. ⁴² It is a *night of watching* unto יהוה for bringing them out of the land of **Egypt**; this same night is a *night of watching* unto יהוה for the children of **Israel** throughout their generations.

Galatians 3:16-17 ¹⁶ Now to Abraham and his Seed were the promises made. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Messiah. ¹⁷ What I am saying is this: The covenant that was confirmed before by Elohim which brought about the Torah *four hundred and thirty years later*, cannot invalidate the promise and make it vanish.

The 430 years of *sojourning* of the children of **Israel** and their fathers *began* when Isaac left **Canaan** to go to **Egypt** because of a famine. However, on the night of **Passover** on **Day 14 / Month 1** in **Gerar**, in the land of the **Philistines**, יהוה *confirmed the covenant* with Isaac and *implored* Isaac to *sojourn* there in **Gerar**.

Genesis 26:1-11 ¹ There was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went to **Abimelech II (c.1882-1736)** king of the **Philistines**, in **Gerar**. ² Then יהוה appeared to him [on **Passover** in 1867 B.C.E.] and said: “Do not go down to **Egypt**; live in the land of which I shall tell you. ³ *Sojourn* in this land, and I will be with you and bless you; for to you and your descendants I give all these lands, and I will perform the oath which I swore to Abraham your father. ⁴ And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed; ⁵ because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws.” So Isaac dwelt in **Gerar**. ⁸ Now it came to pass, when he had been there a long time, that **Abimelech II (c.1882-1736)** king of the **Philistines** looked through a window, and saw, and there was Isaac, showing endearment to Rebekah his wife. ⁹ Then **Abimelech II (c.1882-1736)** called Isaac and said, “Quite obviously she is your wife; so how could you say, ‘She is my sister?’” Isaac said to him, “Because I said, ‘Lest I die on account of her.’” ¹⁰ And **Abimelech II (c.1882-1736)** said, “What is this you have done to us? One of the people might soon have lain with your wife, and you would have brought guilt on us.” ¹¹ So **Abimelech II (c.1882-1736)** charged all his people, saying, “He who touches this man or his wife shall surely be put to death.”

From the 430 year span which Moses spoke of on the *night of watching* on **Passover** in 1437 B.C.E., one can retro-calculate that יהוה *confirmed the covenant* with Isaac in **Gerar** on **Passover** in 1867 B.C.E. [**14 Nisan** =



Tuesday, April 29, 1867 B.C.E. (1039620) = Day 14, Month 1] The **430 years** of *sojourning* of the children of **Israel** and their fathers *began* when Isaac began to *sojourn* in **Gerar** on the **Passover** in **1867 B.C.E.**, and they *ended* on a *night of watching* and with a *midnight cry* on the **Passover** of the Exodus of **1437 B.C.E.**

Jasher 28:3 says that Isaac spent **1 year** with **Abimelech II (c.1882-1736)** from **1867-1866 B.C.E.** after which he left **Gerar**.

Book of Jasher 28:1-4 ¹ And in those days יהוה brought a heavy famine in the land. And while the famine was raging in the land of **Canaan**, Isaac rose up to go down to **Egypt** on account of the famine, as his father Abraham had done. ² And יהוה appeared that night to Isaac and He said to him, “Do not go down to **Egypt** but rise and go to **Gerar**, to **Abimelech II (c.1882-1736)** king of the **Philistines**, and remain there till the famine shall cease.” ³ And Isaac rose up and went to **Gerar** as יהוה commanded him, **and he remained there a full year.** ⁴ And when Isaac came to **Gerar**, the people of the land saw that Rebecca his wife was of a beautiful appearance. And the people of **Gerar** asked Isaac concerning his wife, and he said, “She is my sister,” for he was afraid to say she was his wife lest the people of the land should slay him on account of her.

In **1866 B.C.E.**, Isaac sowed in the land and he prospered a hundredfold. Isaac continued to prosper, and over the next **29 years**, he increased greatly in flocks, possessions, herds, and servants in abundance.

Genesis 26:12-23 ¹² Then [in **1866 B.C.E.**] Isaac sowed in that land, and reaped **in the same year** a hundredfold; and יהוה blessed him. ¹³ The man began to prosper, and continued prospering until he became very prosperous; ¹⁴ for he had possessions of flocks and possessions of herds and a great number of servants. So the **Philistines** envied him. ¹⁵ Now [in **1837 B.C.E.**] the **Philistines** had stopped up all the wells which his father’s servants had dug in the days of Abraham his father, and they had filled them with earth. ¹⁶ And **Abimelech II (c.1882-1736)** said to Isaac, “Go away from us, for you are much mightier than we.” ¹⁷ Then Isaac departed from there and pitched his tent in the **Valley of Gerar**, and dwelt there. ¹⁸ And Isaac dug again the wells of water which they had dug in the days of Abraham his father, for the **Philistines** had stopped them up after the death of Abraham. He called them by the names which his father had called them. ¹⁹ Also Isaac’s servants dug in the valley, and found a well of running water there. ²⁰ But the herdsmen of **Gerar** quarreled with Isaac’s herdsmen, saying, “The water is ours.” So he called the name of the well **Esek**, because they quarreled with him. ²¹ Then they dug another well, and they quarreled over that one also. So he called its name **Sitnah**. ²² And he moved from there and dug another well, and they did not quarrel over it. So he called its name **Rehoboth**, because he said, “For now יהוה has made room for us, and we shall be fruitful in the land.” ²³ And he went up from there to **Beersheba**.

However in **1837 B.C.E.**, the **Philistines** began to *afflict* Isaac by filling up the wells that Abraham had dug with earth. In response, Isaac moved outside of the city of **Gerar** to the **Valley of Gerar** and dug new wells for himself and his flocks. This move also was not successful as the herdsmen of **Gerar** stopped up the new wells which Isaac’s servants dug at **Esek**, and **Sitnah**, and **Rehoboth**. After experiencing this *affliction*, Isaac left the **Valley of Gerar** and moved further east to **Beersheba** in **1837 B.C.E.**



The 400 Years of Affliction Began in 1837 B.C.E.

יהוה told Abram that his descendants would be **afflicted** for **400 years** and then come out with great possessions.

Genesis 15:12-14 ¹² Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror and great darkness fell upon him. ¹³ Then He said to Abram: “Know certainly that your descendants will be strangers in a land that is not theirs [**Egypt**], and will serve them, **and they will afflict them four hundred years.** ¹⁴ And also the nation whom they serve I will judge; afterward they shall come out with great possessions.”

Acts 7:6-7 ⁶ And Elohim spoke to this effect, “that his descendants would be aliens in a foreign land; and that they would be **enslaved and mistreated for four hundred years.**” ⁷ “And whatever nation to which they should be in bondage I myself will judge,” said Elohim, “And after that shall they come out and serve Me in this place.”

In **1837 B.C.E.**, when the **Philistines afflicted** Isaac by **destroying** the wells, Isaac moved to **Beersheba**. It was in **Beersheba** that יהוה confirmed the covenant with Isaac a second time on **Passover** in **1837 B.C.E.**

Genesis 26:23-33 ²³ And he went up from there to **Beersheba**. ²⁴ And יהוה appeared to him the same night [on **Passover** in **1837 B.C.E.**], and said, **I am the Elohim of Abraham your father; do not fear, for I am with you, and will bless you, and multiply your seed for my servant Abraham’s sake.** ²⁵ So he built an altar there and called on the name of יהוה and pitched his tent there; and there Isaac’s servants dug a well. ²⁶ Then **Abimelech II (c.1882-1736)** went to him from **Gerar**, and Ahuzzath one of his friends, and Phichol the chief captain of his army. ²⁷ And Isaac said to them, “Why do you come to me, seeing you hate me, and have sent me away from you?” ²⁸ But they said, “We saw certainly that יהוה was with you: and we said, ‘Let there be now an oath between us, even between us and you, and let us make a covenant with you;’ ²⁹ that you will do us no harm, as we have not touched you, and as we have done nothing to you but good, and have sent you away in peace. You are now the blessed of יהוה.” ³⁰ So he made them a feast, and they ate and drink. ³¹ Then they arose early in the morning and swore an oath with one another; and Isaac sent them away, and they departed from him in peace. ³² It came to pass the same day that Isaac’s servants came, and told him concerning the well which they had dug, and said to him, “We have found water.” ³³ So he called it **Shebah**. Therefore the name of the city is **Beersheba** to this day.

The **400 years** of **affliction** of Abram’s descendants **began** in **1837 B.C.E.** when the **Philistines afflicted** Isaac and יהוה confirmed the covenant with Isaac at **Beersheba** on **Passover** in **1837 B.C.E.**, and they **ended** on a **night of watching** and with a **midnight cry** on the **Passover** of the Exodus of **1437 B.C.E.**

From the **400 year** span which יהוה spoke of to Abram in **Genesis 15:13**, one can retro-calculate from the night of the midnight cry on **Passover** in **1437 B.C.E.**, that יהוה **confirmed the covenant** with Isaac in **Beersheba** on **Passover** in **1837 B.C.E.** [**14 Nisan = Tuesday, April 26, 1837 B.C.E. (1050575) = Day 14, Month 1**]

יהוה appeared to Isaac on **Passover** in **1837 B.C.E.** and He **confirmed** the Abrahamic Covenant with him, exactly **400 years** to the day before the children of **Israel came out with great possessions** as יהוה had promised Abraham, on a **night of watching** with a **midnight cry** on the **Passover** of the Exodus of **1437 B.C.E.**

The second **confirmation** of the covenant with Isaac occurred on the **same day of the week** and the **same day of the month** as the first **confirmation** – on **Passover** on **Yom Shli-shi** [third day of the week]. The **Philistine**



King **Abimelech II (c.1882-1736)** also made a covenant with Isaac on **Passover** in **1837 B.C.E.**, because he saw that יהוה was with Isaac, and he did not want to do anything to offend יהוה.

יהוה **confirmed the covenant** with Isaac on **Passover** in **1867 B.C.E.** and **1837 B.C.E.**, and He **redeemed Israel** on **Passover** in **1437 B.C.E.**, and then again on **Passover 706 B.C.E.** On **Passover** in **34 C.E.**, יהוה **renewed the covenant** with the **blood** of His one special sinless Son – יהושע Messiah.

Of course these **covenant confirmations** with the fathers, as well as the **renewal of the covenant** by the **blood** of יהושע Messiah, are all part of a grand cosmic plan for the universe.

The Final Redemption and the 7000 Year Plan of Elohim

In the broad scheme of things, the **future redemption** of **Israel** will lead to the **Seventh Millennium** which is the **last millennial day** in the **7000 Year Plan of Elohim**. For in **Psalm 90:4**, Moses equated the six days of creation and the first **Sabbath** with six millennial days after which the **Millennial Sabbath** will come.

Psalm 90:4 For a **thousand years** in Your sight are **like a day** when it is past, and like a watch in the night.

In **2 Peter 3:8**, Peter warned us that the scheme Moses spoke of was the **one thing** not to be ignorant of.

2 Peter 3:8-9 ⁸ But, beloved, do not forget this one thing, that with יהוה **one day** is as a **thousand years**, and a **thousand years** as **one day**. ⁹ יהוה is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

According to **Exodus 21:2**, **freedom for slavery** comes in the **Sabbath Year**.

Exodus 21:2 If you buy a Hebrew servant, he shall serve six years; **but in the Seventh Year he shall go out free without paying anything.**

However, Isaiah prophesied that the **day of vengeance** also comes in a **Sabbath Year** – in the **acceptable year** and in **the year of My redeemed**.

Isaiah 61:1-2 ¹ “The Spirit of the Master יהוה is upon Me, because יהוה has anointed Me to preach good tidings to the poor; He has sent Me to heal the brokenhearted, to **proclaim liberty** to the captives, and the opening of the prison to those who are bound; ^{2A} To proclaim the **acceptable year** of יהוה, ^{2B} and the **day of vengeance** of our Elohim; To comfort all who mourn.”

Isaiah 63:4 For the **day of vengeance** is in My heart, and **the year of My redeemed** has come.

While Moses links the **Sabbath Year** with **redemption** and **freedom for slavery**, Isaiah links it with the **day of vengeance** and the **the year of My redeemed**. יהושע Messiah quoted **Isaiah** concerning **redemption** immediately after a **Sabbath Year**. At the start of His ministry on the **Day of Trumpets** on **New Moon 7** in **28 C.E.**, He quoted **Isaiah 61:1-2A**. [1 Tishri = Thursday, September 9, 28 C.E. (1731537) = Day 1, Month 7]

Luke 4:16-22 ¹⁶ So He came to **Nazareth**, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. ¹⁷ And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: ¹⁸ “The Spirit of יהוה is upon Me, because He has anointed Me to preach the good news to the poor; He has sent Me to heal the brokenhearted, to **proclaim liberty** to the captives and recovery of sight to the blind, to **set at liberty** those who are oppressed; ¹⁹ To



*proclaim the acceptable year of יהוה [Isaiah 61:1-2A].”²⁰ Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogues were fixed on Him.²¹ And He began to say to them, “**Today this Scripture is fulfilled in your hearing.**”²² So all bore witness to Him, and marveled at the gracious words which proceeded out of His mouth. And they said, “Is this not Joseph’s son?”*

In 28 C.E., יהושע Messiah did not quote **Isaiah 61:2B** because it was *not yet time* for the day of vengeance as the leaders of **Israel** had *not yet* rejected Him. יהושע Messiah did proclaim liberty to the oppressed as several hours earlier, all monetary debts between **Judeans** should have been cancelled as the **Sabbath Year** had just ended. His words were perceived as gracious as they were fulfilled.

However in 34 C.E., shortly before He was crucified on **Passover**, יהושע Messiah warned His followers about the **Roman** siege which would come upon **Jerusalem** exactly **36 years** later *to the day* on **Passover** in 70 C.E.

Luke 21:20-24²⁰ *“But when you see **Jerusalem** surrounded by armies, then know that its desolation is near.²¹ Then let those who are in **Judea** flee to the mountains, let those who are in the midst of her depart, and let not those who are in the country enter her.²² For these are the days of vengeance, that all things which are written [Isaiah 61:2B / 63:4] may be fulfilled.²³ But woe to those who are pregnant and to those who are nursing babies in those days! For there will be great distress in the land and wrath upon this people.²⁴ And they will fall by the edge of the sword, and be led away captive into all nations. And **Jerusalem** will be trampled by Gentiles until the times of the Gentiles are fulfilled.”*

The days of vengeance came when the **Roman** army besieged the Second Temple on **Passover** in 70 C.E. [Josephus, Wars 5 / 567] [**14 Nisan = Sabbath, April 14, 70 C.E. (1746729) = Day 14, Month 1**]. During His ministry, יהושע had told His followers to pray that their flight would *not be* in the winter or on a **Sabbath**.

Matthew 24:20-21²⁰ *And pray that your flight may not be in winter or on the **Sabbath**.²¹ For then there will be **great tribulation**, such as has not been since the beginning of the world until this time, no, nor ever shall be.*

Passover in 70 C.E. was *not* in winter, *but it was on a **Seventh Day Sabbath** and in a **Sabbath Year***, and was therefore within the specified time frame for the day of vengeance as Isaiah prophesied [Isaiah 61:2B / 63:4]. In **Matthew 24:21**, יהושע Messiah prophesied that these would be days of *great tribulation* – and they were.

Within **six months** of the start of the siege on **Passover** in 70 C.E., 97,000 **Judeans** were taken captive and 1,100,000 **Judeans** perished in the **Siege of Jerusalem** in the *great tribulation* [Josephus, Wars 6 / 420]. The *great tribulation* occurred during a **Sabbath Year** as Isaiah prophesied, but it *did not* affect the *redeemed of Israel* who *believed and obeyed* יהושע Messiah, for they had all *fled to the mountains* to avoid destruction.

With this understanding, it is interesting to contemplate the *final redemption* in the context of the **7000 Year Plan of Elohim**. According to **Exodus 21:2**, *freedom for slavery* comes in the **Sabbath Year**. For this reason, **Israel’s** sages saw the **Seventh Year** as *symbolic* of the *final redemption* – when *redeemed mankind* would become *immortal* in the **Seventh Millennium** of the **7000 Year Plan of Elohim** espoused by Moses and Peter.

Midrash Rabbah – Note on Exodus 30:24 The verse continuing: SIX YEARS HE SHALL SERVE, AND IN THE **SEVENTH** HE SHALL GO OUT FREE FOR NOTHING. This manumission in the **Seventh Year** is symbolic of the final redemption ...

So in Hebraic thought, the **Seventh Year** symbolizes the *final redemption*, and the **Seventh Year** cosmically leads to the **Seventh Millennium** – commonly known as the **Millennial Kingdom** or the **Age of Life**.



The Ancient Belief of Israel's Future Deliverance

From the Talmud, dating to the Amoraic period from 200-500 C.E., it is evident that the ancient belief concerning **Israel's future deliverance** centered around **Month 1** and **Month 7**. In **Rosh Hashanah 10B-11A**, R. Eliezer is credited with saying that creation was in **Month 7** but the *final redemption* will be in **Month 1**.

Rosh Hashanah 10B-11A It has been taught: **R. Eliezer says:** In **Tishri [Month 7]** the world was created; in **Tishri [Month 7]** the Patriarchs were born; in **Tishri [Month 7]** the Patriarchs died; on **Passover** Isaac was born; on **New Year [New Moon 7]** Sarah, Rachel and Hannah were visited; on **[New Moon 7]** Joseph went forth from prison; on **[New Moon 7]** the bondage of our ancestors in **Egypt** ceased; **in Nisan [Month 1] they were redeemed and in Nisan [Month 1] they will be redeemed in the time to come.**

In **Rosh Hashanah 11A**, R. Joshua says that both creation and the *final redemption* are in **Month 1**.

Rosh Hashanah 11A ‘**R. Joshua says, In Nisan [Month 1] they were delivered, in Nisan [Month 1] they will be delivered in the time to come**’. Whence do we know this? – Scripture calls [the first night of **Unleavened Bread**] ‘**a night of watchings**’, [**Exodus 12:42**] [which means], **a night which has been continuously watched for from the six days of the creation.**

Even though R. Eliezer and R. Joshua had differing opinions about the month of creation, both believed the *final redemption* would be in **Month 1**.

The Ancient Belief of a Future Deliverance in Month 7

Some believed that **Israel's** future deliverance would be on **New Moon 7** from **Psalm 81:3** or **Isaiah 27:13**.

Psalm 81:3-6 ³ Blow the *shofar on the New Moon [Chodesh]*, and on the *Full Moon* of our *Festivals*. ⁴ For this [blowing the shofar on the *New Moon* and the *Full Moon*] was a statute for *Israel*, and a law of the Elohim of Jacob. ⁵ This [blowing the shofar on *New Moon 7* to initiate a new *Shemittah Cycle*] He established in Joseph as a testimony, when He went throughout the land of *Egypt* [**Genesis 41:46**], where I heard a language I did not understand. ⁶ I removed his [Joseph's] shoulder from the burden [when he stood before Pharaoh on *New Moon 7* initiating a new *Shemittah Cycle*]; His hands were freed from the baskets.

Isaiah 27:13 So it shall be in that day: **the great trumpet will be blown**; They will come, who are about to perish in the land of *Assyria*, and they who are outcasts in the land of *Egypt*, and shall worship יהוה in the set apart mount at *Jerusalem*.

A case for **Israel's** future deliverance on the last day of the **Feast of Sukkot** on **Day 21 / Month 7** could be made from what יהושע Messiah said on the last day of the **Feast of Sukkot** on **Hoshana Rabbah** in 32 C.E. [**21 Tishri = Thursday, October 16, 32 C.E. (1733035) = Day 21, Month 7**]

John 7:37-39 ³⁷ On the *last day* [Day 21 / Month 7], that great day of the *Feast [of Sukkot]*, יהושע stood and cried out, saying, “**If anyone thirsts, let him come to Me and drink.**” ³⁸ He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water [**Isaiah 12:3**].” ³⁹ But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Set Apart Spirit was not yet given, because יהושע was not yet esteemed.



When יהושע Messiah spoke these words on **Hoshana Rabbah** in 32 C.E., the *Desire of All Nations came*, and יהוה *filled the temple with splendor* as the *image of the invisible Elohim* was *bodily present* in the Second Temple. This fulfilled a prophecy which Haggai delivered exactly **550 years** to the day earlier on **Hoshana Rabbah** in 519 B.C.E. [**21 Tishri = Sunday, October 7, 519 B.C.E. (1532138) = Day 21, Month 7**]

Haggai 2:1-8 ¹ *In the seventh month, in the twenty-first day of the month [Day 21 / Month 7 on **Hoshana Rabbah** in 519 B.C.E.], came the word of יהוה by the prophet Haggai, saying:* ² *“Speak now to **Zerubbabel** the son of Shealtiel, governor of **Judah**, and to **Yeshua I (520-465)** descendant of **Jehozadak (593-589)**, the high priest, and to the remnant of the people, saying:* ³ *‘Who is left among you who saw this [First] Temple [in 593 B.C.E.] in its former splendor? And how do you see it [the Second Temple] now [in 519 B.C.E.]? In comparison with it, is this not in your eyes as nothing?’* ⁴ *Yet now be strong, **Zerubbabel**,’ says יהוה; ‘and be strong, **Yeshua I (520-465)**, son of **Jehozadak (593-589)**, the high priest; and be strong, all you people of the land,’ says יהוה, ‘and work; for I am with you,’ says יהוה of hosts.* ⁵ *‘According to the word that I covenanted with you when you came out of **Egypt**, so My Spirit remains among you; do not fear!’”* ⁶ *For thus says יהוה of hosts: “Once more (it is a little while) I will shake heaven and earth, the sea and dry land; ⁷ and I will shake all nations, and the *Desire of All Nations shall come, and I will fill this [Second] Temple with splendor,*” [on **Hoshana Rabbah** in 32 C.E.] says יהוה of hosts.* ⁸ *“The silver is Mine, and the gold is Mine,” says יהוה of hosts.*

The words which יהושע spoke in **John 7:37-38** speak on the *deepest level* about the *spiritual temple* that יהוה has been building in the hearts and minds of His people – those who keep the commandments of Elohim and have the testimony of יהושע Messiah – the *living stones*.

The Ancient Belief of a Future Deliverance in Month 1

In contrast to the ancient belief that the Messiah would return in **Month 7** is the ancient belief that He would return in **Month 1**. R. Joshua reasoned that the *final redemption* would be in **Month 1** because **Passover**, which occurs in **Month 1**, was *a night of watching* [Exodus 12:42] from the time of creation, and bodes well as a cosmically significant season for a *final redemption*.

Rosh Hashanah 11B ‘R. Joshua says, **In Nisan** [Month 1] they were delivered, in Nisan [Month 1] they will be delivered in the time to come’. Whence do we know this? – Scripture calls [the **Passover**] ‘a night of watchings’, [which means], **a night which has been continuously watched for from the six days of the creation**. What says the other to this? – [He says it means], a night which is under constant protection against evil spirits.

By the time of the Midrash Rabbah, dating to 1100-1200 C.E., belief concerning **Israel’s future deliverance** seems to have congealed around **Month 1**.

Midrash Rabbah – Exodus 15:11 When Elohim chose His world, He appointed **New Moons** [i.e. months] and years therein, and when He chose Jacob and his sons, **He appointed for them a New Moon of redemption in which Israel were redeemed from Egypt and in which they are destined to be redeemed again**, as it says: **As in the days of your coming forth out of the land of Egypt will I show unto him marvellous things** (Micah 7:15). In this month [Month 1] was Isaac born, and in this month he was bound [as a sacrifice]. In this month [Month 1], also, Jacob received the blessings, and in this month did He hint unto **Israel** that it would be to them the beginning of salvation, for it says: **IT SHALL BE THE FIRST MONTH OF THE YEAR TO**



YOU. It can be compared to a king who brought his son out of prison and who commanded: ‘Celebrate for all time as a day of rejoicing the day on which my son went forth from darkness to light, from an iron yoke to life, from servitude to freedom, and from bondage to redemption.’ Similarly, Elohim brought **Israel** out of captivity, for it says: He bringeth out the prisoners into prosperity (**Psalm 68:6**). From darkness and the shadow of death, as it says: He brought them out of darkness and the shadow of death (**Psalm 107:14**). From a yoke of iron to the yoke of the Torah. From slavery to freedom, as it says: You are the children of יהוה your Elohim (**Deuteronomy 14:1**). From servitude to redemption, as it says, Their Redeemer is strong, יהוה of hosts is His name (**Jeremiah 50:34**); hence did He fix this month as a season of rejoicing for them that He had avenged them of their enemies, as it is said: Therefore will I give men for you (**Isaiah 43:4**).

The spiritual logic behind a *future redemption* occurring in **Month 1** is this: Just as יהוה established a lawful precedent for the *past redemption* of **Israel** in the Exodus from **Egypt** in **Month 1** in **1437 B.C.E.**, *so too* would יהוה redeem **Israel** in a *future redemption* in **Month 1**. This spiritual logic is based on **Micah 7:14** where Micah can be found quoting Moses and **Exodus 34:10**.

Exodus 34:10 *And He [יהוה] said: “Behold, I make a covenant. **Before all your people I will do marvels** such as have not been done in all the earth, nor in any nation; and all the people among whom you are shall see the work of יהוה. **For it is an awesome thing that I will do with you.**”*

Micah 7:14-20 ¹⁴ *Shepherd Your people with Your staff, the flock of Your heritage, who dwell solitarily in a woodland, in the midst of **Carmel**; Let them feed in **Bashan** and **Gilead**, as in days of old.* ¹⁵ *“As in the days when you came out of the land of **Egypt**, I will show them **marvellous things** [Exodus 34:10].”* ¹⁶ *The nations shall see and be ashamed of all their might; They shall put their hand over their mouth; Their ears shall be deaf.* ¹⁷ *They shall lick the dust like a serpent; They shall crawl from their holes like snakes of the earth. They shall be afraid of יהוה our Elohim, and shall fear because of You.* ¹⁸ *Who is an Elohim like You, pardoning iniquity and passing over the transgression of the remnant of His heritage? He does not retain His anger throughout eternity, because He delights in mercy.* ¹⁹ *He will again have compassion on us, and will subdue our iniquities. You will cast all our sins Into the depths of the sea.* ²⁰ *You will give truth to Jacob and mercy to Abraham, which You have sworn to our fathers from days before.*

Interestingly, some reasoned that as יהוה Elohim is *the first* [**Isaiah 44:6**], and as the temple in heaven is from *the first* [**Jeremiah 17:12**], and as the Messiah was *the first* unto Zion [**Isaiah 41:27**], that the Messiah who is *called first* will come in the *first month*.

Midrash Rabbah – Exodus 40:1 Here is another explanation of THIS MONTH SHALL BE UNTO YOU THE BEGINNING OF MONTHS. Elohim is in a way called ‘first’, as it says: **I am the first**, and I am the last (**Isaiah 44:6**); Zion is called ‘first’, as it says: **Your throne of glory, on high from the first** [E.V. ‘beginning’] is the place of our sanctuary (**Jeremiah 17:12**) ... : Esau was called ‘first’, for it says: And the first came forth ruddy (**Genesis 25:25**), and **Messiah is called ‘first’**, for it says: **The first** [E.V. ‘harbinger’] **unto Zion will I give**: Behold, behold them (**Isaiah 41:27**). Elohim who is called ‘the first’ will come and build the Temple which is also called ‘first’, and will exact retribution from Esau, also called ‘first’. **Then will Messiah who is called ‘first’ come in the first month**, as it is said: THIS MONTH SHALL BE UNTO YOU THE BEGINNING OF MONTHS.



The sages wax poetic, depicting יהוה Elohim as a gazelle *leaping* from a deliverance at the Red Sea in **Month 1**, to Sinai where the covenant was confirmed with **Israel** in **Month 3**, to a *future redemption* likely in **Month 1**.

Midrash Rabbah – Song of Songs 2:23 MY BELOVED (DODI) IS LIKE A GAZELLE. R. Isaac said: The Community of **Israel** said before the Set Apart One, blessed be He: ‘Sovereign of the Universe, You say to us, My love, My love! (Dew, dew); You give us the love greeting first. MY BELOVED IS LIKE A GAZELLE: just as a gazelle leaps from mountain to mountain and from valley to valley, from tree to tree and from thicket to thicket and from fence to fence, so the **Set Apart One, blessed be He, leapt from Egypt to the Red Sea and from the Red Sea to Sinai, and from Sinai He leaps to the future redemption.**

From observing His actions, one could argue that יהושע Messiah held to this ancient belief that **Israel** would be *redeemed* during the season of **Passover**, as He was *watching* on the *night of watching* on **Passover** in 34 C.E.

Matthew 26:38-41 ³⁸ Then He said to them, “My soul is exceedingly sorrowful, even to death. *Stay here and watch with Me.”* ³⁹ He went a little farther and fell on His face, and prayed, saying, “O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will.” ⁴⁰ Then He came to the disciples and found them sleeping, and said to Peter, “What! Could you not watch with Me one hour?” ⁴¹ Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak.”

The two on the road to **Emmaus** were also looking for the *redemption of Israel* during the season of **Passover**.

Luke 24:21 *But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today [the third day of **Unleavened Bread** on the **First Sabbath** on **Day 17 / Month 1**] is the third day since these things happened [on **Passover** on **Day 14 / Month 1**].*

The Messiah’s disciples were looking for the *redemption of Israel* at **Passover** as the cultural expectation was that Elijah would come at **Passover** and announce the coming of the Messiah who would *redeem Israel*.

This expectation exists to this day because of a prophecy in **Malachi 3:4-4:6** in which יהוה promised He would send Elijah the Prophet before the coming of the *great and dreadful day of יהוה* – a *cosmic judgment* which would bring about the Messiah and the **Kingdom of Elohim**. A tradition still exists to read **Malachi 3:4-4:6** on the **Sabbath** before **Passover**.

Shabbat Ha-Gadol

Shabbat Ha-Gadol is the **Sabbath** before **Passover** and on this day it is tradition to read **Malachi 3:4-4:6**.

Malachi 3:4-4:6 ^{3:4} “Then the offering of **Judah** and **Jerusalem** will be pleasant to יהוה, as in the days of old, as in former years. ^{3:5} And I will come near you for judgment; I will be a swift witness against sorcerers, against adulterers, against perjurers, against those who exploit wage earners and widows and orphans, and against those who turn away an alien – because they do not fear Me,” says יהוה of hosts. ^{3:6} “For I am יהוה, I do not change; Therefore you are not consumed, O sons of Jacob. ^{3:7} Yet from the days of your fathers you have gone away from My ordinances and have not kept them. Return to Me, and I will return to you,” says יהוה of hosts. “But you said, ‘In what way shall we return?’ ^{3:8} Will a man rob Elohim? Yet you have robbed Me! But you say, ‘In what way have we robbed You?’ In tithes and offerings. ^{3:9} You are cursed with a curse, for you have robbed Me, even this whole nation. ^{3:10} Bring all the tithes into the storehouse, that there may be food in My house, and try Me now in this,” says יהוה of hosts, “If I



will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it. ^{3:11} And I will rebuke the devourer for your sakes, so that he will not destroy the fruit of your ground, nor shall the vine fail to bear fruit for you in the field,” says יהוה of hosts; ^{3:12} And all nations will call you blessed, for you will be a delightful land,” says יהוה of hosts. ^{3:13} “Your words have been harsh against Me,” says יהוה, “Yet you say, ‘What have we spoken against You?’” ^{3:14} You have said, ‘It is useless to serve Elohim; What profit is it that we have kept His ordinance, and that we have walked as mourners before יהוה of hosts?’ ^{3:15} So now we call the proud blessed, for those who do wickedness are raised up; They even tempt Elohim and go free.” ^{3:16} Then those who feared יהוה spoke to one another, and יהוה listened and heard them; So a book of remembrance was written before Him for those who fear יהוה and who meditate on His name. ^{3:17} “They shall be Mine,” says יהוה of hosts, “On the day that I make them My jewels. And I will spare them as a man spares his own son who serves him. ^{3:18} Then you shall again discern between the righteous and the wicked, between one who serves Elohim and one who does not serve Him. ^{4:1} For behold, the day is coming, **burning like an oven**, and all the proud, yes, all who do wickedly will be stubble. And the day which is coming shall **burn them up**,” says יהוה of hosts, “that will leave them neither root nor branch. ^{4:2} But to you who fear My name the Sun of Righteousness shall arise with healing in His wings; And you shall go out and grow fat like stall-fed calves. ^{4:3} You shall trample the wicked, for they shall be ashes under the soles of your feet on the day that I do this,” says יהוה of hosts. ^{4:4} “**Remember the Torah of Moses, My servant, which I commanded him in Horeb for all Israel, with the statutes and judgments.** ^{4:5} Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of יהוה. ^{4:6A} And he will turn the hearts of the fathers to the children, ^{4:6B} and the hearts of the children to their fathers, lest I come and strike the earth with a curse.”

Elijah Precedes the Messiah

יהושע Messiah was preceded by *Elijah the prophet* at His First Coming, and He *will be* preceded by *Elijah the prophet* at His Second Coming as a multipart fulfillment of **Malachi 4:5-6**. For in this prophecy, *Elijah the prophet* is an *office* fulfilled by *two* different men at *two* different times in history.

Malachi 4:5-6 ⁵ Behold, I will send you *Elijah the prophet* before the coming of the great and dreadful day of יהוה. ^{6A} And he will turn the hearts of the fathers to the children, ^{6B} and the hearts of the children to their fathers, lest I come and strike the earth with a curse.

Like many prophecies, this one must be *rightly divided* in order to be properly understood and requires *study*.

2 Timothy 2:15 Study to show yourself approved unto Elohim, a workman that needeth not to be ashamed, *rightly dividing the word of truth*.

The “I will” in **Malachi 3:1** could be considered the *eighth* “I will” statement, and the “I will” in **Malachi 4:5** could be considered the *ninth* “I will” statement of יהוה regarding **Passover**, the only **Appointed Time** with a *night of watching* and a *midnight cry*. *Eight* is the number of *new beginnings* and the *completion of the covenant*, and *nine* is the number of *final judgment*. *Eight* and *nine* are the perfect numbers for *Elijah the Prophet* as they signify *new beginnings* and the *completion of the covenant* which comes after *final judgment*.

It was during **Course 8 – Abijah**, the *eighth course*, that an angel of יהוה told Zachariah that he would have a son named John who would come in the spirit and power of Elijah who would *turn the hearts of the fathers to the children* – towards the *covenant* [Luke 1:5-17].



Every week begins anew on the **eighth day** after **seven days** are completed. **Eight people** survived the Flood because Noah was in **covenant** with יהוה. There are **eight notes** in a perfect octave. **Israelite** boys are circumcised on the **eighth day** as a sign of the **covenant** in their flesh. **Shemini Atzeret** on **Day 22 / Month 7** is the **eighth day assembly** and the last day in the **Festival Cycle** representing the **completion** of the **covenant**.

At the First Coming of יהושע Messiah, John the Immerser filled the **office** of **Elijah the Prophet**, but he **denied** being **Elijah** to the emissaries from **Jerusalem**, as he knew that they were looking for the **reincarnation** of **Elijah the Tishbite** who prophesied to **Israel** from **c.865-835 B.C.E.**

John 1:19-23 ¹⁹ Now this is the testimony of John, when the **Judeans** sent priests and Levites from **Jerusalem** to ask him, “Who are you?” ²⁰ He confessed, and did not deny, but confessed, “I am not the Messiah.” ²¹ And they asked him, “What then? Are you **Elijah**?” He said, “**I am not.**” “Are you the Prophet [like Moses – **Deuteronomy 18:18-19** – another title for יהושע Messiah]?” And he answered, “No.” ²² Then they said to him, “Who are you, that we may give an answer to those who sent us? What do you say about yourself?” ²³ He said: “I am ‘The voice of one crying in the wilderness: “Make straight the way of יהוה,”’ as the prophet Isaiah said [Isaiah 40:3].”

First century **Judeans** were looking for a **reincarnated Elijah the Tishbite** to announce the coming of Messiah. John the Immerser knew this, and this is why he **denied** being **Elijah** to the emissaries from **Jerusalem**. These first century **Judean** expectations are apparent in the sarcastic and cruel comments, made by a few, who were looking for **Elijah to come**, as יהושע Messiah was being crucified on **Passover** during the **season of redemption**.

Matthew 27:47-49 ⁴⁷ Some of those who stood there, when they heard that, said, “**This Man is calling for Elijah!**” ⁴⁸ Immediately one of them ran and took a sponge, filled it with sour wine and put it on a reed, and offered it to Him to drink. ⁴⁹ The rest said, “Let Him alone; **let us see if Elijah will come to save Him.**”

Mark 15:35-36 ³⁵ Some of those who stood by, when they heard that, said, “**Look, He is calling for Elijah!**” ³⁶ Then someone ran and filled a sponge full of sour wine, put it on a reed, and offered it to Him to drink, saying, “Let Him alone; **let us see if Elijah will come to take Him down.**”

To this day, certain **Judeans** are still looking for a **reincarnated Elijah the Tishbite** to come as a harbinger of the First Coming of Messiah. These **Judeans** have not received the **revelation** of יהושע Messiah because they refuse to obey יהוה and choose to **not hear** the **Prophet like Moses** as we have **all** been instructed.

Deuteronomy 18:15-19 ¹⁵ “יהוה your Elohim will raise up for you a **Prophet like me** from your midst, from your brethren. Him you shall hear, ¹⁶ according to all you desired of יהוה your Elohim in Horeb in the day of the assembly, saying, ‘Let me not hear again the voice of יהוה my Elohim, nor let me see this **great fire** anymore, lest I die.’ ¹⁷ And יהוה said to me: ‘What they have spoken is good. ¹⁸ I will raise up for them a **Prophet like you** from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. ¹⁹ And it shall be that **whoever will not hear My words, which He speaks in My name, I will require it of him.**”

יהושע Messiah was the **Prophet like Moses**. Those who will **hear and obey** Him will be rewarded with **eternal life**, and those who will **not hear and obey** Him will be utterly destroyed. The promise of יהוה to send a **prophet like Moses IS the covenant that Elohim made with our fathers**, and it was at the heart of the message on the **restoration of all things** and the Second Coming which Peter gave in **Solomon’s Portico** in **36 C.E.**



Acts 3:19-26 ¹⁹ Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of יהוה, ²⁰ and that He may send יהושע Messiah, who was preached to you before, ²¹ **whom heaven must receive until the times of restoration of all things**, which Elohim has spoken by the mouth of all His set apart prophets since the **[Present] Age** began. ²² For Moses truly said to the fathers, “יהוה your Elohim will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you. ²³ And it shall be that **every soul who will not hear that Prophet shall be utterly destroyed from among the people [Deuteronomy 18:18-19].**” ²⁴ Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days. ²⁵ You are sons of the prophets, and of **the covenant which Elohim made with our fathers**, saying to Abraham, “**And in your Seed [יהושע Messiah – Galatians 3:16] all the families of the earth shall be blessed [Genesis 22:18].**” ²⁶ To you first, Elohim, having raised up His Servant יהושע, sent Him to bless you, in turning away every one of you from your iniquities.

Peter believed יהושע Messiah was the **Prophet like Moses** and that John the Immerser was **Elijah the prophet**. However, as Peter believed that the **restoration of all things** would lead to a Second Coming of the Messiah, he was also looking prophetically for another **Elijah the prophet** to prepare the way for this Second Coming.

John the Immerser coming as **Elijah the prophet** is a perfect example of prophecy coming to pass **exactly** as it was **written**, as well as **exactly** as the angel Gabriel **stated** to Zechariah, but **not in the manner** that many were **expecting**. At the First Coming of יהושע Messiah, when He came as יהושע son of Joseph and the Suffering Servant at the **start** of the **Age of the Messiah**, John the Immerser filled the **office** of **Elijah the prophet**.

However, when the יהושע Messiah **returns**, it will be His Second Coming at the **end** of the **Age of the Messiah**.

Before יהושע Son of **David** comes as the conquering Lion of **Judah**, He will be preceded by another man who will fill the **office** of **Elijah the prophet**, and he also will **not** be a **reincarnated Elijah the Tishbite**. When יהושע Messiah comes in His majesty with all of His set apart angels at the Second Coming, He will come as the **Son of Man**, as Daniel prophesied, to rule over everyone on earth.

Daniel 7:13-14 ¹³ In my vision at night I looked, and there before me was one like a Son of Man, coming with the clouds of heaven. He approached the Ancient of Days and was led into His presence [John 20:17]. ¹⁴ Then to Him was given dominion and esteem and a **Kingdom**, that all peoples, nations, and languages should worship Him [Philippians 2:9-11 / Revelation 11:15]. His dominion is a dominion throughout the ages [**World that Was, Present Age, Age of Desolation, Age of Instruction, Age of the Messiah, Age of Life, World to Come**], which shall not pass away, and His **Kingdom** one which shall never be destroyed [in the **Age of Life and The World to Come**].

The prophecy in **Malachi 4:5-6** is interesting because it stated that Elijah would turn the **hearts of the fathers to the children** and the **hearts of the children to their fathers**.

However, the angel Gabriel stated to Zachariah that he would have a son named John and he would turn the **hearts of the fathers to the children**.

Luke 1:17 “He [John the Immerser] will also go before Him [the Master יהוה] **in the spirit and power of Elijah**, ‘to turn the hearts of the fathers to the children [Malachi 4:6A],’ and the disobedient to the wisdom of the just, to make ready a people prepared for יהוה.”

Gabriel told Zachariah that John would **turn the hearts of the fathers to the children** to fulfill **Malachi 4:6A**, but Gabriel did **not say** that John would **turn the hearts of the children to the fathers** to fulfill **Malachi 4:6B**.



That is because Malachi's prophecy was destined to be fulfilled at *two different times* by *two different men* during the **2000 year Age of the Messiah**.

Malachi Prophesied of the First and Second Coming of Messiah

John the Immerser turned the *hearts of the fathers to the children* at the *start* of the **Age of the Messiah** to fulfill **Malachi 4:6A**. An end time Elijah will turn the *hearts of the children to their fathers* at the *end* of the **Age of the Messiah** to fulfill **Malachi 4:6B**.

Malachi prophesied from **c.520-445 B.C.E.** In **Malachi 3:1A**, Malachi prophesied of the First Coming of יהושע Messiah, and it *came to pass* about **500 years** later at the *start* of the **Age of the Messiah**. In **Malachi 3:1B**, Malachi prophesied of the Second Coming of יהושע Messiah, and it *will come to pass* at the *end* of the **Age of the Messiah** about **2500 years** after it was prophesied to happen.

Malachi 3:1 ^{1A} “Behold, ***I will*** send My messenger [John the Immerser – **Malachi 4:6A**], and he will prepare the way before Me. **And the Master** [יהושע Messiah] whom you seek will **suddenly come to His temple** [at the First Coming at the beginning of the **Age of the Messiah**] ^{1B} – and the messenger of the covenant [end time Elijah – **Malachi 4:6B**] in whom you delight. **Behold, He** [יהושע Messiah] is **coming**,” says יהוה of hosts [at the Second Coming at the end of the **Age of the Messiah**].”

A critical detail of Malachi's prophecy of the First Coming of יהושע Messiah at the *beginning* of the **Age of the Messiah** in **Malachi 3:1A** was that **He would come to His temple** – the temple of יהוה in **Jerusalem**.

However, in a prophecy of the Second Coming of יהושע Messiah at the *end* of the **Age of the Messiah** in **Malachi 3:1B**, Malachi does *not* mention a temple, as there will be no architectural temple to come to. Malachi just said **He is coming**. Malachi *accurately* delivered this word from יהוה about **2500 years** ago.

At His First Coming, יהושע Messiah said that John the Immerser was the *messenger* of **Malachi 3:1A**. John was sent before the Messiah to prepare the way for **the Master who was sought who suddenly came to His temple**.

Matthew 11:7-10 ⁷ As they departed, יהושע began to say to the multitudes concerning **John**: “What did you go out into the wilderness to see? A reed shaken by the wind? ⁸ But what did you go out to see? A man clothed in fine garments? Indeed, those who wear fine garments are in kings' houses. ⁹ But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. ¹⁰ For this is he of whom it is written: ‘Behold, I send My messenger [John the Immerser] before Your face who will prepare Your way before You [Malachi 3:1A].’”

Mark 1:1-4 ¹ The beginning of the good news of יהושע Messiah, the Son of Elohim. ² As it is written in the Prophets: “Behold, I send My messenger [John the Immerser] before Your face, who will prepare Your way before You [Malachi 3:1A]. ³ The voice of one crying in the wilderness, ‘Prepare the way of יהוה – Make His paths straight! [Isaiah 40:3]’” ⁴ John came immersing in the wilderness and preaching an immersion of repentance for the remission of sins.

Luke 7:24-28 ²⁴ When the messengers of **John** had departed, He began to speak to the multitudes concerning John: “What did you go out into the wilderness to see? A reed shaken by the wind? ²⁵ But what did you go out to see? A man clothed in fine clothes? Indeed those who wear expensive garments and live in luxury are in kings' courts. ²⁶ But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. ²⁷ This is he of whom it is written: ‘Behold, I send My messenger [John the Immerser] before Your face, who will prepare Your



*way before You [Malachi 3:1A].’²⁸ For I say to you, among those born of women there is not a greater prophet than **John the Immerser**; but He who is least [Luke 22:26], in the **Kingdom of Elohim** is greater than he [John the Immerser].”*

However, יהושע Messiah also taught that there would be **another** Elijah coming **after John the Immerser**. He clarified this to His disciples **after Herod Antipas (1 B.C.E. - 38 C.E.)** beheaded John the Immerser, at the time when the disciples were confused about the scribes assertions concerning **Elijah**.

Matthew 17:10-13 ¹⁰ *And His disciples asked Him, saying, “Why then do the scribes say that **Elijah must come first?**”* ¹¹ *And answering He said, “Indeed, **Elijah** [end time Elijah – **Malachi 3:1B, 4:6B**] truly comes first and restores all things.* ¹² *But I say to you that **Elijah** [John the Immerser– **Malachi 3:1A, 4:6A**] has already come, and they did not know him, but did to him whatever they wished. Likewise the Son of Man [יהושע Messiah] is also about to suffer at their hands.”* ¹³ *Then the disciples understood that He spoke to them of **John the Immerser**.*

Mark 9:11-13 ¹¹ *And they asked Him, saying, “Why do the scribes say that **Elijah must come first?**”* ¹² *And He told them, “**Elijah** [end time Elijah – **Malachi 3:1B, 4:6B**] truly comes first and restores all things. And how is it written concerning the Son of Man, that He must suffer many things and be treated with contempt?”* ¹³ *But I say to you that **Elijah** [John the Immerser– **Malachi 3:1A, 4:6A**] has indeed come, and they did to him [John the Immerser] whatever they wished, as it is written of Him [the Son of Man].”*

Each arrival of יהושע Messiah is preceded by a man holding the **office of Elijah the prophet**. John the Immerser turned the hearts of the **fathers to the children** to fulfill **Malachi 3:1A, 4:6A**; and an end time Elijah will turn the hearts of the **children to their fathers** to fulfill **Malachi 3:1B, 4:6B**.

While Zachariah was serving in his duty as a Levitical priest in the **Course of Abijah**, an angel of יהוה told him that he would have a son named John.

The angel Gabriel told Zachariah that his son, John the Immerser, would come in the spirit and power of Elijah to **turn the hearts of the fathers to the children** at the **beginning** of the **Age of the Messiah**. The end times Elijah will **turn the hearts of the children to their fathers** at the **end** of the **Age of the Messiah**.

The two arrivals of יהושע Messiah and Elijah the prophet were alluded to in **Malachi 3:1**, and the fact that **two men** would hold the **office of Elijah the Prophet** was articulated by יהושע Messiah to His disciples at the time they were asking Him why the scribes were saying that Elijah had to come first.

יהושע Messiah made it clear [**Matthew 11:7-10 / Mark 1:1-4 / Luke 7:24-28**] that John the Immerser was a **messenger sent to prepare the way before Him** which fulfilled **Malachi 3:1A**. John the Immerser also **turned the hearts of the fathers to the children** to fulfill **Malachi 4:6A** as the angel Gabriel had said [**Luke 1:17**].

An end time Elijah will come as a **messenger of the covenant in whom you delight** to fulfill **Malachi 3:1B**, and he will **turn the hearts of the children to their fathers** to fulfill **Malachi 4:6B**.

יהושע Messiah said [**Matthew 17:10-13 / Mark 9:11-13**] Elijah would **restore all things**, and the **restoration of all things** is linked with the Second Coming of the Messiah **after six millennial days** to reign in the **Millennial Sabbath** [**Psalm 90:4 / 2 Peter 3:8**].

Peter preached [**Acts 3:21**] that יהוה would send יהושע Messiah whom heaven must receive **until** the times of **restoration of all things** – which means the **restoration of all things** immediately precedes the Second Coming.



The Dawning of the Day and the Restoration of all Things

Those who keep the commands of Elohim and the faith of יהושע Messiah are motivated to **watch**, and Peter had some pretty **specific** ideas about **when** the Messiah would return to usher in the **Age of Life**. When יהושע Messiah **transfigured** before Peter, James and John on **Mount Hermon** in **33 C.E.**, He gave them a **vision** of the Second Coming which will usher in the **1000 year Age of Life**.

Luke 9:28-32 ²⁸ Now it came to pass, about eight days after these sayings, that He took Peter, John, and James and went up on the mountain to pray. ²⁹ As He prayed, the appearance of His face was altered, and His robe became white and glistening. ³⁰ And behold, two men talked with Him, who were Moses and Elijah, ³¹ who appeared in glory and spoke of His decease which He was about to accomplish at **Jerusalem**. ³² **But Peter and those with him were heavy with sleep [as it was the **dawning of the day**]; and when they were fully awake, they saw His majesty and the two men who stood with Him.**

The transfiguration took place at the **dawning of the day** on the **Eve of Sukkot** on **Day 14 / Month 7** in **33 C.E.** [**14 Tishri = Monday, September 28, 33 C.E. (1733382) = Day 14, Month 7**] We know it was a **vision** of the Second Coming because יהושע told them **not to tell the vision to anyone** until He had risen from the dead.

Matthew 17:9-13 ⁹ Now as they came down from the mountain, יהושע commanded them, saying, **“Tell the vision to no one until the Son of Man is risen from the dead.”** ¹⁰ And His disciples asked Him, saying, **“Why then do the scribes say that Elijah must come first?”** ¹¹ And answering He said, **“Indeed, Elijah [end time Elijah] truly comes first and **restores all things**.** ¹² **But I say to you that Elijah [John the Immerser] has already come, and they did not know him, but did to him whatever they wished. Likewise the Son of Man [יהושע Messiah] is also about to suffer at their hands.”** ¹³ Then the disciples understood that He spoke to them of John the Immerser.

Many years later in **68 C.E.**, Peter **recounted** his **vision** of the Second Coming in which He saw יהושע Messiah **coming** [**parousian παρουσία**] with **power**.

2 Peter 1:16-21 ¹⁶ **“For we did not follow cunningly devised fables when we made known to you the **power and coming** [**parousian παρουσία**] of our Master יהושע Messiah, **but were eyewitnesses of His majesty.** ¹⁷ For He received from Elohim the Father honor and esteem when such a voice came to Him from the Excellent Majesty: ‘This is My beloved Son, in whom I am well pleased.’ ¹⁸ And we heard this voice which came from heaven when we were with Him on the set apart mountain. ¹⁹ And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, **until the day dawns** and the **Morning Star** rises in your hearts [**Numbers 24:17**]; ²⁰ knowing this first, that no prophecy of Scripture is of any private interpretation, ²¹ for prophecy never came by the will of man, but set apart men of Elohim spoke as they were moved by the Set Apart Spirit.”**

When Peter spoke as an **eyewitness** of His majesty, he exhorted us to heed the prophetic word **until the day dawns**, and this shows that Peter believed the Second Coming would occur at **sunrise** at the **dawning of the day**. Peter also believed that the heavens would **release** יהושע Messiah at the **restoration of all things**.

Acts 3:19-21 ¹⁹ **Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of יהוה,** ²⁰ **and that He may send יהושע Messiah, who was preached to you before,** ²¹ **whom heaven must receive until the times of **restoration of****



all things [done by the end time Elijah – **Matthew 17:11** / **Mark 9:12A**], which Elohim has spoken by the mouth of all His set apart prophets since the [6000 year **Present**] **Age** began.

When Peter spoke of the *restoration of all things* he no doubt had the words of יהושע Messiah in mind.

Matthew 17:11 *And answering He said, “Indeed, Elijah [end time Elijah] truly comes first and restores all things.”*

Mark 9:12A *Then He answered and told them, “Indeed, Elijah [end time Elijah] is coming first and restores all things.”*

From his testimony in **Acts 3:21**, we know that *Peter believed* that Elijah would come first and *restore all things*, and this would *signal* the Second Coming of יהושע Messiah. At some point, covenant keeping people started a tradition of looking for Elijah in the *season of redemption* and specifically at **Passover**. They were *not* looking for Elijah because they wanted to see Elijah, they were looking for Elijah because of what *came next* – the Messiah who would *redeem our corruptible bodies* and usher in the **Age of Life**. They were looking for the time when *everything* in the universe would be *set right again*.

Paul’s Revelation about the Day of Redemption

Peter’s revelation about the Second Coming is augmented by Paul who links it to the **Day of Redemption**.

Ephesians 4:25-32 ²⁵ *Therefore, putting away lying, “Let each one of you speak truth with his neighbor,” for we are members of one another.* ²⁶ *“Be angry, and do not sin”: do not let the sun go down on your wrath,* ²⁷ *nor give place to the devil.* ²⁸ *Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need.* ²⁹ *Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.* ³⁰ ***And do not grieve the Set Apart Spirit of Elohim, by whom you were sealed for the Day of Redemption.*** ³¹ *Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice.* ³² *And be kind to one another, tender hearted, forgiving one another, even as Elohim in Messiah forgave you.*

The **Day of Redemption** is indelibly linked with the *season of redemption* during the **Passover** season, and Paul believed that every child of Elohim needed to be *sealed* by the Set Apart Spirit of Elohim until this day. Many believe this *sealing* will lead to the *redemption from our corruptible bodies* at the Second Coming.

Accordingly, based on the testimony, sayings, and actions of the apostles, prophets, and יהושע Messiah Himself, **Month 1** is a serious contender for the time of the Second Coming. From the Scriptures and the traditions surrounding **Passover**, and because **Passover** was the season when our *Redeemer* did the work of *redemption* and atoned for our sins by dying on a tree – it could be argued that **Month 1** is *the* major contender.

Who knows? Maybe there is something to be said for looking for Elijah the Prophet at **Passover**. In any case, we should all be looking for the *restoration of all things* as this is the prophesied precursor to the Second Coming as יהושע Messiah taught His disciples.

May the Master יהוה *bless you* as you serve Him with all of your heart, soul, mind, and strength, and as you *watch and pray* this **Passover**, in the name of יהושע Messiah, so be it.

