

and you shall tell him of the redemption of the firstborn. Leaven shall Sabbath from you from sunset on the 14th of the month until sunset on the 21st day of the month. Now "in the day after" "from the day of bringing the sheaf of the wave offering" "seven complete sabbaths shall be counted" (Lev. 23:15). In the day after the Passover (Joshua 5:11) seven sabbaths shall be counted. What does *in the day after* mean here (מִן־הַיּוֹם־הַהוּא)? It means "time to come" as when Jacob said, "So shall my righteousness answer for me *in time to come*" (Gen. 30:33) בְּיוֹם מָחָר. For "day" is used in the sense of "time" (cf. Day of YHWH).

Therefore, in the time to come after the festival Sabbath, seven sabbaths are to be counted, until when in the time to come after the seventh Sabbath you shall count a fiftieth day (Lev. 23:16). Similarly, you shall count "seven weeks" each week being "complete" on the Sabbath (Deut. 16:9). The sons of Israel are to count the days, the Sabbaths, and the weeks as they are completed. And on the 50th day is Shavuot.

In the second year (1631 B.C.) Israel sacrificed the Passover on the 14th of the 1st month (Numbers 9:1-3). This was Wednesday, April 29th, *between the settings*, i.e. noonset and sunset (Num. 9:3, 5). Because of defilement some had to sacrifice it on the 14th day of the 2nd month, Thursday, May 28. The sacrifice was to be consumed that night, leaving none till the morning (Num. 9:12).

The Torah Read: Joshua begins the Shemitah Cycles

We add 40 years to the Exodus to obtain the year before the entry into the land, i.e. 2548 [1→2509: 1+39→2509+39: 40→2548]. The Jordan was crossed in the spring of 2549 at the beginning of the year. This year 2549 was the first year in the land of Israel. The fall of this year, 2549, was marked by the Torah reading (Joshua 8:34ff; Deut. 31:10), which the Law said must be read at the beginning of the seven year sabbatical cycle. The fall of 2549 is at the end of the old cycle, and at the start of the new. The preceding year was sabbatic, 2548, and this is confirmed by even division by 7: [2548 ÷ 7 = 364]. Furthermore, the first year of the next cycle corresponds to the Jubilee, because dividing 2548 by an even 49: [2548 ÷ 49 = 52].¹⁰⁷

When the children of Israel entered into the land, the land observed a sabbath year. At the end of this year they read the Torah to all Israel, at the feast of tabernacles, in the year of release. Now the year of release is the year 2549, and the feast comes in the autumn of this year. Also the autumn of 2549 marks the end of the seven year cycle (col. "C" or "E").

Crossing the Jordan

Joshua spoke to the people on the 1st day of the week (Nisan 8), 4/12/1592 B.C. (See Figure 236.52) He told them they would cross the Jordan in three days (Joshua 1:1,11). On the 10th day of the 1st month they crossed the Jordan (Tuesday, 4/14/1592 B.C. J.P.; Joshua 4:19). On the 11th day they were circumcised. They spent the 11th, 12th, and 13th days healing

¹⁰⁷ It might be of some interest that the results of these two divisions are 364 and 52. The result 364 is the number of days in a year to the nearest week. Moreover, 52 is the number of weeks in a year.

(Joshua 5:2; cf. Gen. 34:25). On the 14th day they sacrificed the Passover (See figure 225.32, Joshua 5:10-11) 'between the settings' (between noonset and sunset). They ate the Passover "in that night" (Exodus 12:8), keeping the feast "this day" (Exodus 12:14)¹⁰⁸. "What mean ye by this service? That ye shall say, It is the sacrifice of the YHWH's Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses" (Exodus 12:26-27). They had to burn "that which remaineth of it until the morning" (Exodus 12:10).

When in Egypt they did not leave their houses "until the morning" (Exodus 12:22), which is when they began their march in haste. For it is written, "And they departed ... in the day after the Passover" (Numbers 33:3; see footnote 108).

On the 15th day began the anniversary of the Exodus. Near sunset on this day they sacrificed the additional Passover offering prescribed for the first day of unleavened bread (Deut 16:4). This was the festive offering called "Passover"¹⁰⁹ in the

additional legislation they received in the wilderness (Deut. 16:1-8). At the going down of the sun begins the "night" of "watches" when the children of Israel journeyed from the land of Rameses to Succoth (Deut. 16:1; Exodus 12:42). For it was after the "going down of the sun" that their journey took them out of Egypt by the watches of the night. For at the rising of the sun they had still been in Egypt. They had plundered Egypt while the Egyptians buried their dead (Exodus 12:33-38; Numbers 33:3-5).

In accord with the sanctuary precept, they were not to leave "any thing of the flesh, which thou sacrificed the first day at even, remain all night until the morning" (Deut 16:4), but had to consume or dispose of it "the same day" (Lev. 7:15). Therefore, they had to finish with the additional Passover offering by the morning beginning the 16th day. That night was the "night of watches" (Exodus 12:42). All the sons of Israel are to keep vigil during the watches to remember this day. After this "thou shalt turn in the morning, and go unto thy tents" (Deut. 16:7). They will eat unleavened bread "six days" more (Deut. 16:8).

"And they ate from the produce of the land in the day after¹¹⁰ the Passover" (Joshua 5:11a). "Passover" here means

¹⁰⁸ With respect to the sanctuary the day begins with the sunrise, "And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning" (Lev. 7:15). It was allowed to consume the sacrifice in the night following the day, which was counted as "the same day," and not permitted to consume it after "the morning", which was counted as the start of the next day. The Rabbis did not permit eating the sacrifice after midnight during the Second Temple.

¹⁰⁹ The word Passover seems to be associated with a unique word for "haste" (Exodus 12:11; Deut. 16:3, מְהֵרָה), i.e. to pass by or hasten by quickly. If the consonants are reordered to פֹּזֵה, and the ו=ב, then we have a relation to פֹּסֵה. They were to eat the redemptive meal in haste on the 14th because God's judgment was coming hastily on Egypt, but on the 15th the "haste" (Passover) is associated with the unleavened bread, and the hasty departure from Egypt on that day. Therefore, the term פֹּסֵה was applied to the festive offering for the 15th.

¹¹⁰ The Hebrew word *mi-machar-at* (used here) is a Semitism indicating the tomorrow of something, or the time afterward. It is associated with the beginning of the daytime and never the end of it, except in