

not just after eating the offering of the 14th, but also the additional festive offering of the 15th.¹¹¹ Therefore, they ate the produce with the beginning of the 16th day after they had disposed of the remnants of the second Passover offering for the 15th day. The 15th day was kept as a Sabbath, from sunset on the 14th to sunset on the 15th, and it was "in the day after the Sabbath" (Lev. 23:11) that the Priest waved the first sheaf.

In this year the 14th of Nisan fell on the weekly Sabbath **4/18/1592 B.C.**, and the annual Passover Sabbath followed on **4/19/1592 B.C.**, which was the 1st day of the week, or the 15th day of the month. They ate Passover on the night between the 14th and 15th days. On the 15th day they ate the additional Passover offering, finishing by morning, when they returned to their tents after the watches. On the 16th day "in the day after the Passover" they began eating the new grain. This was the 2nd day of the week **4/20/1592 B.C.** They ate it "on the same day that ceased the manna, in the 'day after' when eating from the produce of the land"¹¹² (See Figure 225.32).

So the manna ceased on the 16th day of the month. This was the very day that they began receiving the manna forty years before this year.¹¹³ (See note: 240.6). Now it should be pointed out that the 14th day fell on the Sabbath, and the 15th day fell on Sunday, and the 16th day on Monday. Therefore, they received manna on Sunday the 15th day. For if not, then how could it be said that it "ceased" on the 16th? Rather would it have not ceased on the 14th?¹¹⁴

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one case where it says "unto the setting of their tomorrow" (1st Sam. 30:17), an apparent reference to the calendar day of David's enemies.

The root *machar* indicates "time to come" (cf. Gen. 30:33; Exodus 13:14). It is roughly equivalent to "afterward" or "following". The compound *machart* is derived from *yom* + *achar*. The initial *m* is doubled, and the *y* dropped. An additional *m* is added to signify "on" or "in". The indefiniteness of *machar* combines with the indefinite *yom* (cf. Genesis 2:4, *in the day that YHWH made them*), so that the sense is *in-period-of time after*. The meaning of the word "tomorrow" in Semitic languages is simply "later". Least of all is it a promise to do something on the very day afterward. It will mean this in the primary sense, but semitic culture and practice will always leave some doubt. Moses kept saying to Pharaoh "Tomorrow the Lord will do this ..." but the choice of words will leave Pharaoh with a lingering sense of doubt as to exactly when the curse will be removed. This sense is actually required to make sense out of Leviticus 23:15, "And you shall count in-tomorrow-of the Sabbath ... seven Sabbaths shall be complete". Clearly neither 50 days nor seven Sabbaths can be counted on the very day after. It requires an extended period of time. Lev. 23:16 confirms this "while in-tomorrow-of the seventh Sabbath you are counting a fiftieth day." This is to say that the 50th day comes sometime after the 7th Sabbath (See Exegesis of Lev. 23:15-16, page 86).

¹¹¹ The distinction is kept clear in Deut. 16 where they are allowed to "boil" that Passover offering and to take it from the cattle herd. Not so the offering for the afternoon of the 14th. This had to be from the sheep or goats only, and they could not boil it.

¹¹² Combine Joshua 5:11b and 12a. The *waw* introduces the explanatory clause of "the same day".

¹¹³ Exodus 16:35 says they ate manna "forty years" "until they came to unto the borders of the land of Canaan". After they crossed the Jordan, it was the 41st year (the Equinox was before the 1st day of Nisan this year). This is not a mistake however, because "until" in the Hebrew language signifies "at least as far as," and does not put a terminus in place. Likewise, Lev. 23:16 can be so interpreted "at least as far as the day after the seventh Sabbath counting a fiftieth day" can mean to count more days if needed. Compare the words of Yeshua "this generation ... until all these things happen".

¹¹⁴ This fact demolishes the Karaite opinion that they ate the new grain on the 15th day after the weekly Sabbath. For the manna would

After returning to their tents "in the morning" after the night of "watches" (Exodus 12:42; Deut. 16:7), which was at the sunrise beginning the 16th day, they were to eat unleavened bread for "six days" (Deut. 16:8). For there were six days remaining of the seven days of unleavened bread. On the seventh day they had a holy convocation, and it was a Sabbath from work.

Seven Years Conquering The Canaanites

The conquest itself was seven years **1** ... **7**. Operations lasted ½ year before crossing the Jordan, and 6 ½ years afterward. The invasion of the transjordan Amorite kingdoms began in the fall of **2548**. The liberation of transjordan took place in the second half of the **40**th year from the Exodus. It is at this point that the spring *age based eras* are replaced by fall *sacred-year eras*. This transition takes place because the official observance of the Jubilee cycle was introduced. The sacred sabbatical years contained therein are always commenced on the 1st day of the seventh month (late August to early September; see figure 218.16).

The length of the conquest is derived from several internal facts. First, the time from the rebellion at Kadesh to the commencement of the transjordan conquest is **38** years (Deut. 2:14). Caleb tells us his age at the end of the conquest is **85** (Joshua 14:10), and that it was the 45th year from the time that God promised him he would live for his faithfulness when the 10 spies gave an evil report. The commencement of Caleb's counting is the same as the counting in Deut. 2:14, so **45** — **38** = **7**. The conquest was seven years.¹¹⁵

Conquering Heshbon And Jephthah's 300 Years

Six months before the entry into the land, in the fall of **2548**, Israel conquered the transjordan territory, including the town of Heshbon.

The capture of this city begins an important era, which is reckoned on a Tishri basis. The years of the Heshbon era are parallel to the sabbatical periods. Judges 11:26 tells us that 300 years passed before the Ammonites reconquered the city. The **300**th year was **[1→2548: 1+299→2548+299: 300→2847]**¹¹⁶, **2847**. The Ammonites reconquered Heshbon in the **23**rd year of Tola, leaving only a small section of the transjordan to Jair, which Jair ruled for **22** years, successfully resisting further Ammonite expansion.¹¹⁷ These **22** years were **2848** to **2870**. When Jair died, the Ammonites overran

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have ceased on the 14th, and not on the same day as when they ate the grain.

¹¹⁵ Josephus puts the conquest at 5 years: *Antiquities*, V, 1, 19 & 23. This is no doubt because of the simple calculation of **45** — **40** = **5**, that does not reckon that Caleb is referring to the rebellion at Kadesh for the beginning point of his 45 year calculation. As Caleb was 85 at the division of the land, we see that he was **85** — **45** = **40** years old when the rebellion took place. He had just completed year **78** upon entry into Canaan. It appears that Caleb lived to about **98**.

¹¹⁶ Note: Since **2548** leads the Heshbon era by six months, we expect the resultant year, **2847**, to lead the **300**th year by six months.

¹¹⁷ Jair was a Gileadite, who ruled over the cities of central Gilead. The territory of Reuben to the south and Gad to the north was left to the enemy. The city of Heshbon was in Reuben, and was recovered by the Ammonites by the first year of Jair after Tola died.