

# The Jerusalem Chronicles

## Part 4

By Boyd Yahn

This is the fourth installment of the Jerusalem Chronicles; JC4 if you might want to call it that. And recently Mark (Mickelson) had mentioned that they at the Short Work had posted a view on their site that was different from where they were currently. And that had to be a first in the Church of God world.

0:27

Indeed when things came to a head for Donna and I ultimately, back in 2016, it was our refusal to submit to the, quote, unquote, “authority of the church” in regards to Passover that caused the unraveling. We had come to understand that what was done had no match in scripture despite machinations to make it so.

0:50

And our head must be Christ and no man or corporation. It was a door, however tumultuous at the time for us; that simply had to be opened and walked through. It was time!

1:07

The Nicolaitan spirit in the COG (Church of God) will not suffer an opinion contrary to its own. As a good friend and long time minister said, “He was told, you can believe what you want, but you can’t teach it here.” Sadly, some teach contrary to conscience for a spectrum of reasons. I for one cannot imagine, to be so conflicted and compromised.

1:32

It was Mark’s desire that “heretofore” conversations behind the curtain, hidden from the brethren, who only got the party line and how everyone was solidly behind it; not! For their assessment and consideration, since that door has been opened, and since I’ve received correspondence wondering what I would be doing this year in 2021 for the feast, in terms of dates, I would like to briefly, if possible, lay out a bit of what and why.

2:03

Not to lay down the law as to what you must do, a system we all know too well, but to give material to consider as we will all stand before God and Christ and explain our actions. Because so and so told me to or I was just following orders, just isn’t going to cut it when we are reminded that Christ is supposed to be our head.

2:28

If someone chooses to explain why that isn’t so to God and Christ, that might be an interesting conversation to have a recording of to listen to; I suspect it could be quite brief in duration.

2:45

We are in agreement that it is the appearance of the crescent that determines the beginning of months. The calculated Hebrew calendar adopted by the Churches of God

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and given their stamp of approval really; do not use the crescent sightings and rather the conjunction, which occurs before the crescent becomes visible.

3:05

That time, functionally, can be as many as two days different; such is the case this year. Correspondingly then this year, the conjunction occurs the night of September the 6<sup>th</sup> on the Calculated Hebrew calendar, which would make the 7<sup>th</sup> of September Trumpets for many looking to that for their festival timing this year.

3:28

Those of us waiting for the crescent will not see it until the evening of September the 8<sup>th</sup> making September 9<sup>th</sup>, the day portion, the time of the beginning of the seventh month, or our Trumpets service. And of course we can figure out when Atonement and the Feast of Tabernacles and the Last Great Day or the Eighth Day, if you choose to call it that way, will occur. You can simply do the math.

3:56

So this year we will be two days out from the Calculated Hebrew calendar. It is the sighting of the crescent that marks the seventh month, for it is a sign.

If we go to Genesis 1:14 it says:

*<sup>14</sup>Then God 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 seasons, (And we know seasons is holy days) and for days and years;*

4:28

Well if you look up the word, "sign" and the Hebrew word is 226 in the concordance, in Strong's and it's owth, o w t h. And it has the meaning, in the sense of appearing, a signal, as a flag, a beacon, a monument, an omen, evidence, mark, miracle, sign or token.

4:55

At conjunction there is only blackness and it can last up for three days. So if you have been watching the moon's cycles, which I would highly suggest you do if you haven't been, you will see that there are two usually and sometimes three nights at the end of any given month where you see nothing in the sky.

5:14

Therefore when the crescent actually appears, it is a sign, it is a token, it is a viewing of when the new month actually begins. The appearance of the crescent marks the new beginning of a month or once a year as both the year and the month. And that would be the month that marks Passover.

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5:35

The first month and the seventh month are very important for they point to the appointed times. A Short Work, based on their study, has concluded that the crescent after the equinox of the spring, in the northern hemisphere, marks the start of the month one for the year, and they get to their dates accordingly.

6:00

While I understand their methodology, I do not concur with it. Thus the day I will observe this year will be a full month before, as it was in the springtime. God set His times in motion in Genesis 1:14 as we read and there can be no doubt Noah knew of it. We can read in the **Noahasion (sp?)** account of time being referenced in Genesis 8, verses 13 and 14. Genesis 8, verses 13 and 14.

*<sup>13</sup>And it came to pass in the six hundred and first year, in the first month, the first day of the month.*

Interesting that would be the start of the year, the start of the seasons.

*... that the waters were dried up from the earth; and Noah removed the covering of the ark and looked, and indeed the surface of the ground was dry. <sup>14</sup>And in the second month, on the twenty-seventh day of the month, the earth was dried.*

6:59

There is no magic to this; it's just there in scripture. And God described Noah as righteous before Him. We read about this in Genesis 7:1, and since righteousness is defined as keeping of all the commandments of God; then we can conclude that Noah simply knew. In Genesis 7:1 it says:

*<sup>1</sup> Then the Lord said to Noah, "Come into the ark, you and all your household, because I have seen that you are righteous before Me in this generation.*

7:33

Noah knew! And post flood and before Israel, Abraham also knew. If we go to Genesis 26; Genesis 26, verse 5. Genesis 26 and verse 5. Because, and it's speaking of Abraham, it says:

*<sup>5</sup>because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws.*

8:08

These blessings were poured out on him. And God will fulfill His promises to Abraham that his people will dwell in this land forever. He will yet live to see that accomplished, although he died and it had not occurred, he will indeed see it fulfilled. He will see it

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once he is resurrected and once God brings that about. And those are not simultaneous events. In the Mystery of the Millennium series we covered some of that.

8:40

Whatever they knew and how they know is not known. I can't find it in scripture; but you have to know something to do something. God's appointed times are referred to as statutes; so we saw the reference in Genesis 26 that Noah, pardon me, Abraham knew the statutes.

9:01

So if we go to Leviticus 23, where the holy days are actually mentioned; we'll just take note here that these things are referenced as they are. So in Leviticus 23 and verse 21 and it's speaking of the holyday period.

*<sup>21</sup>And you shall proclaim on the same day that it is a holy convocation to you. You shall do no customary work on it. It shall be a statute forever in all your dwellings throughout your generations.*

9:33

We see the same reference in verse 31. In verse 31:

*<sup>31</sup>You shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings.*

9:47

And we also see it again in verse 41. Verse 41 of Leviticus 23:

*<sup>41</sup>You shall keep it as a feast (Speaking of the Feast of Tabernacles) to Yahovah for seven days in the year. It shall be a statute forever...*

10:07

Even the wave sheaf is referred to as a statute. And we read of that in verse 14.

*<sup>14</sup>You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; it shall be a statute forever throughout your generations in all your dwellings.*

10:27

When God revealed His Sabbath and Holy Days to Israel He could have said, "Well take the equinox, from the northern hemisphere perspective, watch for the first crescent past that" and away you go.

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10:40

Israel, when they were called out of Egypt, didn't know page 3 from page 8. And we see about that in Exodus 5; Exodus 5, and verse 1.

*<sup>1</sup> Afterward Moses and Aaron went in and told Pharaoh, "Thus says Yahovah God of Israel: 'Let My people go, that they may hold a feast to Me in the wilderness.'"*

11:08

They had lost all knowledge of that; they were dedicated idol worshippers and God was about to be fixing that little problem. They had to have been taught. He could have said, "Watch for the new moon crescent closest to the equinox and go with that one and you will be good." No, no, He didn't do that either. If it was there in the scriptures and the scribes decided that they shouldn't put it in there, we've simply no way of knowing.

11:39

What He did do was He planted Israel in the Middle East, in the northern hemisphere, and gave the instructions that were right in front of their face. In Leviticus 23, and verse 5, Leviticus 23 and verse 5 and we will read through to verse 14. We'll pick it up in verse 5:

*<sup>5</sup>On the fourteenth day of the first month (So there is a definitive time) at twilight is the Lord's Passover. <sup>6</sup>And on the fifteenth day of the same month is the Feast of Unleavened Bread to Yahovah; seven days you must eat unleavened bread. <sup>7</sup>On the first day you shall have a holy convocation; you shall do no customary work on it. <sup>8</sup>But you shall offer an offering made by fire to Yahovah for seven days. The seventh day shall be a holy convocation; you shall do no customary work on it." <sup>9</sup>And the Lord spoke to Moses, saying, <sup>10</sup>"Speak to the children of Israel, and say to them: 'When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest.*

12:51

And in the Calendar Conundrum series, which I have done previously, there are references there that show that is the very beginning of the appearance of the green heads of the crop.

*<sup>11</sup>He shall wave the sheaf before the Lord, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it. <sup>12</sup>And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to Yahovah. <sup>13</sup>Its grain offering shall be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to the Lord, for a sweet aroma; and its drink offering shall be of wine, one-fourth of a hin.*

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13:33

<sup>14</sup>You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; it shall be a statute forever throughout your generations in all your dwellings.

13:46

I did lay that out in the Calendar Conundrum 1 and Calendar Conundrum 2 and if anyone wants to request that, where it goes into significantly more detail, I will send it out. Just simply ask me and I can do that for you. Send an email to [yahn.crew@sasktel.net](mailto:yahn.crew@sasktel.net) and we are good; we'll get that out to you.

14:09

There is no mistaking when a crop is headed out. If you were a month early or a month later it would be obvious; everyone would know. Mark Mickelson was flushed for pointing out that the Jews were not wrong when they kept Passover and Christ died exactly when He was supposed to.

14:33

Many of you likely do know that the Church of God theology of turning the last supper into Passover on the early 14<sup>th</sup> requires it, that the Jews were wrong. And writers like Fred Coulter, ah, make it a core of their reasoning and it is largely adopted by the Church of God community.

14:54

In doing my own research into this, and you should do your own diligently as well, I found that the various Jewish writers actually quite refreshing to read. There is no secret of what they did; just like the Catholic literature says that the Sabbath; we changed it to Sunday, what's your point? They don't go into the point that they have no business doing that, but we changed it, what's the deal?

15:23

And it's much better to just simply state your position and we deal with it, than it is to digest some like 500 Protestant flavors or excuses as to why they don't follow the Sabbath as the bible directs. The Jews admit their calendar, based on conjunction, is not accurate and they will return to what was done at the time of the temple or at the time of Christ, as we would refer to it, when the temple is restored.

15:58

And as Mark so ably pointed out, the temple has been restored and if you are not sure where, just have a look in the mirror.

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16:06

So, and they say in their literature that they will return to what was done at the time of when the temple was actually in place when that new temple is restored. In reading the writings of Maimonides it is stated that the new moon closest to the spring equinox as observed in Jerusalem, is the way it generally worked out when observing the agricultural directives they were given.

16:39

Why God gave agricultural directions, I don't know. But it is clear that is what they were given; the instructions were not given to the priests. The instructions were given to the people, who were to become a kingdom of priests.

17:00

And somehow along the way this has gotten to a situation where the priests tell everyone; this is how this is suppose to work. And it is all backwards, ah, and the tail is wagging the dog, that was originally given in scripture.

17:23

So if we look at this and you were given agricultural instructions, just by the fact that you were doing it over a period of time, you would notice correlations to the equinox. Perhaps to when this critter or that critter migrated into the area; there would be things, that if you just paid attention to at all, you would be able to see.

17:46

In using that as a guide for 2021, the new moon occurred on March the 15<sup>th</sup>. Actually the night of the 14<sup>th</sup> and the equinox was on March the 21<sup>st</sup>. So the agricultural flow of events one would expect the spring holydays fit perfectly within Israel's harvests, being largely completed by the end of April.

18:18

When it was proposed I simply looked and said, "Okay let's take a look at what they are doing in Israel." It would make sense to me that since it's not spelled out in terms of the equinox directly, that whatever instructions God gave in Leviticus 23 would be in harmony with, not opposed to, but in harmony with the original instructions given at creation. It just simply makes sense.

18:46

If what was given at creation; let's call it A, and the instructions in Leviticus 23 were an agricultural thing, let's call that B, then I don't see how it could be any different than A is equal to B. It just simply makes no sense to me.

19:07

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So we looked at those things this year and the time of the freshly headed out grain, which they were required to bring as an offering before God before they started the harvest, by the time we got to the end of April which was basically a month gone by, I would have expected Pentecost on May 23<sup>rd</sup>, and that's when we did observe it this year, to fit. They would have gone home from the Feast of Unleavened Bread, they would have completed their harvest; they would have brought the new grain and the wine, or new grain back rather, and did the wave loaves on Pentecost in Jerusalem. And it was plenty of time there, based on the way it really went down.

19:54

We read in Leviticus 23:16; Leviticus 23:16, that they were to do that with a new grain offering. I'll just see if I can find that here for you quickly for you, actually verse 15.

*<sup>15</sup> 'And you shall count for yourselves from the day after the Sabbath, (That's during the Days of Unleavened Bread) from the day that you brought the sheaf of the wave offering: (So the green heads) seven Sabbaths shall be completed. <sup>16</sup>Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering...*

The harvest is done.

*<sup>17</sup>You shall bring from your dwellings two waves... and so on and so on.*

20:37

So it's from the harvest, so we've come full circle. If history shows the Jews used the new moon closest to the equinox for Passover, and it does if Maimonides work is accurate, that's exactly how it worked out for years. And it is proposed that the new moon after the equinox is correct, then to my thinking, both cannot be right. Which then is?

21:07

Was timing corrected and if so when? One possible place might have been while Israel was in exile in Babylon. What can we allude from scriptural evidence, and where would we look? What else can we learn about our God that we might have overlooked in the past?

21:29

If a nation had been put to such ruin as none before it, and Jerusalem and the temple specifically, were horrendous times, how anxious would be the returnees to mess up again knowing how that worked out for them? I would expect that, just in the matter of self preservation that they would certainly want to pay serious attention, and they wouldn't be in a hurry for an instant replay.



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21:58

To find out we need to visit the writings of Ezra and Nehemiah. So let's go to the writing of Ezra and Nehemiah and see what we can find or if we can find any inkling or suggestion that time was somehow messed up to what had been historically done in Israel.

22:25

Well let's start by reading Ezra 3, verses 1 – 6. And this is talking about a restoration of worship in Jerusalem.

*<sup>1</sup> And when the seventh month had come, (Well did they know it was the seventh month? Well yes they did.) and the children of Israel were in the cities, the people gathered together as one man to Jerusalem. <sup>2</sup>Then Jeshua the son of Jozadak and his brethren the priests, and Zerubbabel the son of Shealtiel and his brethren, arose and built the altar of the God of Israel, to offer burnt offerings on it, as it is written in the Law of Moses the man of God.*

*<sup>3</sup>Though fear had come upon them because of the people of those countries, (Going back into a place where they weren't in charge) they set the altar on its bases; and they offered burnt offerings on it to the Lord, both the morning and evening burnt offerings.*

*<sup>4</sup>They also kept the Feast of Tabernacles, as it is written, and offered the daily burnt offerings in the number required by ordinance for each day. <sup>5</sup>Afterwards they offered the regular burnt offering, and those for New Moons and for all the appointed feasts of the Lord that were consecrated, and those of everyone who willingly offered a freewill offering to the Lord.*

*<sup>6</sup>From the first day of the seventh month they began to offer burnt offerings to Yahovah, although the foundation of the temple of the Lord had not been laid.*

23:54

Well did they know the correct timing? It would appear as though they certainly did. There is nothing in the scriptures, that I could find, that would indicate somehow that something had been lost.

24:13

And again if we go down to verse 8 of Ezra 3, it says:

*<sup>8</sup>Now in the second month of the second year of their coming to the house of God at Jerusalem, ... (So they knew the timing events)*

24:32

If we go to Ezra 6:15, Ezra 6:15.

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*<sup>15</sup>Now the temple was finished on the third day of the month of Adar, which was in the sixth year of the reign of King Darius.*

24:48

So they were marking time as it went along. Verse 19

*<sup>19</sup>And the descendants of the captivity kept the Passover on the fourteenth day of the first month.*

Well did they know, was there anything off? There's nothing that I can find. Please if anybody out there that is listening to this can find examples where they might possibly be off in their timing, please send it to me and I will certainly consider it.

25:20

If we go to Ezra 7, verses 8 and 9 and it says:

*<sup>8</sup>And Ezra came to Jerusalem in the fifth month, which was in the seventh year of the king. <sup>9</sup>On the first day of the first month he began his journey from Babylon, (Well, why did he pick that day?) and on the first day of the fifth month he came to Jerusalem, according to the good hand of his God upon him.*

*<sup>10</sup>For Ezra had prepared his heart to seek the Law of the Lord, and to do it, and to teach statutes and ordinances in Israel.*

25:54

If we go to Ezra 8; Ezra 8:31, it says:

*<sup>31</sup>Then we departed from the river of Ahava on the twelfth day of the first month, to go to Jerusalem. And the hand of our God was upon us, and He delivered us from the hand of the enemy and from ambush along the road.*

26:14

We go to Ezra 10; Ezra 10 and verse 9.

*<sup>9</sup>So all the men of Judah and Benjamin gathered at Jerusalem within three days. It was the ninth month, on the twentieth of the month; and all the people sat in the open square of the house of God, trembling because of this matter and because of heavy rain.*

26:35

It's important to note that; by the time you get to that time you get to the 9<sup>th</sup> month of the year, it is the wet season. And that will become important as we begin to lay out the agricultural things that were put in place in the Holy Land.

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26:51

If we go on down here to verses 16 and 17, verses 16 and 17 it says:

*<sup>16</sup>Then the descendants of the captivity did so. And Ezra the priest, with certain heads of the fathers' households, were set apart by the fathers' households, each of them by name; and they sat down on the first day of the tenth month to examine the matter. <sup>17</sup>By the first day of the first month (That would be the next year) they finished questioning all the men who had taken pagan wives.*

27:21

So I can't find anything in scripture that would suggest that somehow time was lost or they got off on a tangent while they were in captivity.

25:34

In Nehemiah 2:1 Ah, a contemporary of Ezra of course is Nehemiah, it says:

*<sup>1</sup>And it came to pass in the month of Nisan, in the twentieth year King Artaxerxes, when wine was before him,...*

So we see again a reference to time, there is no discrepancy there. It's simply stated as a matter of fact.

27:57

In Nehemiah 6:15, Nehemiah 6:15 it says:

*<sup>15</sup>So the wall was finished on the twenty-fifth day of Elul, in fifty-two days.*

28:08

And in Nehemiah 7; Nehemiah 7 and verse 73, Nehemiah 7 and verse 73, it says:

*<sup>73</sup>So the priests, the Levites, the gatekeepers, the singers, some of the people, the Nethinim, and all Israel dwelt in their cities. When the seventh month came, the children of Israel were in their cities.*

So they were preparing; they knew when Trumpets was.

28:39

If we look in verse 2 of chapter 8, verse 2:

*<sup>2</sup>So Ezra the priest brought the Law before the assembly of men and women and all who could hear with understanding on the first day of the seventh month.*

Going on in verse 14, verse 14 of chapter 8.

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*<sup>14</sup>And they found written in the Law, which the Lord had commanded by Moses, that the children of Israel should dwell in booths during the feast of the seventh month<sup>15</sup> and that they should announce and proclaim in all their cities and in Jerusalem, saying, "Go out to the mountain, and bring olive branches, branches of oil trees, myrtle branches, palm branches, and branches of leafy trees, to make booths, as it is written."*

*<sup>16</sup>Then the people went out and brought them and made themselves booths, each one on the roof of his house, or in their courtyards or the courts of the house of God, and in the open square of the Water Gate and in the open square of the Gate of Ephraim.*

*<sup>17</sup>So the whole assembly of those who had returned from the captivity made booths and sat under the booths; for since the days of Joshua the son of Nun until that day the children of Israel had not done so. And there was very great gladness.*

*<sup>18</sup>Also day by day, from the first day until the last day, he read from the Book of the Law of God. And they kept the feast seven days; and on the eighth day there was a sacred assembly, according to the prescribed manner.*

30:05

Were they off in their timing? It does not appear so. Chapter 9, verse 1.

*<sup>1</sup> Now on the twenty-fourth day of this month the children of Israel were assembled with fasting, in sackcloth, and with dust on their heads.*

So you know, that feast is over but we're still seeing time referenced and what's interesting to me is that God blessed their efforts. If indeed if they were off on their timing at this time we see nothing, or I can't find anything in scripture that would indicate that is the case.

30:44

In Ezra 6:22, Ezra 6:22 we read a little bit about that. It says:

*<sup>22</sup>And they kept the Feast of Unleavened Bread seven days with joy; for the Lord made them joyful, and turned the heart of the king of Assyria toward them, to strengthen their hands in the work of the house of God, the God of Israel.*

31:07

So God's blessing was upon them, He gave them the joy that they would have keeping His feast days, and it just doesn't seem consistent that, if in fact they were off, God would have blessed that timing.

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31:26

In Nehemiah 12; Nehemiah 12, verse 23 we also see a similar type of thing where God was directly involved, and I had to ask myself when I was looking at this, if indeed they were off on their timing and they had somehow messed it up, would this thing have actually occurred? Nehemiah 12 and verse 23, Oops, I might have written something down there talking about God's blessings, 43 is correct, I'm sorry.

*<sup>43</sup>Also that day they offered great sacrifices, and rejoiced, for the Lord had made them rejoice with great joy; the women and the children also rejoiced, so that the joy of Jerusalem was heard afar off.*

Again I would have to ask, if that wasn't the case, would have God been pleased?

32:24

We also need to look at the caliber of the people God used in the restoration. And we read of that in Nehemiah 1. It was interesting when reflecting on this we read Nehemiah 1, do we not see Daniel do something very similar? Let's look to the caliber of Nehemiah himself.

*<sup>1</sup>The words of Nehemiah the son of Hachaliah. It came to pass in the month of Chislev, in the twentieth year, as I was in Shushan the citadel, <sup>2</sup>that Hanani one of my brethren came with men from Judah; and I asked them concerning the Jews who had escaped, who had survived the captivity, and concerning Jerusalem.*

*<sup>3</sup>And they said to me, "The survivors who are left from the captivity in the province are there in great distress and reproach. The wall of Jerusalem is also broken down, and its gates are burned with fire."*

*<sup>4</sup>So it was, when I heard these words, that I sat down and wept, and mourned for many days; I was fasting and praying before the God of heaven.*

*<sup>5</sup>And I said: "I pray, Lord God of heaven, O great and awesome God, You who keep Your covenant and mercy with those who love You and observe Your commandments, <sup>6</sup>please let Your ear be attentive and Your eyes open, that You may hear the prayer of Your servant which I pray before You now, day and night, for the children of Israel Your servants, and confess the sins of the children of Israel which we have sinned against You. Both my father's house and I have sinned.*

*<sup>7</sup>We have acted very corruptly against You, and have not kept the commandments, the statutes, nor the ordinances which You commanded Your servant Moses.*

*<sup>8</sup>Remember, I pray, the word that You commanded Your servant Moses, saying, 'If you are unfaithful, I will scatter you among the nations; <sup>9</sup>but if you return to Me, and keep My commandments and do them, though some of you were cast out to the farthest part of the heavens, yet I will gather them from there, and bring them to the place which I have chosen as a dwelling for My name.'*

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34:35

Has God chosen Jerusalem as a dwelling for His name? There is consistency in that.

*<sup>10</sup>Now these are Your servants and Your people, whom You have redeemed by Your great power, and by Your strong hand. <sup>11</sup>O Lord, I pray, please let Your ear be attentive to the prayer of Your servant, and to the prayer of Your servants who desire to fear Your name; and let Your servant prosper this day, I pray, and grant him mercy in the sight of this man.” For I was the king’s cupbearer.*

35:08

I wonder, in our own personal lives if we every day considered ourselves to be the servants of the living God, how would that effect the way we conduct our lives? All of the people that we read of in the Old Testament regarded themselves as servants of God.

35:33

That requires a mindset where we are submissive to and obedient to our God. Would that tiny little adjustment not make a world of difference in how we develop? And I thought it was interesting when I was reading that when Nehemiah was doing what Daniel did; he felt incredible remorse for the sins of his people. Although it’s not recorded in this passage specifically that he was looking toward Jerusalem, it is certainly a possibility given what Daniel did.

36:14

Now I would like to read in the book of Ezra here, something that I find actually quite fascinating because this covers a letter written by a Gentile king to one of God’s people. And looking at the political landscape we have today I got to thinking; what are the chances of something like this happening today? And I kept coming up with, not a single possibility.

36:50

So let’s pick it up in Ezra 7, verses 8 – 26.

*<sup>8</sup>And Ezra came to Jerusalem in the fifth month, which was in the seventh year of the king. <sup>9</sup>On the first day of the first month he began his journey from Babylon, and on the first day of the fifth month he came to Jerusalem, according to the good hand of his God upon him. <sup>10</sup>For Ezra had prepared his heart to seek the Law of Yahovah, and to do it, and to teach statutes and ordinances in Israel. <sup>11</sup>This is a copy of the letter that King Artaxerxes gave Ezra the priest, the scribe,*

Now notice how he is described in the word of God

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*An expert in the words of the commandments of Yahovah, and of His statutes to Israel:*

37:37

Would Ezra have known of the appointed times, amongst other things? I don't think there is any question. But even more interesting, what was the tone of this letter?

*<sup>12</sup>Artaxerxes, king of kings,  
To Ezra the priest, a scribe of the Law of the God of heaven:*

Here we have a Gentile king who understood who Ezra actually was.

*Perfect peace, and so forth.*

*<sup>13</sup>I issue a decree that all those of the people of Israel and the priests and Levites in my realm, (So they were scattered in the realm of the Persians) who volunteer to go up to Jerusalem, may go with you.*

*<sup>14</sup>And whereas you are being sent by the king and his seven counselors to inquire concerning Judah and Jerusalem, with regard to the Law of your God which is in your hand; (And this goes to the quality of Ezra) <sup>15</sup>and whereas you are to carry the silver and gold which the king and his counselors have freely offered to the God of Israel,*

38:50

Here you have a Gentile King knowing who the God of Israel was, and is willing to pay for stuff.

*whose dwelling is in Jerusalem;*

Remember the temple had been trashed, the place had been razed; was God's name still there? Yes it was.

*<sup>16</sup>and whereas all the silver and gold that you may find in all the province of Babylon, along with the freewill offering of the people and the priests, are to be freely offered for the house of their God in Jerusalem—<sup>17</sup>now therefore, be careful to buy with this money bulls, rams, and lambs, with their grain offerings and their drink offerings, and offer them on the altar of the house of your God in Jerusalem. <sup>18</sup>And whatever seems good to you and your brethren to do with the rest of the silver and the gold, do it according to the will of your God.*

39:46

Isn't that interesting, we are supposed to live by the will of God and you have a Gentile king here referencing this.

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*<sup>19</sup>Also the articles that are given to you for the service of the house of your Yahovah, deliver in full before the God of Jerusalem.*

A Gentile king understood the true God, the God of heaven, was the God of Jerusalem. Do we understand that today?

*<sup>20</sup>And whatever more may be needed for the house of your God, which you may have occasion to provide, pay for it from the king's treasury.*

40:25

That would be unheard of, I think, in today's society. I can't imagine it.

*<sup>21</sup>And I, even I, Artaxerxes the king, issue a decree to all the treasurers who are in the region beyond the River, that whatever Ezra the priest, the scribe of the Law of the God of heaven, may require of you, let it be done diligently, <sup>22</sup>up to one hundred talents of silver, one hundred kors of wheat, one hundred baths of wine, one hundred baths of oil, and salt without prescribed limit. <sup>23</sup>Whatever is commanded by the God of heaven,*

41:01

Did this Guy know who God was, or where He operated, or where He operated from? Sure sounds like it to me.

*let it diligently be done for the house of the God of heaven. For why should there be wrath against the realm of the king and his sons?*

Now there is some fear here.

*<sup>24</sup>Also we inform you that it shall not be lawful to impose tax, tribute, or custom on any of the priests, Levites, singers, gatekeepers, Nethinim, or servants of this house of God. <sup>25</sup>And you, Ezra, according to your Yahovah-given wisdom, set magistrates and judges who may judge all the people who are in the region beyond the River, all such as know the laws of your God; and teach those who do not know them.*

41:54

Wow!

*<sup>26</sup>Whoever will not observe the law of your God and the law of the king, let judgment be executed speedily on him, whether it be death, or banishment, or confiscation of goods, or imprisonment.*



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42:14

Did a Gentile king actually ask him, or instruct him to go and teach the law of God from where he is going, and that happened to be Jerusalem? And the answer is yes. It's exactly what he did. And that's pretty amazing.

42:33

If we read, and go back to Ezra 6, again here is a letter from Darius. How is it that he actually knew this? Let's read Ezra 6 and see what we can glean from that.

*<sup>1</sup> Then King Darius issued a decree, and a search was made in the archives, where the treasures were stored in Babylon. <sup>2</sup>And at Achmetha, in the palace that is in the province of Media, a scroll was found, and in it a record was written thus:*

*<sup>3</sup>In the first year of King Cyrus, King Cyrus issued a decree concerning the house of God at Jerusalem: "Let the house be rebuilt, the place where they offered sacrifices; and let the foundations of it be firmly laid, its height sixty cubits and its width sixty cubits, <sup>4</sup>with three rows of heavy stones and one row of new timber. Let the expenses be paid from the king's treasury. <sup>5</sup>Also let the gold and silver articles of the house of God, which Nebuchadnezzar took from the temple which is in Jerusalem and brought to Babylon, be restored and taken back to the temple which is in Jerusalem, each to its place; and deposit them in the house of God"— <sup>6</sup>Now therefore, Tattenai, governor of the region beyond the River, and Shethar-Boznai, and your companions the Persians who are beyond the River, keep yourselves far from there. (Leave them alone)*

*<sup>7</sup>Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God on its site.*

*<sup>8</sup>Moreover I issue a decree as to what you shall do for the elders of these Jews, for the building of this house of God: Let the cost be paid at the king's expense from taxes on the region beyond the River; this is to be given immediately to these men, so that they are not hindered.*

*<sup>9</sup>And whatever they need—young bulls, rams, and lambs for the burnt offerings of the God of heaven, (So he understood who he was dealing with here) wheat, salt, wine, and oil, according to the request of the priests who are in Jerusalem—let it be given them day by day without fail, <sup>10</sup>that they may offer sacrifices of sweet aroma to the God of heaven,*

44:46

And again as we've see that Artaxerxes did.

*and pray for the life of the king and his sons.*

These boys had some respect.

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*<sup>11</sup>Also I issue a decree that whoever alters this edict, let a timber be pulled from his house and erected, and let him be hanged on it; and let his house be made a refuse heap because of this. <sup>12</sup>And may the God who causes His name to dwell there*

45:11

Cities' been trashed, temples' been trashed, was God's name still there in Jerusalem as the God of Jerusalem? Yes, yes indeed it was. Going on:

*destroy any king or people who put their hand to alter it, or to destroy this house of God which is in Jerusalem. I Darius issue a decree; let it be done diligently.*

45:40

There is a distinction to be made between the house of God and the fact that God's name was there. God lived in a tent, He lived in a tabernacle, He put His name in the tent, He put His name in the tabernacle and Solomon built a house for the name, but the name had always been there and the scriptures show us here, His name was still there after the place had been trashed. It is referred to as the Holy City and there is a reason for that.

46:22

If we go on in Ezra 6 and read verses 13 – 22. Again, was time lost?

*<sup>13</sup>Then Tattenai, governor of the region beyond the River, Shethar-Boznai, and their companions diligently did according to what King Darius had sent.*

So they got the message and they followed it up.

*<sup>14</sup>So the elders of the Jews built, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they built and finished it, according to the commandment of the God of Israel, and according to the command of Cyrus, Darius, and Artaxerxes ...*

All of those men knew who the Boss was.

*<sup>15</sup>Now the temple was finished on the third day of the month of Adar, which was in the sixth year of the reign of King Darius. <sup>16</sup>Then the children of Israel, the priests and the Levites and the rest of the descendants of the captivity, celebrated the dedication of this house of God with joy.*

*<sup>17</sup>And they offered sacrifices at the dedication of this house of God, one hundred bulls, two hundred rams, four hundred lambs, and as a sin offering for all Israel twelve male goats, according to the number of the tribes of Israel.*

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<sup>18</sup>*They assigned the priests to their divisions and the Levites to their divisions, over the service of God in Jerusalem, as it is written in the Book of Moses.*

<sup>19</sup>*And the descendants of the captivity kept the Passover on the fourteenth day of the first month.*

47:45

What are the possibilities that time was lost? There's a clue to the whole plan of God in Ezra 1:1. We are going to read a little bit about that. I got thinking; if Satan has taken a whole bunch of time to, ah, take any attention off of God's name, would he not do the same, exact same thing, to where God has placed His name? Would he not care to muddy the waters there too? Just a thought!

48:32

<sup>1</sup>*Now in the first year (Ezra 1:1) of Cyrus king of Persia, that the word of Yahovah by the mouth of Jeremiah (And we can go back and read Jeremiah's prophecy) might be fulfilled, the Lord (God the Father) stirred up the spirit (And that is how God communicates) of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also put it in writing, saying, (So if God wants something done He stirs up our spirit to get it done.)*

49:06

<sup>2</sup>*Thus says Cyrus king of Persia: All the kingdoms of the earth the Lord God of heaven has given me. (How did he know that? He was given that information) And He has commanded me to build Him a house at Jerusalem which is in Judah.*

<sup>3</sup>*Who is among you of all His people? May his God be with him, and let him go up to Jerusalem which is in Judah, and build the house of the Lord the God of Israel (He is God), which is in Jerusalem. (These guys knew it and the bible refers to that.)*

<sup>4</sup>*And whoever is left in any place where he dwells, let the men of his place help him with silver and gold, with goods and livestock, besides the freewill offerings for the house of God which is in Jerusalem.*

49:53

Now notice verse 5.

<sup>5</sup>*Then the heads of the fathers' houses of Judah and Benjamin, and the priests and the Levites, with all whose spirits (Here we go again, same dynamic) God had moved, arose to go up and build the house of Yahovah which is in Jerusalem.*

<sup>6</sup>*And all those who were around them encouraged them with articles of silver and gold, with goods and livestock, and with precious things, besides all that was willingly offered.*

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50:28

And we go on and we see that Cyrus actually gave the articles in the temple. But notice this, God the Father stirred up the spirit of those who were willing to do His bidding. God has always wanted, from the very beginning, to have a righteous nation stationed in the region of Jerusalem for a very, very special reason.

Let's take a little look at that in Jerusalem Chronicles 5.