

FBC Canton Sunday am March 1, 2026

Behold the Lamb: Death Passes Over Exodus 12:1-13

Introduction: Recognition of design points to the designer.

God shows his design by prophecy.

1. Prediction and fulfillment: 8362 predictive verses, 1817 predictions, 737 separate issues.

Old Testament Prophecies Quoted in the Gospels

- He was to be of David's family (2 Sam 7:12-16; Ps 89:3-4; 110:1; 132:11; Isa 9:6, 7; 11:1).
- He would be born of a virgin (Gen 3:15; Isa 7:14).
- He would be born in Bethlehem (Micah 5:2).
- He would sojourn in Egypt (Hos 11:1).
- He would live in Galilee (Isa 9:1, 2).
- ...in Nazareth (Isa 11:1).
- To be announced by an Elijah-like herald (Isa 40:3-5; Mal 3:1; 4:5).
- Would occasion massacre of Bethlehem's children (Gen 35:19-20; Jer 31:15).
- Would proclaim a Jubilee to the world (Isa 58:6; 61:1).
- His mission would include the Gentiles (Isa 42:1-4).
- Ministry would be one of healing (Isa 53:4).
- He would teach through parables (Isa 6:9-10; Ps 78:2).
- He would be disbelieved, rejected by Rulers (Ps 69:4; 118:22; Isa 6:10; 29:13; 53:1).
- Would make a triumphal entry into Jerusalem (Zech 9:9; Ps 118:26).
- Betrayed by friend for 30 pieces of silver (Zech 11:1-13; Ps 41:9).
- Would be like a smitten shepherd (Zech 13:7).
- Would be given vinegar and gall (Ps 69:21).
- They would cast lots for His garments (Ps 22:18).
- His Side would be pierced (Zech 12:10; Ps 22:16).
- Not a bone would be broken (Ex 12:46; Num 9:12; Ps 34:20).
- Would die among malefactors (Isa 53:9, 12).
- His dying words foretold (Ps 22:1; 31:5).
- Would be buried by a rich man (Isa 53:9).
- Rise from dead on 3rd day (Gen 22:4; Ps 16:10-11; Jon 1:17).
- Resurrection followed by destruction of Jerusalem (Dan 9:26; 11:31; 12:1, 11).

Epistemological Approach

Establish the Integrity of Design in the Bible; which Establishes the Identity of Jesus Christ; which in turn Authenticates the Integrity of Design.

Our Challenge

We are being plunged into a period of time about which the Bible says more than in does about any other period in history...including the time when Jesus walked the shores of Galilee and climbed the mountains of Judea.

Make a "ball" of every atom in the universe: 10^{66}
 Make one *for each atom* of the universe: $10^{66} \times 10^{66} = 10^{132}$
 Repeat this exercise *every second since the universe began*:
 $10^{132} \times 10^{17} = 10^{149}$

10^{149} vs. 10^{157} ? ...we are still short by 10^8 : *100,000,000 times...* and we've dealt with only 48 of over 300 prophecies!

The Most Amazing Ones

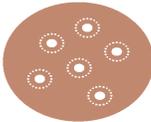
- His detailed genealogy;
- The specific prediction of the precise day that the Messiah would present Himself as King to Jerusalem;
- Old Testament *Midrashic* Prophecies. . .
- There are no other equivalents—Islam's *Koran*; Hindu's *Veda*; *Bhagavad-Gita*; *Book of Mormon*; Nostradamus' *Centuries*; Occultic mediums, channelers, "New Age" spirit guides, etc.

The Scarlet Thread

2. Pattern recognition: Ten plagues. Exodus 7-12

THE PLAGUES ON EGYPT EXODUS 7-12

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- | | | | | | |
|---|---|---|----|--|---|
| 1 |  | BLOOD (7:14-24)
The Nile, along with all of the water in Egypt, turns into blood. But Pharaoh does not let the Israelites go. | 6 |  | BOILS (9:8-12)
Festering boils break out on the Egyptians and their animals. But Pharaoh does not let the Israelites go. |
| 2 |  | FROGS (7:25 - 8:15)
Frogs cover the land of Egypt. Pharaoh promises to let the Israelites go, but changes his mind. | 7 |  | HAIL (9:13-35)
Hail strikes down everything in the fields - humans, animals and trees. Pharaoh asks for forgiveness and promises to let the Israelites go, but changes his mind. |
| 3 |  | GNATS (8:16-19)
The dust turns to gnats, which cover the people and animals of Egypt. But Pharaoh does not let the Israelites go. | 8 |  | LOCUSTS (10:1-20)
Locusts devour every tree and plant in the land of Egypt. Pharaoh asks for forgiveness, but does not let the Israelites go. |
| 4 |  | FLIES (8:20-32)
Flies fill the houses and land of Egypt. Pharaoh promises to let the Israelites go, but changes his mind. | 9 |  | DARKNESS (10:21-29)
Darkness covers the land of Egypt for three days. Pharaoh promises to let the Israelites go, but changes his mind. |
| 5 |  | LIVESTOCK (9:1-7)
All of the livestock of the Egyptians die. But Pharaoh does not let the Israelites go. | 10 |  | FIRSTBORN (11:1-10; 12:29-32)
Every firstborn son and firstborn of the cattle in Egypt dies. Pharaoh finally lets the Israelites leave Egypt, only to change his mind and pursue them to the Red Sea. |

i. God's wrath; making false 'gods' fall.

1. Nile worshipped.
2. Frogs sacred animals.
3. Lice; dust...land worshipped.
4. Flies; dung beetles worshipped as source of life.
5. Livestock; calf worship.
6. Boils; leprosy.
7. Hail; weather worship.
8. Locusts; destruction complete.
9. Darkness; sun worship.
10. First born, pharaoh divine.
 - a. First 3, no distinction between Israel and Egypt.
 - b. Last 7, distinction.
 - c. Increasing intensity.

ii. 10 is number of divine order=10 commandments.

Only when we receive the payment of the blood can we be free from the sin of the past!

I. Passover Timing prophetically exact. V. 1-6

a. First Month; calendar priority: Luke 22:7-13

Then came the Day of Unleavened Bread, when the Passover must be killed. 8 And He sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat." 9 So they said to Him, "Where do You want us to prepare?"

10 And He said to them, "Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house which he enters. 11 Then you shall say to the master of the house, 'The Teacher says to you, "Where is the guest room where I may eat the Passover with My disciples?"' 12 Then he will show you a large, furnished upper room; there make ready." 13 So they went and found it just as He had said to them, and they prepared the Passover.

b. 10th day to 14th day at twilight=Precious sacrifice.



c. All in the family. V. 4

II. God goes out of his way to make and keep his prophecies. V. 7-12

a. Without blemish. V. 5, II Corinthians 5:20-21

20 Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. 21 For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

i. 1 year old. Luke 3:23, 30 years old.

b. Male. V. 5, Luke 1:31-32

31 And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS.

i. Of sheep or of goats.

ii. All the family gathers.

c. Must be completely consumed. V. 8-10, I Corinthians 11:25

For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took 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 cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me."

i. Eat or burn.

d. Fire=judgment. V. 8

e. No broken bones. V. 46, John 19:36-37

36 For these things were done that the Scripture should be fulfilled, "Not one of His bones shall be broken." 37 And again another Scripture says, "They shall look on Him whom they pierced."

f. No leaven=no sin. V. 15, I Corinthians 5:6-8

6 Your glorying is not good. Do you not know that a little leaven leavens the whole lump? 7 Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. 8 Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

g. Bitter herbs=suffering. V. 8

h. Eaten in a hurry, they are about to exit! V. 11

Conclusion: Only way to have freedom is through the blood. V. 12-13



Don Smith

Exo 11; The Passover

Portraits of Christ in [Exodus 11](#) “The Passover”

- Set before the Church is a symbolic meal ordained by Jesus Himself.**
 - Each element finds its origin in the ancient Passover taken by Moses and the Israelites more than 3,000 years ago.
 - When Jesus took the Passover with His disciples, He added fresh new understanding to this meal—for them and for us.
 - I believe that you will agree after our study that the Passover is one of the clearest prophetic ordinances given the Church.
- Let us look at the Passover to discover the glory of Christ in [Exodus 11](#).**
 - Egypt had just endured the ninth plague of darkness.
 - At first Pharaoh gave lip service to releasing the Hebrews.
 - But when Moses demanded that their flocks must accompany them to make sacrifices to their God, Pharaoh stubbornly denied the request.
 - The Lord therefore hardened Pharaoh’s heart.
 - This was to be the last face-to-face confrontation between these two national leaders.
 - Pharaoh was in the midst of a truly great political mess.
 - The Lord had given Israel favor in the sight of the Egyptian people.
 - Perhaps driven as much by fear of further ecological disasters as by admiration for their God, the people prepared to give the Hebrews riches from their own household treasures.
 - It is intriguing to learn from Moses that in spite of all the Egyptians had suffered at his hand, he was considered great by the people and even the servants of Pharaoh.
 - Is it possible there were those alive in that day who remembered Moses’ previous greatness as a son of Egypt?
 - At any rate Moses, then came to Pharaoh and no longer made a request.
 - Instead he gave a dreadful prophetic promise from the Lord. ([Exodus 11:4-6](#))

The Passover contains many types and shadows of Christ that find their explanation in the Lord’s Supper.

- One of the first types used in Exodus is that of Israel.
- They are repeatedly referred to as “My People.”

- Israel was God’s firstborn—they were His chosen people.**

- God’s sovereign plan was clearly revealed in [Exodus 6:7](#), “I will take you as My people, and I will be your God. Then you shall know that I am the Lord your God who brings you out from under the burdens of the Egyptians.”
 - [Deuteronomy 7:6-10](#) further establishes God’s special relationship with Israel.
 - Israel was chosen not because they chose God but rather because of His great loving kindness.
2. **As Israel was God’s chosen people, so the Church has now become His chosen people.**
(Ephesians 1:3-10)
- In [Colossians 1:15](#) it says that Christ is the “firstborn over all creation.”
 - He is the Son who will inherit all created things, especially the Church.
3. **God’s holy purpose for Israel and the Church are similar.**
- In Exodus 4:22-23 the Lord said, “Israel is My son, My firstborn. So I say to you, let My son go that he may serve Me.”
 - Israel was chosen to serve God’s purpose—to worship and glorify Him.
 - The same is said for the Church. ([Ephesians 1:11-12](#))
 - We were predestined by Him that we should be to the praise of His glory.
 - [Ephesians 2:10](#) makes this even clearer. “For we are His workmanship created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.”
 - This purpose will be perfectly fulfilled when the church is gathered in heaven to ascribe glory and honor to the Lord forever and ever. ([Revelation 22:1-5](#))

The Egyptian plagues where a demonstration of God’s wrath against sin.

- As His wrath was poured out on the firstborn of Egypt, so God poured out His wrath on His firstborn Son nailed to the cross.

1. **The plagues reveal His Holy repulsion to sin.**
- God’s judgments were intended to fall upon all the gods of Egypt. ([Exodus 12:12](#))
 - The death of Egypt’s firstborns was aimed at national idolatry.
 - The “first family” of Egypt was revered as gods.
 - The firstborn son of Pharaoh was also considered a god.
 - The popular goddess “Isis,” was the protectorate of children.
 - Cain, Adam’s firstborn, was punished for his improper worship, so Egypt’s firstborn were destroyed for their idolatry.
 - [Romans 1](#) reminds us that God’s wrath is revealed against all ungodliness and unrighteousness. ([Romans 1:18-32](#))
2. **The warning in [Exodus 11:5](#) was to all the firstborn in Egypt.**
- As I understand this, God’s wrath would include even Israel if it didn’t keep the Passover.
 - [Romans 3:22-23](#) seems to refer to this, “For there is no difference; for all have sinned and fall short of the glory of God.”

- There is no difference in the spiritual condition of the natural man.
- He is spiritually dead, a child of wrath and his enemies. ([Ephesians 2:1-3](#))
- [Romans 11:22](#) also tells us to consider both the goodness and the severity of God—“on those who fell, severity; but towards you, goodness.”

But in our text there is a notable difference in God’s treatment of Israel.

- In His sovereign wisdom and goodness, God has chosen to save some.
- This is consistent with [Ephesians 2:4-7](#), “But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ [by grace you have been saved], and raised us up together, and made us sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.”
- The Apostle Paul anticipated human protest for such selective mercy when he wrote [Romans 9:14-18](#).
- Our comprehension of God’s sovereign grace rests in the knowledge of His holiness.

1. Just as God chose a holy people in Israel, so has God chosen His Church.

- Just as God preserved His Seed enslaved in Egypt, He is committed to preserve the Spiritual Seed of Abraham today. ([Galatians 3:16](#), [29](#))

2. Read Exodus 11:9-10

- God’s sovereign work of hardening Pharaoh’s heart was to accomplish one primary purpose—to magnify God’s wondrous works for all history to remember.
- The same is true today when the cross is preached.
- The hardness of people’s heart is evident when the wonder of God’s grace and power is proclaimed to deliver us from bondage to sin.
- They think this is foolishness; but for those of us who are being saved, it is the power of God. ([1 Corinthians 1:18](#), [23-25](#))

3. God’s firstborn, Israel, was chosen to be the recipient of His unmerited love and favor.

- Even though their sin was worthy of death, God chose to deliver them from His wrath so that the wonder of His grace might be magnified.
- The plagues are like those judgments of God yet to be poured out upon the earth in the last days.
- But we must remember, He who was faithful to deliver His Chosen from Egypt is able to save us to the end of times.
- But for God’s justice to be satisfied there had to be a worthy Substitute to atone for the sin of His people.

God provided the Passover Lamb as a foreshadow of Christ’s sacrificial death on the Cross.

1. **The blood of the Passover lamb was shed in anticipation of Christ's shed blood. (Exodus 12:1-6)**
 - The lamb was God's Provision for Israel's sin.
 - It was the Lord's Passover. (Exodus 12:11)
 - 1 Corinthians 5:7 echoes this truth "For indeed Christ, our Passover, was sacrificed for us."
 - God's plan for a substitutionary lamb was made even before time.
 - Revelation 13:8 refers to Christ as "The Lamb slain before the foundation of the world."
 - He will be forever glorified and honored by the elect when they gather around His throne in heaven. (Revelation 5:9-13)
2. **The Passover Lamb is a prophetic type anticipated long before Moses.**
 - When Adam and Eve stood naked before the Lord, He covered them with skins taken from slain animals. (Genesis 3:21)
 - Abel's animal blood sacrifice was found acceptable to the Lord. (Genesis 3:21)
 - In Genesis 22:8, the Angel of the Lord promised Abraham that God will "provide Himself" a sacrifice.
 - John the Baptist identified this prophetic type when he declared, "Behold the Lamb of God who takes away the sins of the world." (John 1:29)
 - It was prescribed that the Passover Lamb be a male because the promised deliverer was to a Son of Eve. (Genesis 3:15)
 - The Angel Gabriel announced to Mary, that she would "bring forth a Son and shall call his name Jesus." (Luke 1:31)
3. **The Lord also required that the Passover lamb to be without blemish.**
 - This also foreshadows Christ sinless perfection as the Lamb of God.
 - The Apostle Peter referred to Christ's blood as precious.
 - He says in 1 Peter 1:18-20 that, "You were not redeemed with corruptible things, like silver or gold, from our aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot. He indeed was foreordained before the foundation of the world, but was manifest in these last times for you who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God."
 - The Passover lamb also was to be in its first year or in the midst of days because it must be in its prime. (Psalm 102:24)
 - Is it possible that this is an illusion to Christ who gave up His life in the midst of days, age thirty, not at the end of his days. (Luke 3:23)
 - Perhaps more germane to our discussion is the requirement that the Lamb be taken on the 10th of Nisan and killed on the 14th at twilight.
 - It should not surprise us to learn that Jesus died at twilight on the 14th of Nisan, while the temple lambs were being sacrificed near by. (Matthew 27:28)

- Take a guess! If the Passover lambs were killed on the 14th of Nisan, how many days later until Moses and his people crossed through the Red Sea on dry ground? It took them three days.
 - Let me ask how many days after the Lamb of God was crucified did He rise from the dead? Three Days!
4. **The Lord made very specific allowance for this sacrificial lamb.**
- He prescribed one lamb per household.
 - But he also made provision to share the sacrifice with those families too poor to own a lamb.
 - The author of Hebrews tells us in 10:1-14 that the Passover was a shadow of the reality of Christ's sacrifice.
 - These are the words he attributed to Christ spoken to the Father before the moment of the incarnation, "Sacrifice and offering You did not desire, but a body You have prepared for Me. In burnt offerings and sacrifices for sin you had no pleasure. Then I said, 'Behold, I have come...in the volume of the book it is written of Me...to do Your will, O God.' Previously saying, "Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them," which are offered according to the law. Then He said, "Behold, I have come to do Your will, O God." He takes away the first that He may establish the second. By that will we have been sanctified through the offering of the body of Jesus Christ once for all." ([Hebrews 10:5-10](#))
5. **The Passover lamb was a foreshadow of Christ's sacrificial death.**
- For atonement to be applied the father of the household was to lay his hands upon the lamb as a way of identifying that it was his sin and the sin in his family that was being transferred to innocent victim.
 - The lamb was dying on their behalf.
 - And that is why it says in [Galatians 2:20](#), "I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me."
 - At Twilight on the 14th of Nisan, like a nation of priests in their own homes and surrounded by their family, Israel killed the lamb (death).
 - [Romans 6:23](#) tells us, "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."

The lamb was to be "propitiation" or a "blood payment," which satisfied God's righteous demand for sin to be punished. ([Exodus 12:7-13](#))

1. **First, there was the shedding of blood for without the shedding of blood there is no forgiveness of sin. ([Exodus 12:7](#))**
 - Christ put away sin by the sacrifice of Himself ([Hebrews 9:26](#))
2. **Second, there was the sprinkling of blood. ([Exodus 12:7](#))**

- The father of every Israeli household was to dip a hyssop branch into the lamb's blood then sprinkle it over the door and on both sides of the door much like the sign of a cross.
 - Hebrews reminds us that Jesus is the Mediator of the new covenant with the sprinkling of His blood. ([Hebrews 10:19-22](#); [12:24](#))
3. **Third, the angel of death would see the blood over each Hebrew home and pass over it.**
- The people were saved by the blood of the lamb. ([Exodus 12:12-13](#))
 - [Romans 3:25-26](#) tells us "God set forth [Christ] as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus."
 - The cup of the Lord that we taken at the Lord's Table is to remind us that Christ is the Lamb of God, whose blood was shed and sprinkled so that God's justice upon sin could be satisfied.

The second element in the Passover was unleavened bread.

1. **"Jesus said, 'Take eat, this is My Body.'"**
- Unleavened bread was a "type" to remind Israel that because they were His people they were but sojourners on the earth. ([Ephesians 2:19-22](#))
 - They were to be nourished on this bread as strangers in a foreign land.
 - Unleavened bread was also a type of that which had no sin.
 - This was true of Christ and to be characteristic of the Church's low tolerance for unrepented sin in their midst. ([1 Corinthians 5:7](#))
2. **The Feast of Passover ([Exodus 12:14](#))**
- Was to be a sign and a memorial for Israel.
 - They were to keep it as an everlasting ordinance.
 - The Lord's Supper comes out of the Passover ordinance.
 - It is to be a perpetual reminder that Christ has come.
 - He is our Passover, who satisfied His Father's just wrath on sin and transferred to our account all His righteousness.
 - He has delivered His people from bondage to sin and death.
 - In Christ we are now free...free from guilt and condemnation and free to serve Him forever.

The Lord's Supper was ordained by Christ Himself in [Matthew 26:26-29](#).

1. Christ is Our Passover ([Exodus 12:11](#)) is "the Lord's Passover." ([1 Corinthians 5:7](#))
2. Christ is our Passover who was sacrificed for us." ([1 Corinthians 10:1-4](#))
3. Christ is also our Tabernacle; the meeting place between God and man. ([John 8:56-59](#))
4. Christ is also Our Great High Priest; Who is always making intercession for His People. ([Hebrews 4:14-16](#); [9:11-12](#), [23](#); [10:19-22](#))

Christ is our Passover Lamb Who was slain before the foundation of the world.

- [John 1:29](#), [36](#); [Hebrews 2:15-16](#); [Revelation 5:1-14](#); [13:8](#)

David Guzik Study Guide for Exodus 12

GOD INSTITUTES PASSOVER

A. Passover instructions.

1. ([Exodus 12:1-6](#)) Each household should take a lamb.

Now the LORD spoke to Moses and Aaron in the land of Egypt, saying, “This month **shall be** your beginning of months; it **shall be** the first month of the year to you. Speak to all the congregation of Israel, saying: ‘On the tenth **day** of this month every man shall take for himself a lamb, according to the house of **his** father, a lamb for a household. And if the household is too small for the lamb, let him and his neighbor next to his house take **it** according to the number of the persons; according to each man’s need you shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year. You may take **it** from the sheep or from the goats. Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight.’”

a. **This month shall be your beginning of months**: The coming deliverance from Egypt was such a significant act that God told the children of Israel to remake their calendar. The new year would now start with the month of their redemption from Egypt. It was a dramatic way of saying that **everything** was to change.

i. “God is ever the God of new beginnings in the history of failure. The ultimate statement is found in the Apocalypse in the words: ‘Behold, I make all things new.’” (Morgan)

ii. “Commence a nation’s annals from its evangelization. Begin the chronicle of a people from the day when they bow at the feet of Jesus.” (Spurgeon)

iii. **Speak to all the congregation of Israel**: “This is the first occurrence in the Pentateuch of what was to become a technical term, describing Israel in its religious sense... and which underlies the New Testament use of **ekklesia**, ‘church’.” (Cole)

b. **Every man shall take for himself a lamb**: On the tenth of this first month, each family — or household — was to take a lamb, and the lamb was to live with the family for the four days until Passover (**on the tenth day of this month... until the fourteenth day of the same month**).

i. In this way, the lamb became part of the family. By the time it was sacrificed on the fourteenth it was both cherished and mourned. God wanted the sacrifice of something precious.

ii. **If the household is too small for the lamb**: The rabbis later determined that there should be at least ten people for each Passover lamb, and not more than twenty.

iii. "Passover was a domestic and family festival, and thus shows its early origin. It has here no temple, no meeting-tent, no altar and no priest: but representation, if not substitution, is clearly implied." (Cole)

c. **Your lamb shall be without blemish**: The lamb was also to be **without blemish**. This sacrifice unto the LORD had to be as perfect as a lamb could be.

d. **You may take it from the sheep or from the goats**: The Hebrew word for **lamb** can refer to either a young sheep or a young goat.

i. "The Hebrew **seh** is quite a neutral word and should be translated 'head of (small) stock', applying equally to sheep and goats of any age. The Hebrews, like the Chinese, seem to have regarded any distinction between sheep and goats as a minor subdivision. Probably because of this, to 'separate the sheep from the goats' is proverbial of God's discernment in New Testament times (**Matthew 25:32**)." (Cole)

ii. **Israel shall kill it at twilight**: "Christ came in the evening of the world; in the 'last hour' (**John 2:11**); when all lay buried in darkness; in the eventide of our sin and death." (Trapp)

2. (**Exodus 12:7-11**) Instructions for eating the Passover.

'And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it. Do not eat it raw, nor boiled at all with water, but roasted in fire — its head with its legs and its entrails. You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire. And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the LORD's Passover.'

a. **Take some of the blood and put it on the two doorposts and on the lintel of the houses**: Before the Passover lamb could be eaten, its blood had to be applied to the doorway of the home, to the top and upon each side the blood was applied. The only part of this sacrifice given to God was the blood; the rest was eaten by each family or discarded (**what remains of it until morning you shall burn with fire**).

i. As the blood was applied to the top and each side of the doorway, this blood dripped down, forming a figure of a cross in the doorway.

ii. The blood on the doorposts showed that the sacrifice of the Passover lamb was to be remembered in daily life. You would see it every time you went in or out of the house.

b. **And thus you shall eat it:** Then, the lamb could be eaten — but only if it had been **roasted in fire**, with the lamb itself coming into contact with the fire, and with **bitter herbs** accompanying the meal.

i. “The paschal lamb was not killed in order to be looked at only, but to be eaten; and our Lord Jesus Christ has not been slain merely that we may hear about him and talk about him, and think about him, but that we may feed upon him.” (Spurgeon)

c. **Let none of it remain until morning:** The Passover lamb had to be eaten completely; a family had to totally consume the sacrifice.

i. The idea behind eating it all was that you had to take it all then, and not store up some of the rescue for later. It was for right then, right now, and you had to receive all of it without thinking you could take a bit then and come back to it later if you pleased. We take **all of Jesus**, not just the parts that please us.

d. **With a belt on your waist, your sandals on your feet, and your staff in your hand:** The Passover lamb had to be eaten in faith, trusting that the deliverance promised to Israel was present, and that they would walk in that deliverance immediately.

i. Faith was essential to the keeping of Passover: *By faith he [Moses] kept the Passover and the sprinkling of blood, lest he who destroyed the firstborn should touch them.* ([Hebrews 11:28](#))

e. **It is the LORD's Passover:** The Passover was the LORD's in the sense that He provided it:

- As a rescue, to deliver Israel from the plague of the firstborn.
- As an institution, to remember God's rescue and deliverance for Israel through every generation.
- As a powerful drama, acting out the perfect sacrifice and rescue Jesus would later provide.

i. By the inspiration of the Holy Spirit, Paul made it perfectly clear: *For indeed Christ, our Passover, was sacrificed for us* ([1 Corinthians 5:7](#)). John the Baptist drew on a similar image when he said of Jesus, *Behold! The Lamb of God who takes away the sin of the world!* ([John 1:29](#)) It seems that Jesus was actually crucified on Passover ([John 19:14](#)). *We see Jesus in the Passover.*

- Jesus lived with and became bonded to the human family before He was sacrificed for them.
- The sacrifice of Jesus has to be appropriate to each home, not simply on a national or community basis.

- Jesus the Passover Lamb was spotless — perfectly so, not stained by any sin, any moral or spiritual imperfection.
- It was only the blood of Jesus, His actual poured-out life that atoned for sin.
- In His death Jesus was touched with fire, the fire of God's judgment and wrath.
- In His death Jesus received the bitter cup of God's judgment.
- The work of Jesus has to be received fully, with none left in reserve.
- The Passover work of Jesus for His people is the dawn and prelude to their freedom.

3. (Exodus 12:12-13) The protection of the blood.

'For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt.'

a. **When I see the blood, I will pass over you:** For Israel to be spared the judgment on the firstborn, they had to apply the blood just as God said they should. The blood of the lamb was essential to what God required.

i. If an Israelite home didn't believe in the power of **the blood** of the lamb, they could sacrifice the lamb and eat it, but they would still be visited by judgment.

ii. If an Egyptian home did believe in the power of **the blood** of the lamb, and made a proper Passover sacrifice, they would be spared the judgment.

iii. Additionally, an intellectual agreement with what God said about **the blood** was not enough; they actually had to do what God said must be done with the blood.

b. **I will strike all the firstborn in the land of Egypt:** God regarded Israel as His firstborn, His favored people. If Egypt refused to release God's firstborn, then God required the firstborn of Egypt as a penalty and judgment.

The Bible Says Exodus 12:1-20 Meaning

Both of these meals are a precursor to Jesus Christ in the New Testament. First, Paul calls Christ "our Passover", the One sacrificed for us. Second, the Feast of Unleavened Bread foreshadows the

LORD calling Himself "the bread of life", the One who provides and sustains His people in a hostile world.

This word from the LORD was given to Moses and Aaron in the land of Egypt. These instructions concerning the Passover and the feast of Unleavened Bread comprised the only legislation given while the Israelites were still in Egypt. The fact that the phrase "in the land of Egypt" was included here have led some to think that the events of chapter 12 were written some time after the exodus had taken place. This would make sense, as Moses, the traditional author of Exodus, was quite busy while the events of this chapter were taking place

The LORD's instructions for celebrating Passover begin in verse 2 by describing when it was to take place. He specified that this month shall be the beginning of months for you; it is to be the first month of the year to you. In essence, the same thing is said twice in this verse. The month that Passover occurred would from now on be the first month of the religious calendar. The Israelites would have had two calendars until the Babylonian captivity - religious and civil. Apparently during this time, the events of the religious calendar were added to the civil calendar, resulting in the Israelites using only the civil calendar from then on. The one described here was the religious one.

The instructions for celebrating the Passover are in verses 3 - 11. They are detailed and precise. Moses was told to speak to all the congregation of Israel. This is the first time in the Old Testament that the LORD referred to the Israelites as a "congregation." This is an important step by the LORD toward uniting the Israelites into a nation.

The details of how to celebrate Passover are the following:

- It was to begin on the tenth of this month (verse 3). The month is "Abib" (13:4), which means "month of the ear," referring to the time when the grain (such as wheat) had produced ears. This corresponds to March-April in our calendar. During the Babylonian captivity, it was named "Nisan", a Babylonian word. The significance of the "tenth of the month" is unknown.
- The heads of households were to take a lamb for themselves, according to their fathers' households, a lamb for each household (verse 3). The phrase "father's households" simply refers to the family unit, signifying that the Passover is to be a family celebration.

Accommodation was made if the household is too small for a lamb (verse 4). What was considered "too small?" It is not known exactly, but some have said that it is a household with less than ten people. The issue here is that the whole animal needs to be eaten with nothing left over (verse 10). A small family could not do that. So, the LORD gave instructions that he and his neighbor nearest to his house are to take one according to the number of persons in them; according to what each man should eat, you are to divide the lamb. The phrase "should eat" can be taken to mean what a person

"can" eat. That is, whether to include neighbors or not depended largely on how much each household member could eat. A small family would not be able to finish eating the animal, so they were instructed to celebrate the Passover with enough neighbors to ensure that there would be none of the sacrificed animal left over.

Verses 5 - 6 contain instructions about the animal to be used for sacrifice.

- The lamb shall be an unblemished male. "Unblemished" means to be without imperfections, complete, and whole. This is a picture of what is to come. New Testament believers have been delivered by the blood of our unblemished Lamb, Jesus Christ ([1 Peter 1:19](#)).
- It was to be a year old.
- It can be taken from the sheep or from the goats. The word translated "sheep" in verses 3 - 5 literally means "one of a flock," referring to small livestock such as sheep and goats.
- The animal was to be kept until the fourteenth day of the same month. Why the LORD specified the "fourteenth day" is not described.
- The word for "keep" implies "to watch over," "to keep safe," or "to guard." The sacrificial animal was to be cared for and looked after for four days.
- On that day, the whole assembly of the congregation of Israel is to kill it at twilight. The phrase "at twilight" is literally "between the evenings" in Hebrew and has been understood in various ways. Some ancient rabbis thought that it referred to the time between sunset and darkness (about two hours). Others (including the Pharisees) thought that the first evening was at noon (when the sun began to set) and the second evening at sunset, which could be between 3pm and 5pm. It is interesting to note that Jesus our Passover Lamb ([John 1:29](#); [1 Corinthians 5:7](#); [1 Peter 1:19](#)) was crucified around 3pm. This time also corresponded to the time of the sacrifice for all the people on the Day of Atonement. The Jewish festivals of the Old Testament all look forward to prophesied events that have or will take place in the New Testament.

- Once the people killed the animal, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it (verse 7). The blood was to be placed on the two vertical beams that formed the side of the door and on the crossbeam at the top of the door. Notice that no blood was to be placed on the ground. The placement of the blood formed the shape of a cross, again a picture of the coming Passover Lamb this ceremony presaged.

In verses 8 - 11, the LORD also gave detailed instructions on how the Passover animal was to be eaten.

- First, *they shall eat the flesh that same night*.
- It was to be *roasted with fire*. Fire is a symbol for judgment. Jesus, our Passover Lamb took on judgement for the sins of the world.
- They were *to eat it with unleavened bread and bitter herbs*. It has been suggested that the "bitter herbs" could include chicory, endive, or other bitter herbs found in Egypt. This could demonstrate the bitter experience the Jews had while in Egypt.
- In verse 9, they were not allowed to *eat any of it raw or boiled at all with water*. In other words, the animal was to be roasted thoroughly to prevent them eating partially cooked or raw meat. This might have been designed to distinguish it from pagan practices, and as a symbol that judgment is being spared those partaking of the lamb through their partaking.
- Instead, it was to be *roasted with fire*. This was not the normal way to prepare meat, and it served to demonstrate once again how special this meal was. Also, the entire animal was to be roasted on fire, from *its head and its legs* even including *its entrails*. Jesus, our Passover Lamb, took on the judgment of the sins of the world.
- In verse 10, the LORD instructed them on what was to be done with what remained of the sacrificial animal. He told them to *not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire*. Nothing of the animal was to remain - it was to be completely incinerated so it would not decay.
- The LORD even gave instructions on how to eat the Passover animal in verse 11. He told them to *eat it in this manner*:
 - *With your loins girded*, meaning that the people were to be dressed for travel. Everything about the Passover is a reminder of Israel being delivered from slavery. Jesus, our Passover, delivers us from the penalty of sin, and gives us His Spirit so we can live a resurrected life.
 - *Your sandals on your feet*, once again in preparation to leave at a moment's notice.
 - *Your staff in your hand*. One would think that eating while holding a long staff in one hand would be inconvenient and uncomfortable. This is probably the point. The meal was to be considered a hasty meal, knowing that they were to leave without delay. It also showed that they must be fully ready to leave when the command was given.
 - *You shall eat it in haste*. Why? Because there was to be a heightened sense of urgency to this meal. The LORD was not only providing their deliverance from slavery in Egypt but also the sustenance necessary for the departure itself.
 - *It is the Lord's Passover*. All of the instructions about how to eat the animal imply a sense of urgency.

The meaning of the word translated "Passover" (Hebrew *pesakh*) has been debated quite a bit by scholars. In this context, it makes sense to view its meaning of "to pass (over)" because of what is said in verse 13.

Now that the details for celebrating Passover have been given, in verses 12 - 13 the LORD then described why it was so important. He told Moses and Aaron that He *will go through the land of Egypt on that night*. The phrase "go through" (Hebrew *abar*) can also be translated "pass through, over," relating it to the Passover. When He goes through Egypt, He *will strike down all the firstborn in the land of Egypt, both man and beast*. The word for "strike down" can also mean "to smite," and it is used for both fatal and non-fatal actions. Here, the meaning is "to kill."

Why kill the firstborn of beasts? Possibly because many of the gods and goddesses of Egypt were associated with animals. For the LORD to kill their firstborn was to show that He is the only true God and has absolute sovereignty over His creation. This was further described when the LORD said that *against all the gods of Egypt I will execute judgments*. The "gods of Egypt" included Pharaoh himself and his son (who was about to die), and the "judgments" in view here were punishment upon Pharaoh, who represented Egypt's gods. By Him stating that *I am the Lord*, He was once again declaring that He was the Sovereign over life and death.

What is the reason for the blood on the door frame? *The blood shall be a sign for you on the houses where you live*. The "sign" would be a visual confirmation of the people's belief in God's word and their obedience to it. Because of this, the LORD stated that *when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt*. Because of the blood on the doorposts, the LORD's judgment was not executed on that household. The Death Angel "passed over" the houses that had the blood of the sacrifice on the door posts. Again, this is a symbol that Jesus' perfect sacrifice delivers us from eternal death.

In verses 14 - 20, the LORD describes to Moses and Aaron the ordinances concerning the Feast of Unleavened Bread. This feast was connected with but distinct from the Passover celebration. The feast began with the Passover meal and extended seven more days. But it begins with the recognition that *this day will be a memorial to you, and you shall celebrate it as a feast to the Lord; throughout your generations you are to celebrate it as a permanent ordinance*. The "day" in view is the one described in verses 1 - 13, the 15th day of Abib (March-April). The word "memorial" stressed to the Israelites that they were to not only recall this day in their minds - they are to reenact it every year so as to engage all of their senses in the celebration of the LORD's deliverance from slavery.

The next two verses contain warnings about the Passover celebration. First, the LORD commands that for *seven days you shall eat unleavened bread*. The "unleavened bread" here is flour that was

cooked without yeast (in the New Testament, yeast became a symbol of sin and uncleanness ([Matthew 16:6](#), [11](#), [12](#); [1 Corinthians 5:7](#), [8](#))). It was a picture of the haste when leaving Egypt. They had no time to prepare bread the usual way, with adding leaven (yeast) and waiting to let it rise. Also, though unleavened bread can spoil, it stays edible much longer than leavened bread. This would be of benefit to the Israelites as they were travelling through the wilderness.

Further, *on the first day you shall remove leaven from your houses, for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel*. On the first day (that is, on the 15th of Abib, which corresponds to our late March or early April) you shall have a holy assembly, and *another* holy assembly on the seventh day (on the 21st of Abib). It is unclear how "cut off from Israel" was enforced, but it is clear that this was important. As with the Sabbath observance, *no work at all shall be done on them, except what must be eaten by every person, that alone may be prepared by you*. Preparing and consuming the food, and assembling together was to be the focus of the week. Nothing that distracted from the communal remembrance of the LORD's gracious deliverance was allowed during this time. No other work was to be done - worship in the form of remembrance and offering sacrifices ([Deuteronomy 16:1 - 6](#)) was to be in the forefront of the mind of every Israelite.

Why was Israel commanded to remove all leaven from the household? Leaven is essentially yeast, and it was (and still is) used to make bread rise and have a good texture. A very small amount affects the whole. Other parts of Scripture use leaven as a picture of something small that causes large influence on the whole. For example, Jesus gave the parable of the leaven ([Matthew 13:33](#)) to illustrate the growth of the Kingdom. Because leaven is to be removed from all the house during the Passover, it is likely a picture of leaven as sin. Sin is to be removed from all the house, because a little sin affects the whole person and household. This is similar to Jesus' usage in several places as a reference to the bad influence of the teaching of the Scribes and the Pharisees ([Matthew 16:6](#), [11](#), [12](#); [Luke 12:1](#)). The Apostle Paul also used leaven to describe the negative effects of tolerating a person living in sin on the congregation ([1 Corinthians 5:5](#), [6](#), [7](#)) and the harm that comes from false teaching ([Galatians 5:9](#)).

The laws concerning the Feast *of* Unleavened Bread were repeated in verses 17 - 20. The LORD first reminded them of their obligation to *observe the Feast of Unleavened Bread*. The reason for the feast was that *on this very day I brought your hosts out of the land of Egypt*. Deliverance (salvation) from slavery was the reason for celebrating the feast as well as the reason they were to *observe this day throughout your generations as a permanent ordinance*.

Verse 18 contains the time of the celebration. It was to start *in the first month, on the fourteenth day of the month at evening*. Here, "evening" is the end of one day and the beginning of the next day

(similar to our midnight). At this time the LORD told them that they were to eat unleavened bread, and this was to last until the twenty-first day of the month at evening. Verses 19 - 20 repeat what was said in verses 14 - 15. That is, seven days there shall be no leaven found in your houses.

Then the LORD adds a solemn warning - for whoever eats what is leavened, that person shall be cut off from the congregation of Israel, whether he is an alien or a native of the land. The rule applied to all those who were to dwell in the land, whether a native Hebrew or a resident alien. Verse 20 summarizes the feast - you shall not eat anything leavened; in all your dwellings you shall eat unleavened bread.

So, the celebration of Passover and the Feast of Unleavened Bread occurred as follows:

- The Passover meal was celebrated on the fourteenth day of the month of Nisan, which is March/April in our calendar. It was a family celebration.
- The Feast of Unleavened Bread started the next day (day 15) and lasted for seven days (until day 21). There was to be no leaven in the house during the celebration. This was a communal celebration.

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Chapter 12

The Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you ([Exd 12:1-2](#)).

Now in a few weeks the Jews are gonna be celebrating New Year's, Rosh Hashana. How come they're celebrating New Year's now, if this month April was to be the first month of the year? Well, they have a religious calendar. Their religious year begins in April. Then they have just the regular year by which they count years, and that comes sometime here in the latter part of September as a general rule, the Jewish New Year.

So they have sort of a secular calendar and a religious calendar. The religious calendar, they do begin the religious year in April, that is the first of April, so that the month of October in the religious calendar is the seventh month. Because seven is such a symbolic number, and such a significant number in symbolism, the many feasts take place in the seventh month. Especially the feast of

Succoth, or the feast of Tabernacles which takes place here in the tenth month, or seventh month of the Jewish calendar, tenth month in our calendar.

So we see that God is ordaining now that this is to be the beginning of months for you. You're to this is, God is going to bring them into a new relationship with Himself, and they're gonna start counting their life from this point, this new relationship that God is bringing them into.

So I have-sometimes people come up who are fifty years old and they say, "I'm celebrating my second birthday this week." They're talking about their new birth, their new relationship with God. This is the new beginning for them, beginning in Christ. And their life seems to start all over and take on a new beginning when you really come into this relationship with the Lord. So coming into this new relationship with God, it's to be the beginning, start counting from here. Whatever happened in the past doesn't count anymore.

Paul talks about his past as refuse. All of the glory and all of the accomplishments that he had experienced in his ambitions and in his life, up to Christ, he counted that but loss. He counted it but refuse that he might know Christ. Life really begins with Jesus Christ. It's the beginning of life; it's the beginning of counting. Anything else before Christ really doesn't count. It's all wood, hay, and stubble of no count. Life really begins when you begin your life with Jesus Christ.

So God is saying, "Hey, this is the beginning, start counting from here because you're gonna come into a new relationship with God." Here's where things are going to start.

So speak unto the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house: And if the household is too little for the lamb, let him and his neighbour that is next to his house and let them take it according to the number of souls; every man according to his eating shall make your count for the lamb. And your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation shall kill it in the evening. And they shall take of the blood, and strike it upon the two side posts and upon the upper door posts of the houses, wherein they shall eat it ([Exd 12:3-7](#)).

Notice the blood was to be stricken on the side posts and on the upper door posts, not on the threshold, because the blood of this lamb is actually symbolic of the blood of Jesus Christ, which is never to be trampled under foot. However, by some it is who are going to face the wrath of God. "Of how much sorer punishment", we are told in Hebrews, "suppose ye, shall he to be thought worthy, who hath counted the blood of his covenant wherewith he was sanctified an unholy thing, and hath trodden under foot the Son of God" ([Hebrews 10:29-30](#)).

So the blood of Christ is never to be trodden under foot, thus the blood was to be put upon the side posts, and the upper door posts of the house, but not on the threshold.

And they shall eat the flesh in that night, roast it with fire, and with unleavened bread; and with bitter herbs shall they eat it. Don't eat it raw, nor boiled with water, but roast it with the fire, the head with the legs, and the pertinence thereof. And ye shall let nothing of it remain until morning; and that which remains of it until the morning ye shall burn with fire. And ye shall eat it with your clothes on, fully dressed, your shoes on your feet, your staff in your hand; you'll eat it in haste: it is the Lord's passover ([Exd 12:8-11](#)).

Now they were to really sort of stuff themselves when they ate this lamb. "I mean eat the whole thing, eat until you can't eat anymore. It's gonna be awhile before you're gonna be eating meat again." They're gonna make their flight and they're going to need all of the reserve, and strength, and energy that they can store up. So they're really to eat the whole thing, "as much as you possibly can. If you can't eat it all, then burn the rest with the fire, don't let anything remain."

As they are to eat it, they are to eat it prepared to go. Now as a general rule their eating was just sort of a lounging. They didn't sit at the table like we sit at the table to eat, but they would just sort of lie around on pillows on the floor, very casual when they ate.

You so often, you know, you see the picture of Jesus at the Last Supper and the nice table and everything. No, they didn't eat like that. They were lying around on the floor on pillows and so forth. It was an extremely casual kind of eating habits that they had. The food out there, and they would just take the food and just sort of lie back and chew on the bones and enjoy. Good way to eat. We've become so formalized that we don't really know how to. We're oftentimes stiff and formal when we eat, rather than relaxed. When you relax like that, your food digests so much better. It's just a better way to go at it. But customs are customs, so I guess we're gonna have to be customized.

Now the lamb that was to be chosen had to be of the first year, had to be without blemish, it had to be separated from the flock for four days to make sure that it was without blemish. The lamb was to be slain on the evening of the fourteenth day, the blood applied to the door posts. This is going to be the Lord's Passover.

For [The Lord said] I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all of the gods of Egypt I will execute judgment: I am the Lord ([Exd 12:12](#)).

Now here God is declaring that the purpose of these plagues has been that He might execute against all of the gods of Egypt, His judgment. They had worshiped the flies, they had worshiped the frogs,

they had worshiped the Nile River, and God exercised His judgment against their gods. So, He is magnifying Himself. As the Pharaoh said, "Who is Jehovah? I don't know Him." He surely learned.

And the blood shall be to you for a token upon the houses where you are: [The Lord declared,] when I see the blood, I will pass over you ([Exd 12:13](#)),

So the blood was to be a protection, it was to be a seal for that house. A token by which when God sees the blood there on the doorposts, He would pass over that house and the firstborn would not die. However, in whatever house there was not the blood there over the doorposts, and on the side posts of the house, the firstborn in that house would be slain. The only protection and the only salvation was through the blood; no other hope, no other way, no other salvation, except through the blood applied by faith, because it had to be a step of faith on the part of the people.

You can't really intellectualize on how blood on a doorpost can keep your firstborn child alive. It doesn't really make sense from an intellectual standpoint. Thus, it had to be a step of faith on their part. Moses said, "This is what God says to do", and they had to obey the word of God by faith. They weren't sure that it was going to work. They weren't even sure that the deaths would be visited, except that Moses said it would be upon the firstborn in the land. So there had to be that obedience of faith, putting the blood on the doorposts; but as Moses said, so it was. And the only hope of salvation was through the blood.

So today God has declared that the only hope of life, the only hope of salvation is through the blood of Jesus Christ. There is no other way. There is no other hope. You say, "Chuck that's too narrow. I cannot believe in a God that would be so narrow." That's too bad. Jesus said, "Strait is the gate, narrow is the way that leads to eternal life, and few there be that find it" ([Matthew 7:14](#)). You say, "But I can't understand it."

I didn't say I did; I believe it. I believe God's Word. I accept God's Word as truth. I don't argue with God nor with the Word of God, nor do I seek to strive with God. For who am I to contend with God? Who am I to argue with God over what's fair, or what's right, or what's wrong? Am I saying that my standards of fairness are, are above God's? Am I saying that I know better than God? Dare I challenge God?

Paul said, "Remember you're just like a bit of clay in the potter's hands, and what right has the clay to say to the potter, hey, why are you making me this kind of a pitcher?" ([Romans 9:21](#)). I don't want to be that. I wanted to have a different shape. Hey, you are what you are. We have no right to challenge God or the ways of God, or why's of God. But if we have good sense, we'll just submit to God, whether we understand it or not.

The obedience of faith is so important. God has declared, "There is salvation in no other" ([Acts 4:12](#)). When Peter was examined concerning the miracles done to the lame man and was standing before

the counsel, "Men and brethren if I be examined this day because of the good deeds done unto this impudent man, be it known unto you that by the name of Jesus Christ that this man's standing before you whole. He was a stone that was set of not of you builders, neither is there salvation in any other for there is no other name given among men whereby we must be saved" ([Acts 4:9-10](#)).

The Bible says, "Woe unto him who strives with his Maker" ([Isaiah 45:9](#)). There are some people who are just foolish enough to fight with God, to try to challenge God or to resist God. One of the most ridiculous things you can ever do is fight with God. How could you ever win? Unfortunately some people do. Because, you see, God is seeking to draw you to life. God is seeking to draw you to Himself. God is seeking to draw you into the highest life, life on the spiritual plane. You're fighting God; to fight God is really to fight your own good. To resist God is to resist the good that God wants to do within your life. "Woe unto him who strives with his Maker."

So it is not mine to question or challenge. It's mine to simply trust and believe, because you can be sure that God will do what He said He is going to do. If you follow His instructions, you'll be saved. If you don't follow His instructions, you'll be lost.

Now the children of Israel could've argued with Moses. They could've challenged the thing that Moses was telling them. "Ah, I don't see any sense in doing that." You really can't see any sense in doing it, except God said to do it. When God says to do something, whether I understand it or not, the very wisest thing for me is to go ahead and do it, because I'll find out later on that what God said was right. If I have submitted to it, I'm in good shape. If I have resisted it and fought it, then I'm in trouble.

So Moses laid it out, and God declared, "When I see the blood I will pass over you." God is saying that to us tonight, as far as death is concerned and life is concerned. When He sees the blood of Jesus Christ applied to your heart, He passes over you. You've passed from death unto life. "He that liveth and believeth on Me", Jesus said, "will never die" ([John 11:26](#)). You've passed from death unto life.

You say, "Chuck again, it doesn't stand to reason because out here in the cemetery there are so many graves". If you look at the tombstones you'll read "Resting in Jesus", "Trusting in the Lord", and you read the statements of faith of that individual. They lived and believed in Jesus and are now dead. Oh no they're not. You're mistaken to think that they are. They're only dead as far as our relating to them is concerned, but they're very much alive, alive in the presence of the Lord.

Paul said, "I find myself with mixed emotions, I have a desire to depart and to be with Christ which is far better, nevertheless for your sakes it's important that I stick around awhile longer" ([Philippians 1:23](#)).

He said, "I knew a man in Christ about fourteen years, or a little over fourteen years ago, and whether in the body or out of the body I really don't know, but I know I was caught up to the third heaven, and there I heard things that it would be a crime if I tried to describe them in human language. Because

words haven't been made that can describe the experiences that I had"([2 Corinthians 12:3-4](#)). Now "whether in the body or out of the body" is in reality; whether dead or alive I really don't know. Again Paul writes to the Corinthians, "We know that when this earthly tent is dissolved, this body that we then have a building of God, not made with hands, eternal in the heavens. So then we who are in this body do often groan earnestly desiring to be free from the restrictions of this body, from the limitations of this body, from the pain and the suffering of this body. Not that I would be an unembodied spirit, but my desire is to be clothed upon with the body which is from heaven, for we know that as long as we're at home in this body, we are absent from the Lord. But we would choose rather to be absent from this body, and to be present with the Lord"([2 Corinthians 5:1-8](#)). For those who live and believe in Jesus, they do not die, they move out of the old tent that is worn out, into a beautiful new house, a building of God, not made with hands, eternal in the heavens.

I'm so anxious to see my new model; one that's probably designed for my personality. One that will be fully capable of expressing me completely and fully as I really am. It's gonna be so interesting to find out all of the capacity of that new body that God has built for me, that new model directly from God. He who lives and believes in Jesus Christ never dies. You do move. Thank God we move. I'd hate to stick around in this old body much longer. I hate the deterioration. I hate the catabolic forces. I hate the diminishing return. I look forward to being with the Lord, being in that new form, that new body, the body that pleases God.

Paul tells us that, "When you plant a seed into the ground, the seed doesn't come forth into new life until it first of all dies, and then the body that comes out of the ground isn't the body that you planted"([1 Corinthians 15:38](#)). Now a lot of people that want it to be related to this old body, they want it to be somehow related to their new body. It is in a sense, just like a dead bulb is related to the new plant or dead seed is related to the new plant. There is a relationship, sure. A gladiola bulb remains a gladiola then it's a flower, but there's a vast difference between the bulb and the flower. There will be a vast difference between this old, ugly bulb and the blossomed flower in the kingdom of God. So don't go looking for a bald head when you get up there to find me. Somebody has to use glasses to read; you'll never recognize them.

"A building of God not made with hands." The body that comes out is not the body that you planted. All you planted was a bare grain, and God gives it a body that pleases Him, so is the resurrection from the dead. We are planted in corruption; we are raised in incorruption. We are planted in weakness; we are raised in power. We are planted in dishonor; we are raised in glory. We're planted as a natural body; we are raised as a spiritual body.

God said, "When I see the blood I will pass over you." That is the death that has been sentenced upon man. He's gonna pass over me. I'll not die, but I will be changed in a moment, in the twinkling of an eye, into the glorious likeness of Jesus Christ. Whom, having not seen, yet I love. Even though I

don't see Him yet, in my heart I rejoice with a joy unspeakable, and full of glory because even though I am now a son of God, I don't know for sure yet what I'm gonna be, all of the full capacities and everything else. But I know that when He appears, I'm gonna be like Him. For I'm gonna see Him as He is, conformed into His image.

Oh, how glorious is the hope of every child of God, who by faith follows the command of God, and who has received the sacrifice of God, God's lamb Jesus Christ, and has received the covering of Jesus Christ, and his sins have been washed by the blood of Jesus Christ.

So in Exodus we have God laying out the Passover lamb, which is a type of the Lamb of God. For Jesus it was the night in which He had the Passover supper with His disciples, that He took the Passover elements and said, "Hey this is Me, this is Me don't you understand? It's Me. I'm the Passover Lamb. This cup is a new covenant; it's in My blood."

No longer the lamb in Egypt and the blood of the lamb in Egypt. No longer does this feast carry you clear back to Egypt. This feast now carries you back to the cross of Jesus Christ. And as often as you eat this bread and drink this cup, you show the Lord's death, not the death of the lamb in Egypt, but the death of the Lamb of God. You do show the Lord's death until He comes. So the feast was inaugurated, but it was inaugurated to remind, yes, but also to look forward to the fulfillment of what that lamb in Egypt typified, the Lamb of God slain for our sins.

And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; and you shall keep it a feast by the ordinance for ever. Seven days you are to eat the unleavened bread; even the first day you'll put away leaven out of your houses ([Exd 12:14-15](#)):

Now what is leaven? It's yeast. What is yeast? Decomposition, the breaking down of substance; thus, leaven has become throughout the scripture a type of sin because of its decomposition, its breaking down, its effect of just permeating the whole by a process of deterioration or breaking down. It becomes a very fit picture of sin. Any sin tolerated or allowed has a way of just expanding until it takes over and controls your life. But it brings into your life that element of decomposition, the breaking down, filling the whole life. So leaven is, and it's to be excluded, they were to eat the unleavened bread, a memorial. "Seven days you'll eat unleavened bread; and the first day you'll put away leaven out of your houses."

Jesus said, "I am the bread of life", and thus the bread of the Passover, the middle wafer was representing Jesus Christ. In the Passover meal they have three wafers of unleavened bread in this little napkin thing. They take the middle wafer and they break it, and then they hide it, and the children have to go and find it. Now why they do this, they really don't know. But Jesus said, "I am the bread of life", He said, "this bread is my body broken for you". They break it, even as He was in the grave for

three days. They hide it, and then they discover it and there's great rejoicing when it's discovered, a great celebration, "They found the broken bread." It's brought out.

What a day it's going to be when Israel discovers the bread of life, Jesus Christ. For if the cutting off of Israel brought salvation to the Gentiles, what will it be when they are restored; but the kingdom, the kingdom age, the entering into the kingdom age. So their being cut off brought salvation to the Gentiles, but God is going to restore them again. And when He does it's gonna be life for the world, the kingdom age being brought in. So the inauguration of this Passover feast.

The Lord said in verse sixteen,

And in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, except that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this selfsame day I have brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. And in the first month, on the fourteenth day of the month in the evening, you will eat the unleavened bread, until the twenty first day of the month at evening. Seven days there will be no leaven found in your houses: for whosoever eats that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your houses shall ye eat unleavened bread. Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, [little scrub bush] and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out of the door of his house until morning ([Exd 12:16-22](#)).

Now as long as you were in the house where the blood was applied, you were safe. If you went out of the house then you were no longer safe. The only place of safety is in Jesus Christ. He said, "Abide in Me, and let My words abide in you. And if any man abide not in Me, he is cut off like a branch withers and dies, and men gather them and throw them into the fire. Abide in Me" ([John 15:4,7](#)). He emphasized the importance of abiding in Him.

I really am not concerned about the past experiences you may have had in Jesus Christ. I am concerned with your present relationship. For any past experience that you may have had with God, no matter how dynamic, has no value unless it has translated into your present experience. "Abide in Me." Chuck Smith commentary

Matthew Henry Commentary on Exodus 12

This chapter gives an account of one of the most memorable ordinances, and one of the most memorable providences, of all that are recorded in the Old Testament.

- I. Not one of all the ordinances of the Jewish church was more eminent than that of the passover, nor is any one more frequently mentioned in the New Testament; and we have here an account of the institution to it. The ordinance consisted of three parts:-
 - 1. The killing and eating of the paschal lamb ([v. 1-6](#), [8-11](#)).
 - 2. The sprinkling of the blood upon the door-posts, spoken of as a distinct thing ([Heb. 11:28](#)), and peculiar to this first passover ([v. 7](#)), with the reason for it ([v. 13](#)).
 - 3. The feast of unleavened bread for seven days following; this points rather at what was to be done afterwards, in the observance of this ordinance ([v. 14-20](#)). This institution is communicated to the people, and they are instructed in the observance,
 - (1.) Of this first passover ([v. 21-23](#)).
 - (2.) Of the after passovers ([v. 24-27](#)). And the Israelites' obedience to these orders ([v. 28](#)).
- II. Not one of all the providences of God concerning the Jewish church was more illustrious, or is more frequently mentioned, than the deliverance of the children of Israel out of Egypt.
 - 1. The firstborn of the Egyptians are slain ([v. 29, 30](#)).
 - 2. Orders are given immediately for their discharge ([v. 31-33](#)).
 - 3. They begin their march.
 - (1.) Loaded with their own effects ([v. 34](#)).
 - (2.) Enriched with the spoils of Egypt ([v. 35, 36](#)).
 - (3.) Attended with a mixed multitude ([v. 37, 38](#)).
 - (4.) Put to their shifts for present supply ([v. 39](#)). The event is dated ([v. 40-42](#)).
 - Lastly, A recapitulation in the close,
 - [1.] Of this memorable ordinance, with some additions ([v. 43-49](#)).
 - [2.] Of this memorable providence ([v. 50, 51](#)).

Jamieson, Fausset & Brown Commentary on Exodus 12

The Second Book of Moses, Called Exodus
Commentary by ROBERT JAMIESON
CHAPTER 12

[Exd 12:1-10](#). THE PASSOVER INSTITUTED.

1. the Lord spake unto Moses--rather, "*had* spoken unto Moses and Aaron"; for it is evident that the communication here described must have been made to them on or before the tenth of the month.

2. this month shall be unto you the beginning of months--the first not only in order but in estimation. It had formerly been the seventh according to the reckoning of the civil year, which began in September, and continued unchanged, but it was thenceforth to stand first in the national religious year which began in March, April.

3. Speak ye unto all the congregation of Israel--The recent events had prepared the Israelitish people for a crisis in their affairs, and they seem to have yielded implicit obedience at this time to Moses. It is observable that, amid all the hurry and bustle of such a departure, their serious attention was to be given to a solemn act of religion.

a lamb for an house--a kid might be taken ([Exd 12:5](#)). The service was to be a domestic one, for the deliverance was to be from an evil threatened to every house in Egypt.

4. if the household be too little for the lamb, &c.--It appears from JOSEPHUS that ten persons were required to make up the proper paschal communion.

every man according to his eating--It is said that the quantity eaten of the paschal lamb, by each individual, was about the size of an olive.

5. lamb. . . without blemish--The smallest deformity or defect made a lamb unfit for sacrifice--a type of Christ ([Hbr 7:26](#) [1Pe 1:19](#)).

a male of the first year--Christ in the prime of life.

6. keep it up until the fourteenth day, &c.--Being selected from the rest of the flock, it was to be separated four days before sacrifice; and for the same length of time was Christ under examination and His spotless innocence declared before the world.

kill it in the evening--that is, the interval between the sun's beginning to decline, and sunset, corresponding to our three o'clock in the afternoon.

7. take of the blood, and strike it on the two side-posts, &c.--as a sign of safety to those within. The posts must be considered of tents, in which the Israelites generally lived, though some might be in houses. Though the Israelites were sinners as well as the Egyptians, God was pleased to accept the substitution of a lamb--the blood of which, being seen *sprinkled* on the doorposts, procured them mercy. It was to be on the sideposts and upper doorposts, where it might be *looked to*, not on the threshold, where it might be trodden under foot. This was an emblem of the blood of sprinkling ([Hbr 12:24](#) [10:29](#)).

8. roast with fire--for the sake of expedition; and this difference was always observed between the cooking of the paschal lamb and the other offerings ([2Ch 35:13](#)).

unleavened bread--also for the sake of despatch ([Deu 16:3](#)), but as a kind of corruption ([Luk 12:1](#)) there seems to have been a typical meaning under it ([1Cr 5:8](#)).

bitter herbs--literally, "bitters"--to remind the Israelites of their affliction in Egypt, and morally of the trials to which God's people are subject on account of sin.

9. Eat not of it raw--that is, with any blood remaining; a caveat against conformity to idolatrous practices. It was to be roasted whole, not a bone to be broken, and this pointed to Christ ([Jhn 19:36](#)).

10. let nothing of it remain until the morning--which might be applied in a superstitious manner, or allowed to putrefy, which in a hot climate would speedily have ensued; and which was not becoming in what had been offered to God.

[Exd 12:11-14](#). THE RITE OF THE PASSOVER.

11. thus shall ye eat it; with your loins girded, your shoes on your feet--as prepared for a journey. The first was done by the skirts of the loose outer cloth being drawn up and fastened in the girdle, so as to leave the leg and knee free for motion. As to the other, the Orientals never wear shoes indoors, and the ancient Egyptians, as appears from the monuments, did not usually wear either shoes or sandals. These injunctions seem to have applied chiefly to the first celebration of the rite.

it is the Lord's passover--called by this name from the blood-marked dwellings of the Israelites being *passed* over figuratively by the destroying angel.

12. smite. . . gods of Egypt--perhaps used here for princes and grandees. But, according to Jewish tradition, the idols of Egypt were all on that night broken in pieces (see [Num 33:4](#) [Isa 19:1](#)).

14. for a memorial, &c.--The close analogy traceable in all points between the Jewish and Christian passovers is seen also in the circumstance that both festivals were instituted before the events they were to commemorate had transpired.

BIBLE STUDY Jan 01, 2013 | By [Chuck Missler](#)

The Long Night of Sennacherib

Mars' Near Pass-by?

Author

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Virtually all ancient calendars were initially based on a 360-day year: 12 months of 30 days each. However, all calendars change in 701 B.C.; they all resort to adjustments to accommodate the current sidereal reckoning. Why?

There is a strange segment of history that is, apparently, so important that it is repeated three times in the Old Testament—[2 Kings 18](#), 19, 20; [2 Chronicles 29](#), 30; and [Isaiah 36](#), 37, 38, 39 (a unique historical parenthesis inserted in the prophecies of Isaiah). Why? Why did the Holy Spirit provide this unusual emphasis of these particular events? Are there some surprises hidden behind these details? These three passages (each) detail three unique miracles:

1. The death angel slays 185,000 Assyrians ([Isaiah 37:36–38](#));
2. God heals Hezekiah and extends his life fifteen years ([Isaiah 38:1–5](#));
3. The sun retreats ten degrees on the sundial of Ahaz ([Isaiah 38:7–8](#)).

The Long Night of Sennacherib

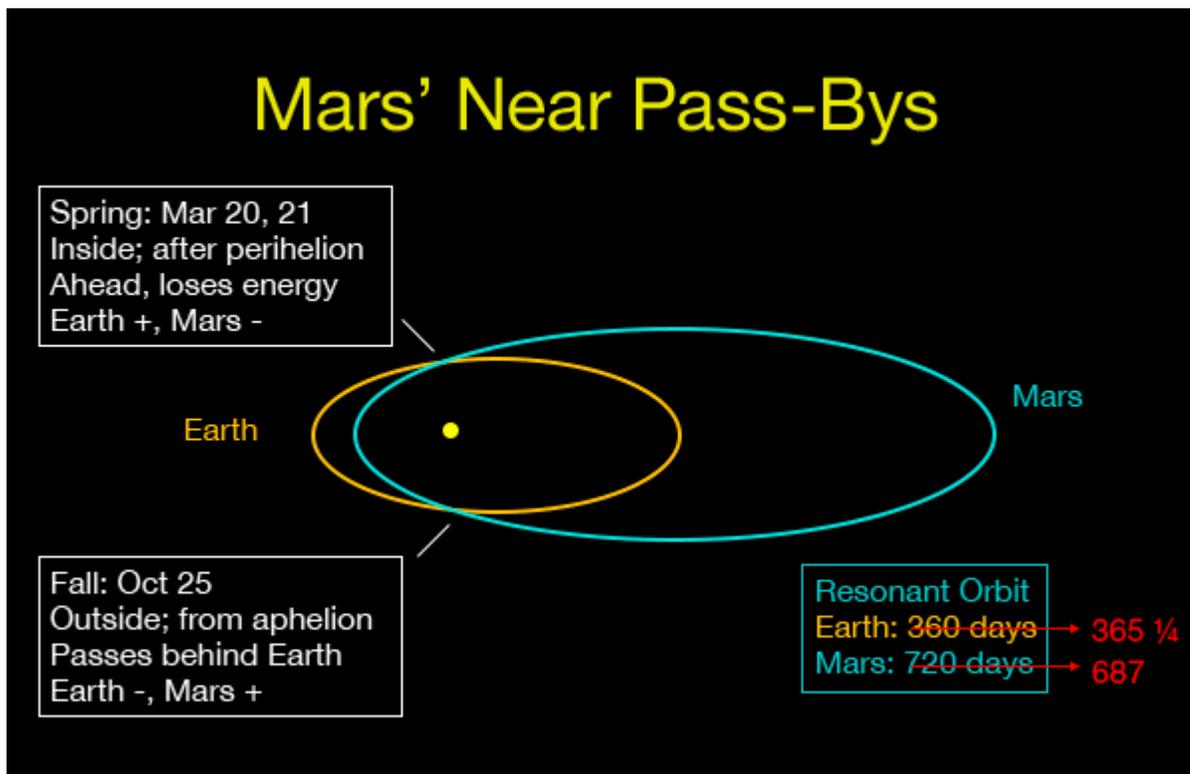
Isaiah was the official prophet that served King Hezekiah. In general, Hezekiah did well: he tore down the idols throughout the land and reestablished worship to the true living God in Jerusalem. However, this was misunderstood by his enemies. The Assyrians were encamped against Jerusalem, encouraged by their soothsayers and astrologers. Hezekiah's anxiety came from the imminent attack of the Assyrians, led by Sennacherib. The fears associated with the awesome power of the Assyrian Empire were justified: they were very powerful and relished in extreme brutalities upon their captives.

However, Isaiah counseled Hezekiah that God was going to intervene and protect them. And He certainly did. On the Passover night of March 20, 701 B.C., the angel dramatically destroyed 185,000 (of an estimated 250,000) Assyrians.¹ It is provocative—and perhaps quite insightful—that so many catastrophic events frequently occurred on the precise anniversary of the Passover of Egypt. This is suggestive of a cyclical (perhaps orbital) mechanism being employed. Could these events also bear a relationship to the drama that occurred on the fabled “[long day](#)” of Joshua? The subsequent behavior regarding Ahaz's sundial is also suggestive of some “cosmological irregularities.” Could they all be related to orbital planetary intervention?

Planetary Intervention

Apparently the cyclical near pass-bys of the planet Mars (every 108 years) were a key factor in a significant series of catastrophic intrusions that ultimately resulted in Mars (“Ares,” or “Baal”) being worshipped (and universally feared) by the ancient cultures.² These pass-bys were accompanied by, among other things, interplanetary lightning. (An aurora or electromagnetic flux tube can currently be observed between Jupiter and its innermost moon, Io.)

Could an interplanetary flux tube have been an instrument of God's intervention on behalf of Jerusalem? Could Sennacherib's extensive iron weapons and chariots present been a distinguishing (electromagnetic) factor highlighting the vulnerability of the Assyrian warriors? Apparently, Sennacherib personally also suffered some strange burns, although his clothes were unscathed.³ This, too, is suggestive.



Mars' Near Pass-bys

Catastrophic Realities

Virtually all ancient calendars were initially based on a 360-day year: 12 months of 30 days each.⁴ However, all calendars change in 701 B.C.; they all resort to adjustments to accommodate the current sidereal reckoning. Why? Something distinctive occurred that year, 701 B.C., to perturb the previous resonances. It is interesting to catalog the Biblically recorded catastrophes:

Catastrophe	Bible Ref.	B.C.
Flood of Noah	Gen 6–8	Oct 2484
Tower of Babel	Gen 11	Oct 1944
Sodom-Gomorrah	Gen 19	Mar 1889
Exodus from Egypt	Exodus 12	Mar 1447
Long Day of Joshua	Joshua 10	Oct 1404
Sisera's Defeat	Judges 5	Oct 1296
Gideon's Victory	Judges 7	Mar 1241
Philistine Defeat	1 Sam 7	Oct 1080
Davidic Catastrophe	2 Sam 22	Oct 972
Mt Carmel & Elijah	1 Kings 18	Oct 864
Jonah-Joel-Amos	Jonah 3f, et al.	Oct 756
Sennacherib's Night	Isa 37, 38	Mar 701

The Long Day of Joshua apparently occurred on 1080th anniversary of the Flood of Noah, and the 540th anniversary of the Tower Babel event. The confrontation on Mount Carmel would occur on the 540th anniversary of the Long Day of Joshua. A careful study of the cyclic underpinnings, and the frequent multiples of 54 (or 108) years, supports the view involving orbital resonances with the planet Mars (with assists involving Jupiter and Saturn as well). The apparent role of the near pass-bys of the planet Mars is persuasive.

A strange form of confirmation has also emerged from fictional literature: Jonathan Swift, in his political parody known as Gulliver's Travels, has Gulliver, in his third voyage, encounter the astronomers in Laputa who brag that they know about the two moons of Mars while the astronomers in London don't. (They even describe the sizes, periods and orbits of the two moons with disturbing precision.) What makes this documentation so startling is that Swift published his imaginative fiction in 1726, 151 years *before* these moons were discovered by the astronomical world!⁵

It is assumed that Swift simply embroidered his colorful parody drawing upon an ancient legend of some sort, probably not realizing that it was, apparently, an actual eye-witness account long prior to the development of telescopic optics.⁶

The Mars near pass-by in 701 B.C. was particularly distinctive in that, for orbital mechanics reasons, it stabilized both the Earth and Mars in their present non-resonant orbits, ending the disruptive pass-bys.

The Roche Limit Factor

The Roche limit is the distance within which a celestial body, held together only by its own gravity, will disintegrate due to a second celestial body's tidal forces exceeding the first body's gravitational self-attraction. Inside the Roche limit, orbiting material will tend to disperse and form rings, while outside the limit, material will tend to coalesce.

It is suspected that it was the penetration of a Roche limit that led to the fragmentation resulting in the numerous asteroids now infiltrating the solar system, forming the rings around Saturn, and pockmarking the planet Mars.

Yet, why are over 90% of the craters on Mars located in a single hemisphere? It would appear that the majority of them occurred in a single epoch of time. It has been suspected that if the fragments were composed of ice—a source of water—they could also account for the peculiar erosion evidences on Mars, and despite the current absence of water, perhaps they could have been an additional factor in the flood of Noah.

Summary

We are all victims of a form of uniformitarianism, a presumption that ignores observable evidences, and desperately requires re-examination. Even a casual review of the solar system reveals that it was once a very rough neighborhood. And its history is surprisingly well documented in ancient records. The diligent student will discover that behind the Biblical records lie surprises illuminating the realities of both the macrocosm and the microcosm of cosmological history, a drama indelibly written on the tapestry of what apparently is a holographic universe.⁷

Notes:

1. Rabbinical sources: Shabbat 113b; Sanhedrin 94a; Jerome Is. 10:16; Tosefta-Targum 2 Kings 19:35; Targum 2 Chron. 13:21. Also, Louis Ginzberg, *Legends of the Jews*, Jewish Publication Society of America, 1928, Vol IV, p.269. "Their souls were burnt, though their garments remained."
2. Donald Patten, Ronald Hatch, and Loren Steinhauer, *The Long Day of Joshua*, Pacific Meridian Publishing Company, Seattle, Washington, 1973. Donald Patten, *Catastrophism and the Old Testament*, Pacific Meridian Publishing Company Seattle, WA 1988; Also, Patten, Donald, W., and Windsor, Samuel R., *Recent Organization of the Solar System*, Pacific Meridian Publishing Company, Seattle, Washington, 1995.
3. Louis Ginzberg, *Legends of the Jews*, Jewish Publication Society of America, 2nd Edition, 1938; Vol 2, p.1047, note 59.
4. Ancient calendars featuring 360-day years include Arabia, Assyria, Babylonia, China, Egypt, Greece, Hebrews, India, Japan, Mexico, Persia, Peru.
5. This strange corroboration is discussed in our Expository Commentary on Joshua, and also in our summary survey, *Learn the Bible in 24 Hours*.
6. The two moons are very small, and have an albedo (reflectivity) of less than 3% (almost black). The further observation is that one of them, Phobos, is the only moon in the solar system going backwards!
7. Read our materials on the "boundaries of our physical reality" to better appreciate and understand the Bible.