

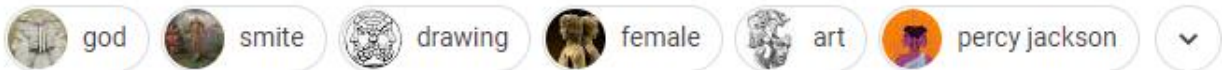
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New year's day Law: Exodus 12:1-12, 43-51 Gospel: Exodus 12:13-42; pg.197 the day of resurrection, 207 Christ Jesus lay in death's strong bands, 361 Zion to thy Saviour singing, 365 At the Lamb's high feast we sing

I trust you all had a happy new year's eve last night. As I prepared for today, I started wondering if there was any significance to the first day of the year in scripture. I had never thought about it before. It had always been celebrating the start of a new year to me. It has slowly become to me what it was to my parents, a time to maybe stay up until 10pm. and see the ball drop, and go to bed.

So I asked Google, why is January 1st celebrated? I shouldn't have been surprised. There is so much in our culture that disobeys the first commandment; I should have expected a connection with the "other Elohim". In 46 B.C. the emperor Julius Caesar instituted January 1 as the first day of the year, in honor of the month's namesake: Janus, the Roman god of beginnings, whose two faces allowed him to look back into the past and forward into the future.

 Images for janus :



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Romans celebrated by offering sacrifices to Janus in the hope of gaining good fortune for the new year., exchanging gifts with one another, decorating their homes with laurel branches and attending raucous parties.

Not unlike many people today, the Egyptians may have also used this holiday as an excuse for getting drunk. Recent discoveries at the Temple of Mut show that around 1500 BC., the first month of the year played host to a “Festival of Drunkenness.” This massive party was tied to the belief in Sekhmet, a war goddess who had planned to kill all of humanity until the sun god Ra tricked her into drinking herself unconscious. In honor of mankind’s salvation, the Egyptians would celebrate with music, sex, revelry and copious amounts of beer. In addition to disobeying the first commandment, this obviously isn’t for us, as Peter reminds us to cease from sin...

1Pe 4:2 so as to live for the rest of the time in the flesh no longer for human passions but for the will of God.

1Pe 4:3 For the time that is past suffices for doing what the Gentiles want to do, living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry.

1Pe 4:4 With respect to this they are surprised when you do not join them in the same flood of debauchery, and they malign you;

1Pe 4:5 but they will give account to him who is ready to judge the living and the dead.

The Israelites had a New year season where their king was crowned or that the reign of the king was renewed. This was the Feast of Trumpets in the fall. This Day of Trumpets on the biblical and Jewish calendars is New Year’s Day for commercial and royal reckonings, the start of the Jewish civil year.

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Exo 34:22 You shall observe the Feast of Weeks, the first fruits of wheat harvest, and the Feast of Ingathering at the year's end.

While this makes Tishri or September the first month of the civil year, the Jews had more than one New Year. Ex.12 makes the month of Abib, the first month of the year as well as Tishri. The first of Tishri was the exact day that many of the ancient kings and rulers of Judah reckoned as their inauguration day of rule. This procedure was followed consistently in the time of Solomon, Jeremiah, and Ezra. The Day of Trumpets was also acknowledged as the time for counting the years of their kingly rule. It was customary that the final ceremony in the coronation of kings was the blowing of trumpets. We see trumpets blown for Solomon, Jehu, and Jehoash in 1st and 2nd Kings. (1 Kings 1:34, 2 Kings 9:13, 2 Kings 11:12).

I've had fun reading some who believe Christ's birth on September 11th, 3 BC, was on the first of Tishri, on the feast of trumpets, Rosh Hashanah. The first day of Tishri was also the time for the "last trump" to introduce festival months. Each of the Jewish months was officially introduced by the blowing of trumpets (Numbers 10:10). Since the festival year in which all the Mosaic festivals were found was seven months long, the last month (Tishri) was the last month for a festival trumpet. The last trump in the seven months' series was always sounded on this New Moon day. This made it the final trumpets' day. Could the sounding of the last trumpet described in Revelation be because of His birth rather than return? Just before His birth in chapter 12 we read:

Rev 11:15 Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever."

Leaving the civil year beginning behind, let's turn to Exodus chapter 12 where we find the New Year declared by God.

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Exo 12:1 The LORD said to Moses and Aaron in the land of Egypt, Exo 12:2 "This month shall be for you the beginning of months. It shall be the first month of the year for you.

Our Creator decided to mark what was about to happen as the first month of the year due to its importance. This was the first new moon after the vernal equinox (1st day of spring). The word "beginning" means "the head", so we are to understand this month to have more importance and be chief, preeminent, in a sacred and in an ecclesiastical way.

Spurgeon... It is with God to change times and seasons as he pleases, and he has done so for great commemorative purposes. The change of the Sabbath is on the same manner, for whereas the day of rest was formerly the seventh, it is now merged in the Lord's-day, which is the first day of the week. As Herbert says, "He did unhinge the day," and he set the Sabbath on golden hinges by consecrating the day of his resurrection. To every man God makes such a change of times and seasons when he deals with him in a way of grace; for all things are become new within him, and therefore he begins a new chronology. Some of us used to think our birthday fell at a certain time of the year; but now we regard with much more delight another day as our true birthday, since on that second natal day we began truly to live. Our calendar has been altered and amended by a deed of divine grace.

In another place Spurgeon says...

As God has changed the seasons when he wished, He changed us when He wished, to make us a new creation.

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Exo 12:3 Tell all the congregation of Israel that on the tenth day of this month every man shall take a *lamb* according to their fathers' houses, a *lamb* for a household.

Exo 12:4 And if the household is too small for a *lamb*, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the *lamb*.

Exo 12:5 Your *lamb* shall be without blemish, a male a year old. You may take it from the sheep or from the goats,

Exo 12:6 and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their *lambs* at twilight.

In these four verses we read about the lamb six times. The lamb becomes the main focus. The lamb is to be the perfect meal size based on how many will be eating. The lamb is to be “taken” in verse 4 and in verse 5. In the middle of this little chiasm, the lamb is to be perfect, without blemish, in its prime, set apart for four days. The lambs are to be killed.

It is at this point, you must begin to see Christ Jesus in the story. The Lord Jesus is the main focus. You must eat His body and drink His blood. This means you must have spiritual food for your spiritual hunger and need, rather than physical. You need the bread come down from heaven, born in the house of bread. He is the perfect meal for your soul, to save you from your sins. Jesus was taken by the soldiers, as the lambs were taken by the families. Jesus was perfect, without blemish, without even the least sin. Jesus was in His prime, having begun His priestly ministry at about thirty years of age. Jesus was to be killed. The New Testament speaks often of this lamb.

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John says “Behold, the Lamb of God” twice in John chapter one, and he calls Christ the Lamb 29 times in Revelation.

Phillip found the Ethiopian eunuch reading from Isaiah, “Like a sheep he was led to the slaughter and like a lamb before its shearer is silent, so he opens not his mouth”. Phillip began with this scripture to tell him the good news about Jesus. The message of His death, burial, and resurrection was great news about the Lamb.

Peter says we were ransomed with the precious blood of Christ, like that of a lamb without blemish or spot.

Ex 12:7 “Then they shall take some of the blood and put it on the two doorposts and the lintel (when you read “lintel”, think archway) of the houses in which they eat it.

Ex 12:8 They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it.

Ex 12:9 Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts.

Ex 12:10 And you shall let none of it remain until the morning; anything that remains until the morning you shall burn.

Ex 12:11 In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the LORD's (Yahweh's) Passover.

Ex 12:12 For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt (Elohim) I will execute judgments: I am the LORD (Yahweh).

The victory over the gods of Egypt should be noticed. Remember the first conclusion Jethro (Moses' father in law) makes when he learned that the Lord had delivered them?

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Exo 18:10 Jethro said, "Blessed be the LORD (Yahweh), who has delivered you out of the hand of the Egyptians and out of the hand of Pharaoh and has delivered the people from under the hand of the Egyptians. Exo 18:11 Now I know that the LORD (Yahweh) is greater than all gods, (Elohim)

Num 33:4 while the Egyptians were burying all their firstborn, whom the LORD (Yahweh) had struck down among them. On their gods (Elohim) also the LORD (Yahweh) executed judgments.

Ex 12:13 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 no plague will befall you to destroy you, when I strike the land of Egypt.

Ex 12:14 "This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast.

	6	kill their lambs	21	kill the Passover lamb
	7	blood	22	blood
	7	two doorposts	22	two doorposts
	7	put it on the lintel	22	touch the lintel
	12	through the land	23	pass through
	12	strike all firstborn	23	strike the Egyptians
	13	blood on the houses	23	blood on lintel /two doorposts
	13	pass over you	23	pass over the door
	13	no plague will befall you to destroy you	23	will not allow the destroyer to enter your houses
	13	when I strike Egypt	23	to strike you
	14	a memorial day	24	a statute for you
	14	you shall keep it	24	you shall observe this rite
	14	throughout your generations	24	for your sons forever

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Verses 6-7 and 12-14 mirror verses 21-24. Verse six says “kill their lambs at twilight” while verse 21 says “kill the Passover lamb”. Verse seven told them to take some of the blood and put in on the two doorposts and the lintel of the houses, while verse 22 says to take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood. Verse 10 says none of it shall remain until the morning, while verse 22 says none of you shall go out of the door of his house until the morning. Verse 13 says the blood shall be a sign for you, on the houses where you are. And when I see the blood...verse 23 says “When he sees the blood on the lintel and the two doorposts”. Verse 13 says, I will pass over you, while verse 23 says, the Lord will pass through to strike the Egyptians”. Verse 13 says no plague will befall you to destroy you, when I strike the land of Egypt, while verse 23 says the Lord will pass over the door and will not allow the destroyer to enter your houses to strike you. Verse 14 says this day shall be for you a memorial day, while verse 24 says you shall observe this rite. Verse 14 says you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, while verse 24 says “as a statute for you and for your sons forever”.

How do you explain these parallels? Are they here just to emphasize the importance of the Passover pointing to the Lord Jesus? Do they teach us anything else? Could it be just as simple as verses 6-14 are God’s instructions to Moses, and then verses 21-24 Moses then giving the instructions to the people?

Well, while this is true that the message from God was passed to the people, the all-knowing Holy Spirit was also designing the passage to teach His people something else. At first you might think it’s a chiasm with all the repeating themes, but it doesn’t go A, B, C, B, A, so it isn’t a chiasm. It is more of two sections listing 15 or more matching ideas. But at the same time it does have verses 15-20 in between these matching lists.

So, just to be sure there wasn't a chiasm, I Googled chiasms in the book of Exodus. There are more and more sites recognizing this literary device found so often in the scriptures. I have learned to love them because they point me to a central message and what is most important to focus on in the passage. I started out focused on New Year's Day, but the scripture put the focus on the importance of the month, not the first day of the first month. This helped me delete out a lot of interesting material from the sermon on lunar months versus solar months and how the Jewish calendar is different from the Gregorian calendar. The focus in chapter 12 of Exodus is on how people were to worship God, even before the 10th plague happened. We should find this type and shadow helps point us to the Lord Jesus and how we should worship Him.

The chiasm search was fruitful. I found out that our two sections on the Passover are part of a bigger chiasm that starts in chapter 11 and goes through the end of chapter 12. The Passover is part D, of a A, B, C, D, E, D, C, B, A chiasm. Part C is in Ex. 11:9-10 and Ex. 12:21-27 about how the "work is done". Part B is the death of the firstborn in Ex. 11:4-8 and Ex. 12:29-30. Part A is that Pharaoh gives in and the spoiling of the Egyptians in Ex. 11:1-3 and Ex. 12:31-36. This makes Ex. 12:15-20 the center of our 5 pointed arrow. The center is the Unleavened Bread! So let's read the center of this two chapter chiasm looking for what the Lord is directing us to focus upon...

- A. Exodus 11:1-3 Pharaoh gives in and the spoiling of the Egyptians
- B. Exodus 11:4-8 **The death of the firstborn**
- C. Exodus 11:9-10 The work is done
- D. Exodus 12:1-14 **The passover lamb**

E. Exodus 12:15-20 Unleavened bread

- D'. Exodus 12:21-27 **The passover lamb**
- C. Exodus 12:28 The work is done

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B. Exodus 12:29-30 **The death of the firstborn**

A. Exodus 12:31-36 Pharaoh gives in and spoiling of the Egyptians.

Exo 12:15 Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel.

Unleavened bread is bread without yeast. It doesn't rise and have the bubbles of air in it. It is like the crackers we have at communion rather than the loaves of bread you see at the store.

Exo 12:16 On the first day you shall hold a holy assembly, and on the seventh day a holy assembly. No work shall be done on those days. But what everyone needs to eat, that alone may be prepared by you.

Meaning the church was going to meet on the 14th and the 21st day, the first and last day of the feast of Unleavened bread. They had the Sabbath command of not working given for the first and seventh day. Remember the Spurgeon quote earlier on the merging of the days? We could be seeing foreshadowing of it here.

Exo 12:17 And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever.

This would remind them how they quickly left Egypt, without time for the bread to rise. It reminds them of freedom from slavery by the hand of the Lord of hosts, a day to be remembered. It should remind us of our freedom from sin, rescued by the Lord of hosts as well.

Exo 12:18 In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the

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twenty-first day of the month at evening.

Exo 12:19 For seven days no leaven is to be found in your houses. If anyone eats what is leavened, that person will be cut off from the congregation of Israel, whether he is a sojourner or a native of the land.

This was a very serious command, not just a flippant time to eat crackers for a week. The punishment of being cut off was the same given to someone who wasn't circumcised (Gen. 17:14) which was why Zipporah had to quickly save Moses with an emergency circumcision. To be cut off is also a repeated idea in verse 15.

Exo 12:20 You shall eat nothing leavened; in all your dwelling places you shall eat unleavened bread."

Since this is the center of the two chapter chiasm, what should we focus on as we think about this feast of unleavened bread? Well, some I listened to on this topic have made an interesting point that just as bread with leaven is puffed up with yeast, so we are puffed up with one of the three basic sin groups - pride. (lust of the flesh, lust of the eyes, and pride of life) This is a warning to put away the sin from among us. Sin is disobeying God's law. Lawlessness is then symbolized by the leaven in bread. It spreads throughout the entire lump, just as sin has spread from Adam to us, throughout all humanity. Jesus warned his disciples of the leaven of the Pharisees. The Israelites were to then have realized they were to cleanse themselves from sin as they left Egypt. We are supposed to get the sin out, no longer being puffed up with pride and vanity. We are to get sin out of our lives. We should eat the unleavened bread of sincerity and truth as Paul says in I Cor. 5:6-8.

1Co 5:6 Your boasting is not good. Do you not know that a little leaven leavens the whole lump?

1Co 5:7 Cleanse out the old leaven that you may be a new lump,

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as you really are unleavened. For Christ, our Passover lamb, has been sacrificed.

1Co 5:8 Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

As I thought about this, there were a few things that didn't sit right with me. First of all, it was popular on YouTube. Second, the warning Jesus gave about the leaven of the Pharisees was about their teaching, not their sin. Also, the Israelites couldn't rid themselves of sin for seven days any more than we could rid ourselves from sin for seven days. This sounded like it preached well, but it is all law, and inner ward thinking about our sin. It is what we should do. Could the center of the chiasm really be about us? I went back to I Cor. 5 and checked out the overall context of chapter 5. The chapter is about disciplining someone who had his father's wife, and how the church was not to associate with anyone who bears the name of brother if he is guilty of sexual immorality. It was about how sin left unaddressed in the church could corrupt the entire church. Another thing bothered me about leaven as sin, and most importantly, Jesus Christ removes sin from us on the cross, not we ourselves with a festival of crackers. Jesus is the unleavened bread. He is the sinless one. The festival is to look to Jesus, not to ourselves. We are told Moses kept the Passover by faith, not by purging his own sins...

Moses **Heb 11:28** By faith he kept the Passover and sprinkled the blood, so that the Destroyer of the firstborn might not touch them.

The story has been about the Lamb all along. Just as they were to take the lamb on the 10th day and sacrifice it on the 14th day, one commentator says Jesus entered Jerusalem four days before the Passover, the very day the pashal lamb was set apart. The 9th plague of darkness before Passover reminds us of the three hours of darkness on the cross before Christ's death.

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Spurgeon warns of those who don't preach Christ when he comments on the first part of our chapter.

What a multitude of teachers there are who must needs have the Lamb boiled with water, though the Scripture saith, "Eat not of it raw, nor boiled at all with water." I have heard it said that a great number of sermons are about Christ and about the gospel, but yet neither Christ nor his gospel are preached in them. If so, the preachers present the lamb boiled in the water of their own thoughts and speculations and notions. Now, the mischief of this boiling process is that the water takes away a good deal from the meat. Philosophical discoursings upon the Lord Jesus take away much of the essence and virtue of his person, offices, work, and glory. The real juice and vital nutriment of his glorious Word is carried off by interpretations which do not explain, but explain away. How many boil out the soul of the gospel by their carnal wisdom!

I think our text can really help us to see Christ as the unleavened bread as well. Did you catch the other repeating themes in verses 15-20? In 15 and 20 they were to "eat unleavened bread". In 15 and 19 they were to be cut off if they ate leavened bread. In 16 and 18 two days are mentioned that are both seven days apart. 1st to the 7th, and 14th to the 20th. In the beginning of verse 17 and the end they were commanded "you shall observe". You guessed it by now. We have a chiasm in the center verses of the bigger two chapter chiasm. This is similar to the chiasm in Revelation chapter 12 being the center of the larger chiasm of the entire book.

A (15a) **eat unleavened bread;**

B (15b) **put away leaven out of your houses/ soul shall be cut off**

C (16) the **first day** , and in **the seventh day**

D (17a) ye shall **observe** ;

**E (17b) for in this selfsame day have I brought
your armies out of the land of Egypt:**

D' (17c) shall ye **observe**

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C' (18) **the fourteenth day** and **the one and twentieth day**
B' (19-20a) **no leaven found in your houses/soul shall be cut off**
A' (20b) **eat unleavened bread.**

This makes the center of our text verse 17. The center of the verse says, "For on this very day Jesus brought your hosts out of the land of Egypt". That's not what it says. It says "I" brought your hosts out of the land of Egypt. But, indeed it was Jesus. He didn't start as a baby. He has always existed! He didn't start in Bethlehem; He has always been working since He created us in the beginning.

Jude says this very same thing when he tells us who the "I" is in verse 17. In Jude 5 we read..

Jude 1:5 Now I want to remind you, although you once fully knew it, that **Jesus**, who saved a people out of the land of Egypt, afterward destroyed those who did not believe.

We have the same problem that Jude warned us about, we often forget, if we remember it at all, that it was the Lord Jesus that saved Israel out of Egypt. The verse also tells us Jesus was the destroyer in Ex. 12. This is a great example to give to those who would say the God in the Old Testament is one of judgment and the God of the New is love. Jesus is both in both testaments. He is Saviour and destroyer. He is the one to whom you much repent and believe. Jesus is the unleavened bread, the only one without sin, the perfect lamb sacrificed.

Jesus also tells us how to think about the Passover in Matthew.

Mat 26:2 "You know that after two days the **Passover** is coming, and the Son of Man will be delivered up to be crucified."

And Jesus connects his death again with the Passover in Luke.

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[Luk 22:15](#) And he said to them, "I have earnestly desired to eat this **Passover** with you before I suffer."

Remember, Jesus was the bread come down from heaven born in Bethlehem, which means house of bread. Jesus feeds the 4,000 and the 5,000 with bread. Let me leave you with the words of Jesus (Jesus quotes are better than Spurgeon) and how He thought about unleavened bread. Turn with me to John 6,

[Joh 6:32](#) Jesus then said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven."

[Joh 6:33](#) For the bread of God is he who comes down from heaven and gives life to the world."

[Joh 6:34](#) They said to him, "Sir, give us this bread always."

[Joh 6:35](#) Jesus said to them, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst."

[Joh 6:36](#) But I said to you that you have seen me and yet do not believe."

[Joh 6:37](#) All that the Father gives me will come to me, and whoever comes to me I will never cast out."

This promise is to anyone sitting here today. Come to Christ.

He says...[Joh 6:48](#) I am the bread of life."

[Joh 6:49](#) Your fathers ate the manna in the wilderness, and they died."

[Joh 6:50](#) This is the bread that comes down from heaven, so that one may eat of it and not die."

[Joh 6:51](#) I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh."

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Joh 6:58 This is the bread that came down from heaven, not like the bread the fathers ate, and died. Whoever feeds on this bread will live forever.”

Come to Christ. Live forever. Come to Christ.

Bonus thoughts:

How to take the world’s song and focus on Christ during the New Year.

All glory be to Christ to the tune of “Auld Lang Syne” Words by Dustin Kensrue To the tune of Auld Lang Syne

Verse 1

Should nothing of our efforts stand, No legacy survive,
Unless the Lord does raise the house, In vain its builders strive.
To you who boast tomorrow’s gain, Tell me, what is your life?
A mist, it vanishes at dawn, All glory be to Christ.

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Chorus

All glory be to Christ our King, All glory be to Christ.
His rule and reign we'll ever sing, All glory be to Christ.

Verse 2

His will be done, His kingdom come, On earth as is above.
Who is Himself our daily bread, Praise Him the Lord of love.
Let living waters satisfy the thirsty without price.
Come eat of Him, our Living Bread, all glory be to Christ.

Chorus

All glory be to Christ our King, All glory be to Christ.
His rule and reign we'll ever sing, All glory be to Christ.

Verse 3

When on the day, the great I Am, the faithful and the true,
The Lamb who was for sinner's slain, Is making all things new.
Behold our God shall live with us, And be our steadfast Light,
And we shall e'er his people be, All glory be to Christ.

Chorus

All glory be to Christ our King, All glory be to Christ.
His rule and reign we'll ever sing, All glory be to Christ.

The Magi or wise men did not come to see Jesus until he was about one and one half years old as they begin to track six astronomical events in Leo that captured their attention. These events are as follows:

1. Jupiter and Venus in conjunction in Leo: August 12, 3 B.C.
2. Jupiter and Regulus in conjunction in Leo: September 14, 3 B.C.
3. Jupiter and Regulus in conjunction in Leo: February 17, 2 B.C.
4. Jupiter and Regulus in conjunction in Leo: May 8, 2 B.C.
5. Jupiter and Venus in conjunction in Leo: June 17, 2 B.C.

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6. Massing of planets Jupiter, Mars, Mercury, and Venus in Leo with Jupiter and Mars in conjunction: August 27th 3 B.C.

The Lamb

I love John's references to Jesus as the Lamb in Revelation. The Lamb is seen standing, resurrected, between the throne and four living creatures. The Lamb is worshipped after being the only one who could take the scroll and open it. The Lamb opens the seven seals. The wrath of the Lamb is feared. It is declared that salvation belongs to both our God who sits on the throne and the Lamb. Christian's robes are washed and made white in the blood of the lamb. The center of Revelation declares Satan throw down and conquered by the blood of the Lamb. The Lamb has a book named after Him; the book of life of the Lamb who was slain. God and the Lamb's name are written on foreheads of his people. The song of Moses becomes the Lamb's song as well. "Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, O King of the nations! This lamb will conquer Babylon the great, for he is Lord of lords and King of kings. The Lamb is married to His church and has a marriage supper. The Lamb has 12 apostles. The Lamb is the temple. The Lamb is the lamp with no need of the sun. The river of the water of life flows from the throne of God and the Lamb.

[Rev 5:6](#) And between the throne and the four living creatures and among the elders I saw a **Lamb** standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth.

[Rev 5:8](#) And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the **Lamb**, each holding a harp, and golden bowls full of incense, which are the prayers of the saints.

[Rev 5:12](#) saying with a loud voice, "Worthy is the **Lamb** who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!"

[Type text]

[Rev 5:13](#) And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying, "To him who sits on the throne and to the **Lamb** be blessing and honor and glory and might forever and ever!"

[Rev 6:1](#) Now I watched when the **Lamb** opened one of the seven seals, and I heard one of the four living creatures say with a voice like thunder, "Come!"

[Rev 6:16](#) calling to the mountains and rocks, "Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the **Lamb**,

[Rev 7:9](#) After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the **Lamb**, clothed in white robes, with palm branches in their hands,

[Rev 7:10](#) and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the **Lamb**!"

[Rev 7:14](#) I said to him, "Sir, you know." And he said to me, "These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the **Lamb**."

[Rev 7:17](#) For the **Lamb** in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes."

[Rev 8:1](#) When the **Lamb** opened the seventh seal, there was silence in heaven for about half an hour.

[Rev 12:11](#) And they have conquered him by the blood of the **Lamb** and by the word of their testimony, for they loved not their lives even unto death.

[Rev 13:8](#) and all who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in the book of life of the **Lamb** who was slain.

[Rev 13:11](#) Then I saw another beast rising out of the earth. It had two horns like a **lamb** and it spoke like a dragon.

[Rev 14:1](#) Then I looked, and behold, on Mount Zion stood the **Lamb**, and with him 144,000 who had his name and his Father's name written on their foreheads.

[Rev 14:4](#) It is these who have not defiled themselves with women, for they are virgins. It is these who follow the **Lamb** wherever he goes. These have been redeemed from mankind as firstfruits for God and the **Lamb**,

[Rev 14:10](#) he also will drink the wine of God's wrath, poured full strength

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into the cup of his anger, and he will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the **Lamb**.

Rev 15:3 And they sing the song of Moses, the servant of God, and the song of the **Lamb**, saying, "Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, O King of the nations!

Rev 17:14 They will make war on the **Lamb**, and the **Lamb** will conquer them, for he is Lord of lords and King of kings, and those with him are called and chosen and faithful."

Rev 19:7 Let us rejoice and exult and give him the glory, for the marriage of the **Lamb** has come, and his Bride has made herself ready;

Rev 19:9 And the angel said to me, "Write this: Blessed are those who are invited to the marriage supper of the **Lamb**." And he said to me, "These are the true words of God."

Rev 21:9 Then came one of the seven angels who had the seven bowls full of the seven last plagues and spoke to me, saying, "Come, I will show you the Bride, the wife of the **Lamb**."

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

Rev 21:22 And I saw no temple in the city, for its temple is the Lord God the Almighty and the **Lamb**.

Rev 21:23 And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the **Lamb**.

Rev 21:27 But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the **Lamb's** book of life.

Rev 22:1 Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the **Lamb**

Rev 22:3 No longer will there be anything accursed, but the throne of God and of the **Lamb** will be in it, and his servants will worship him.

But we have a different **star** as Christians. As Balaam's oracle says,

Num 24:17 I see him, but not now; I behold him, but not near: a **star** shall come out of Jacob, and a scepter shall rise out of Israel; it shall crush the forehead of Moab and break down all the sons of Sheth. (Seth in LXX)

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This star is seen in David, but fulfilled in Christ and will defeat the Day star in Isaiah...

Isa 14:12 "How you are fallen from heaven, O Day star, son of Dawn! How you are cut down to the ground, you who laid the nations low!

This is Christ, our Elohim of elohim. The greater star than Raephan mentioned in Amos...

Amo 5:26 You took up the tabernacle of Moloch, and the star of your god Raephan, the images of them which ye made for yourselves. (LXX)

Raephan in the Arabic and Persic languages is the name of Saturn, and who in the Egyptian tongue was called Revan, or Rephan, or Remphan. Stephen echos the words of Amos in Acts...

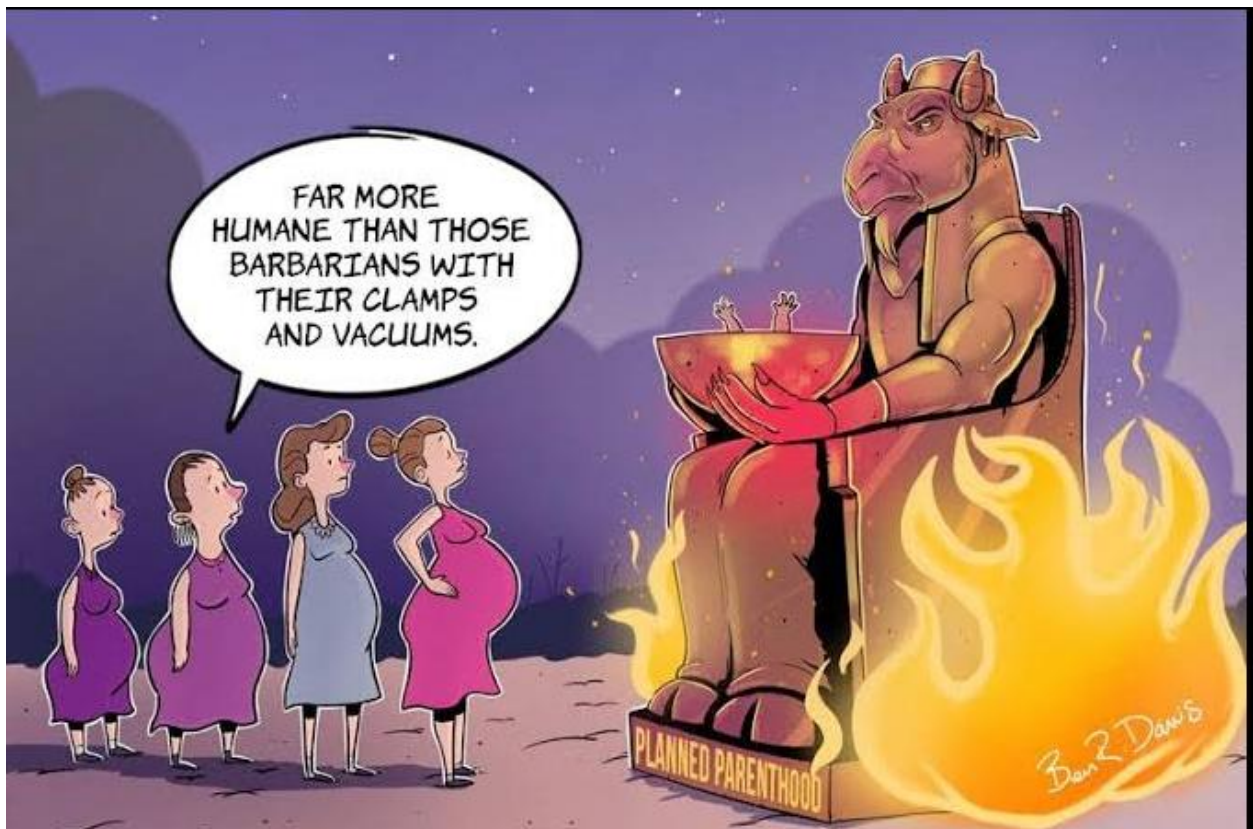
Act 7:43 You took up the tent of Moloch and the star of your god Rephan, the images that you made to worship; and I will send you into exile beyond Babylon.'

According to Kimchi, outside of Jerusalem was where they worshipped Molech. The place had seven chapels. In the first they could offer fine flour, the second turtle doves or two young pigeons, if a lamb they opened the third, if a ram, they opened the fourth, if a calf, they opened the fifth; if an ox, they opened the sixth; but whoever offered his son, they opened the seventh: Molech had a calf's face, and his hands were stretched out, as a man opens his hands to receive anything from his friend; and they make him hot with fire, and the priests take the infant and put it into the hands of Molech, and the infant expires: and why is it called Topher and Hinnom?

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2Ki 23:10 And he defiled Topheth, which is in the Valley of the Son of Hinnom, that no one might burn his son or his daughter as an offering to Molech.

Tophet, because they make a noise with drums, that its father may not hear the voice of the child, and have compassion on it, and return to it; and Hinnom, because the child roars, and the voice of its roaring ascends up the valley.



This should remind us that the seed of the serpent is always at enmity with the seed of the woman. Other evil elohim, convincing people to offer their children in the fire, comes into stark contrast with our Elohim that offers us His own Son in our place. When Peter writes about the transfiguration on top of Mount Hermon where God the Father's voice was heard, he tells us this greater star is Christ.

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2Pe 1:16 For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.

2Pe 1:17 For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, "This is my beloved Son, with whom I am well pleased,"

2Pe 1:18 we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain.

2Pe 1:19 And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts,

This morning star comes up again at the end of Revelation saying..

Rev 22:16 "I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star."

Throughout antiquity, civilizations have typically pinned the first day of the year to an agricultural or astronomical event. In Egypt, for instance, the year began with the annual flooding of the Nile, which coincided with the rising of the star Sirius. This is where we get the term "the Dog Days of Summer" as Sirius, is known as the Dog Star. It would rise at the summer solstice.

The start of the New Year wasn't only observed in summer. The Chinese New Year is based on the Lunar New Year dating back to the second millennium BC, which occurs with the second new moon after the winter solstice. So the Chinese New Year will be 1/22/23. For those of you like me that have trouble remembering the difference between a solstice and an equinox, these mark the four seasons of the year. The solstice's are on

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the longest and shortest days of the year (marking the start of winter and summer. We just had the winter solstice Dec. 21st when we “take solace” that the days start getting longer and in summer we “take solace” that the days start getting cooler. The equinoxes are the two days of the year when the hours of daylight and darkness are pretty much “equal”, the start of spring and fall.

In eighth century Rome, the New Year began on the first day of spring (vernal equinox), a couple of months later than China.

In medieval Europe, Catholic leaders temporarily replaced January 1 as the first of the year with December 25 and even March 25 (the Feast of the Annun-ci-ation which is the Catholic observance of Gabriel appearing to Mary, also called Lady Day, or Feast of the Incarnation). But, Pope Gregory XIII reestablished January 1 as New Year’s Day in 1582.

History.com claims “The earliest recorded festivities in honor of a new year’s arrival date back some 4,000 years to ancient Babylon. They used the first new moon following the first day of spring as their new year. They marked the occasion with a massive religious festival called A-tik-u (uh:ti:koo) (derived from the Sumerian word for barley, which was cut in the spring) that involved a different ritual on each of its 11 days. In addition to the New Year, Atiku celebrated the victory of the Babylonian sky god Marduk over the evil sea goddess Ti-a-mat and served an important political purpose: It was during this time that a new king was crowned or that the current ruler’s divine mandate was symbolically renewed.

Evidently, the History.com folks have forgotten the most reliable book ever written has history about the Hebrew’s New Year

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which we find in Exodus 12. They were given a festival for the first day of the year. They were to keep this festival in the month of Abib, (which means the first ripe barley, similar to A-tik-u), they were to use the lunar calendar just like the Babylonians did, going by the first new moon after Abib. They were to celebrate for 10 days, not 11. They were to celebrate Yahweh's victory over the elohim of Egypt as He brought them out, not Marduk over Ti-a-mat. The similarity stops there.

[Lev 23:24](#) "Speak to the people of Israel, saying, In the seventh month, on the first day of the month, you shall observe a day of solemn rest, a memorial proclaimed with blast of trumpets, a holy convocation.

Although most of you have heard this before, according to a fascinating article in 2011 by Goodness of God Ministries, Jesus was born on September 11, 3BC, which, according to the article, would be on the first day of Tishri, the 7th month, the Feast of Trumpets. Let me recap just a few of the thoughts from the article that center on the first of Tishri:

From sunset of September 11, 3 B.C. until before dawn, Jupiter (king planet) and Regulus (king star) could be seen approaching conjunction. On the 11th, sunset was at 6:18pm and moonset at 7:39pm. Jesus Christ was born on September 11, 3 B.C sometime in that eighty-one minute span of time between 6:18pm and 7:39pm.

The first of Tishri was the day when people were advanced one year of life — no matter at what month of the year they were actually born. Notice that the patriarch Noah became 600 years of age "in the first month [Tishri], the first day of the month [later to be called the Day of Trumpets]" (Genesis 8:13).

Could the inhabitants of Bethlehem, less than five miles away, have heard the trumpet sounds which blew from morning to evening in Jerusalem heralding the birth of the King of Kings and Lord of Lords?

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The first of Tishri was the first day of Genesis 1:1–5. It **“came to be regarded as the birthday of the world.”** It was even more than an anniversary of the physical creation. The Jewish historian Theodor H. Gaster states, **“Judaism regards New Year’s Day not merely as an anniversary of creation — but more importantly — as a renewal of it. This is when the world is reborn.”** Since the autumn commenced all biblical years before the Exodus (Exodus 12:2), and since all the fruit was then on the trees ready for Adam and Eve to eat (Genesis 1:29; 2:9, 16–17), it suggests that the month of Tishri was the creation month, beginning near the autumn.

Other Hebrew rabbis taught that Adam was created on Tishri the first, which they call Rosh Hashanah. This is significant because Adam (Adam & Eve), the first Adam, and Jesus, the Last Adam, would both take their first breath on Tishri 1.

The first day of Tishri is thematic as well. Gaster states, “The Sovereignty of God is a dominant theme of the occasion [and] it is one of the cardinal features of New Year’s Day.” Christ is continually asserting His dominion, and continually enthroning Himself as sovereign of His creation. At New Year when the world was annually reborn that sovereignty was revealed anew.”

The activity in this month makes it a perfect time for taking a government census, as was done with Mary and Joseph; the harvest is over, the weather is mild, all males have to attend the feast of booths (tabernacles) anyway, making Tishri a perfect month for enrolling the people, disrupting their business in the smallest manner.

The first day of Tishri was also the time for the “last trump” to introduce festival months. Each of the Jewish months was officially introduced by the blowing of trumpets (Numbers 10:10). Since the festival year in which all the Mosaic festivals were found was seven months long, the last month (Tishri) was the last month for a festival trumpet. The last trump in the seven months’ series was always

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sounded on this New Moon day. This made it the final trumpets' day (Leviticus 23:24; Numbers 29:1).

Think about how the sounding of the last trump is described in Revelation...

Rev 11:15 Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever."