

Darek Siwek - Our Passover

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Last Sunday we have started our memorial studies, and the title of this talk suggests that we also will be considering some aspects of the memorial. As you probably recognize, the expression, our Passover comes from 1st Corinthians 5, 7. Clean out the old leaven so that you may be a new lamb, just as you are in fact unleavened for Christ. Our Passover also has been sacrificed. If we exclude four Gospels, there are only three instances where we can find this word Passover in the New Testament.

Thank you. The Greek word for Passover is Pascha strong number 2957 and it means either the Passover lamb or the Passover feast. In the quoted scripture it means the Passover lamb. Jesus Christ become the lamb who was offered For Jews, the actual lamb was killed and provided blood to mark their homes. Then that saved their firstborn.

For us, that was Jesus Christ who was killed and who through his blood provided salvation. In that sense he is our Passover lamb, the offering that gives us life.

12th chapter of Acts described imprisonment of Peter by King Herod. Herod was probably going to have a public sentencing after the Passover. Acts 12:4 says, when he had seized him, he put him in prison, delivering him to four squads of soldier and to guard him, intending after the Passover to bring him out before the people. The word Passover in this verse clearly indicates the feast of the Passover, maybe even the whole Passover week, and the last verse that uses this word talks about Moses in Egypt, Hebrew 11:28 by faith he kept the Passover and the sprinkler of the blood, so that he who destroyed the firstborn would not touch them.

The meaning of the word Passover here is not so obvious. Keeping the Passover would suggest celebrating the feast. But on the other hand, right afterward about keeping the Passover, we have sprinkling of the blood that protects the firstborn. That suggests that Apostle Paul writes about the first Passover, keeping it and keeping it everything that happened on that day and night, offering of the lamb, marking marks with its blood and then eating it at night. We can say that in this one sentence, Apostle Paul wants to convey both meanings of this word Passover.

Using the title Our Passover, I would like to use this word in the meaning of the feast. Yet yes, our Lord is our Passover lamb. But can we also say that our memorial service is our Passover? Before we attempt to answer this question, let's remind ourselves what is the Passover?

Long, long time ago Joseph was sold to Egypt as a slave, and after many years of being a Servant and prisoners. Thanks to his ability to explain other people's dreams, he became a very prominent person and second only after the pharaoh in charge of leading Egypt through the long period of drought. Through his wise decision to store grain through seven years before the drought, he saved Egypt and also surrounding neighbors from famine. His own tribe, the group of clan led by his father Jacob was one of those neighbors, and Joseph arranged their migration from their land to the belonging to Egypt land of Goshen.

At that time, Egyptians probably saw them as less developed and cultured group of people. But because of the prominence of Joseph, probably nobody would dare to speak or do anything against them. We can only assume that Joseph kept his high position to the end of his life. We could also think that he or his wife would make sure that their children also could enjoy some kind of prominence in Egypt. Since Israelites were at some distance from the main cultural centers or of

Darek Siwek - Our Passover

Egypt, we can assume that except for the closest family of Joseph, most of them never became assimilated with Egyptians.

They kept their own language, their own traditions, they worked as farmers and shepherds. Traits that weren't respected by higher groups of Egyptian society. We can imagine that two or three generations after Joseph, Egyptians started asking questions why do we tolerate those people among us? And when I knew Pharaoh needed a scapegoat for his political game. Although the name scapegoat didn't exist yet, he could easily point to the direction of Goshen and say those few are reason of all our problems.

It probably took few years before sentiments of Egyptians has changed. But with time, Israelites became pariahs of Egypt, and although it looks like they still could own the land and homes, they were forced to slave work and killing their newborn children, who to lower their population was considered something acceptable. Cry for help was heard by God himself and he sent Moses to let Israelites out of Egypt. Well, telling Pharaoh please let us go didn't work.

But God intended to demonstrate his power in Egypt. Nine manifestations of his power practically destroyed the Egypt. But since it didn't affect Pharaoh personally, he would not change his mind. That is why the last manifestation was going to be very personal for him, and for most of the Egyptians, at midnight, which was beginning of the 15th day of Abib, according to Jewish calendar, all firstborn, both humans and animals were going to die.

There was only one remedy. The firstborn staying in the house, which doorposts were marked with the blood of lamb, would be spared. If Jewish firstborn would be outside of the house during that night, he would die. We don't know for sure, but we can speculate that if the Egyptian's firstborn would be inside the house marked with blood, he would probably be spared. The plague of death of firstborns was passing over, not touching at all houses marked with blood.

And this is why the feast established to commemorate that night is called Passover. All firstborns in Egypt died on that night and Pharaoh finally allowed Israelites to go.

On that day 15th of Abib, Israelites started a new chapter in their history. Chapter of freedom and independence after long years of slavery in Egypt.

We have few places in the Old Testament that mention Passover. Sometimes it is description of Passover loaves, sometimes it is description of Passover celebration. Let's review these places and gather additional Passover related details. It starts in Exodus 12 where God Himself gave Moses detailed instruction what should happen on the Abib 14th and 15th in Egypt. They should separate a one year lamb or a goat on Abib 10th and keep it close to their homes till Abib 14th.

On 14th they should clean their houses from any kind of leaven and in the middle of the afternoon the lamb should be killed and roasted blood of the lamb should be sprinkled on the lintel and both doorposts. After sundown the roasted meat of the lamb should be eaten with unleavened bread and bitter herbs. If any meat left after this meal, it should be burned in the fire before morning. Israelites were told to eat the lamb fully clothed, with their sandals on their feet and the staffs in their hands ready for travel after events of that night. In Egypt, the celebration of the Passover in similar fashion supposed to happen every day on the Abib 14th and 15th.

But additionally they should also eat unleavened bread for the whole week starting from the ABIB the 15th, the first day of that week and the last one should be treated as holidays with no work

Darek Siwek - Our Passover

done and with the holy assembly.

There are three other Passover requirements found in Exodus 12 verse 26. During the Passover celebration, the meaning of this celebration should be explained in details to children. Verse 48. Only circumcised could participate in the celebration and verse 25. The Passover commandment was not the immediate one.

They supposed to start observing this feast after entry to the promised land.

Rules of celebrating the Passover are repeated in Leviticus 23:5-8. A new details that we learn from this passage is that on each day of the seven days of the unleavened bread week there should be offering by fire number 28 give us additional Details about this offering, it should be done at morning and it should include two bulls, one ram seven, one year lambs, flour mixed with oil and one goat for sin offering that should be offered. Every more information can be found in Deuteronomy 16. Here in the fifth verse we read that when they enter the Promised Land, the celebration of the Passover should be changed from the family oriented to the community oriented. It should happen in the chosen city.

Prepare and celebrate it together, probably at the temple. After celebrating the feast together through the night, they could return to their tents or homes in the morning to start the first day of the unleavened bread week, which later was also called Passover week. So important fact here from this passage is that God Himself was going to choose the city where this Passover could be celebrated and also not only city, but also place. In Numbers, chapter nine, we find the only description of the Passover celebration during their journey to the Promised Land.

That chapter includes few additional Passover rules. Verse 10. Unclean people, for example, those who would touch a dead body couldn't take part in the celebration. Verse 11. If somebody was unclean or on the distant journey on the day of Passover, he had to celebrate the Passover next month.

Verse 13. It was counted as sin if somebody was able to celebrate but didn't that person supposed to be cut off from the community, which could mean being expelled or put to death. It's not clear after this one time, the Passover probably was not celebrated at all during their journey. We can get to this conclusion reading fifth chapter of Joshua. All who were with Joshua at that time were not circumcised and as such couldn't celebrate the Passover.

After circumcision of all males in the camp, they could take part in the first passover of their life. There was no chosen city yet and no chosen place of offering. So this Passover was probably very similar to the first one in Egypt.

Next we have two surprising descriptions of the celebration, and the surprise is not in the description of the Passover, but in the description of previous passovers. Second chronicle, 30th chapter described the attempt of restoring the proper way of Passover Celebrating by 13 King of Judah, Hezekiah. He invited, well, without much success, other tribes to celebrate the Passover in Jerusalem, and it is celebrated on the second month with many peoples attending and many offerings offered.

We find this description in verse 26. So there was great joy in Jerusalem, because there was nothing like this in Jerusalem since the days of Solomon, the son of David, king of Israel.

Darek Siwek - Our Passover

Well, nothing like that in Jerusalem since Solomon live is surprising. So it means that the Passover in such a fashion was not observed at that time.

We don't find any records of any other Passover during reign of Hezekiah, but few Chapter later in chapter 35, we find another attempt of restoring the Passover by King Josiah. In the 18th year of Josiah, there was a lost law book found during the renovation of the temple. Josiah read the law, made the changes in Judah, restored the covenant with God and ordered proper celebration of the Passover, and verse 26 says so there was a great joy in Jerusalem, because there was nothing like this in Jerusalem since the days of Solomon, the son of David, King of Israel. The same word as before.

But if we go to 2 Kings 23:22 we read surely such a Passover had not been celebrated from the days of the judges who judged Israel, nor in all the days of kings of Israel and the kings of Judah. Not even Solomon counts here.

This verse doesn't say that Passover was not celebrated at all, but.

But it was not celebrated in such a way. Probably it was still always celebrated by some, but as the family feast, it was not organized as the national fest with families coming to Jerusalem and holding this feast in the temple. The temple was consecrated and chosen by God in the time of Solomon. So until that time it was deprived proper way of celebrating. But it should be changed after the consecration of the temple that was the chosen place.

It looks like that never happened in the time of Solomon and kings that came after him.

Josiah died shortly after this first Passover in his time, and we don't know if his attempt of the Passover restoration was successful. After few more kings in Judah, the Babylonian captivity happened. If Passover was celebrated at all during that time, it probably was again only family celebration. The offering of the lamb had to be stopped since there was no temple chosen place at that time.

After the captivity, in the sixth year of the reign of King Darius, the rebuilt temple was dedicated and the Passover could be celebrated again in a proper way. As we read in Ezra 6 chapter, not much is known how Passover celebration changed after the captivity. It seems that at the time of our Lord it consisted of two separate elements. The lamb supposed to be offered in the temple by the head of the family, but it was roasted at home. The Passover feast became known as Seder, which means order.

There was so many new elements added to this celebration that the special order of events Seder needed to be created.

The meat of the lamb was served during the Seder, which was probably different than the Seder known today. Haggadah, the text that describes the order of blessings of the Seder evening was created after the destruction of the temple by Romans and was changing with time. So its today form could be quite different than the one observed 2,000 years ago.

When we talk about Seder, there is of course a question about the Last Supper. When we mention the Last Supper, all Christians know that this is the Last Supper of our Lord with his disciples. It is not known as the Last Seder or the Last Passover, but just the Last Supper, and we know why. There is a question discussed for a long time among Christians.

Darek Siwek - Our Passover

Did our Lord celebrate the Passover on that day?

Was the Last Supper the Passover Saturday? Christians are split in this regard because Gospels seems to not be quite clear on that point, especially when we consider the verse that we quoted at the very beginning. Let's read it again From Philip's translation, First Corinthians 5, 7. Clear out every bit of the old yeast that you may be new unleavened bread. We Christians have had a Passover lamb sacrifice for us none other than Christ himself.

Doesn't that suggest that if our Lord is that new Passover lamb, he would be sacrificed died on the cross in exactly the same time when the actual Passover lamb was sacrificed?

Well, if that would happen that way and our Lord died at the time of the Passover lamb offering, would it be possible that he also celebrated the regular Passover as all other Jews in Jerusalem? We know the answer to this question. No, it was not possible from one simple reason. The lamb was to be offered late afternoon on 14. There was specific time selected for this offering.

There is a thought that maybe there was a group of Jews that celebrated the Passover the day before and the lamb was killed late afternoon on 13th. But unfortunately there is no historical source that would suggest that this was possible. If the lamb had to be offered in the temple, we can imagine that priests would refuse to do that on the day earlier. If this is so, the most probable two options are that the Last Supper was not the Passover Seder and the three Synoptic Gospels are not accurate describing the preparation for the Passover by disciples or that the Last Supper was the Passover Seder celebrated together with the whole Jerusalem, but our Lord died day later on Abib. 15.

If in the future the proof that there was a possibility of celebrating the Passover day earlier is found, we still would have this problem that this would be a celebration allowed by priests, but not really A proper observance according to the law. This question could be also asked in other way. What is more important, the death of Our Lord on 14th or that he celebrated the Passover exactly as it was required in the law?

In the sixth volume on the page 461, Brother Russell presents the view that the death of our Lord had to happen on 14th day of Habib, and on the page 462 he writes, the eating of the supper on the night preceding our Lord's death, and yet the same day was made possible by Jewish custom, which began each day not at midnight, but in the evening. What brother Russell says here is that our lord celebrated Passover one day earlier, and since the new date started at 6pm it was already 14th when the supper started and it was the same day when he died.

Unfortunately, this paragraph doesn't explain how the lamp was prepared for the supper.

We have unresolved problem. I have mentioned before. There is no evidence that it was possible to offer the lamp on 14.

It would be possible only if the time of offering the lamp was not specified and if it would be possible to offer it right after the sundown of 13, which would be the very beginning of 14. But again, we don't have any sources that would allow for that.

Brother Russell's answer to this question about importance of death on 14 or the proper celebration of the Passover seems to be both. But if both is not possible, then the death of Our Lord on 14th date is little more important for him. When Apostle Paul writes the first letter to Corinthians, it is

Darek Siwek - Our Passover

already at least 20 years after the death of our Lord, and probably one of the questions for Jewish question was how to celebrate the Passover. Should they celebrate the Jewish Seder at all and if so, in what form?

Probably they would not offer the lamb in the temple anymore because as Apostle Paul says, there was another lamb which was already sacrificed and no other lamb was needed. During the Last Supper, our Lord told his disciples to remember him in very special way by eating bread and drinking wine from the cup where the bread symbolized his body and the cup with wine symbolized his blood. There was a question when and how to do that. We know that Christians started their own gathering on the eighth day, the first day after Sabbath, the day of the resurrection of our Lord. Look in Acts 27 on the first day of the week when we were gathered together to break bread, Paul began talking to them, intending to leave the next day, and he prolonged his message until midnight.

We don't think that breaking bread in this verse means remembering our Lord through the bread and the cup. But there are some letters written by Christians around year 100 that state that Christian at that time and 100 is still very early Christian church celebrated Eucharist every Sunday. Eucharist? Isn't that some Latin word used by Catholic church for their so called communion? Well no, it is Greek word meaning thanksgiving.

And it's quite often used in the New Testament when Apostle Paul writes in First Corinthians 11 verses 23 to 24, For I received from the Lord that which I also delivered to you. That the Lord Jesus in that night in which he was betrayed, took bread and when he hath given thanks, he broke it and said, this is my body which is for you. Do that in remembrance of me. The expression given thanks is translated from the Greek word. Greek word.

And from that that word, the first Christian began using this word for bread and cup.

So this is something like we call today emblems. Later the meaning of this word changed in other Christian groups and this is why we don't use it. But supposedly it was used at some point exactly as we use word emblems today.

But those letters indicate. Those letters of first Christians indicate that quite early Christian church disconnected commemorating our Lord through emblems from commemorating his death once a year. From other letters we learn that some Christians remember our Lord death once a year. Abbot14Polycarp, who wrote about himself that he was an Apostle John's disciples disciple, claimed that he accepted from Apostle John that celebration of our Lord's death should happen once a year on Abbey 14th at night. He used this argument to oppose the view that Christians shouldn't commemorate death of our Lord.

Okay, sorry. So there was a new view in the Christianity that Christians shouldn't commemorate death of our Lord, but rather should commemorate his resurrection, and that this celebration should happen after Jewish Passover, always on Sunday.

So Polycarp was against that and he tried to prove that he took from Apostle John that this commemoration of our Lord's death should happen on 14th once a year. Eventually the view that the celebration of Easter on Sunday should be celebrated on Sunday took over, and it was sanctioned on the first Council of Nicaea in year 325.

Darek Siwek - Our Passover

Those discussions and views probably already existed when Apostle Paul wrote his letter. Only he, and only in this one letter he mentioned commemorating of our Lord death using emblems does he address any of those problems that I mentioned before. Why does he mention this celebration and what does he want to emphasize?

Managers today know the one technique of starting a difficult conversation with employee they emphasize something positive first, and then they continue with more difficult issues that need correction. Apostle Paul uses this technique in the Letter of Corinthians to the Corinthians he starts telling them in first chapter and verses four to seven, I thank my God always concerning you for the grace of God which was given you in Christ Jesus, that in everything you were enriched in him, in all speech and all knowledge, even as the testimony concerning Christ was confirmed in you, so that you are not lacking in any any gift, awaiting eagerly to the revelation of our Lord Jesus Christ.

But in verse 10 and 11 he Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there will be no divisions among you, but that you be made complete in the same mind and in the same judgment. For I have been informed concerning you, my brethren, by Chloe that there are quarrels among you. Then he continue describing various problems that he would like them to correct.

He starts with quarrels and splits caused by personal preferences.

But in the fifth chapter he mentions something much serious, the sexual immorality that is tolerated by the class, and here we find the first reference to the Passover in chapter 5, verses 6 to 9, he boasting is not good. Do you not know that a little leaven leavens the whole lump of dough? Clean out the old leaven so that you may be new lamb, just as you are in fact unleavened for Christ. Our Passover also has been sacrificed.

Therefore let us celebrate the feast not with old leaven, not with leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. I wrote you in my letter not to associate with immoral people. He says here, because Christ was offered for us and cleansed us from our sin, you as the class are unleavened bread. Now if there is just little bit of leaven of sin, like this immortal mentioned before, with time your whole class will become leaven.

You will think that this is acceptable behavior. We often use this verse for ourselves. This is not what Apostle Paul is talking about. He's not using this picture to one person, but to the whole class. But the mechanism is the same if we ourselves will become more tolerant of something that is not good for us.

With time we can expand our tolerance and get to the point that we are too weak to oppose all bad influences that we allowed in our life. He continued to the Corinthians, when you celebrate the feast, remember that you as the whole group need to be clean, and if you see that in some areas there is a little bit of leaven. It needs to be corrected in the 10th chapter. Apostle talks about idolatry in verses 5 to 10 he do not be idolaters, as some of them were.

As it is written, the people sat down to eat and drink, and stood up to play. Nor let us act immorally, as some of them did, and 23,000 fell in one day. Nor let us try the Lord, as some of them did, and were destroyed by the serpents, nor grumble, as some of them did and were destroyed by the destroyer. He continues with this thought in verses 14:20. Therefore my beloved, flee from idolatry.

Darek Siwek - Our Passover

I speak as to wise men. You judge what I say. It is not the cup of blessings which we bless as sharing in the blood of Christ, is not the bread which we break as sharing in the body of Christ. Since there is one bread, we who are many are one body, for we all partake of the one bread. Look at the nation of Israel.

Are not those who eat the sacrifices sharers in the altar? What do I mean then? That a thing sacrificed to idol is anything, or that idol is anything? No, by I say that the things which the Gentiles sacrifice, they sacrifice to demons and not to God, and I do not want you to become sharers in demons.

Here is a positive and negative picture in those verses. We often talk about the positive picture and we understand it. When you eat something, this become part of you. When the priest eat the meat of offerings, the priest become the part of the process of reconciliation with God. When you eat bread that symbolize body body of our Lord and drink wine that symbolize his blood, you become part of his symbolic body.

Because you as the class eat this bread and drink this cup, you as the class become the part of this symbolic body. Now if some of you are involved in idolatry or immorality, which to some extent includes some demonic powers, you can become one body with other dark spiritual powers, and that can endanger you and the symbolic Christ body that you are already part of after that. In chapter 11 he talks directly about memorial. We read in verses 17 to 20. But in giving this instruction I do not prize you because you come together not for the better, but for the worse.

For in the first place, when you come together as a church, I hear that divisions exist among you, and in part I believe it, for there must also be frictions among you, so that those who are approved may become evident among you. Therefore when you meet together, it is not to eat the Lord's supper. For in your eating each one takes his own supper first, and one is hungry and another is drunk.

Well, do we remember this positive statement about Corinthians from the first chapter? We could say that in this chapter even memory of this first chapter is gone. I do not prize you because you come together not for better but for the worse. Nobody would like to receive such a reprimand. Why Apostle is so critical?

What is the biggest problem here? I think it is related to the new commandment that Lord repeated to disciples during the Last Supper. John 13:34, 35 A new commandment I give to you that you love one another even as I have loved you, that you also love one another. By this all men will know that you are my disciples if you have love for one another. Apostle doesn't see that brotherly love between them.

When they meet together there are frictions. People squirrel and avoid each other. When they get together for the memorial service, they don't respect each other. They are gathering their own groups and don't pay any attention to others, possibly from other groups that they don't like. The memorial should be manifestation of keeping the new commandment.

But in their case it is not. It is quite opposite.

There is something else that gives me pause when I read this passage. If you have this text open, do you see how the praise come together or meet together is used? When you meet together, there are divisions among you. I think this is equivalent of today's coming to the meeting. Like we

Darek Siwek - Our Passover

would say we come to meeting every Sunday and maybe there is less division among us.

But would you ever say, I am coming to the meeting for memorial? Memorial for us is something special. It is not just coming to meetings. So when Apostle says in one verse you meet together and there are divisions, and in the other verse this is verse 12, when you meet together, you not celebrate the memorial in the proper way. It just sounds a little unusual from our perspective.

Maybe this is just a matter of the translation. But it raises the question, would it be possible that they celebrated the memorial more often than once a year and that because of that it wasn't very special for them anymore? To that extent that would explain their behavior. But on the other hand, we who are used to having memorial as a very special meeting and only once a year would expect that Apostle would see it exactly like we do and included also this correction of the time of celebration.

After explaining how Lord instituted the memorial, he continues with additional admonishment. Verses 27 to 30 Therefore, whoever eats the bread and drinks the cup of the Lord in unworthy matter shall be given guilty of body and the blood of Lord. But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment of himself, if he does not judge the body rightly. For this reason, many among you are sick, weak and sick, and number asleep.

After reading this passage, we could ask ourselves, did we miss something? Apostle Paul quoted our Lord who asked his disciple to remember him in this special way, and he didn't mention anything about punishment. If they would for any reason didn't do that or did it in the wrong way. Did apostle receive additional memorial related commandments and he didn't share with anybody before, what does it mean to eat and drink it in unworthy manner?

Let's ask additional question. If somebody would be afraid of doing it in unworthy manner and decide that he better is not to do it at all, would he be punished? Or maybe not at all?

I think there is no additional rule. Reading these verses, we think unworthy celebration, meaning maybe I'm not clean enough, or maybe I don't know of the proper way of celebration. But I don't think that this is the thought here. This is not about the celebration. This is about being real or as we would say today, nominal Christian.

At the time of Apostle Paul and also today, nobody forces anybody else to become a Christian. That was not true always, but it was at his time. So if somebody in Corinth declared that he is a Christian and then was doing everything what Apostle Paul listed as being unworthy, the odd Christian, then for him, celebrating or not celebrating memorial doesn't really matter. Apostle says that those people are sick and dying. It is not because they celebrated the memorial being sinful.

This is because they were sinful. After declaring that they want to turn away from sin and become a new change creation. The memorial in its intent is very similar to Passover. Its purpose is to remind us and not much more. We have to decide what we are going to do with this reminder that we receive not only during the memorial itself, but also during the memorial studies that we hold before memorial.

Is memorial service our Passover? Well, if our Lord is our symbolic Passover lamp and Passover is a feast, that should help us to recall how important this lamp is in giving us freedom from symbolic Egypt, which is state of sin and death, sin leading to death, then yes, this is our symbolical

Darek Siwek - Our Passover

Passover. There are some similarities, but also some differences. There is the same intent and similar time, but everything else is different. When I mentioned intent, I meant that the Passover was established to remind Jews about great events from their past where God manifested His power in every very direct and visible way to free them from slavery.

Yes, the lamb was important and the marks on the doorpost were important. But overall for Jews, it was a small detail in overall picture of coming out of Egyptian slavery. The Passover for Jews is mostly the feast of freedom and independence. The difficult time of the slavery and joy of freedom is emphasized during this celebration. God Himself made it possible and the Passover should remind those who celebrate about his power and his willingness to help his chosen people when they keep his commandments.

The meat of the lamb was served as main meal of the feast. But the offering that provided that meal wasn't necessarily the center of attention during the Passover night. Freedom, the final outcome was probably much more emphasized. For Jews this may be even more important today, since from the year 1948 they can fully enjoy the freedom and independence in their own country. For them, freedom is today's reality.

When we look at today's world, we see that it is still in slavery of sin and death. As far as I remember today, the Jewish Passover end with sentence next year in Jerusalem. We know that the new Jerusalem will come and will bring the real freedom for mankind. In this regard, the Jewish Passover is not only remembering events that happened long time in Egypt, but also points to something much greater in the future. Although they don't understand that during our memorial we think about the great picture that shows the freedom for the whole world, but we still see it as a future.

And we turn our attention towards the symbolic Lamb by whom that great freedom from sin and death is possible. Especially that we believe that we could be part of the symbolic body of Christ that will help to bring this freedom for everybody. In this regard, the memorial is quite different than the Passover. I wish you brethren blessed time of preparation for the memorial.