

# The Meaning of the Passover

It's a little over a week away until the Passover. I know the Passover is coming, because at this time of year people think it appropriate to deluge me with questions relating to the Passover: aspects relating to the first Passover, and the Passover at the time of Christ. If they don't deluge me with questions they deluge me with papers from the way in which *they* see things! This week, and even this morning, have been no different. The past few years have seen a plethora of ideas as to the timing of when the Passover should be kept. We have people keeping the Passover at a variety of times starting from the beginning of the 14th to the beginning of 15th (of the first month). This is complicated even further because some people cannot necessarily agree as to when the 14th should be, in terms of the occasion to keep the Passover.

The sad fact is that all of these people who put forward these positions feel that they are right and that they are the only ones that are right. Oftentimes in presenting their positions they fail to understand the bias that is introduced by Jewish or Protestant scholarship and they fall into traps that others have created for them.

But even more so, is a greater problem in this confusion. The greatest problem of all is that it is so easy for people to become involved in these points to the extent that they lose sight of what the Passover is all about. They are so concerned about being able to locate a particular point in time exactly that the purpose of the Passover is lost.

Let's spend some time today looking at the purpose of the Passover. Because it would be very easy for us to keep the Passover at exactly the right time, in exactly the right manner and yet be missing out on the most important thing - and that is *why* we are to keep it! The apostle Paul made a comment to the Corinthians in 1 Cor 8:1. He said we know we all have knowledge. (He was talking about things offered to idols on this particular occasion.) He said that knowledge puffs up. The writing of the book of 1st Corinthians was at the time of the Passover and the Days of Unleavened Bread. Just three chapters earlier, in chapter 5, Paul had been emphasising the responsibility of Christians to be unleavened - in other words not to be puffed up. That is a condition which we are to avoid.

Paul went on to say that knowledge puffs up, but love edifies. Love produces something that is solid and durable. And in so many of these things that have become contentious within the tradition of the Church of God, oftentimes there is a lot of emphasis upon knowledge and very little upon that which God sees as being durable and solid.

Today I'd like to spend some time on the solid aspects of the Passover rather than the speculative aspects of it. In Exodus 12 we learn that the Israelites were to start the counting of their time from the month of Abib (or Nisan, as it's now known):

*Ex 12: 2 "This month shall be your beginning of months; it shall be the first month of the year to you.*

*3 "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.*

*4 `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.*

If the household was too small they were to combine with their neighbours, or another household, so that there was a sufficient number of people to eat the lamb. God did not expect any shut ins or solo eaters of the Passover on that occasion. He was creating something. He was bringing people together rather than fracturing people.

*5 `Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats.*

*6 `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.*

*7 `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.*

*8 `Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it.*

*11 `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.*

*12 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.*

So the Passover was to be kept in a particular way. Why? Because it was a time of God's judgment. It was a time of judgment upon all the gods of Egypt. The firstborn of the Pharaoh was the ultimate 'god' in the land. He was ostensibly a 'son of god'. Research has been done and people have written about how the plagues that preceded this were all directed against various objects or various forms of animal life that Egypt considered to be deities. God was bringing all of these plagues upon the gods of Egypt. The ultimate god was the son of the Pharaoh - the firstborn. God said "I'm going to show Egypt just how impotent their gods really are. I'm going to show who the real God is - so that nobody is left with a shadow of doubt".

*14 So this day shall be to you a memorial; ...*

A little later on in the chapter we find that the Israelites did as they were instructed to do:

*29 And it came to pass at midnight that the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of livestock.*

There was not a place in Egypt where the death angel had not executed judgment against the gods of Egypt. What was the end result?

*30 So Pharaoh rose in the night, he, all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead.*

*31 Then he called for Moses and Aaron by night, and said, "Rise, go out from among my people, both you and the children of Israel. And go, serve the LORD as you have said.*

- "You are free to go and serve God."

*32 "Also take your flocks and your herds, as you have said, and be gone; and bless me also."*

*33 And the Egyptians urged the people, that they might send them out of the land in haste. For they said, "We shall all be dead."*

They suddenly realised they had no line of defence. Egypt had nothing that could stand in the way of the God of Israel. There was nothing that could stand in the way other than a lamb that was taken from the flock on the 10th day of the month, kept and slaughtered and the blood put on the lintels and the doorposts of the house. That was the only thing that could stand between a person and their lives. God said "I am going to execute judgment upon all the gods of Egypt".

About 40 years after Moses had fled from Egypt (having spent the forty years in the wilderness as a shepherd, taking care of his father-in-law's flocks), he met with the Eternal. He saw a burning bush which did not burn up. He went close to it and a voice responded to him out of the bush:

*Ex 3: 6 Moreover He said, "I am the God of your father--the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look upon God.*

*7 And the LORD said: "I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows.*

*8 "So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.*

*9 "Now therefore, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression with which the Egyptians oppress them.*

*10 "Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt."*

- "You are going to be My instrument in releasing them from that oppression." Moses had been chased out of the land Egypt because of the Egyptian that he had killed. Forty years in the wilderness had changed him. He was not willing to go back to the court of the Pharaoh. He didn't see himself as being a leader. The Eternal said "You're going to go, and I'm going to go with you." A little later, God promised that Aaron would help him.

*Ex 3: 12 So He said, "I will certainly be with you. And this shall be a sign to you that I have sent you: When you*

*have brought the people out of Egypt, you shall serve God on this mountain."*

A lot of modern translations tend to use the word "worship". That's not what is intended at all. They were to *serve* God. They were called to come to a particular place - to serve God. It's talking about a relationship that they were to have.

*19 "But I am sure that the king of Egypt will not let you go, no, not even by a mighty hand.*

- "I am going to have to do various things to bring this about."

*20 "So I will stretch out My hand and strike Egypt with all My wonders which I will do in its midst; and after that he will let you go.*

- "Because I'm going to bring judgment upon all the gods of Egypt. When that is done you are then to come to this place to serve me - to be my servants."

*21 "And I will give this people favor in the sight of the Egyptians; and it shall be, when you go, that you shall not go empty-handed.*

- They were to be blessed by the Egyptians. Some 17 chapters later, they were at that mountain. The power of Egypt had been broken. They had been released from captivity. God's power had been made evident for all to see and now they had come to that mountain where they were to serve God.

It is fascinating to read the first few verses of Exodus 20 to get the context to the Ten Commandments:

*Ex 20: 1 And God spoke all these words, saying:*

*2 "I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.*

*3 "You shall have no other gods before Me.*

"I am the Eternal your God who has heard your prayers, who has released you from the oppression you have been suffering under. I have released it by destroying the power of the gods of Egypt. So don't you dare have another god before me because I am the only God that matters."

The whole purpose of the Passover was to establish a relationship between an oppressed downtrodden people and their God - the God who can deliver. They came to that mountain and they had the privilege of being able to enter into a relationship with Him. A one on one relationship. That's the whole purpose of the Passover - so they could be freed to have that relationship. How was that done? It was done through the blood of a lamb.

*Ex 12: 3 "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.*

It had to be carefully chosen because as a lamb it had to be of the first year. You could deduce this, probably, from the size. You can normally tell a lamb from one that's two years of age because of its size. But even more specifically, it had to be without spot and without blemish.

When does a day in the Bible begin? It begins at nightfall. So you could not do this at the beginning of the 10th day - you had to wait for daylight so you could go out into the flock to examine the flock to see which was the appropriate lamb to be taken.

*6 '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.*

The Tanakh says "You shall watch over it until the 14th day." Why would they say you've got to watch over it? Because the word 'keep' doesn't really convey the sense of what God was telling them to do with it. It's not just the normal Hebrew word for 'keep it' or even 'guard it'. It's quite a distinct word that's used here. I guess they probably wondered why He used that word. This word is used elsewhere in the Old Testament but it's always used in relation to one function - to the function of the Levites and the priests in the execution of their duties in the tabernacle or the temple. It's never used elsewhere. It is only used of the way in which they were to go about their responsibilities in terms of taking care of the tabernacle and, subsequently, of the temple.

So they were not told to separate it from the herd and just keep it around the house. They had to be aware of what

this animal was up to. They had to realise they had a responsibility towards the animal. This word translated 'keep' conveys the concept of a responsibility. They had to take care of this animal.

Why did God instruct them to take it on the 10th day? Clearly if the Passover was at the beginning of the 14th day, (as we have traditionally understood) that animal would have been kept as part of the household. It would have been the responsibility of the household to watch over it in literally a priestly-type duty for 3 1/2 days. It was separated. It was there before the household for 3 1/2 days and they were to be aware of it.

This responsibility they had is an interesting one. If we had to get a lamb today and keep it in the house for 3 1/2 days we would know about it. (We'd be getting food for it and running round with a brush and shovel cleaning up after it!) We're detached from an agrarian society. Or when we are involved in an agrarian society, we have so many animals we keep them detached from us in paddocks or barns - and because of the numbers we need dogs to herd and keep them. In the Middle East the flock was already par of the household.

No doubt the young people who go to the Middle East this summer will have the opportunity to go into Jordan as well. They will see Bedouins with flocks of sheep. Like the English with their dogs and cats, the sheep all have names - and there is a certain pecking order within the family. At night time they come into the house and they're there with the family. They have a relationship with the family.

So the Israelites were taking something that already had a relationship with the family and they were going to keep it in a special way - doing something different with this lamb.

There are those who would contend that the Passover was celebrated at the end of the 14th day, at the beginning of the 15th. We should ask what was God's intention of telling them to take the lamb on the 10th day of the month? What is the purpose of keeping the lamb in that way for 4 1/2 days? I can't think of any Biblical significance that can be placed on 4 1/2 days. But I can certainly understand some biblical significance of the lamb being in the house for 3 1/2 days. Because the Bible says that a day represents a year. The 3 1/2 days parallels and represents the 3 1/2 year ministry of the real Lamb of God. John the Baptist said "Behold the Lamb of God that takes away (bears) the sins of the whole world."

You may be rather intrigued to note that in reality if we look at Jesus Christ's ministry and use various scriptures we can see that Jesus Christ was taken on the 10th day of the 1st month as well - prior to His crucifixion. Recording the coming of Jesus to Jerusalem for the last Passover:

*John 12: 1 Then, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead.*

*12 The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem,*

*13 took branches of palm trees and went out to meet Him, and cried out: "Hosanna! 'Blessed is He who comes in the name of the LORD!' The King of Israel!"*

*14 Then Jesus, when He had found a young donkey, sat on it; as it is written:*

*15 "Fear not, daughter of Zion; Behold, your King is coming, Sitting on a donkey's colt."*

*16 His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things were written about Him and that they had done these things to Him.*

These people took branches of palm trees and went out to meet Him and cried out 'Hosanna'. What does Hosanna mean? To most of us it means nothing. It's used by charismatics, but most of us don't even know what language it's from. It's not Greek. It's not English. It's Aramaic. It means "*Please save us*". It is a prayer. "Please save us."

What do we have? Do we have a mirroring of what we read in Exodus chapter 3 where the people's cry had come up to God because of the bondage? Here in the time of Jesus Christ the people are saying the same thing: "Please save us. Rescue us from this world - from the calamities of this world - from the captivity, the bondage that we face." They saw that being fulfilled through prophecies: "Blessed is He who comes in the name of the Eternal. - the king of Israel." That's what He is for - to save us. As John said, the disciples did not understand it at first.

*20 Now there were certain Greeks among those who came up to worship at the feast. (This was the time of one of the great pilgrimages to Jerusalem.)*

*21 Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we wish to see Jesus."*

23 *But Jesus answered them, saying, "The hour has come that the Son of Man should be glorified."*

There was a time when He was to be glorified: a time when He was to be set apart in an even more distinct manner for His Father's service. Notice how He talks about His glorification:

24 *"Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain."*

25 *"He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life."*

Jesus Christ is clearly talking about His own death - prefiguring His own death - the fact that He was to die and yet His death was to bring about much fruit. He said that if we love this life, we are going to lose it. If we see our lives for what they really are in terms of this world's system - and we see the relationship that we should not have with it, then we have the hope of eternal life.

26 *"If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor."*

Here we are back before the Passover again, just as Moses was before the Eternal some time before the Passover. There is no parallel between the time of Christ saying this here and the time of Moses at the burning bush. We don't know *when* Moses was before the Eternal. But we find these same elements coming through. People calling for salvation. Jesus Christ saying "You've got a responsibility to serve me and if you serve me, then you can have the real life that I have come to give."

26 ... *If anyone serves Me, him My Father will honor.*

27 *"Now My soul is troubled, and what shall I say? 'Father, save Me from this hour'? But for this purpose I came to this hour."*

- "I know that I am set apart to die, to be slain, literally 3 1/2 days from now."

28 *"Father, glorify Your name." Then a voice came from heaven, saying, "I have both glorified it and will glorify it again."*

29 *Therefore the people who stood by and heard it said that it had thundered. Others said, "An angel has spoken to Him."*

30 *Jesus answered and said, "This voice did not come because of Me, but for your sake."*

This voice was heard - this aspect of honouring the name of God was uttered - for the sake of the people who were there.

31 *"Now is the judgment of this world ..."*

What was the purpose of the Passover? For God to execute judgment upon the gods of Egypt. The purpose of the Passover has never changed. Jesus Christ said "Now is the judgment of this world. Now the ruler of this world will be cast out".

32 *"And I, if I am lifted up from the earth, will draw all peoples to Myself."*

33 *This He said, signifying by what death He would die.*

The people couldn't understand it. They thought surely the Son of Man would live forever. Jesus Christ had to instruct them more fully in terms of that. Jesus Christ became our Passover. His life was given. He was taken to be slain. He died. He died as the Lamb of God to take away the sins of this world. To take them away so that we could be freed from the problems of this world. Literally speaking, Christ's death occurred so that we could be reconciled to God. So that we could have a right relationship with God just as ancient Israel was supposed to enter into a relationship with the Eternal at Mount Sinai, and failed to do so. The sacrifice of Christ was to take away everything that could possibly come between ourselves and God; anything that exalted itself. So that there was only one True God and that we serve Him.

Paul, after talking about how we must all appear before the Judgment Seat and what a terrifying thing that could be, said that we have the opportunity to be known of God.

2 Cor 5: 12 *For we (we Paul and Timothy) do not commend ourselves again to you, but give you opportunity to boast on our behalf, that you may have an answer for those who boast in appearance and not in heart.*

*13 For if we are beside ourselves, it is for God; or if we are of sound mind, it is for you.*

*14 For the love of Christ compels us, because we judge thus: that if One died for all, then all died;*

That lamb died for the benefit of the firstborn of that household in Egypt. The firstborn of man, sheep and cattle and whatever other animals they may have had. The firstborn were saved. But on another hand, they became the servants - they became owned; they became bondservants of a new master. The One who had saved them. Paul is saying if One died for all, then all died. All participated in that death.

*15 And He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.*

Jesus Christ died for us. The responsibility now is that we participate in that death and live for him; respect that sacrifice.

*16 Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer.*

*17 Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.*

- There's a whole new order for us to participate in so that we can live a totally new life.

*18 Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation,*

All humanity has the opportunity of being reconciled to God. It was clearly Paul and Timothy who were talking about having the ministry of reconciliation. In a larger sense part of the Church of God's role of preaching the gospel, is that of reconciling humanity to God. Mr Armstrong used to love the scripture in Acts 3:21 where Peter said "The heavens must receive Jesus Christ until the time of the restitution of all things". Part of the role of proclaiming the gospel is restoring that relationship.

*19 That is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.*

*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.*

That is the purpose of taking the Passover - to 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.*

- So that we could be made right with God and we end up having that appropriate relationship with God. Paul talks about being reconciled. That speaks of a relationship. Passover is clearly about a relationship - a relationship with our Father and His Son Jesus Christ. In that He died, we are to die also. Yet we all sit here today breathing and anticipating tomorrow! We look forward to that. So how do we die? We die to ourselves. We die to this world. We are no longer alive to this world, as Paul a little later talks, in 2 Corinthians chapter 10, about how we are to bring every thought into captivity to the will of God. The whole process of our lives has to undergo a change.

Look at this from the point of view of what Jesus Christ said at the Passover to the disciples. A little over a week's time we are going to gather together and on that evening someone is going to read sections of John 13 - 17. What does it say about the relationship between Jesus Christ and his Father? It says a lot. Oftentimes what we don't ask ourselves is "What does it say about the relationship I should have with my Father? And what does it say about the relationship I should have, not just with my Father and with His Son, but with other people who seek to have that relationship?" The Passover is about being delivered from all of those things that beset us and that destroy our lives.

Let's understand the relationship that existed between Christ and His Father. The degree of reconciliation that existed. You can't really talk about reconciliation because reconciliation indicates something that has been fractured before. Of course the relationship had never been fractured. Satan had sought to destroy that relationship. With the aid of God's Holy Spirit that had never occurred. Jesus Christ had maintained that relationship with His Father all of his thirty or so years. His comment to His mother (in Luke 2) "Don't you know that I've got to be about my Father's business?", uttered at twelve years of age indicated a course of life that He

lived. It indicated a relationship that existed between Christ and His Father.

Gathering with His disciples at the last meal:

*John 17: 1 Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You,*

*2 "as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him.*

*3 "And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.*

*4 "I have glorified You on the earth. I have finished the work which You have given Me to do.*

- "I have lived my life in Your service - to uphold Your name to all humanity. That was my purpose and I've done it. I've accomplished it. I've finished the work you gave me to do." Jesus Christ served His Father. He didn't serve Himself. He served His Father and so he established a very clear model of a relationship for us.

He goes on to talk about the way in which He undertook that work, and His concern for those who God had chosen and those that God was to choose - literally including you and me. He makes it very personal. He brings each and every one of us into that prayer - those who were going to believe in the future because of the words and the works that the Father had done through Him and the faithful eleven sitting with Him at this meal. He was praying for us. That we can have the relationship with Him that He has with His Father. That's what He gave Himself for. To execute judgment on anything that restrains us. Who is it that brings us into bondage? Satan. If we take the Passover we are freed from that. Judgment has been executed against Satan already. We can take the Passover in memorial of that fact having being a reality in terms of our lives.

We look forward to future generations of humanity - future resurrections - being able to do that as well. Coming to understand "Yes, I can have all my past sins and habits broken through the sacrifice of Jesus Christ." And so Jesus Christ prayed for us:

*John 13: 31 So, when he (Judas Iscariot) had gone out, Jesus said, "Now the Son of Man is glorified, and God is glorified in Him.*

*32 "If God is glorified in Him, God will also glorify Him in Himself, and glorify Him immediately.*

*33 "Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, 'Where I am going, you cannot come,' so now I say to you.*

*34 "A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.*

*35 "By this all will know that you are My disciples, if you have love for one another."*

In other words, it's not just an opportunity for us to have a relationship with God. It's an opportunity for us to have a relationship one with another. And not just any relationship. The Serbs and the Albanians in Kosovo have a relationship at this point in time. It's a relationship that if one saw another and they had a gun, they would kill the other individual and bring that relationship to an end. It's a relationship built upon hate, hostility, anger, lust, and all the other things that are representative of the god of this world.

But on the other hand, Jesus Christ said "You are to love one another as I have loved you". This is the way we are to relate to one another. I think that is the challenge for each and every one of us at this period of time, as we prepare for the Passover and the Days of Unleavened Bread - as we search our lives to see where the sin may be. That is our instruction - we are to search and to purge our lives just as we go through our house or motor car and seek to find the leaven that may be in it, and clean it out. What is it that we should be looking for?

I don't think I have to challenge you to keep the Sabbath. I think each and every one of you are deeply committed to keeping the Sabbath day. I don't think it's necessarily a challenge for the majority of us at this point in time. We have great freedom such as many people have never been able to experience, whereby we can keep the Sabbath in peace and tranquillity. I know some have difficulties because they may have mates who don't necessarily want to keep the Sabbath. But I don't think we, in the Church, have a problem with people wilfully breaking the Sabbath. I don't think there is a problem with people wanting to eat unclean foods. I don't think those are the problems. I don't think we'll have problems keeping the Days of Unleavened Bread or wanting to eat a crusty baguette for lunch each day of the Feast of Unleavened Bread. I don't think that's a problem we are going to face. We may find some in the house and learn a lesson from it. But, in this day and age, where is the sin which so easily besets each and every one of us?

Is it not really in our relationships one with the other? It really is. Because in most cases we have never ever learned appropriate relationships.

I pastored a Church of several hundred people on one occasion. I looked around the Church at the married couples and I knew the stresses and the strains that existed. I realised that most of those people had never married for the right reason in the first place. They didn't have a right basis for that relationship. It was sad. Jesus Christ wept over Jerusalem because of what the people lacked. The encouraging aspect was that they were part of a Church, part of the ecclesia of God's people whereby they could start to build a foundation if they would give themselves to it and they would put their minds to building that Godly relationship.

It's in the area of relationships that the great challenge for us exists at this point in time. It has become very much easier for us to live our lives the way we want to live our lives because society has given more and more freedom to people. No longer are we restrained or restricted by people.

Maybe I can challenge you as we approach these Days of Unleavened Bread that we can search out those sins that prevent our relationship being truly Godly relationships - relationships that show that we are free from the entanglement of the god of this world - that show truly that the Passover has in fact executed judgment upon the god of this world and having been freed from that, we are now going to live our lives as Jesus Christ lived His life and set the example for us. Then we can really understand what the Passover means and we can benefit from it and we can become part of the spiritual edifice that God wants us to be part of!

... *Peter Nathan*  
*20-Mar-99*  
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