

Easter recalls the victory of life over death

Every year at the time of Passover we commemorate the Last Supper of our Lord Jesus Christ (Yehoshua ha Mashiach) with His disciples during Passover. At this supper, when it was over, our Lord made a new covenant with His disciples. It happened like this: *“And when the hour came, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and broke it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new covenant in my blood, which is shed for you.”* (L 22,14-20) And the apostle Paul, in his first letter to the Corinthians, adds: *“For as often as you eat this bread, and drink this cup, you do show the Lord's death till he comes.”* (1Corinthians 11,26)

It is clear from the words of the apostle Paul that the communion of bread and wine¹ has become a separate Christian service, not necessarily tied to the Passover. Nevertheless, Easter is the most important Christian holiday, linked to the Jewish feast of Passover. At Easter we remember not only the death of the Lord, but also the hope associated with it. Just as the Passover lamb is a joyful reminder to the people of Moses of the exodus from Egyptian bondage, the Christian Easter is a joyful reminder of the sacrifice of Jesus Christ that cleanses and redeems (redeems) us from sin. The purpose of the Lord's death is to give a righteous hope of redemption from God's judgment and the possibility of living forever. Don't many people believe this today?

The apostasy from faith based on this hope has many causes, the common denominator of which is God's adversary, Satan, who controls this world through his servants (the sons of the Evil One - Matthew 13:38). The slaves of the Evil One have succeeded in convincing many people that there is no God or Devil. And that means there is no hope coming from God either. They can't

¹ The bread, which represents the body of the Lord who gave it up for our sins, and the wine, which represents the Lord's shed blood on the basis of which a new covenant is made with God and the followers of Jesus.

question Jesus completely, so they denigrate his legacy, through questioning the credibility of the churches and Jesus' people as a whole.

A thoughtful person, believer or non-believer, not blinded by various human ideologies, trying to look beneath the surface of things, has a chance to see the Creator in His creation. Even scientifically thoughtful atheists see an intelligent order in their field of inquiry. That same order contains the hope of eternal life for man. God's Word also bears witness to this.

The Supreme Creative Principle

"See, I have set before you this day life and good, and death and evil;"
(Deuteronomy 30,15)

What kind of life does God present to people through the words of the Torah? All Israelites and other people have died and are still dying today². The Apostle Paul writes in his letter to the Romans (Rom. 5:12) that death has spread to all people. If God meant only life lasting a maximum of 120 years, His choice between life and good and death and evil would make no sense. Why try to do good if it doesn't extend our lives by a day³? The above words of God only make sense if God wants man to have the opportunity to live forever. But the above words of God have a much greater meaning. They tell us something very important about God's purpose and about the supreme creative principle underlying the whole concept of creation.

Let's ask the question, why does God, at creation, at the completion⁴ of each creation day, say *"...and saw that it was good"*? It seems obvious to us because we do the same thing when we finish our work, evaluate how well it was done. How do we know if we have done a good job? By whether the result lived up to the expectations, the intention with which we did our work. God also evaluated His work, but by what criterion did He evaluate it?

After the creation of man, God said to the people, *" And God blessed them, and God said unto them, Be fruitful, and multiply, and fill the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth."* (1M 1:28). The Hebrew

² The exceptions are Enoch, the seventh from Adam, and Elijah.

³ Unless one wants to act out of principle, regardless of the victims, and not because one wants to take advantage of it.

⁴ With one exception. On the second day of creation God did not say *"and saw that it was good."*

word to bring forth PARAH (p.r.h) means to bring forth, to bear fruit, to bring forth. In other words, we can also understand it as bearing fruit, bringing forth fruit. Recall that Jesus compares people to a tree that bears good or bad fruit. And he added that any bad tree bearing bad fruit will be burned. He tells his followers to be like light or salt. We need both to live. In the context of light, Jesus says that light is our good works. It is clear from the Torah quoted that good is related to life and evil is related to death. That is, a good deed promotes life, an evil deed leads to death. God rated His work as good, which means that it must support life. And because God gave the earth to humans to inhabit, he evaluated his work according to whether his creation supports life on earth, including humans. God (in Deuteronomy 30:15) is not just talking about our short life, but certainly about eternal life. Let us remember that man was not to die, or there would be no tree of life in the garden. It is God's intention that man should regain the opportunity to live eternally.

Everything that supports life (especially eternal life) is good. Everything else is evil.

Man is created for life

Is life an eternal utopia? Not only the Bible, but also some modern findings show that it is not a utopian idea. When people say that death is part of life, they are also saying that they have resigned themselves to the possibility of not dying. There is a misleading contradiction in that statement because death is a denial of life and is not natural to humans, nothing natural. The statement tempts us to resignation, to resignation to our impermanence. To not seek and believe that there is hope to live forever. Death is something that a healthy person does not wish for, and if he does not have to, he prefers not to think about it. How much effort people have made in the past and present to prolong their lives or even become immortal. Think of the Sumerian epic of Gilgamesh, the efforts of alchemists to discover the recipe for immortality and the very intensive scientific research into human DNA that is going on in our time, with the aim of discovering the key to stopping ageing and achieving biological immortality. Actually, human efforts to achieve immortality have never stopped.

Remarkably, it is not only the ancient epics and religious writings that mention immortality. Even scientists have found in the bodies of mammals, including

humans, two kinds of cells that do not die but regenerate even as the cells of other organs age and are replaced by new cells. In the journal *Universe*, published by the Academy of Sciences of the Czech Republic, and from other sources, you will find that most human brain neurons do not die biologically, but are able to regenerate throughout life and still be just as functional. However, they age glie⁵. The scientifically estimated functional life span of neurons in the human brain is 90-120 years. One hundred and twenty years, by the way, is the lifespan that our Creator set for man after man's behavior became very bad (Genesis 6:3).

The heart is similarly affected, some heart muscle cells also do not "age" but regenerate (cardiocytes). However, the pericardium, which nourishes the heart, ages. If some cells in the body do not age, why is it different with others? Why, for example, do elephant tortoises live to be two hundred years old, redwoods and cedars of Lebanon live to be over a thousand years old, and jepices live only twenty-four hours?

The lifespan of different animals and plants is set so that the natural system is in balance. It is evident that the lifespan of cells, human life and other living creatures and plants is biologically adjustable and in the case of humans it is deliberately limited for the above reasons. But psychologically humans are set differently. King Solomon wrote that the longing for eternity was placed in our hearts by our Creator: '*He has made every thing beautiful in its time: also he has put eternity in men's hearts, so that no man can find out the work that God does from the beginning to the end.*' (Eccl. 3:11)

People are not normally set mentally or spiritually to die, and the fear of death and the grief that death causes is proof of this. In fact, death is not natural to a healthy person. People who attempt to commit suicide are treated as sick. Even well-known religions offer people different prospects for continued existence. Why? Because people inwardly do not want to accept the end of their existence, the fact that they will die and leave everything they have done behind and their existence will come to nothing. Man is really mentally set for life.

⁵ Neuroglia (glia, glial tissue) is the supporting tissue that, together with neurons, makes up the nervous system. Glial cells represent about 90% of all cells in the nervous system.

Easter is a reminder of the victory of freedom and life

Both Easter and Passover are reminders of God's victory over Satan's wiles. The Passover lamb saved those Israelites who obeyed and sacrificed him so that the last plague of Egypt, the death of the firstborn, would pass over them. It was the beginning of the journey from slavery to freedom. Along with them, those Egyptians who also believed were saved.

In the same way, the Lamb of God, Jesus (Yeshua), will save those who believe in Him. In the Revelation of John, we read of a great multitude who will whitewash their robes in the blood of the Lamb (Rev. 7:14-17) and be saved. Anyone who believes and accepts God's offer of forgiveness of sins is at the beginning of the road to eternal life. We proclaim the death of the Lord, which nailed sin to the wood (Col. 2:13-14; 1 Pet. 2:24). All of God's creation supports life. Those who choose evil go against God's highest principle of creation and reap death. Not the one we are all subject to now. There is a second death (Rev. 20:6, 14). The choice God offers between good and evil is more than God's opposition can offer. He offers only the way of death. Let us choose the way of goodness, share in God's justice, and have hope for lasting life.

May our heavenly Father and his beloved Son bless us.