

We are in Orlando, Florida today, a beautiful sunny day for those of you who are up north. I'd like to say welcome again to everyone.

In the last sermon on 'The Road to Crucifixion' we saw how God created the angels and how God created a spirit realm for them to exist in. We saw how God had a plan to share with these beings and God told them about a Family that He was planning to build. We saw how God first created that spiritual realm and that it was made out of spirit for them. That is something that you and I cannot comprehend, that realm, that spirit realm.

Beings made out of spirit, and God tells us that there were different types of angels created and we looked at that. Ezekiel tells us, and different places that tell us about these beings and that they exist. And you and I can't see them because they are spirit, because it's a spiritual creation by the Great God of this universe. Hebrews tells us as well why they were created, and we looked at those scriptures.

So you can be turning over to Hebrews and we will get there shortly, but it tells us that they were created to help in the plan of God for those who were to become a part of God's Family, what God is creating. We understand that the angelic beings were created first and that there were three archangels and we looked at that, Lucifer, Gabriel and Michael, and we looked at what their jobs were. We saw how that those three were created later than the rest of the angelic beings. And then in time God created those things that He began to reveal to them, just like He does to us in His Church. God doesn't reveal everything all at once as we've come to learn, and it was no different for them. God progressively revealed to the angelic realm, those angelic beings in that realm that He had created. And in time God revealed to them about a plan and He told them He was going to create a physical universe, and God did bring it into existence, a physical universe that you and I can see through telescopes that they have today. It said the angels of God shouted for joy when they began to see what God was creating.

When we look at what God has created in the universe, things about God that He has created that is above our understanding, when we look into outer space and we see those pictures from the Hubble telescope we come to understand that time has existed in this universe that you and I cannot comprehend. We cannot comprehend light years and millions and billions of light years. We cannot comprehend where the edge of the universe is, how big is it, how far does it go, the vastness of this universe that God has created and mankind cannot even measure it. And he can't find the end of it even though he is constantly searching for it.

I heard someone say once, and it's always stuck with me; he said that he could not imagine eternity or the vastness of the universe. He said there had to be a rock wall out there somewhere, there had to be an end somewhere. And then he turned around and he asked the question, "I wonder what's on the other side of that wall..." So it's a good analogy to let us know with this human mind how limited we really are when we think about it, when we think about what's on the other side of that rock wall. So it puts it into perspective.

In Hebrews 2 it tells us that God brought creation to a point in time where He said to the angelic realm, He told them that He was going to create human beings, physical human beings. And there was one of

the archangels that did not like God's plan and he rebelled, as we know, and became the enemy of the Great God of this universe.

**Hebrews 2:5** - God says - **For unto the angels has He not put in subjection the world to come, wherefore we speak. But one in a certain place testified, saying, What is man that you are mindful of him?** And this is taken from the Psalms and we know that it was David that laid out in those fields as a shepherd tending the sheep, and he looked into the sky with his physical eyes and he asked this question, "What is man that You are mindful of him?" And that's a good question. "...or the son of man that You visit him?"

And let's notice **verse 7** - **You made him a little lower than the angels; you crowned him with glory and honor, and did set him over the works of your hands: You have put all things in subjection under his feet. For in that He put all in subjection under him,** let's notice, **He left nothing that is not put under him.** And there was a being that did not like God's plan and he became the enemy of God when he learned about this plan. God tells us, **But we see not yet all things put under him.** Talking about mankind. **But we see Jesus, who was made a little lower than the angels for the suffering of death,** and that is what we're looking at today, the suffering that Jesus Christ did to become part of God's plan, to fulfill a part of that plan. And we are taking a look in the sermon today and the title today will be *The Road to Crucifixion - Part 3*, and we will continue on.

God says, **He, crowned with glory and honor; that He by the grace of God should taste death for every man.** It's talking about Jesus Christ and the sacrifice that He gave so you and I could be here today and understand these words. And it's not just about us, it's about all who will become a part of the God Family, that's why He died.

**Verse 10** - **For it became Him, for whom are all things, and by whom are all things, in bringing,** let's notice, **many sons unto glory, to make the captain of their salvation perfect through sufferings.** And we're taking a look at what Jesus Christ did so that you and I can have the forgiveness of sins, and we're looking how in the first stages of God's plan to bring many sons into glory, and we know that the first phase will be the 144,000 in just a short while. **For both He that sanctifies and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren.** So we understand that God is building His Family, He's making a way for all who desire, eventually. Those who desire it really want this way of life, to make a way through His plan, God's plan. But you and I understand that there will be some that will reject this plan and wish to not be a part of the God Family.

**Verse 12** - **Saying, I will declare Your name unto My brethren,** let's notice, **in the midst of the Church will I sing praise to You/to Thee. And again, I will put my trust in Him. And again, Behold I,** let's notice what's being said, **and the children which God has given Me.** So we can see that God was building His Family and He said, "Behold, I and the children which God has given Me." We are to become a part of that Family, the Family of God.

**Verse 14** - **For as much as the children are partakers of flesh and blood, He also Himself likewise took part of the same;** and we are taking a look as He is on the road to crucifixion, **that through death He might destroy,** let's notice, **him that has the power of death,** let's notice what is being said, **that is, the devil;** talking about the one that rebelled, Satan. **And deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.** It's talking about flesh and blood, just like you and me, brethren; that's what it's saying, just like us. **Wherefore in all things it behoved Him to be made like unto His brethren that**

**He might be a merciful and faithful High Priest in things pertaining to God, and make reconciliation for the sins of the people,** so that all could eventually be forgiven for their sins, and so that He could understand and be a merciful and faithful High Priest. **For in that He Himself has suffered being tempted,** let's notice, **He is able to succor them that are tempted.** It's talking about us, those that will become a part of the God Family.

**Hebrews 3:1 - Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to Him that appointed Him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as He who has built the House has more honor than the House. For every house is built by some man; but He that built all things is God -** tells us who did it.

And that's what's so beautiful about Psalms 8 - that's where this was recorded, that's where it was taken from - and it's inspiring to us to understand what the Great God of this universe is doing and why He is doing it. It's a wonderful, wonderful thing to understand what took place. It's a wonderful thing to understand as God began to reveal those things to the angelic realm and what they did. Lucifer didn't like it. He was created above the other angels in talent and ability. God had given him a lot. And Lucifer didn't like the plan that human beings were going to be made greater than him and he did not like what was being done. And there were those of Jesus' day that took on this same nature, because that's where the inspiration came from, just like the Pharisees and the Sadducees of Jesus' day, and it's the same down through time. It's the age old story, we see that attitude. And when Lucifer said, "Look at what God's doing!" and he's telling the other angels that God is taking away something from them, and he's telling them what they will not be able to have anymore. That's the way it works. And we know that a third of the angels rebelled with Lucifer and Lucifer became known as Satan, the devil, the enemy of God, the adversary of God, and they rebelled.

And there was such a great rebellion that there was no life left upon this earth. When Satan began to destroy this earth we know the story...and there came a time when God said that He would separate the firmament again from that destruction. The earth was here, as we already know. God began to separate the debris that had been thrown into the atmosphere so that the sunlight could come through to the earth once again. God set everything back in it's proper order once again. And Genesis talks about the creation week and what took place when He put man upon the earth on the sixth day. God put man upon this earth and He waited for 4,000 years for His Son Jesus Christ to come to this earth. God sent prophets down through time and we know that the world rejected those prophets, they rejected all that God sent them.

And here we find that Jesus Christ is pouring out His life for the future of His Body, the Body of Christ, the Church of God, and God is offering us everything, if we understand. When David looked up into those stars and asked, "What is man..." I hope you understand what you have been offered, brethren, and there is nothing that will not be put under man's feet, if we understand. At this time this hasn't been offered to very many down through time and the last 6,000 years it has not been God's purpose to call many out of this world, and that's why the world doesn't comprehend it, because they don't understand and they don't know it's not their time. And when we deal with people of this world we need to understand those things and we always need to bring it to memory because it is not their time. God does have a plan and in the last 6,000 years He has not been trying to save this world. He set out apostles and prophets to talk about His truth, the truth that you and I know about and the way of life that you and I hold so dear. And the time is coming that God is going to get the attention of this world. He's given us 6,000 years to have our own ways, to form our own governments, to prove to mankind

and to help man to learn the lesson that man cannot govern himself, it's not possible. If man were allowed to continue to govern himself all you'd have to do is look at the news, he will so light the sky up that they would not be anything left alive, brethren, and you don't need this book to understand that part. Man would eventually destroy himself; he would destroy all life upon this earth if he were allowed to continue. Man cannot bring about peace and it's only God that can bring about peace and it's through this plan that you are a part of, God's plan for mankind.

So, in part 3, the title today 'The Road to Crucifixion' it is through this plan that we have been going through, that peace will be brought to this earth - through God's Government being set up upon the earth.

Let's turn over to John 12:12 - this is close to where we left off last time but we'll pick up the story flow as God is moving His plan forward. And it says, **John 12:12 - On the next day**, in the daytime portion of the 10<sup>th</sup> day. This is the 10<sup>th</sup> day if you want to note it, that's when this is taking place. And it says, **many people who were come to the Feast, when they heard that Jesus was coming to Jerusalem, they took branches of palm trees, and they went forth to meet Him, and cried, Hosanna: Blessed is the King of Israel who comes in the name of the Lord.** And when they were crying out these things, as we discussed in the last sermon, it was the prophecies of this book that was in their mind. They knew that a King was coming and it was about One who had been anointed. They knew that this King was coming to take away the rule of man, and in their case it was the Gentiles, the Romans of their day, the government of their day, that's who it was. That this King was coming to establish God's rule, to establish God's rule upon this earth, and they knew those prophecies and they believe that Jesus Christ was coming into Jerusalem at that time to be the King, to take over that government. That's what they thought. And that's the reason they were excited about these prophecies, and because they were oppressed by the government of their day, the Sanhedrin and the Romans, they thought they were going to be free, they thought they were going to be liberated and here is their prophesied King. That's what they thought and that's what was in their mind.

**And Jesus, when He had found a young ass, sat thereupon; as it is written, Fear not, daughter of Zion: let's notice...behold, your King comes sitting on an asses colt. First the disciples didn't understand these things; but when Jesus was glorified, let's notice, they remembered that these things were written about Him, and that's when they understood that they had done these things unto Him,** talking about Jesus Christ. So it all came together for them later on and they understood the things, what He was saying and why, what Jesus Christ had been saying.

**And the people therefore who were with Him when He called Lazarus out of his grave, and raised him from the dead, bare record.** In other words, they were witnesses and they saw what had taken place; Lazarus was once dead, now he was alive, and they knew these things, they saw these things. And this word traveled, as we note, and it traveled fast!

**Verse 23 - Jesus answered them, saying, The hour is come that the Son of man should be glorified. 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. He who loves his life shall lose it; and he who hates his life in this world will keep it for eternal life. If anyone serves Me, let him follow Me; and where I am there My servant will be also:** and we went through this in the last sermon. And if you're here just to save your life you will lose it, but if you're here because you believe and understand that this is the Church of God, God's Church, and this is the correct way of life, the way that God says to live, it says **...let him follow**

**Me; talking about Jesus Christ, and where I am there My servant will be also. And if anyone serves Him, let's notice, My Father will honor.**

**Verse 27** - This is where Jesus predicts that He will die on the stake and He says, **Now My soul is troubled; what shall I say?** He's asking a question. **Father, save Me from this hour:** it's the question, **but for this purpose,** He answers the question, **for this purpose I came to this hour.** And He understood what He had to do. **Father, glorify Your name.** And He understood that there was no other way. He understood that there would be a lot of suffering that He would have to go through and He understood that it was for the purpose of God to move His plan forward, to bring many sons to glory...and that's why we are here. To bring you into the God Family. So Jesus understood what He had to do.

**And then a voice came from heaven, saying, I have both glorified it and will glorify it again. Therefore the people who stood by and heard it said that it had thundered: others said, An angel had spoken to Him. Jesus answered and said, This voice did not come because of Me, but for your sake.** And it is written for us today so that we can understand what took place and why it took place the way it did.

And He said, **verse 31 - Now is the judgment of this world:** let's notice, **now the ruler of this world will be cast out.** Jesus Christ is setting in motion to deal with Satan, and we know his fate, we know the rest of the story. And let's notice what He said, **And I, if I am lifted up from the earth,** so He understood how He would die, He understood He would be lifted up from the ground. **And if I am lifted up from the earth; will draw all people unto Myself.** Eventually brethren through the plan of God, those that desire to be a part of the Family of God. There will be a way made for them. **This He said, signifying by what death He would die.** So we see He understood what He had to do. **And the people answered Him, We have heard from the law that the Christ remains forever: how can You say, The Son of man must be lifted up?** It's the questions they were asking. And they said, and they asked, **Who is this Son of man?**

**And Jesus said to them, A little while longer the light is with you. Walk while you have the light, lest darkness overtake you: he who walks in darkness does not know where he is going. While you have the light, believe in the light that you may become,** let's notice what's being said, **that you may become sons of light. These things Jesus spoke and departed, and was hidden from them at this time. But although He had done many signs before them, they still did not believe on Him.**

Let's notice **verse 38** - this is why - **That the word of Isaiah the prophet might be fulfilled, which he spoke,** that's why it was done that way, to fulfill these prophecies, and it says, **Lord, who has believed our report?** This was the question. **And to whom has the arm of the Lord been revealed? Therefore they could not believe, because Isaiah said again, He has blinded their eyes and hardened their hearts lest they should see with their eyes, lest they should understand with their hearts and turn so that I should heal them.** These things Isaiah said when he saw His glory, and spoke of Him. Nevertheless even among the rulers many believed in Him; but because of the Pharisees they did not confess Him lest they should be put out of the synagogue:

And let's notice **verse 43** - **For they loved the praise of men more than the praise of God.** And we understand the plan of God and we understand that there would not be many called down through time and that the first phase of God's plan would only include 144,000 that would become part of the God Family at the beginning of the Millennium. And we understand the rest of God's plan.

**Verse 44** - **Jesus cried and said, He who believes in Me believes not in Me but in Him who sent Me. And he who sees Me sees Him who sent Me.** It's talking about God the Father, and He said, **I have come**

**as a light into the world, and whoever believes in Me should not abide in darkness. And if anyone hears My words and does not believe I do not judge him:** and we understand why - because God has a plan to bring *all* who want to be a part of God's Family, and He will make a way for them through time and you and I know that plan. We know when it will be judged, at the Great White Throne. And He said, **I did not come to judge the world,** and He didn't at this time, but there is a time when this will be done...but this was not that time. ...**but to save the world.** To put the plan in motion. Brethren, if we understand, it was to bring many sons into glory, just like He said, and this is the beginning of that plan.

**Verse 48 - He who rejects Me and does not receive My words has that which judges him:** let's notice, **the word that I have spoken will judge him,** it's what we do. Let's notice, it's just what we were talking about, **in the last day there will be a day of judgment.** And we understand when this will be. **For I have not spoken on my own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak. And I know that His command is everlasting life:** it's what it's about, so that God can bring it about and give eternal life, everlasting life to those that want this way of life...to bring many sons into glory. ...**therefore whatever I speak, just as the Father has told Me, so I speak.** And this is where we left off in the last sermon.

One day we're going to know the true history of what took place all down through time. It's been written by man down through time but that's a biased history. One day we'll know the true history that reflects the true things that happened down through time to God's people - and it will take place without the bias's that wrote all these books down through time and we will learn what was true and what was not true and what happened and what did not happen. You can read the history of the U.S. and you can go to Britain and read the history of Britain and you get two conflicting stories...and so it is down through time. But you and I have been witnesses at the end of an age and people during the Millennium will want to know what took place in your time and you will want to know what took place in their time...and we will know. And I look forward to that time so we can know the true stories down through time. There are some that have lived through a great apostasy that took place in the Church of God. There are some sitting in this room. That was written in this book many, many years ago, and some of us have lived through that.

Let's go to Mark 11:11 and let's pick up the story. It tells us where Jesus was at this time. **Mark 11:11 - Jesus entered into Jerusalem and into the temple:** so this is where Jesus is at, and this is toward the end of when He had rode through Jerusalem on the donkey and people were rejoicing and saying that He was the King, the prophesied King. So this is at the end of that day and Jesus was looking around at what was going on in the temple, and He didn't say anything until the next day, but He saw what they were doing in the temple.

**Verse 12** we find - **On the morrow,** so this is the next day, the 11<sup>th</sup> day of the 1<sup>st</sup> month if you want to note it, it's the timeframe; and this is on Sunday, **and when they were coming from Bethany He was hungry:** so this is when they were coming back into Jerusalem again. They'd been back and forth and it's talking about how He's coming from Bethany once again, and let's notice, He was hungry. **And He saw a fig tree with leaves,** and this fig tree plays a big part to you and me in the Church of God, and Jesus uses this analogy later on, which we will get to, and I'd often wondered in times past why this took place with this fig tree, what significance did it really have and what did it have anything to do with in the plan of God. **He came to the fig tree hoping that He might find fruit on it,** and let's notice the context as we go through; He was looking to find fruit; **and when He came to it He found nothing but leaves.** So it was about producing fruit, and it says, **for the time of the figs had not yet come. And Jesus responded and**

said to it, **From now on no man will eat fruit of you. And His disciples heard it.** They heard what He said. So my question to you is why would Jesus do such a thing to the fig tree?

Jesus entered into Jerusalem and into the temple, and He would look about all things, and when the evening was come He went back into Bethany with the twelve. And on the morrow, when they were coming from Bethany **He was hungry, and seeing the fig tree afar off**, so this was that Sunday morning, **having leaves**, He hoped that He would find some fruit and He didn't, and so He said, **No man will eat fruit of you again.**

**Verse 15 - They came to Jerusalem and Jesus went into the temple**, and let's notice, that tells what He's going to do **...and He began to cast out them that sold and bought in the temple, and overthrew the tables of money changers:** He had looked around, as we read, that night before and now He's coming in and He's dealing with it. And He saw those things taking place on the Sabbath but He didn't deal with it on the Sabbath, He went back to Bethany at the end of the Sabbath day and He went back and there are some things that took place and we're back on Sunday now.

And in **verse 15 He began to cast out them that sold and bought in the temple, and He overthrew the money changers and the seats of them that sold doves, and would not allow any man to carry any vessel through the temple.** So we can just read through this as a story, but can you imagine going into that temple and doing what He did? It took some tenacity, I guess you would say, to do a thing. That was their place of worship and these Jews were very devout even though they had corrupted the way that things should be done. And here Jesus was taking charge and He wouldn't allow anyone to carry anything throughout that temple.

**And He taught, saying to them, Is it not written**, let's notice what He said, **My house shall be called of all nations a house of prayer?** He called it 'My house'; so that really upset those Jews when He says those things...**but you have made it a den of thieves.** So Jesus is telling the Pharisees and the Sadducees that what they are doing is wrong and they really did not appreciate it, brethren. He told them that their ideas about God were wrong. That's what He was telling them. And He said, **should not My house be called a house of prayer?** So this is telling them that they had **made it a den of thieves. And the scribes and the Pharisees heard Him**, and let's notice what was in their heart and in their mind, they did not like it, just like Satan did not like the plan of God. These did not like what Jesus Christ was saying and what He was doing, **and they sought how they might destroy Him:** and we understand that they really wanted to kill Him, that's what they really wanted, **but they feared Him, they feared Him because of the people, because all the people were astonished at His doctrine.** And the people were moved by what Jesus had to say. God had brought it about and that's why they were moved. And it's not the understanding of truth that you and I understand, it's not like what we see, but God did allow them to be moved by certain things that were happening as they were happening, to bring certain events about. **And when the evening was come, He went out of the city.**

So, let's turn over to Matthew 21 and pick up the story flow in Matthew. It can be a little confusing when you go through these sequence of events, but you and I understand what is being said because we know the intent of what is being said, we know the plan of God, we understand the Holy Days and what they represent. And it's just like Judas, when we have the sequence of events together it really brings the story flow together and it's inspiring when we understand the sequence of events and how they took place and how they unfolded. It helps when we understand why God is doing it and why He is doing it the way He is doing it. He is doing it to bring about a certain event, to bring it into play at a specific time, when we understand.

**Matthew 21:12 - Jesus went into the temple,** and this was after the fig tree and on the same day, Sunday the 11<sup>th</sup>, **and cast out them who bought and sold in the temple.** So we can see the time frame.

Lets drop down and see where He was healing. **Verse 14 - And the blind and the lame came to Him in the temple;** so they were seeing these things, **and Jesus healed them.** Even amongst all these events, after He had dealt with all the issues in that temple He began to heal, **and the blind and the lame came to Him to be healed.** The Pharisees are seeing these things that are taking place and they're just getting stirred up more and more. The demonic world is getting stirred up more and more as Jesus Christ is doing these things and they're stirring these Jews up. And God is stirring up their resentment and their anger toward Jesus Christ because of the things that Jesus is doing, and God is using all these events to lead up to what will take place - exactly as it is written in this book, *exactly*, and bring it to the very hour.

Jesus Christ was healing those that were coming into the temple, **and when the chief priests and the scribes saw the amazing things that He did, and the children crying in the temple saying...** So let's notice what was taking place, because Jesus Christ was causing quite a stir, and let's notice what the children were saying... **Hosanna to the son of David;** so this really made them angry when they saw this and what the children were saying, and it says, talking about the Pharisees, the Sadducees, the scribes, the priests, **they were sorely displeased.** New King James says, 'indignant', in other words, they did not like what they saw and became very, very angry...it's what this really means. They really got stirred up in their minds at this time. People were being healed, Jesus Christ was helping people. Wouldn't you think that they would be happy to see these things? People that had never walked, people that couldn't see and now they could see? Wouldn't you think they would be excited to see things like this being done? But that was not the case. Their position, their authority, that's what they thought was being taken away, just like Satan. Satan thought his authority was being undermined and his position was in jeopardy, and here they are influenced by that demonic world that became an enemy to God, and their thoughts are along the same line, the very same.

**And they said, Don't you hear what they are saying?** Talking about the children. **And Christ answered and said, Have you never read, Out of the mouth of babes and infants You have perfected praise?** So Jesus quotes the Old Testament. **And He left them and went out of the city into Bethany; and He lodged there.** So He's going back now.

Matthew looks back on this account of the fig tree earlier in that morning, and so this is looking back on what happened on that morning and it says, **verse 18 - Now, in the morning,** in other words, **earlier that morning,** better said, **as He returned into the city, He was hungry.** So it was earlier in that morning that this took place when we understand, and this is when He saw the fig tree and this is when the fig tree began to wither away. And so as they were going into town, when the disciples saw it, we read in another account when they came back by again and when they went back to Bethany and when they were going back in Jerusalem on the following morning this was said. And so the sequence is kind of hard to follow, but when we do, on the morning of the 12<sup>th</sup>, which is a Monday morning as they were returning to Jerusalem...and other accounts make it clear but we don't have time to turn over there.

**Verse 20 - They marveled and said, Look how quickly the fig tree is withering away.** So they were really noticing what had take place and they could see - and it'd been all night and the next morning when they were coming back into Jerusalem from Bethany and the leaves were withered away and they said, "Look how quickly this has happened," **Then Jesus answered and said to them, Verily I say unto you, If you have faith and don't doubt, you shall not only do that which is done to the fig tree but also you should say unto this mountain, Be removed and cast into the sea; it will be done.** And most miss what

is being said here. He said, **And all things, whatever you ask in prayer**, let's notice what is being said, **believing, you shall receive**. And unless it's God's will and purpose you and I cannot pray in that kind of faith yet.

So let's go back to Mark 11 and let's look at the account of the fig tree again. **Mark 11:20** - and this was Monday morning, on the 12<sup>th</sup>, and it says, **And in the morning**, so this is Monday morning, two days before the Passover, two days before the 14<sup>th</sup>, **they passed and saw the fig tree dried up by the roots. And Peter calling to remembrance said unto Him, Master, behold, the fig tree which You cursed is withered away**. So they were noticing what took place. Why would Jesus Christ curse the fig tree? Jesus Christ always had a purpose for everything that He did and we will come to see what this is really all about. It's good to understand some of the teachings of what Jesus Christ goes through and gives to those disciples as it was being written.

Let's turn over to John 15 and we'll read through what Jesus told His disciples on Passover night just looking at the fig tree, and in this case it's talking about the vine and Jesus is making a point what these things foretell, because everything that Jesus Christ was doing had to do with what He had to fulfill as our Passover. The reason Jesus Christ did these things is because of those things that were going to prepare a people that were to come into God's Family, to become a part of the Family of God, and all of it is about the Kingdom of God when we understand. So, why would Jesus curse the fig tree? Jesus always had a purpose, as I said, and He's telling us that the only true fruit in life comes through Him. It's the only way that it can come and that's what it's all about. That's the only way it can come.

We will start in **John 15:1** and this is about fruit. This is what it's about, and it's about the fruit that comes through Jesus Christ and through Him only, and that is what it's all about, and that was the point of the fig tree. He uses the example of a vine here and He says - **I am the true vine, and My Father is the husbandman**, the vinedresser, in other words, the one who takes care and prunes. And He says He is the vine, **Every branch in Me that bears not fruit He takes away**: and when we look at the fig tree and the meaning behind what Jesus did, the parts that don't produce fruit are dead and to get rid of that which doesn't produce fruit, that which resists the producing of fruit Jesus says, **every branch in Me that bears not fruit He takes away**, so that should bring us to our knees to understand what's being said. If we don't produce fruit, if we don't yield to God's spirit, if we don't yield to God and seek to grow and produce fruit... because the point being is it's the only thing once we're called is to produce fruit and keep sin out of our life. It's what we're to do. God's spirit and His purpose is to live within us. That's God's will, that's God's purpose, that His spirit live within us, and He makes it very clear that whenever He sends His spirit it is to *always* produce fruit. If God's spirit is there we're going to grow, God's spirit demands growth. It will be there automatically in our lives, and the only thing that causes problems is us, our resistance, and it's about our sin and that's what has to change. And that's what this season that we're entering is all about.

We're about to go into the Days of Unleavened Bread and it's about putting sin and keeping sin out of our lives, and when the flow of God's spirit is there we will grow and learn and it's exciting. The truth is always exciting when you're growing and it's inspiring. And when you're yielding to God's spirit these words come alive, the words in your book come alive. And Jesus said, **every branch in Me that doesn't bear fruit He takes away**. And that is very sobering when we look at that fig tree because we see the results of what happened. **...and every branch that bears fruit, He purges it**, so now it's talking about going through and pruning so that the fruit can be produced, to get rid of the parts that are holding back the growth. So **He purges it so that it can produce fruit**, and you and I understand that.

And He said, **Now you are clean through the word which I have spoken unto you.** 'You are clean through the word which I have spoken to you' *IF* we do brethren. The more we're in unity and oneness with God the cleaner we become, the more at one with God we become. And it says, **Abide in Me**, and that's our part. **Abide in Me and I in you.** So the desire must be in our part as well, we must want to get rid of sin, to put sin out of our lives. We have to want to repent. We have to want to conquer sin. And we must do as the Day's of Unleavened Bread show, to come out of Egypt, because that's what it pictures, coming out of sin...and to be coming out of Egypt all our life. It's not a one week thing, it's constant and it's constantly coming out of Egypt, it's a lifelong process of coming out of sin. And if we resist that holy spirit and if we don't abide in God... God has granted us the ability to repent, to repent of sin, and that's why Jesus Christ came and died for you and me, so that we can have that ability. He came as our Passover so we can be forgiven, so that we can move forward in the truth. And that's why you and I need to constantly be repenting before God and to see what we are in this physical state.

And He says, **Abide in Me and I in you;** so that's God's desire, is to live in us, and we have to repent and then receive forgiveness. And He said, **if any man abide not in Me**, let's notice, **he is cast forward as a branch and is withered**, just like the fig tree.

God has granted us the ability to repent, to be forgiven of sin, so that we can move forward in the truth. That's why you and I need to be constantly repenting before God and to see what we are in this physical being. And He says, **Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except you abide in Me.** If we refuse to live the way that God says to live.... The first four Commandments are about our relationship with God and the last six are about relationships with one another, how we are to live with one another, other human beings, the other people upon this earth...and it's through the 10 Commandments.

Do we live this way of life the way that God says we are to live? This is the trial for you and I in this life, to do as God says, because if we don't do it we sin, and if we cut ourselves off from God, if we don't abide in Christ and He doesn't abide in us it's just that simple, either we love one another or we don't, and if we don't we've got serious problems because we're cutting ourselves off from God, from the flow of God's spirit. And it's just like the fig tree when it started to wither, if we don't repent we will die just as the fig tree.

**Verse 7 - If you abide in Me and My words abide in you, you will ask what you will and it will be done to you.** And that's the only time that God intervenes in our life, when we're at one with Him, when we're dwelling in God and Christ and they're dwelling in us. And this means that we're repentant and being forgiven of our sins, because God is faithful to forgive us of sin whenever we repent. And it says, **Herein is My Father glorified**, and we will read these verses on Passover night. **...that you bear much fruit;** because that's what it's about, bearing fruit and yielding to God so that He can bless us. God wants us to bear fruit and that's what the Days of Unleavened Bread are about and the Passover season. It's about being forgiven of our sins so that we can have a fulfilled and abundant life.

**Verse 9 - As the Father has loved Me, so I have loved you: continue you in My love/continue in My agape** that comes from God through Jesus Christ. It's how it comes, the kind of love that you and I can't work up. It comes from God, that agape love, and that word 'continue' is the same word that means 'to abide in Me and I in you,' 'to live in Me and I'll live in you'. In other words, it means 'continue in Me and I'll continue in you' if you do, because the choice is ultimately ours brethren.

**If you keep My commandments, if, big word, 'if'. Sin has to be repented of. We need our Passover so that we can be forgiven. We need what took place, what Jesus Christ had to suffer, what He had to go through so that we can be forgiven. And if you keep My commandments, let's notice, you will abide in My agape;** because that's what God's law is. His love is about the law, relationships is what it ultimately comes down to - God's love, and God's love is a sacrificing love when we understand. **...even as I have kept My Father's commandments and abide in His love. These things I have spoken to you, that My joy might remain/abide/live in/dwell in you;** that's God's love, that His desire for you, and He says, **I have spoken these things to you that My joy might abide in you.** God called us to give us peace eventually, but there is a peace that comes with God's way of life, through God's spirit, and you and I understand that and it doesn't matter about the trials that we have to face, we always have a certain amount of peace regardless of the circumstances we find in this life. Because you and I understand what God is doing. We understand that God has a plan, but we also understand there is a way that God says we are to live with one another and He's telling us how through these words in John.

And He says, **This is My commandment, that you love one another as I have loved you.** And that is a very tall order, and that's something that you and I cannot accomplish without God's help.

**Ephesians 5:1 - Be you therefore followers of God as dear children; And walk in agape/walk in love/walk in agape as Christ also loved us, and He has given Himself for us an offering and a sacrifice to God for a sweet smelling savour.** And that's what's pleasing to God. It's pleasing when we're willing to sacrifice our wants, our thoughts, our ideas, our judgments and choose to live God's way of life. These are powerful words that Jesus Christ gave us on Passover night. And He tells us to examine ourselves before we take the Passover. He tells us to examine ourselves so that we will be right with Him and be right with each other. We should not have anything against anyone else in the Body of Christ, or anyone else in the world as far as that goes, brethren.

**John 15:12 - This is My commandment,** let's notice how it's said: **It is My commandment, That you love one another as I have loved you.** And this is a tall order and we understand that. And He says, **Greater love has no man than a man lay down his life for his friends. You are My friends, IF you do whatsoever I command you.**

Let's turn over to **1 John 4:20** and let's notice what God says. **If a man say, I love God, and 'hate' his brother,** the correct meaning of the word 'hate' is to 'refuse' to love your brother; it's what it means. **And if a man say, I love God and refuse to love his brother; for he who loves not his brother whom he has seen, how can he love God whom he has not seen? And this commandment have we from Him, That he who loves God love his brother also.**

**1 John 5:1 - Whoever believes that Jesus is the Christ is begotten of God:** if you see and believe those things in your life, **and everyone that loves Him that begat,** we believe that we love God, we say we love God, then we **will love him that is begotten of Him.** And when we do this we understand that we are Family. So look around, brethren, this is your Family, and God is giving us instructions of how to live with one another. We understand that relationships are so important to God; that's why Jesus Christ died, so that God the Father and Jesus Christ could dwell in us, and God gives us the right way to live amongst each other.

**John 15:10 - Let's notice what Jesus said, if you keep My commandments you shall abide in My love; even as I have kept My Father's commandments and abided in His love. These things I have spoken unto you, that My joy might remain in you, and that your joy might be filled. This is My**

**commandment, That you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends. You are My friends if you do whatsoever I command you.** So much of what Jesus Christ said, especially on Passover night, has to do with relationships in the Body of Christ, relationships for you and me, the Church of God.

And he said in **Mark 11:25 - When you are praying/when you stand praying**, He says, **forgive**, and that word 'forgive' is a strong word, **if you have anything against anyone**: in other words, that means that you must be of a forgiving spirit all the time in our life, especially in the Church of God. We have to understand that we're *never, never* to hold anything against anyone. If we do, that's sin for you and me. We don't have that right! We don't have the right to hold *anything* against *anybody*, and that is what God is telling us. We have no right to hold anything against especially those whom God has called first and foremost, and you and I cannot hold anything because it's against God and Jesus Christ when we do and they alone have the ultimate right to forgive.

It says, **When you stand praying, forgive if you have anything against**, because we don't have that right. And that's what He's saying. ...**that your Father**, let's notice, **who is in heaven may forgive you your trespasses**. So that's the order of things, that's how it works. Because, if you do not forgive, **because if you hold something against someone, neither will your Father who is in heaven forgive your trespass**. And that should be very sobering to understand that one.

Let's go back to Matthew 26:1 - on the evening of the day before Passover began, on the evening of the day that started the 13<sup>th</sup> day, because Passover starts on the 14<sup>th</sup> day at evening, as we know, and Sunday dawn begins the 14<sup>th</sup> day of the 1<sup>st</sup> month of God's calendar. On the 13<sup>th</sup> day when the evening started, the 13<sup>th</sup> day of the 1<sup>st</sup> month, Jesus was teaching His disciples on the Mount of Olives. That was the time frame. And He didn't go back to Bethany that night. Every night He's been going back to Bethany and coming back, which as we heard in the last sermon is about 2 miles away. But here He is on this particular night, He's staying on the Mount of Olives and this is where the next night, which is the beginning of the 14<sup>th</sup> as we'll see. But at this point when they were on the Mount of Olives Jesus started to focus on His death and He talks about some things that had happened.

So He's going back and talking about some things; **Matthew 26:1 - And it came to pass, when Jesus had finished all these sayings, He said to His disciples**, so this is the 13<sup>th</sup>. And He said, **You know that after two days is the feast of the Passover**, so some translations say 'the feast of', and that's been added in. It says, **of the Passover and the Son of man is betrayed to be crucified**. In other words He's going through here on the 13<sup>th</sup> and through the 14<sup>th</sup>, because toward the end of the 14<sup>th</sup> as we know is when He will die, He will be killed on that stake. So He's talking about what's going to happen over a period of time of the next two days and He said that **the Son of man is to be betrayed**.

And someone sent me an email about this word 'crucify', because they understood, and undoubtedly they have been in the Church of God for some time because they understood a bit about this word, and it's a word that we don't really like, we don't like the context of how it's used because of what it represents. And they understood this. The word, if you want to note it, I don't have a clue how to pronounce it but I'll spell it for you; it's 'stau-roo' [pronounced stow-ro'-o). And that word means 'hung on a stake'. It means 'hung on a tree', 'hung on a pole'. That's what it means. So when you see the word 'crucify' this is actually the meaning. But the picture that is in so many minds today is not a true picture of what really took place, of how Jesus Christ was crucified.

Jesus Christ was hung on a pole with His arms and His hands over His head. It's not like He was pictured by the Catholic and the Protestant world, on a cross in a 'T' shape. It didn't take place. His hands were over His head. And the word has to do with 'pole' or being 'hung on a pole' and He had nails put through His hands, and they were put through both hands tied together above His head...not in a 'T' form as you see in most all the pictures of this world. His feet were put together and there was another nail put through His feet. And that's how they did it.

And when it talks about that they came around and broke the legs - because they wanted to put everyone in the grave and have them off the stakes because, you and I know why, we understand the sequence of events, we understand that there was a Holy Day, a High Day that was approaching. And the Jews didn't want anyone left out on those stakes on their Holy Day. So the Roman soldiers were going around and breaking the legs, and when you understand about how they were hung on that pole, and when you break those legs they can't lift themselves up to breathe. And so if you break those legs they suffocate quite quickly because you have to lift yourself up to breathe; and they would suffocate. So that's why they would break their legs. And when they came around and broke the legs of the two thieves, you and I know that when they came to Jesus Christ they were amazed because He was already dead. And it records in John where a soldier had already come by and pierced Him with a spear in His side and out came water and blood, because Jesus Christ had to spill His blood to the earth, He couldn't suffocate on the stake. He had to spill His blood to the earth to be our Passover, to fulfill what had been written in this book. Just like the baby lambs that they would shut up, you would have to cut their throats in order for the blood to run out, and that's what it says about the Passover Lamb, He had to die the same way, He had to spill His blood to the earth. The Lamb of God had to have His blood poured out upon this earth and that's exactly what happened.

He wouldn't have been our Passover if He had suffocated on that stake/pole. So it's talking about a period of time in Matthew 26 and what happened to Jesus Christ and He's telling them about things that are going to happen, and He's telling about when He would be betrayed and hung upon that stake and die, be killed is what it means, because He said that because He had to be killed was because the scriptures had to be fulfilled. And they didn't understand what He was saying at this time, they still thought He was going to be the Messiah at that time, at this point in time. They thought He had come to be the King at that time, and they didn't understand that He was going to die, even though He told them over and over again that that's what was going to happen to Him. Their eyes were just closed at this time for a purpose as we know, and they just didn't get it at that time by design.

In **verse 3** we come to the evening of the 13<sup>th</sup> there, because at sundown it became the 13<sup>th</sup> day upon the Mount of Olives. So the story, here is about what happened with the Pharisees. So it's bringing in a bit of history about what happened and it says, **Then assembled the chief priests, the scribes, the elders of the people, unto the palace of the high priest,** so we can see what's taking place, they are really getting stirred up at this time by a demonic world and they gathered at the high priest, **who was called Caiaphas, and consulted that they might take Jesus by trickery** (is what subtlety means) **and kill Him.** So they were trying to trick Him so that they could kill Him and that was their plan at this time. They *hated* what Jesus Christ was saying, they *hated* what He was doing, they *hated* what He was teaching...just like Satan. Satan didn't like what God was doing and they did not like what Jesus Christ was doing. They thought their authority, their place was being taken away. **And they consulted that they might take Him by trickery and kill Him, and they said,** let's notice, just what we talked about earlier, **Not on the Feast day lest there be an uproar among the people.** So God worked it out to the very hour, as we know, and God allowed a demonic world to get stirred up, to stir up their minds.

God knew exactly what was in Judas Iscariot's mind and He knew exactly what it would take to stir up Judas to do what he did, to betray Jesus Christ. And as we saw in the last sermon it started with that oil, the money. Judas was a thief and he hated and loathed what had been done to Jesus Christ with that oil, and when Mary put that oil on Jesus Christ he says, 'She has done this for My burial', and they still didn't understand that He was going to die at this time.

And in **verse 14 - Then one of the twelve, called Judas Iscariot, went unto the chief priests**, so this is where it started, with the oil, and now we can see that Judas has become so stirred up that he's going to the priests. And here it was on the morning of the 13<sup>th</sup> that he went to those chief priests to betray Jesus Christ. And it says, **One of the twelve... What will you give me that I will deliver Him unto you? And they covenanted with him for thirty pieces of silver**, as we know. **And from that time he sought opportunity to betray Jesus Christ**. So Judas went and talked with them and now he was ready to betray Jesus Christ. And finally on the night of the 14<sup>th</sup> we know that that's when he went to do the final betrayal.

Let's pick it up in Luke 22. Sometimes these different accounts just state it a little better. **Luke 22:1** - we see that it's coming to the daylight portion of the 13<sup>th</sup> and it was drawing to a close, the 13<sup>th</sup> was, and it says here, **Now the Feast of Unleavened Bread drew near, which is called Passover**. And when it says these we know that the religions of the world do not understand the days in which Jesus Christ suffered and the day that He actually died. They think He died on a Friday. He didn't die on a Friday because it talks about the Sabbath, as we know, that High Day, and they didn't understand about the First Day of Unleavened Bread and that's the time period that the Jews wanted Him killed, before that day, that Holy Day which was on a Thursday of that week. They wanted Him killed before Thursday so they pushed it ahead to Passover day, the day before Thursday, and that was their plan, to kill Jesus Christ on that day. It was on the Passover, the very day that pictures when the Passover had to die for all of mankind. He couldn't die on any other day and so He was going to be put to death on Wednesday. Tuesday night was the beginning of Passover and Passover went all the way through Wednesday, as we know. He died in the afternoon, mid-afternoon on Wednesday, and He was put in the grave right at the moment before sundown, just before sundown because they had to get Him in the grave, and they had to do all these things before the Sabbath began, the annual Sabbath, the First Day of Unleavened Bread.

And the Catholic Church and traditional Christianity reads this and thinks it's the weekly Sabbath, and that's why they call it 'Good Friday', and there is nothing good about Friday but they call it 'Good Friday' and they claim the only good thing about that Friday is they can get three days and three nights out of a day and a half. That's what makes it good, I guess, but we know that He didn't. He didn't die on that Friday, He died on a Wednesday afternoon. But they try to get three days and three nights from Friday to Sunday morning. Jesus Christ said the only proof that He was going to give, the only sign that He was the Messiah was that He would be in that grave three days and three nights. That was the sign that He would give and that was it. And so the protestant world and the rest try to get it from Friday sundown, Saturday to Sunday morning, and that's a day and a half...and they actually go through and try to explain how to get three days and three nights from that. I've heard all kinds of explanations and I'm sure you have too if you have a protestant background; but we have a small child back there that can count to three...but they try to do it anyway. He died on that Wednesday afternoon; He was put in the grave right at sunset and He was all day Thursday, as I said, and at the end of the Sabbath He was resurrected...and then the first day of the week began.

The protestant world doesn't understand when a day begins. They think that it begins in the morning or that it begins at midnight, but it starts at sundown as you and I understand, that's when the day starts.

And so the Wednesday of the week, at sundown, they couldn't bring the spices and stuff to the grave like they would have wanted to, talking about when that Holy Day began, so on the Friday they prepared those spices, which is called the preparation day, and that's the day that they could work. So they prepared the spices but they couldn't do it on that Sabbath now, the weekly Sabbath, to take it to the grave site. And finally, sundown on Sabbath they couldn't do it because it was dark, so they waited all night, as we know.

And when it says, 'He has risen', He didn't rise then, Sunday morning, He had already risen at the end of the Sabbath. He had been resurrected already. Through the night He'd already been alive, and the world does not understand this, but you and I understand because we know the Holy Days, we know God's plan, we know the sequence of events and we understand it.

And it says, **It drew near... which is called Passover**; we understand when that begins. It's not the High Day, it's the day before. **And the chief priests and scribes sought how they might kill Him; for they feared the people.** We'll go back into the story. They didn't want to take Him when the people were around because they feared the people would have an uprising for what they were going to do and if they understood what they were doing, but they understood they had to do it without their knowledge, the people's [knowledge].

The spirit world was really stirred up at this time and we now see Satan himself getting involved at this point in time. And it says, **Then Satan**, let's notice, **entered Judas Iscariot, who was numbered among the twelve.** So Satan was now allowed to get involved, and Judas already had an attitude of mind that was easily influenced at this time. And Satan himself stirred him up more and more, and that's what it's talking about when it says, 'Satan entered him'. Can you imagine, brethren, the power that was now behind this movement to kill Jesus Christ? Satan himself now coming on the scene to influence Judas to do what he would do. And it says **He went his way and conferred with the chief priests and captains, how he might betray Him unto them. And they were glad and agreed to give him money. So he promised, and sought opportunity to betray Him in the absence of the multitude.** Let's notice what's being said. They did it without the multitudes around. So they knew, they knew the crowds could not be there.

Let's notice **Mark 14:12** - All these things taking place leads up to the death of Jesus Christ, when He was taken, and it says, - **Now on the First Day of Unleavened Bread** - now, it wasn't the First Day of Unleavened Bread, it's how it's been translated into the English because they don't know the timing, they don't understand. The word 'first' is just a word here in the Greek language and it means 'before, foremost', and that's what this word means. And you may want to note it in your Bible because that's how this word is used. So it's **Before**, and if you don't understand the plan of God and if you don't understand the timing of events that were taking place, and they just added their own explanation, they say, 'on the first of Unleavened Bread', well, we know that's not true. We know that He died on Passover. We know that they couldn't kill him on the Day of Unleavened Bread, as we just read.

So, **On the first/beginning/before**, that's what it means, **Before Unleavened Bread, when they killed**, let's notice what's being said, **when they killed the Passover lamb**, so that tells us in itself the timing, they were getting ready to kill the Passover lamb. Unleavened Bread comes after Passover. So we know the sequence of events. It's just a bad translation. And the Jews understood this and we understand it in the Church because of the timing. We understand **Before the First Day of Unleavened Bread comes Passover, when the Passover lamb was to be killed**, so we understand; **His disciples said to Him**, let's notice what's being said so we can really understand, **Where do You want us to go and prepare that**

**You might eat the Passover?** So it couldn't be talking about Unleavened Bread. So even here we understand this was even on the 13<sup>th</sup>; it's the time frame. It wasn't even the 14<sup>th</sup> yet. They were asking Him where they wanted the Passover to be kept, because this was before Unleavened Bread and before the Passover.

**Verse 13 - He sent out two of His disciples and said to them, Go into the city and a man will meet you carrying a pitcher of water: follow him. And wherever he shall go in, say to the master of the house, The Teacher says, Where is the guest room in where I may eat the Passover with My disciples? Then he will show you a large upper room furnished and prepared: there make ready for us.** So here, right at the end of the 13<sup>th</sup>, right toward the beginning of the 14<sup>th</sup> is when this happened, it's when this took place.

In **verse 16** we find - **His disciples went out and came into the city, and found it just as he had said to them: and they prepared the Passover.** So we see the sequence of events and the timing. And that's where they prepared that lamb. And that's what you did in their day, they prepared the lamb, the Passover, and it's what they were to make ready. **And in the evening,** let's notice, **Jesus came with the twelve.** So later on in the evening Jesus Christ came with the rest of them to partake of that Passover. **And they went back and told Him that the Passover was ready, and they all went in with Him. And now as they sat and ate, Jesus responded,** let's notice what He said, **Assuredly I say to you, One of you who eats with Me will betray Me.** "One of you twelve who sits with me and eats with Me tonight is going to betray Me," so He knew.

Let's go back to **Luke 22:7** - and it says - **Then came the days of Unleavened Bread, when the Passover must be killed.** So we know when it has to be killed, the beginning of the 14<sup>th</sup>, the night of the 14<sup>th</sup>. We understand this. **And He sent Peter and John, saying, Go and prepare us the Passover that we may eat. And they said to Him, Where would you that we prepare it? And He said to them, Behold, when you...** it's the same story, **when you go into the city...the man with the pitcher of water and he'll show you to the upper room.**

And then let's just drop on down... **Verse 15 - ...With desire,** because it's the same story, **I have desired to eat this Passover with you before I suffer:** The last Passover. This is the last that would be observed in this manner. His Father had looked forward to this, when it would be fulfilled, because this was in God's plan, and now Jesus Christ was about to fulfill an important part of His plan so that He could bring many sons to glory. And that's why you're sitting here today, because that is the plan. And the killing of the lamb year by year didn't fulfill anything, but it was a picture through time of what would take place. And now Jesus Christ was getting ready to fulfill what *all* those sacrifices down through time had shown, His life and death, what would take place. And now the time had finally come for the Passover Lamb to be given to mankind, and so Jesus Christ said, **With great desire I desire to eat this Passover with you,** because He knew it was the last one they had to eat.

You and I don't eat a Passover Lamb today because of what Jesus Christ did. We keep the service that Jesus Christ instituted on this particular night, and it's when Jesus Christ said to them, **For I say unto you, I will not any more eat thereof until it be fulfilled in the Kingdom of God.** Looking into the future when they would eat together again. And this is His last meal together with them.

**Verse 17 - And He took the cup,** as it goes on to say, **and gave thanks, and said, Take this and divide it among yourselves.**

So let's pick up the story now in John 13:1, because John adds a little more at this point and He tells a little bit more of the story, so let's go over to **John 13:1** and it says, **Now before the feast of the Passover**, and you and I know it's not the Feast of the Passover, it's the Feast of Unleavened Bread, and we know how that comes about, and it's **Before the actual Passover begins... when Jesus knew that His hour was come that He should depart out of this world**, so you have to know the plan of God to put it together. And let's notice: **When Jesus knew that His hour had come**, it says, **and the hour had come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end. And supper being ended**, so after this Passover supper was over, which they were to observe year by year and had since the exodus in Exodus 12 when the children of Israel were taken out of Egypt - it's how far it goes back - but it came to a point in time now for this part of God's plan to be fulfilled...and a Passover was still being kept up to this point in time.

And it says, **And supper being ended, the devil**, let's notice, Satan was allowed to have Judas, to do what Judas would have to do, **having now put into the mind of Judas Iscariot, Simon's son, to betray Jesus Christ**; So Judas' mind as we know was already stirred up, and now Satan, that demonic being, the enemy of God came along. And I don't think we understand the power that was there from this point on. I don't think we have the ability to comprehend it. And Satan just stirred up Judas more and more with thoughts and ideas about how to bring it about, and we know that Satan had such a strong influence on Judas that he would betray the very one that He walked side by side with. Think about it.

And it says, **And supper being ended, the devil**, talking about Satan, **having now put into the heart of Judas Iscariot**, into his mind, **to betray Him; Jesus knowing that the Father had given all things into His hands and that He was come from God, and went to God**; He was His Father. God, He came from God.

Let's go on in **verse 4 - He rose from supper**, in other words, the Passover meal. And it was the Passover meal because as we saw they had killed the lamb, and it was the last Passover that was ever to be kept in this manner, the killing of the lamb, because of what Jesus Christ was about to fulfill. And let's notice what Jesus did.... **Jesus Christ laid aside His garments and took a towel and girded Himself**. And this is after supper, and now He gets a towel. **After that He had poured water into a basin and began to wash the disciples' feet...**so we can see that Jesus Christ was willing to humble Himself, to get down on His knees and wash their feet, each one of those disciples - all twelve, even the one that was going to betray Him... and He knew who would betray Him, and He humbled Himself to wash his feet as well.

**...and He began to wash their feet and to wipe them with the towel wherewith He was girded with. And He came to Simon Peter:** and we know the story, but let's go through and see what Peter did. **...Lord, are You going to wash my feet?** Peter understood something. He understood that Jesus was His Lord, He was his Teacher, and now Jesus was wanting to wash his feet. **And Jesus answered and said unto him, What I am doing now**, let's notice what He was telling them, **you don't know, you don't understand**, is what He was telling him, **but you will know after words/hereafter**.

In other words, he was going to understand later what was taking place but he would not understand it right now. **So Peter said to Him**, so Peter believed what He told him, **and he said, You will never wash my feet. And Jesus answered and said unto him, If I don't wash your feet, you have no part with Me**. And Jesus tells him, "If I don't," let's notice...and we'll see that Peter will believe Him, "You're not going to have a part with Me." Now, that changed Peter's mind, when Christ told him that, **and he said, Lord, not my feet only, but just wash me all over**, that's what he said, "Just whatever you want to wash, just wash it." **And Jesus said... and you are clean, but not all**. So let's notice what Jesus is saying, "You're clean, I've washed your feet." **For He knew who should betray when He said, You are not all clean**.

"One of you that eats with Me is going to betray Me." And now He's saying this, "Now you're not all clean," speaking of Judas.

**So after He had washed their feet and had taken His garments and was set down again He said to them, Do you know what I have done to you? You call Me Master and Lord: and you say well, for so I am. If I then, your Lord and Master have washed your feet;** "If I have humbled Myself to wash your feet, to serve you," **you also ought to wash one another's feet.** And this is what we still observe on Passover night, that which is a part of the ceremony of taking part of the wine and part of the bread that Jesus Christ said we were to do as a memorial every Passover. It's something that was to be done, the taking of the bread and the wine, the symbols that Jesus Christ instituted, but also as the part of that ceremony you and I ought to wash one another's feet. Women wash women's feet, men wash men's feet, and we separate and do that on Passover night. And you don't always know who's feet you might wash, and if you remember, you have no right to hold anything against anyone, especially in the Body of Christ. And there shouldn't be any person that we would ever look down upon, especially in the Body of Christ - and not even in the world as far as that goes. We are brothers and sisters in the Body of Christ and God wants us to see each other as Family, Family in God's Church, and to do things in a right way, the way that God says. And God requires us to be at one with each other, to be in agreement with each other, to love each other and not to hold anything against anyone. And it's a beautiful thing when you see it.

And let's notice what Jesus Christ was telling them; **For I have given you an example, that you should do as I have done to you;** wash one another's feet every Passover. And it was the example that Jesus Christ set for you and me, and it is in the spirit of humility. And it's beautiful examples that are given to understand our nature, to understand our minds, to know what we're to fight against, to know that we're to fight against our pride, our human nature, and to fight against leaven, which pictures sin being put out of our lives...and we know we're filled with sin, we know we constantly sin, and to look forward to what these days picture, the Passover season, Unleavened Bread.

And He said, **If I then, your Lord and Master, have washed your feet, you also ought to wash one another's feet.** On Passover. And we understand that this was given as an example to you and me and that we should do as He did.

And He said, **Verily, verily, truly I say to you, The servant is not greater than his lord; neither is He who is sent greater than He who sent Him. If you know these things, blessed are you if you do them.** Beautiful words that were spoken. And blessed are we if we do them, brethren, if we bear fruit and remember the fig tree. And you and I are blessed because we do do these and bring forth fruit, because we understand the meaning and the intent of what God has us to live this way. We understand. We understand humility. We understand humbling our self. We understand getting along with each other. And we understand that no one is better than anyone else and there is no one that we should look down upon in this world - no one. And you and I have to conquer and overcome and understand that we are Family, we are one Family and God has a desire that we all be one Family, spiritually, if we understand it, and to become spirit beings. That's God's desire for all of us.

So, let everyone examine themselves as the Passover is rapidly approaching us. Examine yourselves, make sure that you have *nothing* against anyone, and knowing these things that Jesus Christ did for you and me so that we could partake of this Passover this year.

So brethren, remember the example of the fig tree.

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