

Today we're going to continue in the series of *Jesus Christ's Real Life Story*, and this today is *Part 5*.

We left off in John. We're going to continue or at least go back there and pick up just a few verses. John 11. So we'll continue from that point that we left off in Part 4.

So to this point we've seen how that after Lazarus was resurrected from the dead by Jesus Christ, which was an incredible thing, what was revealed at that particular time, when he purposely didn't go down ahead of time to heal him. He purposely let him die - for great purpose - knowing that his purpose toward the end of his ministry was to resurrect Lazarus. And there was one to be resurrected from the dead and it was going to be Lazarus, because it was going to be revealed in a very powerful way, as Jesus Christ said, "I am the resurrection, and the life." The life that can be given to human beings, the life that can be given to people once again after they have died, to bring them back to life again for purpose as a part of God's plan. And so those things were revealed, that he is the one through whom that power has been given. God doesn't just give it directly to human beings; it's through Jesus Christ. And so it's an incredible story of what we're going through here, about the real life story of Jesus Christ.

And then from that point forward after he did that, even with greater desire the Pharisees, the Scribes and the Pharisees desired to put him to death. They didn't want him a part anymore. He was an incredible threat to their lives, to their existence, and they started plotting and planning at a certain point here. And so we're going to come up to that because they finally decided there was that which they were going to determine how, by what means, and they started plotting even more so what they were going to do.

So again here, **John 11:49—And one of them, Caiaphas, being high priest that year, said to them, You know nothing at all, nor do you consider that it is expedient for us that one man should die for the people.** Now, it's awesome what he was saying here, because he was high priest, but God still used him, because he was still in an office, to say something, to do something that was prophetic, that was, again, going to take place here that was a matter of something because of their desire. And so he stated this, **it's expedient, in essence, for us that one man should die for the people and not that the whole nation should perish.** And so their concern was that as he was recognized, Jesus Christ was recognized more and more as the Messiah that this would have a repercussion from the Roman government. And if it had been the particular time the Romans, of Christ's coming, of the Messiah's coming to be King of kings - it wasn't that time, he came instead to be the Passover - but if it had been, obviously, the Romans would have reacted in a certain way. They wouldn't have been successful but they would have tried to respond in a certain way. So that's what their concern was, that because of this they're going to

lose their nation, they're going to lose the control and the power and the autonomy that they had to that point, of the type of freedom that they might have to that point. So this is what he was saying, "It's expedient that one should die."

Now, this he did not say on his own authority, but being high priest that year, he prophesied that Jesus would die for the nation; and not for the nation only, but also that he would gather in one the children of God who were scattered abroad. Powerful! It's making it very clear here this is prophetic. He is to die for all mankind. So indeed he did prophesy something here that, "It's expedient that one should die." Yes, as a Passover.

And so it continues on now in the story from where we were in *Part 4*. **Then from that day forward they took counsel together determined to put him to death.** They were more determined than ever and now they were going to plot and try to decide how they were going to go about this. **Jesus, therefore, no longer walked openly among the Jews but went from there into the country near to the wilderness, into a city called Ephraim, and there he continued with his disciples.** So although he'd been going on down to Jerusalem the time wasn't quite yet and so there's a window of time here. Lazarus has been resurrected and so he departs for a little while just to be out of the reach of the Jews and so the story goes, continues on here. So they went away for a little while just, in essence, hiding or keeping themselves out of the public eye because there is some timing here that's very critical.

Verse 55. You know, and God could have... God can protect and do certain things in specific ways at any time He wants, but He doesn't work that way, as a whole. He lets us be involved. He let... Obviously Christ was involved here as to how to do various things, and so God could have protected him, put a shield around him in Bethany or do whatever He wanted to do. But, instead, He allowed it to happen in a way that physical human beings deal with things. And it's better to get away for a little while, be away from everyone else, and then come back. Lot to be learned here, truly is, even about how God Almighty works.

Verse 55—And the Jews' Passover was drawing near, and many went out from there to the country. People read through this and because it's written this way, there are many things inspired to be written in such a way that if people want to stumble at scriptures they do. "The Jews' Passover." Well, because they're the only ones keeping it. Wasn't for anyone else. It wasn't anyone else's Passover. It wasn't the Assyrians, the Samaritans, the Egyptian's Passover. They weren't observing it, the Jews were. But people look at this in the world, especially in Traditional Christianity and say, "It's the Jew's Passover. We don't keep the Passover. It was for the Jews." No, it was for all mankind, it's just that the Jews were the only ones at that time who were observing this. So it's referred to as the Jews' Passover.... **...was drawing near, and many went out from their country up to Jerusalem before the Passover to purify themselves.** And so there were those things they understood, by offering of animals and so forth, that they were getting ready to do for the High Day, for the first day of the Feast of Unleavened Bread and during that entire period of time. People would come into Jerusalem on the High Days, three seasons in the year,

and this particular time they were gathering out from around the regions of Judaea coming down into Jerusalem. And so this is what it's covering here.

So they were going up to Jerusalem before the Passover here began to purify themselves, to prepare themselves for Passover. **Then they looked for Jesus, and spoke among themselves, as they stood in the temple, What do you think, will he not come up to the Feast?** "Is he going to be here or not? Is he going to do as we're doing? Is he going to come up and keep the Feast? Are we going to be able to find him here and see him here?" And so they were curious. They wanted to know. They had heard of all the things going on around, and especially this thing if what just happened with Lazarus and Bethany. That was causing an incredible uproar amongst the people. We're going to find that as we go along in the story here. Not in a bad way. People were excited and they wanted to see him. They wanted to hear what he had to say.

Verse 57—Now, both the chief priests and the Pharisees had given a commandment, that, if any man knew where he was, he should reveal it, that they might take him. So they'd spread this out, "If any of you see him, bring it back immediately. We want to seize him. We want to take him." That's their motive.

John 12:1. Then we come to a point where it's now within one week before the Passover. And it states here: **Then six days before the Passover,** so this is some time on a Thursday, the fifth day of the week. Thursday, the fifth day of the week, six days before Passover, **Jesus came to Bethany again.** So he'd been up in the area of Ephraim, now they were coming back again. It says, **Jesus came to Bethany again, where Lazarus was who had been dead, whom he had raised from the dead.** So now it was time to begin this process and begin to do more of the things that he was going to perform here at the end.

And it goes on to say then in **verse 2—While there,** in Bethany, in other words, **they made him a dinner, and Martha served.** So it wasn't that Thursday, they just happened to come into Bethany on Thursday from their journey up in Ephraim, probably later in the day. We don't know; it doesn't say. And so they came into Bethany. They were going to be there a little while, going back and forth even from Jerusalem. Remember, it's only 2 miles out of Jerusalem, and I can't remember the km, whatever that was. It doesn't come to me right now. [3¼ km] But goes on to say, **they made him a dinner, and Martha served. And Lazarus was one of those who sat at the table with him. Then Mary took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair. And the house was filled with the odour of the ointment.** So again, an awesome thing here, what Mary did and how it was taken by others around him. It's incredible the things of human nature that are brought out here.

So again, there's something very important that needs to be added in this particular time frame, so I'm going to take a little bit of time. People become really confused, and may even by some of this, unless they were to write certain things down about the days and what happened on certain days. But if you read through most harmonies of the gospel people get very confused as to what

was going on. And what is happening here in a lot of cases, each one of these individuals, Matthew, Mark, Luke, and John were all writing in a different way about some of the same events but from their perspective and in the order of things that they saw them. And they would go back on occasion and remember and bring into remembrance some things that had happened previously. And so again, for people to put all four gospels in order, it's a difficult thing and no one has ever done it that well. It's kind of messed up. But we're striving to follow this process through here and talk about some of these things as we go along because they're all very important as to what happened even with timing here.

It's important to note at this time here that this was a Sabbath meal. It wasn't Thursday when he came into the city, into Bethany I should say, into the town. They prepared as they did every week a special meal on Fridays. This was a Friday evening meal. This was a Sabbath meal that would go into the Sabbath. And so this was the beginning of the 10th day of the month. Because at sundown on Friday began the Sabbath, and that was the 10th day of the month. And if you recall back in Exodus 12 concerning the 10th day of the month it was when the lamb was to be set aside. Four days before Passover on the 10th day of the month a lamb was to be set aside and they were to go out and gather... The Egyptians [Israelites], when we read that particular story, this is what they did. And so it was picked out, this is the lamb, and the focus was upon that lamb.

And so here it is that the focus begins to be placed upon the lamb of God in a very special way because of what Mary did—Incredible!—on that Friday evening after everything was done with that meal. And this is a part of that story when Mary poured out the expensive ointment on Jesus Christ. So we're going to continue with that particular part but we're going to pick it up in Mark. And we'd read about Judas Iscariot so we're going to read some of this again here, but Judas Iscariot's response and what was taking place here. But again, it's important to notice the timing here of what was happening because it's not by coincidence. All these things have a purpose and a great meaning to it. So we're going to pick up the same story in different places as to how Judas Iscariot responded and of some of the things surrounding this particular event and that which led up to that Friday evening on the occasion of that Sabbath meal.

But there are two particular accounts here that need to be brought into this and we're going to jump ahead two days and then we're going to come back to some of this. So again, some of this can confuse people but it's important to put all this together. Because the reason for doing this is to show why this timing is important, why it's important to understand the Friday evening, the 10th day, four days before the Passover was to be killed, that a lamb was to be set aside. And though you understand these things inside and out, others who listen for the first time they've never heard these things. They've never heard a story flow of the actual accounts as they really happened. And they don't know why, they don't understand what they're reading because they don't understand even what Passover is or what it means. That's why we're taking the time to go through these things. It's a thing for us to remember, a thing for us to be inspired by, of how God

has put everything together in the way that He did. But again, it's important that others understand what this season of the year was all about.

So picking up a part of this story in **Mark 14:1**, jumping ahead a little bit here (jumping ahead a couple of days) just to make the timing clear of what this final week entailed, what it was all about. It says, **After two days would be**, it's not the word "feast." There is no such word there. **After two days would be the Passover and Unleavened Bread. And the chief priests and the scribes were seeking how they might take him by craft;** a word meaning "by deceit and trickery, lying," whatever, telling people one thing but really having a different motive behind why they were doing what they were striving to accomplish. But as it says here, **they were trying to take him by deceit to put him to death.** So again, they wanted to get their hands on him because their objective was to kill him. **But they said, Not on the Feast day, lest there be an uproar of the people.** And so people in Traditional Christianity read through this and they don't know, they don't have any idea what this means. "What do you mean that they didn't want to put him to death on the Feast day?" Because this is so important in the story. Because it was a Sabbath. It was an annual Sabbath. And so we understand in God's Church there are seven days in a week, the seventh day is always a weekly Sabbath to God. But there are annual Sabbaths, seven annual Sabbaths. And this is the first of the annual Sabbaths, the 1st day of Unleavened Bread, as we read about back in Leviticus 23 earlier on in this series.

And so as it goes through a part of this story here it says that they didn't want to have this taking place on the High Day because of their ideas about working and not working. They didn't want to have him be put to death at that particular time, or afterwards have to be working on that particular day, of taking him... from the matter that he was being put to death and so forth. We'll get into some of that as we go along. But again here, it's making it very clear the timing here, two days before Passover and they were concerned how they were going to be able to take him by deceit to put him to death. And their comment was "not on the Feast day." So they were concerned about when are we going to kill him? What day are we going to do it? And we have to get him soon because we want this done before the High Day, because we can't be working and doing this on a High Day, so let's get it done ahead of time. We want to do this quickly. That was their motivation. They were pushing the timeframe ahead. They wanted all this done before the Feast of Unleavened Bread, before even the seven day period. They wanted this all taken care of so it's behind them.

They had no idea what they were getting ready to help fulfill. Awesome! Awesome how God works. He's in control.

Mark 14:3. Now, this next verse we're actually going back to the time to recount what had happened two days earlier on Friday evening at the Sabbath meal. So sometimes these things go back and forth a little bit. But this brings in the time period and lets you know this is what we're approaching. We're approaching Passover and Unleavened Bread.

So now Mark's account he just starts talking about this particular account again. **And being in Bethany in the house of Simon the leper, as he sat at dinner...** So again, this was the Sabbath meal on that 10th day. ...there came a woman having an alabaster box of ointment of spikenard which was very precious. We know it was Mary. So Greek word here literally about this means "of great price." "Precious"; the word has more to do with the cost of it. It was costly, of great price. ...and she broke the box and poured it on his head. And there were some who had indignation in themselves, and said, **Why was this waste of the ointment made?** "Why are you wasting something so expensive?"

I think of all the years in the Church of God that I've known. And I've known so much complaining. Blah, blah, blah, blah, blah. "Why did Mr. Armstrong do 'this'?" "Why did he do 'that'?" And for me, "Why did you do 'that'? Why did you do 'this'? Why did you spend the money here?" And God's not in the picture, nor what God is working to accomplish and why He works to accomplish the things He does in the manner in which He does. And yet people find fault with things. That's human nature. And so this is the account of something very basic that's happened in the Church for 2,000 years now.

For it could have been sold for more than three hundred pence, and have been given to the poor (to the needy). And people always use stuff like that. Its like, "Just think what we could have done with this! We could have given it to the poor and needy. Isn't that a better thing than going out and buying a jet? Isn't that better than flying first class? Isn't that better than spending that money for something else? Why are you meeting in that place? Why are you doing 'this'? Why are you doing 'that'? Why does he have to have that car?" Speaking of Mr. Armstrong, but some say that about me as well. "Why does he have a Rolls Royce in a part of his fleet? Why? Why spend all the money for that? Why build this house dedicated to God, this auditorium that was so elaborate, and so expensive, and so plush?" The carpeting - awesome! The stage, the curtains, exceedingly expensive! Of great value! Amazing! It amazes me that human beings think that way and don't learn from why... Instead of asking why, what is to be learned from this? What can we grow in understanding from this? So anyway, always a... This here is just so typical. "Could have been sold for 'this' amount of money and could have gone and given it to the poor and needy. That would have been so much better." When their motive, their purpose is not to give it to the poor and needy at all. That's a lie! That's not what they really want to do but that's what they can say to justify their wrong ideas and attitudes. Because that's exactly what's in the heart and the mind. "Oh, we'll do 'this' or we'll do 'that' with it," when in reality if they had it they wouldn't use it that way at all. Incredible how human beings are.

And so they murmured against her. So it wasn't just Judas Iscariot. There were some others in that group of people that were murmuring and talking about this, blah, blah, blah, like human beings do to each other, you know, blah, blah, blah, you know, and just spreading it around and trying to cause dissention and trying to find fault with Mary, friends of Jesus Christ, trying to find fault that Christ would even allow this to happen in the first place. And why he didn't stop her

and say, "Oh, don't do that Mary! We could sell this for..." whatever it was here, this particular amount of money, "three hundred pence and we can go and use this for something far needier than for me." He didn't say that. **And Jesus said, Leave her alone.** "Leave her alone." **Why are you troubling her? She has done a good work for me. For you will always have the poor and needy with you.** In other words, if that's truly your motivation and truly your desire, they're always going to be here. That's the way it has been for 6,000 years. And there are lessons... I could give a sermon on this one alone.

...and whenever you want you can do good to them. But you will not always have me. She has done what she could. She has come beforehand to anoint my body for the burial. They had no idea what he was talking about. Even though he said that they had no idea that he was about to die. You think by reading this that they understood that. They did not understand that he was about ready to die! "Oh. Burial? You're young! You're in your early thirties. Why have this poured on you now? A burial that doesn't happen for a few more decades?" It didn't register.

Truly I say unto you, Wherever this gospel shall be preached throughout the whole world, this also that she has done shall be spoken of for a memorial to her. So year by year as people read through these verses and talk about various things that lead up to the timing of Christ's fulfilling the Passover and reading about what Mary did or thinking about the things that Mary did. And it's written in this book as a memorial to her that's always there for God's people to remember what she did.

And so again, the reason this account is inserted here, which takes us back two days earlier, is to remind us what Mary had done. And when Judas Iscariot responded as he did that revealed the kind of person that he really was. There are things that happen in God's Church to people through time that reveal, that bring to the surface what's in our heart if we don't seek to change and address various things. And there'll be things that bring that to the surface, that choices are made. And if we're a certain way in hiding certain things... I think of different ones who have gone by the wayside, especially within the ministry, because they're the ones that people tend to see more and tend... And some of those situations there tends to be a greater betrayal to God, to Jesus Christ, to God's apostle, to the Church. And I think of some of the things that those individuals have done that was in their heart, that they desired different things, that they were looking for something else than what they should have been. And in time God brought it to the surface and revealed it. And so here is a particular time where even Judas Iscariot, he wasn't in God's Church. He didn't have God's holy spirit. But it reveals something very basic about human nature that has happened and does happen, has happened in God's Church over and over and over again. It was something that Mr. Armstrong had to deal with on a constant basis and so it just reveals something here about human nature. And so this is something that revealed the kind of person he was, whose motives were selfish and deceitful and it was about himself and what he wanted for himself, what he was really striving to get for himself.

Mark 14:10—And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. Mind boggling. Here is someone who had been with him all this time, seen all the miracles that he'd seen, saw him say, "Lazarus, come forth!" and Lazarus who'd been dead for over four days, within four days there, a little over four days, that period of time there, in the grave for four days and he came forth wrapped up in the burial clothes, and Christ told them to unwrap him. And Judas witnessed all this. He witnessed all the things that had taken place, the blind could see, lepers that were healed, lame that were healed, all the things that he'd witnessed, all the things he had heard Christ have to say. And then here he's going to... This put him over the top? Because there was something in his heart that was not right all along the way, see? There was something in his heart and in his mind that wasn't right for a long, long time and God allowed that to come to the surface more and more until finally this here put him over the top.

Sometimes there are things in people's lives that finally put them over the top, like, perhaps someone... I think of when some women were ordained. That's so outraged some they left. They couldn't take it. Amazing! It revealed something that was in their heart. And God will do that, especially within the Church, reveal things that are deep down inside of us that we're not really addressing or that we're... Anyway.

So here he went off to the chief priest to betray him unto them. Because they knew. They were (farther back if you remember the story) up in the area of Galilee and they were coming down toward Jericho, and then they passed over to go over toward the area of Jericho and they crossed over the Jordan River there, there was this that was going on that all during this period of time here he'd told them as they were coming down, "This is what we're going to do. We're going back to Jerusalem." And their response was, "You want to go down there and they're looking to stone you?" They knew it; they'd like to put him to death by stoning him, putting him to death in that manner. And so Judas knew this. And so he went, indeed, and he knew that they were stirred up even more, so he went to betray him. We don't know... There is a lot of the story here we don't know. One day we're going to know more about what actually took place here, more of the story of what really took place with him, why he did and responded in the way he did and the timing he did.

So it says, **And when they heard it they were glad and promised to give him money. And he sought how he might conveniently betray him.** So he was looking for a way, talking to them how he might be able to work this out. And so he gave them various scenarios undoubtedly of things that might happen, that Jesus Christ's custom was to work with them in certain ways, to teach them in certain ways and trying to narrow it down to where a location might be that he might be able to betray him. All these things were a part of some of the things they discussed, of how they might be able to work this out. But now they had their inside individual inside... inside, who was going to betray Jesus Christ and who could go to them immediately and tell them where he was and how they could more easily accomplish this.

So again here, we're going to return to the story flow of the 10th day of the first month, which was the weekly Sabbath preceding the Passover.

Matthew 21. So again, this particular 10th day of the first month, which was the weekly Sabbath preceding the Passover, it began on Friday evening after sunset. Mary poured out this expensive ointment on Christ. Then on that Saturday, or that Sabbath day, I should say, on that seventh day during the day there is more to follow here and this is what we're covering now as we're going into this story here in **Matthew 21:1. And when they drew near unto Jerusalem, and had come to Bethphage, or "bayth-fag-ay" as some pronounce it, unto the Mount of Olives, then Jesus sent two disciples, saying unto them, Go into the village next to you, and right away you shall find a donkey tied up, and a colt with her. Untie them and bring them to me. And if anyone should say anything to you, you shall say, The Lord has need of them; and right away he will send them.**

Then verse 4—**And this was done that it might be fulfilled which was spoken of by the prophet, saying, Tell the daughter of Zion... So again, prophecies over and over again, things being fulfilled here out of the Old Testament by things that prophets have said. Tell the daughter of Zion, Behold, your King comes unto you, meek, and sitting upon a donkey, and a colt the foal of a donkey.** So again, incredible things here going on, things being fulfilled. Awesome things written hundreds of years earlier about how Christ was going to do the things that he did leading up to fulfilling his role as a Passover.

And the disciples went (verse 6) and did as Jesus commanded them, and they brought the donkey and the colt, and put on them their clothes, and they sat him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and spread them in the way. Here it is Jesus Christ getting ready to come into Jerusalem and people are being moved to respond in a unique way as Jesus Christ was coming in.

And it says in **verse 9—And the multitudes that went before, and that followed, cried... So there were those who were... They heard that Christ was there, they wanted to be there. Some were in front of him. Some were from behind coming in gathering where he was. And so this is talking about all this commotion that all of a sudden was going on. And they cried, saying, Hosanna to the son of David! Awesome what they were moved to say in unison, crying out over and over again, Hosanna to the son of David. Blessed is he who comes in the name of the Lord; Hosanna in the highest.** You know, glorifying God, crying out to God, thanking God and this that was taking on. Awesome story!

And when he had come to Jerusalem, all the city was moved, saying, Who is this? Why the commotion? And those who didn't know of him or hadn't heard of him and different ones that hadn't heard all the stories, here they saw this commotion of things that were going on. There was a lot of noise, a lot of crying out. This was not a small thing. And here he's coming in on a

donkey. And so they said, **Who is this? And the multitude said, This is Jesus, the prophet of Nazareth of Galilee.**

A lot of stories had already started out and a lot of people had already heard the story of what had happened to Lazarus, because that was the greatest of all the things that had ever taken place, yet, obviously. That one who was dead was resurrected from the dead. And there were many who had witnessed that event, many who had come to be with Mary and Martha at that particular time. And so they saw these things, they witnessed these things, and when they started telling others about what had taken place it multiplied the things that were already happening in a profound manner about Christ. And so that when he was coming into the city here they were crying out and talking about him being indeed the son of David, a descendant, the Messiah who had to come out of, from, in essence, the lineage of David. Incredible!

And so again here, verse 11 "and Jesus entered into Jerusalem, and then into the temple." So this is an account in Mark, I'm sorry; I'll just read this to you. **Mark 11:11**; it's just adding account here because I'm going to Luke next. But I'm just going to read this verse to you, but something that needs to be added here; and basically the same thing and then adds this. So the same thing as was said before and then Mark adds this: **And Jesus entered into Jerusalem, and then into the temple. And when he had looked around at everything there...** So all that area and the temple itself specifically. And by this time, by the time he'd come in and had done the things he'd done and he looked all around at everything the evening was there; it was upon him. And so it says, **and the evening had come**, the ending of the Sabbath day, and it says, **and he went out (back) unto Bethany with the twelve.** So here he was, he'd come into the city on the Sabbath day to the temple. And by the time they got there and did, looked around, here it was toward the end of the Sabbath already and he was coming back out now.

And so Luke's account adds even more here, **Luke 19:33**. So it's going back here to talk about the donkey, the donkey's, the colt, and it says, **And as they were untying the colt, the owners thereof said to them, Why are you loosening the colt?** It's interesting how each one maybe says one thing that brings in more of the story and the other totally leaves it out, but it all fits together. **And they said, The Lord has need of him.** Because Christ told them if anyone asks you be sure to tell them. **And they brought him to Jesus. And they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way.**

And when he came near, even now at the descent of the Mount of Olives, so here they are coming down off the descent of the Mount of Olives before they go back up toward the area of the temple. **...now at the descent of the Mount of Olives the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen.** And so this is talking about others who had followed as well. And going on, **Saying, Blessed be the King who comes in the name of the Lord.** He was the Messiah, the Christ. "The Anointed One," is what the word means; both words, "Christ" and "Messiah." The Anointed One meaning that

he was the King sent by God. And so **Blessed be the King who comes in the name of the Lord. Peace in heaven, and glory in the highest.**

And some of the Pharisees from among the multitude said unto him, Master, rebuke your disciples. Its like, "Warn them!" That's what the word means, "warn," "rebuke." "Rebuke your disciples. Rebuke those who are following you. Don't let them do this." Basically, in essence, telling him "You're a man. You shouldn't let those kinds of things being said about you. You shouldn't allow these disciples saying these kinds of things about you." It was repulsive to them because they didn't believe that he was the Messiah. And so for them to cry out in the way things were going on there, to say the things they were doing, it's like, "You need to quiet them down! You shouldn't take this kind of honor to yourself." That was their thinking. That was their motivation. "You shouldn't take this. You should rebuke them!"

And he answered and said to them, I tell you that if these should hold their peace, the stones would immediately cry out. Powerful! **And when he came near he looked upon the city, and wept over it.** He knew what he was getting ready to go through. It's hard for us... It's not even just hard, we really can't grasp all that he was going through, all that he was experiencing. Because he experienced something in a way that no human being has ever experienced, nor can experience, because he was the Son of God and because of the mind that he had and because of the things that he knew in a way... We can know truths. And God can give us truth and we see truth, just as when individuals come to understand the weekly Sabbath, the annual Sabbaths and what they teach. And all of a sudden it's in the mind. You just know it. He knew so much more. He knew something in a present way, in a constant present manner that was from God in his mind that we do not comprehend fully. Because we have never experienced it. Its like, "What are you going to be like when you're in Elohim?" I don't know. I can't tell you. I've never been there yet. I don't know anyone. I haven't talked to anyone to see what they're like. I don't know what the experience is going to be like. I don't know how you're going to get from point A to point B. To think about some of those things is awesome! But you can't think too far because you really don't know. About the closest thing you can get to is some sci-fi things you've seen on TV, you know, and you're in one spot here and all of a sudden you're transformed to another spot. And yet this is so far beyond that we can't even begin... We can't grasp it. I can't grasp being up in the atmosphere above the earth. And some of you who don't like heights? Our minds are going to be different, obviously, but I can't imagine what that's like. And none of us can. Not in an airplane. Not in a helicopter. You're just there. Try to understand that one.

Well, you can't understand the mind of Jesus Christ, either. We can try to appreciate it and grasp it. And when it says he wept over Jerusalem there are things we might weep about because of things we know, but he knew them so much more deeply. And the main thing he knew is what he was getting ready to fulfill. He knew what was getting ready to happen to him. He knew he had already been betrayed. He knew it. He knew it was going to happen. He knew all the things that were going to take place once he was captured, once he was taken, and having the mind he did

when he grasped to the degree that he did, having that mind that he did and grasping to the degree he did, all of a sudden then for him it was....

So again, as he was coming into Jerusalem there these things were taking place and as he recognized what he was getting ready to fulfill in a very powerful way. Awesome here, to understand that thinking, that he desired with all of his being that if others could understand what, a little bit of what he was getting ready to fulfill, but he knew that nobody did. And because of that he wept. Because of what he saw that he would like, he would love to be able to give to others then that he knew he couldn't because it's not their time. Awesome!

Have you ever had times where you desired that someone else be able to see something and grasp something and understand what you're going through and why you're doing what you're doing? Maybe just your boss at work. "If he could just grasp what I'm doing and what I'm going through right now and why this is happening and why I must take this time off."

But this goes so far beyond that. And so it tells a part of this story and it just simply says here, **He looked upon the city and wept over it.** And he went on to say, **If you had known, even you, at least in this your day the things which belong unto your peace, but now they're hidden from your eyes.** In other words he's saying, "If you could just grasp what is taking place for your peace." Here, a city named Jerusalem; "Jerusalem" having to do with the meaning of "peace." And yet they didn't understand what was getting ready to take place in that city to truly give them peace that leads to a spiritual city, a spiritual Jerusalem. And this is a part of what he is thinking in his mind as he's there.

For the day shall come upon you that our enemies... that our enemies, shall cast a trench about you and encompass you and keep you on every side. And shall lay you even with the ground, and your children within you; and they shall not leave in you one stone upon another; because you don't know the time of your visitation. And so this is what he was contemplating, this picture of what he's about ready to fulfill in order for peace for mankind, true peace that was going to come through him to fulfill the true meaning of that city Jerusalem, and that he had to die first and go through the things he had to go through first. And then he had that which he knew was going to take place. Yes, physically in Jerusalem, but this goes beyond that. This goes even beyond that. It goes beyond something that several in this particular room lived through when one stone wasn't going to be left upon another. Because that's even far greater, in order... Because it's about Jerusalem. It wasn't just about a physical Jerusalem and the things that were going to take place and the Romans and the devastation of things they were going to do and laying it bare and destroying and killing as they did. It goes past that.

What Jesus Christ was talking about here is that they didn't "see" and they didn't grasp the process whereby peace was finally going to come to them. And the time would come that our "enemies would circle," in essence, "and strike and there wouldn't be one stone upon another." And that was the height of a battle on a spiritual plane that took place in a demonic world against God's

Church. And that's what it's talking about. It's talking about the end-time, the time just before Jesus Christ would continue on to fulfill even greater things. But there was a period of time that had to pass, nearly 2,000 years, before he could do that, to bring them that peace that he's talking about here. To truly... Because that's the first time that peace is really going to be given and Jerusalem becomes a reality. New Jerusalem. Peace in the Family of God. Awesome story here of what he's revealing and what he's talking about here. "Because you do not know the time of your visitation." You don't know the timing of when these things are going to come to pass, when these stones are going to be cast down and what this means before Jerusalem can become... before peace can be received by mankind.

And finally it's good to also look at the account in John, John's account about some of this. **John 12:12—So on the next day...** So this is in the daytime portion of the Sabbath on that 10th day. So we had Friday evening, the meal, Mary putting the oil on him, then the next day when he went into Jerusalem on the Sabbath day. **Many people who had come to the Feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees...** So this was spreading out before them. He's coming! He's coming into Jerusalem. He's been spotted. He's been seen. And these different ones went ahead and these things spread like wildfire, spread quickly. And so people right away, this is some things they began to do. It says, **they took branches of palm trees and went forth to meet him, and cried, Hosanna! Blessed is the King of Israel who comes in the name of the LORD.** So not just the King of the Jews now, but the King of Israel. And people read through this in the world, in Traditional Christianity, they don't know what it means, "King of Israel." There's nothing there. They think all the Jewish people today, that's Israel, and the land of Israel. And they don't understand, no, there's a lot of history here and there are a lot of people in the world you don't even know who they are and where they came from.

Verse 14. And when it's all said and done here it's not about a physical people anyway. It's about a spiritual one. **And Jesus, when he had found a young donkey, sat thereon; as it is written, Do not fear,** here is the prophecy, **Do not fear, daughter of Zion. Behold, your King comes, sitting on a donkey's colt.**

At first (verse 16) the disciples didn't understand these things. Incredible! They didn't. They didn't know these things, of what was happening, taking place. They were participants in something but they didn't grasp what was taking place until later on, and then they could piece it together. **But when Jesus was glorified, then they remembered that these things were written of him.** So writing the story here, in the time flow, they didn't know this. They wrote this afterward. And they understood then and were able to write this in a way that obviously that they then understood what they were writing. ...and that they had done these things unto him.

Verse 17—The people, therefore, who were with him when he called Lazarus out of the grave and raised him from the dead, bare record. They were witnesses, in other words, of these events. That's what it's recording here. **For this cause the people also met him, for they heard that he had done this miracle.** So it was this miracle above everything else that created this kind

of stir and this kind of desire to go out and see him. Because it's one thing for people to be healed of different things and people can make excuses or reasons in their mind how this might have happened and God not being in the picture, for sure Jesus Christ not being in the picture, and so they kind of think around these things. But someone resurrected from the dead that had been dead for four days? You can't get around that one! And so all this that had gone around and Lazarus was alive and people knew him. People in Jerusalem knew him. He was only 2 miles out of Jerusalem. He'd been in Jerusalem many a time, continual basis. That's where people went. A lot of commerce was done there and people knew Lazarus. They knew Mary. They knew Martha, the people who were native there. Now the people who came from other regions that were gathering there for this period of time didn't know them, but the word spread quickly who they were and what had taken place. And there were so many witnesses! And that's what it's discussing here. "They bare record. For this cause the people also met him." It's for this reason they came out to see him, because of what happened with Lazarus, "for they had heard he had done this miracle."

The Pharisees, therefore, said to one another, We are getting nowhere! Behold, the world has gone after him. It's like they're throwing up their hands. They were upset enough before this. They wanted to stone him. But now? Someone has been resurrected from the dead and this story is going around. How can you stop that? Must put him to death quickly. That's what they decided. Got to put him to death quickly, got to stop this.

Let's turn over to Mark, the account in Mark here. We're going to go back and read a verse that reflected upon the end of this particular Sabbath day. So again, zeroing in on this particular Sabbath day, the 10th day of the month.

Mark 11:11—And Jesus entered into Jerusalem, and then into the temple. And when he had looked round at everything there, and by then the evening had come. So by the time they had gotten there, and making the point by the time he looked around at everything and done what they wanted to do, the evening, the Sabbath was about over and **he went out**, it says here, **went back unto Bethany with the twelve.**

Then continuing then in **verse 12—And the next day**, so this is on the 11th of that first month of the calendar, on a Sunday, the first day of the week. Then on the 11th day, **the next day**, it says here, **when they were coming from Bethany, he was hungry. And far off he saw a fig tree with leaves. And he came to it hoping that he might find fruit on it. But when he came to it he found nothing but leaves, for the time for the figs had not yet come. And Jesus responded and said unto it, From now on no man will eat fruit of you. And his disciples heard it.**

Now, this escapes people. Why did he do this? He could have made figs appear. But it wasn't the purpose of all this. And so he pronounced this against the tree, you know, "No one is going to eat fruit from you again." And so there's more to the story here of some of the things that are taught and why he taught some of the things he did. And so, again, escaping most people, but the point

of this is that the only, in essence, true fruit of life; he did what he did with Lazarus and focused upon himself and said, "I am the resurrection and the life." And again, the focus is upon him. It's not about the tree. It's about him and the lessons he taught as time went along here and some of the things he taught just for, actually, on Passover night. That he is the only, in essence, true source of the fruit of life, and it has to come through Jesus Christ. That's all there is to the story here in this particular case here. It's more than just talking about a particular tree. And so it's a focus upon him, that he is the source of the only true fruit in life. He is the resurrection and the life and the true source of all fruit. Everything has to come through Jesus Christ.

That's why I think it'd be good to go back and see what it says here in John 15, things that are read on the Passover night in God's Church to God's people. Something that's reflected upon, as a whole, year by year. Sometimes we do and sometimes we don't, but oftentimes we read this particular section, John 14 especially, always, and then things in John 15, 16, 17, in through there. Because these are things that Jesus Christ taught, focused upon on that last night of his life, on Passover night. These are the teachings of Jesus Christ; in a very profound and very meaningful way he saved the best to last. He truly did. When you build up an entire story of everything he ever taught - that's why John 14 is one of my favorite places in scripture, because of what it reveals. And then John 15 follows. It is the most exciting thing that Jesus Christ could reveal to human beings. And we're not going to go through all that now, but it'll come out through the series.

John 15:1—He said, I am the true vine, and my Father is the vine dresser. Every branch in me... And people don't know what that means. Sad. Every branch in me that does not bear fruit He takes away. And that's been happening a lot in the last few years, and that's continuing on. We must bear fruit on a spiritual plane. We truly must. There must be changes taking place in our life. There must be greater control we're able to take hold of in our life with help - not ours, but that comes from God. It's a matter of crying out to God for the help to change the things we are not able to in life. It's a matter of a desire for this mind to be truly transformed, to change in thinking and to truly bear fruit. Not to go on as always. You know, if anybody ever gets in a point in life where they just kind of level off and go on as always, it's not bearing fruit. That's not bearing fruit. There must always be growth. There must always be growth. That means there must always be change and growth. Growth in understanding, growth in crying out to God, a better ability to grasp and comprehend what He's doing, a better ability as we get a hold, strive to fight our own carnal nature. That's a battle every day. And it boils down to whether we're really fighting it.

Every branch in me that does not bear fruit He takes away. And every branch that bears fruit, He purges. So even for those whom God has called there are things that people go through in life that we want to get rid of the things that don't belong. We want to get rid of the things that need to get out of our nature, things of selfishness that need to be gotten rid of in our nature and desire to become and live more as Jesus Christ said we need to live - filled more with the fruit

and the power and the spirit of God in our life. "Every branch in me that does not bear fruit He takes away. And every branch that bears fruit He purges." And that word there means "cleanses." He cleanses. So it's using an example here of a vine and a purging, but a matter of cutting it off, certain sections of it off just like is done in a vineyard. But the word has the meaning of, carries with it the meaning of a cleansing. It's a cleansing of the vine. It's making the vine healthier so that it can produce greater fruit, more fruit, more abundant fruit. And so this is a part of the story it's talking about. So He purges, pruning, cleanses it, **that it may bring forth more fruit.**

Now you are clean, same word. Same exact word; uses purges. **Now you are clean through the word**, the Logos, **which I have spoken to you.** So on Passover night he's teaching the disciples this. He's teaching his Church this. He wants us to grasp the things that he has saved till this time to talk about, to teach, to give instruction in. And he said, "You are clean through the Word," the word that... He was made. He became the Word. He was the Word of God made flesh! And we're to imbibe of that Word and become stronger in that Word. It's to become stronger in our mind. We don't have it like he did, but we can grow in it and it becomes more a part of our thinking and a part of how we see things. Awesome story!

So he said, "you are clean through the word," through the Logos, "which I have spoken unto you." **Abide in me, and I in you.** Beautiful words. But to the world of Traditional Christianity they don't know what that means. Abide in him and he's to abide in you? It's something that's real, it's alive. It's living. It's not real to people in the world. **Abide in me and I in you. As a branch cannot bear fruit of itself, except it abide in the vine; and no more can you, except you abide in me.** So it's fully living in the way of life that he taught.

People talk about Jesus Christ in the world. They talk about Easter and Christmas that has nothing to do with Jesus Christ. They're a lie. They're a deception created by the Catholic Church. Created by the Catholic Church. It was the first church of the world calling itself Christian after the true Church of God. It was the first group of people that came along and began to call themselves of Christ and began to set out doctrines that were different from what Christ taught and gave. That's why we're talking about Jesus Christ's real life story, because it isn't what the world believes. It isn't as what it taught by the world, that basically got it's foothold in 325 A.D. I mean, people should be dumbfounded by history and what took place. For nearly 300 years, up to this point in time, the Church existed. One Church, the Church of God, the one that started on Pentecost in 31 A.D. And people lived this way of life, lived the things that Jesus Christ taught, did strive to live by everything, by the word of God, by the things that he gave to them, the instruction that he gave to them.

But in 325 something else different began to happen. And we have a powerful ruler of Rome who decides to bring together a religious conclave and he's in charge. He's in charge of it and he pushes two primary things. And anybody can go look it up in encyclopedias. That's what blows my mind! Even on a physical scale why people don't do things like this. Not even have to be in the Church but just to acknowledge what happened in history. Why can't human beings do that? To go

back there and read a little bit and to see that it was then that things are recorded about another period of time that was going to be observed. No longer Passover. No longer Passover. That's where Easter began. No longer was Passover to be observed by anyone in the church. And not only that, but it became a state religion and people weren't to keep the Sabbath any longer. They were to keep Sunday, the first day of the week. That's where it starts. And most, even encyclopaedias acknowledge these things. Incredible story! No more Passover. No more seventh day Sabbath worship. And he became so strong, Constantine, and some of the things that he taught, that as time went along people were put to death who would keep the seventh day. Because it came to a point where it began to be enforced more and more within the Roman Empire.

So basically it was at that point in time that a Church that did begin in 31 A.D.... With greater power of a Roman government, began to try to stamp out God's Church, began to try to destroy anything to do with God's Church. And so sometimes you may think you have it rough keeping the Sabbath. You may think you have it rough taking it off for a Holy Day. And you have nothing compared to what these individuals had to go through at this particular time when people were seeking out them to put an end to them. Incredible!

And so all that began back there in 325, things getting messed up and people today reading through something like this and don't understand what it means to abide in Christ and Christ to abide in them - something that's alive and real and has real meaning to it.

I am the vine, you are the branches. Any who abide in me, and I in them, the same brings forth much fruit. For without me you can do nothing. If anyone does not abide in me, they are cast forth as a branch, and withered; and they are gathered and cast into the fire, and they are burned. And so because people don't understand the plan of God, they don't understand what it means, when they hear this "casting into a fire" the closest thing they can come to is some kind of "hell burning fire," you know, some place... Well, maybe it's not in the center of the earth; they don't know where it is. Used to be that's kind of where it's this hot spot where the lava flows and little things running around with pitchforks stabbing you in your rear end and tormenting you for the rest of life. Sad, people believe in such stupid things. How can you believe something so dumb? Seriously! That somehow you can live forever but you can be tormented, somehow there is fire that's going to torment you and these little beings going to go around and they're going to torment you the rest of your life and your life is just going to be miserable. But somehow there is a God of love and a God of mercy, that somehow for those that He would punish He would like to see them suffer? Suffer? That that's the God of the Old Testament? That that would be Jesus Christ? Because that's what their basically saying, that Jesus Christ would condemn them to death and to be dead for all time and... I'm sorry, not to be dead for all time but they would be cast into a place and for all time then be punished and tormented from then on? Incredible how human beings can think, that somehow God or Jesus Christ could be like that. They say, "Oh, Jesus Christ isn't like that, but God is." That's the punishment, hell fire.

You don't have to go too far back in history. We know of people, and some of you may know of people. I don't know how many of you know the battles between even Protestants and Catholics, that some would condemn others, that if you become a Catholic or if you're going to be a Catholic you're going to burn. And if your family is mixed somehow your children are going to burn forever. We have some relatives that believe that way, believed that way. That if you have children, they're going to burn because you have mixed this family now and you're taken them to Catholic Church, they're going to burn forever. You're just condemned to hell fire.

Had a lawyer. Too bad. But I had a lawyer. Too bad we have to have lawyers and so forth. But we had some that this one individual talked about the same sort of thing within their family. And I don't remember who it was that condemned the other. Was it one of the parents? Basically condemned their children? Yeah. That he lived with that, that because of his marriage there were those... and I don't remember what side of the parents were on, but they condemned the children. They're going to be in hell fire because of that. This is modern day! This is today! This still exists today that people think some of this way. Just over the differences between some Protestants and Catholics. So they don't even understand themselves, and they sure don't understand these things here that are so incredible.

Verse 7—If you abide in me, and my words abide in you, you shall ask what you will, and it shall be done unto you. Those things that are according to God's will. Not that you all of a sudden you want to get the lottery and you can pray about that and you're going to go out and you're going get the lottery and if you just have enough faith you're going to get it. "Ask what you will." "Ask what you want." That's not what its saying.

Herein is my Father glorified, that you bear much fruit; and so shall you be my disciples. Awesome story of things you can grasp and comprehend, and others, they can't. They don't understand that the truth is, is that Jesus Christ and God the Father can literally dwell in human flesh, in the mind, dwell with you in your... By the power of the holy spirit. It's a power. It's an ability to "see" things, to know things, to grasp things, to learn things that otherwise you can't have in life. And it's because of this power and this life. And your desire to be a part, to live in the way that God has revealed of life to live, to live in the way of life that Jesus Christ taught to be lived. Because people don't do that. One of the first things that Jesus Christ came along and said people in the Protestant world, "The law has been done away with." And one of the first things that Jesus Christ had to say as he began his ministry, "Don't think that I've come to do away with the law." He came to fulfill it. But they don't listen to that. He said you have heard various things here, that a man is not only not to lust after a woman - not to commit adultery, I'm sorry. I'll get it out right here in a minute. But according to the Commandment, but not even to have that desire for a woman or to think it in their mind. Because if you do it, if you do it in your mind it's as good as you having done it physically. The same thing with murder, killing. Not only are people not to kill others but you're not to have hate, wrong attitudes of condemnation towards

others. But you're to love them. And so he didn't just uphold the law, he magnified it. He showed the spiritual intent and why it's there. But people come along and they want to get rid of it.

And he also said early on, "Don't call any man Father," on a religious plane. And yet today people like to call "Papa." "Papa!" "Oh, Papa!" Pope, you know, as their great religious leader. And Jesus Christ said don't call any man like that. Don't give him such a title. Don't call anyone "Father," you know, in a Church. So people have their "Fathers" out here in these churches, different churches. Don't give anyone a religious title that reflects something that is God's title. Only God is our Father. Awesome! Don't call anyone "Reverend," because there is no human being that's reverend. Not a human being alive. Amazing, things that people aren't supposed to do and yet people do it. So who listens to Jesus Christ? They want to tell little nice stories about him and they want to have eggs around this time of year that they're going to hide so that children can go find them and oh, this is all sweet fun, and so forth.

And sad that God has to correct this world in a way that He does to bring it down. To allow Russia to do what it's getting ready to do. To allow China to do what it's going to do, or North Korea, wherever it starts, whoever starts this mess against 10 final nations in Europe, against 10 who finally are joined together. It doesn't mean there can't be 26 or 25 or 24 nations that are loosely aligned out there somewhere a little farther out in the clay, but there will be 10 who make core decisions, who will be together at the end. Awesome how we're seeing some of that come together now. And by the time some will actually listen to what's being recorded here it'll already have happened. It'll already have happened and there'll be a nuclear war on this earth. Not just once. There'll be an exchange far more than once that takes place. Not just one time but it builds up until finally there's an all out massive nuclear war. So there's going to be some things happen earlier on. The United States is going to suffer first. Awesome to understand some of these things.

We live in a crazy world. Incredible, the kind of world we live in. As an example, the United States, we are too dependent upon everything to do with electronic gadgets, electronic mobility, electricity, period, and the things we do with it. Transportation, of things that move around. And all it takes, really all it takes is one nuclear weapon going over Nebraska to go off up in the atmosphere, many miles up in the atmosphere and that power to emanate over a nation from one coast to the other. It only takes one massive one to do this, to get rid of our way of life, to take us back to the horse and buggy age, in essence, and to cut off electricity, to cut off the flow of gasoline, to cut off the ability to communicate and everything else. Now, the rest of the world is going to continue on for a time.

And I hope you understand this is exactly what's going to come to pass before long. The rest of the world is still going to have things of communication and things going on, but a country that's brought to its knees like that, that can't function, can't move it's semi's. You drive up and down the highways, semi's loaded with all kinds of cargo that people depend on every other day or so. Because they can't stock for very long and they've got to keep going and keep moving and keep selling and keep these vehicles going. And when you can't move them anymore what do you do?

People are going to suffer like they've never suffered before. People who live in cities who have no access for food. Incredible. No water. No electricity. It's the world we live in. Sad that people have to go through that before they'll start listening. Because there's no one going to listen until that happens. And then there might be the possibility, the perspective, the potential of other nations looking upon that, making 9/11 look like nothing. And being weakened in the knees to look at a nation that people look to today as one that might protect them in case of a nuclear war; that might protect Japan, that might protect Europe, that might be a part of NATO to help combat something and all of a sudden they're gone and where is your protection? Where is that we trusted in? You think people aren't going to be scared to the core of their being and maybe finally sharpen the listening a little bit? Because that's exactly how it's going to happen. Amazing what we have to go through.

And so Jesus Christ gave a way of life that we're to live. It's not about nice little platitudes, nice little make believe stories about a baby in a manger and the star shining down on a building that would squash it. Anyway, that somehow it's pointing down here and people are going to come together there and we can give presents to each other and go into debt and pay for that for the next three or four months and be happy about it, try to be happy about it and play this game of Christianity. Sad. Rather than just listening to what Jesus Christ said and said, "This is the way of life. This is what we're to live. This is the instruction. This is how you're to live."

As the Father has loved me (verse 9), so I have loved you. Continue in my love. How much do people love each other in the world around us? How much are they willing to sacrifice to love others, to care for others? **If you keep my commands...** It's not the word for Commandments like in the 10 Commandments, it's keep my commands, my instruction, my instruction to you, if you will, **you shall abide in my love.** So how do you abide in this kind of life, in God's kind of love? He says if you keep what I instruct you. And I just gave some things here about some things that people don't keep it. They insist on calling someone "Reverend." "Reverend 'So and So.'" No, he's not Reverend. "Father 'So and So.'" He's not your Father. Sad. People totally disobey Jesus Christ. He's the one that commanded that. He's the one that instructed that and yet people do the exact opposite and think it's okay. It's not okay. It's why people are going to suffer. It's why people are going to be brought to their knees. It's why many people are going to die. Because that's the only way people will start listening to the Great God of the universe. Finally, out of fear.

Verse 11—I have spoken these things to you so that my joy might remain in you, might continue in you, live in you, dwell in you. He desires to dwell in us, that life that as it dwells in us there's a joy and a fullness of life, an ability to know things, an ability to see things, and a fellowship and a union that people are able to imbibe in and have and receive from and that can grow and become stronger and stronger. **...and that your joy might be full.**

So, **This is my command, That you love one another, as I have loved you.** So again, that message over and over again, but it's a Passover message. Very powerfully so. He's going to die. He's going to sacrifice his life out of love to give to us the ultimate that can ever be given to

human beings. And so shouldn't we strive, in essence, is what he's telling us, shouldn't we strive within our limited capacity and our limited role in life that it is compared to what he fulfilled, that we should follow in his steps and strive to do the same thing and to love others and to care for others, to hold up our part, to do our part to give and to serve others so that we can give and serve to others?

No one has greater love than this, that they lay down their life for their friends. You are my friends, if you do whatever I command you. And so people don't like things like that. They really don't. They don't like to think that Jesus Christ commanded certain things about what they were to live. They'd rather tell little stories about him. They'd rather go to a service on a Sunday, if they go at all anymore, and hear maybe 15 minutes. Because you don't want to go too much longer because you can't keep people's attention much longer than that in this age. So if you have people's attention for that length of time to hear some nice little platitude, some story about how to live and something that somebody did. And I don't know if you've ever seen some of those things. I generally go quickly through them, but every once in a while just to hear what's coming out of the mouth of someone and just shaking my head. This is the world! Churches that have 5,000, 10,000 people come together and car lots filled like we would have the Feast of Tabernacles filled in some places in times past, and a huge building, to hear someone talk nice platitudes to them about Jesus Christ. But you don't hear stuff like this. This is how you're supposed to live. Nope. You don't hear things about correction in life, about how we need to correct things in our life about how we're living. Oh, what a world.

Mark 11. I think this is where I left off. Mark 11, going back here and continue in the story. I've got a little bit more here I want to cover here on this particular part, this segment of *Part 5*. Back here in Mark we're going to continue in the story as we were at the initial account of the fig tree that Christ spoke out against and proclaimed against it what would happen to it. And we'll see some of the chronology here.

Mark 11:11—And Jesus entered into Jerusalem, and then into the temple. And when he had looked around at everything, and by then evening had come, he went out, went back, then, in other words, unto Bethany with the twelve. And on the next day, so this is on the 11th of the first month, when they were come from Bethany, he was hungry. And afar off, again, he saw this fig tree, and just saw the leaves, and hoping to find fruit on it. He didn't. This is what he did at that particular time. He responded and said unto it, From now on no man will eat fruit of you. And his disciples heard it. So again, this timing.

Verse 15—And they came to Jerusalem. They came to Jerusalem and Jesus went into the temple, and began to cast out those who sold and bought within the temple. So here we're talking about an account of this fig tree on Sunday, Jesus Christ coming into Jerusalem and up to the Temple. And at that particular time there because of the things that were going on it says, **He began to cast out those who sold and bought within the temple.** What an incredible thing, you know, continually watering down things and allowing things to take place that weren't supposed

to take place around the temple or in the temple, and things that people were doing that they shouldn't have been doing according to the law, and proper respect toward coming before God and appearing before God. And so they were just people out there trying to make money and trying to make it more convenient for people. And I mean, isn't that more important than obeying God? Making things more easier, more convenient for people rather than doing something to what God says and then receiving the joy and the fullness of life from that that God will give for doing what is right, living what is right.

And so it says here **He overthrew the tables of the moneychangers, and the seats of those that sold doves.** You don't hear stores like that in the Protestant world, as a whole. Jesus Christ... You know, to do something like that and to go into a room and all of a sudden you're taking tables and you're flipping them over and things are flying everywhere inside the temple? It's hard to picture! It's hard to picture for people. And people in the Protestant world don't see Jesus Christ, like... "You mean Jesus would do that?" And here he is he's throwing these things over and he's doing it in a strong authoritative way and chasing people out. Can you imagine? He's a strong man and he's coming at you? He's telling you to get out of the temple, "Take your stuff with you! Get out of here!" Awesome what took place! And so, **and the seats of those who sold doves. And would not allow that anyone should carry any vessel through the temple.** "You're going to get this cleaned up!" Here we are, this is a Holy Day season and... It stirred him up!

And he taught them, saying, so he taught them at this occasion. He gave explanation of what was taking place here, **Is it not written, My house shall be called of all nations the house of prayer? But you have made it a den of thieves.** "Because you're out here trying to gouge people. You're trying to take advantage of people. You're trying to make something easy that wasn't meant to be easy. People are to plan and prepare and prepare for themselves as they go and get these things and bring them in, whether it be sacrifices or things to offer up." So they set up shop there and they were making a business out of the temple. Said, "You're just a bunch of thieves!" **And the scribes and the chief priests heard it,** because they were allowing this. You know, they're the ones that should have taken care of this, the scribes and Pharisees, so how did that make them look? Exactly as they should. Negligent of doing what they should have been doing. They didn't care.

And the scribes and chief priests heard it, and they sought how they might destroy him. They wanted it to continue on as it was. They didn't want anything changed. And it says, **for they feared him,** because he was a threat to their authority, to their positions, **because the people were astonished by his teachings,** by what he was saying. And they were afraid they were going to lose their place. **And when the evening had come he went out of the city.**

Well, we're going to continue here in *Part 6* next time. There's, in going back and talking about some of the things of the temple. But it's amazing here as you go through some of the stories that led up to what Jesus Christ fulfilled and something that people, as a whole, just don't hear. You hear it. And I hope it doesn't become dull and dry and boring to anyone in God's Church! Be

excited! Be stirred up by God's spirit! Be thankful for what God gives to us that we can see so clearly. You know, be stirred up! Be thankful for what God gives us to "see," because others don't see it. You can go out here and talk to anyone; they don't see what you see. How blessed are we?