

Last week we began a new series entitled, *The Real Truth about Christ's Death*, and today we're continuing with *Part 2*.

We began this series in Leviticus 23 because, as I mentioned last week, there'll be those who in the future come to this and maybe only start here in this area and don't start with the previous series. So the series is actually continuing on. I've just broken it up a little bit for various reasons. This is *Part 2* of the new series, *The Real Truth about Christ's Death*, because it focuses more on the timing, the events surrounding his death. The other series was a little bit separate leading up to this point in time, leading up to the 13<sup>th</sup> of the first month of God's calendar. So we did that last Sabbath.

But we went to Leviticus 23 because people cannot understand timing, they cannot understand the simplest portions of things having to do with what God has given to mankind about timing and what Jesus Christ was doing at this point in his life as he was about to die as the Passover for all of mankind. People read their Bibles, or those who do anyway in any fashion or form, and they read about this story or they're told about certain things such as the timing of Easter, Good Friday (they call it) that comes first, and then leading up to a resurrection that they believe happened some time Sunday morning, and none of those things are true. He didn't die on a Friday. He wasn't resurrected on a Sunday morning, yet that's what the world believes. They don't understand the truth about Christ's death. They don't understand the timing involved and when they read scriptures out of here from Matthew, Mark, Luke, and John they don't grasp what's being said, even the translators, whether by purpose or absolute ignorance, and it is probably the latter, ignorance, because they don't understand Leviticus 23.

God gave specific timing for events in life that Jesus Christ was following and fulfilling himself. So that's why we're going through these things in detail in this story, so that if a person follows along it's really very, very clear. It's just that people haven't heard about these things. Some, well, actually, most at this point in time are not willing to listen to those things anyway. It's really sad what this world has to go through so that people will finally begin to listen to God, to finally begin to listen to things that are true rather than things that they have been told, that they have grown up with since children things about rabbits that run around and lay eggs and they can go out and have all this fun of collecting them. They make it fun, just like Christmas time, all these lights out here, the colored lights on a tree, and then there are gifts underneath it. I mean, you're talking about appealing to normal, carnal, human nature of a child! Who doesn't love to get gifts? Who doesn't like to have surprises of something they can see and be reminded of day by day by day, and they look forward to that one day, finally, when they get to go in there and open them up. It's exciting! It's fun! It's enjoyable for a child! But it's all false. It's not true. The rabbits

aren't real that lay those eggs. Those things are lies. If only people understood where they came from, but most people, really, at this time in life don't care. So that's why they're not going to listen until they suffer.

It's sad that human beings have to suffer to the degree they do when a world war comes upon this earth, when things happen in this country, first and foremost, that are going to shake this earth. You think about 9/11 and how it shook people up around the world. Everybody, they know what those numbers mean. 9/11. They know what it refers to all around the earth. I remember being in Australia not too long afterward and how people felt over there and they wanted to talk about some of those things and the feelings that were coming out of people clear down there about something that happened in New York City. Incredible, the impact that it had in people's lives and that's nothing - nothing! That's so puny and so small compared to what's coming. It's actually prophetic of what's coming.

So we're going through a story flow here and looking at these events and what Jesus Christ was living in his life, what he was talking about. Again, we started in Leviticus 23 in *Part 1* that outlines the timing of what God stated concerning when and how this period of time, speaking of the Passover, when it was, how it was observed and so forth year by year because it was an annual observance that God commanded. So God instructed that the Passover was to be observed on the fourteenth day. It actually says "in the fourteenth day of the month." Well, "in the fourteenth day," of that first month of a new year because a new year began at this particular period of time, in the spring of the year, as far as God's calendar is concerned that He gave to mankind so that they were able to keep appointments, appointed times with Him and how to observe those things. So "in the fourteenth day of the first month," and then at the end of the Passover day this is something that people really become confused about in this book that we're going to come to, when the first annual Holy Day of a year was observed, which is the first day of Unleavened Bread. It's an annual High Day, an annual Sabbath.

Some people in the world are familiar with a cycle of seven days and the seventh day Sabbath, and they understand or they've heard of a weekly Sabbath. They generally equate some of those things with Seventh Day Adventists or Jews and so forth and the Jewish religion, Judaism, and so they've heard, perhaps, about it. So they're familiar with the weekly Sabbath, but they don't understand that there were annual Sabbaths so when they read about this thing called "the Feast of Unleavened Bread" they don't know. They don't have any idea what's being talked about there in Leviticus, but it's so simple. So there's a High Day that they become confused with in their timing. So when they read about a Sabbath, what they're reading, what they think about in their mind, it's the seventh day weekly Sabbath, but it's not. So there's confusion in those things because people haven't been told the truth about the timing revolving around Christ's life, His death, and His resurrection. It is easy to understand if someone is willing to just listen and hear and listen to these things and consider the timing because it's all there in scripture. It doesn't mean they'll see nor grasp those things until God gives it, but that's where we are in time: God is

going to begin giving it to human beings in a massive way. Again here, important that we go through these things step by step and talk about some of this timing as we go along.

So here it is the beginning of the 13<sup>th</sup> that Christ told Peter and John that during the daytime portion of the 13<sup>th</sup> that they were to go to a specific location. He gave them certain instruction then and to go and prepare the Passover, the Passover that would begin at the end of the 13<sup>th</sup> at sundown, which begins a new day, the 14<sup>th</sup>. The 14<sup>th</sup> is Passover. So Jesus Christ desired to keep the Passover with his disciples. The disciples desired to keep the Passover with Christ as they had in the previous years there being with Christ. They were going to observe this period of time together. So it takes time to prepare for the Passover, to have the lamb, to prepare the fire, to prepare the place where they're going to eat it. So he sent Peter and John to do this.

Now let's pick up the story here. In John 13 we'll read a few of these verses that we read toward the end of the sermon last week and pick it up here, read these again, then we'll continue on.

So, in **John 13:1-5** it says, **Now before the feast of Passover...** Again, everyone who understands Leviticus 23 knows this is not what it's saying. It is a period of time. It's a season, the season of Passover. It's not a Feast day, but they're preparing. They're looking ahead. Days of Unleavened Bread are coming. Passover is coming, and so the Feast is coming. So they referred to it loosely as a Passover season, as the Passover period because it starts with Passover. It doesn't start with the first day of Unleavened Bread.

So it's just loose language like we so often use in language. We don't tend to speak totally specifically about everything in life as though we're being grilled, like someone perhaps if they're given the job of being a White House Correspondent! Don't you love watching some of that? "Well, what did you mean by that comma?!" I mean, that's what they might as well be asking! "Why did you put that comma there? What did you mean by that? Did you mean before or after?" Some of these things are so insane! So we tend to speak loosely about certain things. That's why if people know the intent of what somebody's basically saying, and so someone else will come along and explain some of that, what they were actually intending, what their purpose was. And so things are easily misunderstood in life, especially when you have people trying to twist and distort everything being said!

So it says, **when Jesus knew that his hour had come and that he should depart out of this world unto the Father...** He knew he was about to die. He knew that he was about to fulfill the meaning of Passover, the meaning of a lamb that died, that was killed year by year at Passover time. He was going to fulfill all that system in himself by what he was getting ready to do, as we have continued to talk about and refer to that verse given by Paul referring to "Jesus Christ our Passover is sacrificed for us." Awesome what that says, yet the world doesn't focus on that portion like they should. So he knew that he was about to depart out of this world, that his life was about to come to an end, that he was doing to die on the daytime portion of the Passover.

It says, **when Jesus knew that his hour had come and 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 dinner having ended...** Again here, now we're going through a portion of time here, and we've already gone through this story, but this is what we're reading in John. John's giving of some of this. So they're talking about the Passover dinner, this Passover period that John and Peter had earlier been sent to prepare and get ready on the 13<sup>th</sup>, on the daytime portion of the 13<sup>th</sup>. Now they had been there in the story flow that we've read in other verses. They ate the lamb, they did that portion of it, and so this is where we're jumping into the scene here.

**And dinner having ended, and the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he came out from, or he came out of God, literally is what it's talking about here, and was going to God; he rose from dinner, from Passover dinner, and laid aside his garments; and took a towel, and wrapped it around himself. And after he poured water into the basin he began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was wrapped.** Awesome story here, how he went around to each one of them and washed their feet.

Then we ended by reading **verses 12-17**, and we'll read that again here. This is where we now need to pick up and continue on with this subject, *The Real Truth about Christ's Death*. **So after he had washed their feet, and had taken up his garments, and had sat 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, you also ought to wash one another's feet.** Awesome! He was establishing guidelines, instruction for how to observe the Passover from that point forward because no longer would people ever be required to eat the Passover lamb again. Jesus Christ was fulfilling these things in himself and he was giving new symbols and new instruction on how the Passover should be observed.

That's why we refer to things that Paul said in 1 Corinthians then later on about the observance of this period of time. Because Paul, after Jesus Christ was dead and resurrected, long afterward, gave instruction to people of how they were to observe the Passover. When is the Passover observed? The 14<sup>th</sup> day of the month, the first month of every year.

Now, the world of traditional Christianity has taken away from all of the meaning of that and reduced it to some meaningless routine of taking what they call "communion" week by week by week and totally take away from the true meaning of what God gave to be observed once a year that carries the name of Passover, not communion! You know, this world is sick in what it's done! Truly! It's not the world that did it. It's a being that moved and motivated human beings several hundreds of years ago to begin to twist and distort these truths into something else. Most of it began in 325 A.D., as I said over and over and over again. If people would just go look up those things in their encyclopaedias, get online and go look it up yourself, what happened in 325 at the Nicene council, the Council of Nicaea that was headed by Constantine who was the ruler at that particular time of the Roman Empire.

He established a religion as being over the Roman Empire and commanded people to keep it. He commanded that the Passover should no longer be observed. That's in your encyclopaedias! But who cares? Who will go and read them and look it up, what he commanded, what he said. Passover was no longer to be recognized, to be observed, but now they were going to keep Easter. The disciples never kept it. The Church didn't keep it for that first 300 years, but the Catholic Church started to, the beginnings of the Catholic Church at that point in time. That's what they did. They even did away with the weekly Sabbath and began to observe the first day of the week as their Sabbath, Sunday, the day of the sun.

All these things are a matter of history and people don't care. They just don't care what God has commanded mankind to do. If you want to have a relationship with God and Jesus Christ you have to seek to do what they said we should do. Do we want to live our lives the way we want to? Look what we've done after 6,000 years. Look at this sick, sick, sick world we live in where mankind can't govern himself, where greed runs rampant, corporate greed runs rampant, and governments run rampant, and how governments treat their own people. It's a sick world we live in, truly is!

Then there is all the drugs that flow through the world now. You know, instead of trying to stop certain groups from doing some of the things they do, they could stop that with military, with power. With all the destruction that's going on, that's where those little drones ought to be going, destroying every poppy field that exists, destroying every place they know where they work with these things. They know they're there. But you know what they do? They allow them in different regions. They allow the flow of money and they allow the flow of arms. It's been that way for a long time - gun running, war machines, pitting nations against each other, groups, individuals becoming richer through the movement of arms and the production of arms. We live in a sick, filthy world.

Then there is all the garbage that's filtered into the minds of children as they grow up, and in a way today that is hasn't been that way ever in 6,000 years. Mankind has never witnessed the kind of decadence, the kind of filth that's being spewed out there over TV, over radio, over any kind of media that exists, all kinds of filth that is being spewed out there throughout the world and being looked up to as good and something you want to spend a lot of money to go see at different times.

We are sick as a world. God has said enough is enough. So He's allowing mankind to do what he's going to do, and sadly, a third world war is inevitable. The use of nuclear weapons, it is inevitable with man's nature. Different countries finally have them and they will use them. So one country uses it, another country has to respond, other countries have to respond to that, and back and forth you go and they're just going across the world in different places exploding and killing millions and millions and millions of people. It takes that to sober mankind to reality. Sad. It's sad, what our nature is like.

We have to come to understand that to survive, to live, to live right, we need God. We need God's government on this earth; otherwise, we simply destroy ourselves with the kind of technology we have.

So he said you ought to wash one another's feet. Well, I wonder when that's supposed to be done. He's instituting new symbols, new things, new instruction about how to keep Passover, letting them know in essence from that point forward - because they knew it - that no longer do they have to eat the lamb, but the Jews didn't listen. They still have their little Seder meal, but they do it in the 15<sup>th</sup>, and they eat the lamb and they sometimes refer to it as Passover, but mostly it's all about the Seder. Sick. Sick. Truly sick.

**...you also ought to wash one another's feet. For I have given you an example...** So people think well, maybe we ought to do that once a week. If communion's good once a week, surely washing everyone's feet is good once a week. No, I don't want to wash feet. Don't start that one. It's a wonder, but they did leave that one alone and the reality is it is to be done once a year by those who are part of the Church of God, God's people, God's Church. So, **I have given you an example that you should do...** "That you should do." Jesus Christ said, "You should do." So people like to tell their stories about Christ and about being born in a manger and growing up and then dying and being resurrected on Sunday morning and all those little stories that they tell, but they don't want to do what he said to do. That's why I think at the very beginning they say, "Oh, the law has been done away," and yet one of the first things he said, "Don't think that I've come to destroy the law or the prophets. I've come to fulfill that!" Amazing! It just makes you sick what human beings have done and the lies they tell people. Sick!

**For I have given you an example that you should do as I have done to you.** So who does it? The world doesn't do it. The world of traditional Christianity doesn't do it. Catholic's don't do it. They don't do what he said to do. That's pretty obvious by some things he also said: "Don't call any man your Father," as a matter of a religious title. Physical, we understand. "Don't call any man rabbi." No one is to carry a title like that that belongs to God or to Jesus Christ. It's their title! It belongs to them, certain titles: Rabbi, Teacher, Master. He said, "I am your Master." That's true. "I'm your Lord and Master; that's true." Who listens and who does what he said to do?

**Truly, 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, you're blessed, if... if, that big "if," if you do them.** If you don't do them you're not a part. Why use His name? Why take His name in vain like that? It has no meaning. That's what people do and they don't realize they're taking His name in vain.

**Luke 22.** So we're going to continue on here, look at what else took place on that night. **Verse 7— Then came, the word meaning, "the time or the season," not just the day, of Unleavened Bread.** That season was upon them. **...when the Passover must be killed.** So this isn't a mystery to anybody who knows Leviticus 23. They know exactly what's being written here. They understand

it. You can't translate words into various language and always understand the intent of what's being said, but if you understand what's taking place here, what the timing is, it's very clear. They were talking about what is said back in Leviticus 23. "...when the Passover must be killed." They understood what that meant - a Passover lamb had to die. Jesus Christ was fulfilling that in his life once and for all, as we read about in the previous series.

**So...the Passover must be killed. And he sent Peter and John, saying, Go and prepare us, for us the Passover, so again, backing up here a little bit and coming forward, so that we may eat it.**

Continuing here in **verse 13—And they went, and found as he said unto them.** So we're backing up a little bit here into the day, the time of the 13<sup>th</sup>, **and they made the Passover ready. And when the hour had come he sat down, and the twelve apostles with him. And he said to them, With desire I have desired to eat this Passover...** You know why? Because he knew what he was about to fulfill. He knew what was going to be given to mankind that mankind didn't have up to this point in time, in the first 4,000 years, and now things were going to change. Awesome and exciting things were being taught to them even on this particular day and the following day, changing all relationships that people could potentially have in time with God Almighty that they weren't able to have before except for a few throughout 4,000 years whom God worked with in a separate manner, but very few throughout a period of 4,000 years. So he says, **With desire I have desired to eat this Passover with you before I suffer. For I say unto you, I will not eat any more thereof, until it is fulfilled in the Kingdom of God.**

**And he took the cup...** So now we're seeing a little bit more about what he instituted on this particular night. He not only washed their feet on that night but here is an example of something else he did. He instituted and gave instruction concerning this. **And he took the cup and gave thanks, and said, Take this, and divide it among yourselves.** So we understand it was filled with a little bit of wine, just a little bit, just enough for one swallow is all they needed. **For I say unto you, I will not drink of the fruit of the vine until the Kingdom of God shall come.** So that's what he was talking about. It tells about here the timing. It tells about what he's focused upon, "until the Kingdom of God shall come," to this earth at the end of 2,000 years, close, that period of time.

**And he took bread, and gave thanks, and broke it, and gave to them, saying, This is my body...** Now, as he was doing this they didn't understand what he was saying that night. They just did it because he said to do it. That's really the way life should be in a relationship with God. There are many things in life that God says, "Do it this way." You do it this way and in time He begins to give you understanding of why. He begins to let you see how these things fit together and what His purpose is. So He gives us understanding, but until people begin to obey certain things they're not given the understanding. So they have to start with knowledge and we're talking about things of knowledge here today that people can have, and in time they will begin to understand it as they do it. That's why the world doesn't understand, because they haven't been doing it since 325 A.D., as far as traditional Christianity is concerned.

Again, **he took the bread, and gave thanks... and gave to them, saying, This is my body which is given for you: this do in remembrance of me.** So they had no idea what was getting ready to take place. They had no idea he was about ready to suffer in a hideous, horrible way and then be put on a pole (not a cross, but a pole), nailed to it, a spike put through it above his head, a spike put through it at the bottom and through both of his feet together, and he would die as a soldier came up to him (as it says in John) and a spear was run through his side and blood came out. He died—incredible story—to become our Passover, the Lamb of God whose blood had to be spilled to the earth.

I hate that he had to go through what he did, but I love the story because it's a matter of God's will and God's purpose, and what we're able to have as a result of that, if we grasp it, and we're to strive to grasp what he went through, then it begins to mean so much more in our own lives.

So he said, **This is my body which is given for you,** the Passover, the sacrifice of all mankind, "Jesus Christ our Passover who is sacrificed for us." ...**which is given for you. This do in remembrance of me.** When do you remember it? Every Passover because that's when the instruction is to observe it and to do it - once a year. He's giving new symbols, new instruction of how to observe the Passover.

**Likewise also he took the cup after dinner, saying, This cup is the new testament in my blood, which is shed for you.** So again here, talking about the bread and talking about the wine and talking about what it means, his blood that had to be spilled to the earth that is shed for you. So God gave physical symbols of things to help us to be reminded, to remember year by year what it all means, what its purpose was that we take it and think about those things that God wants us to think upon year by year by year.

Now, these are the things, again, that Jesus Christ did on Passover night, on the night of the 14<sup>th</sup>. That was the beginning of the 14<sup>th</sup> because the daytime portion hadn't come yet. Remember, a day starts in the evening. After sunset on the 13<sup>th</sup>, that's when Passover began on the 14<sup>th</sup> then. So again, he was instituting a new Passover and doing away with the old Passover observance. That's why I'm going to take the time again to look at 1 Corinthians 11. We're going to turn over there and look at this particular portion now and see what Paul gave instruction in concerning some very specific things. Again, a long time after, because the Protestant world likes to use these little things to say, "Well, the disciples never did it and the apostles never did it, therefore, we're not supposed to do it, because Jesus Christ came and did away with all that law." The laws they are telling people have been done away with are things about the Sabbath and the Holy Days or any observance of time that God said should be kept. They've instituted other things, yet this is long after Christ's death and resurrection.

And in **1 Corinthians 11:23** Paul's telling them, **For I have received of the Lord that which also I delivered unto you,** so he's already given them these things in the past. He's already taught them about these things, but he's reminding them again here in this letter that he's writing to the

Corinthian Church. He says, **This I have already delivered to you, That the Lord Jesus the same night in which he was betrayed...** In what night was he betrayed? Well, we're going to read that in a little while. He was betrayed on the night of the 14<sup>th</sup>. It says on that same night he took bread. And when he had given thanks, he broke it, we just read about that in Luke, and said, **Take, eat. This is my body, which is broken for you.** Then he said more. **Do this in remembrance of me.** That's to be done once a year because he's talking about Passover, the Passover observance. He said, "I'm giving to you the same thing Jesus Christ has given to me, and it has been delivered to you, that on that same night, Passover night," so that's when they observed it, Passover night. No reason for ignorance and stupidity about these things or people coming along and saying, "You observe a portion of this once a week," and call it communion. That's a fat lie and it's a sick one at that!

**Verse 25—After the same manner also he took the cup.** Paul is just repeating exactly here what Jesus Christ gave and what the apostles wrote about there that we read in Luke. **After the same manner he took the cup, after he had eaten, saying, This cup is the new testament in my blood.** No longer are we to observe the old fashioned way of doing it, because he did do away with that. He did do away with the sacrificial system. He did do away with the physical ways of observing the Passover in times past and he instituted a new way. Paul was saying, "This is now how we do it in the Church." He's telling the Corinthians, "This is how you do it."

**This cup is the new testament in my blood. This you are to do, as often as you drink it, in remembrance of me.** And when are you supposed to remember it and do it? Passover. Passover night. **For as often as you eat this bread, and drink this cup, you do show...** And the word means "proclaim." You proclaim! That's what you're doing in your life! And sadly, others don't listen to that, of what you're proclaiming by what you're doing and your actions year by year by year, but this is what you look to. This is what you're focused upon and this is what you're proclaiming by doing it: **you do proclaim the Lord's death until he comes.** So it says he's coming. He's coming again. Revelation makes it very clear he doesn't come back as a Passover lamb; he comes back as a King, as a lion with power and might to set this world right, to stop anyone who wants to war and fight, to set this world aright and to destroy those who would destroy the earth. He has that power and he will do it righteously so. He comes back as a lion to enforce and to promote peace and God's way of life to this earth. **And so as often as you do eat this bread and drink this cup you do proclaim the Lord's death until he come.**

Let's go back now and pick it up in John 13 once again. We're going to pick this up right after the account of Christ telling Judas (once Satan had entered into him), to go and quickly do what he had already determined to do, to betray Jesus Christ. So we're jumping on down here in the story in John's account.

In **John 13:33— Little children, yet a little while I am with you.** They did not understand what he was telling them. Now, they're going to be able to look back on it. So often things happen in life, especially within God's Church, where we're to look back and learn from it, what God is

doing, what God has done, as an example, the Apostasy. We're able to look back and finally say, "Ah, now I see how this fits," when God shows how it's done, what the purpose was and what was being accomplished. So he says here, "Yet a little while I am with you." It's talking about physically not much longer.

**You shall seek me. And as I said to the Jews, Where I go, you cannot come.** Where was he going? We already read he was going to be with the Father. He knew his hour had come and he was going to go to the Father. He came out of God and he knew he was going to God in heaven, and he said, "You can't follow. You can't come there. You can't be there." And yet the world likes to teach, "Oh, people can go to heaven. People can be up there and look down and they're watching you on the earth because they're up there in heaven now watching you and what you're doing." It's not true. No one has ever gone to heaven. No human being has ever gone there except Jesus Christ. We've already gone through those verses, especially in the last series.

**Where I go you cannot come. So now I say to you, A new commandment I give unto you, That you love one another.** Now, that's not new. That portion is not new. It's commanded in scripture that we're to love one another. The last six commandments are about how people are to love each other. The world doesn't do too good at that, do they? Not to murder? Think of all the murdering going on. Chicago. I can't help but think about Chicago.

I remember one time being in Israel. This was in a period of time when for Israel, as far as a country was concerned, tourism had come to a screeching halt. Bus tours had come to a screeching halt. We had a hard time finding a way to get around in some things. We wanted to go to Capernaum and some other places along the coast, and Haifa, and there were some places there, Roman ruins and things in places where you read about in scripture that make it come alive and it does when you're able to be there and see some of those kinds of things. There were just all these busses and nobody going anywhere. There were all these bombings taking place at that particular point in time. So we rented a vehicle and we travelled all over.

At the end (they have security in a way that we don't understand security), but they asked us all kinds of questions and it lasted for a long period of time. They finally came to a point and they asked, "You drove all over in a car? Weren't you afraid? Weren't you concerned for your safety?" And I said, "No." I said, "On the map we had it shows certain areas. We just stayed out of those and we just drove in areas we knew where things were safe. And that's where we stayed and that's where we drove." And they said, "Well, weren't you concerned?" because of all the stuff happening in Israel at that time. I said, "No." I said, "It's worse in some cities in the U.S. than it is all over the whole nation of Israel as far as murders and things going on." His countenance changed and he said, "Go on," because he knew we understood because the hype was how dangerous it is, how bad, how evil it is for people visiting Israel. People weren't coming for the Passover; it was that time of year. They weren't coming over for Easter. Because this is their big time of year for tourism for people coming over there and there wasn't anyone there that year, hardly, except for us and some others. There were a few.

But the point being was there's nothing in comparison to what we have in this country in a city. And you know what? On my map there are certain places I don't go into, especially at night. You're not going to catch me in any fashion or form on the south side of Chicago as much as possible. I might be on the freeway but I'm going to drive through that as fast as I can - as fast as they'll let me go. I don't plan to make a stop at the gas station even. We live in that kind of a world. I've already told you about Detroit and the certain areas up there and how you can go to Burger King in certain areas and they have Plexiglas all over and you have to get your hamburger through a little turnaround thing because of all the robberies and stuff that go on in those areas. Sad! There is razor wire around some of these locations! We live in a sick world.

So people aren't concerned about the laws of God and right human relationships, about murder. Then you look about the one - adultery! Rampant! People don't care! Well, the movie stars, it's great news when something has happened. I mean, people focus on that and they talk about that, "So and so' is not with..." and "They're living with..." They don't even bother anymore about getting married. "And they're living with 'so and so,'" and oh, this is exciting news for the media, you know. I think, no, it's just adultery and it's sick. It's filthy and the stupid person that goes with someone who's committed adultery, to think they're not going to do it on you, how smart are you? Because they're going to probably, most likely, statistics show, they're going to do it again and again and again. That's just the way human nature is. That's the kind of world we live in. Yet God says, "Don't do it!" You take away from true happiness in life that God says you could have if you obey Him. I hate the evil of this world because it takes away the joy and fullness of life that we're supposed to be able to experience as human beings.

So he said, **A new commandment I give to you, That you love one another.** We haven't even gotten to the one about false witness. You think about things going on in the news today, that's all you see most of the time, a bunch of lying, and most of it done by the media. That's just the way it is. It's not a matter of taking a side, it's just a matter that that's the way it is - lying, twisting, distortion, control, seeking to control the minds and thinking of people. It's a sick world we live in. God says you shouldn't bear false witness, shouldn't be a big, fat liar. They get paid a lot of money to be big liars. So he says to love one another, but in a different way, and that's what's new. ...**as I have loved you.** So the world as a whole, and even traditional Christianity, does not strive to obey the last six commandments, let alone the first four, about right relationships and how to live with others around you and to be a good neighbor and be a right kind of person and how you're to think about people and to treat people, and Christ took it farther - much farther. He brought in a spiritual aspect to it that human beings haven't understood. He says, "As I have loved you," a sacrificing kind of love, sacrificing our ways, our time, our whatever it might be, my way of wanting to do it, sacrificing my will, my way, of wanting my way, and learning to have greater pleasure and enjoyment where you can to see others receive things they desire to receive in life. ...**and that you love one another.**

I'm just going to quote this quickly, **Ephesians 5:1**. You don't need to turn there, but again, something that Paul said to the Ephesians. **Be you therefore followers of God, as dear children; and walk in love.** It's God's love. It's a word for God's love. Walk in that kind of love, agape, God's love, because it comes from God, because human beings don't have it and you can't work it up. It takes God to have that, to experience it. It takes God's spirit. **...as Christ also has loved us,** because it requires a sacrificing kind of love. People can't really sacrifice in the way Jesus Christ is saying until they have help to do so, because it's spiritual in nature. It says, **and has given for us an offering and a sacrifice to God for a sweet smelling savour.** This is what's pleasing to God. This is a kind of offering that God desires of human beings; to offer up self for the benefit of others, sacrifice, sacrificing matters of our own selfish nature, to nip it in the bud and say, "You're not going to be selfish, but you're going to give." That means you have to sacrifice to do it. You have to sacrifice your desires, your will, your mind.

Anyway, going on here in **John 13:35**. So he said, "This new commandment; love one another as I have loved you." Then it goes on to say, **By this shall all know that you are my disciples, if you have love one to another,** agape, God's love. Well, that's a matter of something that's fulfilled through time and in time because people have to know what it is to recognize it, but they will come to know it whether it be after Christ's coming or in what we call and understand is the Great White Throne, a hundred year period after the thousand years, which if we have time in the series we'll talk about a little bit more.

**Verse 36—Simon Peter said unto him, Lord, where are you going?** So he's told them, "Where I'm going, you can't come. I'm going to be with you a little while, not very long." They didn't understand what he was saying. So, "Where are you going?" Because in their minds everything is physical and they have no idea what he's talking about. **Simon Peter said to him, Lord, where are you going? And Jesus answered him, Where I go, you cannot follow me now; but you shall follow me afterwards.** So people in the world, traditional Christianity, they have no idea what this is about. Sad. He was simply telling him that there is going to be that which he is getting ready to do. He's going to go to the Father: "You can't come there. But you can follow me," not to a location, but to follow him in a way of life to be lived. Christ went on to explain those kinds of things in what he had to say here that night.

**Verse 37—Peter said unto him, Lord, why can't I follow you now?** He didn't know that he was about ready to die and go to the Father. No man can go there except Christ. **I will lay down my life for your sake. And Jesus answered him, Will you lay down your life for my sake? Truly, truly, I say to you, The cock shall not crow until you have denied me three times.** Wow! Powerful. So, "Before the morning you will have denied me three times, Peter." Awesome, what he had to say. He didn't believe that. Peter didn't believe that. He didn't believe he'd ever do that. He was ready to die in his own mind. "I'll die. I'll fight!"

In the next chapter it goes on in the story here. Let's continue on by going on in the next chapter. **John 14:1**. Jesus went on to teach, to give things. To me what he gives here are some of the

most profound, most awesome things ever given to mankind, ever revealed to mankind. These are some of the most exciting scriptures in all the Bible, but they're hidden to the world. They don't understand the story. They don't understand what Jesus Christ was saying, yet I find them some of the most inspiring. They are the most meaningful to mankind because it reveals the very reason why Jesus Christ was getting ready to suffer and to die. It gives more of the story of his very purpose and why these things were to take place. So he's teaching them.

He said, **Let not your heart be troubled: you believe in God, believe also in me.** Awesome! "You believe in the Great Almighty One Eternal Self-Existing God, believe also in me, the Son of God, the Messiah, the Christ."

**In my Father's house are many**, and some Bibles have it translated as "mansions." There are songs written about it, about these mansions. What the world tends to think of and the reason this word is there is because it's like these great, big places up in heaven, where when people die they can go to these great mansions up in the sky. I don't know, sounds like you're going to be waited on hand and foot, but I don't know who's going to be doing the waiting, I mean the work. But anyway, people don't think, but they have these ideas about being up there, being on clouds, being out fishing, whatever it is when people die and go up there and do, supposedly.

**In my Father's house**, and it's not the word for "mansions" at all, **are many places of abode**, many dwelling places. "In my Father's house are many dwelling places." So how do human beings think? Well, just as what the disciples are going to be doing here as Jesus Christ is explaining some of these things. We think physically first. We can't think spiritually without God's help. We can't grasp what God is showing us and giving to us without help, without Him revealing to us what it's all about.

It's like that woman at the well, simple stories here when you go to John 6. This woman is at the well and she's told that she can receive living water and she, in her mind, she didn't have to come back to this well anymore, because all she could think was physical and I've got to go everyday and take water back and forth, but if you have this, this living water, "I want that water." It takes away a lot of workload. Today we have these faucets we just turn off and we don't think about it. We don't think about any kind of work involved whatsoever like she did, but people tend to think physically first. So the story goes on and on.

"In my Father's house," in this particular case, "are many dwelling places." This word is only used in one other place and it's in **verse 23** of the same chapter. **Jesus answered and said unto him, If a man love me, he will keep**, which means "to do," "to live by" **my words**. And the "word" here is "Logos," which is from God, the Word of God, the being of God, the purpose of God. Everything that is revealed by God, that's what this word entails. The revelatory thought, literally, is what it's talking about here, of God, which reveals God's purpose, who God is, the very mind of God. "And if you will keep my words," Jesus Christ said. What words are those? The things he's been instructing them all the time he's been with them! "Don't call any man Father." "Don't call any man

Reverend." "Don't call any man Rabbi." So the world runs around doing those kinds of things in religious quarters. "Don't think I've come to destroy the law." What do they teach? "He's done away with the law." What sick minds!

**Jesus answered and said unto him, If a man love me he will keep my words (Logos), and my Father will love him, and we will come unto him, and make our abode, our place of dwelling, our dwelling place with him.** These are beautiful verses. What he's revealing here is something on a spiritual plane of something that human beings can experience of the very being of God, of the very holy spirit of God. We're not just talking about spirit in the spirit world; we're talking about something that comes out of God, referred to in scripture as the holy spirit, because it's the holy spirit that conveys the very purpose, the will, the mind, the Word of God. And it says, in this case here, that God the Father and Jesus Christ will make their dwelling place with us. We can be with them! To dwell together, that means to be together. That's what the word "fellowship" is all about, an ability to be together, to share in a relationship together, but it's talking about something done on a spiritual plane. Hopefully, as we go through this chapter, people will begin to see and understand even more so what this means on a spiritual plane and why Jesus Christ was going to die.

Now, all of you sitting in this particular room, you've heard these things before, but I hope it strikes you deep that the world has never seen these things! The Church that was scattered doesn't know these things. There's one that began to teach some of this a little bit, getting closer to it, but as a whole people have not understood it, do not grasp what it's talking about at all.

So reading that verse again, **John 14:2—In my Father's house**, it's talking about God's house, a temple of God, a spiritual house not a physical one. **In my Father's house are many places of abode** (dwelling places). **If it were not so...** Because he's getting ready to make it possible, what Jesus Christ did was make possible a Church, the Body of Christ, a spiritual temple that began to be worked with more so than what it had been worked with in the previous 4,000 years. Now there is going to be more in a body, in a congregation, in a group of people through the next 2,000 years, and many more would be brought into this, into this temple to be a part with God.

So it goes on to say, "In my Father's house are many places of dwelling," where God will dwell, speaking of people who are able to be brought into and live and have God's spirit within them and to be able to dwell within God's house, within the Church of God. **If it were not so, I would have told you.** So that's just a beginning to fulfill something even greater later on, a spiritual one, totally spirit without physical human life, just spirit life. **And if I go and prepare a place for you...** So where is he going to do this? Well, he's going to the Father and he's going to be there for 2,000 years and then come back. **If I go and prepare a place for you I will come again.** People read this and they think physically. They think it's talking about he's going to come back again. Not here. That's not what this is talking about at all! "If I go and prepare a place for you," it's more akin to that which is in English, present progressive, in the sense of "I am coming to you." When he begins to come to us he's going to do it on a continuing basis. He's talking about God's

spirit and the way that God and Jesus Christ can dwell in human beings, to be a part of a temple, to be a part of God's house. So awesome what he's revealing here, a relationship that human beings can finally have with God that only a few in 4,000 years had with God, but now that's being increased many fold over. It began on the day of Pentecost in 31 A. D. with the Church that began.

So he says, "If I go and prepare a place for you." Well, what's he preparing? The ability as God calls people to have a relationship with Him, that people can be baptized, that they can have hands layed upon them, that they can receive the impregnation of God's holy spirit in mind, that God can dwell in them, that they can have a process of begettal that scriptures talk about, and the book of Acts talks about so much, and Paul talks about it in Romans, and on and on it goes about this begettal of God's spirit that can dwell in human beings. This is what he is preparing and working with and has been for 2,000 years concerning a Church. So, "I am coming." It's not a future tense word at all. It's not about a reference about a return to this earth; it's talking about something that's going to continue on when this begins.

**...and receive you unto myself; that where I am, there you may be also.** So the human mind thinks physical again and thinks about going to heaven. That's not talking about that because he's coming here. So it's not talking about going up there. It's talking about a relationship with God Almighty and that wherever Jesus Christ is working, wherever the Body of Christ is, because that's what it's referred to in scripture, the Church of God, the Body of Christ, and wherever that is we can be there. We can be dwelling with God and God dwelling with us. Awesome! But people can only see things on a physical plane as a whole.

**Verse 4—And where I go you know, and you know the way.** Now, it's like, what's he saying? They didn't get it. They didn't understand what he was saying. Most people hearing this for the first time will say, "What are you talking about? What was he saying?" He says, "And where I go you know," because all they can think of is, "He's going to heaven." "...and the way you know." So they talk about that in different terms and don't understand what he was really saying.

**And Thomas said unto him, Lord, we do not know where you are going,** because they're thinking about a physical location. "Where is he taking off to? When is he leaving? When is he coming back? Where is this place? Just tell us!" **So Jesus said unto him, I am the way, the truth, and the life.** He was revealing to them things on a spiritual plane that they still didn't understand even when he told them. They didn't get it yet. **No man comes unto the Father, but through (by or through) me,** the Passover, because we have to have our sins forgiven. That's why Jesus Christ had to come and die because God will not dwell with sin. He will not dwell in sin. You can't be a part of that house, the house of God, and God dwell in someone on a spiritual plane and have a spiritual relationship with God if people are dwelling in sin. So we have to be forgiven of sin. That's what Jesus Christ was dying for, so that we could be forgiven of sin so that God the Father could dwell in us and we could dwell in Him and in Christ. These are beautiful verses that if we're

not careful we can even take for granted and not understand the deep, deep meaning of what it's all about. "I am the way, the truth, and the life. No man comes unto the Father but through me."

**If you had known me, you should have known my Father also. And from henceforth you know Him, and have seen Him.** He was just losing them more and more. It was like he is speaking in riddles; he's speaking a different language. He might as well have been because they didn't understand a thing he was saying. Nothing clicked. Nothing clicked until the day of Pentecost, but they didn't get it here because they had to have God's spirit to grasp this, to really put it all together. **If you had known me, you should have known my Father also. And from henceforth you know Him and have seen Him. And Philip said unto him, Lord, show us the Father, and that will satisfy us.** "That will be sufficient. Just show Him. We don't understand what you're saying. We don't get this what you're saying. Just show us the Father and we'll be satisfied. Then we can get it. Then we'll see, we'll know."

**And Jesus said unto him, Have I been so long a time with you, and yet have you not known me, Philip? He who has seen me has seen the Father.** That really blew their minds. He wasn't the Father, but he says, "You have seen the Father." He's talking about something on a spiritual plane again, something that human beings have a difficult time with, and really can't grasp it fully. They can begin to know certain things, but to really grasp it and see it you have to have God's help and God's spirit.

**He who has seen me has seen the Father, so how can you say, Show us the Father? Do you not believe...** Here is where he reveals it. Here is where he reveals this process of something that can take place and exist on a spiritual plane through the power of God's holy spirit. **Do you not believe that I am in the Father, and the Father in me?** Do you believe that? Because it's something done by the power of the holy spirit, that life that was living in Christ; he said it's from the Father. "And so you're seeing something in my life, in me that's coming from the Father. It's not me, it's from the Father! So what you're seeing in the Father. What you're hearing is from the Father. It's spiritual. It's the Logos of God. It's the Word of God."

He went on to say, **The words that I speak unto you I do not speak of myself.** "They're not from me. They're not my words, my way of seeing things, my way of believing and doing and what I think." He says, **but the Father who dwells in me, dwells, abides in.** So he's talking about a relationship here of abiding in, of dwelling in on a spiritual plane: "In my Father's house are many places to dwell." Many can be brought into that house and God can dwell in all of them, millions and millions and millions in time. **...but the Father who dwells in me, He does the works.** He didn't take credit for any of that. Anything that is on a spiritual plane comes from God. It's not from us as human beings, it's from God Almighty.

**Believe me...** What did he say in the very beginning in verse 1? "Let not your heart be troubled. You believe in God, believe also in me." Awesome! **Truly, truly, I say unto you, he who believes on me, and this word means "toward; into; and more literally, as a result of a purpose."** There is a

purpose of those things that Jesus Christ is explaining that he's getting ready to fulfill in his life and there are those things now to believe and understand of what he's revealing here about God the Father that they couldn't understand before and they will come to understand, and things about himself and a relationship that they have that is now going to be extended to others, and why he's getting ready to die, so that people can have that in their life. **Truly, truly, I say unto you the words that I speak to you, I do not speak of myself, but the Father who dwells in me He does the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.** So he's saying here that everything he said, all the works that are being done come from God the Father, and its being done because God the Father is in him and he is in the Father. It's spiritual, not a physical thing. It's a spiritual thing.

Then he went on to say, **Truly, truly, I say unto you, He who believes on me, or "into, or toward," the works that I do shall he do also.** So it's not just about a story and stories that people tell. It's about what he says. It's about his purpose. It's about what God is revealing, that he's fulfilling and accomplishing. It says, **and greater works than these shall he do; because I go unto my Father.**

**And whatsoever you shall ask in my name, that will I do, that the Father may be glorified in the Son.** Again, people can't just go off on any tangent here and say you can just pray about anything you want in life and this is what it's about. If you have enough faith that this is what this is about and you can work up faith and if you have a strong enough belief and you believe it strong enough and you're stubborn enough you're going to get it. That's not what it's talking about. You're going to get the lottery, you're going to get "this," you're going to get "that." That's not what he's saying in context here at all. You have to know the context of what he's talking about and everything he's talking about is the greatest thing human beings can ever have. That's far more important than the lottery, whether it be into the billions of dollars, that doesn't mean diddly squat, but what he's revealing here about a relationship with God Almighty and how you can become a part of a body, the Body of Christ, God's Church, the house of God, a temple of God - if that can be done and accomplished - it's awesome, beyond human comprehension. So he gave the example if you can talk about a mountain being removed and cast into the sea and talking about faith. Those things don't mean anything. This does. This is what it's all about. It's not about getting certain things that human beings can conjure up in their mind. It's about this that make those things look puny. Awesome!

**And whatsoever you shall ask in my name, that will I do, that the Father may be glorified in the Son.** People don't understand that what it's talking about is the greatest thing a human being could ever have, God, God Almighty in them, the mind of God working in them in their minds, in their being, helping to transform and change their selfish, carnal nature to something else, to something else that can go on from this physical life and live forever in time in God's Family. Awesome! **If you shall ask any thing in my name,** anything that pertains to what he's revealing, anything that pertains to what he's talking about, anything that pertains to what he's revealing

here now about how God can dwell in human beings and how human beings can dwell in God and in Christ, if you ask anything along those lines and your heart and your desire is for this to be a part of your life, that you desire to be a part of God's house, a part of God's temple, then God will do it. If that's your quest, if that's your desire, if you seek to obey and do what God says, to follow what He instructs and gives, God will do it. Awesome! **If you shall ask anything in my name, I will do it**, whatsoever is toward the purpose of what Christ is now showing them, that's what these words mean.

**Verse 15—If you love me, keep my commandments. And I will pray the Father, and He shall give you another comforter, that it may abide with you forever.** In the English language, because of certain things referred to back there and the things that are conjured up in people's minds and what they think about the holy spirit, they've translated it as the holy ghost, and this being that's supposed to be there, and it's not there. It's talking about God's spirit. It's talking about something that comes from God, not a being. So I'm quoting it exactly as what it truly is in life: a comforter. He's talking about how human beings can receive this spirit from God, the holy spirit, something the angelic realm has never received. They've never received of God's holy spirit, but God has a purpose for human beings to receive something from the very mind, the being of God, that is holy because it is from God, in spirit and transmitted through spirit. That makes it holy because it's the very being of God. **And He shall give you another comforter that it may abide with you forever.** Abide, dwell in, live in, "In my Father's house are many places to dwell, to live, to abide." Awesome what he's revealing here about why he's getting ready to die, what he's revealing on Passover night to the disciples of why he's going to go through all the suffering and the death that he's getting ready to go through, so that this can be fulfilled in human life in a more massive, more meaningful way that has never been done before. Now in a Church, in an organized system and process whereby God will work with people in their lives.

**...even the spirit of truth.** So what is this comforter? It is the spirit of truth, not of lies, not of fables, not of rabbits that lay eggs, not of Christmas, the mass of Christ. **...even the spirit of truth which the world cannot receive.** It's not offered to the world, not yet. It's about ready to be once God's government is here. Once Jesus Christ returns. **...which the world cannot receive.** So basically in the next 2,000 years the world cannot receive of this, **because it sees it not, neither knows it: but you know it for it dwells with you, and shall be in you.** So this holy spirit dwells with you. So they were able to receive of it in part, and it's in Christ, and on a different plane it's with them, but soon it will be in them and will dwell in them in a moment in time here, not too long from this point. So he's revealing these things to them.

**I will not leave you comfortless.** He's going away. He's already told them and they, again, they didn't understand. He says again here, **I will come.** Again, it is not a future tense verb in the Greek language, not a future tense at all. It's that same thing, "I am coming." He's going to be resurrected. He's going to be in heaven with God the Father. The purpose of what he's doing as a High Priest is making way for individuals to have a relationship with God Almighty so that God's

spirit, so that God the Father and Jesus Christ can dwell in human life, dwell in the house of God: "In my Father's house are many places to dwell." Beautiful!

**I will not leave you comfortless. I am coming**, present progressive, **to you**. So when it starts coming into one's life then it continues on. It's an ongoing process and you don't want to cut off that flow. It's like that umbilical cord. It's like being begotten of God's holy spirit and there's that begetting of life that begins to grow like an embryo and we wait for the time when it's fully matured and can be changed into something that is fully spirit.

It goes on to say, **Yet a little while and the world sees me no more**. They didn't understand this, **The world is not going to see me anymore, but you see me**, spiritually! It won't be like in the past three years or so here. It's not a physical thing anymore but something you're going to be able to see spiritually, things you're going to be able to see in ways you never could before. **Yet a little while and the world sees me no more, but you see me. Because I live, you shall live also**, spiritually and into the future as well if they continue on that course. **At that day...**

Awesome! The greatest to me truly in what God has given to mankind in 6,000 years, this is the most meaningful, most important, the greatest revelation ever given to human beings. Awesome! Right here. Right here. **At that day you shall know that I am in my Father, and you in me, and I in you**. He's talking about the comforter, the holy spirit that can dwell in human life, God Almighty that can dwell in human life through the power of the holy spirit. Awesome! He's letting them know this is the very purpose of the Passover. He's teaching them this on Passover, of why he's about ready to die, so this can begin to live in a powerful way within the Body of Christ, within the Church of God. Beautiful!

**He who has my commandments and keeps them...** And what are those? They're from the Father. They're back there in Exodus 20. It is about the 10 Commandments that God gave human beings of how to live life, of how to have a right relationship with God and how to have a right relationship with other people. The only way that human beings can accomplish it is by God dwelling in human beings because the whole story of Israel and the whole story of Judah is that human beings can't keep this. They're unable to. That's why the world wants to say it's done away with because they know they can't keep it. They have to have help to keep it.

**He who has my commandments and keeps them, he it is who loves me**. So people who say, "Oh, I love Jesus." Well, if they're not obeying him, if they're not keeping the commandments, the commandments that are given, where is the love? You want to go out and do your own thing? You want to obey the Sabbath like he said? "Oh, no, that's done away with." Then what, you want to go out and steal cars? "Oh, no, you shouldn't steal. It's a good commandment." Murder? "No, that's a good commandment. Don't murder." There is such hypocrisy and lying in human beings. Amazing! **...he it is who loves me. And he who loves me shall be loved of my Father, and I will love him, and will manifest** (show, reveal) **myself to him**, spiritually. It's a spiritual thing. People will be able to see and understand Christ, understand Passover, understand what it means on a spiritual plane. They won't believe these goofy, meaningless stories about rabbits laying eggs, about

Sunday morning and somehow that this has some special meaning and give some credence, credibility, if you will, to having a Sunday worship every week, you know, when that's flat disobeying God. And on and on it goes.

**John 14:22**— Judas said unto him, not Iscariot, Lord, how is it that you will manifest (show, reveal) yourself unto us, and not unto the world? "How is it that we're going to see you and the world won't be able to?" They couldn't grasp what he was saying! They didn't understand it was spiritual. All they could see was something physical. "So we can see you, but others around us can't? What does that mean?" It wasn't physical. **Jesus answered and said to him, If a man love me, he will keep my words.** The word is "Logos," the Word, the Word of God. That's what it's about. ...and my Father will love him, and we will come unto him and make our abode, our place of dwelling, that word that's used up there in the other verse that we talked about earlier, that we read already. ...and make our place of abode, our place of dwelling, with him. Beautiful! The very reason he's getting ready to die, so this can be a reality in life.

**He who does not love me does not keep my Logos,** and it's not his. He lets us know whose it is. It's from God. God gave the Logos. God gave the Word. God gave the commandments of how people are to live life. **And he who does not love me does not keep my Logos, and the Word (Logos) which you hear is not mine, but the Father who sent me.** It's His! So Jesus Christ was just giving to mankind everything that God gave and has given to mankind and told mankind how life should be lived.

Continuing, **verse 25**—**These things have I spoken unto you, being yet present with you.** "So I've told you about these things." He understood they didn't grasp it, but this is what he's been teaching them, about God's way, about God's truth, about how to live life, telling them about certain things that are indeed spiritual but they couldn't fully grasp that yet. So he says, "These are the things I have been speaking to you while I've still been present with you." **But the comforter, which is the holy spirit...** That's what it is. It's the holy spirit. It's from God. It's of God's spirit, but it's holy because it's Logos, it's the Word of God, it comes out of God, it comes from God. And that that mind, that revelatory thought is something that human beings can have, to understand why they're on this earth, to understand what God's purpose is, to understand Passover, the days of Unleavened Bread, Pentecost, and all the Holy Days in the fall, what they all mean! To understand what God's purpose and God's plan is, to understand why we exist and why God has given us life. Awesome!

**But the comforter, which is the holy spirit, which the Father will send in my name, it shall teach you all things.** It takes God's spirit to learn what is true. You can't learn it by catechism. You can't learn the truth through those kinds of things. You can't learn it by people that are teaching things about Christ that they've conjured up through time and that have nothing to do with what's written in scripture in the Bible. But what things are true? The things that come from God? There's a way that people can receive it. **And it shall teach you all things, and bring all things to your remembrance, whatever I have said to you.** "And so all those things I've taught

you while I've been with you, all those things I've said." They didn't understand yet. They said, "You will." It'll bring those things back to remembrance and the disciples even referred to that at different times, things that he said and then they understood later what it meant.

**Verse 27—I leave you with peace. I give to you my peace.** There's a peace that comes from God. I think of the word "Jerusalem" and talking about that which God desires for mankind, the City of Peace. Awesome! It's God's purpose to give mankind peace. We don't have it yet, not even close to it yet and yet there is that that God gives that comes through sacrifice. God has sacrificed for so, so long. Jesus Christ has sacrificed. So he says, **I give to you my peace. And not as the world gives it, do I give it to you.** It's not something that's crammed down your throat. It's something you choose in time. You're given the opportunity to choose it on your own, this the way of life you want. Yes or no. You're able to be able to make the contrast in your own mind and come to understand and see, if you will see, what it is that God offers that is so far above and beyond what mankind has done on this earth and given to mankind, which is not good, which is not peace.

So he went on to say, **Let not your heart be troubled, neither let it be afraid.** So when you understand what is true and what is right, when you understand God's purpose, things about death, it's an enemy, as Paul talks about, but it's not something that we're without understanding of. We understand it's a part of a process. All human beings have lived and died and we look forward to the time that death is no longer an enemy. We realize there is other life to come in time through resurrections.

Again here, Jesus instituted a new Passover and Passover observance for that night, from that night forward. On that night he instituted a new way to observe it - bread, the wine, and the washing of feet, and no longer a lamb that had to be killed and eaten on that particular night. That was done away because he fulfilled it all. Then he went on to reveal the very purpose for why he was getting ready to suffer and why he was getting ready to die. Though as he talked to them, they still didn't grasp it, that he was getting ready to die. Peter didn't understand how he was going to be one who would deny Jesus Christ three times before the sun would rise on that particular day of the 14<sup>th</sup>.

We'll stop there because the next section here we begin to go into a story flow here that really starts zeroing in now on timing that is so critical, that is so important to grasp and comprehend, to understand that these are the things that prove he is the Messiah, that he is the Christ. The very things the world holds on to actually disprove that he is the Messiah and show that they're following the wrong teachings, the wrong Christ, if you will, because it's not the one of scripture.

So with that we'll continue on with *Part 3* next time.