

Every annual Passover service is sobering as we are to reflect upon the extreme suffering and death of our Passover, Joshua the Christ. We are to strive to better grasp and understand the kind of suffering Joshua experienced for us so that we can more deeply and more thankfully respond to such a sacrifice that enables us to be forgiven of sin and then to have a personal and growing close relationship with him and our Father, the Almighty Self-Existing Eternal God.

This service is also an encouraging service since it reveals the depth of God's kind of love and that of our Passover.

We need to be reminded that our participation in this service is an expression of our faith in the death of Joshua the Christ on our behalf, faith and the reconciling death of Joshua the Christ. This service should also remind us of our commitment to have Christ and our Father to live their way of life in us.

God gave us this appointed time to remind us of the kind of love, the sacrificing kind of love, the reconciling love of Joshua the Christ that He has shown to mankind and His Church.

Let's turn over to **1 Corinthians 11** where we begin to go through some verses here about that which led up to a summary, and then of the foot washing as well, of those things that took place on Passover night. Paul told the Church, he says [verse 23], **For I have received of the Lord that which also I am delivering to you: that the Lord Joshua, the same night in which he was betrayed took bread; and when he had given thanks he broke it and said, Take, eat; this is my body which is broken for you; this do in remembrance of me. After the same manner also he took the cup after he had finished dinner, saying, This cup is the new testament in my blood. You are to do this, as often as you drink it, in remembrance of me. For as often as you eat this bread and drink this cup, you do show the Lord's death until he comes.**

And then in **verse 27—Therefore, whoever shall eat this bread and drink this cup of the Lord in an unworthy manner shall be guilty of the body and the blood of the Lord. But let a person examine themselves, and then so let them eat of the bread and drink of that cup. For any who eat and drink in an unworthy manner eat and drink judgment unto themselves, not discerning the Lord's body.** Not grasping and comprehending with deep conviction what Joshua the Christ went through for us, nor understanding the relationship what was made possible with the Church, his Body, the Body of Christ, the Church, as a result of what he went through for us. So there is misunderstanding in that, as what's being explained here by Paul, a depth of lack, if you will, of understanding or appreciation of all that he went through for us.

For this cause, it says, many are weak and sickly among you. And so, because of sin and because of a lack of a response in a proper kind of way to our Passover people can become very weak spiritually and begin to drift away and go to sleep spiritually and fall away.

For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened (corrected) of the Lord, so that we should not be condemned with the world. So there's that process we go through of looking at our lives, praying about those things that we want to conquer and overcome, examining our lives, our actions, our thoughts, our speech, and the things we do. Then if there are things that we have not grasped nor understood, if we're going through that process, God will work with us, and there are times that there is chastening involved in our lives in order to help us to come to see and come to grips with those things that need to be addressed so that we can continue to grow and change and be transformed.

Then over in Luke 22:7—Then came the season of Unleavened Bread, when the Passover must be killed. And he (Joshua) sent Peter and John, saying, Go and prepare the Passover for us so that we may eat it. And they said to him, Where would you have us to prepare it? And he said to them, Behold, when you have entered into the city, a man shall meet you there who is carrying a pitcher of water; follow him to the house where he enters. And you shall say unto the good man of the house, The Master is asking you, Where is the guest room where I shall eat the Passover with my disciples? And he will show you a large, upper room that is furnished; there you can make it ready. And they went and found as he had said to them, and they made the Passover ready.

So here they are going to observe, as was given to Israel when they came out of Egypt, an observance of the Passover year by year by year, but a physical Passover, that of literally eating of a physical lamb. At this point here the disciples had no idea what they were getting ready to observe, the last physical Passover that was to be observed by mankind because Joshua was going to fulfill the meaning of it all in this particular night.

It says, **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 with you before I suffer.** He knew that it was the last Passover. He knew what he was getting ready to fulfill and what they and others who would become a part of the Church would observe from that point forward.

Then over in **John 13:1—Now before the Feast of the Passover**, speaking of the Passover season, understanding, obviously, as we do that the Passover comes first and then the first day that is a high day, the Feast of Unleavened Bread, so that's the terminology that's being used here referring to the Passover season. **...when Joshua knew that his hour had come that he should depart out of the world unto the Father, having loved his own which were in the world, he loved them unto the end.**

And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him, Joshua, knowing that the Father had given all things into his hands, and that he was come from God and went to God (was going to God)... So he understood what had taken place. He knew he was the Son of God. He had a mind that is so unique - the Word made flesh and living human life, separate from the Father but having been given of that mind in a very unique and powerful way, so it's talking about some of that. He said

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he knew that he came from God, that he was the Son of God, and that that he was going to now return to Him, or go to Him, if you will. Not return in so much as the sense of having come down, but only because of the mind and the being that was placed in the womb starting from that point in time, developed within Mary until he was actually born. So an incredible story here of that which he understood and grasped about his life and that which he comprehended that now he was going to be able to go literally to the Father in spirit now as a spirit being.

So he says, **He rose from supper and laid aside his garments. So he got up from the dinner table and took a towel and girded himself. After, he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that he had girded around himself.**

Then he came to Simon Peter. And Peter said to him, Lord, do you wash my feet? And Joshua answered and said unto him, What I do you don't know now, but you will know hereafter. And Peter said unto him, You shall never wash my feet! And Joshua answered him, If I don't wash your feet you'll have no part with Me.

Again here, Peter didn't understand what he was doing and why he was doing it. He, just of his particular mind, felt indeed that he didn't want his Lord, he didn't want the Messiah to kneel down and have to wash his feet. He's responding in that kind of a mindset, and yet Christ is explaining to him this must take place, this must happen.

And Simon Peter said unto him, Lord... So after he said, "You will have no part with me if you don't let me wash your feet," **he said to him, Lord, not my feet only, but also my hands and my head!** So, "Go to it! Wash me thoroughly!" that kind of a humorous response.

And Joshua said to him, He who is washed needs not but to have his feet washed, but is clean in every whit; and you are clean, but not all. So again here, something that was being done physically that had to do with that which we are to learn spiritually, a ceremony of humility that we are to enter into, that we're to grasp and understand of an attitude toward others in the Body of Christ, in the Church of God, that we're to have toward all within the Church.

For it says here in **verse 11—For he knew who would betray him; therefore, he said, You are not all clean.**

So after he had washed their feet and had taken 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.

So it's not just a matter of something that's done once a year, though it is at this particular evening, but he's explaining to them something far, far deeper than this, an attitude of humility toward others. A foot washing type of attitude of a willingness to serve and help others and to humble ourselves before others within the Body. Not to think of ourselves more highly than others. There are tremendous lessons in all of this that we're to grasp right up front. It's the first

part of entering into Passover that we humble ourselves and humble ourselves before others whom God calls.

For I have given you an example, that you should do as I have done to you. If he's willing to do that and showing that that's how we are to act and think toward others, then indeed that's what we're to live.

Verse 16—Truly, truly, I say to you, that the servant is not greater than his lord; neither he who is sent greater than He who sent him. If you know these things, blessed... You are blessed if you do them. So he's not saying here that just to wash people's feet, to wash others' feet, to do that once a year, that you're blessed if you do them (though we are), but the greater picture is if we are able to carry that throughout the year in our attitude, in our actions, in our thinking toward others in the Body of Christ.

So Joshua instituted this ordinance for his disciples to illustrate his desire and willingness to serve and to love us. He commands us to follow his example of humility and we are to humble ourselves to serve others out of a genuine love, care, and concern for them. And candidly, as we grow and we learn we realize we can't do this of our own love, of our own human love. It takes more. It takes practicing and living that which comes from God through the power of God's spirit.

So at this particular moment, because this was the summary of that which leads up to the other things that Christ instituted on that particular night, the first thing that he did, that he said we're to follow the example of (and we do it literally as a part of the Passover service), that is also addressed by Paul, that we're to have a particular attitude of mind, and so now we're going to have the foot washing and I'm going to ask that everyone at this particular point here, it should have already been set up, everyone should know what they need to do. And if there are smaller groups meeting together, again, a reminder here that women are only to wash women's feet and men, men, the men, unless the only exception in that would be a husband and wife if they're the only ones meeting in a particular group together, as a whole. But otherwise we understand this process. So this is the time now to pause this video and then to come back as soon as you are completed.

Following the foot washing we have the introduction to both the bread and the wine. Over in **Isaiah 53:1** it says, **Who has believed our report?** So again, a prophecy here. **Who has believed our report? And to whom is the arm (the strength) of the Eternal revealed? For he shall grow up before Him as a tender plant, and as a root out of dry ground. He has no special appearance or attraction.** So again here, it's speaking of those things concerning the time that the Messiah would come, that the Son of God would be revealed on the earth. Yet people read through these things, and had in times past not fully grasped what it was about, but they knew it was about the Messiah and those things that were pertaining to him.

It describes him, then, **He has no special appearance or attraction, and when we shall see him, there is no countenance that we would desire him.** So there are some people at times that

people, because of different make up that people have, that they see someone that they feel that they would like to talk to, get to know, or the potential of being friends with, that they would be drawn to in the sense of that kind of mindset of having a friendship. Oftentimes by a particular countenance they might have or to strike up a conversation with them, but Christ wasn't of that countenance it says and nothing special that might draw someone to him in that regard.

It says, **He is despised and rejected of men, a man of sorrows and acquainted with grief.** He knew things and felt things in a way that we can't. We learn to as time goes on, as we grow in God's spirit and we have those things that we feel and desire for this world more and more as we see the kind of corruption and evil that's in it. We have a greater desire to see people have peace and freedom in their lives and to be freed from the bondage they're in. But he saw this in a way far, far beyond what we could.

So it says he was **a man of sorrows and acquainted with grief, and we hid, as it were, our faces from him; he was despised, and we did not esteem him. Surely he has carried out our sickness** (carried our sickness), a word meaning "corruption" as well, but again here, because of what he did for us and the process whereby we can be healed. It goes on to say, **burdened down by our suffering, yet we did account him to be stricken.** So it's an attitude of mankind that until God calls us we don't really want His way of life. When we hear about it or if we hear parts about it in times, as people have through time, there are certain things that might peak their curiosity, but they don't want this, not this way, because it means giving up their way, something they've been taught from youth, something that has been taught to them that's very corrupt as far as the world and religion is concerned. So it says, **we did devise** (account) **him to be stricken, to be allowed to be slain of God and afflicted.**

Verse 5—Thereby, he was wounded for our transgressions, he was crushed (broken) for our iniquities; the chastisement for our peace was upon him. So everything that we are able to receive once we're called, those who would be able to have a relationship with God because of what the Passover went through for us, our Passover, it talks about here then what he was going to have to go through. So again, **He was crushed (broken) for our iniquities; the chastisement of our peace was upon him. And by his stripes we are healed.**

All of us like sheep have gone astray; that's the way people live their lives. No one seeks to follow God until God calls them and begins to draw them and then gives us the ability to choose. **And all of us like sheep have gone astray; we have turned, every one, to his own way.** It's the way human nature is. We want our way, so this is that which is prophetic about why he came, to turn us from our way to God's way.

And the Eternal has laid on him the iniquity of all of us. So awesome to understand these things, how we're able to enter into a relationship with God because of what Joshua went through for us. We're to think about that deeply so year by year in this Passover service.

Verse 10—Yet it pleased the Eternal to crush (break) him; to allow it, in other words, because of a part of His plan. There was no other way but that there had to be one who could die for the sins of all mankind, whereby we could be forgiven, as a Passover.

He has put him to grief. So that when You shall make his life an offering for sin, He shall look upon *His* seed, He shall prolong *his* days, and the pleasure of the Eternal shall prosper in his hand. So it shows those things that are going to be accomplished, are being accomplished through Joshua the Christ, our Passover.

Verse 12—Therefore, will I divide him a portion with the great, and he shall divide the spoil with the strong, because he has poured out his life unto death, and he was numbered with the transgressors. So again, just how he died. People looked upon him as though he deserved it. **And he bore the sin of many, and made intercession for transgressors.**

So Christ's sacrifice was for the healing of our body; that's where it begins. We begin to learn on a physical plane because we're very physical. So we're able to grasp and understand physical things a little bit easier, though this has been a long process within the Church to learn this in a deeper way. But it begins that way, of looking to God, of recognizing then that we can have favor and intervention in our lives, intervention, literally, in the healing of our physical bodies as we ask God for such favor and such help through our Passover, Joshua, because of what he did for us. Meaning, basically, that we're able to be forgiven of sin through him, and because of that to be able to be made right with God and then have petition before God in prayer and can make such petitions and such requests through what he did for us. It's an incredible thing! Yet it goes far, far beyond that into that which is spiritual because it's about the healing of the mind, which is far, far greater than the healing of a physical body.

So again, Christ's sacrifice was for the healing of our body, for the beginning of understanding, if you will, but this leads to the greater purpose for this fulfillment in the healing of our lives, of our very minds, as I just mentioned. His sacrifice was given so that we can have our sins forgiven, and thereby begin the process of being reconciled to God the Father through Him and His Son being able to dwell in us to make reconciliation possible.

So the whole process is one of being able to be forgiven of sin so that we can have a relationship with God the Father and His Son, our Passover, Joshua the Christ, and that they might be able to then dwell in us through the power of the holy spirit because God will not dwell in sin so the blessing of being able to be forgiven of sin, to have that spirit life within us and us to have a spirit life then in a relationship with God is an awesome thing. It's far greater than what we really grasp and comprehend though we see it in part, and obviously, on a far greater way than the world does because the world can't see it at all. But we grow in that understanding and it becomes more meaningful to us through time.

Let's turn over to **Hebrews 4:14**. It says there then, **Seeing then that we have a great High Priest that has passed into the heavens, Joshua the Son of God, let us hold fast our**

profession, that which God has called us to, coming out of this world, the blessing of being able to live within the Body of Christ, the blessing of being able to have God's spirit, God Almighty and His Son themselves dwell in us and we in them.

For we do not have a High Priest who cannot be touched by the feeling of our infirmities, but was on all points tested just like we are, yet without sin. So he went through tests of life in that sense, in the sense of the trial of life, the hardship of life, the suffering of human life, and never sinned. We all suffer in human life, and that's what it's talking about here, but he did so without sin. He didn't give in to selfishness as we do as human beings.

Let us, therefore, come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need. So again here, incredible story, an awesome thing to understand about what has been given to us.

We come to this portion now specifically of the bread in Luke 22. In **Luke 22:14** then, it says, **And when the hour had come, he (Joshua) sat down, and the twelve disciples with him. And he said to them, With desire I have desired to eat this Passover with you before I suffer.**

Then on down now in **verse 19—And he took the bread and he gave thanks and he broke it, and he gave some to them, saying, This is my body which is given for you; do this in remembrance of me.** So it's an incredible thing here, an incredible thing that was being revealed in this new institution of a Passover service that would be revealed differently than it had been for hundreds of years before this. Because now it was on a spiritual plane, it was about the Church, it was about the ability to have a relationship, of those who are called to have a relationship with God the Father and His Son, Joshua the Christ. Incredible, what we've been given.

And so he took this bread and broke it, and it says we're to remember this. It's as a reminder year by year by year. We're to think upon this and never lose sight of it, how we're able to have this relationship with God.

So Joshua instructed the disciples to eat some unleavened bread, again, which symbolizes his body that was broken to the point of death for us, that we might be able to receive and to eat of the spiritual unleavened bread of life. That's what it's about, to partake of the unleavened bread of life. That enables us then to have a relationship with God. Incredible. All these things are so awesome, they truly are, the blessing of being able to be forgiven of sin so that we can have this relationship.

John 6. Let's turn over to John 6. I'll begin reading in verse 32. **John 6:32—Then Joshua said to them, Truly, truly, I say to you that Moses did not give you that bread from heaven, but my Father gives you the true bread from heaven.** So again here, a change of something that the Israelites looked upon for so long as being so incredibly awesome, as it was, for forty years, but he said that's not what it's all about. It's not about that which is physical. It goes far beyond that. Though it was given from God in a miraculous way there is that which is far, far, far beyond that.

He says, **For the bread of God is he who came down out from heaven and gives life unto the world**, so the Word that was made flesh, that begetting of life that had its beginning in Mary and then was born into the world and grew and matured as a physical human being, that process then of that which all of that teaches us that led up to the Passover and those things that took place.

Then they said to him, Lord, ever more give us of this bread. So again here, they didn't grasp and comprehend what was being said fully. So he made comment here, Christ made comment that his Father gives the true bread from heaven.

Verse 35. So they said, "Evermore, give us of that bread, this living, that which is alive, that which is powerful." **And Joshua said to them, I am the bread of life.** He said he was that bread of life. Again, these things are very physical to them. They had no grasp of what was being said spiritually. That came later as they began to teach and to preach after the day of Pentecost in 31 AD. Then from that point on as they began to preach and to teach others and began to write about those things they understood then what it all meant. They were in awe, dumbfounded by it.

Verse 48. Again, he said "I am the bread of life." **Your fathers ate manna in the wilderness, and they're dead.** So a distinction here between that which is miraculously given, but they died. Now there is another kind of bread. It says, **This is the bread which comes down from heaven, that a man may eat of it and not die.** So they want of that, but they didn't understand what it was to have it. **I am the living bread which came down out from heaven. If any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world.**

So what does it mean? He died for us. His life came to an end, broken, destroyed, if you will, for us. His life came to an end. He lived as a Passover... or he died, I should say, as our Passover, and then a new life, a life which we could have as a result of all that because of forgiveness of sin that we could partake in something that we weren't able to partake of before. We're able to have of the bread of life, to live that Word of life in our lives. That's what it's about.

Verse 53—Then Joshua said to them, Truly, truly, I say to you, except you eat the flesh of the Son of Man and drink his blood, you have no life in you. Simple but spiritual. But you can't understand it without God's spirit, without being called, without having your minds opened to what this is all about. How blessed are you?

Verse 54—Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. So again, we're able to have a life, a relationship with God because of receiving of the Passover into our lives. **For my flesh is meat indeed, and my blood is drink indeed. Whoever eats my flesh and drinks my blood dwells in me, and I in them.** So it's the blessing of being able to be forgiven of sin through him. It's the blessing of being able to partake of this service year by year as we're commanded and because we partake of that service and we believe in all these things that are pictured by it we're blessed to have a relationship with God that

changes our mind, that changes our thinking, that transforms who we are, that heals the mind and eventually leads to, finally, as he talked about here, to a point in time when we're able to be changed, is what it's all about.

It says here, again **verse 57—As the living Father sent me, and I live by the Father, so he who eats me shall live by me**, live that way of life, the unleavened way of life in spirit and in truth. Without sin, in other words, striving to be without sin, striving to live a righteous life, though we're not, but we're to strive to live righteously before God and His Son. That's a work that we're to do. We're to yield our self to the process.

This is that bread which came down from heaven—not as your fathers did eat manna, and so in other words, it came from God, human life, the Son of God who died for us. So it says, **not as your fathers did eat manna and are dead. Any who eat of this bread shall live forever**. So what an awesome thing that we understand all of this and the world doesn't. What an awesome thing that we're able to have such a relationship and look forward to the time that others are able to share in it as well.

1 Corinthians 10:16—The cup of blessing which we bless, is it not the fellowship of the blood of Christ? So we're able to partake of this process, we're able to take of those things that are reflected on a physical plane, but we are able to live them on a spiritual plane and to strive to do so. So there is that suffering of life that we're to learn to go through for the sake of others. We're to learn sacrifice in our life for others. We're to learn about the kind of love that Christ had for us, that God the Father has for us, a sacrificing kind of love, especially because of the human nature we have, and we're to strive to live it.

So it says, “the cup of blessing which we bless,” the blessing of partaking of the blood and the wine... the wine, if you will, the wine that we're able to partake of that reflects back here on what Christ gave, his very blood for the forgiveness of sin, and then the taking of the bread, as we have as well as a part of this period of time in the Passover service.

So it says, “Is it not the fellowship of the blood of Christ?” So we understand that. It's a picture of something here. Not about something just physical of partaking of some wine, but what it pictures, what it's signifies. We're able to have a fellowship with Christ and with God the Father because of all this.

The bread which we break, is it not the fellowship of the Body of Christ? It's about the Church! We have a relationship with God the Father and His Son, and we have a relationship with others who are called into that same relationship within the Body of Christ, within the Church, and we're to understand that deeply. How we treat others is an attitude we have then toward God.

Verse 17—For we, being many, are one bread. The Church! It's what it's about and we're able to be one bread and one body; for we are all partakers of that one bread. We're all able to be a

part of this because we can partake of this Passover service once a year but throughout the year in everything that's symbolized by it

Then in **1 Corinthians 11:23**. So again, Paul explaining those things to the Church and those things which we look at every year in this Passover service. **Verse 23** he said, **For I have received of the Lord that which also I am delivering to you: that the Lord Joshua on the same night in which he was betrayed took bread; and when he had given thanks, he broke it and said, Take, eat; this is my body which is broken for you; this do in remembrance of me.** So again here, the bread is symbolic of Christ's suffering in our place for our sins and the punishment we deserve for our guilt because of our sins, because of our selfishness, fell upon Joshua the Christ. The unleavened bread is also symbolic of the life of Christ living in us and of our need to live by every word of God, the unleavened bread of life.

So this symbolism of eating this bread also pictures, again, the unity we're to have in the Body of Christ. I fear many times in times past this has escaped so many people, not fully grasping as they take the Passover what this means in its depth. We're to embrace that with all of our being, what it means as a relationship. It's one thing to think about a relationship we're able to have with God and with His Son, Joshua, it's another when it comes down to how we're really tested in that relationship by how we have a right relationship with others in the Body of Christ.

So at this time everyone should remove the cloth covering from the bread and I'll pray over it. I'll give you a moment to uncover the bread. So if you'd please bow your heads.

[Prayer over the bread] *"We ask you, Holy Father, to bless this bread as a symbol of Christ's body given for us. Christ suffered for us and we must be willing to suffer as he did for righteousness' sake. Thank you, Almighty God, for Your love and all Your mercies and benefits that You give to us. We ask that You give us of Your mind and attitude of giving, of loving, of serving others as members of the Body of Christ.*

So we pray You bless us now in the partaking of this symbolism, that it move us, that it strengthen us, and we thank You for the great opportunity and blessing of being able to do so. And we give You this thanks in Joshua the Christ's holy and righteous name, amen."

So now it's time to break the bread and then to pass it out. After being served each person should quietly and solemnly eat the small piece of bread thinking about its meaning as you do so.

So now it's time to pause the video, and once you've completed this portion of the service then return.

Now it's time to go into the next portion of this Passover service. After having had the foot washing ceremony, partaking of the unleavened bread, then it's time to look at the symbolism of the wine and the instruction that's given to us concerning that.

So in **Matthew 26:27** here Joshua the Christ instructed his disciples to drink of the wine which symbolized his shed blood. And he said, or it says here – **And he took the cup, and he gave thanks, and gave it to them, saying, Drink all of it. For this is my blood of the new testament, that which it symbolized, which is shed for many for the remission of sins.**

Then over in **1 John 1:7**—**But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Joshua the Christ His Son is cleansing us from all sin.** So it's an ongoing process throughout our lives, a need to repent of sin. It is a continuing thing. So it's explaining this.

Verse 8—**If we say that we have no sin, we deceive ourselves and the truth is not in us.** We have sin and we must continually humble ourselves and go before God and ask for the forgiveness of the selfishness and the sins that follow that selfishness, of whatever those sins might be.

Verse 9—**If we confess,** you know, we acknowledge our sins before God and we ask for forgiveness. That's what this is talking about. It says, **He is faithful and just to forgive us our sins.** That's why He's called us, to forgive us. That's why Christ suffered, so we can be forgiven. God desires a relationship with us. He desires to mold and fashion within us, within all of us a family, to bring us into His Family, Elohim.

He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. So it isn't a matter of just being forgiven. It's a matter of indeed being cleansed from it because of what Christ did, but it's also a matter of a change that's to take place in our minds, a transformation of thinking as we go through this in the years that we're blessed to be a part of the Church and that change that must take place inside of us.

Hebrews 9:11 it says, **But Christ being come a High Priest of good things to come, by a greater and more perfect tabernacle...** The Israelites only had something physical, and everything that was physical with the tabernacles and the service and all those things, the high priest, they pictured, they foreshadowed something that was to come that was to be fulfilled on a spiritual plane. That's what it's explaining here, that which he did in his life and that which is building built upon him, the chief cornerstone, a more perfect tabernacle, as it says here, a spiritual one.

For Christ being come a High Priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say, not of this building. Neither by the blood of goats and calves, but by his own blood he entered in once into the Holy Place having obtained eternal redemption for us. For if the blood of bulls and of goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

So he explains something that was on a physical plane that was only able to make people right within the family or the tribe of Israel, if you will, the people of Israel to be able to continue on

as that people on a physical plane, but it didn't take away sins. This does so that we can change, so that a change can take place with us, so that we can serve, as it says here, the living God.

And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, those who are called might receive the promise of eternal inheritance. It is through the Church, it is through what Christ did that everything that was pictured in the old, in the old tabernacle and the service is being fulfilled in that which his new and that which is of Christ in the Body of Christ, in the Church of God, and those things that are being constructed and built on a spiritual plane, a New Jerusalem, a holy Temple.

Romans 3:23, it says, for all have sinned and come short of the glory of God, being justified freely by His grace through the redemption that is in Christ Joshua, whom God has set forth to be the propitiation through the faith in his blood. You know, it's a matter we believe it, we know it. We know it's true and we live by that. We love the blessing of the Passover and the holy days that God gives to us, the plan, the picture, and our part in it, that we're able to partake of this, to be a part of it. It's awesome. It goes beyond words. It goes beyond human understanding. It's something that God has to give.

...whom God has set forth to be the propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God. Again here, a process - patience, mercy, the blessings of God. **To declare, I say, at this time His righteousness, that He might be just and the justifier of those who believe in Joshua.** We have been taught and we have learned even of recent time of what this means in a far deeper way, of how God accounts that, attributes that to us for righteousness so that we can have this fellowship and this relationship with the Father, with our Father and with His Son.

So our sins, the transgression of God's law, caused the death of Joshua the Christ. Just as simple and as basic as that. He died in our stead. He paid the penalty for us, for each and every one of us.

So at this time everyone should remove the covering from the wine, if it's covered, and I'll pray over it. So if you'd remove that now at this time. I'll give you a moment to remove the covering. So if everyone would now bow their heads.

[Prayer over the wine] "We give thanks to You, Almighty God, and ask You to please bless this wine as a symbol of Christ's blood, shed for the remission of our sins. Thank you, Great God, for the sacrifice of Joshua the Christ in our stead, to die for us, each one of us, washing us clean that we might be able to become reconciled to You. And Father, we thank you for Christ's willingness to submit to Your will even to death, to sacrifice for us. And so we thank you that You made this possible for us. We thank you for all that it pictures and means in our lives as is living in our lives. And so, Great God, we just ask you now to bless

us in this symbolism and the partaking of this wine, and we ask it of You in Joshua the Christ's holy and righteous name, amen."

So now it's time to distribute the wine to each person and each should take a glass and quietly and reverently drink it and remember that it's a symbol of your acceptance of the blood of Joshua the Christ for the remission of your sins.

So now if you'd pause the video, and then once this portion of the service has been completed by you, then come back and continue on.

It's time now to replace the covering of the wine and the unused portion of bread.

As always we're going to read verses out of John beginning in John 13 here. It was on this particular night, the last Passover night of Christ, and the last Passover to be observed on a physical plane, in a physical manner of partaking of and eating of that which is physical as far as the supper was concerned. Then that which was initiated, that which was started, that which began, in the story here, of that which was laid out, that was being pictured here by the instruction that Christ was giving on that particular night, that last night, that last Passover night. He went through and gave the most meaningful and in depth things of understanding that could ever be given to human beings on that particular night, and the things that we're going to read about now.

So again, incredible what he reserved and saved to finally be given on that final night. This tells the complete story of everything that was to take place and why, and his intent and purpose, and God's purpose in all of this, sending His own Son to be our Passover.

In **John 13:33** it says here, **Little children, yet a little while and I am with you.** Not much longer on a physical plane. **You shall seek me; and as I said to the Jews, Where I go, you cannot come. So now I say to you.** So again here, he said things that could be understood by people later once they're called, once they receive of God's spirit. But before that there's no way they can understand what's being said. It's a spiritual thing, spiritual understanding that is given by God.

He went on to say then, **Now a new commandment I give unto you, that you love one another.** Now, what is new? That is not new. Scriptures tell us that we're to love one another all the way through, in different places in the Old Testament. But what he says next, that's new, because he's going to fulfill something on a very powerful and meaningful plane that has never been done, to give understanding of what the purpose of it is all about.

So he says, **I give unto you...a new commandment unto you, that you love one another as I have loved you, that you also love one another.** It's about fellowship. It's about a family and the beginning of a Family on a physical plane receiving of that which is spiritual, the impregnation of God's holy spirit, as it were, an embryo, the Church, until it's finally able to be literally born into God's family of spirit, literally of spirit.

So he's touching upon these things of the kind of love that's different from human. Human love is selfish. It's not about sacrificing for others, the benefit of others, but this love is to the point, as he's going to show then, as he reveals by his life and what he fulfilled then on this particular day of the Passover, to death, to his blood being spilled out, to sacrifice and give so that we can have eternal life, so that we can have spirit life, so that we can have, in time, the blessing of having life with the Father and with the Son in Elohim.

By this shall all men know that you are my disciples, if you have love one to another. So again here, there is a certain way of life that's to be lived, an example to be lived.

John 14. Let's turn over to **John 14:1—Don't let your heart be troubled; you believe in God, believe also in me.** So he's telling them things here now that they've never been told before. And candidly, what we're going to read through here, they still don't understand. They still won't understand until after the day of Pentecost and God's spirit then is poured out upon them. Then all these things come flooding into them; all the things that were said to them in the past, now they come together and have meaning.

In my Father's house are many... Not "mansions." The protestant world has so misconstrued this and twisted and distorted it. It means "places of abode," "dwelling places." **In my Father's house are many places to dwell.** It's a great house. It's a mighty house. He says, **if it were not so I would have told you. I go and prepare a place for you.** So for the past 2,000 years he's been working to prepare a place for the Church. There's a temple being constructed and the first phase of that temple is the governing body, 144,000 that will come with Christ at his return.

He says, **And if I go and prepare a place for you I will come again.** It's not a future tense verb here. It's "I am coming again." "I'm preparing a place and I'm going to accomplish this by coming into your life. And you're coming into my life." "I am coming," a present progressive. It's ongoing as long as we're part of the Body of Christ. **I am coming again, and to receive you unto myself.** So we're able to dwell in God and in Christ and they're able to dwell in us. **...that where I am you may be also.** It's not a physical thing, but even in the beginning of calling people think in physical terms. But it's like, "Well, where are you? We want to be there."

And where I go you know, and the way you know. So God shows us the way. It's through His word, it's through the truth, the truth that sanctifies us and set us apart, as he mentioned later in some of these verses on that particular night.

And Thomas said to him, Lord, we don't know where you're going, and how can we know the way? So it's all physical to them and until God calls us it's physical to us. As we grow so much is, when it first comes to us, is first physical, and we work at getting rid of much of the physical thinking. It takes time to grow in real understanding of God and God's truth and God's way of life.

Joshua said to him, I am the way, the truth... What he taught, what he gave, the truth. **...and the life.** The life is in him, through him. **And 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. So again, they're hearing this physically. So if they grasp what he was speaking they've seen the Father because what he speaks comes from the Father. But they didn't understand that mind. They didn't understand the Word of God made flesh and that it was spiritual.

And Philip said to him, Lord, show us the Father, and that'll satisfy us. "We don't understand what you're saying. We've never seen Him so how can we, if we've seen you, see the Father?"

And Joshua said unto him, Have I been so long time with you, and yet have you not known me, Philip? He who has seen me has seen the Father; and how do you say then, Show us the Father? So again, they're still not going to understand what this means until later, until what's going to follow a few weeks up the road on the day of Pentecost.

Don't you believe that I am in the Father, and the Father's in me? The words that I speak to you I don't speak about myself (of myself); but the Father who dwells in me He does the works. Everything that he spoke, the word, it was from him. He was the Word made flesh, that mind. It was from God. That thinking, it's from God because it's a right way of thinking.

Believe me that I am in the Father and the Father in me, or else believe me for the very works sake.

So again here, he's talking about a process of something they didn't grasp, that they wouldn't grasp until they received of the holy spirit. He's explaining something, how it was beginning, how he was able to do what he did because of this life that lived within him on a spirit plane, and he's getting ready to show now how that we can have that same kind of life and experience some of the same sort of thing. Not to that depth and level, but spiritually of the same thing.

Truly, truly, I say to you, he who believes on me, the works that I do shall he do; and greater works than these he shall do, because I go unto my Father. Again here, it's about a spiritual change that can take place because he had that mind; he was the Word made flesh, and now because of what he was doing that which is against God, that which is carnal and totally selfish by nature... Christ wasn't selfish by nature. He had the nature, the mind of God and that thinking, and yet he lived in a physical life, in a physical body and he had to experience the pain and the suffering of physical life and the things that people go through and the things they have to fight against. He experienced those things that are in the physical world, of how weak the physical, carnal body is and how it's drawn to other things. But his mind was the mind of God, the Word of God made flesh.

He said you're going to accomplish greater things because what's going to take place, a transformation of the mind, is something unique to each and every person as they yield themselves to a process by the power of God's spirit that's going to be able to change their minds, to transform their minds into that mind, to become like the mind of Christ, if you will.

And whatsoever you shall ask in my name, that I will do, that the Father may be glorified in the Son. That has to do with this. It's not a matter of just about asking for anything we want. It's about that which God says He wants to give to us, that which we're able to have through the Passover, that which we're able to have through the transformation of the mind, through repentance of sins and changing and striving to live God's way of life.

He says, **If you love me, keep my commandments.** That main commandment he gave? To love one another as I have loved you, a sacrificing kind of love, meaning you have to give of self, you have to fight against self, fight against the selfishness.

And I will pray the Father, and he will give you another comforter, that it may abide with you forever. So it's speaking of the spirit, of the comforter, of the holy spirit, **even the spirit of truth, which the world cannot receive because it doesn't see it, neither knows it. But you know it, for it dwells with you and shall be in you.** We understand this. We live it. You can't give this to anyone else. It's something that has to be lived as a result of God's calling, as a result of His putting His mind in yours so that you can see it, and then to choose, if you want, to live it, to have it.

I will not leave you comfortless; I am coming to you. Present progressive. What a beautiful thing that that life can continually be in us. It's when we sin that we quench the holy spirit, that we cut off the flow of that life and must repent quickly so that it continues.

Yes, a little while and the world sees me no more, but you see me. Because I live, you shall live also, talking about that which is on a spiritual plane and that which leads to, that which is spirit. But even now in this life we can have a different kind of life, a transforming life, a relationship with God and His Son.

At that day you shall know that I am in the Father, and you in me, and I in you. So this is one of the greatest revelations ever given in scripture, that God desires to dwell in, can dwell in, will dwell in us if we receive of His Passover, if we receive of the sacrifice of His Son and then his life and desire that same life to live within us, that same mind, that Word to be in us. We choose those things, then we can have a relationship and God will dwell in us, Christ will dwell in us, and we're blessed to dwell in them in the Body of Christ on a spiritual plane.

He who has my commandments and keeps them, he it is who loves me. He and she; same thing. It applies to all of us. **And he who loves me will be loved by my Father, and I will love him and will manifest (reveal) myself to him.** You know, give us the understanding. He'll give us what we need to see. It's on a spiritual plane. It's not a physical thing. They didn't have to physically see God the Father. They couldn't anyway because He's spirit. It's not about physical eyesight, it's about spiritual. It's of the mind.

Judas said unto him (not Iscariot), Lord, how is it that you will manifest yourself to us, and not unto the world? In other words, "How are we going to be able to see you and they can't?"

We know. It's spiritual. You can't give this to others. They can't understand it. They can't see it. They can't receive it.

And Joshua answered and said unto him, If a man love me he will keep my words, my logos, and my Father will love him, and we will come, see it's that continual coming, unto him and make our abode... It's that same word translated as "mansions" up above. **We'll make our place of dwelling with him.** So it's a place of dwelling, many dwelling places. God's house. They will dwell with us, in us, and we in them.

Going on in **verse 24—He that loves me not doesn't keep my saying** (doesn't keep my logos), **and the logos which you hear is not mine but the Father's who sent me.** Again, over and over again here this story flow of what this is all about, the Word made flesh, and this word that can now dwell in us and our minds that can begin to change and we can begin to think differently as our minds are transformed.

Let's go on to John 15 where he said, Joshua said— and what an incredible thing here, I was just reading it and almost said the other word, "Jesus," because it's written here, and we have gone past that now and that's the reason I'm going through and prerecording a new Passover service because this is the first year now that we're able to have a Passover where we're using the correct name, Joshua the Christ. What an incredible blessing that is, and feels so free, free because of that. This season of the year that pictures freedom and coming out of bondage and coming out of sin, we made a huge leap on that one. We've been so blessed to be able to now hold on to this and embrace this with all of our being and to be freed fully now from all the other. That was the final thing that needed to be addressed, in that respect, to be fully freed from all of that, no part with it whatsoever. Nothing in any of its story flow. Now we have this, we have the truth in its completeness as far as the Body of Christ, the Church of God, Joshua the Christ as our High Priest and Savior.

So we are exceedingly blessed to have this unique Passover this year. In time I'm convinced that it's going to have a great deal of meaning, because we're rapidly drawing closer to the end of this age and what all this means that we're able to observe such a Passover with such understanding, with such cleanliness, if you will, of spirit and mind, to have the opportunity to do this, the Church being cleansed in every facet in every way because his coming, his literal coming, his return to this earth is closing in on this world. What a wonderful thing.

What a wonderful thing to experience, to live, to have this Passover in a very unique way with the right name, Joshua the Christ.

He's going through here and saying, **I am the true vine, and my Father is the husbandman. Every branch in me that does not bear fruit He takes away; but every branch that bears fruit He purges it that it may bring forth more fruit.** So God's desire is that with His holy spirit, as we desire, as we want His way of life and we cry out for it and we repent of sin, and are able to be forgiven of sin through our Passover, then we're able to grow and change and be transformed and

we're able to produce fruit in our lives, spiritual in nature. What does that mean? Because we're learning to live righteousness, we're becoming perfected, we are growing in righteousness. That's what it means. We're blessed in that and we're able to produce fruit on a spiritual plane.

Now you are clean through the word which I have spoken unto you. Abide (dwell) in me, and I in you. As the branch cannot bear fruit of itself... It's not our way. We can't bring about, as we talked about Abraham and Sarah in Romans, we can't bring about the fulfillment of God's promises through our own efforts, though we are to exert great effort in obeying God. But that not void then of living by faith, of knowing how it's all accomplished. And then because of that, because we know we're filled with sin and need to be forgiven that we're blessed to be able to then choose and ask for help and can begin to change and to live righteously.

Abide in me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, no more can you, except you abide in me. It requires that help, the strength, the power of God's spirit to change, to grow.

I am the vine and you are the branches. He who abides in me, and I in him, the same brings forth much fruit; for without me you can do nothing. So wherever God's spirit is, wherever it's growing it can't help but produce fruit if we're yielding ourselves to it. Now, if we're not producing fruit it's because there's resistance going on, there's sin going on, sin that must be repented of. There is that lack of grasp of understanding we are to strive to live in righteousness.

He says, **for without me you can do nothing**, and we can't. Nothing that's profitable and meaningful and useful as far as the production of fruit.

If a man does not abide in me, he is cast forth as a branch and is withered; and men gather them and cast them into the fire, and they are burned. So, choices that are made. What do we choose in life? Do we really grasp what happens if we don't yield our self to this process? So we have a choice to abide in the temple or to be out in the courtyard, or farther away on a trip, really out there.

Verse 7—If you abide in me, and my words abide in you, you shall ask what you will, and it shall be done to you. God wants to give us growth. He wants to give us help and strength of His spirit. He wants to help us to live a right life.

Herein is my Father glorified, that you bear much fruit. So we are blessed and we bring, in a sense, blessing to the name of God, the Church of God by living right, by our right example, by living what is true. "Herein is my Father glorified." It's a matter of glorifying God the Father because we're yielding ourselves to His plan, His purpose, His creative power. But it's through choices. We have to make those choices and then the more we yield our self to that the more the Father is literally glorified, His way because it's the only way that works and produces what needs to be produced.

Herein is my Father glorified, that you bear much fruit. So we will change and become in time a part of His family. ...**so shall you be my disciples. As the Father has loved me, so I have loved you,** sacrificing love. **Continue** (abide in, dwell in) **my love.** It's God's love. It's that kind of love. It's agape. It's not human love. It's not a selfish kind of love. It's not because of something that benefits us. It's that which is done through sacrificing something in our own selfishness. Because we're human it has to be sacrificed.

If you keep my commandments, you shall abide in my love (you'll dwell in my love). So if we live this way of life, if we live righteousness then we're going to be blessed to live in a specific way of life in God's love.

He goes on to say, **These things have I spoken unto you, that my joy might remain** (dwell in, or be in you, abide) **in you, and that your joy might be fulfilled,** full. It says, **This is my commandment, that you love one another as, again, I have loved you.** It's a sacrificing kind of love. It's a simple story over and over and over again that's reinforced here that Joshua taught on that night, that last night. These are the most meaningful things that have ever been given to mankind as far as understanding and actual life and their accomplishment and fulfillment in human life is concerned. Truly is.

John 16. Let's notice **verse 32—Behold, the hour has come, yes, has now come, that you shall be scattered, every one to his own, and shall leave me alone. Yet I am not alone because the Father is with me. These things I spoke unto you, that in me you might have peace.** So again, that understanding on a spiritual plane that in Christ, in God the Father we're able to get rid of the drama in life and we're able to learn what peace is like. Peace is a fruit, the product of right living, of right thinking. As our minds are changed, as God the Father and Joshua the Christ dwell in us we're blessed to partake of that peace.

In the world you shall have tribulation. We're going to have troubles. We're going to have trials in this world. That's just the way it is with human beings. ...**but be of good cheer,** Joshua said. He says, **I have overcome the world.** That pathway has been set for us and we're able to follow it.

John 17:1 it says, **These words Joshua spoke as he lifted up his eyes to heaven, and said: Father, the hour has come. Glorify Your Son, that Your Son may glorify You.** So it's about a part of this plan that's about to be fulfilled now. All this time, all this planning is leading up to this moment of what Joshua is getting ready to fulfill on a physical plane that is a spiritual plane but still done physically by dying for all of us, having his blood spilled to the earth.

...as You have given him power over all flesh, that he should give eternal life to as many as You have given him. And this is eternal life, that they might know You, the only true God, and Joshua the Christ whom You have sent. So it's this ability to know God, to know the truth of God, to know who God is, to know the mind, the word of God, and it's revealed to us through Joshua the Christ and begins with Passover.

I have glorified You on this earth. “To live this way of life, to live what you have given me to live, and it’s all about Your plan and Your purpose being fulfilled, being accomplished.” He says, **I have glorified You on the earth. I have finished the work which You gave me to do.** He knew that was his last night physically, as a physical human being.

And now, O Father, glorify me, if you will, with your own self, with the glory that I had with You before the world was. In other words, there is this plan and this is the completion of a huge part of it. Everything is going to be based upon this now, this ability for others to come into the family, to be able to be transformed, to be able to be forgiven of sin, beginning with that process. He said, in essence, this was the plan from the beginning and now it’s time to finish it, to complete it, to complete this phase and go on from it because the next phase was for him to be the High Priest and to accomplish those things pictured by the High Priest and reconciling the Church to God the Father. So it’s all about a process and that which we’re able to partake of.

So he went on to say a little bit later here in praying to the Father, what he was praying for here was he was praying to God the Father. He says in verse 11—**And now I am no more in the world, but these are in the world, and I come to You. Holy Father, keep through Your own name those whom You have given me, that they may be one as we are.** So it’s the Church of God. It’s in God’s name. It’s God’s Church. We are a part of the Body of Christ, but it’s God’s. God is the creator of it and everything is established then upon His Son, the Passover, the cornerstone, if you will, the chief cornerstone.

He says, **While I was with them in the world, I kept them in Your name. Those that You gave me I have kept; and none of them is lost but the son of perdition, that the scripture might be fulfilled.** So there was that which had to be fulfilled on a spiritual plane and he’s explaining all that talking to God about it, His Father. These things are written for us so that we can understand that relationship and what it was all about.

And now I come to You, and these things I speak in the world, that they might have my joy in themselves. I have given them Your word; and the world has hated them because they are not of the world, even as I am not of the world. So we experience that, we live that, and what he received, that hatred that was going to be cast upon him especially in this particular, later in this particular day, in the night and in the following daytime period it’s symbolic of what we have to go through in this life because the world doesn’t embrace the truth of God.

He goes on to say farther down, he says, **verse 20...** Well, notice **verse 19—for their sakes I sanctify myself,** set himself apart for holy use and purpose, Passover, for holy use and purpose. He’s making it clear, “I’ve set myself apart for this. This is my purpose to be fulfilled in this human life now and now I’m coming to You. And so he says here, ‘And for their sakes I sanctify myself.’” Love, sacrificing love. **...that they also might be sanctified through the truth.** So it’s a process. Because of what he did we can be set apart for holy use and purpose through the truth that God gives to us in our mind, that which we’re able to see and believe and know. I think of all

the truths that God has given to us leading up to the establishment then of God's Kingdom on this earth.

He says, **neither do I pray for these alone, but for those also which shall believe on me through their word, that they all may be one, as You, Father, are in me, and I in You.** It's a spiritual thing. It's the spiritual relationship - one, God is one, one Body, one Church, one Temple that's being constructed. ...**that they may be one as you, Father, are in me and I in you, that they also may be one in us.** That's the only way it could be accomplished on a spiritual plane, by them dwelling in us and we in them because it begins with the forgiveness of sin so that we can have that relationship, so that we can grow in righteousness, **that the world may believe that You have sent me.**

And the glory which You gave me I have given them, that they also may be one as we are one: I in them, and You in me; that they may be made perfect, become righteous, be perfected in one. It's a good place to stop, because that's what this is all about. That's the purpose of why he gave his life and why he died - so that we can be forgiven of sin so that we can be one, of the one mind with God the Father and with His Son Joshua the Christ.

Well, next we're going to sing the song *In Thy Loving Kindness, Lord*. It's Psalm 51. Hopefully everyone has that prepared and ready. We'll conclude this service by singing that particular song. Many of you already know it and some of you know it only partially well, but strive to join in on what's being said, and everyone should have the words printed off and have access to it.

So again here, we're going to sing this particular song, *In Thy Loving Kindness, Lord*, and after that this service will be complete.

In Thy Loving Kindness, Lord

Psalm 51

Dwight Armstrong

In thy loving kindness Lord, be merciful to me;
In compassion great blot out all iniquity.
Wash me thoroughly from sin, from all guilt cleanse Thou me;
For transgressions I confess; sins I ever see.

'Gainst Thee only have I sinned, done evil in Thy sight,
That Thou speaking may be just, and in judging right.
My iniquities blot out, my sin hide from Thy view,
And in me a clean heart make, spirit right renew.

From Thy gracious presence, Lord, O cast me not away,
And Thy holy spirit take not from me I pray.
Joy which Thy salvation brings again to me restore;
With Thy spirit free do Thou keep me evermore.

Sacrifice dost thou not want, else would I give it Thee,
And with offering shalt Thou not delighted be.
For a broken spirit is to God a sacrifice,
And a broken, contrite heart, Thou wilt not despise.