

Three Days to Passover, Pt. 2

Ronald Weiland

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Okay, before we begin today, I want to clarify some things I said last Sabbath in the sermon concerning what was said about Joshua when He was in the tabernacle and what He did, and then showing us, in that sense, as the Church on a spiritual plane and how we think in the Church of God, in the temple of God, and how we come together. Because I'd mentioned that there has been some letdown over the last couple of years. And I've mentioned it before, I think, but hit it a little bit harder last week.

I want to clarify a few things because I was speaking mainly in the context of wearing, if we have a t-shirt on, not a t-shirt, not a white t-shirt, that would look tacky as all get out by itself, but there are colored ones that look like t-shirts, and they kind of are just colored t-shirts, but they look better if you're wearing a sports jacket. If you're not wearing a sports jacket, they look like a t-shirt, a colored t-shirt. And we need to upgrade, make sure that we have our minds focused on those kinds of things and how we come before God in an environment where services are together as a congregation.

At a home where there are two or three families getting together, it is more casual. It's a different environment totally. But where we come together as larger groups on a regular basis or have that opportunity on any basis as a congregation, we need to think about those kinds of things, how we come before God. It's a matter of the mind, the attitude, and to realize that's an important thing. God wants us to have that kind of right attitude toward Him in how we present ourselves.

So I thought I'd give a few guidelines here, and this applies to things that men and women need to think about. It doesn't have to be a suit with a tie, but it shouldn't be too casual either. So, if it's so casual that in the world it looks casual to the world, you got a problem. So, it should be a little bit higher. It should be raised up a few notches in that respect as far as something a little bit dressier. If it's a polo type shirt, it should be a nice polo shirt, not something that would be just worn out in the golf course or whatever, and in other words, a casual type of approach. Does that make sense? I hope it does. Because if it doesn't, I'll give you more guidelines.

But it's about our thinking, again. If it's something like that, that looks always better, something like that does as well, with a sports jacket. There is an exception to that, and we have some people who have problems with heat, getting too hot, and especially this time of year. So, again, there are exceptions, but we need to consider how we come before God, strive to do the best we can in that regard. Nice. Even if it's a short-sleeve shirt, if it's a nice dress-type shirt, a long sleeve shirt, dress type shirt, those things are good.

But again, it should be upgraded in our thinking, not just something you would casually wear in society, in the world. Does that make sense? I hope it does. I shouldn't have to explain all this. But it should be a notch above anything that's casual, obviously. The higher the better in many regards.

So, I'm not going to get to the point where I'm saying we have to wear a jacket, especially here in Texas today. I don't know about you, but I'm hot. But it's a whole lot hotter out there where they used to have us on the side by the windows where the sun came in, so this is a blessing. And if they don't get the air conditioning fixed in Cincinnati, I don't know what I'm going to do. Finding places anymore is really hard. It's difficult to find a place, period, for a good-sized group, let alone on a regular basis. It's just really, really hard. Anyway, sometimes we just have to give in to a few things in this world.

It seems like I wanted to say some more on those areas there about dress, but I'm going to leave it at that for now and just tell everyone that we all need to examine ourselves and how we think, how we think toward God. Are we doing this with the attitude of mind of we're coming before God as a congregation and trying to set a right example for everyone else to be encouraged by that as well?

So, even if you're uncomfortable, and right now I'm uncomfortable, but I'm not taking this off. I'm wearing it. So, if I can do it, I know you can do it.

Today will be *Part 2* of the current series entitled *Three Days to Passover*.

So, we started this journey a long time ago here as Christ was going to begin His journey to fulfill what He was going to complete on the day of Passover, and so we've broken it down into several different sermon series here, and this one here leading up to Passover itself.

So again, last Sabbath we left off in Matthew 21, where Joshua was teaching in the temple and as He had finished a parable, one parable, it spoke of how the chief priests and the Pharisees heard Him and perceived that He was talking about them – which He was. And there is more to it, obviously, even for the Church. It also adds that although they sought to lay hands on Him at that time, they didn't because of the multitude. They feared the multitude because the multitude perceived Him as being a prophet.

And so, again here, several different books here that speak of this in different ways. This account's also recorded in Mark 12, and I'm going to read that one today. Mark 12. But it adds a little bit more. That's one thing about the four gospels, is that it's very difficult sometimes to have a timeline, to know the timeline, because each one speaks in their own timeline as to what they're following. But to be able to put them together accurately with all four gospels sometimes is not an easy task.

Mark 12:12—Then they wanted to lay hold on Him (on Joshua), but feared the people, for they knew that He had spoken this parable against them, so they left Him and went their way. Then they sent Him certain of the Pharisees and the Herodians. Now, the Herodians are political individuals who have been placed (they're Jewish), but political in the sense that the Roman government has placed them in various powers of rulership, if you will, in that region over whatever they were put over. So, again, they were in positions administered as a matter of Herod's government over the Jews.

So again here ...**certain of the Pharisees and of the Herodians to trap...** This is a word that's used in hunting, as a hunting trap. And so, this is what they were trying to do, to entrap Him in His words. And

so, that's what it talks about here. ...**to trap Him in His words**. In other words, just basically trying to find fault and how they could come at Him in a way that was against what they perceived as their law. But there are troubles here then in some of this because the Sadducees and the Pharisees don't agree on everything, and so it just multiplies some of the problems here.

But anyway, you might want to hold your place there or come back to it later here, but I want to read Luke 20, which covers the same thing. **Luke 20:19—Then the chief priests and the scribes that same hour sought to lay hands on Him, yet they feared the people – but they perceived that He had spoken to them this parable. So they watched Him and sent forth spies who would feign themselves.** So again, they were to do this in secret, basically, is what it's saying. And it says here they would “feign themselves.” In other words, they're going to pretend. They're going to act like they're something that they're not. So it goes on to say, **feign themselves as just men**. In other words, that they were coming there for a just cause because they were really interested in what He had to say. This is how they presented themselves.

...**that they might take hold of His words so they might deliver Him to the power and authority of the governor**. They wanted to find something that they could twist or distort or have close enough anyway to say, “This is against our law,” and therefore take action against Him. What they really wanted to do in all this was to kill Him, so they wanted to find something that they considered bad enough that this is what they could stand on.

Now back to **Mark 12:14**. Again here, **Now, when they had come**, in other words, to entrap him, **they said to Him, Teacher, we know that you are true**. Well, they're liars. Isn't that amazing? **We know that you are true and care for no man**. In other words, no special favor given because of who someone is.

For you are not a respecter of people, but you teach the way of God in truth. So again here, you read over things like this and you think, they're absolute liars because they didn't believe any of this. So, they're acting like they are something of interest, of someone like the other disciples, and they're not.

Is it lawful to give tribute to Caesar or not? So here's a good one. If He says no, then now they have grounds. So this is what they said, **Shall we give or shall we not give?** But He knew their hypocrisy, and said to them, **Why are you trying to test, or to entrap me**, as the word is? **Bring me a denarius**, which is a small silver Roman coin at that time, **so that I may see it**.

Then they brought it, and He said to them, Whose image and inscription is this? And they said to Him, Caesar's. And Joshua answered and said to them, Render to Caesar, in other words, give to Caesar, **the things that are Caesar's, and to God, the things that are God, and they marveled at Him**. So again here, they marveled because of how He answered this in such a manner that there were no grounds whatsoever for them to take any kind of action. And so, they marveled at the answer, that He was able to get through this particular trap anyway.

And what an incredible thing here, showing that whatever belongs to Caesar's. One of some of the basic teachings we have on the website is that what do we give to God? We give tithes and offerings, and we're to be faithful. Those are some of the most basic things that people in God's Church are supposed to do, and it's one of the first things that people stop doing when they begin going astray. Absolutely incredible. Because a mind is made up to already do something that isn't right before God.

One of the first things we learn to do as God begins to call us and draw us is that if we make a decision to continue in this, it's going to cost what we're accustomed to. God requires ten percent. Age-old thing. Another ten that we use for the Feast—incredible—that we're able to come before Him to use for ourselves. The first ten is not. It's for God's work. The second ten is for individuals to be able to travel or to do whatever to be able to attend God's Feast, especially the Feast of Tabernacles.

Then He requires offerings, and it's up to each individual what they do and how they address that. It's between each individual and God. It doesn't have to be a gigantic amount that all the more you're going to please God and honor Him. It's a matter of "God's blessed me, and this is what I'm going to give," and have a clear mind about it in that respect. And if a person has a bad financial time, to at least give a dollar. I mean, who can't give a dollar? Who doesn't go buy Starbucks or something else, or go in and grab a pack of potato chips or something else because you're a little hungry? And yet to not be able to save a dollar aside for God at a Holy Day? Well, sometimes that happens; people don't even do that.

So, and what is Caesar's? It means that government can exercise taxation over its people, and that's theirs. You have no control over that. You have no right over it. If they say you owe this amount, you better pay that amount or you're going to have to pay the consequences of that. And so, again, another basic teaching. It's not just a matter of tithing, it's a matter that we're faithful in whatever country we're in.

And you can be glad you're in this country. If you live in Europe and some other places, 35%, 40%, some places more. It's mind-boggling. We have it very, very good here in this country. We really do.

So the story continues on. Again, this same day, the 12th day of the month, the first month, which was a Monday, Monday morning in the flow of this as we're going along before Passover.

Mark 12:18—Then the Sadducees saw Him, who say there is no resurrection. Now, there are times that Christ pit the Pharisees and the Sadducees against each other, and here's an occasion where it makes it clear they don't believe in a resurrection. What an incredible thing. Jews, Judaism at this time was so messed up. That's why I love the things we've covered in the book and being able to show what happened to them once they were taken captive and the temple was destroyed the first time. They were taken captive, and the Persians ended up being over them because that's where they were taken captive to by Babylon, up into the areas of Babylon. But the Persians came in and conquered them right away.

They didn't have temple worship anymore and incredible things began to happen to them. They didn't know what to do. They didn't know how to address what they had believed because they had no Levitical system that they could use. They weren't able to go into the temple on a regular basis. They didn't have anything. So they had to come up with how are we going to obey God? And this is when they started writing some of their own kind of documents that eventually became the Talmud and other things as well. All these writings, not a matter of something that God gave as a matter of scripture, but all their writings of do's and don'ts, of things they could do and couldn't do, how they were to observe certain Holy Days, the Sabbath, and on and on it goes. Volumes.

But that's when it began, all these writings, and it continued down through time because it didn't stop there. Well, anyway. It got so corrupt in time, it was so far away from what God had given to them as the Levitical system. Now, when they first came back, they were zealous. In other words, after seventy years, God brought them back, began to bring them back, and they began to rebuild the temple and the walls around Jerusalem. But they weren't the same. And they had some prophets that guided and directed them for a time, but to get back to what they had before, they never really regained it all and instead went off in this direction of these different groups that began to emerge.

Because they had no cohesion. Communication was bad. So you have people up in Persia doing one thing, people in other areas doing another as they migrated to different regions of the world, as they migrated up into areas of Asia Minor, and then on over even to Italy and places like that. They had their own groups, and so they just kept writing their own things, and there was nothing to hold them together anymore, to where they didn't have different groups...

It's like what happened to traditional Christianity. Look at the thousands and tens of thousands of different groups and organizations that are out there. The same thing happened in Judaism, but on a smaller scale. So, even then, by the time of Christ, Christ condemned them mightily, the Jewish people, the leaders, the religious leaders, because of their beliefs and what they were doing and how they were doing it. And not genuine in any fashion or form, not doing things the way God said to do in any fashion or form.

They had their own laws. They had their own ways. That's why they got onto Christ several times about what He was doing on certain days. Like, "You can't heal on the Sabbath day." They didn't have to worry about that as being a law because nobody had ability to heal. But for Him to do it, they said that's wrong because they had their ideas about what you could and couldn't do on the Sabbath day. But you sure can't heal, even if it comes from God. Because how can you heal unless it comes from God? Anyway. Crazy stuff.

So, the Sadducees didn't even believe in angelic beings. They didn't believe in anything that was spirit or spiritual. They didn't believe that there was any kind of resurrection. Basically, it was this life and how

you lived it that counted. That's all it was. But they were very zealous in their own way, and a lot of that has to do with power and authority and influence they can have over others.

But again, this was the idea of the Sadducees. And so they asked Him, **Teacher, Moses wrote unto us if a man...** So they thought they were going to entrap Him now because the other didn't entrap Him about paying tribute to Caesar. And so now they're going to come at Him in a different way, and this is how they try to do it, thinking that they had Him on this one.

Teacher, Moses wrote to us, if a man's brother dies and leaves a wife and leaves no children, that his brother should take his wife and raise up seed unto his brother. So, they went through this rigmarole here, as we're going to go through it and talk about it, and they thought they had Him for sure. They were really, in one respect, trying to make fun of what the Pharisees believed and some of the things that Judaism had believed, or did believe, about a resurrection.

Now, there were seven brothers, and the first took his wife, left no seed. Then the second took her and died also, and neither left any seed, and the third also, or likewise. So the seven had her and left no seed, then the last, or at last, the woman died also. In the resurrection, therefore, when they shall arise, or arise, whose wife shall she be, for the seven had her as wife? Then Joshua answered and said to them, Do you not therefore go astray, as the word means, or "err," but **go astray**, the Greek literally means "become deceived," **because you don't know the scriptures...?**

So, this was a slam, the way they took it and the way they should have taken it. They didn't know the scriptures? So that was like an insult to them. ...**neither the power of God?** "Do you not know these things?" Now, the reality is the Sadducees only believed in the first five books of the Bible. They didn't believe in anything else. That was a part of their hang-up; it was strictly law and how you live your life here and now.

For when they shall rise from the dead, they neither marry nor are given in marriage. That's only for human physical life. Incredible. ...**but are as the angels who are in heaven.** In other words, spirit. No marriage, no physical relationships, just spirit beings forever as far as God's Family is concerned.

Verse 26—Also, concerning the dead that they rise, have you not read in the book of Moses... So again here, they would take this as being another slam towards them, which it was just showing them they didn't really know all that much or understand all that much. ...**how in the bush God spoke to him, saying, I am the God of Abraham.** Sometimes people don't even understand. It's something to think about what it's actually saying here. "I am the God of Abraham." Well, Abraham was long dead, and that's the point of all this.

I am the God of Abraham, the God of Isaac, and of Jacob. He is not the God of the dead. So, it wasn't about them being dead. They're going to have life again. It's about a resurrection. **He is not the God of the dead, but the God of the living. Therefore, you are greatly mistaken.**

Then one of the scribes came, and having heard them reasoning together and perceiving that He had answered them well, asked Him, Which is the first commandment of all? So, basically, shut down the Sadducees. They didn't have any comeback for that one there. And so, now this individual comes along, a scribe, and makes this comment.

You don't need to turn there, but I want to read Matthew 22 because it adds a little bit more in this section. **Matthew 22:34** says, **But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, a lawyer...** So, it gets more specific who this individual was. **...one of them, a lawyer, asked, testing Him, Teacher, which is the great commandment of the law?** So even he was still trying. You know, he had this attitude, raised up a little bit in pride and so forth, but he came through it pretty good.

Mark 12:29—And Joshua answered Him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord. Isn't that amazing? It's always there in front, but not able to be seen in times past. **And you shall love the Lord your God with all your heart, with all your soul...** In other words, all your life. That's what this is about, your breathing life; that's what the word "soul" is about. **...and with all of your life, and with all of your mind, with all of your strength. This is the first commandment.**

And the majority of people called into God's Church over the last 2,000 years have turned against this one because God wasn't their life, He wasn't put first. It boggles my mind! When we come into God's Church, we get impregnated with God's holy spirit. To understand the magnitude of that, how great that is that a portion of God Almighty dwells in individuals after that point in time, and will continue to come into our life, is incredible. And to turn against that, it's kind of mind-boggling, really insane.

So, I don't know why anyone would go under the water, get baptized, unless this was their aim, this was their desire, that they loved what they were beginning to be shown, what they were coming to grasp and comprehend, and come to a point where you realize, "This is what I want. I desire to be part of that, that life." To understand how we can receive it, it's an awesome thing.

But then to receive it and be in God's Church five, ten, twenty or more years, and then come to a point where we let down or let up or begin to go in a different direction is really mind-boggling. Because something happens in the mind, in the heart, if you will, in our thinking, the core of our being, where we begin to make decisions going against that very thing.

And it's frustrating to see it come to pass, to see it happen in people's lives. Because there's nothing greater, absolutely nothing greater that a human being could ever have than to start the progress of first being begotten and growing on a spiritual plane that no other human beings have been able to do on a spiritual plane, spirit in the mind, to be begotten of God's spirit, and then one day to be born. Born into that Family, spirit, into Elohim, is awesome. And it's a choice God offers.

Then He said, The second is likened to it, namely this, You shall love your neighbor as yourself. And that's been the downfall of many, because the closest neighbor anyone in God's Church has, the closest they can have to them, are those in God's Church because it goes beyond physical relationships. It goes beyond family. It may include family sometimes, which is a blessing if that happens, but it goes beyond that because it's of the spirit. It's something God gives through the power of His holy spirit in a relationship that a human being can't have any other way, a closeness, a uniqueness.

And too often then, people then turn against that one, and generally that one first. Well, actually they both go together. Because the first one depends upon this one here as well because it's revealed in this one here. Do we really love one another? Do we really strive to be on guard in our thinking, in our relationships with one another? That we don't hold things against one another? That we don't judge one another in a harsh way, in a condemning way, in a judgmental way?

Because these are the kinds of things that happen in relationships. And this is how people get into disputes and arguments and disagreements, of something that should absolutely never, never, never happen in God's Family. But it happens. And in the past, it's happened a lot. It's destroyed a lot of people. It truly has.

Because when people begin to disobey that, they've already ceased placing God first in their life. They've already lost the understanding of what it means to be in the Body of Christ, in the Church of God, in a congregation that's of God, that's made possible by the impregnation of God's spirit, and then God's spirit coming into our lives that helps us, if we pray for it and ask for it, to be able to love one another as we should. And where we have problems, that we ask for help to conquer any wrong thinking and to do our part, whatever that might be, to make things right in relationships.

So again, **Then the second is like it, namely this, You shall love your neighbor as yourself.** This isn't about living in a subdivision, and you love your neighbor as yourself. That's protestant. That's not about that. Yes, we should be good neighbors. Yes, we should be an example to others in how we live our lives and what we do in our lives. But if you understand the use of the word neighbor in scripture throughout that, it's those who are closest to you, nearest to you. And the nearest, again, are those in God's Church. Awesome!

“You shall love your neighbor as yourself.” And nobody can do that of themselves. You can't do that by your own ability and power because we're carnal. We're selfish by nature. “Lust of the flesh, lust of the eyes, and the pride of life.” That's the one that gets us as human beings, even in relationships within the Church, pride, and then judging. We have to be so careful of those kinds of things. Looking down upon, measuring.

And so, again here, we have to ask God for help, His power, His life to help change the way we think and the way we think towards others who are His children. That's why there's such a condemnation in

scripture about judging those who belong to God. Unless your job involves a matter of judgment and having to make certain judgments about some things then it should never be done.

You shall love your neighbor as yourself. There are no other commandments greater than these.

Beautiful. **And the scribe said to Him, Well, teacher, you have said the truth, for there is one God, and there is none other but Him.** So, by his question and how it started out, he was in awe, in essence, of what Christ just said. It backed him up a little, and he had some help to perceive something that he otherwise hadn't perceived. It goes on: **And to love Him with all one's heart.** I tell you, if we don't love God, if we don't know that we love God? Pshew! And you know what that means? It means you love His word; you love His truth.

I thought about this this morning, about Holy Days. Every year, we have the opportunity of observing each Holy Day, and there's a lot of power there that comes from God. The ability to see what we see, to understand God's plan to the level we do, is really dumbfounding. It's awesome. Powerful in every way. To grasp what we see that the world can't see yet, what they're going to begin to be shown in a very powerful way very soon. Awesome!

To love Him with all of our heart is to love His word, to love His truth. That's why it isn't a matter of just being at one in agreement with God's word or the truth that God gives to us, it's a matter of actually loving it. Because you see, that reflects God's thinking. It reflects the mind of God. That is the Word of God. Awesome. His Word. By loving His word, we know who He is and we're drawn to Him because of that even more so, and we grow in that. And then that fondness and that love and that care and desire toward Him, and a gratitude that is powerful that we have such opportunity in life. Awesome, awesome, awesome!

And to love Him with all one's heart and with all one's understanding and with all one's life and with all one's strength, and to love neighbor as yourself is more than all whole burnt offerings and sacrifices. He was brought to this moment to be able to see this, to say this, "It's more than all the burnt offerings and sacrifices that we can give, is to do this." Now, that's spiritual, and it's powerful. Because that was all done away with because that's not what it's all about. Those were to point to and picture something greater in time that would be fulfilled, most of it through Joshua.

It's more than all whole burnt offerings and sacrifices. Then, when Joshua saw that he answered discreetly (to the point), He said to him, You are not far from the Kingdom of God. Awesome. Because he was given to understand something, and so this process.

And what does it mean, "the Kingdom of God?" You're not far away from, in essence, if you put it in its perspective and what was going to take place, and if he made those choices and if he was being called and had that opportunity on the Day of Pentecost in 31 AD, he arrived.

When you are baptized into God's Church, you receive the impregnation of God's spirit; you've got the process starting in your being. You're begotten, a begotten child of God, in embryo. I love that, how Herbert Armstrong was given to see that and teach that. Like a baby in a womb, we're not yet born, we're only begotten.

And we can become a miscarriage. There have been a lot of miscarriages. Sad to say, but that's what's happened to this point in time. How that will be dealt with is between them and God in time, at least to this point in time. But by the time of the Great White Throne, those miscarriages will become permanent, at the end of that hundred years. That's what it amounts to. God gives choices, but not all are guaranteed by any measure, nor owed to be born into God's Family.

It all comes down to choices and how much we love God and love this way of life, desire it with all of our being, with all of our heart, with all of our soul, with all of our strength. That's what we strive to grow in.

So He said, "You're not far from the Kingdom of God." He wasn't. We don't know if he was baptized. There were different ones who were in the area at this particular time who became baptized in the sense of having hands laid upon them as well, as it talks about, being baptized and hands laid upon them, 3,000 or so on that first day.

Then, after that, no one else dared ask Him any question. Because of how He answered everything. They couldn't entrap Him. They were afraid to. A lot of it has to do with pride, afraid to be made a fool of in front of others. Because He'd already made a fool of the Sadducees, the Pharisees, and now the scribe. Well, he was honored, in essence, by what Christ told him. What could anyone say after that?

Next, in Matthew's account, it goes on during the same day, Monday, two days before Passover.

Matthew 22:41—While the Pharisees were gathered together, Joshua asked them, saying, What do you think of, in essence, **"the Messiah"** is what He asked, but **Christ. What do you think of Christ? Whose son is He? And they said to Him, Of David.** Because this is what people were crying about when He came into the city, crying out about the son of David, in essence, has arrived, giving glory to God and thanking God.

Because of all the things that happened, they believed that He was the Christ, the Messiah, the King who was going to come to deliver them. And so, they said, "Of David." That's whose son He is. **He then replied to them, How then does David in spirit call Him Lord?**

I want to just mention this in Mark 12:36 to make this clear what it's talking about. It says, **Mark 12:36—For David himself said by the holy spirit...** When it says "spirit" here, it is referring to the fact that this came from the holy spirit of God, this particular thing that's being said. **How then does David in spirit or in the holy spirit call Him Lord, saying, the Lord or the Eternal,** as it's quoted here in scripture, **said unto my Lord...** So, in other words, David's Lord. So, this is what it's saying: **the Eternal said unto my Lord.** This is what David is writing, and David's calling Him Lord. Not the Eternal. It addresses the Eternal, and yet

he's calling this one who is to be the Messiah, the son of David, the descendant of David, in other words, He is saying here that David called Him his Lord. So, how could he call his son his Lord? That's what Christ is asking.

Sit at my right hand until I, this is what the Eternal God is telling Him, **make your enemies your footstool**. Speaking of the Messiah, the son of David that was to come from David.

If David then called Him Lord... So, it's making it clear who it's saying this is. He's calling this descendant his Lord. **Then how is He his**, in other words, **How is He then David's son? Then no man was able to answer him a word. Neither did anyone dare from that day forward ask Him any more questions.** So again, He asked them the question, and even more so now no one was going to ask Him a question.

This is one of the things that's in Acts that God's given to PKG very early on, showing this relationship, the things that David had to say through the power of the holy spirit, because it says he was a prophet, and he wrote these things in the Psalms, but they're written in a way that God the Father, Yahweh, is speaking to the Christ, the Messiah. And it's that that makes it very clear who the Eternal is and that Christ didn't have a beginning until He was born of Mary. Awesome. Because there are people in the past in the Church who have believed that Yahweh was Christ, was Joshua.

It still boggles my mind, you know, when the mind can't see, it just can't see, even though we'd be in the Church of God. We are judged by what we know, what God has given to us by the present truth. And it doesn't matter what stage of life it was, whether it was the Ephesian era, Thyatira, I don't care what era it was of God's Church through the last 2,000 years, then Philadelphia, Laodicea, every person has been in a matter of judgment according to what they had been given to that point in time, to their present truth.

And what an amazing thing that even though these things are so clear, I mean, to us now, we can see them, to understand who Joshua was and to understand that He didn't have any life at all until He was born of Mary, was hidden, basically. It was kept back. The Church was still believing, in essence, that there were two in the Godhead, that He had eternally existed. And the reality is God has shown us in time now because we're so close to Christ's coming, that that wasn't true. He hasn't eternally existed. Only one.

That's why it says there is one Lord, speaking of God, when Christ was talking to that individual there, that lawyer, and so many other scriptures that make it so powerful and so clear. But, you know, you think, why didn't we see that? Why couldn't we see that before? Because – it's an awesome thing – if God keeps something hidden and it's not revealed on a spiritual plane, you can't see it. You don't have the ability. Our human mind, until God gives us of His spirit to see it, when it's His time to give something, we can't. Awesome.

Truths that come from God, the things that God has given through time. That's why people can learn a lot, and did in Philadelphia, in God's Church. A lot of truth. Then we have Laodicea that followed it. Because, as a whole, the Church began to be filled with this mindset of how much we knew: "We know so much. We've been given so much." And it's a great warning, of what took place through the period of Laodicea. Anyway, I don't want to get into some of that.

But anyway, again here, **Luke 21:5—Then, as some spoke of the temple...** So again here, this period of time leading up to just one day before Passover. **Then, as some spoke of the temple, how it was adorned with beautiful stones and gifts...** So again, they're walking around this area here, looking at it, talking about these things. Even the disciples with Christ had talked about these things.

...and as these things, it says, **which you are looking upon** (Christ was teaching them) **the days will come in the which there shall not be left one stone upon another that shall not be thrown down.** What an incredible thing to understand that this wasn't known nor understood until the Apostasy took place, that it wasn't about a physical temple. It wasn't about the physical being destroyed and the things that happened in 70 AD. It was about what was going to happen later on.

Then they asked Him later, in essence, privately, at the Mount of Olives that evening, the beginning of the 13th. **Then they asked Him, saying, Teacher, but when shall these things be? And what is the sign when these things shall come to pass? Then He said, Be on guard that you do not become deceived. For many shall come in my name, saying, I am "Christ."** It's not actually in the verse there. **...and the time draws near.**

So, what an incredible thing here. They had no idea. They had no idea, even when the Church began. And no era has ever known as a whole until the end here; that time was going to go on for another 2,000 years before the Messiah would come. To grasp and understand what He fulfilled as the Passover was one thing, but to grasp what would happen later on, how long things would be before He actually came?

So, when He talks to them about some of these things, and He tells them the time is actually coming, all these beautiful things you see, when one stone will not be on another, and what an incredible thing to understand, He wasn't talking about the physical temple. Yeah, there's going to be a lot of destruction, but that isn't what it was about. It was about when He's going to return and fulfill His part of being the Messiah.

...and the time draws near. Therefore, do not go after them. So, the time is going to come when there are many, as it says here, "Many shall come in my name." It means what it says. How do you come in Christ's name? Only if you're ordained to do so. And it says, "saying that He is the Christ." That isn't what it says here, but He's making it very clear here that the time is coming. There are things that are going to come to pass. All the stones of the temple are going to go through a matter of such destruction there won't be one stone left upon another. He says, there are going to be many who are going to come in His name. Again, this can't be in the world. It's about God's Church.

Therefore, do not go after them. And the time draws near. So, of some of the things that they're going to say, some of the things they're going to do, as a whole this has been looked upon primarily as a physical thing in the Protestant world, but it really brings us back to what was going to happen in the Church and individuals who would begin to go astray, and what would literally happen and what did happen throughout Laodicea.

Now, when you will hear of wars... In other words, away from the truth; don't go away from the truth, don't follow anything, be on guard. Why do you have to be on guard? Why do you have to be alert? So that you don't accept anything that's not true. So that you're strong, close to God, filled with God's spirit, so that you're not deceived by anything that is said by anyone, so that you can be on guard when this time comes.

And you know what? None of us were. When Laodicea happened, we all went through it. We all came to the point where we had this mindset, and slowly but surely, we began to fall asleep spiritually. Not being taught the things we needed to be moved by, stirred up by. The one who did that, the one who was primarily instrumental, if you will, of keeping that going for God's Church was God's apostle, Herbert Armstrong. That's why he came back after heart attacks and different things that he had gone through, and he talked about putting the Church back on the right track, and then you go into the late 70s, early 80s, and this is what he's doing.

We were talking about that last night, how he would get up there to the stage, you wondered how he was even going to make it up there to the stage. So feeble, and his hands just bone. The skin was just tight around bone. Then he gets up there and he starts banging on the podium, teaching and stirring up God's people, striving to put them back on a right track. He did that until he died.

And then what happened? Laodicea happened because we didn't have anyone like that anymore. We didn't have anyone constantly putting God's truth in front of us in the way that he did. Awesome. And so, the Church fell asleep. And then this happened because we weren't on guard like we should have been. That's an individual responsibility.

Now when you will hear of wars and disruptions (disturbances), don't be terrified, for those things must come to pass. What is He talking about? He isn't talking about at that time period. He's basically talking about something into the future when the stones aren't going to be on top of each other. It's at a time when Christ is going to come. But this wasn't known then and hadn't been known by different eras of the Church.

It says, **don't be terrified. These things must come to pass**, in essence, **but the end is not right away**. So that's the context. He's talking about the end of an age, the dawning of a new age. He's talking about the time, in essence, when He's going to come back as the Messiah, as the Christ. But it wasn't then. They had no idea He was about to be killed, and as soon as He was killed, they didn't know what to do. Awesome! Amazing! They didn't know what to do. "Go back to fishing, whatever we did before?" That

was a hard thing they went through for a few days. Even at the very beginning there, it's still hard for them to believe. But while He was in the tomb, those three days especially, they didn't know what to do.

Then He said to them, Nations shall rise against nation, and kingdom against kingdom. It's going to grow and become so great of what happens in the world. Not just little spats in different parts of the world, but it's going to come to the time when the larger nations' kingdoms are going to gather together, and kingdom is going to be against kingdom, nations against nations.

And great earthquakes shall be in different places, and famines, and pestilence, and epidemics. In other words, these things are just going to be a part of the world, but it's going to just be getting worse and worse and worse as time goes on.

...and fearful sights, and there shall be great signs from heaven. So, this happened on a spiritual plane within the Church, and it's going to happen on a physical plane, in essence, in the world. That's what it's about. What's going to take place in the world of things we haven't seen yet. We can't even begin to imagine. Nor do we have to dwell upon it, thankfully. We just have to be ready, spiritually above everything else because that's what matters. It doesn't matter what happens to each one of us. Spiritually it does. God's in control.

Verse 12—But before all these, they will lay hands on you and persecute you and deliver you up to the synagogues (in other words, before the religious leaders), **into prisons, being brought before kings and rulers for my name's sake.** So, when you go through much of the history, especially what has been written, we can see that those things happened in a very powerful way right away throughout the period of Ephesus, the Ephesian era. History after that becomes very foggy because there's not a lot that's been written that's been saved by anyone in the world as a whole. Some of it's in a particular place in Italy, but they won't let anyone come in to see any of it. But anyway, that's another story.

Being brought before kings and rulers for my name's sake, and it will turn unto you for a testimony (or a witness). So, all through time, everyone who's been in God's Church has been a witness of what Christ said would happen, of a way of life, of people rejecting, not wanting God, not wanting Christ, to the point it starts with Christ. They wanted Him dead. And we start right away, very soon, after everything started with the Church. It didn't take long and people began to be put to death.

To think back about every apostle, including Paul, was put to death, except one, John. He's the only one that we know of that wasn't put to death. Everyone else, there are stories about them and things that happened to them and how they died, and so forth, that are written. But not about John. He was put on the Isle of Patmos for a period of time where he was given the book of Revelation in his mind to write, and he was released from there and wrote it. Then he died. The only one that died a natural death. But again, still imprisoned there by the Roman government.

Verse 14—Be at rest with it, therefore, in your hearts, and not to meditate before what you will answer. In other words, there are things that when the time comes and different things that happen in people's lives and there's a need for things to be said in a certain way, they'll be said. But again, primarily as a witness that the world rejects God, the world rejects Christ as the Messiah, and on and on it goes. It's always been that way. Who wants to hear what's true?

Verse 15—For I will give you a mouth and wisdom. In other words, it's by the holy spirit. ...**which all your adversaries will not be able to gainsay nor resist or oppose.** In other words, there were things that were going to happen from the very early stages of things that different ones taught and said. They're still going to happen. Nothing's going to stop what God is going to accomplish.

Verse 16—You will even be betrayed by parents and brethren, actual brothers and sisters on a physical plane, and even within God's Church, **and relatives and friends, and from some of you, they will cause to be put to death.** What an incredible thing the Church has gone through through time in the past 2,000 years, that in some of these cases it's gotten so bad that these are the things that took place. Incredible.

And you shall be hated by all. By all of these, and that's been our history, **because of my name.** It says, "my name's sake." The word "sake" isn't there. "Because of my name," because of Christ, because of the Messiah, because of who He really is. Today, you give truth, tell truth, say what is true, it isn't well received.

And I think of no matter how much we've been given and how well it might be put together here at the end, one final book, one incredible book that reveals the history of where everything came from, what happened in Judaism, what happened that started traditional Christianity in 325 A.D., and to bring it all the way through time, normal human beings just don't want it. They're not going to accept it. They're not going to turn away from Easter or Christmas or other things like that unless they come to a point where God begins to draw them, begins to shake the tar out of them. And that's why some of the things have to happen at the end here in the scale that they do with such power. Because otherwise people won't listen or wouldn't listen. Incredible how human beings are, how we are, how hard-hearted we are as human beings. It's not a pretty sight.

And if any of you think you're a pretty sight? We really have an evil nature. If we understand it, selfishness is an evil nature. That's what God wants us to learn. That's our battle. To fight selfishness.

That's what Lucifer became. He became selfish. He wanted it all for himself, and he wanted all the angels to follow him. Incredible. And to take the third of the angels, a third of the angels actually chose to follow him? Mind-boggling. After perhaps billions, we don't know, trillions of years, we don't know. And finally, a third of them ended up following him? Incredible! And yet the greater creation was going to come after that – God's Family.

And you shall be hated by all these because of my name. He's the cornerstone, the chief cornerstone, and the world has hated Him from the beginning – so much so, they wanted Him put to death. And if you think the world's any different today, you're sadly mistaken. **But there shall not be a hair on your head perish.** In other words, without God's presence, if you will, or awareness.

When you are begotten of God's holy spirit, we belong to God. And whatever happens in our life, He's keenly aware all the time. And nothing's going to happen unless it's allowed to happen, whatever it might be. Even death. Because everyone in the last 2,000 years, they've died up till now. That's the way life is. But the desire is, is that we have grown to the point that we can be resurrected; we're faithful to the end, whatever that end is.

In your patience, you possess your lives. Now, when you shall see Jerusalem compassed with armies...

So, we can look at what's happening in the world, and it may be a type, we really don't know, but Jerusalem is not a holy city today by any measure. People call it the holy land, the holy city, and you think, there's nothing holy about any of it. What's holy? God's people and wherever God's people are. But a location, a place, it's not holy. What makes something holy is God's presence. But the world doesn't grasp that.

But it says, **When you shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.** That's what happened that led up to the Apostasy. Jerusalem. All the ministers that began to turn to a different way, all the ministers that began to teach something different, some of the primary ones from headquarters that began to teach something totally different, opposite what God had given through Herbert Armstrong, God's apostle. And someone else came along who had gained control of the Church on a physical plane. He didn't have control of it spiritually.

But the Church didn't do well through that period of time known as Laodicea. And all these ministers who wanted to begin to teach something different. You want to talk about armies? That's what it's talking about here, all the different ones and all the people who began to follow that.

I think of when we got transferred from Erie, Pennsylvania to Toledo and Finley, Ohio, that that particular area, we didn't know when we got there that summer, that for almost two years they had been receiving tapes from Detroit from a relationship with someone in Atlanta, Georgia. For two years, they'd been receiving tapes about this minister who was teaching something totally different, trying to bring people back to Sunday worship.

All the things that were going on, something that two people here today witnessed in God's Church. The only two who witnessed it actually take place, Johnny and Myrtle. They were sitting there when Joe Tkach S99r. came to Atlanta and changed his sermon to give that particular sermon that he gave that started the whole tide of the Apostasy. Incredible. But God saw to it that there were two who were going to be there and continue, in essence, in the Body of Christ. Anyway!

“To understand the desolation thereof is near.” That's what happened to us. We were scattered all over the place. It goes on to say, **Then let those who are in Judea flee to the mountains.** And so people read this and think, well, this is all physical. If you're in Judah and Jerusalem all of a sudden is just surrounded by all these armies, then flee to the mountains. That's not what it's talking about. This is a spiritual thing. It's about the Church.

The mountains, it's about government. Where is God's government? If God's government has been responsible for the Apostasy, then where is God's government? And you know the first three years it was a matter of settling that answer, that question. People went around from one group to another. Because we weren't all together, there were different governments, all scattered, once a part of God's Church. Evangelists, different ones, well-known ministers, all siding in different organizations and different groups, and that's where people scattered.

And in the beginning, that was a blessing. Where do you go? You try to hold on to what you were given. I'll tell you what, that was a horrifying time. It really was for the Church, for God's people. And so, people were scattered all over the place. Indeed, we had to flee and try to find where is God's government.

...and let those who are in the midst of it depart out. In the midst of what? In the midst of Worldwide at that time. “Get out! You're going to be destroyed if you stay there.” And people who stayed, in time, their minds, they accepted those things. They accepted going back to Easter, keeping Christmas, observing Sunday. Mind-boggling that that could happen in God's Church, but it happened, and many followed it.

Candidly, God let us see very early on that a third, right at a third of the people, went that direction, followed those ideas. Another third, as it talks about in Ezekiel 5, it happened exactly the way it says. A third of them, in essence, were scattered, and they just quit. They had no belief. What do you believe anymore? If it's something you believed and you knew was true, and you know that those other things are wrong, you can't go to those.

So, it's like, if this happened to God's Church, then where is God? And so, the doubt that came into people's minds. Then a third had opportunity, and tried to hold on, and then they were tried. Incredible what we went through. But to recognize that Christ talked about this just before He died, quite incredible.

Verse 22—For these are the days of vengeance. It's a word that just means “a meting out of judgment.” This is a time of judgment. It was a time of judgment that had come upon God's Church. What an incredible thing. I marvel at what God's plan is like and what He's done. He gave a period of time for something to be experienced that would become the greatest lesson ever.

Because I still feel you hear Herbert Armstrong's voice, as it were, almost, at the Feast of Tabernacles. He would go through a story flow of reminding people what happened to Lucifer, what he did, that he

turned against God, and a third of the angels did. And then he went on to show this thing of rebellion and what happened to Israel, and so forth, who didn't have God's spirit. The lessons of all that had to do with rebelling against God, of turning against God. But there was one, thankfully, he didn't have to experience, and that was to see the Church itself go through a period of time.

The first apostasy was Lucifer's. The second great apostasy that mankind is to learn from was the Apostasy in the Church of God. God allowed His own people to come to a point of deception, of sleepiness, of falling asleep, of being tried in that, all for a purpose to teach the greatest lesson yet, that even with God's holy spirit you can turn against God, and you can fall. That's one of the greatest lessons human beings can learn.

Angelic beings can sin, human beings can sin, and they did. Ancient Israel sinned all the time. But the Church, how could it sin that much? And it did. It fell asleep, was not alert, was not on guard. So, we had to acknowledge those things, admit those things, and repent.

But that's one of the major lessons that's going to be taught throughout the Millennium and the Great White Throne. Just because you have God's holy spirit in you does not mean you're going to be in God's Family. That's something that God has blessed us to learn, to be taught year after year after year here toward the end. It's not owed to anyone. No human being is owed life in God's Family forever. It's a choice. And if you want that, you have to fight for it. You have to want it. You have to desire it with all of your being. It isn't owed to anyone. You can't just go through the motions and pretend you're a part of it because that will come out in God's time. He will expose it, and that's happened over and over again.

And so, to understand the majority of God's people who've been called in the last 2,000 years have turned against their Passover, have turned against their God, is mind-boggling. And it still goes on in God's Church because God's Church is going to be cleansed before Joshua returns. It's getting closer and closer to that cleansing. And if we want this, you've got to fight for it. You've got to love it. You've got to want it with all of your being.

Not because you're afraid or do it out of fear, and like people do when they hear sermons about hellfire, you know, in the Protestant world and they stay in a church because, you know, they're afraid of what's going to happen there because they get these kinds of sermons.

It's not a matter of fear of the end-time here and things are going to happen in the world. It's a matter of conviction of what you believe, and that you love God and you want God's way of life and you want to be in His Family.

It's kind of an unpleasant thing to go through this process. It really is. Because more of this cleansing and so forth is taking place on a spiritual plane within the Church at the end here than it was before in one respect, except for the Apostasy. That was a giant vacuum cleaner on a spiritual plane, to take care of a

lot of things that were not right, that people weren't choosing what was right, people who had the impregnation of God's spirit, people who lied to God.

Because those who led the Apostasy, they lied for a long, long time before the Apostasy actually happened. And then for others to become so weakened through that period of time, that when it came time, to a point where the Church was tried as it was, to come to the point where you don't even know if God exists, "If this could happen in God's Church..." Those kinds of thoughts should never have ever happened in anyone in God's Church. Because there's always a reason.

If something happens, the major thing you can always do is look at self, first and foremost. This mind has to be right. This attitude has to be right toward God. Each one of us. Awesome.

Now, further down in **verse 36—Watch, therefore, and pray always**. It should be a part of our life. What do we pray about? We should know. The primary thing is God's presence in our life, the desire to be forgiven of sin, the desire to have sin revealed to us so we can see it and be moved then to repent of it, to draw closer to God, to become more in agreement with God.

Watch, therefore, and pray always that you may be accounted worthy to escape all these things that shall come to pass. Now, some used to think that this was saying that you were to pray that you'd be able to escape. That's not what it's about. We aren't to pray that we'd be able to escape what's coming. We're going to live through it, into it, if you will. That's just the way it is. It doesn't mean we're not going to have to experience some difficult things. We will. That's just a reality. But God on your side, God in your life, God working with you.

So, we're to pray for the reason that we're drawing closer to God, because it's through that we receive help from God, we receive His holy spirit into our life. If we don't ask, we don't receive. Christ made that really clear. We have to ask for His holy spirit day by day, and thank Him for His holy spirit, and realize what it means in our life to be able to be on guard, to be alert, to see things in our life that need to be changed and repented of, to be thankful for that, not try to defend it.

...and to stand before the son of man. In other words, that's our desire, to be resurrected, to be in God's Family, to fight till it's over.

Now, in the daytime, He was teaching in the temple, and at night He went out and stayed, or as the word is **abode in the mount that is called Olives**. In other words, that night was the 13th, one day away from Passover. **And all the people came early in the morning to Him.** In other words, now we're at the daytime in the morning of the 13th. **...in the temple to hear Him.** So, this is narrowing down to His last day, as it were, before Passover.

Mark 14:12—Now, it says in scripture, most scriptures here, **"the first day of Unleavened Bread."** It wasn't the first day of Unleavened Bread. They didn't know diddly, if you will, about God's plan and purpose. They didn't translate it properly by any measure. And so much of the Bible is like this because

they didn't know God's plan, they didn't know the scriptures of the Old Testament and what was commanded and on what day.

Judaism didn't even know it and understand it. And yet some people go to Judaism because they're in awe. "Well, they must know the truth. They must know certain things of scripture and so forth." No, they don't. They've twisted and distorted everything like Protestantism has.

It's actually, the word is, **Before the day of Unleavened Bread**... That's literally what the translation is. ... **when they killed**, in other words, **would kill the Passover**. What's that mean? Well, it's about the Passover lamb and so it's talking about a specific time here.

His disciples said to Him, Where do you want us to go that we should prepare the Passover to eat?

They're going to kill the lamb. "Where do you want us to eat the Passover?" So that's the day they're talking about here on the 13th because it has to be killed on that day, toward the end of that day, then roasted in the manner that they were told.

And so they're asking Him, "Where are we supposed to do this for tonight?" In other words, it's going to be sundown. When it's sundown, it's the Passover. So, this, again, this word here translated "first" is just the Greek word meaning "before" or "foremost." It can be translated both ways. So, you think, why did they change the words? Why did they use different words? Because they had different ideas. They believed something different. Their big mistake was believing some things in Judaism, what Judaism taught about the Passover. They hadn't lost sight yet, but by the time we get into a few years past this, it started to change.

Anyway, that's all the word means. It means "before." And then the word translated "day" is correct. So, it's literally saying here, in essence, **And before the day of Unleavened Bread**. Passover is going to be before the day of Unleavened Bread, when they eat of the lamb and so forth. It's going to be killed; it's going to be roasted in the exact manner it's supposed to be after sundown.

Another account here is also translated very poorly. **Luke 22:1** here. It says, **Now the Feast of Unleavened Bread drew near, which is called the Passover**. Hmm. Everybody in God's Church knows the Feast of Unleavened Bread is not called Passover. We know the Passover comes first, and then the Feast of Unleavened Bread.

Literally it's saying, **Now the Feast of Unleavened Bread drew near**. That's the season they were in, **which is speaking of Passover**. They're speaking of, in essence here, what they're talking about is Passover. **The chief priests and scribes sought how they might kill Him, for they feared the people. Then Satan entered into Judas, surnamed Iscariot, being of the number of the twelve.**

So, they're in this season. It's almost there. They want Him dead before the actual Sabbath of the High Day begins. And so, they're trying to figure out a way how to do this, how to kill Him. Incredible.

Then Satan entered into Judas Iscariot, surnamed Iscariot. Now, what does that mean? Judas Iscariot already had a mindset of his thinking. He was in charge of the purse, the treasury, the funds that came in, that they spent, and so forth, for the entirety of the group and their travels and everything else they did. He didn't like what had happened when that fine oil was used on Christ at Lazarus' home and Mary's home on that one evening, on the 10th day of the month.

Satan's method, the way he's always worked, he influences through the power of his spirit into the mind. He can communicate ideas and intensify wrong ideas and wrong thoughts in the human mind. That's why you don't want to be separated from God. You don't want to be separated from God's spirit in your life. Because there is that power of broadcasting, as it talks about, in the air, that we don't understand how it works. It's something you can't see. But he is there, he's real, and he's able to broadcast into the air and does it in emotions and feelings that are wrong.

He intensifies those things in the human mind. So, if a person is thinking wrong and has wrong ideas and so forth, and especially the ones he wants to influence, he works to intensify those feelings. That's what he did to Judas. And if someone succumbs to those kinds of things, it can even become worse. They can enter into an individual and become more powerful. That's why demons and so forth, in Christ's time especially, were cast out. We went through some of that, speaking of the story flow here.

...being of the number of the twelve. And he went his way and spoke with the chief priests and captains how he might betray Him unto them. So, he's going to follow through now all for money. **And they were glad and agreed to give him money.** That's what his motivation was. Isn't that crazy? What can he get out of it.

And he promised to look for opportunity to betray Him unto them in the absence of the multitude. So, this is what they wanted. They didn't want the multitude around because they saw Him as a prophet, and they didn't want to stir things up like that. So, they wanted to do this secretly and whisk Him away and then kill Him.

Verse 7—Then came the time of Unleavened Bread when the Passover must be killed. Then He sent Peter and John, saying... So, it's about the Passover lamb. It's amazing how the world can read these things and be totally oblivious to what it's talking about. **Go and prepare the Passover that we may eat.** It's going to be the last Passover ever kept like this, required by God.

Because since the day that it was first introduced to the Israelites in Egypt, and they were told to take a lamb on the 10th day, and then on the 14th day it was to be killed, to be eaten, to be roasted, and all that process from that point on, it was to be observed year by year by year. And then we come up to the time of Christ, and He's going to have the very last Passover observance on a physical plane that was commanded back there in Exodus. Awesome. And then He's going to give the new symbols of the Passover that are to be kept from that point forward. It's a beautiful picture.

So, they're going to keep the Passover that evening, kill a lamb, roast it, and it takes a while to roast a lamb on a fire. But they're to go and prepare all this. This is what they're going to do. It's going to be a long night. It's the way it was year after year, but especially on this particular night.

...when the Passover is to be killed. Then He sent Peter and John saying, Go and prepare us the Passover that we may eat. So, they knew what He was talking about. Isn't that amazing? And Judaism lost understanding of what this was and what took place. And so, the world calls it the last supper, His last supper. No, it was the last Passover. Yeah, His last supper, but not like they think, not like they teach. Incredible.

So they said to Him, Where do you want us to prepare it? Then He told them, Behold, when you have entered into the city, there a man will meet you bearing a pitcher of water. Can you imagine? It's kind of like when they went and got the donkey and so forth, and now here they are, "Just go into the city, and someone's going to be carrying a pitcher of water, a man walking towards you, and this is the conversation you're going to have." Well, who told him to do that? Well, there's no question here. They just do it because they've learned by now just do what He says. Anyway.

...bearing a pitcher of water. Follow him into the house where he enters. No qualms. Just follow him. **Then you shall say unto the head of the house.** So, not even the one with the water. But now you're going to follow this guy into the house who's carrying the water, and then you're going to go talk to the head of the house... **and tell them, The teacher says to you, where is the guest room where I may eat the Passover with my disciples?** So, God had prepared it all out. Christ knew it was taken care of, how it was going to take place. Incredible.

Now, he will show you a large upper room, furnished. Where did He get all this? You know, reading through stories like this is really amazing to realize what God put in His mind, what He knew on a continuing basis, things that were from God, of God, that God was doing in His mind that He knew, that He saw. Awesome.

He'll show you a large upper room that's furnished. There, make it ready. Then they went. So, they have to prepare the fire, everything else so they could have a lamb. And all this is getting ready for that evening, as soon as it's sundown.

And they went and found as He had said to them, and they made ready the Passover. That means they killed the lamb. They'd made the fire first, and then at the proper time they're starting to roast it and everything else, and getting ready to have the table set and so forth for them to be able to observe this together, partaking of the lamb.

Then, when the hour was 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. They didn't know what He was talking about. It's an incredible story. "With desire, I have desired."

All the story of the traveling it brings out how it was in His mind constantly. He was persistent about His journey down to Jerusalem. As they were going in that direction, He began to tell them toward the end, even more so, got stronger and stronger the farther it went that the son of man was going to be killed, and so forth, and rise the third day.

They didn't understand these things. But in His mind, very powerful and very real, because He knew why He was going there and what He was getting ready to suffer. It's an incredible story. We'll continue with it next Sabbath.