Joshua's Last Passover, Pt. 1

Ronald Weinland

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This will be *Part 1* of a new series. As I've been saying, I've been breaking this down a lot, having two or three sermons in some of these series because anyone new who comes along goes to a site and they see seven or eight, it's like the brain shuts off. So, two or three they might work through. This helps to break this subject matter up a lot.

Anyway, this new series is entitled *Joshua's Last Passover*. So we went through the one we just finished, *Three Days to Passover*, and trying to break down, again, the journey of Christ going to Jerusalem and the events that took place on that final three days, and now, finally, actually being at the day of Passover. So again, incredible things that happened; so much took place during this period of time, and God has given it. He continues to give us more and more understanding of some of the things that took place and why.

Anyway, we ended in Luke 22, where Joshua sent some of His disciples to go and prepare for the Passover. I get a charge out of these things sometimes because God just gave to Joshua what He needed. That mind that He had, and that relationship with His Father is absolutely incredible – that we don't have. We receive of help, guidance, direction; God communicates to us through the power of His holy spirit. But theirs was consistent, constant, and He had this knowing of whatever it was that was to take place and why.

And so, when He sent the disciples there to prepare the room, He just told them basic things: "Follow this one guy. When he gets there, tell the master of the place," and they just did it. They were in a habit of just doing what He told them, and everything always worked out, so, hey. Incredible.

Okay, we're going to pick this up today in John 13 because this now brings us to Passover evening after sunset on Tuesday, Abib (Nisan) the 13th. It's now at the point here where we're at the beginning of the Passover, and Christ was going to keep His last Passover with His disciples.

John 13. Again, some of these things lead up to things we observe on the Passover. In John 14, when it talks about Passover and the things that were given there, a new Passover. But we're going to begin here in **John 13:1**. It says, **Now, before the Feast of the Passover**… I am amazed, and actually, after writing the chapters and what Judaism did, I'm even more dumbfounded by some of the things that people have taken that have been translated out of scriptures and the like, and even how much Judaism was so tarnished by this time and so far off base.

And no wonder they did some of the things they did, because even here, as translators later on go through the story, they don't understand it. But a lot of times they try to get their knowledge from

Judaism, and that's the problem. Even the Church did that for a time. We tended to think as a whole that they had a pretty good understanding of scripture in the Old Testament.

And the reality is, no, they didn't. They had strayed so far away, they had messed so many things up, and what they were doing was so far off base, and what they were continuing to do really went off base after this period of time. And so here, when it talks about, again, translators, they have no idea of the Old Testament.

Leviticus 23. I think it's such an awesome thing that we can grasp in such detail, such perfection, if you will, an outline of timing of everything, of all the Holy Days, starting with the first, basically appointed time, because it's not a Holy Day, being Passover and the timing of that.

So, when they started translating some of these things, this one here was way off base, “Now, before the Feast of the Passover.” Everyone in God's Church knows that Passover is not a Feast. It's not a Feast day. I mean, of all the crazy things. But these kinds of things keep people in darkness; they keep people from reading some things or continuing on when they hear or read about certain things that have been written by the Church in times past (or even now) because of these concepts they have in their mind. Then they read something like this, and it gives them justification, they think, to not listen to it because it doesn't make any sense with what they're reading.

So, “before the Passover,” very poorly translated. This word “of the Passover,” I think it's kind of interesting sometimes when you look some of these things up. It says, “Now, before the Feast of the…” Throughout the New King James Version, or King James Version, if you will, this is translated 400 — I'm just going to give this — 413 times as the word “which” – W-H-I-C-H, and 79 times as “who,” and then “the things” 11 times, and the miscellaneous 40 times. But this “of the,” they have it in there a few times; that fits under the miscellaneous part. But it's not a good translation at all of what's actually being said.

“Now before the Feast...” And with the knowledge we have of what it's talking about, we know what the Feast is, so if it mentions Feast, it mentions Passover, and you look a little, just reading on a little bit more, it tells you the timing. It explains these things that are taking place. But these things are so much out of the minds of traditional Christianity, they can't comprehend it.

So it's really better translated, “which is of,” in most cases. **Now, before the Feast, which is of the Passover**. So, in other words, it's awkward, but for English it's a better way of saying it, **which is the Passover**. Because it's before the Feast, it's the Passover, and that's basically what it's saying. “Before the Feast, which is the Passover,” we know that. Yeah, Passover is before the Feast. So, it's awkward English for us to read it this way, but anyway.

It says, **when Joshua knew that His hour had come, and that He would depart out of this world unto the Father, having loved His own who were in the world, He loved them unto the end**. So, it goes on

then to say, **Now, dinner being ended**… What dinner? It's talking about the Passover meal. So, yes, it was on the Passover day that this is taking place. So it was after sunset because they didn't eat that dinner, if you will, the Passover meal, the lamb, until after sunset. In the way that it was described throughout the Old Testament, they were to roast it and prepare it and eat it accordingly. They understood these things. It's very clear in the Old Testament.

And so this is what they did. That's how it's being addressed. It's showing a timeline here that it's already over with now. It's obviously on the Passover. They didn't start before the Passover. They didn't start doing some of this until it was sundown.

So again here, **Now, dinner being ended**. Speaking of the Passover meal, the eating of the lamb. This would be the last time it was ever required in scripture, the last time that a lamb would have to be prepared. Now, the Jews didn't accept Him as being the Messiah, the Christ, and so they continued in some of those things, but they changed it then, and they changed the days and the times so that nothing would point to Joshua as being possibly the Passover. I mean, it's insane.

…dinner being ended, the devil having now put into the heart of Judas Iscariot, broadcasting to him. That's one thing that the demonic world and Satan is able to do in a very powerful way. They can magnify wrong thinking. If someone is thinking wrong toward God, thinking wrong toward others in the Church, even within the Church, they have a power to magnify those feelings. They can intensify those feelings. They already know, they have understanding of certain things you're doing and your relationship and what you say, what comes out of your mouth, and so they know the spirit that's already there.

They've had how many years now of experience with human beings? A lot. 4,000 years worth. And so, they understand human nature and how people respond. And so by this time, they're very easily able to lead people astray in that regard. If they're of that mindset they just magnify it, intensify certain emotions and feelings that people already have.

…put it into his heart, magnified it, if you will, **Simon's son to betray Him**. So it all started, primarily it shows, at the time when this precious ointment, if you will, was put on Christ and that mind that Judas had, because he was the purse carrier, he was the treasurer, if you will, and took care of expenses and things as they traveled, and it bugged him. Incredible, human nature.

You know, what happens oh so often in the mind and what's happened in the Church in times past, especially through Herbert Armstrong's time, people who wanted to have a say, thought they had a right to have a say of how everything should be handled, how things should be, with money. The jet: "Shouldn't be buying a jet. Look how much that cost." "Shouldn't be building the house dedicated to God. Look how much that cost." And everything else that came along, they were constantly, people in the Church making comment.

I'm not talking about a few; I'm talking about large numbers who found fault with his decisions and choices. But that's where they rested, with him. If he was doing wrong, if something needed to be taken care of, God takes care of those things. Incredible.

So again, here, **put it in his heart to betray Him. Joshua, knowing that the Father had given all things into His hands and that He came out from God** (is how it should be), came out from God. You know, God gave that begettel into Mary (in a miraculous way) of a child to be born. He was to be the Father. Something that never made sense to me when we still had the idea or the concept that there were two in the God Family and one decided he's going to become the Son, and the other is going to be the Father. And so, he gave up this power to become human and the other then would be able to be called the Father, but it didn't really come from Him. So, you know, it didn't make much sense. Because God gives examples of things that are sound. It comes from that seed, and that's why God's the Father, Yahweh Elohim.

So again here, **Joshua knowing that the Father had given all things into His hands, and He came out from God and was going to God**… You know, you think about what was in His mind to know the things that are there. Especially in going through this book and writing some things into the future, it's something we can't even begin to comprehend, of what it's going to be like to live forever. We have no concept. What it's going to be like to never have to sleep? I believe it, but I can't comprehend it. It's like, are we going to be busy enough? Because we think of human life and how we live now, and it's like, what am I going to do? We're going to have a lot to do. But to comprehend those things? It's going to be exciting. But to comprehend all that, it's hard for us because we're temporary, we're physical, and our thinking is that way as well.

…**and He was going to God, He rose from dinner**, in other words, again, the Passover dinner, **and laid aside His garments and took a towel and wrapped it around himself**. Now they've observed as commanded the last required eating of a lamb for Passover, and now He's going to institute a new Passover observance.

He took a towel wherewith He was wrapped. Then He came to, as it says here, **to wash the disciples' feet**. **Then He came to Simon Peter, and he said to Him, Do you wash my feet?** So, a humble spirit in one regard, but not understanding in the other. So, "Why should the one whom I see as being the Messiah now…" because God gave that to him on this trip down, where Christ made it clear to him, "This was not given to you by human understanding." In essence, "It was given to you by God, this ability to know that I am the Messiah." And so now more things continue to be added.

We have to realize here something unique. It's a calling. They're receiving a calling from God. God is working with them as He was working with a lot of people at that time, several thousand. Because you don't just show up on Pentecost and all of a sudden 3,000 people are there. You know, there's a process here, and a lot of it started with John the Baptist, a lot of it started because of the things Christ was

teaching and the miracles and the things they heard, and then God drawing them and giving them in their mind the ability to see something unique, special, and different, and that this was of God. And so, God had to give them that.

So, again here, just like through this portion here of what they're starting to learn. They're going through a process of being drawn, and they're learning and being drawn themselves to Pentecost when God's spirit is going to be poured out. It's a beautiful thing.

Lord, do you wash my feet? And Joshua answered and said, What I am doing you do not know now, but you will know after this. On Pentecost. It's amazing, it's awesome, all the things that Christ was teaching them, the things that they heard that they didn't grasp and comprehend, began to be revealed to them. Their minds were opened up to see things on a greater plane. To go through that process even as we're called and drawn and then impregnated with God's spirit, it is an awesome journey.

He says, "But you will know after this," and he did. **Peter said to Him, You will never wash my feet. And Joshua replied to him, If I do not wash you, you have no part with me**. So, a powerful statement here to show that if you want to have part with me in what I am doing, I'm to wash your feet and you're to allow me to. You're to listen.

Simon Peter said to Him, Lord, not my feet only, but also my hands and my head. Every time I read this, I can't help but smile because you think this switch in his thinking is like, "Okay, pour the whole thing on me. I want clean. I want to be clean."

Verse 10—Joshua said to him, He who is washed only needs to have his feet washed, yet is clean every bit. And you are clean, but not all. So He's not speaking of something here on a physical plane; He's speaking of something on a spiritual plane that they would come to understand later.

…**for He knew who would betray Him**. Incredible. **He knew who would betray Him. Therefore, He said, You are not all clean**. **So after He had washed their feet and had taken up His garments and had sat down again, He said to them, Do you know what I've done to you?** Now, we read this on a regular basis year by year by year, and it's an awesome thing.

You call me Master and Lord, and you say well, for so I am. And that word "Lord" here, and Master, sometimes basically there's only one word that really has to do with being Lord or Master. The other word is about teacher, my teacher.

It says, **If I then, your Lord and Master, have washed your feet, you ought to wash one another's feet**. And so we do, Passover after Passover, every time we observe this, every year that we observe Passover. "You should wash one another's feet." It's an attitude and spirit here of humility. And this is what Christ is showing them, that even though He was the Messiah, and they recognize Him in the matter as being their teacher, and that God worked through Him in that respect to them He's letting them know here that this is something, an attitude that they're to learn from toward one another and how they think.

He says, “You ought to wash one another's feet.” It's a matter of service within the Body of Christ with humility. Never, never, never pride. That's one of the ugliest, ugliest things human beings can have, is a matter of rising up in pride. A person's trying in their own thinking, to be better than, to reflect or to show or give an image of, a display of, them being better than others. That's how people can think in their own mind.

And to measure oneself with others is such a foolish thing to do. We're not to do that in that regard. To recognize differences, yes. To recognize things when weaknesses, things that happen, yes, we see that, we see that in human life. But not to use that against someone in the sense of how we judge or think towards others. And so again here, incredible lessons to be learned. But the greatest of them in respect of this is a matter of serving with humility. Because that's the thinking we should have toward one another; it's a matter of serving. It's a matter of service, which is a matter of giving of self, sacrifice.

For I have given you an example that you should do as I have done to you. Beautiful. So, we're to take that from Passover, not just do it on Passover. It's a physical thing we go through, when we experience this, when we do this, but it's to teach us, it's to remind us of what it teaches. And if only we could have done better throughout the years. But we're human, we're carnal, we have to fight that fight. But there's so much to learn in this.

…**that you should do as I've done to you. Truly, truly, I say to you, the servant is not greater than his Lord**. God has called us all to be servants. That's how we should see it. We should grasp to have an opportunity to be with others in the Body of Christ is an awesome thing. To look upon each other as being in the Body of Christ, being God's begotten children, is a great and beautiful way of thinking and to treat it accordingly. That hasn't been done real well through time, and we all need to grow more in that always in thinking.

Neither is the one who is sent greater than he who sent them or **the one who sent them. If you know these things, blessed are you if you do them**. So, in other words, we're living according to God's will if we do them because this is how God wants us to think, to see, to view one another within the Body of Christ, within the Church. And we will be blessed by doing things according to God's will. We will grow. Just growing, learning, and understanding, drawing closer to God, becoming more one with God, is an awesome blessing. Who can do that except those with whom God is working?

And sometimes we minimize those things and don't realize how great a calling we really have and what an awesome thing it is to be in the Body of Christ, in the Church of God. It sometimes just doesn't strike us as deeply as it needs to, and so it's good to think upon those things and to realize how blessed we really are. Indeed, blessed, because we do them, it’s in our minds.

Then it records the account of Joshua telling Judas, again, once Satan had entered in him, to go and do quickly what he had determined to do. Then, a few verses later, this is down in **verse 33** now (John 13), He continues on and He says, **Little children, yet a little while I am with you. You shall seek me, and as I**

have said to the Jews, where I go you cannot come. So now I say to you… And what an amazing thing is they didn't comprehend anything He was saying. They didn't comprehend it. They didn't understand what He was saying. That's why they said, "If you just tell us, then we'll be at peace. We'll know if you just tell us where you're going," because, in essence, they didn't know.

A new commandment I give to you, that you love one another as I have loved you. Now, it's not a commandment as the Ten Commandments; it just fulfills the Ten Commandments in the way we're supposed to think in the first place. It's magnified here. But it's something they haven't known in times past. They haven't grasped this. It hasn't been taught. So, He says, in essence, "I'm giving you a new commandment." In other words, in essence, really clarifying the commandments and making it more powerful, stronger.

"That you love one another as I have loved you." Now, this hasn't always been understood by the Church very well. We weren't given the ability to really grasp what it was saying here to the level that it should be about a new commandment. And this "as I have loved you," how did He love us? To the point of giving His life. That's incredible to recognize that kind of mind, that kind of thinking, a sacrificing love. And that's what it teaches, that we're not in the Church just to receive, but we're in the Church to give, we're in the Church to serve. That God has called us all as servants to serve His purpose, His plan to become a part of that which He's going to mold and fashion within us as a matter of a creation that's ongoing in the mind, and we're to yield ourselves to that process.

And so again, it has so much to do with how we think toward each other and how we treat one another. "That you also love one another" in the same way that He loved them and gave that example. Sacrifice. What do we sacrifice? Self. Whatever it is that we have to give up, whether it be of our time or whatever. And usually, that's a lot of it right there. Our time to do something toward others in the Body, or the Church, or whatever it might be. It's a very basic thing, but something that isn't always that well practiced by us.

That's why I'm just going to insert this here and then we're going to continue on in John, but **Ephesians 5:1** says, **Be you therefore followers of God**. In other words, seeking to do God's will, what He's given us to do, **as dear children**. Recognizing this is the state we're in. Not even children yet. I mean, we're in the womb.

That's why I love what Herbert Armstrong gave as an example in the Church. The Church, we're in the womb. We're not yet born into God's Kingdom. We're not yet born spirit. We have that which is growing in our minds as a child in a womb, and so, in one respect, yes, we are a child, but in a pretty meager state, you know. It's a giant difference between when you're in the womb and finally when you're out and begin to learn and experience life. We haven't started experiencing life yet in the sense of what's going to take place on a spirit plane.

Be you followers of God as dear children and walk in love, and this word is agape, God's love, **as Christ also loved us**. So again, how? Well, it's just what we read back there in John, "As I have loved you." "As Christ also has loved us." A sacrificing love. It takes sacrifice to give of self, to think about others, to serve others, to recognize needs, and where we might be able to give an encouraging word, whatever it might be. We know of a situation, sometimes by contacting someone and let them know that you're thinking of them, or you realize what they're going through, or whatever, and you're thinking of them, means a lot within the Church. That's why from region to region to region, we do announce some things sometimes everywhere because of the severity of some things, of what people are going through. But even within different areas, people go through different things, and it's a matter of being there for them in whatever ways.

Sometimes I just feel I don't know what to say. And sometimes I just tell individuals, "I don't know what to say right now. This is hard. I understand. Thinking of you, but you're the one going through this." And each individual, we go through things differently.

So, again, it says, "as Christ also has loved us." So again, the ability to learn these things, of thinking about others, of being concerned for others, and even if you don't know what to say. It's a battle in the mind sometimes because to sacrifice isn't an easy thing to do. You have to fight with the mind.

…**and has given himself for us an offering and a sacrifice**. That's how He loved us. …**to God for a sweet-smelling savor**. Now, why is it a sweet-smelling savor? Because this is what God wants us to do. This is an understanding, then, that we have of an opportunity we have toward others because it's a matter of God's will. And that which we then do as children in the womb is a pleasing thing to God, just as children do or say things that are pleasing to them of things you experience in life, and respond in a proper way, in a good way.

Going back to John, John 13:35. So, when He said to love one another as I have loved you, He goes on to say now, **By this all will know that you are my disciples if you have love one to another**. Now, people aren't going to know it as you do it, but in time they're going to know it because they're going to be called to live a certain way and they're going to learn what you or we have lived. They're going to see the results of that then, in God's Family. It's going to be evident.

So again, Joshua had observed that last Passover, He instituted a new Passover and the partaking of the bread and the wine, the washing of the feet, and so forth. We didn't go through all of this, but anyway, He observed that with them. Then it says what they did after the Passover. So, once they had observed this last Passover, they sang a song, I should say, a hymn as it says, and then Joshua went with His disciples to a garden area. He took them with Him.

This is very late in the night now. So, this is very late into the night, and this is an area where there are olive trees in the garden area at the base of the Mount of Olives.

And we pick it up then in **Matthew 26:30**. It goes on and talks then about them singing this song. Starting in **verse 30—Now, when they had sung a hymn, they went out to the Mount of Olives. Then Joshua said to them, All of you will be made to stumble because of me this night**. Now, they couldn't grasp that. They didn't even know what was going to happen. Christ knew what was getting ready to happen, but they had no idea what was getting ready to take place.

Even though He's talked about the death of the Messiah, and so forth, they still don't see it. It's like it's blocked from their minds. So He says, again here, **All of you will be made to stumble because of me this night, for it's written, I will strike the shepherd, and the sheep of the flock will be scattered**. So again here, they couldn't understand that, yet Christ quoted this to them, different things to them over and over again out of the Old Testament of things that were going to take place, and they couldn't see it. Not only see it, but they didn't believe it because they didn't believe they would do something like this, and that's what happens.

Then He says, **But after I have been raised…** So, what does that mean in their minds? They really didn't know what He was saying. **But after I have been raised, I will go before you to Galilee. And Peter answered and said to Him, Even if all are made to stumble because of you**… In other words, "Even if all, everyone else…" A little human nature here. **Even if all are made to stumble because of you, I will never be made to stumble**.

We do not know ourselves in so many things in human life until we come up to a moment in time where we have to make choices in the deepest way in our thinking because it forces us to think about God, think about the plan of God, the purpose of God, and do we see it, do we agree with it? And there are different trials and things that people can go through in life, hardships that people can go through in life that can put you to that point.

I remember an evangelist one time in Bricket Wood whose wife died, and it started destroying his mind. He was so devastated by it he truly believed that God was going to raise her from the dead. That's how his thinking was. And from there, he just went downhill because she wasn't resurrected from the dead. And his mind, at that point in time, he couldn't accept what had happened.

And when people don't accept what has happened, sometimes people begin to find fault with "Well, why didn't God do that? So, what is it I believe?" But he didn't go through the plan like he should have in his thinking and what he'd been taught through Herbert Armstrong, and he began to think other things and he went astray. Incredible. And so, those kinds of things can happen in life. This life was not meant to be easy, and we go through all kinds of experiences and hardships in life.

It does force us to address things, like the Apostasy. No one had an idea of what was coming. We had talked about a great falling away in the Church; we didn't really grasp what that meant, but yet it was taught it's going to happen in the end here. We had different ideas, different ideas were taught about what that might mean, but we didn't really know what it was until it happened.

Because people don't think that they will turn against God, within the Church as a whole. That's not the normal thinking. It wasn't during Laodicea. If someone was told, “Well, you're going to betray God and go back to Christmas and Easter.” You think, “You're nuts! I will never! I will never…” If you ask someone, “Would you betray God and quit keeping Passover? Would you turn to Easter? Would you go back to Sunday?” “What are you smoking?” You know? “Are you nuts? I will never do that!” But when you're there, and something happens, then (whew!) it's a different story because we don't fully know our own minds.

But you know what? God's going to know our minds inside and out. And we're allowed to, indeed, to go through every kind of trial in life. Just like the Apostasy was something that was indeed designed for a purpose by God a long, long, long time ago, because there are lessons to be learned from all seven eras that the Church would go through over 2,000 years, that those in the Millennium are still going to have to address at different times and different places. Those in the Great White Throne, most assuredly.

There's a spirit there that's in human beings, in the mind, and people need to see these things clearly, or be taught them, and hopefully respond clearly in a right way. And so, again, like with so many things, like with the Apostasy, finally, when it hit and people began to make choices even before it hit. There were people already making up their minds. That's why the Apostasy occurred. People were already turning to this idea that we should start keeping Sunday. Or, you know, “Keeping Easter and Passover, that's probably okay, because we're still honoring and thinking about Christ.” No, it's not okay.

You know, amazing how people started thinking. And then, eventually, when you start thinking that way, you begin to move in that direction. And you know what you leave behind? The Sabbath, Passover, the Feast of Tabernacles. And after a while, it's gone, it's gone in the mind. Incredible.

But to think that a third of the Church would do that? People wouldn't have believed that if you asked them a few years before, “Would you ever do this?” Or “Would you ever just leave because you become so disillusioned that you think, how could an apostasy happen to God's Church…” therefore, you don't believe anything basically anymore? You just turn away from anything having to do with religion?” Because if this could happen to what you thought was God's Church because of the Sabbath and you'd proven those things and the Holy Days and you could see them at one time, and now look at the Church. It's like, where's God? And so another third went by the wayside.

These are real things by which people are tested, and they wouldn't have thought that they would have made such choices. And so it was here. Peter believed. He says, “Everyone else,” in other words, all you other disciples, all the other disciples here, “you know, I am not going to stumble because of you.”

I will never be made to stumble. And Joshua said to him, Assuredly, I say to you this night, before the rooster crows, you will deny me three times. It was already there, already planned out. Again, sometimes we read through things like this and don't realize that there are things God is going to teach by different things that people are going to experience, and so they're going to come to learn the lesson

through a process. And it's going to be able to be taught for thousands of, you know, 2,000, 3,100 years after this. They're going to be able to read the same thing here. Incredible. Because this was to be written so that people could learn from it.

And Joshua said to him, Assuredly, I say to you this night, before the rooster crows, you will deny me three times. **Peter answered Him, Even if I have to die with you, I will not deny you**. So, he was pretty adamant about that. Phooey with the roosters, you know, I'm ready to die. So it's like he didn't grasp and comprehend what was being said. And yet him denying Him three times and then finally the rooster crowing, if you will.

Do you think it was just a last-minute thing, and so Christ just said it at the last minute? Or was it planned so it could be written, so people could learn from it?

He said, Even if I have to die, I will not deny you. And so said all the disciples. I mean, can you imagine, here they're all sitting around? "You're not the only one, Peter! We'll do the same thing. We're going to back Him up. We're going to stand there with Him." And they had no idea what they would do when they finally came to that moment. Incredible.

Then Joshua went with them to a place called Gethsemane and said to the disciples, Sit here while I go and pray nearby. And He took with Him Peter and the two sons of Zebedee and began to be grieved. So they were all together. He went a little farther, took them with Him, and then He separated himself. He began to be grieved.

Some translations say, "to have sorrow." Well, He knew what he was getting ready to do. He was grieved indeed. He prayed so hard, as it were here, in His mind, with such intensity as He was doing it, perspiration began to come out. But anyway, you think of this process here, of what was taking place, and He began to be grieved, and He had the perspiration coming out with small amounts of blood.

To have it so real in your mind, so real what you're getting ready to go through as though you're living it, that's how real it was in His mind. Because of His mind, He was able to believe this with that kind of intensity. And it wasn't something He was excited about doing. Who would be? Especially if you believed it in your mind and could see it as clearly as you could as though it were happening? It's hard to comprehend. We really can't fully.

He was grieved and was distressed. Then He said to them, My mind is filled with grief. It says "**even unto**," but it says **until death**. So again, they didn't comprehend. **Wait here and watch**. In other words, it means "to be alert with me." So, we're to learn from this because there are spiritual things with this as well, that we're to be alert, we're always to be on guard, spiritually close to God. And this is what He was doing, obviously.

He went a little farther and fell on His face and prayed, saying, Oh, my Father, if it is possible, let this cup pass from me. Nevertheless, not what I will, but as you will. He knew it. He knew it. He knew it,

that this is what He's to do, but He said, “If there's any way.” But He came back to the only answer, “But if it's your will,” in essence, “your will be done.” And that's oftentimes what people have to come to. It's a matter of God's will and our being a part of something greater than what we comprehend, and we just are to keep fighting, keep moving forward, and God will take us through. It's a promise.

“Nevertheless, not as I will, but as you will.” And so, these things are written for our example too. Our Passover, our High Priest had to go through these things, and went through them, and had this kind of mindset and fought with the kind of mind that He did. The things we go through, we don't have that kind of intensity in our thinking, no matter what kind of a trial we go through.

Then He returned to the disciples and found them asleep and said to Peter, Why couldn't you watch with me for an hour? Because he told them, in essence, to do so, and they didn't. **Watch and pray so that you do not enter into temptation. The spirit indeed is willing, but the flesh is weak**. And so again here, a lesson to be carried with us at all times. Because our flesh without God is weak, and we will succumb to trials and hardships if we don't remain close to God. We will lose things that we have that God has given to us if we don't remain close to God.

That's why we're to pray to Him every day, to have communication, and as any child would with a parent, as they see them in the day, and ask for that help to let God know that you know — He knows it already, but He wants us to learn it — “I need your spirit. I need your life and that of your Son to live within me,” and to realize then as well what interferes with that is sin, “and a willingness to repent.”

It says, “but the flesh is weak.” God's spirit's there. It's available to us but we have to ask. That's what He tells us. Awesome.

Verse 42—Again, a second time He went away and prayed, saying, O my Father, if this cup cannot pass from me unless I drink it, your will be done. And He came and found them asleep again, and their eyes were heavy. So this is past midnight. This is late into the night.

So He left them, went away again, and prayed a third time, saying the same words. Now, how was this written? At some point, whether God gave them the ability to know it, John, gave it to him, or in this case, Matthew even. But whatever case here, you read the story of where it's recorded by different ones, so many of the events are, God either had to communicate it to them or Christ during that forty days had to tell them so they could learn from it. And likely that's what took place because He taught them many things that aren't recorded. We don't know. For forty days He was with them before He ascended to God.

Then He came to His disciples and said to them, Are you still sleeping and resting? Behold, the hour is at hand, and the son of man is being betrayed into the hands of sinners. So, He knew what was going on. Judas left, went and got them because He was going to bring them back to where He was. And they were waiting, the priests, the religious leaders. They were waiting for this moment for Judas to come and

to lead them then at nighttime. They didn't want to do it in the daytime, so at nighttime. And what a better time than Passover?

Rise, let us be going. See, my betrayer is at hand. Betrayal is a tough thing, and yet, over time, I would say everyone is going to experience this one degree or another within God's Church, what it's like to experience betrayal. It's a part of a process to learn, to grow in understanding.

Verse 47—Now, while He was still speaking, behold, Judas, one of the twelve, with a great multitude, with swords and clubs… They sent a lot of people along just to get one person. Incredible. …**with swords and clubs, came from the chief priests and elders of the people. Now, His betrayer had given them a sign saying, Whomever I kiss, He is the one**. So, they didn't know who He was by sight, but Judas did. He was going to take them to Him. And he says, "This is a sign. Whomever I kiss, He's the one you're to take." Anyway. **Immediately, he went up to Joshua and said, Greetings, teacher, and kissed Him**.

I think I've mentioned in times past, had that happen one time by a member of the board when PKG started. And they had already been plotting, which I didn't know, and planning to take over the church, to have the church. They wanted the *News Watch*. They wanted the name of the church. They wanted everything, and me to be hired as a minister to do whatever they told me to do, and that didn't go over well.

But that night, this one individual got up, walked over to me, gave me a kiss on the side of the cheek. I thought, how apropos. It was all coming out of what they were doing and what was going on. It's a horrible sinking feeling, it truly is. But it's betrayal.

It says "Immediately," because you think, this is what was in his mind. He was betraying, and he still did it. And it's amazing what the human mind will go to, even in God's Church who was supposed to have God's spirit working within them.

Immediately, he went up to Joshua and said, Greetings, teacher, and kissed Him. But Joshua said to him, Friend, why have you come? He knew, but He wanted to hit Judas with this. But He knew, and that would come out. **Then they came and laid hands on Joshua and took Him. Then suddenly, one of them with Joshua stretched out his hand and drew his sword, struck the servant of the high priest, and cut off his ear**. It's said to be Peter. And he was going to stand up and at least fight at this point.

Then Joshua said to him, put your sword in its place. For all who take the sword will perish by the sword. He knew that this was supposed to happen. He knew that what He was getting ready to go through had to take place, that they were not to stand and fight in this particular case by any measure, but to allow it to happen. And so, again, a teaching here.

Verse 53—Or do you think that I cannot now pray to my Father…? "Do you not understand," in other words, "that I could ask God," **and He will provide me with more than twelve legions of angels**. Now, angelic beings carry a lot of power, and this is 64,000 plus. We don't know the exact number, but they

guesstimate different amounts. So, there are numbers that go up higher than that, 72,000, whatever. So they don't know exactly at that particular time, but over 64,000 plus, whatever it might be.

But you think that many angelic beings and that small group that came there to get Him, and He could bring that many right then and there if He asked. And so, awesome to realize the power that was in His hands, if He wanted to, but He wasn't going to because it's God's will to follow through and fulfill the Passover.

How then could the scriptures be fulfilled that it must happen like this? In other words, "This has to take place, and we're not to resist. This is a matter of God's will being accomplished." Awesome. **In that hour Joshua said to the multitudes, Have you come out as against a robber with swords and clubs to take me? I sat daily with you, teaching in the temple, and you did not seize me**. He's showing the hypocrisy there of them not doing it in the daytime. They've got to come late at night, you know.

But all this was done that the scriptures of the prophets might be fulfilled. So all these things have already been written. So many things that He went through and things that He did, they're in the Old Testament, already written as to what would happen to the Messiah, to the Passover Lamb.

Then all the disciples forsook Him and fled. So, even right here, they all forsook Him, it says, and fled. Amazing what human beings will do under certain pressures and certain things that can happen to preserve self, to save self, or to save face, or to not be looked down upon, or whatever it might be.

And then the story, again here, continues into the very early hours of the morning. So, there's so much that happened during this night, it's kind of hard to grasp it all, of what took place and how late some of these people were actually up or awakened to get up because of what was happening, what was taking place because of the uproar.

Matthew 26:57, it says, **Now, those who had laid hold on Joshua led him away to Caiaphas the high priest where the scribes and the elders were assembled. But Peter followed Him at a distance**. So again, they all fled. They didn't want to be taken up with Him; they wanted to be able to have some safety here. And so, he followed behind at a distance.

He was taken to the high priest's courtyard. **And he went in and sat with the servants to see the end. Now the chief priests, the elders, and the council sought false testimony against Joshua in order to put Him to death**. So they had to have some come forward, at least to have two witnesses, you know "hands of two or three witnesses." They could say in their minds and according to their law and how they interpreted it, how they interpreted God's law, that they could say He's worthy of death, so they could have washed their hands of it all.

But they didn't find any that could bring forth anything. **Even though many false witnesses came forward**, it says, **they found none. But at last, two false witnesses came forward and said, This fellow said, I am able to destroy the temple of God and to build it in three days**. Now, maybe that's what they

heard when they were listening, or maybe they just twisted a bit of it here, the first part of it, because He said, “Destroy the temple, and in three days I'll raise it up.” So, they were the ones going to destroy it, and He would build it up.

Then the high priest rose up and said to Him, Do you answer nothing? He was just listening. He wasn’t just responding in any fashion or form. **What is it that these men testify against you? But Joshua kept silent. And the high priest answered and said to Him, I put you under oath by the living God.** In other words, “You must answer me,” in essence, “I am the high priest, and you are under oath before God to tell the truth before God,” **to tell us if you are the Christ, if you are the Messiah, the Son of God. And then Joshua said to him, It is as you said**. He didn't answer directly, but basically, “It is as you said.”

Nevertheless, I say to you hereafter, so He added a little bit more, **you shall see the Son of Man sitting at the right hand of power and coming on the clouds of heaven**. Now, again here, referring to things in the future.

Verse 65—Then the high priest tore his clothes because now he had heard it all. He's like, this is blasphemy, and he said that. **He has spoken blasphemy. What further need do we have of witnesses? Look now, you have heard His blasphemy. What do you think?** So, that's what they were waiting for, a moment to be able to. And the point being, Christ wasn't going to answer them in things, and just let them go through because they're going to kill Him. That's what their purpose is. That's what their intent is. They want to put Him to death. And however long this takes, they're going to find something to be able to say, “It's time for you to be put to death.”

Then they answered and said, He's deserving of death. Then they spit on Him and struck Him with their fists. And others struck Him with rods, saying, Prophesy to us, Messiah! That's what they were saying. Incredible. **Tell us, who is it that struck you?** You think how sick the human mind can be and how people are, but this is how they reacted. And this is His first beating, because He gets a lot more. This is just a little bit.

Now, Peter sat without the palace, and a young woman came to him, saying, You also were with Joshua of Galilee. But he denied before them all, saying, I do not know what you're saying. And when he was gone out into the porch, another saw him and said to those who were there, These… You know, you think, look how fast the mind changes. When you're finally confronted with something, you don't really know what you're doing. But he said in the beginning there to Christ, he said, “Though others won't, I'm willing to, I'm ready to die with you.” Incredible. But he wasn't when it came down to it.

So, sometimes we think we are a certain way. And this is why we are to stay close to God all the time, because any kind of trial and test or things that come up in human life just by chance, time, that happens to us, we don't necessarily know how we're going to respond until confronted with that. But we can know, in a sense, and have a confidence that if we stay close to God, we'll be able to deal with it properly, God will help us. So, that we can trust in and know in. It's trusting in God, not in ourselves. But

realizing that if we follow what God tells us and do what God says in the sense of striving to stay close to Him, we'll come through it. Whatever trial we go through in life, we have the power to come through it, and God will bless us.

And when he was gone on the porch, another saw him and said to those who were there, This fellow also was with Joshua of Nazareth. So, he's wanting to distance himself more and more as different ones are coming in and saying these things, because why? He's concerned he's going to have the same thing happen to him, that he's going to be taken, he's going to be beaten, and whatever.

Verse 72—Then again he denied, this time with an oath. Incredible. **I do not know the man**. He had no idea that he would go this far. He really didn't. This was an awakening for him as time went on, of what he was capable of. Sometimes we just don't understand our own human mind. That's why we are to believe what God says about our human mind, that "The carnal mind is enmity against God, it's not subject to the law of God, and can't be," save that we have God's spirit and pray constantly as a matter of God coming into us, being filled with the holy spirit. Then we can go through and address various things in life. But of ourselves, we can't. Look at the thousands who have not been able to do well, gone by the wayside because they let down.

Then, after a while, it says, **there came to him those who stood by and said to Peter, Surely you are one of them, for your speech clearly shows it**. Because just like in the United States, different regions, there are different accents. And those in Galilee had a different way of speaking, different speech. It was clear people could detect it and say, "I know you're from Galilee." "I know you're from South Texas." "I know you're from Georgia." "I know you're from New York City." "I know you're from the New England states." We have different accents. "I know you're from northern Minnesota." You know, whatever it might be. So, we can tell by someone's accent.

Then he began to curse and to swear. He didn't know he was capable of that. He didn't know his own mind. …**saying, I do not know the man**. Wow. Mind-boggling. **Then immediately the cock crew, and Peter remembered the word of Joshua**. Why? God put it there. More powerful than before, "This is what Joshua told you." **When He said to him, Before the cock crows, you will deny me three times. Then he went out and wept bitterly**. Because he saw himself, what he was capable of doing. A right kind of repentance, if you will, for the right reasons, because of what Joshua had said. Because Judas does something next, but it's not for the right reasons. It's not that same kind of repentance.

Matthew 27:1. Now, this is at a point in time where it's just barely a little bit of light in the sky because of morning coming. All these things were dragging on. This was late at night when they went to get Him, still late at night when the high priest and all of them got together and this uproar began in that part of the city. Anyway, incredible what was taking place.

Matthew 27:1—When the morning had come… In other words, this is understanding what all the other scriptures together say about this at this moment, very moment in time here, this was before the sun

had risen. This is before it was really light out, but you can see a bit of tinge of light in the east when it's first starting. This is the timing.

All the chief priests and elders of the people took or **had already taken counsel against Joshua to put Him to death. Then, when they had bound Him, they led Him away and delivered Him to Pontius Pilate, the governor. Now, Judas, who had betrayed Him, when he saw that He was condemned, repented in himself**. That's what the Greek words say, "repented in himself." It wasn't the kind of repentance and attitude and mind that Peter had. This is feeling bad about what he had done on a physical plane.

…**and brought again the thirty pieces of silver to the chief priests and elders**. He saw what he'd done and knew it well indeed, but again here, not a right motivation. It was about self. …**saying, I have sinned in that I have betrayed innocent blood**. So, not too hard to see. People in the world can see physical things as well and realize that they're right and wrong, good and bad. **Then they said, What is that to us? You see to it**. In other words, "You deal with it" or "Go deal with it. Don't bother us with this."

Then he cast down the pieces of silver in the temple and departed and went and hung himself. And the chief priest took the silver pieces and said, It is not lawful for to put them in the treasury. So, they had all these different laws and different things, and so, "This is bad money, and we can't take that and put it in the treasury." It's like receiving money from selling drugs, which we've had happen in the Church, where we found out that someone had been participating in some of these things. We don't want it.

But the point being is that this is more of a physical thing here in this sense. They said it's not lawful for us then to put in the treasury. So indeed it wouldn't be, **because it is the price of blood. So they took counsel and bought with them the potter's field to bury strangers in. Therefore, the field was called the field of blood unto this day. Then it was fulfilled that which was spoken of by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me**. What an incredible thing here. This is all prophesied, the amount and everything. And again, this is what took place.

And Joshua stood before the governor, and the governor asked Him, saying, Are you the King of the Jews? So Joshua said to him, You say it, or **You said it**. So again, not directly answering that, "Yes, I am," but again, not leaving any doubt either of what He's saying. **And while He was being accused by the chief priests and elders, He answered nothing. Then Pilate said to Him, Do you not hear how many things they are testifying against you?** So, they were rattling off things of why He needed to be put to death. …**but He answered him not one word, so that the governor marveled greatly**.

Now, at the Feast the governor was accustomed, in other words, at this time of the year, **to releasing to the multitude one prisoner whom they wished, and at that time, they had a notorious prisoner called**

Barabbas. Therefore, when they had gathered together, Pilate said to them, Who do you want me to release to you, Barabbas or Joshua, who is called Christ, the Messiah? So he didn't really expect, I think, by the way it's written here and some of the reaction here, that this is what they would do. But again here, this notorious individual, Barabbas or Joshua, but because he said, "…who is the Messiah?" "Messiah, who is called the Messiah," just made them worse.

It says, **For he knew that they had handed Him over because of envy**. So, he knew their attitude and spirit and why this was happening. Not because He was guilty because he found no guilt in Him ever.

And while he was sitting on the judgment seat, his wife sent to him, saying, Have nothing to do with this man, for I have suffered many things today in a dream because of Him. But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Joshua. The governor answered and said to them, Which of the two do you want me to release to you? And they said, Barabbas. And Pilate said to them, What then shall I do with Joshua, who is called Messiah (Christ)? **And they said to him, Let him be nailed to a pole**. In other words, "Put Him to death."

Verse 23—Then the governor said, Why? What evil has He done? Now, he had heard all the things that they were saying, but it's like, "What evil has He done that He should be put to death like this?" **But they cried out all the more, saying, Let Him be nailed to a pole. And when Pilate saw that he could not prevail at all, but rather that a violent uproar was rising**… They were getting worse and getting riotous, if you will. …**he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person**. Because he found no fault by what he heard that He be put to death.

And all the people answered and said, His blood be on us and on our children. Incredible, because it was. **And he released Barabbas to them. And when he had scourged Joshua, he delivered Him to be nailed to a pole**. We'll find the timing as we continue on because we're going to stop in these verses here.

But in this particular case here, He was taken and scourged. The soldiers did it as a part of the process here of what was to be done and how they handled things. But the actual killing and so forth here, again, he left that to their decision, their choice. In other words, he put it on to them because of their judgment, but followed through with it with what he had to do as the governor.

Then the soldiers of the governor took Joshua into the praetorium and gathered the whole garrison around Him. Then they stripped Him and put a scarlet robe on Him. Why a scarlet robe? Because this is a matter of royalty, showing, in essence, He said He is a King, and so they're mocking Him and putting this expensive robe on Him, because that's what it was, this color.

And when they had twisted a crown of thorns, they put it on His head. So, gave Him a crown and the scarlet robe. …**and a reed in His right hand**, showing power and royalty as to whatever, mocking Him.

And they bowed the knee before Him and mocked Him, saying, Hail, King of the Jews. Then they spit on Him and took a reed and struck Him on the head. So, they did these things repeatedly.

And when they had mocked Him, they took the robe off Him, put His clothes on Him, and led Him away to be nailed to a pole.

So, we'll stop there today.

But, incredible the things that led up to this, the attitude of people, how cruel human beings are, how they can hate with such hatred, especially those, you think of the Jews, who claim to be religious, and the kind of envy and hatred they have.

Anyway, we'll pick it up next Sabbath.