Joshua's Last Passover, Pt 2

Ronald Weinland

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Today, we're continuing in the new series entitled *Joshua's Last Passover*, with this being *Part 2*.

Now, last Sabbath we concluded where Pilate had not found anything whereby he could condemn Joshua to death, so he tried to have Him released to a riotous crowd. They wanted Barabbas released instead. So, after Pilate had released Barabbas to the crowd, he then gave Joshua over to the soldiers. Basically, they mocked Him, spit on Him, scourged Him, and so forth.

Then it's at this point that more was added concerning what Pilate did next. This is in John 19. And we're coming to a time now where the timing itself on events becomes even more specific in scripture, timing that would lead up to when He was received as our Wave Sheaf offering to become our High Priest. So, all this is really quite incredible in many ways because this is where timing does become important because it's about the proof of who was the Christ.

And just like today going through some of this and some of the things coming up, it's like how could they get things so messed up in scripture? But if you're taught certain things for so long, it's very hard to change your mindset to be able to see or even to be able to comprehend then what it's actually saying. And, of course, we understand a lot of that process, too, that God has it that way for a purpose. His purpose is to only call a few through time for 6,000 years or has been (so, it's all a part of that), and then let mankind do what mankind does.

John 19:1—So then Pilate took Joshua and scourged Him. So again here, this is that process of what I just mentioned. **And the soldiers twisted a crown of thorns and put on His head**. So, mocking Him as being a ruler, a king, put thorns on His head instead. **…and they put on Him a purple robe**, which is a matter of royalty. **Then they said, Hail, King of the Jews**. They had no good regard for the Jews, the Roman soldiers; Rome didn't.

And that even gets worse as we go forward in time, by the time of 70 AD when they came down and destroyed pretty much Jerusalem itself and took away thousands and thousands of people captive and put them into slavery. So again here, there was no love lost at all. The Romans looked down upon them in a very strong way, unlike the conquering of other nations where they assimilated with other religions. But not Judaism.

And they struck Him with their hands. Pilate then went out again and said to them, Behold, I am bringing Him out to you that you may know that I find no fault in Him. So again here, he tried before with Barabbas, that they would surely let Joshua go, and they didn't. And now he's bringing Him back out again and letting them know he finds nothing at fault with Him.

He said, I'm bringing Him out to you, that you may know that I find no fault in Him. Then Joshua came out wearing the crown of thorns and the purple robe. Then Pilate said to them, Behold the man. Therefore, when the chief priests and the officers saw Him, they cried out saying, Nail Him to a pole! Nail Him to a pole! So, this had to be kind of astounding in some ways to him, to see this kind of anger and resentment and bitterness. He knew that it was there because of jealousy anyway toward Him, envy. And yet, to go this far, that'd be a little astounding.

Then Pilate replied, You take Him and nail Him on a pole, for I find no fault in Him. In other words, "This is going to be on you, not on me, because I find no fault whatsoever."

Verse 7—The Jews answered him, We have a law, and according to our law, He should die, because He made himself the Son of God. Therefore, when Pilate heard that saying, he was more afraid. Because he was pretty superstitious. They assimilated different gods and so forth throughout the empire. They were a very superstitious kind of people in their thinking as far as religion and gods and the different gods, and so forth, that they had. And so, to hear something like this, it was a little more sobering and startling to him.

So again, it says, **He was the more afraid, and went again into the praetorium and said to Joshua, Where are you from? But Joshua gave him no answer. Then Pilate said to Him, Are you not speaking to me?** You know, you think about the situation like that, someone in a position who is being judged, who can be put to death, and they're not even replying in any fashion or form to the one who has that authority in a physical, carnal world, and not trying to defend himself whatsoever, as he would be accustomed to in normal hearings of this type.

Do you not know that I have the power to nail you to a pole and the power to release you? And Joshua answered, You could have no power at all against me unless it had been given to you from above. Therefore, the one who delivered me to you has the greater sin. From then on, Pilate sought to release Him. So, he still desired to release him.

But the Jews cried out, saying, If you let this man go… Because he hadn't given his final judgment yet. **They said, If you let this man go, you are not Caesar's friend**. And that's what did it. Because to be over a region and to have word get back to Rome of who He claimed He was, and he wouldn't put Him to death?

They went on to say, Whoever makes himself a king speaks against Caesar. So, again, that would be seen as a rebellious nature, something worthy of death within the Roman Empire.

Therefore, when Pilate heard that saying… He was more concerned about Caesar than what was right. **Then, when Pilate heard that saying, he brought forth Joshua and set Him**, or set down, **he sat down on the judgment seat in a place that is called the pavement, but in the Hebrew, Gabbatha.**

Now, it was the preparation of the Passover. So, the preparation day of the Passover period, getting ready for the first day of Unleavened Bread. Not that he was, but this was the time period. That's why it adds this comment, making, again, the timing more critical, more important as to what's being spoken.

And about the sixth hour… It was now around 6 a.m. Isn't that amazing? That's what it's talking about here. Because the Bible, in certain places, it uses the timing the Jews used, and at other times it was that of the Romans, and this was the Roman method of timing, if you will, on the Passover day of the 14th, which was Wednesday of that year.

So again, here, all these things had already happened. So, this was quite a ruckus that night. They went and got Him early, early hours in the morning after midnight. Later on, don't know what time it was, but He had spent quite a bit of time (it talked about) in prayer; three different times, went back and found the disciples sleeping. We know that story. We went through it.

And then right away, He's betrayed and we have the story of Judas coming in with the soldiers and a large group of people. They take Him. So, this is late. Don't know exactly. 3:30, 4 o'clock, somewhere in there in the morning. Because it was a long time to get through back then when you had to roast a lamb. You could have it all prepared, but the roasting, the eating of the lamb and all that, and then the new ceremony and so forth, and the things He taught them that night, it was late, late into the night before He went to do His praying there at the bottom of the area there of the Mount of Olives.

So again here, **And about the sixth hour, he said to the Jews, Behold your king**. So, by the time He went before the high priests and the rulers, again, very early, 5 o'clock, we don't know. And then here, by the time He gets before Pilate, again that brings it up to this point of 6 o'clock, all these things have taken place, the people are in an uproar. This wasn't a normal thing. And I'm sure that they went and got Him early anyway, because anything that was of a large gathering of people and getting to a point where they were in a state of being more riotous, if you will, they would have let him know.

But they cried out, Away with Him! Away with Him! Nail Him to a pole. Pilate said to them, Should I nail your king on a pole? So, at this point here, he's in a pinch anyway because of Caesar and he knows pretty much in his mind what he's going to say. Now he's going to mock them or make fun of them and say, “Are you going…” in essence, “He is your king. You're going to put Him to death?”

And the chief, priests answered, We have no king but Caesar. So, playing games in speech and what's said here, and forcing his hand, Pilate’s hand, even the more.

Verse 16—Therefore, he then delivered Him to them to be nailed to a pole, and they took Joshua and led Him away. He then went forth, carrying His pole, to what is called the Place of the Skull, which is called in the Hebrew, Golgotha. So, for a little while He did have it on His shoulder, but very quickly they found another individual in the area there, gave it to him, and he carried it the rest of the way. It says…

where they nailed Him to a pole, and the two others with Him, one on each side, and Joshua in the center.

Let's turn over to Mark 15 now in the story. Again, a little here and a little there in the story flow. Each one adds a little bit different take from their witness or from the witness of others because a couple of these writers in the gospels were not present. They came later.

Mark 15:22—Then they took Him to the place Golgotha, which is being interpreted the Place of the Skull, and they offered Him wine and drink mingled with myrrh. It's a kind of medicine to lessen the pain, to a numbing type of thing, whether it be the senses or what. But anyway, that was the purpose of it, to lessen the suffering.

But He didn't receive it. Then, when they had nailed Him to the pole, they parted His garments, casting lots upon them for what every man should take. Now, kind of an interesting story here, too, because it reveals something as we go along here. And so, they were casting lots for it, who would get what. They weren't cheap garments. It was one that was rather expensive for that period of time, if you will.

And it was the third hour. Now it's 9 a.m. in this particular portion. 9 a.m. **And they nailed Him to the pole**. So 6 o'clock, brought Him out early in the morning, was judged, sent here, and then they did the actual nailing Him to the pole mid-morning there at 9 a.m.

And the writing of His accusation was inscribed as the KING OF THE JEWS. So again here, the accusation of why He was there, they put it up there, and it was in different languages. Some people sometimes have said, “Well, these don't agree from scripture to scripture as to what's being said.” But it was in different languages. I think it was three different languages if my memory serves me correct. So, anyway, saying it just a little bit differently, as other languages do because of translating or so forth.

Verse 27—With Him also they nailed to the pole two robbers, the one on the right and the other on His left. So the scripture was fulfilled, which said, And He was numbered with the transgressors. So, in each case here as we go a little bit farther, it brings up something that was quoted out of the Old Testament of being fulfilled at this moment in time. And it just continues to add these from writer to writer, of things that you wouldn't know about if you read it in the Old Testament. You would have no idea until this time, until things were written to explain what they were about.

People couldn't understand it in the Old Testament, what was being said, as a whole. They had ideas, beliefs about the Messiah and the like, but there are so many things that are mixed in with scripture that applied to Him, to things He would go through, that if it wasn't said this is what this is about, you wouldn't know it.

So the scripture was fulfilled, which said, And He was numbered with the transgressors. Those who passed by derided Him (or criticized or condemned Him), if you will, **shaking their heads saying, Oh, you who could destroy the temple and build it again in three days**… So again here, that twisting of what was

given in witness, supposedly, before the priest, was being used now. Because He never said it that way. But this is what they're purporting. This is what they're saying now. And maybe some of the same group, those leaders, making fun of or mocking and using this expression, that **You who could destroy the temple and build it again in three days, save yourself and come down from the pole**.

You think how ugly human nature is sometimes. It's quite amazing to see how evil the human mind can be and how they can treat other human beings. In other words, even here, because of envy, because of whatever it might be, differences that people are attracted to one way because of selfishness and will do evil because of that. It's a heinous thing.

It reminds me a little bit of something I've been thinking about the last several days, about this age we're living in right now and things you see on the news on a constant basis. It says we'd be like in the times of Noah. And I hope we understand why the world was destroyed during the time of Noah. There was one man left that could be worked with. One man that was worked with by God. And it had come to the point where basically God said that they, in essence, did the same thing that Lucifer did – their minds had become corrupted.

And you look at the world today. I think we're going to be astounded as time goes on into the Great White Throne and we learn about just how corrupted this world has become. We may learn about it, may be revealed to us during the Millennium. But the Great White Throne, to realize how far this world has gone right now and why we see what we do out there, people who do not have sound minds – not in politics, not in government, not in so many things.

And people on the other side who are going so far in a different direction that, again, it shows something that's rather scary there too, because it's about religion. And people can become quite hateful, quite evil when it comes to different ideas.

Anyway, I hope we understand what's taking place, and can understand by the technology we have, by the kind of communication we have, of the kind of things that are all over the world that you can hear and see, and the craziness of it all. And if we're not careful, we begin to think that's a norm and that some of it is okay. No, it isn't. It's at the point where it's ready to be destroyed, and a vast amount of it is going to be. Because it's not just the war, it's what follows that war when Joshua and 144,000 return. Because it says they're going to destroy those who are destroying the earth. It's a lot. Incredible.

…save yourself and come down from the pole. Likewise, also the chief priests mocked Him and said among themselves with the scribes, He saved others, but He can't save himself. They were just flat evil. Attitudes, thinking, you know, mocking Him. They didn't understand what He was doing. He was fulfilling the Passover. What a shameful thing.

When you really understand it and understand what they were doing, and they were rejecting any idea that He could be the Messiah. Because that's what everyone as a whole, vast numbers of people, were

crying that out. And they knew of the different miracles. They had been told week after week after week as people continued to come to them, spies and so forth, who had come back to them telling them, “This is what we saw.” “This is what took place.” “This happened.” And then to have a mindset to somehow have to justify your own ideas, holding on to your own authority and power, and being highly envious, jealous of Him because you hated what He was receiving, the acclaim of people.

Because that's what they were about. It's about pride, haughtiness, and not a willingness to accept something that was right in front of their faces. They're going to have a harsh judgment when their time comes. Why? Because it's in their minds. And just because you're resurrected in a time when you see everything that God has done over the past thousand years (well, for them it's going to be a lot longer), but what God did in the Millennium when He returned, when Joshua came, and the 144,000, and what's there in that last hundred years, I think it's going to be quite shocking. Because of their minds, they don't just change. They're going to have that same exact attitude, spirit, and mind when they're resurrected, and it's not one that loves the truth.

So, will they humble themselves? I truly believe a lot of them will not in any fashion or form. It's not hard to believe and to understand how all those at the end of that hundred years are like the sand of the sea, truly, of what happens to them in the sense of all humanity for the past, at that point, 7,100 years, the end of it.

Mark 15:32—Let Christ, the King of Israel, now descend from the pole so that we may see and believe. Sick. You couldn't believe when you heard that a man named Lazarus had been dead for four days and he walked out of his tomb and hundreds saw it, were witness of it? Where people who were blind could see, people who were paralyzed could walk? On and on it goes. Demons had been cast out. They couldn't do these things, so where did it come from? The power of God. Simple answer.

It's kind of like the Apostasy. Was it God's Church? Absolutely. Was it God's fault that these things happened? Absolutely not! And those are the answers. It's never God's fault. God is absolutely righteous and just in everything He does. So where does the fault lie? It has to be in us or in people who have to see that they have done things that are wrong for it to come to this point. Because that's what happened to people: “How could this happen in God's Church if it's God's Church?” It's like, “Then it must not be God's Church.” Dumb, dumb, dumb, ultra dumb. How can I add any more?

Then those who were on poles with Him derided. So, they got caught up in this because it's all around Him, making fun of Him and saying all kinds of things that are crazy and out of this world. And so, they get caught up in that as well. Here they are up there, they're going to die. They're going through the same thing in one respect, as He is, to the point of death. That's why they're hanging there. And to still at that point? That's an amazing thing about the mind.

We're going to side with him and find fault with Him in the middle? You know, incredible. **Then those who were on poles with Him derided**, which means "spoke against, criticized, found fault." Who are they to speak? Amazing.

And when the sixth hour… So, now this is Mark, so this is their timing, 12 o'clock noon, right at noon, **had come, there was darkness over the whole land until the ninth hour**, which was 3 p.m. Three hours of incredible darkness in the area. How dark? We don't know, but it wasn't normal. It wasn't something blocking the sun, like the moon. It just got dark, eerie.

Now we're going back to the flow in John 19 and pick up where it says that they had nailed Him to a pole and two others with Him. **John 19:19—Now, Pilate wrote a title and put it on the pole, and the writing was, JOSHUA OF NAZARETH, THE KING OF THE JEWS. Then many of the Jews read the title, for the place where Joshua was nailed to a pole was near the city, and it was written in Hebrew, Greek, and Latin**. Here we go. Three languages.

Therefore, the chief priest of the Jews said to Pilate, Do not write THE KING OF THE JEWS, but that He said, I am the king of the Jews. I love this. **Pilate answered, What I have written, I have written**. So, they put him in a bad spot, saying, "If you don't have Him executed," as it were, "nailed to a pole, then you're not a friend of Caesar." And so, they put him in that spot. He had total disdain for the Jewish leaders. He knew their spirit and attitude, and so this is his kind of way of getting back at them.

What I have written, I have written. Then the soldiers, when they had nailed Joshua to the pole, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece. So, it was an expensive garment, in that respect, at that time. **And they said therefore among themselves, Let us not tear it, but cast lots for it, whose it shall be, that the scripture might be**…

Now, this isn't what they were saying; they didn't say "That the scripture might be fulfilled." But this is what it was being done for. **…that the scripture might be fulfilled, which says, They divided my garments among them, and for my clothing they cast lots. Therefore, the soldiers did these things**. So, another prophecy fulfilled, what is written in the Old Testament. Awesome. Fulfilled here. One thing after another continually, He is the Messiah. Awesome.

Going back to Mark, where we left off. Again, **Mark 15:33—Now, when the sixth hour**, again 12 noon had come, **there was darkness over the whole land until 3 p.m.**

Verse 34—Then the ninth hour… Again, 3 p.m. that Wednesday afternoon, **Joshua cried with a loud voice, saying, Eloi, Eloi, lama sabachthani, which is being interpreted, My God, my God, why have you forsaken me?** So, again, this is said for a purpose. It's for people reading and to ask the very question, "Why? Why did He say such a thing?" Did He believe that? Not in any fashion or form.

So, again here, He came to a point, in essence, where He was going to fulfill the taking on of all the sins of all mankind. God is not in the presence of sin. This is fulfilled in that respect. We don't know exactly yet, but there was something that He probably felt within himself of knowing God's presence wasn't there at that moment. So, it was a momentary type of thing, but this is the purpose of it.

My God, my God, why have you forsaken me? Then some of them who stood by when they heard it said, Look, he's calling on Elijah. Now, this is how it's translated, and you think, "Duh, duh, duh. Now, why would He call on Elijah?" Why hasn't that been questioned a long, long time ago? The reality is it's about the name of Elijah and what it means and what it says when you say the word. It means, in that respect, "My God Yahweh," if you will. That's what Elijah means. Or in this case here, His. He's calling on His God, Yahweh, because that's the meaning of Elijah. He wasn't calling on the individual Elijah who had been dead for a long, long time, who was a prophet. And what good is he going to be able to do, because he's dead. Didn't Christ know that? Absolutely.

Then one ran and filled a sponge full of vinegar.

And you say, well, maybe they didn't know. Well, they didn't know Elijah anyway. They just heard the words here, and so this is what they understood it to be, "This is who He's calling on."

…ran and filled a sponge full of vinegar, put it on a reed, and gave it to Him to drink, saying, Leave Him alone. Let's see whether His God Yahweh, will come to take Him down. Then Joshua cried with a loud voice and gave up His life. So, it happened instantly, in that respect. These words were said quickly, and right away, He died.

It goes on to talk about some of this a little bit more in John 19. **John 19:28—After this, Joshua, knowing that all things were now accomplished that scripture might be fulfilled, said, I thirst**. So, He knew where He was. He knew the timing. This is about the end of it, His physical life. He fulfilled it all once He died.

Now a vessel full of sour wine was sitting there, and they filled a sponge with sour wine, put it on hyssop, and put it to His mouth. So, when Joshua had received the sour wine, He said, It is finished, and bowing His head, He gave up His life. So again, each one adds a little bit different, a little bit more sometimes. This fulfills the story, completes it.

The Jews, therefore, because it was the preparation, and so that the bodies would not remain on the pole on the Sabbath day… And we know, the Church knows and understands that it's talking about the High Day that was coming, not the weekly Sabbath. The world of Christianity has no foggy idea that there are two different Sabbaths that week.

That's amazing because anyone who studies the Bible knows this period of time, knows there had to be another Sabbath in there. And some have come to know that they were wrong and have acknowledged that. Most won't, though. Kind of like those Jewish leaders, they're going to hold on to, because they're

not going to change their teachings and what they've been teaching for decades. They're going to keep teaching the same old things, even though there are many out there who know more than they will acknowledge. What liars. Because a lot of them are.

Anyone who studied very much has knowledge – not an understanding, but knowledge of certain things, a matter of this period of time, what was taking place.

The Jews, therefore, because it was the preparation, in other words, the preparation day before that High Day, **and so that the bodies would not remain on the pole on the Sabbath day**… Because in their law, their way, that wouldn't have been right. They had to be taken down and taken care of before the Sabbath. **…(for that Sabbath was a High Day)**. It's right in front of them. You think they don't know what it is? So, they try to lump it all together, the same day, Saturday. It's the only way they can look at it. That's what they're imprisoned to. They won't accept anything different.

…so they besought, which means "urgently appealed" or "requested with urgency" **of Pilate so that their legs might be broken so that they can be taken away**. It amazes me too that even physically people won't ask the question, "Why did they break their legs?" It's so simple. But again, it leads to things that they don't want to address or admit. Because after something's been taught for hundreds and hundreds and hundreds and hundreds of years, who are you now if you're going to start changing some things and saying something different? Because then that destroys the basis, the foundation of what you believe in the first place. Because it goes all the way back to Easter and Passover. Incredible.

So, people through time, religious scholars, and many who have gone into those things, are very much like the high priest and those other priests who wanted Him put to death. There really isn't much difference whatsoever. To live in a lie, willingly so.

So again here, what an incredible thing to understand. So simple. You put your hands above your head, and you hang there; it doesn't take that long in time you're going to die. And if you can't push yourself up anymore to breathe, then you get tired, your legs are broken, you cease to be able to push yourself up anymore and you choke to death. Your struggle for breathing ends. Incredible. Hang it out here. You can still hang on for quite a while. You're just going to suffer a little longer.

Then the soldiers came and broke the legs of the first and of the other who were nailed to the pole with Him. So, both of them. They went by and broke their legs. **But when they**, speaking of these soldiers, **came to Joshua and saw that He was already dead, they didn't break His legs**.

Then John explains why. It's **verse 34—But one of the soldiers**, in essence, "**had already**" **with a spear, had pierced His side, and right away, immediately, there came out blood and water**. So, it's at that point there, after all the suffering He went through, and after what He had said, He knew that His time was done, and He gave up His life, or His life was taken at that moment, and He knew it. He said, "I fulfilled all things." Isn't that amazing? All that journey, all that time.

Sorry, but when I read this, I get a little choked up. Because again, thinking of all that journey, He knew in ways that we can't even grasp what He was getting ready to do. It was horrible. That knowledge, knowing the human suffering that would be there to the level it would be. Who wants to go through suffering like that? Now, just to know you're going to go through it, just to know that you're going to die is one thing, but to know the suffering that precedes it, that's another one. But for Him, the ability to know it was more than any human being has ever experienced in their minds because He was of the mind of God, knowing exactly what was going to take place.

So real, again, awesome to understand, that He perspired and droplets of blood mixed with a perspiration because of the agony of the reality of how real it was in the mind, as though you were already going through it before you ever went through it? That's hard for us to grasp, but it's written there so that we can strive to understand it and appreciate more of what He went through. Because it was for every one of us. Awesome.

And right away, there came out blood and water. And he who saw it bear record. Well, who saw it? John's writing about himself. I love the way John writes. We're going to come across some more things as we continue through the series. So, "The one who saw it bear record." In other words, "I'm not going to say 'I saw it.' I'm going to say the one who saw it is bearing record." **…and his record is true. And he knows what he has said is true, so that you might believe**. Awesome.

For these things were done so that the scripture might be fulfilled, Not a bone of His shall be broken. So again, another scripture fulfilled, another part proves He's the Passover, He's the Christ. **And again, another scripture says, They shall look on Him whom they pierced**. So, again, the spear. And so, they all who were there saw Him and looked upon the one that the soldier had pierced.

Verse 38. Then we come to when they took Joshua down from the pole to be buried, to be put in the tomb. **John 19:38—Now, after this, Joseph of Arimathea, being a disciple of Joshua**… So, he believed of the things that Christ was telling them, and it'll tell more about him later here.

But it says, **But secretly, for fear of the Jews, urgently requested of Pilate that he might take away the body of Joshua**. So again here, not wanting them to interfere for fear of what they might do to stop him, he was very cautious and careful about how he did this to go in before Pilate to make this request, and Pilate gave him permission. **Therefore, he went and took the body of Joshua**.

Nicodemus also came. They knew each other. They had a relationship and a friendship. I love John 3 because this is when Nicodemus came to Christ at night because he didn't want to be seen by the other leaders that he was a part of. And so, he came to Joshua by night having a belief, being drawn to the things He was saying, that it was true.

And I love the scriptures there where it goes through and tells the story about how Christ had this conversation with him about the necessity of being born again. And with the very physical mind, it's hard

for a human being who's never heard such things like we know, “Well, how can you be born twice? You can't be back in the womb of your mother a second time. What do you mean born again?” He had no concept of anything spiritual. And basically, that's what Christ told him when it was all said and done, “What I'm telling you is of the spirit, and you can't understand it.” So, summarizing what Joshua told him.

Nicodemus also came, who at first came to Joshua by night, brought a mixture of myrrh and aloes of about a hundred pounds. Then they took the body of Joshua and bound it in linen clothes with the spices as the manner of Jews is for burial. Now, they did this in haste and did it according to their custom, but it wasn't to the degree and the level that the women wanted to do it to honor Him, to follow through and do it in a better way with more time that it was going to take to accomplish it. So, that's why they do what they do later. But they did do this in the beginning here, just the two of them.

Verse 41—Now, in the place where He was nailed to the pole, there was a garden, and in the garden a new sepulcher, where no one had ever yet been placed. Therefore, they placed Joshua there because of the Jews' preparation, for the sepulcher was nearby. So again, it was nearby. It was going to be dark here before long. The Holy Day is going to be here. They wanted to put Him in the tomb quickly, while they were able to still work, do the work of accomplishing that with their beliefs. And so, it was still on the preparation day, as it shows here, the High Day hadn't come yet. But they wanted to get this accomplished before that so that was the push, the haste, the need to do things speedily.

Let’s turn over to Mark 15, going back and forth in some of these accounts. **Mark 15:42—And now when the even was come, because it was the preparation**… So again here, speaking of the High Day that was almost upon them. We're in the preparation day all that Wednesday, being the day of Passover. The day of Passover is a preparation day, in essence. Like Friday is for the weekly Sabbath, the preparation day for a High Day is the day before. In this case here, always the day before the first High Day of the year, it's always Passover day, a preparation day. So, they make this point clear over and over again.

And now, when the evening was come, because it was the preparation, that is, the day before the Sabbath. So again here, the world gets totally confused in some of these things because they don't understand, though some scholars do. And some of this isn't really recorded real well as far as the actual words that are used here, and I'm not going to go into that now.

But anyway, **verse 43—Joseph of Arimathea, an honorable counselor, who also waited for the Kingdom of God**… So again, he had belief in the things that Joshua was teaching and believed in the coming of a Messiah. On and on it goes here. **…came and entered in boldly unto Pilate and requested the body of Joshua. Now, Pilate marveled that He was already dead, and calling the centurion**… Because he didn't know that He had a spear rammed up into His stomach, as it were, and so he was marveling that He was already dead (because of what he was telling him), but he made sure that he was dead.

…and calling the centurion, he asked him whether He had been dead for a while. So, when he knew it of the centurion, he gave the body to Joseph. So again here, he followed up on what was told to him, in

essence here. Joseph of Arimathea was wanting to put Him in a tomb, and so he made sure that, yes, He was already dead.

Then we come to Luke's account. So, we do have to jump around in some of this to put the entire story together in a better way. **Luke 23:50** tells more about him, Joseph of Arimathea. **And behold, there was a man named Joseph, a counselor, a man of possessions**. So, in other words, a wealthy man. **…and just**. In essence, righteous in his dealings with people. **The same had not consented to the counsel and deed of them**. Who is "them"? It's about the priests. He was there. Others were there that night and when some of these things were taking place. And he didn't agree with what they were saying and what they had been saying they wanted to do. So, he was of a different mindset because he was a follower, in essence, a disciple of Joshua.

The same had not consented to the counsel indeed of them. He was of Arimathea, a city of the Jews, who also himself waited for the Kingdom of God. This man went unto Pilate and requested the body of Joshua. And he took it down, wrapped it in linen, and laid it in the sepulcher that was hewn in stone, wherein no one had ever laid. And that day was the preparation. So again, the Passover. It was toward the end of the Passover day. It's almost a dawn, as it says here, **and the Sabbath drew on/was now dawning near**. It was getting close to sundown.

Now, the women also who came with Him from Galilee followed after and looked upon the sepulcher and where the body was laid. So, they wanted to be there. They wanted to know where He was. And so, they followed Joseph and Nicodemus to this location, watching what they were doing. **Then they returned and prepared spices and ointments**.

Now, what a sad thing that people don't understand or didn't even try to understand things in the Old Testament, in Leviticus 23, or anything about the Sabbath days, anything about the High Days, so that they might understand these things of what was taking place. They don't care as a whole.

And they returned and prepared spices and ointments. God's Church, what an awesome thing, to understand that we know that nothing like that would be done on a Sabbath day. You don't buy things on the Sabbath day. You can't go out and buy them. You can't go out and purchase them. You don't prepare them. You don't do the work. This wasn't a small thing. This was work. To get all these things together, to make what they were going to make, to put with the body, it wasn't done in an hour or two. It took a long time. Now, some of the other stuff was already there that they had, that Nicodemus, as it talks about, had brought these things along. And what was taking place there, what they grabbed, kind of a last-minute thing, but nothing with the preparations like the women were going to do.

So again here, it says, **They prepared spices and ointments and rested the Sabbath day according to the commandment**. And people just, they truly just read right over these things. No question; not a question asked whatsoever. It doesn't come into mind.

So, “They went and prepared spices and ointments, and rested the Sabbath day.” So, here it is. We already know it was well past 3 o'clock. He had to go before Pilate and request the body. They had to wait. They had to go through this process here. They had to take Him down. They had to take and release Him from the nails that He was fastened by. They had to then carry Him on down to where the tomb was, and then do a little bit of preparation there as far as the body and wrapping it in linen and the like that they did. We're toward the end of the day. So what stores are open? Do we have a half an hour here or an hour now? Goofy, goofy ideas of people.

And if anyone knows how Jews are when it comes to the Sabbath, they don't just quit at sundown, they quit well before sundown. The sirens in Jerusalem go off well before the Sabbath. Because basically, you're supposed to stop then. The Orthodox, they stop then because they want to be ultra sure that they're doing it right. It's this self-righteousness is what it is.

And it's like the Days of Unleavened Bread, we about died. We ate so many matzos that year. Because you couldn't just go out and buy stuff anywhere, food. We finally found a place where young people went to get pizza. Three days before the High Day, there wasn't the sale of it, anything that had leavening in it. And over there, they had a lot of things that have leavening, besides bread. So, they go even beyond in that. Righteous. I think it's Coke. They have a list of different kinds of foods and different kinds of drinks that you can't have because it has leaven in it. So, it's the Days of Unleavened Coke for some. I'm sorry. But anyway. But it's anything to do with leavening, and they just beat you to death if you're visiting.

I've got to go to this one. There was a poor guy there. He was in sales. I think he was in sales of weaponry because of who he worked with. But anyway, he was sitting there at that hotel, and we were talking back and forth for a little bit, and he was sitting down here at the meal, “What can you order here that you can eat?” You know, “And I can't get anything that I really want.” And he was ready to go across the border to Jordan. Or he knew a place where he could go and get some food that was okay. Not Jewish food. He wanted something unclean, basically, is what he really wanted. Anyway, he had no idea what was happening in that place. It was closing down. It was during this period of time, and he might as well go back over to Jordan, where he came from. He was from the States. But anyway, crazy stuff. You think people don't understand these things, what their traditions are and where they come from.

And just like things here. People don't understand these traditions or the timing or Passover, that it's a preparation day, and there's work to be done on that day, and what's going to follow here is the High Day, the Holy Day, the first Holy Day of the year.

Now, I'm repeating a lot of these things because a lot of the Church of God lost sight of this! You think, how could you, after you've known such things, that you can go and prove them easily on a physical plane once you've been shown the truth, and you go back to some of that stupidity and garbage and believe something different, that you could begin to believe in a 15th Passover?

There are a lot of people. There were ministers who went ahead and taught, like Protestants do, things that they know or what they believe are wrong. And then, when the time came that they had a door or a window that they thought was open to them, then they could start teaching 14th and 15th in the Church. They believed it for years and years and years, when they went to Ambassador College and were taught that garbage by Dr. Hoeh. But for maybe 20 or 30 years they kept silent, until that point. Awesome.

Liars, liars, liars. When do you think they were cut off from God? If you hold to something that's untrue, you think God is really truly working with them? So, all they could teach were the things they'd learned by knowledge.

I remember a minister in this area before we got here, because we had him as a minister in Kansas, who had these special counseling sessions with people. Anyway, I don't want to go into that. But primarily women by themselves. But anyway, he was smart, as far as smarts is concerned, and he could learn a lot, and he could teach about the Sabbath and about Holy Days, things written in the books that Mr. Armstrong, Herbert Armstrong, wrote. And as long as he did, people who were called could get inspiration out of it because it was the truth. Not because he believed it or had God's spirit in him, but because he stuck to teaching, in essence, those things that he'd been taught.

You realize that's exactly what the Protestant world does? If you go to a seminary (really call them a cemetery) that is what church you want to pick, or a different church organization, or a different church organization (and they all have a little bit different), but if you're going to be hired by them, you're going to teach what you've been taught by them. And that's what people did who went to Ambassador in many cases, sadly, too many cases. It can happen. God said, “Let the chaff remain with the wheat,” and God will take care of it in His time. Anyway.

So, again here, that's the reason I go through these things again and again and again so that they're deeply embedded within us, in our minds, in our being, so that there never comes a point in time where we listen to anything different and begin to go on a particular course that so many in God's Church have. Over the past several decades, we've had thousands, tens of thousands, who've gone in crazy directions away from what they were given. What a sad thing. And we still have it going on. Thankfully, not much.

Then they returned and prepared spices and ointments and rested the Sabbath day according to the commandment. So, only one Sabbath in there that they could do this. They couldn't do it right then. They didn't have time. It was a High Day coming. So, it's easy for us to understand it was on Friday, another preparation day before the weekly Sabbath, which would have been within the second day then of Christ being in the tomb.

Once again, Matthew 27. Let's go over to Matthew 27. These things need to be so deeply locked into our minds that we so clearly see them.

Matthew 27:57—Since… It says "**when**," but this isn't the word that it's a factor of time, if you will. It's more like the expression, "whereas, therefore," or "the result." So, "since" is a better word. **Since the even**… Some of these things are so poorly translated sometimes, and for a purpose, because of something they're trying to push in a different way because of their distorted beliefs, those who translated things, if you will.

When the even was come, it's really **was coming**. **Since the even was coming, there was a rich man of Arimathea**. So again, when you have all the other scriptures we've read and you come to something like this to understand the timing and to maybe be able to better see that some things haven't been translated well and go and look at those, it becomes really clear what happened here. So again here, so easy.

Since the even was coming, there was a rich man of Arimathea. We already know when that was, what he did when he went to Pilate. **Who also himself was a disciple of Joshua. He went to Pilate and requested the body of Joshua. Then, Pilate commanded the body to be delivered. So, when Joseph had taken the body and wrapped it in clean linen cloth and laid it in his own new tomb**… See, this is just added now. You think, all these you had to put together and find out it was his tomb anyway that he had dug out or had for him dug out. Whether he did some of it at work or not, probably not, but it was his.

So it says **…which he had hewn out in the rock. And he rolled a great stone on the door of the sepulcher and departed. Now, there was Mary Magdalene and the other Mary sitting over against**, or in other words, **before the sepulcher**. So, we know that the women, some women came. It mentions these two specifically.

And then **verse 62—Now, the next day, which followed the day of preparation, the chief priests and the Pharisees came together unto Pilate**. So again, the timing here, because of something that came to them. …**saying, Sir, we remember that this deceiver said, while He was yet alive, after three days, I will rise again**. So, it reveals here now that they know a little bit more than what they have led on before in that regard in what He was saying and what some of these expressions meant. And so, again here, they didn't want to take any chances. So that's what they go on to say here.

Therefore, command that the sepulcher be made secure until the third day, unless His disciples come by night and steal Him away. So, in essence here, "We want night watches especially. We want this tomb guarded so that they won't come and take Him and then start this story." Because, as it says here **… and say to the people, He has risen from the dead. So the last error will be worse than the first**. That's why I love it, the way it worked out and what took place, how God works things out in life.

Pilate said to them, You have a watch. Because yeah, if that happens, it's going to make his job a whole lot harder too, so he doesn't need any of that. So, he was keen on letting them have a watch there, the soldiers. **Go your way, make it as secure as you can.**

So they went and made the sepulcher secure, sealing the stone. So not only were the soldiers going to be there through this period of time guarding it, but also a sealing of it, making it harder to roll the stone, in other words. Because, from what I understand, there were other stones that could be put in the sides of it to make it hold more secure, making it nearly impossible to just roll it away. So, they had blocking stones that they put in situations like that.

And it says here …**and setting a watch.**