

13 HLH Passover Service 770401 Imp AMp3

We have a prayer in this particular instance, as certainly they must have had to pass over meals before the final occasion where Jesus introduced emblems for this era.

Our Father in Heaven, we come before you this evening to commemorate an event that has meant something special among all the people who attend each Sabbath to those of us who are here and a few who cannot come because of age, who are able to take it in their own residences.

This is the Passover this evening that symbolizes what you did as the Father of Jesus Christ in giving Him for us to pay for our sins.

We want to ask you on this special occasion as an introduction to this particular Passover this year.

We draw to a close of 6,000 years of human experience.

We ask you to purge this church and to forgive not only all of us who are here but all of whom you are continually calling.

We ask your mercy on those also who drift and for whom there has to be created this needless category of inactive members.

Your spirit is not inactive.

It created the universe and intervenes when we need to be made well.

We ask your presence in our lives that those who hold to the faith and those who understand that this evening is the Passover that Jesus himself took that last Passover and that when you gave Him to the world, that that took place in order that in Jesus' day that the disciples might escape, in order that the Israelites of old could escape, and what Jesus let men do was their responsibility.

But when you gave Christ to be our Messiah and to pass over in the sense that you pass over our sins to Him, it was this very evening in 31 A.D., in which Jesus said that his hour was come, and your protection was removed because you had offered Him and delivered Him to the hands of the world.

We ask you to strengthen those who need strength to purge us, to help us be reminded of the meaning of the days of unleavened bread, which are ahead, that we learn in our own lives to put out sin and be the kind of examples that for those among us who haven't, in the Weaver-Spider's web of covering when they need repentance, you're able to care for this church and to deliver those who follow you and to make those whose mistakes may not always go in front of them, but will soon catch up.

Through Jesus Christ now, your Son, we ask your presence and your blessing here and around the world wherever this occasion has been, or is now, or will yet be, as in Hawaii and Alaska celebrated.

Through your Son, we give you thanks for this fellowship this evening.

On this very evening, only 1946 years ago, Jesus Christ set an example for us to follow by sitting down with the twelve disciples to partake of the Passover.

It was this same day the Passover lamb was slain every year, which is on the fourteenth of Abib, or Niacin, or Nisan, which commemorates the death of Jesus Christ.

We are commanded to observe as a memorial of His death and the sacred ordinance forever.

We can begin reading in Luke the twenty-second chapter, beginning in verse seven, then came the day of unleavened bread, when the Passover must be killed, and he sent Peter and John saying, go and prepare the Passover for us that we may eat, and now let's go to Matthew the twenty-sixth chapter.

We can begin reading in verse twenty-six, where we see the Lord's Supper instituted, and as they were eating, Jesus took bread, this bread which pictures the broken body of Jesus Christ, and he blessed it, and he broke it, and he gave it to the disciples, and he said, take, eat, this is my body, this is that bread which Jesus Christ spoke of in John the sixth chapter, which they knew not nor understood, but he had referenced to at that particular time, and he took the cup in verse twenty-seven, and he gave thanks, and he gave it to them saying, drink, you all of it, for this is my blood of the New Testament which is shed for many for the remission of sins.

Forgiveness, this word in the Greek refers to sending off or putting away, apart from, and this is what this evening pictures and symbolizes for us as we renew the covenant with God through Jesus Christ, the one who sits at his right hand.

It means to put our sins away that somehow, either through ignorance or through weakness and temptation, we have accumulated throughout this past year, and that has a twofold purpose, we pray for daily, hopefully, that God would forgive us as we forgive those who trespass against us.

So you see, the responsibility falls right back in our own laps as we renew the covenant this evening.

A great deal of it lays in our lap to decide as we examine ourselves whether or not we are harboring any hard feelings, hard grudges, what have you, animosity against one another, a brother or sister in Christ, and in order to be forgiven, we need to be willing to forgive as we expect God to forgive us, to be in that frame of mind and to be in that attitude.

And he goes on in verse twenty-nine, he says, but I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.

This is what it symbolizes and pictures and represents to us, as he set that example.

And now let's turn to 1 Corinthians, the eleventh chapter, for further instructions by the Apostle Paul, again reading in verse twenty-three, Paul gives us the instructions concerning how the Passover should be taken because obviously from the content there is a great deal of confusion, selfishness, and other weaknesses of the flesh displayed in the Corinthian Church, much like we are experiencing in this age today.

We just stop to think about the trials and the problems and the difficulties that we are confronted with and have been throughout this past year especially.

In verse twenty-three, he says, why I have received of the Lord that which also I delivered unto you, the very same thing, he says that the Lord Jesus that same night in which he was betrayed took bread, he didn't take eggs, the Easter Bunny, or anything else such as the world, teachers, and accepts gullibly, no chocolate rabbits quoted from the instructions of the Apostle Paul or from the slandered version, but he took bread, that bad bread that pictures the body of Jesus Christ, and in verse twenty-four, and when he had given things he broke it, and he said, take it, this is my body which is broken for you, he says this do in remembrance of me, the memorial that were commanded to keep and to observe from year to year, forever, and after the same manner also he took the cup, and when he had something, this cup is the new testament in my blood, this do as often as you drink

it in remembrance of me, it doesn't say how often we should do it here, it just says this do and as we do it, we do it in remembrance of God, a memorial is something that is observed once a year, it isn't something that is observed every week, or every other week, but once a year, in verse twenty-six, he says, for as often as you eat this bread and drink this cup, he says you do show the Lord's death till he comes, wherefore, whosoever shall eat this bread and drink of this cup of the eternal unworthily, we need to understand what Paul is talking about because none of us in this gymnasium this evening are worthy, but Paul is describing the motive, the manner, and the attitude in which we should be observing this sacred memorial, and that is that we come in here clean, unfettered by the problems and the difficulties that we're besieged with from day to day life, recognizing that we're here for the purpose of renewing the covenant with God, and we want to make sure that the slate is wiped clean, and that we're not wasting God's time nor our own. So he says in verse twenty-seven, wherefore, whosoever shall eat this bread and drink this cup of the eternal unworthily, shall be guilty of the bloody and blood of the Lord. If we're in the wrong frame of mind, if we're in an unforgiving, unrepentant attitude, and we insist on cleaning to our own ideas, doing that which is right only in our own eyes and not which is right in God's eyes, and forgetting the example that Christ said for us, that he went all the way to the end. He went all the way to the wall for us. In verse twenty-eight, Paul admonishes us, and this is something that should have been done prior to this evening. He says, but let a man examine himself, not others, but we individually have a responsibility as that individual to be examining the fruit of our lives from day to day, to see how far we have fallen short of the mark of Jesus Christ and the calling that he gave us, and to know the areas in which we need to repent as we renew the covenant with God so that this time could be profitable for you and for myself and all of us. He says, so let a man examine himself and then so let him eat of that bread and drink of that cup. It's human nature always to view sins in the context of the other individual, but that is the thing that we're trying to put off. That is the thing that we're trying to nip in the bud because of the rumors and the gossip, the accusations. These are the things that just ought not to be in the minds and in the attitudes of God's chosen individuals. In verse 29, he says, for he who eats and drinks unworthily eats and drinks judgment or damnation to himself, not discerning the Lord's body, forgetting the whole purpose for the sacrifice of Christ, for his emptying himself of the glory that he had with the Father and coming down here on earth in the form of a human being and suffering all of the ridicule and torture and shame because of our sins, forgetting to discern that body. He goes on to say in verse 30, forgetting to understand why Christ allowed his body to be beaten and bruised so that we can be healed of our often infirmities, so that when we go to God in faith and in confidence with full assurance, as we understand the sacrifice that Christ went through, allowing himself to be beaten the way he did and scourged, that we can expect healing. So he goes on to verse 30, he says, for this cause many are weak and sickly among you and many sleep because we failed to realize and acknowledge that sacrifice that Christ went through for us. Now let's turn to John the sixth chapter. Well, perhaps I ought to read a few more verses here. I think it'd be fitting before we go to John the sixth chapter. I think it's important that we review this. He says in verse 31, for if we would judge ourselves, if we would be examining ourselves not just once a year, just prior to the Passover, but if we're judging constantly, judging ourselves, putting ourselves on trial, trying to determine just how close or how far away are we from Jesus Christ and how much of Christ is left in us actively alive through his spirit, which is a spirit of productivity, a spirit of accomplishing the work which we have been called and commissioned to carry out.

And this is what Paul is admonishing us. For if we would judge ourselves, we should not have to be judged so harshly then in the future. Or if an occasion when we stumble through weakness or temptation, we should become less and less in the lives of those who have been called and have had access to the truth of God, who are in the process of putting on the perfection of the God family in

Jesus Christ. In verse 32, he says, but when we are judged, we are chastened of the eternal that we should not be condemned with the world. So he says, wherefore, my brother, and when you come together to eat, carry one for another, again, emphasizing the kind of attitude that we should have and extend toward one another. An attitude of camaraderie, the spirit of God ought to draw us closer together than the physical relationship we have with our members of our own family. There should be a cohesiveness there through God's spirit that unites us together and holds us together when we experience some of these hard times and the trials that we have gone through and will continue to go through. And we're admonished that we have to endure until the end. Now let's turn to John the sixth chapter, beginning in verse 53.

Then Jesus said unto them, really, verily, or truly, truly, I say unto you, accept you eat the flesh of the Son of man and drink his blood, you have no life in you. He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. And again, Christ was not talking about nibbling on his own physical flesh body. He wasn't emphasizing cannibalism. He was emphasizing the importance of that bread that came down from heaven, not the manna that came down. As far as their fathers were concerned, but he's talking about him in person, calling the example that he set forth to walk as he walked in his steps and to live it daily. This is our responsibility.

Now John the 13th chapter, we go into a very interesting chapter here. It's often called the chapter of humility. And we want to understand more deeply the purpose for our washing one another's feet. It isn't because our feet are soiled, which was accustomed in those days for a weird traveler when he reached his destination, that the master of that home had fresh water put out and his servants were available to wash the feet of the visitor. But it goes beyond having our feet washed, as we'll see, beginning in verse one of John the 13th chapter. Now before the Passover, when Jesus knew that his hour was come, that he should depart from this world and to the father, having loved his own who were in the world, he loved them unto the end. Again, emphasizing and stressing the importance of going all the way to the wall for us, and that we need to endure unto the end. And so much more as we look about us and see the conditions that are already beginning to shape and mold, the handwriting on the wall that were much closer to the end than we were when we first called into the knowledge of the truth. And they are none so blind as those who refuse to look to acknowledge as world events are shaping up and picturing that we are in the last days.

We're admonished by Luke in the ninth chapter. And once we put our hand to the plow and looking back, we're not fit for the kingdom of God. We were reminded of Lot's wife, who was commanded not to look back. There isn't anything in this world that ought to require us to look back longingly for the life that we were called out of. Egypt, a type of sin in which we have been allowed to live in, but yet now having the responsibility of putting sin out of our lives, living in Egypt, but not in sin. So going down in verse 2, and supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him.

Jesus, knowing that the Father had given all things into his hands and that he was come from God and went to God, he rose from supper and laid aside his garments and he took a towel and he girded himself. After that he poured water into a basin and he began to wash the disciples' feet. And as I said, it wasn't a strange custom for a weary traveler to have his feet washed and refreshed when he reached his destination, but what was unique about it, that in this particular example that Christ said for us, it was unheard of for the Master to humble himself to the position of a servant and for him to do the washing. And this is what Christ is picturing to us, a prerequisite for all Christians to be in this frame of mind as we renew the covenant of God, to ensure us that the slate is going to be white clean because we have been willing to humble ourselves, which is the first of a twofold purpose. But going on, after he had poured water into a basin and began to wash the disciples' feet and to wipe

them with the towel which he had was girded, then came he to Simon Peter and Simon said to him, he says, Lord, do you wash my feet? It was quite obvious, Simon, the impetuous one. Perhaps Christ was much too lofty of an individual for him to wash Peter's feet or the feet of the disciples, but only because Peter still lacked the understanding of what Christ was picturing for them. And that Christ was the only individual in that room as they partook of the Passover who was qualified to do the washing. And it takes someone who has the spirit of God in them to be in the frame of mind that Christ pictures for us here and who was qualified to do the washing.

Because as you see, not one of the apostles had the spirit of God at this time. And Christ was the only one who was qualified to be able to do the washing. And this is why it is one of the requirements for those who observe the Passover here in the body of Christ. But it possessed the spirit of God and should be in the frame of mind and the attitude to have the understanding of what Christ was picturing for them, for us to understand as we go through this ceremony. And in verse 7, Jesus answered Peter and said unto him, he says, what I do, you know not now, but you shall know hereafter. It was a definite guarantee and hopefully all of us, as we lack the understanding of why we are going through these motions now, you need to inquire. And Peter said unto him, he says, you shall never wash my feet. Peter showed an earthly and a human approach to what Christ was doing, not yet comprehending. And Jesus answered him, he says, if I wash you not, you have no part in me. In other words, if you don't comprehend Peter what I'm doing, what this pictured, that I have lowered myself to the position of a servant, then you have no part in me. You still don't see the calling or the understanding that Christ came as one who was ready to serve. And if he set an example for us to follow, who was willing to humble himself in the form of a servant and to do the washing, that we likewise following that example, not only in foot washing, in a physical sense, but going beyond that, that we understand we have been called to serve, that we are like that servant who is hired to do the washing of the feet for the master of the house.

And we're willing to humble ourselves and put ourselves in this position as a servant. I was pondering over a scripture which only referred to Jesus Christ, and I couldn't find it, but the one that we referred to, the principle that we were called, and Christ himself was called to serve, and not to be served. And if Christ put himself in that position, how much more should we be willing to serve and not to be served, and not to allow ourselves because of the sensitive attitude or what have you or hurt feelings, because we have been overlooked or we have been shunned or one thing or another, which is only the reflection of still the human weakness that exists in us, and that we should be willing to wash, and to understand that we have been called to serve, to be a part of a team, to get the commission of preaching the gospel, and being instrumental in fulfilling your part, and all of us in harness, in step, pulling together and not apart. Then in verse 9, Peter said unto him, he says, Lord, not my feet only, but also my hands and my head, still not fully understanding.

And Jesus said in verse 10, he says, Jesus said unto him, he who is washed need not, except wash his feet. But it's entirely clean, and you are clean, but not all of you.

And he explains in verse 11 what he had reference to, for he knew who should betray him, and therefore said he, you are not all clean. And hopefully we don't have any betrayers in our midst, individuals who would betray Jesus Christ, to betray the trust and the confidence that he entrusted to us as a part of the begotten family, to carry out the commission responsibility we have individually. So going on in verse 12, he says, so after he had washed their feet and taken his garments and was seated again, he said unto them, he says, know you what I have done to you. And he explains in verse 13, he says, you call me master and Lord, and you say, well, for so I am. He says, and if I, then your Lord and your master have washed your feet, you ought also to wash one another's feet. We should be willing to humble ourselves and pray the part of a servant. He says, well, I have given you an

example that you should do as I have done to you. We acknowledge this when we accepted God's calling, when we admitted that we were willing to surrender our free will and our free moral agency, and to turn it over into God's hand for him to do what he will in our lives so that he can mold and shape and fashion us to one day's soon sonship in his family. We agree to all of this.

He says, well, I have given you an example that you should do as I have done unto you, verily, verily, I say unto you, the servant is not greater than his Lord, neither he who has sent greater than he who sent him. He says, if you know these things, he says, happy are you if you do them. And I'm sure we all know that. So happy are we if we do them. We have had an example set for us. Now let's follow it. I'd like to have everyone remain seated for the foot washing ceremony. I'd like to have the ushers and those who are serving to take their positions. Everyone else remain seated until such time as the ushers ask you to rise and to follow them. So let's just wait. Let's do everything decently and in order so that God himself can be praised in the manner in which we are observing this Passover. There are several ways in which one might read the accounts of Matthew, Mark, Luke, and John in terms of the rest of the ceremony. Sometimes we read it in the order in which it is to be enacted. I would like to do something slightly different this evening and read it in the order in which the Gospels were written and analyze to go along why they are presented in the manner of the people to whom they are written first. Matthew wrote to the Jewish community. In the 26th chapter we will begin with an account that in a sense is written with the background in which the Jews understood in the church, whether in Galilee or Judea, what was involved. Now when the first day of the festival of Unleavened Bread is the way that King James reads, it is really the first day of eight days of Unleavened Bread as Josephus also tells us at this time when it was understood that the Passover on the 14th, in fact, was the day in which Unleavened Bread was used with the Passover and leavening was being put out. The disciples came to Jesus saying to him, where will you that we prepare for you to eat the Passover? Now the eating of the Passover here and the preparation all occurred after the commencement of the first day that is mentioned here. He said, go to the city to such a man and say to him the master says my time is at hand, I will keep the Passover at your house with my disciples. Now at this point we have the obvious contradiction with the Old Testament in terms of terminology where Moses made a very clear distinction that the first day of Unleavened Bread is a holy day and that it was the 15th and that the 14th is strictly the Passover, but over the years the fact that the 14th through the 21st moved right on into one another in the same way that the Feast of Tabernacles has only seven days that we celebrate eight and have transferred even in our time the thought of the Feast of Tabernacles to the eighth day should be understood when we read this material. Matthew was not making a doctrinal issue, he is making plain what is the practice in that day which regards the day on which the Passover is eaten and prepared, all being on the first day on which Unleavened Bread is used.

I will eat the Passover so there is no question that Jesus' intent was to keep the Passover yet before he died. The disciples did, as Jesus had appointed them, they made ready the Passover.

This is not something else. This is the Passover and all preparations occurred on the first of the days mentioned here, not some time at the end of the 14th and on the 15th, but all on the first day mentioned here, brethren, and there are probably some this evening who are not here who ought to be and read this with us. Now when the evening was come, now this is an evening that already follows the beginning of the day. The time that elapsed from the beginning of the day to the evening is what we call between the two evenings, verse 20, Matthew 26. There he sat down with a 12.

Mr. Joseph, to catch read to you what he did prior to the evening meal's completion that he rose from the meal before the introduction of what we are about to commemorate and washed each other's feet, washed the disciples' feet in that case, set us an example, and that example, as one man

brought to our attention some weeks ago, really is to tell you that those who wash each other's feet ought to be clean as Jesus is clean, free of sin because they have been forgiven as Jesus was free because he had not committed sin. They were exceedingly sorrowful and began every one of them to say, Lord is it I who will do the betraying which he had mentioned in verse 21.

He answered and said to them, he who dips his hand with me in the dish, the same shall betray me.

And the Son of Man goes as it is written of him. Now, having done this over and over again, it really didn't tell the story until it would see who would yet do so. And apparently it was Judas, woe to that man by whom the Son of Man is betrayed. It had been good for him if he had not been born than to bear in mind the fact that of all human beings alive, he was the one who allowed himself to do this. Then Judas, which betrayed him, answered and said, Master, is it I? He knew right well.

He said to him, you have said, which is an idiom that is saying, yes, it's you.

And as they were eating, so the meal in this sense of the Passover itself is continuing, and certainly this is well along the way, perhaps near its conclusion.

As they were eating, Jesus took bread. This bread is unleavened. He blessed it, broke it, and gave it to the disciples and said, take and eat. This is my body. It was not flesh, it was bread.

And the sense of is is a simple verb that connects it with the reference to Christ's body to be understood as we comprehend it. And that represents indeed the body which was broken for us.

Now he took the cup. Now there was no cup in the original Passover in Egypt, but this was a custom which the Jews had introduced as an indication of their deliverance, for they sat at meal or reclined, and they didn't stand on guard as if they were about to leave early the next morning because they had been delivered. He took the cup and gave thanks. Then he gave it to them and said, drink ye all of it. The issue is not whether they all drank of the one cup. The issue is whether they all drink of it. For this is my blood. This was not blood they were drinking. It was wine because that was the custom that is the custom among the Jews to this day. But it represents symbolizes, it brings to our attention that simple verb allows us to grasp, or not to grasp, the full meaning depending on how we dwell on these things through the year.

This is the blood of the New Testament. Our word Testament or covenant in English conveys something not as clearly defined by the single term in Greek.

In this sense that we find the word Testament used here, we are to understand that no Testament is in force. Until there is the death of the one who made it, then it is not to be altered.

And in that sense, we are dealing with Christ's last will and Testament so that when he died, what he promises can be granted and is now irrevocable.

And that of course pertains to eternal life if we repent, believe in our baptized. And this blood is in fact also shared for the remission of the sins of many. To remit means to remove what is otherwise bound on us. For I say to you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my father's kingdom. Now he did drink it on this occasion, but not henceforth, that is at no later time. It speaks of the fruit of the vine as distinct from wine, perhaps for the simple reason, that through the centuries it may not always be possible for God's people even to have access to wine.

But nevertheless, we are asked to commemorate it on this occasion as throughout our history. We have that privilege and it is going to be commemorated anew in my father's kingdom, said Jesus,

making it plain, but obviously I am probably making it plain to those who understand and those who don't may not be here. Now he sent Peter and John saying, go and prepare us the Passover, not something else that follows it, that we may eat. And then the statement continues about the setting of this particular place. Whereas the guest chamber, they were told to ask the master of the house, last part of verse 11, where I shall eat the Passover with my disciples.

And he will show you this large upper room, there make ready, and they went and found as he had said, and they made ready, not something else, they made ready the Passover. Now when the hour in this case, Luke doesn't use evening because the Greeks didn't recognize any special time between by a terminology like the Jews did, they just had the darkness and the light part of the day, much as we commonly think of it from Genesis chapter one. So Luke uses the term hour, that is the specific time when the meal is ready and they would sit down.

Now he said to them, with desire, that is, I have specially desired to eat this Passover with you before I suffer. So this was the Passover he was going to eat with them.

Now, this is not following a day that ended in another beginning. If you go back carefully both to Matthew's account and Luke's in verse 7, it said, then came the day of unleavened bread, when the Passover must be killed. The reference clearly hears to the commencement of the day.

It didn't mean then the day of unleavened bread was nearly over and Jesus decided to ask the disciples to be sure that they would make ready the Passover for the next day.

There's no reference at all, either in Matthew or here, to any other idea other than that a day had begun when the Passover was to be killed and they kill it and the evening of that same day, when the hour was come, following the time that is defined as between the two evenings, when the preparations were specifically to be made, he sits down and he says, I will eat no more thereof until it be fulfilled in the kingdom of God, verse 16.

He took the cup and gave thanks and said, Take this and divide it among yourselves.

Now, the first thing he did as Luke points up that wasn't defined elsewhere is that Jesus took the cup and gave thanks and divided it among themselves. We have accustomed always to have the wine divided and we do certain things here for efficiency. For a large group, we're not any longer 12 or 14, we might be two, three, four hundred. And so we do that in advance. For I say to you, I will not drink of the fruit of the vine till the kingdom of God shall come. And his reference of course is not again. Now he took bread. This is the account then of the actual events following the division of the wine for each of the disciples. He took bread and gave thanks and broke it saying to them, This is my body, which is given for you to the remembrance of me.

Likewise, also the cup after supper. So Matthew points up that while some were still eating, the meal wasn't over. He takes the bread and by the time they had all reflected on what they had done when they had eaten the bread, the supper in that sense is complete and their mind is focusing on this custom of using unleavened bread as something separate and the cup likewise after supper. And he picked it up and said, This cup is the New Testament in my blood, which is shed for you. And then he has reference to again, But behold, the hand of him that betrays me is on the table with me. Now the point that I would mention for any who have been confused, as one might well be, is that in fact the division of the cup to each of the glasses are separate cups to place while the supper was occurring. And verses 19 and 20 are insets to show what happened later. But going back to the earlier part of the meal with 21, which picks up at the end of verse 18, Judas is there and being described. And there was the strife so that in fact you have the two verses which are inset. Luke is in fact defining

the importance of those, and he is not concerned one way or another with any confusion that might have arisen as to whether Judas was there or not. I will not read the remainder of the discussion here. I think you should do that sometime tomorrow, which is the Sabbath day, as you will have more time then, than you might have this particular occasion occurred during the week.

We have already read to you that area which pertains to Paul's instruction to the Corinthians.

I want instead, very briefly, before we go any further, take note of the importance of the blood of Christ being shed and what is asked of us. It is important that when we commemorate this, we do it not either in vain or unworthily, in the sense that we do it while our minds are still on sin and while we allow ourselves to follow sin.

In Paul's letter to the Ephesians, we are told very clearly, be therefore followers of God as dear children, chapter 5. Walk in love as Christ also loved us and has given himself for us as an offering and a sacrifice to God, and he gave himself this very evening. The evening at the commencement of the 14th, and they took him at midnight, and the disciples escaped. Just as at midnight, the angel passed over in the days of Moses.

Now, verse 3, but fornication, which word is porneia and means all sorts of sexual promiscuity and all uncleanness of any other sort, or covetousness, let it not be once named among you as become saints, neither filthiness nor foolish talking nor jesting which are not appropriate, but rather the giving of thanks. For this we know that no harpinger, nor unclean person, nor covetous man who is an idolater has any inheritance in the kingdom of Christ and of God, and let no man deceive you with vain words. For because of these sins comes a wrath of God on the children of disobedience. Be not you, therefore, partakers with them. For you were sometimes darkness, but now are you light in the Lord, and therefore walk as children of light.

For the fruit of the Spirit is in all goodness and righteousness and truth, proving what is acceptable unto the Lord.

It is time that as a church we confess our individual sins to Christ and acknowledge that there is much of this in our midst and it would be much better.

Have those or would those who have made mistakes of this nature had confessed them before they should have to be brought to our attention by enemies of God.

But too often, as Isaiah chapter 59 tells us, people seek not the white robes of righteousness, but spin the covering of a spider's web and hope their mistakes will not find them out.

This is spoken of the church, the world God is not now judging.

He who has an ear, let him hear.

We will now ask that the deacons in a moment be prepared to come forward when I ask.

In the meantime, I would like to ask Mr. Wilbur Berg if he would come forward and ask God's blessing on the bread.

Before Mr. Tkach and I break it and have it distributed to you this evening.

Our great Heavenly Father, Father, we thank you for your love that you bestowed on all of us and the love of your Son for having paid the penalty of even our physical sins as well as our spiritual.

Help us, Father, not to lose sight of this sacrifice, this part of his sacrifice.

We're living in a day and age that is so scientifically oriented, human thinking that does away with your power, which seeks solutions of its own.

And many times, Father, we're swayed by those things and weakness, and we need to be strengthened through your faith that you alone can give us so we can be healed when we are in need.

Help us all, Heavenly Father, to realize the power that you are offering to us.

Help us to realize, Father, the extreme limitations of man and what he thinks he can do.

Someday he's going to realize just how foolish and short-sighted that he has been.

But in the meantime, you who have given us your spirit now and the understanding of this evening and these symbols, we ask, Father, that you'll instill us with understanding and with deep faith in your power that when we are in need of this sacrifice, that we'll come to you recognizing what you can do through your intervention.

So, Father, we ask your blessing on your son's body, on the symbols that represent it here.

We ask your blessing on the rest of this ceremony now, and we thank you in Jesus' name for all of these things.

Thank you.

For I have received, said Paul, of the Lord that which also I delivered to you speaking to the Corinthians, that the Lord Jesus, the same night in which he was betrayed, took bread.

And after the same manner also, he took the cup when he had sipped, saying, this cup is the New Testament in my blood, this new ye, as often as you drink it, in remembrance of me.

For as often as you eat this bread and drink this cup, you do show the Lord's death till he comes.

It's our custom this evening. I would like Mr. Chris, Chris French, to come forward to ask God's blessing, as Christ himself asked it on that occasion.

And I hope all of us will reflect on what he says in terms of its meaning, as I hope you have what Mr. Berg said with respect to the meaning of the broken bread.

Almighty God, our Father, we come before you now as your children, knowing that you gave your son, Jesus Christ, that he suffered, that he bled, that he died for us.

And that none of us here can stand before you, that none of us here can stand before each other and claim anything, that we are all worthy of condemnation unless we receive the forgiveness of God. So we, Father, thank you very much for the sacrifice that you've given for us, that your son bled and died for us, and that we know that this blood and the wine does symbolize that blood, does purge us and cleanse us and free us from all guilt, and that we this evening can stand before you, happy, fulfilled, filled with the joy of forgiveness, knowing that we as your children can be white, as Isaiah says, white as snow, white as the wool of a lamb, and that you, our great God, have made it so.

And we thank you very much for that, Father. We ask you to please fill us with that knowledge and help us all to understand that none of us can stand before one another, that you are the great God, and that we all stand pure before you, and that is the only thing that counts. We thank you, God, and pray this in Jesus' name. Amen.

I'll ask those who are serving to come forward, and then we'll each of you take as the tray is passed a cup, and then you will have it passed again and put them in the little container. Very much appreciate the speed with which ceremony has been taken care of, and the efficiency that all of you have exhibited in the first part of this evening, and the help rendered by all those who have gone in our aisles here to take care of your needs.

Our evening is a little longer than usual, not because of the ceremony, but because of what we're called upon to say at a critical juncture, at a festival that is to bring to our attention the forgiveness of sin, and all too much sin lies at the door.

I hope you will listen carefully to the words which shall be read.

I tried to ask those particular ones participating this evening who have a special understanding of what it means to be forgiven, to be healed, to speak on Jesus' behalf and ask His blessing.

We thought this evening it would be appropriate to ask another of our members to read those words of Jesus following chapter 12, 13, through 17, wherever it seems appropriate to give some feeling to what a young man, perhaps near to the age of the disciples, might have thought when he heard Jesus. So I have asked with Mr. Tkach's recommendation and approval as well. Mr. Robin Weber would read to us those things which we reflect on each year at this time.

After Jesus Christ and the disciples had partaken of the symbols of Jesus Christ pass over, to memorialize his sacrifice, and after Judas the Scarlet had left the room to go about his business and be trained Christ, Jesus sat down with his disciples and had a conversation with him that he had really never quite had before in which he put together his entire plan with which he wanted the disciples to remember him by.

What they could expect of him, what he expected of them.

His conversation for us is recorded in John 13. I'd like to ask all of you to turn over there.

We'll go through John 13 through John 17. I'll just pick out some of the highlights here so that we can fully understand what Jesus Christ does expect of us, what in turn we can expect and know is coming from Christ. Breaking the middle of the thought, verse 33 of John 13, Christ says, little children, you had a little while, am I with you? You shall seek me, and as I said unto the Jews, whether I go, you cannot come, so now I say to you. And notice what Jesus Christ refers to us as, as little children.

That should be our basic attitude, not only this evening, but throughout the remainder of the year, just as a small child looks to his mother, his father, learning, wanting to grow, wanting to please him. We should be little children.

Verse 34, a new commandment I give unto you, that you love one another as I have loved you, that you also love one another. By this shall all men know that you are my disciples, if you have loved one to another. All men can know this. How can God know it? Perhaps by starting tomorrow evening as we gather together, at the night to be much observed, and as we gather together in families and groups that will be a positive evening, constructive evening, an evening in which we don't have to worry about other people's problems, but we can recount Christ Passover for us, his sacrifice, how we came into the church, how God called us, we can make it a very happy and joyous occasion filled with love, talking about Christ, our Passover, and how he died for us, and how he's called us. Let's go to John 14, starting in verse one. Let not your heart be troubled. You believe in God, believe also in me.

In my father's house are many mansions. If it were not so, I would have told you, I go to prepare a place for you, and if I go and prepare a place for you, I will come again.

You see, view unto myself that where I am, y'all will be. Whether I go, you know, and the way you know.

In verse six, Jesus said unto him, I am the way, the truth, and the life. No man can come unto the Father but by me. If you had known me, you should have known my Father also. From henceforth, you know him and have seen him. These verses telling us that Jesus Christ just is the calling card to God the Father, that he is the open door to us, to God's throne. Verse 11, going down further, believe me that I am in the Father and the Father in me, where else believe me for the very works sake. Barely, barely I see unto you, he that believes on me, the works that I do shall he do also, and greater works than these shall he do because I go unto my Father. And whatsoever you shall ask in my name, that will I do, that the Father may be glorified in the Son. If you shall ask anything in my name, I will do it. If you love me, keep my commandments, and I will pray the Father and he shall give you another comforter that he may abide with you forever. Even the Spirit of truth, whom the world cannot receive because it sees him not, either knows him, but you know him, for he dwells with you and shall be in you. I will not leave you comfortless, I will come to you.

Yet a little while, and the world sees me no more, but you see me, because I live, you also shall live. At that day, you shall know that I am in my Father and you in me and I in you. He that has kept my commandments and keeps them, he it is that loves me.

Perhaps this evening, this is the focus of the Passover service that God has given us requirements.

He has given us his law, which is a precious law. He's called us out to perform that law, which is pleasing to him. He wouldn't have called us unless he knows and knew that we could do it.

Verse 22, Judas said unto him, not as scary yet, Lord, how is it that you will manifest yourself unto us and not unto the world? And Jesus answered and said unto him, for man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him. He that loves me not keeps not my sayings, and the word which he hear is not his mind, but the Fathers which sent me. These things have I spoken unto you, being yet present with you, but the Comforter, which is the Holy Spirit, from the Father will send in my name. He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you.

Peace I leave with you. My peace I give unto you. Not as the world gives, give I unto you.

Not your heart, be troubled. Neither let it be afraid. God does give us peace, as Dr. Hayman mentioned earlier in the service, that God's Spirit is not an inactive one. It's a Spirit of power, a force, very Spirit which motivates everything in the universe, which controls God's laws, which he said this universe about in order with. With that Spirit, with the laws that we keep, comes a certain peace, which the world doesn't understand, yet we can because we are a chosen generation. We have been called to keep this Passover tonight, and therefore have God's Spirit.

Not only God's Spirit, but to have God's mercy to Jesus Christ's sacrifice.

Chapter 15, verse 1.

And I hope you all understand this because this is very, very deep, but I'll go slowly and perhaps expound as we go along. I am the true vine, and my Father is the husbandman. Every branch in me that bears not fruit, he takes away. And every branch that bears fruit, he purges it, that it may bring forth more fruit. Now you are clean through the word which I've spoken unto you. That word is here

for us this evening, recorded in this Bible. And Christ not only spoke to his disciples then on that evening, hundreds and hundreds of years ago, but through these words, he is speaking to us tonight, and we are responsible for those that do have an ear. Verse 4, it says, Abide in me, and I in you, as the branch cannot bear fruit of itself, except to divide in the vine, no more can you accept you abide in me. I am the vine. Christ is our anchor. He is our rock.

You are the branches. He that abides in me, and I in him, the same brings forth much fruit.

For without me, you can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered. Men gather them, and cast them into the fire, and they're burned.

If you abide in me, and my words abide in you, you shall ask what you will, and it shall be done unto you, whether that be for the forgiveness of your spiritual sins, which we commemorate tonight through drinking of the wine, or for your physical sins, which we participate through the bread. Herein is my Father glorified that you bear much fruit. So shall you be my disciples, or my followers, the ones that I've taught who are doing what I've said. Verse 12, this is my commandment, that you love one another as I have loved you.

Greater love has no man than this, that a man lay down his life for his friends.

That's exactly what Jesus Christ did the next day, and that he did lay down his life for his friends, which are you and I. And he said an example, which each and every one of us may, you do not know, but we might have to fulfill ourselves. You are my friends, if you do whatsoever I command you. In sports, I call you not servants. And notice this as we go through this now, that Christ is no longer the teacher, disciple, but he's calling all of us into a partnership, all into his plan, all to help him to bring his kingdom to this earth. Henceforth, I call you not servants, for the servant knows not what his Lord does. But I have called you friends, for all things that I have heard of my Father, I have made no one to you. We're on the ground floor, we know what's happening, we are accountable. You have not chosen me, but I have chosen you, in ordained you, that you should go and bring forth much fruit, and that your fruit should remain, that whatsoever you shall ask of the Father in my name, he may give it to you. These things I command you, that you love one another. And this is such an important thing, as Dr. Haydn, Mr. D'Catch, have been bringing out tonight, that if we thought how much we could love one another through the coming year, and didn't have to worry about, well, what's the other guy doing? What's his problem, but what's my problem? How much further could our church unit go? How much more could our worldwide work go? We all had this concept, we all had this positive attitude, starting with number one, starting with self, and letting God work on us, letting God work on the other individual, then ourselves, with that individual, go forward. That's what Christ wants.

If the world hates you, you know not, excuse me, if the world hates you, you know that it hated me, before it hated you. If you were of the world, the world would love his own. That's a question you have to ask yourself. Are you loved of the world? Are you loved of the world? And if you are, are you loved of God, really? If you were of the world, the world would love his own, but because you are not of the world, excuse me, but I have chosen you out of the world, therefore the world hates you. Remember the word that I said unto you, the servant is not greater than his Lord. If they have persecuted me, they will also persecute you. If they have kept my saying, they will keep yours also. But all these things will they do unto you for my namesake, because they know not him that sent me. They think they do those about us, but they don't really, because we are a chosen people, a peculiar people to God, a royal priesthood, and we have God's spirit in our mind. We are forgiven of God through these symbols tonight, and we are a very peculiar people, not in the sense of being funny,

but in the sense that we are very, very precious to God, and he is looking for us to see that we are precious to us as we are to him.

Chapter 16, picking up the thought in verse 13.

How be it when he, the spirit of truth, is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come. In other words, we as a church will have the gift of prophecy. We will have the insight, because God promises that he will do nothing unless he reveals it to his servants the prophets.

He shall glorify me, for he shall receive of mine, and shall show it unto you.

Notice in verse 13, in the middle of the thought, he says, he will guide you into all truth. He won't lead us into truth. He will guide us into truth.

God's Holy Spirit shows us the way. It's up to us to follow, and that's what God is looking for.

Further in the chapter, picking up the thought in verse 32.

Behold, the hour comes. Yes, is now come, that you shall be scattered, every man to his own, and shall leave me alone. And yet I am not alone, because the Father is with me.

These things I have spoken unto you, that in me you might have peace. In the world, you shall have tribulation. Let be of good cheer. I have overcome the world. Verse 32 again, Christ is talking that the disciples are going to be scattered. And in one sense, he's talking about that very evening where they would deny him for some time, where they would flee as the Jewish community and the Roman soldiers came up. They scattered into the woods. But it even goes further into that, that sooner or later the disciples, as they became apostles, would be scattered in all the world. And they'd be among strange communities in Babylon, in Antioch, in Rome, in Alexandria, in Egypt. And in a sense, they would be alone.

But in another sense, they wouldn't. Physically, they would. But spiritually, they would not, because God would give them His Holy Spirit. And they had this truth before them. These words that we've been reading. And as long as we have these words, we shouldn't be alone. Because these are very comforting words. Chapter 17. These words spoke Jesus and lifted up his eyes to heaven and said, Father, the hour has come. Glorify your son that your son also may glorify you.

And that should be our prayer also, that we can glorify God, not just one evening on the Passover, but throughout the year. As you have given him power over all flesh, that he should give eternal life to as many as you have given it to him. And this is life eternal, that they might know you, the only true God in Jesus Christ whom you have sent. I have glorified you on the earth.

I have finished the work which you have given me to do. That's what these symbols up here this evening are all about. The culmination of Christ's earthly ministry, a perfect sacrifice, a worthy sacrifice, a spotless lamb given to us when we didn't even know him and yet he knew us coming down the line. And he gave that sacrifice as we too should be willing to give a sacrifice.

And now, O Father, glorify me with your own self with the glory which I had with you before the world was. I have manifested your name unto the men which you gave me out of the world.

They are yours and, excuse me, and you gave them me and they have kept your word.

Christ is talking about his disciples then. He's talking about us now. Now they have known that all things whatsoever you have given me are of you, for I have given unto them the words which you

gave us to me and they have received them and have known surely that I come out from you and they have believed that you did send me. I pray for them. I pray not for the world but for them which you gave me, for they are yours and all mine are yours and yours are mine.

And I am glorified in them and now I am no more in the world but these are in the world but these are in the world and I come to thee to you. We are in the world but we're not of the world in years past in the last three or four years. We've had people that were of us but not really and they are back in the world tonight and God willing perhaps in the years to come those individuals will be convicted in their mind as God's spirit is not an inactive spirit because it is a convicting force and hopefully as the years go on these individuals will come back to us and be able to take more meaningfully the sacrifices which we too have taken this evening.

Notice verse 17.

Sanctify them through your truth. Your word is truth.

As you have sent me into the world even so have I also sent them into the world and that's what's going to happen to us this evening. We're going to go back into that world that we've come out of this evening into this tranquil atmosphere a peaceful environment where as you enter you can just feel God's Holy Spirit as an active force. With that glimmer of spirit that we've caught here tonight you need to go out there and to be the witnesses that Christ and God the Father want us to be possess and show forth the love that he wants us to have the love that he wants the ministers give to you the brethren that you the brethren ought to give to the ministry that you as members one to another should give one to another not just during a feast season but throughout the year and to each member to his neighbor who's not even amongst us that perhaps by our example by our knowledge of the word and the way we act on it that individual might be called that we do show the love that God wants us to show by saying in verse 20 either pray I for these alone but for them also which shall believe on me through their word through their word and that's us today that they all may be one as you father are in me and I and you that they also may be one in us that the world may believe that you have sent me and the glory which you gave me I have given them that they may be one even as we are one I in them and you and me that they may be made perfect in one and that the world may know that you have sent me and you love them as you have loved me father I will that they also whom you have given me be with me where I am that they may behold my glory which you have given me for you love me before the foundation of the world and that love remains true oh righteous father the world has not