

Passover and Forgiveness I

Fred R. Coulter—March 29, 2014

In progressing toward reading the whole Bible, we have the whole Bible read. We have all the commentary read. Appendix N is a particularly good appendix because it's *Rome's Challenge to the Protestants*. We have that in a booklet: *A Sabbath/Sunday Controversy You have Never Read*.

It is much more effective for a lot of people to hear it rather than read it themselves. As I read this—just the first part; the introduction—I want you to think what it really says:

from: booklet: *A Sabbath/Sunday Controversy You have Never Read*.
Introduction: *Rome's Challenge to the Protestants* (cbcg.org):

Most Christians assume that Sunday is the biblically approved day of worship. The Roman Catholic Church protests that, indeed, it is not. The Roman Catholic Church itself without any Scriptural authority from God transferred Christian worship from the Biblical Sabbath (Saturday) to Sunday, by the command of the pagan Roman Emperor Constantine in 325 AD; and that to try to argue that the change was made in the Bible is both dishonest and a denial of Catholic authority. If Protestantism wants to base its teachings only on the Bible, **it should worship on Saturday.**

That is a profound statement. In the article, they point out and make it clear, the Protestants have never kept the Biblical Sabbath—period! Except the Seventh- Day Adventists. They didn't bring in the Churches of God.

I want you to think carefully what this next paragraph reveals:

Over one hundred years ago the Catholic Mirror ran a series of articles discussing the right of the Protestant churches to worship on Sunday—exposing their claim that the New Testament taught Sunday keeping to be false. The articles stressed that unless one was willing to accept the authority of the Catholic Church to designate the day of worship, the Christian should observe Saturday, the true Christian Sabbath, as both the Old and New Testaments teach. Those articles are presented here in their entirety.

What does the Catholic claim proved? *They have the sole authority to do it!* It was Constantine who did it,

and he was a pagan emperor; he assumed the title Pontius Maximus. In effect he was the first pope.

What is this telling us? *As I mentioned, I want you think about what have the Catholics admitted in this article;* by a summary of it here. Yes, they know which day is the Sabbath, but what else? There's something even more basic than that. If the Catholics tell the Protestants that you have never kept the Biblical Sabbath, the true Christian Sabbath is on Saturday, what does that say about both of them? *Neither one is Christian!* The only difference is, Protestantism expresses grace in such a way that the carnal mind readily accepts it. Isn't that astounding!

They are admitting they are not Christian, in fact, but only in *profession*.

When you read that the Catholics say the Protestants have never kept the true Christian Sabbath, it doesn't sink in as much as when you hear it said!

Luther claimed that a person who had been saved through the grace of God could not lose salvation, regardless of the degree or intensity of the sins that might be committed.... [by a person.] ...This perverse teaching is clearly expressed in a letter written by Luther: "Be a sinner, and let your sins be strong, but let your faith in Christ be stronger. And rejoice in Christ who is the victor over sin, death, and the world. We will commit sins while we are here, for this life is not a place where righteousness can exist. No sin can separate us from Him, even if we were to kill or commit adultery a thousand times each day."

That is something! I do not think that we have emphasized enough how absolutely lawless and renegade Protestantism is. That needs to be right out there, especially for new people to hear and know.

We come here and we study the Scriptures in such a way that we are growing in grace and knowledge. Well, a lot of these people are hearing it for the first time; especially with Church At Home (churchathome.org).

In Bill O'Reilly's book *Killing Jesus*, he did not put in there one of the most important things that Jesus said on the cross. The reason he didn't put it there was because he didn't think that that was an actual expression of Jesus. The reason he didn't

think it was, was because he claimed that Jesus was too weak to utter anything.

This was the first thing that Jesus said, Luke 23:34: “Then Jesus said, ‘Father, forgive them, for they do not know what they are doing.’... [that’s an unknowledgeable sin; they did not know] ...And as they divided His garments, they cast lots.”

O’Reilly said that they were too far away to hear. I heard it one way, he explained it again another way. I saw a clip of CBS News where he explained it the way I did; that’s where I am taking it from.

When we come to the Passover, what is it that this pictures? *God’s forgiveness to us!* Forgiveness is a very, very important thing that we need to understand. It is true that we can have our sins forgiven when we repent, but we cannot take Luther’s approach to it, doing these things 1,000 times a day, which is incredible in itself. *Why? We are overcoming the sins within, not just the actions without!*

When we are to pray, Matthew 6:9: “Therefore, you are to pray after this manner: ‘Our Father... [the only name in the New Testament given to the Father—*Our Father*] ...Who *is* in heaven, hallowed be Your name; Your kingdom come... [always our eyes on the goal every day] ...Your will be done on earth, as *it is* in heaven’” (vs 9-10)—which it always is.

You can see how God works through the governments and countries on the earth through the whole book of Daniel dealing with the great nations of the earth. Dan. 4 is an epistle from King Nebuchadnezzar. Imagine that! The head of gold, which starts out the whole Babylonian system! God humbled him for seven years, and he ate grass for seven years. After that he wrote that epistle and told everyone to praise the God of heaven. That’s an amazing thing.

Verse 11: “Give us this day our daily bread; And forgive us our debts, as we also forgive our debtors” (vs 11-12). Of course, there’s going to be sin. We are in the process of getting rid of it.

Luke 11 is a little bit different version than the one in Matt. 6. After the disciples said, ‘Teach us how to pray’: Luke 11:2: “And He said to them, ‘When you pray, say, “Our Father Who *is* in heaven, hallowed be Your name; Your kingdom come; Your will be done, as in heaven, *so* also upon the earth. Give us our bread *as* needed day by day; and forgive us our sins, as we ourselves also forgive everyone who is indebted to us; and lead us not into temptation, but rescue us from the evil one’”” (vs 3-4). Of course, that’s showing we’re living in the world.

Let’s see something about forgiving one another, because this is also a very important thing for us to do all the time. We’ll see how it is to be done. Let’s see what Jesus told the disciples concerning forgiving others. In Mark 11 there is a benefit that goes to the person you forgive and goes to you who do the forgiving. That’s important to understand. He says this, after they saw the fig tree that was cursed the day before.

Mark 11:21: “Then Peter remembered *and* said to Him, ‘Look, Master! The fig tree that You cursed has dried up.’”

I’ll tell you a little secret about the pictures of the fig tree in *A Harmony of the Gospels*. I found three pictures of a fig tree:

1. with all the leaves on it
2. where some of the leaves were missing
3. where they were all missing

The same fig tree! How did I get those pictures? The one who took the pictures took them when there was a huge swarm of locusts that came in, he had the picture first before it did; the second while they were eating, and the third while there wasn’t a leaf left on the fig tree. So, that was the best I could do to show what it looked like.

Verse 22, Jesus said: “And Jesus answered and said to them, ‘Have faith *from* God.’” True faith is a gift of the Spirit. Actually, in the Greek it means ‘have God’s faith.’ That’s even stronger, but it is most difficult to translate it that way in English. We translated it: ‘have faith *from* God,’ because if you have faith from God, *it is God’s faith*.

When it is necessary, v 23, can apply: “For truly I say to you, whoever shall say to this mountain, ‘Be taken away and be cast into the sea,’ and shall not doubt in his heart, but shall believe that what he said will take place, he shall have whatever he shall say.” We have to put that all according to the will of God. God is not going to have anyone run around in vanity and proclaim these things, like what happened with Jamestown in Guyana with Jim Jones and his group.

Verse 24: “For this reason I say to you, all the things that you ask *when* you are praying, believe that you will receive *them*, and *they* shall be *given* to you.... [here is another condition]: ...But when you stand praying, **if you have anything against anyone, forgive...**” (vs 24-25). *You first forgive in your heart before you go to them!* {Note sermon series: *Health, Healing and Sickness*, because there’s a very important part of healing: *forgiving others*.}

Notice the condition for this: “...so that your Father Who *is* in heaven may forgive you your offenses. For if you do not forgive, neither will your Father Who *is* in heaven forgive you your offenses”

(vs 25-26). You can't ask for your forgiveness, get up off your knees and say in your heart and mind, 'I hate this individual.' That eliminates everything that Luther wrote.

Let's see the process by which it is to be done. Here is a perfect example of what they have learned in all business practices: ***Solve all problems at the lowest level possible!***

Step One:

Let's see what Jesus says; follow this very carefully, Matthew 18:15: "*So then*, if your brother sins against you, go and show him his fault between you and him alone..." Nobody else, that's the lowest level possible. Maybe there is something that has happened that he doesn't even know. Maybe you have done something that he doesn't even know.

"...If he is willing to hear you, you have gained your brother" (v 15). That's one of the most important things that we need to understand concerning taking the Passover.

Step Two:

Verse 16: "But if he will not listen..." Most people—99%—are willing and they will listen, they will understand. You can have a conversation about it. You can clear up all of the questions and difficulties that have come about. You can leave, both of you, with the blessing of God and the forgiveness of sin.

"...take with you one or two others... [you go back to him] ...so that in *the* mouth of two or three witnesses every word may be established" (v 16).

This sounds like a very difficult proposition in this case. This is not necessarily a minor one. This is where most churches fail. They fail to teach the first two steps. We've all been in a system of a church that if something happens, you dial up the minister and you tell him, and you sic the minister on that individual to go correct him. And he comes and says, 'I have heard...' What does that do? *That goes absolutely contrary to the Word of God!*

How did that work in the Church? *Not very well*—did it? *No!* You ended up with people with a lot of offenses that they have never understood or gotten rid of or repented of, and you have enmity between people and fighting and quarrelling. Did that happen? *Yes, indeed!*

Step Three:

Here's what happens. Here's where 99.9% will end, because the third step is very public.

Verse 17: "And if he fails to listen to them, tell *it* to the Church..." The Church is the assembly in that area, *not to the ministry*. Is the ministry the Church? *No!* All the brethren, we're all part of the Body of Christ, and that is the Church of God.

Let's see what happens, "...But if he also fails to listen to the Church, let him be to you as the heathen and the tax collector" (v 17).

How should this be done? At that point they have to bring it to a minister, but he doesn't solve it himself. The ones who went to the other one, separately, and refused to hear him in person or with one or two witnesses, then they go to the elder and they say, 'Here's the problem that has come up and there is an absolute refusal, just intransigent and will not listen.' Then in order for it to come before the Church, then he has to establish a date and a time for the meeting, so that those within the Church can come and hear both sides. The minister's input is to be *the facilitator for the decision to be made by the Church members*. Then handle it from there.

If he won't listen, then you do as was in 1-Cor. 5, he is disfellowshipped. That way, then, it's one of these things, all of a sudden you come to church and so-and-so is missing. What happened to them? *Don't ask!* Then you come to church a little later and there are a couple more missing. *They've been disfellowshipped; don't ask!* Paul shows that any disfellowshippment, unless it is a doctrinal thing—I'll put that caveat there—because those who are in charge of the doctrine are the ones to take care of that, as we find in 1st and 2nd Timothy. But matters between the brethren this way can be settled.

Notice what he says here concerning the meeting that would be, v 18: "Truly I say to you, whatever you shall bind on the earth will have already been bound in heaven..."—which means that ***you cannot change what the Word of God and the will of God has already brought out.***

"...and whatever you shall loose on the earth will have already been loosed in heaven. Again I say to you, that if two of you on earth shall agree concerning any matter that they wish to request, it shall be done for them by My Father, Who *is* in heaven" (vs 18-19).

What if you end up with an impasse between two brethren: I said/he said; no, he said/you said/I said. You can't agree and there are no other witnesses. How then do you resolve it? *The two involved have to do the best they can to resolve it first!* If you can't get any other witnesses, who were privy to it, you have to solve it. How do you solve it?

- you pray before you start discussing it

- you are willing to admit your faults and your difficulties to each other
- you admit that you may have said or done something that was misunderstood or misspoke or that was absolutely wrong
- when you come to a resolution of that, you have forgiveness

That would be the way you would have to do it. I don't know anyone who is truly converted who is unwilling to resolve it. You can agree to disagree, you can say: You have a point there, but let's not have it in such a way that we are at odds with each other concerning it.

What if someone is not in the Church? *Be careful!* If you end up in court, they are going to lie, but you're going to tell the truth and they are going to say that you are lying. The judge who is not converted, and the person in the world who is not converted will probably prevail.

Then there's the other thing that Jesus said, 'If someone comes along and you're in trouble with the law, you agree with it at the first level and get it over with because you may end up in jail and pay the very last nickel. All of those fall under the purview that we are covering.

Verse 19, again: "Again I say to you, that if two of you on earth shall agree concerning any matter that they wish to request, it shall be done for them by My Father, Who *is* in heaven." That concerns anything.

A great failing of people in the Church is lending and borrowing money between brethren. That is a difficult proposition, because out of weakness the one who borrowed the money may never be able to pay it back. I have seen that happen. So, just like any business transaction in the world, if you say so, you do so. Otherwise, don't involve the brethren. I've seen too many disputes that way.

What did Jesus say about our word? *Let your 'yes' be yes and your 'no' be no!* If you agree to something—two brothers or two sisters together—then you do it. If you have difficulties in doing it, you come together and you work out those difficulties. Then you may agree to an alternate way of accomplishing it. That again is within the purview of what God would want us to do. There are too many difficulties between brethren because of church doctrines, because of church separations. Some go back years and years and years.

What do you do in that case if they are not even around you and you don't know where they are and you can't get in touch with them? When you are praying, you forgive them while you pray. Say all of a sudden you remember something against someone that you don't know how you can resolve it. What

you do when you pray is forgive it right then and there in your own mind. You may never see that individual, but for your right standing with God, you need to have forgiven them in your heart, so that there is not that spiritual jam in your relationship with God.

Peter has a very technical question, v 21: "Then Peter came to Him *and* said, 'Lord, how often shall my brother sin against me and I forgive him?... [I think Peter was being very generous in this next phrase]: ...Until seven times?' Jesus said to him, 'I do not say to you until seven times, but until seventy times seven'" (vs 21-22). That's 490 times!

Has anyone run out of the 490 times of forgiveness toward someone? *Maybe in a marriage that's a little feisty*, you may come close to that. Is there anyone of us who does not have a weakness or difficulty or temper or impetuosity, or something that is not a lifelong difficulty to overcome? *That's why there is repentance every day*, so you can work on it and overcome it.

I have my faults and Dolores knows all of them. She has all of her faults and I know them. But in 49 years of marriage we have been able to overcome, to overlook, and to make progress in being converted. We're waiting for the resurrection for that absolute perfection to come. So, we have all of those things involved.

Is that not what Martin Luther thought from the statement I read to begin with here? *No!* It does not include every day doing those things a thousand times. A thousand is more than 490. But it says that no murderer has the Holy Spirit; if you literally murder. What is it that we are to overcome? *Hatred against brethren in our heart and mind!*

Jesus continued in this because this is important, v 23: "Therefore, the Kingdom of Heaven is compared to a man, a *certain* king, who would take account with his servants. And after he began to reckon, there was brought to him one debtor who owed *him* ten thousand talents" (vs 23-24). That's a lot of money.

Verse 25: "But since he did not have *anything* to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. Because of this, the servant fell down *and* worshiped him, saying, 'Lord, have patience with me, and I will pay you all.' And being moved with compassion, the lord of that servant released him, and forgave him the debt" (vs 25-27). Our sins have killed Christ. Is that not true? *Yes, indeed!*

- Has God forgiven us? *Yes, a great deal He has forgiven us, without a doubt!*
- Has He forgiven all of our sins? *Yes!*

- Does He forgive our sins as we confess them? *Yes, He does!*
- How many does that add up to over a lifetime of changing, growing and overcoming?

Luther took it to the extreme of these violent crimes; these things that God says no murderer, no adulterer will be in the Kingdom of God. We're not talking about that. I don't know, directly, of anyone who has murdered anyone in the Church in all the years that I have been in the Church. We don't want to bring in that specious argument, because God says they won't be in the Kingdom of God. Can they repent of it, so they can be forgiven? *Yes!* But what did Jesus say in cases like that? *Go and sin no more!*

What about King David, was he forgiven? *Yes!* Did David commit anything like that again? *No!*

Verse 28: "Then that servant went out *and* found one of his fellow servants, who owed him a hundred silver coins; and after seizing him, he choked *him*, saying, 'Pay me what you owe.'" This is an IRS agent today.

Verse 29: "As a result, his fellow servant fell down at his feet and pleaded with him, saying, 'Have patience with me, and I will pay you everything.' But he would not *listen*; instead, he went and cast him into prison, until he should pay the amount that he owed. Now, when his fellow servants saw the things *that* had taken place, they were greatly distressed; and they went to their lord *and* related all that had taken place. Then his lord called him *and* said to him, 'You wicked servant, I forgave you all that debt, because you implored me. Were you not also obligated to have compassion on your fellow servant... [yes, indeed] ...even as I had compassion on you?' And in anger... [You don't want to have God angry at you. God is angry with the wicked every day.] ...his lord delivered him up to the tormentors, until he should pay all that he owed to him'" (vs 29-34)—all the 10,000 talents.

This is a good lesson, because we'll cover this a little later. When our sins are forgiven, they are removed as far as the east is from the west. However, *if you don't forgive, the east and west will meet together* and it will come upon you.

Verse 35: "Likewise shall My heavenly Father also do to you, if each *of* you does not forgive his brother's offenses from the heart." It's not like, 'Well, yeah, okay, I forgive you.' That doesn't sound very much like forgiveness—does it?

These are important things for us to consider, because remember, the first thing that Jesus said about those who did the crucifixion was, '**Father,**

forgive them for they do not know what they are doing.'

(go to the next track)

Let's see how we can look to God to forgive us our sins, help us come to Passover with a humble heart and a contrite spirit, understanding that we need God's help constantly, all the time, which is why He has given us His Holy Spirit to be with us all the time. Psa. 25 is a very interesting Psalm, because it shows:

- how we overcome in prayer
- how we admit our sins
- how we ask God to help show us which way to go

All of those things are tied up together in the Passover and Feast of Unleavened Bread.

The whole action of putting out leaven for the Feast of Unleavened Bread is because during that time that pictures sin. It's very interesting about leaven. How does it work? *Within the dough, not outside! Within!* This is showing us we need to **get rid of the sin within** and **put in the righteousness of Christ**, symbolized by the unleavened bread. When we come to Pentecost, there is a different meaning of leaven, because leaven is not sin all the time, in the physical sense of bread. It is used symbolically of the spiritual sins within. It's very interesting; follow along this sequence:

- Psa. 22—the crucifixion, which through the Passover we have forgiveness of sin
- Psa. 23—shows that even in that time when Christ was on the cross He always trusted in God
- Psa. 24—His ascension into heaven
- Psa. 25—now begins the work of God *within us* through the resurrected Christ

You'll see this as we go along.

Psalm 25:1: "To You, O LORD, do I lift up my soul." Notice how he handles his sins, his transgression, and so forth. You will see the whole action of the Feast of Unleavened Bread: put out/put in. Quit going the way of sin/go the way of righteousness. How do we do it?

Verse 2: "O my God, I trust in You; do not let me be ashamed, let not my enemies triumph over me" (vs 1-2). Who are the enemies we fight against?

1. Satan the devil
2. the world
3. the sin within

If we're not trusting in God, can they have victory over us? *Yes!* We are to be victors over them. That's known as overcomers.

Verse 3: “Yea, let none who wait on You be ashamed...” That’s how we express it today, a little differently. We pray for the brethren wherever they are. Think of the whole world. God is doing a much greater work than what anybody in any church thinks. A lot of them we have no understanding of what’s happening. There are people that God is working with in China—13-million in China keep the Sabbath! So, we need to think greater than just beyond ourselves or the brethren that we know. Think about all the generations before us.

Verse 3: “Yea, let none who wait on You be ashamed; let them be ashamed who deal treacherously without cause.”

- let the world be ashamed
- let the politicians be ashamed
- let the preachers be ashamed

Verse 4: “Show me Your ways, O LORD; teach me Your paths.”

What did Jesus say in John 14:6: “...‘I am the Way, the Truth, and the Life...’” We’ll find all of that here in this Psalm.

Psalms 25:5: “Lead me in Your Truth and teach me...” Whenever you read the Bible and you learn from it, God is the One Who is teaching you. Jesus said, *‘These words are spirit and they are life.’* There is no other book in the world that can help convert and change the human heart and mind—for those who have the Spirit of God—like reading and studying the Bible can.

“...for You are the God of my salvation; on You do I wait all the day long” (v 5). Trusting in God all the time.

If you’ve sinned grievously, you can do what he does here and remind God, v 6: “Remember, O LORD, Your tender mercies and Your loving kindness, for they have been of old. Do not remember the sins of my youth, nor my transgressions; according to Your loving kindness remember me for Your goodness’ sake, O LORD” (vs 6-7).

When you read and study the Psalms—or listen to them on CD—notice how many times there is repentance and appeal to remove sin. That’s what we are to do. That ties right in with what we read in Matt. 6 about how to pray.

Here’s something else we need to remember, Psalm 103:1: “Bless the LORD, O my soul; and all that is within me, bless His Holy name.” God wants us to love Him how? *With all our heart, with all our mind, with all our soul, with all our being!* A full commitment to God.

Verse 2: “Bless the LORD, O my soul, and forget not all His benefits.” You read in the book of Deut. where God says, ‘Beware after you have eaten and are full—hello, Laodiceans—that you forget God and become arrogant and haughty.’

Verse 3: “Who forgives all your iniquities... [upon repentance] ...Who heals all your diseases.” Remember that God has also given herbs, as we find in Psa. 104 for the service of man. So there are many things that can be done that way that God has given so we can discipline ourselves and learn to cease doing this and to begin doing this.

Verse 4: “Who redeems your life from destruction...” How many times has God saved you? What is the ultimate destruction we are saved from? *The Lake of Fire!*

“...Who crowns you with loving kindness and tender mercies” (v 4). Just picture it this way. That they’re coming from God, like God’s Spirit coming down upon you and falling upon your head and covering your whole body. The ultimate of that will be *the resurrection!*

Verse 5: “Who satisfies your desires with good things; your youth is renewed like the eagle’s.” Even though you’re getting old. Just like all the apostles, like Peter that Christ told him ‘when you’re old, you’re going to be led about where you don’t want to go.’ We’re all going to get old. If we don’t make it to the time that Jesus returns, we’re going to go to our place of safety in the grave.

Verse 6: “The LORD executes righteousness and judgment for all who are oppressed. He made known His ways unto Moses, His acts unto the children of Israel. The LORD is merciful and gracious, slow to anger, and abundant in mercy” (vs 6-8). Stop right here and think about King Ahab. God sent Elijah to go to Ahab and say, ‘Ahab, you’re the worst, most evil thing that has been and you had Naboth killed and you took his vineyard and I’m going to tell you that you’re going to die and the dogs are going to lick up your blood, and Jezebel’s flesh is going to be eaten by the dogs.’

Elijah dutifully went to Ahab and he told him these things. Then Elijah turned around and walked out. What did Ahab do? He repented. He put on sackcloth. It says that he walked tenderly. God acknowledged that. So, before he really got very far, God sent Elijah another message and said, ‘Elijah, do you see what My servant Ahab is going? How that he has put on sackcloth and is walking tenderly. You go back and tell him that it won’t happen right away.’

How about King Manasseh? *55 years!* God sent him off in chains to Babylon, and he repented and God sent him back as a vassal king, put him on

the throne. He started cleansing off the temple area and taking down all the idols that he had put up there. He renounced all of the familiar spirits that he dealt with. He renounced all the sins that he had committed. Have you sinned that grievously? *No!* But notice in each case, they did not sin again.

Verse 9: “He will not always chasten... [God disciplines us] ...nor will He keep His anger forever. He has not dealt with us according to our sins, nor rewarded us according to our iniquities, for as the heavens are high above the earth, so is His mercy toward those who fear Him.... [and come to Him in a repentant heart] ...As far as the east is from the west, so far has He removed our transgressions from us” (vs 9-12).

We can use these things in our prayers to pray to God. What does this do when we understand it? *With God’s Spirit we get resolve not to do these things!* He gives us *strength* to overcome them.

Like one man told me about a grievous sin he was involved in. I told him:

1. stop what you are doing
2. get rid of anything that helps cause you to repeat them

One of the main facilitators of some of those things is the Internet; *turn off your computer*. If television bothers you, *turn off the television*. If the radio bothers you, *turn off the radio*. What would you do with all that golden silence?

Psalms 25:8: “Good and upright is the LORD... [What happens after that kind of repentance?] ...therefore, He will teach sinners in the way. The meek He will guide in judgment and the meek He will teach His way” (vs 8-9). This is pretty powerful. That why the Feast of Unleavened Bread consists of two things:

1. putting out the leaven
2. putting in the unleavened

Which is a type of putting out sin and putting in righteousness. All the things here in Psa. 25 fit right in with the Passover and Unleavened Bread.

Verse 10: “All the paths of the LORD are mercy and truth to those who keep His covenant and His testimonies.” What are we doing with the Passover? Renewing the covenant, keeping the covenant.

With a covenant *it’s important that everything is done exactly as it should be!*. That’s why in the letter that just went out with the mailing, that I made it the point to bring out that *we cannot go to God and tell God what to do!* We cannot take what God has said and say, ‘God, I have a better way of doing it.’ Think of all of the counterfeits and

worldly Christianity out there concerning *their* version of the Christian Passover. Many dimensions.

That’s why we keep it on the 14th day of the 1st month according to the Calculated Hebrew Calendar.

- we keep it *at the time* that Jesus kept it
- we keep it *in the way* that He said to do it
- we keep:
 - ✓ the foot-washing
 - ✓ eating the unleavened bread
 - ✓ drinking the wine

Then reading the instructions of Christ about the purpose of the New Covenant. The Passover ceremony ends up with John 17, which covers the whole plan of God in summary.

Verse 11: “For Your name’s sake, O LORD, pardon my iniquity, for it is great.” Once you understand the severity of sin within your mind and all of the strongholds that are within the mind. That’s why we need the washing of the water by the Word every day, because it says by that He sanctifies us. Which means we are being made Holy. That’s why with the conviction of God’s Spirit, sin becomes exceedingly sinful, so that we understand the greatness of it.

Verse 12: “What man is he who fears the LORD?”.... [Do you fear the Lord? *If you love the Lord, if you serve the Lord!*] ...He shall teach him in the way that He shall choose. His soul shall dwell at ease, and his seed shall inherit the earth” (vs 12-13). That’s what we’re going to do, inherit the earth.

The Truth of the plan of God is a mystery or a secret to the world, but not to those who know God, v 14: “The secret of the LORD is with those who fear Him, and He will show them His covenant.... [reveal His will] ...My eyes are ever toward the LORD, for He shall pluck my feet out of the net” (vs 14-15). How many times have you been spared so many different things that you don’t know anything about that the angels of God have kept you from.

Verse 16: “Turn unto me, and be gracious unto me, for I am desolate and afflicted.” Notice what happens when you have things that are so much more for you than you can handle:

Verse 17: “The troubles of my heart are enlarged; O bring me out of my distresses”—plural. Of course, today we have more stress and distress than any generation. That’s why we need prayer every day. It is vital for our spiritual life and our physical life and God’s intervention for us.

Verse 18: “Look upon my affliction and my pain, and forgive all my sins.” All the way through

here look at how many times that he repented. We find it in v 7, v 11, v 18.

Verse 19: “Consider my enemies, for they are many; and they hate me with cruel hatred. O keep my soul and deliver me; let me not be ashamed, for I take refuge in You” (vs 19-20). That’s quite a thing. That’s what it needs to be every single day.

Let’s look at some of the things that we need to get rid of. Let’s see what Jesus told the scribes and Pharisees. I want you to put in your notes John 17. I want you to read the whole thing over many times and I want you in particular to notice Jesus said that the Father loves us as the Father loved Him. I want you to think about that. I want you to understand that. Many people can have a good façade outside that people see. That’s called *persona*. But what is *inside* is the interior persona of who and *what you really are*. That’s what God looks to.

Matthew 23:23, Jesus said: “Woe to you, scribes and Pharisees, hypocrites! For you pay tithes of mint and anise and cumin, but you have abandoned the more important *matters* of the law— judgment, and mercy and faith. These *you* were obligated to do... [*judgment, mercy and faith*] ...and not to leave the others undone.”

Let’s see what He’s getting to, because all of those things are in the exterior, v 24: “Blind guides, who filter out a gnat, but swallow a camel!” I think that’s the motto of the Federal government.

Verse 25: “Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and the dish, but within... [this is what God looks to] ...you are full of extortion and excess. Blind Pharisees! First cleanse the inside of the cup and the dish, so that the outside may also become clean” (vs 25-26). That’s the whole process of conversion—*constantly!*

Verse 27: “Woe to you, scribes and Pharisees, hypocrites! For you are like whited sepulchers, which indeed appear beautiful *on the* outside, but within are full of the bones of the dead, and of all uncleanness. Likewise, you also outwardly appear to men *to be* righteous, but **within** you are full of hypocrisy and lawlessness” (vs 27-28).

I read that on the front page of the paper this morning about three of the leading Democrat senators in Sacramento full of hypocrisy, corruption. One man who was a senator—Leland Yee—and he was against all weapons, but he got caught in corruption of helping to purchase shoulder missiles for whomever. I don’t know what the others were. Look at all the hypocritical things that take place.

The scribes and Pharisees and the high priests were looking for Jesus to come and make an alliance

with them to get rid of the Romans and to get rid of the oppressors who were holding them in captivity, but He didn’t do it. That’s why they hated Him. Jesus did not make very many friends when He went into lunch with another Pharisee (Luke 11).

Luke 7:36: “Now, one of the Pharisees invited Him to eat with him. And after going into the Pharisee’s house. He sat down *at the table*. And behold, a woman in the city who was a sinner, when she knew that He was sitting in the Pharisee’s house, took an alabaster flask of ointment; and she stood weeping behind Him, *and knelt* at His feet, *and* began to wash His feet with *her* tears and to wipe *them* with the hairs of her head; and she was ardently kissing His feet and anointing *them* with the ointment” (vs 36-38).

A little sidebar: Catholics say that this was Mary Magdalene. *No!* When He left there, He went out and Mary Magdalene was someplace else. So, this was not Mary Magdalene.

Can you imagine this: here are all these august Pharisees and scribes sitting to eat. We don’t know if it was a Sabbath or not, it doesn’t tell us. Can you imagine all of the formality? You have the chief, *chief, chief* here. Then you had the chief *chiefs* next and you had the chief next. You had the next-to-the chiefs. Then you had the generals and then you had the commanders. When you get clear down at the end, you have the private first class.

Imagine the commotion that this was causing. Here is this woman, crying with a lot of tears. You have to have a lot of tears in order to wash someone’s feet with tears and wipe them.

Verse 39: “But when he saw *this*, the Pharisee who had invited Him spoke within himself, saying, ‘This *Man*, if He were a prophet, would have known who and what the woman *is* who is touching Him because she is a sinner.’” *I am righteous!* and Jesus said, ‘*No, you’re not*’ (Matt. 23).

Verse 40: “Then Jesus answered *and* said to him, ‘Simon, I have something to say to you.’... [interrupted his thought] ...And he said, ‘Teacher, say *on*.’ There were two debtors of a certain creditor; one owed five hundred silver coins, and the other fifty. But when they did not have *anything with which to pay* him, he forgave *them* both. Tell *Me* then, which of them will love him most?” (vs 40-42). Simon probably said to himself, ‘That’s an easy one to figure out.’

Verse 43: “And Simon answered *and* said, ‘I suppose *the one* whom he forgave the most.’ And He said to him, ‘You have judged rightly.’ And after turning to the woman, He said to Simon, ‘Do you see this woman?...’” (vs 43-44). *Yeah, I see her,*

that sinner woman. He didn't answer that, but I'm filling some thoughts in.

"...I came into your house, and you did not provide *any water to wash My feet*; but she has washed My feet with *her tears* and wiped *them* with the hairs of her head. You did not give Me a kiss; but she, from the *time* I came in, has not ceased to ardently kiss My feet. You did not anoint My head with oil; but she has anointed My feet with ointment. For this cause, I tell you, her many sins have been forgiven because she loved much..." (vs 44-47). Likewise with God! If you love God greatly, He is going to

- lead you
- guide you
- forgive you
- help you
- assist you

in everything!.

"...But to whom little is forgiven, he loves little" And He said to her, 'Your sins have been forgiven.' Then those who were sitting with *Him* began to say within themselves... [they didn't even get the lesson] ...'Who is this, Who even forgives sins?' But He said to the woman, 'Your faith has saved you. Go in peace'" (vs 47-50). Yes, leave this brood of hypocrites and be yourself!

Scriptural References:

- 1) Luke 23:34
- 2) Matthew 6:9-12
- 3) Luke 11:2-4
- 4) Mark 11:21-26
- 5) Matthew 18:15-19, 21-35
- 6) Psalm 25:1-4
- 7) John 14:6
- 8) Psalm 25:5-7
- 9) Psalm 103:1-12
- 10) Psalm 25:8-20
- 11) Matthew 23:23-28
- 12) Luke 7:36-50

Scriptures referenced, not quoted:

- Daniel 4
- 1-Corinthians 5
- Psalm 22-25
- 1 & 2-Timothy
- Psalm 104
- John 17

Also referenced:

Appendix N—*Rome's Challenge to the Protestants*
(from *The Holy Bible in It's Original Order, A Faithful Version* by Fred R. Coulter)

Booklet: *A Sabbath/Sunday Controversy You have Never Read.*

Books:

- *Killing Jesus* by Bill O'Reilly
- *A Harmony of the Gospels* by Fred R. Coulter

Sermon Series: *Health, Healing and Sickness*

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