Spring Holy Days 2007 Sermon #1

Sabbath Before Passover

Fred R. Coulter – March 31, 2007

And greetings, brethren, this is a Sabbath sermon for the Sabbath before Passover. And this year, it's quite unusual. We have the Passover being observed on Sunday night. Then we have the Night Much to be Observed on Monday night, and then the first Holy Day on Tuesday. And so, what we're going to have this year, recorded on this CD, we will have a sermon for the Sabbath before Passover. We will have the sermon for the first Holy Day. Then we will have a sermon for the Sabbath during and then we will have the last Holy Day, which will be the following Monday.

Now we need to understand this, the central theme of the whole Bible is Jesus Christ. From Genesis to Revelation—and that's why in the book of Revelation and also in Isaiah He says, "I am the first and the last." And in Revelation He says, "I'm the beginning and the ending." And in Revelation 3:14, it says that He is the "Beginner of the Creation of God."

Now back in Genesis 3:15, we find the first prophecy of the coming Messiah for the forgiveness of sin. And it is very interesting when we understand how this is, this is all put together. Now, let's come back to Genesis 3:15 and this is right after Adam and Eve sinned—and then God was giving His judgment and His punishment. And He started out with the serpent.

So, let's pick it up right here in verse 14, Genesis 3: "And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all [livestock] cattle... [Now, the *King James* says 'cattle', but this means *all livestock*] ... and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman... [Now, this is a prophecy directly of Satan and Christ and the Church. The woman, in this case, was Eve—but prophetically the Church.] ... and between thy seed and her seed; it... [that is the seed of the woman, the one who would become Jesus Christ] ... shall bruise thy head... [He's going to annul all the works of Satan the devil and everything that man has done in rebellion and, and, and defiance against God. All the works the Satan has done, all of the civilizations, everything that Satan has done is going to be annulled.] ... and thou shalt bruise his heel" (Gen. 3:14-15, *KJV*).

Here's a prophecy of the crucifixion. Now, I think it's very interesting that right in the first part of the book of John, chapter three, we have a fulfillment of this, as John wrote. And this is one of the famous verses that so many people know, that so many people rely on and is used by almost every single false prophet that comes along and people really don't understand it, because they don't realize that the crucifixion of Jesus Christ occurred on the Passover day. And that's why He is called "our Passover."

Now, let' me suggest this—that if you don't have the book, *The Christian Passover*, you write in for it, or e-mail us, or call the office. And if you don't have the book, *The Day Jesus, the Christ, Died*, get both of those books. *The Day that Jesus, the Christ Died*, is smaller and it is more of summary. But you need the Passover book to fully understand everything about the Passover.

Now, there are a lot of people who have said a lot of things against the Passover book, but remember this: not one thing that has been written in there has been proven to be false or wrong or incorrectly researched. Now, if it does come up that those are the cases, we certainly will make the corrections.

Now, back here to John 3:16, FV: "For God so loved the world that He gave His only begotten Son, so that everyone who believes in Him may not perish, but may have everlasting life." Now, that's very interesting because in the Greek this is in the subjunctive, which means there is a choice involved: "may not perish" and "may have everlasting life." And of course, in the equation in salvation, God is not the problem. God is true, God is righteous, God is Holy, God will fulfill His will, God will do the things He is going to do. And in dealing with mankind, mankind because of the judgment that God gave to mankind through Adam and Eve, we have a sinful nature. And God gave it to us so that we would learn, and in the flesh we would learn.

If you are going to enter into the Kingdom of God as a spirit being by being born again, at the resurrection, you're going to have, have learned the lesson that *sin does not pay!* And that there will be no more rebellion in the heavens or in the Family of God. So, that's why God created us in the flesh. And also, that's why God gave us the law of sin and death within us.

Now, here's the phenomenal thing that God did, which most people really don't understand. God, in sentencing all of mankind to have a sinful nature with the law of sin and death, when He became the Son of God—which occurred at this point—one of Elohim became the Father, and the other of Elohim became the Son. And you can read in the second Psalm that: "This day have I begotten you." Now, that's the day that Jesus became the Son.

And He had to be reduced to a very pinpoint of life, and impregnated in the womb of the virgin Mary and be born as any other human being. Now, what is so astounding about this is the way that God did it.

Now, let's come back here to Philippians, the second chapter and what we're going to do—and I don't' think that there's a verse today that we're going to cover that we haven't covered some time in the past—but you know, we learn "precept upon precept, line upon line." And this is what's so important in what we are doing—and the *reason* that we have the Passover, and the *reason* that we keep the Feast of Unleavened Bread and the Holy Days and the Sabbaths of God.

Now, let's come here to Philippians 2:5, FV: "Let this min be in you, which was also in Christ Jesus... [Now, we have to let it, and desire it, we have to want it, and the Passover is the key that makes all that possible. But here's what Jesus did:] ... Who, although He existed in the form of God, did not consider it robbery to be equal with God. But **emptied Himself**..." (vs 5-7). Divested Himself of His glory, of His honor as God. And retained just enough of God to be in the flesh. There's no such thing as hundred percent God, hundred percent man—that is a falsehood. Because God, in His glory, cannot exist in human flesh. Because His glory would destroy the human flesh. So God had to reduce Himself down to a very fine, pinpoint of life. And whatever genes and chromosomes that He had with the Father then united with the genes and chromosomes of the virgin Mary and He was born at the set time.

Now notice: "... and was made in the likeness of men, and took the form of a servant.... [And the Greek there is doulos which means 'slave.'] ... And being found in the manner of man... [Everything about being human, Jesus was and did.] ... He humbled Himself... [Now, no one, no one has humbled himself as greatly as Jesus Christ has done. And what we also need to understand is this: God the Father and Jesus Christ are the most humble beings in the universe. And you have to be in order to uphold the universe in righteousness and truth.] ... and became obedient unto death, even the death of the cross" (vs 7-8).

So everything keys on the crucifixion of Jesus Christ. Now, we know that in 1 Timothy 3:16 it says that God was manifested in the flesh. Now, the question is: What kind of flesh did Jesus have? That becomes important. Let's come to Romans, the eighth chapter. Let's see that Jesus took upon Himself the same punishment that He gave to Adam and Eve and all their descendants.

Now this is important to understand and really realize and comprehend from this point of view: That's why Jesus' one sacrifice, for the sins for everyone for all time, can be contained within the offering of His body—because:

- 1) He was Creator,
- 2) He took on flesh, and
- 3) He took on the same kind of flesh that we have.

Now let's see that right here. Let's pick it up, let's pick it up in Romans 8:3, FV: "For what was impossible for the law to do, in that it was weak through the flesh, God, having sent His own Son in the likeness of **sinful flesh**..."

Now, what does that mean? Now in the Greek we have two adjectives there: 'in the likeness of sin,' and 'in the likeness of flesh.' Now, what does this mean? This means that Jesus took within Himself of the genes that He received from His mother, Mary. Because the law of sin and death is passed on through inheritance. That's why all sin. So He inherited, from His mother, the law of sin and death from His mother so He could be just like we are.

Now, since He was begotten by the Holy Spirit of God the Father and was filled with the Holy Spirit from the very instant of conception, He never sinned. Now, we'll see that a little later. But it's very, very important because you see, God put to death sin in the body of Jesus Christ when He was crucified—and because He did this He took upon Himself the law of sin and death.

And notice: "... and for sin [that means as a sacrifice], **condemned sin in the flesh**" (v 3).

Now, let's come to 2 Corinthians 5, and let's see what else it says about Jesus. Even though He had the law of sin and death within Him, He never sinned. He never knew sin from the point of view that He never experienced it Himself by sinning Himself. But, with the law of sin and death within Him, He was "tempted in every way as we are, yet without sin"!

You see without having the law of sin and death in Him, He could never be tempted. And how would He know how would He know what it's like to be tempted? How could He be that perfect sacrifice for the sins of all mankind if He was different than we are?

Now let's come to 2 Corinthians 5:21, FV: "For He made Him... [that is, God the Father made Him] ... Who knew no sin to be sin for us, so that we might become the righteousness of God in Him."

Now that's the mystery of Godliness for us. That we can truly become the sons of God through God's plan.

Now, Satan counterfeited it back there in the Garden of Eden, and said, "Look, you can do it right now, just eat of the tree of the knowledge of good and evil. And you can decide for yourself."

Now let's continue on and see what else we have here. Now, we also know this. Let's come to John, the first chapter, and, as I mentioned before, this is really quite an interesting thing the way that this is phrased. John, the first chapter. Maybe you never noticed this before.

Let's pick it up here in verse 29—John 1:29, FV: "On the next day, John sees Jesus coming to him, and he says, 'Behold the Lamb of God, Who takes away the sin of the world." Isn't that interesting. He doesn't say, "take away the sins." He says, "take away the sin of the world." Because "as in Adam we all sin" and "as in Adam we all die." So God looks at it: every human being has the sin, which came originally from Adam and Eve. Quite something, isn't it?

Now, we also know, he says down here, down here in verse 36, he said again: "...Behold the Lamb of God!"

And we know in Revelation 13:8, FV, it says: "... the Lamb [of God] slain from the foundation of the world." So God had this all planned in the way that He is going to work it out according to His Sabbath and Holy Days as revealed in the Scriptures.

Now, let's continue on: Let's come here to Exodus, the twelfth chapter. Now as we're turning to Exodus 12, because Exodus 12 records the commands that God gave for the Passover for the children of Israel. Now, let's understand, and that's why I mention concerning the Passover book, that the Passover actually began, not with the children of Israel, but the Passover actually began with Abraham.

And, as you will see in the Passover book, the timing of the sacrifices that were given in Genesis 15, after God made the promise to Abraham and later the covenant with him, was this: that the timing sequence there was exactly the same timing sequence on the day that Jesus was crucified. Now the timing sequence for the children of Israel was slightly different, because the lamb is slain right at the beginning of the day, right after sundown, at the beginning of the fourteenth.

Now, everything is written in the Passover book, you can get all the details there with that, so I'm not going to go through it. But what I also want to also point out here is something very important concerning the Passover with the children of Israel. One of the major features was, in addition to the blood from the lamb, on the lintels and the upper doorposts, was to protect the firstborn. And so, there is a type of Christ in that, and a type of Christ in the lamb without blemish, that is true. But there's another reason that is far more important, as in relationship to understanding about God's way that we need to realize in Exodus 12 as to why that God did it the way that He did it. And what was the other thing that God did.

Now, let's read it here in Exodus 12:12, *KJV*—it says: "For I will pass through the land of Egypt this night, and will **smite all the firstborn** [that's the first reason] in the land of Egypt, both man and beast; [second reason:] and against all the **gods of Egypt** I will execute judgment: I *am* the LORD...." (vs 12-13).

Now, it's very important to understand, and this is way, right from here on, God made it clear that there was not to be a bringing in of the religions of the world into the way that God gave the children of Israel—and later into the way that God gave to the Church. Just like they were not to go out and ask about the other gods and say, "Oh, this is interesting, let's incorporate that in our worship." God said, "You shall not do so." For "every abomination that He hates have they done unto their god."

Now, likewise with the New Testament. We're not to go out and combine a, a paganism with the teachings of Jesus Christ and come up with our own version of Christ—our own version of Christianity. And that's what the world has done. They use the Bible and reject the Bible at the same time. Now that's almost an oxymoron or a "moryoxon"—if you could put it that way. You see, man has to live by every Word of God and the Word of God is inspired by Him; this is God's message to us so we know what to do, and so God tells us what to do. Remember, here's another important, a very

significant thing. *No man will tell God what to do*—or what He will accept—because God has provided the way through Christ. And God has provided the way through His Word. And God has provided the way with His Spirit. And so, that's why it's very important when it says, "I will, and against all the gods of Egypt, I will execute judgment."

And they had every god that there ever was there, just like in Babylon and we have today—Babylon the Great—which has all the Egyptian factors in it, and also remember back in Revelation 11:8, it talks about that Jerusalem today is like Sodom and Egypt.

That's telling us, *stay away from all false religions*. God has already judged them as worthless. He has destroyed them. So why go out and resurrect them. And say, "Oh, this is wonderful, we'll do this." or "Oh, this tradition by these people is interesting, let's do this." or this, what other people believe, "Oh this is nice, this is good, let's do this."

See, that's why the Passover is so important, because the Passover means that *you* have forsaken all other gods. Let's realize that.

Now, let's see some things concerning Jesus Christ. Let's see what Jesus had to go through to be the very sacrifice, for the forgiveness for our sins. Let's come to the book of Hebrews. Let's come to Hebrews, the second chapter, and let's see how important this is and understand what Jesus did, and how He did it, and why He did it, and what we are to do.

Hebrews, the second chapter, and we find—and then we'll examine a little bit more about the prophecies of what Jesus was going to go through in the crucifixion. Now, let's pick it up here in verse nine—Hebrews 2:9, FV: "But we see Jesus, Who was made a little lower than the angels, crowned with glory and honor on account of suffering the death, in order that by the grace of God He Himself might taste death for everyone." Now, that's everyone who repents.

Now, come over here to chapter one, chapter one, and verse three: "Who being *the* brightness of *His* glory... [that's what Jesus is now: the brightness of the glory of the Father.] ... and *the* exact image of His person, and upholding all things by the word of His own power, when He had by Himself **purged our sins**, sat down at *the* right hand of the Majesty on high..." (Heb. 1:3, FV).

Now, come back to chapter two and let's go through this some more. Now notice, verse 10, Hebrews 2, FV: "Because it was fitting for Him, of Whom all things were created, and by Whom all things exist, in bringing many sons unto glory, to make the Author of their salvation perfect through sufferings.... [Isn't that something! 'through sufferings.'] ... For both He Who is sanctifying and those who are sanctified are all of one; for which cause He is not ashamed to call them brethren." So He had to die.

Now, come back here to Hebrews, the tenth chapter. And let's see something concerning the sacrifice of Christ. And let's see what He went through. Now, I've mentioned this before and you might want to take this and review it during the Feast of Unleavened Bread—and that is, get out from the series of Hebrews that we did: #27—*The Covenant Between God the Father and Jesus Christ;* because that was a prelude to everything that we are talking about today.

Now, let's pick it up here in verse eight of Hebrews 10, Hebrews 8:10 [transcriber's correction:] Hebrews 10:7, FV: "Then said I, 'Lo, I come (as it is written of Me in the scroll of the book) to do Your will, O God.' In the saying above, He said, 'Sacrifice and offering and burnt offerings and sacrifices for sin (which are offered according to the law) You did not desire nor delight in'... [Why? Because it couldn't affect what the sacrifice of Christ would do.] ... Then He said, 'Lo, I come to do Your will, O God.' He takes away the first covenant in order that He may establish the second covenant" (Heb. 10:7-9, FV).

Now, let's come down here to verse twelve, because this is important. "But He, after offering **one** sacrifice for sins **for ever**... [Only His sacrifice can take away sin.] ... sat down at *the* right hand of God" (v 12). That's quite something, His sacrifice.

Now, we're going to look at some of the prophecies. What did Jesus go through? Now, we've also got it in *The Harmony of the Gospels*, if you want to go through there, *The Last Days of Jesus' Life*—that would be the place to go. But, what I want to do this time is focus in on the prophecies that Jesus Himself gave, because He was Lord God of the Old Testament, and He inspired the prophets, He inspired David, and he wrote down these Psalms as a prophecy of what He would go through.

Now let's turn to Psalm 69, and you know, as we go through some of these Psalms, let's ask the question: I wonder what David thought when God inspired him to write these Psalms? Or to sing them? Or to sing them and write them? Very interesting.

Now, we also need to realize this: back in the book of Hebrews, Hebrews 5:7, it said that Jesus—let, let's just turn there. Hold your place here in Psalm 69 and let's go to Hebrews 5, and then we will go to Psalm 69.

Hebrews 5, Hebrews 5, very important. All right, Hebrews 5, and it says this of Jesus. Verse 5, Hebrews 5, FV: "In this same manner also, Christ did not glorify Himself to become a High Priest, but He Who said to Him, 'You are My Son; today I have begotten You.' Even as He also says in another place, 'You are a Priest forever according to the order of Melchisedec'; Who, in the days of His flesh, offered up both prayers and supplications with strong crying and tears to Him Who was able to save Him from death... [Now, this tells us that Jesus drew close to God all the time, knowing that having the law of sin and death in Him, He could have sinned. And this is how God is perfected even more. Overcoming sin in the flesh by having sin within His flesh to overcome. Now, that's awesome indeed! That is tremendous! Now, notice:] ... was able to save Him from death and was heard because He feared God. Although He was a Son,

yet He **learned obedience from the things that He <u>suffered</u>**; And having been **perfected...**" (Heb 5:5-9, FV)—from everything that He went through. From being born, all the way through His ministry, all the way through the horrible events on the Passover day, to be the sacrifice for the sin of the world. He was **perfected**, so that He then could in turn what? **Perfect us!** And that's why it talks about that "God so loved the world." Very interesting isn't it?

"... He became *the* Author of eternal salvation to all those who obey Him" (v 9).

Now, let's come back to Psalm 69, and let's see what Jesus Christ, who was Lord God of the Old Testament, inspired in the Psalms as a prophecy of what He would go through. The very experience of becoming a human being, carrying the law of sin and death within Him, and to come to the crucifixion. That's why it had to be on the Passover day and all the other things that go with it.

Now, let's pick it up here in verse one: "Save me, O God... [and it says that he cried out to Him Who was able to save him from death, right?] ... for the waters are come in unto *my* soul. [overwhelmed with it.] I sink in deep mire, where *there is* no standing: I am come into deep waters, where the floods overflow me. I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God. They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away" (Psa. 69:1-4, *KJV*).

Now, what you have here in the Psalms is this: you have a prophecy of some of the thought of Jesus while He was on the cross of crucifixion. Then you have some of the words of David interspersed there relating to his life. Then you have some other verses which then relate back to the prophecy of Christ. Because, you see, in the Old Testament it's line upon line, here a little there a little, precept upon precept, and you put it together. So, when you read these things it is not just a straight, on line prophecy every verse.

Now, let's come down here to verse, verse seven—come down here to verse 7: "Because for thy sake I have borne reproach; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children.... [They didn't even believe that He was the Messiah, did they? Why did they do this?] ... For the zeal of thine house hath eaten me up... [To complete the plan of God. And the plan of God cannot be complete without the Passover. And the plan of God cannot be perfected unless Jesus came in the flesh carrying the law of sin and death within Him.] ... and the reproaches of them that reproached thee are fallen upon me.... [He took upon Him all the sin] ... When I wept, *and chastened* my soul with fasting, that was to my reproach" (vs 7-10).

Now, let's come down here to verse twelve: "They that sit in the gate speak against me; and I was the song of the drunkards.... [You can almost here it in the saloons, cursing against Jesus.] ... But as for me, my prayer is unto thee, O LORD, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy

salvation. Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters. Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me... [That is permanently, the grave.] ... Hear me, O LORD; for thy lovingkindness *is* good: turn unto me according to the multitude of thy tender mercies. And hide not thy face from thy servant; for I am in trouble: hear me speedily" (vs 12-17).

Now, let's come down here to, down here to—no, let's continue, right here verse 18: Draw nigh unto my soul, *and* redeem it... [He had to be brought back to life again, didn't He?] ... deliver me because of mine enemies. Thou hast known my reproach, and my shame, and my dishonour: mine adversaries *are* all before thee.... [All standing right out there at the base of the cross, aren't they?] ... Reproach hath broken my heart; and I am full of heaviness: and I looked *for some* to take pity, but *there was* none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink" (vs 18-21). Prophecy of what they would do when Jesus was on the cross.

So He was giving this in a prophecy ahead time. How far ahead of time did God do this? Well, it had to be about 1400 years—almost 1500 years—before the crucifixion. Quite a thing isn't it? Quite a witness, isn't it?

Now, let's, let's continue on, let's come here to, let's see what else He went through. Let's come to Isaiah 53. Now, as we go through Isaiah 53, we need to understand and realize what it was that Jesus did for us. And if there's any good thing that could be said about what, what Mel Gibson did with the *Passion of the Christ* was he did show the brutality of it—and it was as brutal as it was depicted. He had a lot of Catholic doctrine and traditions in there, but nevertheless, that made an impact upon people.

Now, let's pick it up here, Isaiah 53, and it talks about the preaching of Gospel, it talks about Jesus as growing up and so forth.

Verse one: "Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him" (Isa 53:1-2, *KJV*).

Now, I want you to think about this if you think you've had it tough in your life. That's why Christ did what He did. And came and was put to death by the hands of those He created. And think about this: "He is despised and rejected of men..." (v 3).

That's why Christ can comfort us. Regardless of the circumstances you are going through, Jesus Christ—through the power of the Holy Spirit—can comfort you. Whether you're despised or whether you're rejected, that doesn't make any difference to God, because God went through that Himself and bore that burden for you! That you can come and lay that before God and ask God to lift it from you.

"...a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not" (v 3) Isn't that an amazing thing? All of this has to do with the crucifixion that He went through. The mindset that, that He also had. And *everyone rejected Him* at that time.

Now, notice verse 4: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.... [and that's what they said, didn't they? They all gathered around the high priest and the people saying, 'Well, He trusted in God, let' God save Him.' But notice verse 5, why did He do it?] ... But he was wounded for <u>our transgressions</u>, he was bruised for <u>our iniquities</u>: the chastisement of our peace was upon him; and with his stripes we are healed."

Now, let's understand something about this, very, very important here: Every sin that human beings have done was poured out upon Jesus Christ in the flesh. Every sin that you committed laid stripes and bruises and spitting and tearing of the beard upon Jesus Christ. Now, that's why repentance is so very, very important for us to understand and grasp. Because **who**—as you look at all of us weak of the world—**who** cares for us? **Who** loves us? **Who** would die for us—and all of those who God would call?—other than Jesus Christ Himself—and that shows the profound love of God.

And that's why John 3:16 says that God "gave His only begotten Son." And this is what He gave Him to. And this is what He experienced. Now, Jesus did this and took all of this upon Himself that we can have peace with God. That's why, in the New Testament, it says "He is our peace." That's something, isn't it? Yes!

Now, also, "with his stripes we are healed" (v 5). And healing is something that we need to look to God for all the time. And that's why we have anointing and prayer. And in this world, there is so many things in the world that cause bad health, and we need to be alert to that and take care of ourselves the best we can. But *healing comes from God*.

Now, let's continue here, showing exactly what human nature is like. "All we like sheep have gone astray..." (v 6). We've gone from God. We've sinned against God. We, even after we're converted, we have to change and grow and overcome, don't we? And that's why we have the Passover every year for the renewing of the New Covenant.

"... we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (v 6). In other words all are going astray, all are going our own way, and "there is a way that seems right to a man, the ends thereof are the way of death." And Jeremiah said, "Oh, the way of man is not in him to direct his steps." And "the heart is deceitful above all things, who can know it."

He took all of that upon Himself. What did that do to Him? "He was oppressed, and he was afflicted, yet he opened not his mouth... [You can read that in the Gospels, He didn't talk back.] ... he is brought as a lamb to the slaughter, and as a sheep before

her shearers is dumb, so he openeth not his mouth.... [That's something, and He had to do it that way, didn't He? *Yes, indeed.*] ... He was taken from prison and from judgment: and who shall declare his generation? [Well, the apostles did.] for he was cut off out of the land of the living: **for the transgression of my people was he stricken**" (vs 6-8).

That's why He went through everything that He did. That's how great our Savior is. And that's how marvelous Jesus Christ is. And that's how loving that God the Father is. Willing to take all of this upon Himself that we can have our sins forgiven and all those that He calls can have their sins forgiven and put into a relationship with God so that we can be changed. So that we can be converted. And we'll talk about that on the first day of Unleavened Bread. How God wants us to become.

(Break)

Now, let's continue on, right here where we left off for the break:

Verse 9: "And he made his grave with the wicked, ... [Now notice how difficult this would be for any human being, including Christ. Now notice:] ... because he had done no violence, neither was any deceit in his mouth."

He didn't raise His voice as far as having a political following. There was no violence in His hands. There was no deceit, and yet, He carried within Him that human nature *which could be deceitful*. Yet He never sinned. So this was quite a thing that Jesus did. Think on how much God loves you to do this **for you**. And remember, He did this before you were ever born. That's quite a thing to always remember. And furthermore, He's reached down and called you so that He could apply this very tremendous sacrifice which He gave *to you*, and to all of those whom He calls—so that you can become His; so that you can receive eternal life.

So, that's why everything hinges on the Passover.

Now let's continue on, verse 10: "Yet it pleased the LORD to bruise him..." Isn't that something? God the Father, even as horrible as it was, was pleased that this took place, not all the violence that was involved, *but the end result of it*. And that he had to, had to be bruised. He had to be stricken in order to pay for the sins of all mankind.

Now remember, one sacrifice for all sin, for ever!

Let's continue" "... he hath put *him* to grief: when thou shalt make his soul an offering for sin, [Isn't that something?] ... he shall see *his* seed... [Now, we read of that back in Hebrews the second chapter, didn't we? He's not ashamed to 'call us brethren.' And we are the seed of God the Father and Jesus Christ.] ... he shall prolong *his* days... [that is, through the resurrection] ... and the pleasure of the LORD shall prosper in his hand" (v 10). That is *all* the plan of God brought to fruition.

"He shall see of the travail of his soul... [now, we'll look at this in just a little bit] ... and shall be satisfied: by his knowledge shall my righteous servant justify many... [all the teachings contained in the Bible. And 'justification' means forgiveness of sin and put in right standing with God. That's amazing, isn't it?] ... for he shall bear their iniquities" (v 11).

That's why, brethren, we take everything to Christ in prayer. We take everything to Him. We need to have Him to *forgive us*, *strengthen us*, *love us*, *comfort us*; and realize that *He has done this for us*. And if He has done this for us, then we can also bear whatever we need to go through. Because with Christ in us, He is giving us that strength to be able to do so. He did! So we can.

Verse 12 "Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; [and that's us] because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

Now, we're going to see that He made one intercession for all time. We'll see that in the seven sayings of Jesus while He was on the cross.

Now, let's come over here to chapter 52 of Isaiah, since we're right here in 53—just come across the page.

Isaiah 52:13, *KJV*: "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high." That is, be very high. That is after the resurrection. But, also this:

Verse 14: Now, here is how you have the blending of things in the Old Testament. Here we have: "...deal prudently, he shall be exalted and extolled, and be very high." That is after the resurrection. Then it comes down to, back to the crucifixion:

Verse 14: "As many were astonied at thee; his visage was so marred more than any man, and his form more than the sons of men." Now, you need to realize, what Jesus went through. He virtually had flesh hanging on His body. Ripped and torn by the scourging of the cat-o-nine tails. And that scourging was near unto death.

Now notice the result that's going to happen with it: "So shall he sprinkle many nations; the kings shall shut their mouths at him... [sooner or later that's going to happen.] ... for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider" (v 15).

Now let's look at one more. Come over here to Isaiah 50. Isaiah 50:5, and let's see a prophecy of how Jesus prophesied what He was going to go through. Now remember, Jesus inspired all these prophecies of the things that would come upon

Himself. And He knew what would happen, how it would happen, and all of those things. Fantastic!

Verse 5: "The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back" (Isa. 50:5, *KJV*).

He always did the will of God. He said, "Of My ownself I can do nothing, but I do the will of the Father, Who sent Me."

"I gave my back to the smiters [that is, the scourgers], and my cheeks to them that plucked off the hair... [So, they just ripped the hair right off His beard—because Jesus did have a beard.] ... I hid not my face from shame and spitting" (v 6). And they beat Him and they clubbed Him, and they put the robe of purple on Him and they put the crown of thorns upon Him. And then Pilot said: "Behold the man!"

Now therefore—verse 7: "For the Lord GOD will help me; therefore shall I not be confounded... [He's going to be confounded or turn back of any of this] ... therefore have I set my face like a flint..." That's what it said there of Jesus: set His face to go to Jerusalem because He knew He was going to Jerusalem and He told the disciples that He was going to be betrayed and be turned over to the, to the religious leaders and the political leaders and that they would, they would kill Him—but He would rise the third day. So He set His face as "a flint."

"... and I know that I shall not be ashamed" (v 7) Isn't that something? Quite a prophecy, isn't it?

Now, let's look at another prophecy that's very important for us to grasp and to understand. And, let's come back here to Psalm 22, Psalm 22. And I've often wondered when I read this before, and I still do and I'm absolutely amazed in it, what David must have thought when he wrote these words, because God inspired him to write these words.

Now, remember also that Jesus was also called "the son of David." So isn't it interesting that David was given these Psalms. Everyone of these Psalms that have to do with the crucifixion of Christ came through David.

Now, let's pick it up here in verse one, Psalm 22. Now, what we're going to see is that many of the words that Jesus spoke, while He was on the cross, we find recorded here. All the events that we find in the Gospels about the account of all the events leading up to His arrest, and His arrest and all the events subsequent to His trials and scourging and subsequent mocking and beating and ending up in the crucifixion, were all prophesied. Every one of them. Here one of them right here, beginning in verse one.

"My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?" (Psalm 22:1, KJV).

Isn't that something? That he was, was just at that time, when darkness covered the earth from the, from the, what was that, to the, from noon to three in the afternoon, when darkness covered the earth—and it wasn't an eclipse because you can't have an eclipse of the sun when the moon is full. It's an absolute impossibility because it's on the other side. It was darkness and God had to leave Him so that He, by Himself, on that cross dying, would bear the sins of all mankind so that we could have our sins purged.

Amazing, isn't it?

Now, he says—let's come down here, let's come down here to verse 6: "But I *am* a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying*, He trusted on the LORD *that* he would deliver him: let him deliver him, seeing he delighted in him."

Now, what did Jesus think when He heard that. Looked down and saw the priest, and saw the Roman soldiers, and saw the people out there all jeering at Him. And then the thief on the one side, the thief on the other side, one of them says, "Yes, save us, save yourself and save us." Here what He thought of them:

Verse 9: "But thou *art* he that took me out of the womb... [goes right back to when He was born as a human being.] ...thou didst make me hope *when I was* upon my mother's breasts. I was cast upon thee from the womb: thou *art* my God from my mother's belly" (vs 9-10).

Saying, "God you've always been with Me forever. You have been with Me through this whole thing from the time I was born right up to this very minute, so you are not going to leave Me. You are not going to forsake Me."

"Be not far from me; for trouble *is* near; for *there is* none to help" (v 11). No one is going to help Him but God—and that's only going to come with the resurrection. While He's on the cross there is none to help. None to relieve. None to comfort.

"Many bulls have compassed me... [Now, these are just like the soldiers out there, and also can have a reference to, reference to the demons, because, you see, when Christ was there on the cross, I'm sure that Satan was there and the demons were there and they were circling, going around and around and around, laughing and scorning what Jesus was going through.] ...strong *bulls* of Bashan have beset me round. They gaped upon me *with* their mouths, *as* a ravening and a roaring lion" (vs 12-13).

And so, there He is suffering, bleeding, dying, weak, thirsty, and then He looks down, He talks about how He felt. And as He was expiring His very last:

"I am poured out like water... [just all the energy and life coming out of Him, just pouring out water] ... and all my bones are out of joint: [pain in *every* bone] my heart is like wax; it is melted in the midst of my bowels.... [He could just feel the life coming out of Him. And this is, this is probably when the soldier thrust the sword into His side and

pierced His heart indeed.] ... My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death" (vs 14-15).

He knew what it was and He knew what it was going to be. This is tremendous, brethren, what Jesus Christ has done. That's why it's such a travesty that the world take the verse, John 3:16, and treats it so lightly and does not comprehend the great magnitude of what God has done. And they do not even realize that this was done on the Passover in the middle of the week. Amazing, isn't it?

He continues now: "For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet" (v 16).

That's exactly what they did. Didn't He tell, didn't He tell Thomas, "Here, put your hand in My hand, and put your hand in My side." And that's where the spear went in. It probably came in from the right side and pierced right into His heart.

Now, He's looking down at His body and it says here: "I may tell [or that is, count] all my bones... [as His head was down and He probably had to lift it up to get any breath and there are His ribs, flesh torn right off.] ... Tell all my bones they look *and* stare upon me" (vs 16-17).

They just gape, they just gawk—and when something that evil takes place and something that bad happens, that's what people do. They just gawk—they don't know what to do. They don't know what to say. They don't know how to handle it because the pall of death is right there.

"They part my garments among them, and cast lots upon my vesture" (v 18). There the soldiers were, down there. And God made those soldiers do it. To cast the lot. Then decide, "Well, this expensive garment, don't, don't cut that, we'll just, well just cast lots for it."

So then He says, verse 19: "But be not thou far from me, O LORD: O my strength, haste thee to help me. Deliver my soul from the sword; my darling from the power of the dog. Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns. **I will declare thy name unto my brethren**... [Now, He's looking toward then the resurrection, when He would do this.] ... in the midst of the congregation will I praise thee.... [Now, notice what He says here:] ... Ye that fear the LORD, **praise him**; all ye the seed of Jacob, **glorify him**; and **fear him**, all ye the seed of Israel" (vs 19-23).

So, that's something! That's what Jesus went through. That's what He experienced.

Now, let's come back here to Luke, the twenty-second chapter, and let's see that Jesus knowing all of these prophecies. Now, let's come to Luke, the twenty-second

chapter. And now you will understand when Jesus prayed, why it's recorded what He did and how He reacted.

And this is important for us to, to understand that Jesus knew every one of these things that was going to take place. He knew everything that was going to happen. He knew how it was going to come down. Let's pick it up here, Luke 22, and let's pick it up here in verse, verse 39, verse 39. Now, this is after they had the Passover.

"Then He left *the house and* went, as He was accustomed, to the Mount of Olives; and His disciples also followed Him. And when He arrived at the place, [this special place on the Mount of Olives in the Garden of Gethsemane] ... He said to them, 'Pray *that you* do not enter into temptation.' And He withdrew from them about a stone's throw; and falling to *His* knees, He prayed, Saying, 'Father, if You are willing to take away this cup from Me—; [it's not even a completed sentence here—then He says:] ... nevertheless, not My will, **but Your** *will* **be done**" (Luke 22:39-42, *FV*).

So here was one of the last things that was of the pull of the flesh, that Jesus had to confront just before He was arrested. To make sure He would do the will of the Father. And He said, "…nevertheless, not My will, but Your will be done."

"Then an angel from heaven appeared to him, strengthening Him. And being in agony, He prayed more earnestly.... [And He was probably going over all of these prophecies that He Himself had prophesied and given the David and given to Isaiah and given to the other prophets—knowing that everything He prophesied about this night, about His sacrifice, would come to pass. So being in agony, and more earnestly.] ... And His sweat became as great drops of blood falling down to the ground" (vs 43-44).

So this was a, a tremendous, just absolutely—how could we say it—just saturating His whole being. The whole anticipation of the experience of the coming crucifixion. And after that—see, God gave Him the strength. God was with Him. Though He was going to walk through the valley of the shadow of death, He still did not fear. And He had His mind set. And He knew what this was all about. And He knew what He was going to do. And He knew what was going to happen to them—because He prophesied all of it.

Now, how did Jesus have this mindset? And how was He able to do it?

Let's come back here to Hebrews 12, because this is important for us to understand. Hebrews, the twelfth chapter, about how Jesus had this mindset. It tells us what we are to do, because, brethren, we have been living in a time of great ease, of great luxury, of great opportunity. And we are going to be facing some very desperate and trying times in the future. And so, we need to have the same attitude that Jesus had. We need to, as the prophecy said, "set His mind like flint." So that we also can endure the things that come. That we also can be focused on, on what Jesus did.

Now let's see it right here: Hebrews 12:1, FV: "Therefore, since we are surrounded by such a great throng of witnesses, let us lay aside every weight, and the sin that so easily entraps us; and let us run the race set before us with endurance, Having our minds fixed on Jesus, the Beginner and Finisher of our faith; Who for the joy... [that's why He was able to get up from this prayer and walk out with the disciples knowing that Judas and the band was on the way] ... that lay ahead of Him endured the cross, although He despised the shame, and has sat down at the right hand of the throne of God" (vs 1-2).

Now, let's come back to 1 Peter, 1 Peter, the second chapter—and let's see what Peter wrote concerning the crucifixion and how Jesus reacted to it. Quite a thing when you understand it! *Quite a thing!* Listen, understand this: there is *no problem*, there is *no difficulty*, there is *no temptation*, there is *no sin*, there is *no depression*, there is *nothing* that God cannot help you with—understand that! *There is nothing you cannot take and lay before the feet of Jesus Christ*, because He has gone through it to take it *for us*, so that *we*, *we* can have peace with God! So that *we* can be in the Kingdom of God! That's what He had His mind set on. And that's what we need to do also.

Now, 1 Peter 2:21, FV: "For to this you were called because Christ also suffered for us, leaving us an example, that you should follow in His footsteps. Who committed no sin; neither was guile found in His mouth; Who, when He was reviled, did not revile in return; when suffering, He threatened not, but committed Himself to Him Who judges righteously... [That's what we need to do with our life. That's what the whole Feast of Unleavened Bread, as we're going see, is all about. That's what taking the Passover is all about.] ... Who Himself bore our sins within His own body on the tree, so that we... [He did it for us! He did it for you! He did it for me! He did it for all of those He has called!] ... being dead to sins, may live unto righteousness; by Whose stripes you are healed. [Now that's something!] For you were as sheep going astray, but you have now returned to the Shepherd and Guardian of your souls" (vs 21-25).

That's the reason for it.

Now, let's go back and see some of the things that Jesus said while He was on the cross, knowing that this was the mindset that He had before He was arrested and then led away and subsequently crucified. Let's begin by coming here to Luke 23. Ok, let's come to Luke 23, and let's pick it up here in verse 39.

"Then one of the malefactors who was hanging *there* [one of the other crosses] railed at Him, saying, 'If You are the Christ, save Yourself and us.' And the other *one* answered *and* rebuked him, saying, 'Do not even you fear God, you who are under the same condemnation? And we indeed justly, for we are receiving due payment for what we did; but this *man* did nothing wrong.' Then he said to Jesus, 'Remember me, Lord, when You come into Your kingdom.' And Jesus said to him, [so this is the first saying:] 'Truly, I tell you today, you shall be with Me in paradise'" (Luke 23:39-43, FV).

"I tell you today, you shall be with Me in paradise."

Now, that couldn't mean that, that the thief's soul went to paradise that day, because that would have gone there before Jesus died. So, you know, there's no such thing as an immortal soul—so we won't get into that. But he said, "I'm telling you today, you shall be with Me in paradise." So that's the first saying that Jesus said while He was hanging there on the cross.

Now, notice what He was thinking of. He was thinking of His mother. Now, let's come here to John 19:25, FV: "And Jesus' mother stood by the cross, and His mother's sister, Mary the wife of Cleopas, and Mary Magdalene. When Jesus saw His mother, and the disciple whom He loved standing by, He said to His mother, 'Woman, behold your son'" (vs 25-26).

Now, He was letting her know that the Apostle John would take care of her. So that's the second saying that Jesus said. There were seven sayings altogether. Notice what was on His mind: serving and helping others.

"Then He said to the disciple, 'Behold your mother.' And from that time, the disciple took here into his own *home*" (v 27).

Now, let's come here to Matthew 27, Matthew 27. Here's the third saying, which was taken right from the prophecy of Psalm 22. Third saying: Matthew 27, Matthew 27, rather and verse 46: "And about the ninth hour, Jesus cried out with a loud voice, saying, 'Eli, Eli, lama sabachthani?' That is, 'My God, My God, why have You forsaken Me?" And He had to be forsaken so that *He Himself could purge our sins by Himself*.

And so, then we have the next one over here in John 19—so this is number five [transcriber's note: #4], John 19:28—this is getting right down to the, right before He died.

"After this, Jesus, knowing that all things had now been finished, so that the scripture might be fulfilled... [So He was aware of the fulfilling of the scriptures all the time He was going through this whole ordeal. And He had His mind on the goal, the Kingdom of God and bringing all the brethren into it. He had His mind on the goal of what He and God the Father were doing. The very purpose of the plan of God the Father and Jesus Christ.] ... so that the scripture might be fulfilled said, 'I thirst'" (John 19:28-29, FV).

So then they, they tried giving it to Him and then He didn't take it.

Now, we come here, down to verse 30: "And so, when Jesus had received the vinegar, He said, 'It is finished.""

Now, we know that those things are very, very important to understand. Now, come over here to Luke 23:46, FV: "and after crying out with a loud voice... [And that's probably right after, right after the spear was thrust into His side.] ... Jesus said, "Father,

into Your hands I commit My spirit.' And when He had said these things, [He died] He expired."

So that's what He had on mind all the time He was going through the crucifixion. He was aware of the Scriptures being fulfilled. He was aware of what was taking place. He knew that He would, He was going to die and that everything as far as being a human being would be just completely, all the strength exhausted out of His system. But He *knew* that God was going to raise Him. He had His mind on that. He had His mind on the, on the plan of salvation for all mankind.

Now, I'm going to read to you what I have here on page 266-267 in the *Harmony*. I have this:

"As the chain of agonizing events unfolded—the false accusations and unjust trials, the cruel beatings, humiliating mocking and spitting, brutal scourging and slow death by crucifixion—Jesus Christ remained steadfast in His love and loyalty to God the Father. But the disciples and women who looked upon Jesus' mutilated and bloodied body did not understand what they were witnessing. They stood afar off, watching His crucifixion in stunned bewilderment and disbelief that this could be happening to Jesus Christ, Whom they believed was the Son of God. How could the promised Savior hang beaten and scourged, nailed to the cross in naked shame, dying before their very eyes? They had hoped that He would save them from the Roman oppression and establish the kingdom of God. Now there would be no salvation, not at that time or ever, so they thought, as they witnessed Jesus drawing His last breath on the cross. They did not realize until after the resurrection that the outpouring of Jesus' blood was the beginning of the salvation of the world.

"[Jesus] the Son of God had died to atone for the sins of the World! As the God Who had created man, His death paid the penalty for the sins of every human being, opening the way for all mankind to receive the gift of eternal life. This was the beginning of the New Covenant, sealed with the body and the blood of Jesus Christ, which would bring salvation to all the world" (*Harmony of the Gospels*, by Fred R. Coulter, pp 266-267).

So, when you go keep the Passover, tomorrow night, keep all of this in mind and realize that *Jesus was crucified and died to save us from our sin*.

(End Sermon)

Spring Holy Days 2007 Sermon #1

Scriptural References

1) Revelation 3:14	15) Hebrews 5:5-9
2) Genesis 3:14-15	16) Psalm 69:1-4, 7-10, 12-21
3) John 3:16	17) Isaiah 53:1-12
4) Job 3:16	18) Isaiah 52:13-15
5) Philippians 2:5-8	19) Isaiah 50:5-7
6) Romans 8:3	20) Psalm 22:1, 6-23
7) 2 Corinthians 5:21	21) Luke 22:39-44
8) John 1:29, 36	22) Hebrews 12:1-2
9) Revelation 13:8	23) I Peter 2:21-25
10) Exodus 12:12-13	24) Luke 23:39-43
11) Hebrews 2:9	25) John 19:25-27
12) Hebrews 1:3	26) Matthew 27:46
13) Hebrews 2:10-11	27) John 19:28-30
14) Hebrews 10:7-9, 12	28) Luke 23:46

All Scripture in the Old Testament from the *King James Version*All Scriptures in the New Testament from *The New Testament in Its Original Order—A Faithful Version*, by Fred R. Coulter

Scriptures referenced, not quoted:

- Psalm 2
- Genesis 15
- Revelation 11:8
- 1 Timothy 3:16

Material referenced:

- The Christian Passover, by Fred R. Coulter
- The Day that Jesus the Christ Died, by Fred R. Coulter
- Taped Hebrew series #27—The Covenant Between God the Father and Jesus Christ, by Fred R. Coulter
- A Harmony of the Gospels in Modern English, by Fred R. Coulter
- Mel Gibson's Passion of the Christ

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