



Matthew Chapter 26c

The Details of the Passover Continues!

Once again, I'd like to welcome everybody to our study into the book of Matthew this morning as we take a closer look at some of the more difficult to understand details of the Passover. Today in our time it can be fairly difficult to know and to understand the details of the Passover that our Father in heaven and his only begotten Son want us to understand without doing some asking, seeking and knocking, and that's exactly what we're going to do here this morning and so I'm glad that you're with us this morning as we take a rather deep dive into the mechanics of the Passover in order to better understand why it is that every modern day professing Christian should be keeping Yehvoah God's Passover in remembrance each and every year.

A lot is happening here in Matthew chapter 26 because Matthew gives us somewhat of a flyover or a synopsis of what takes place during this early Passover meal that our Messiah shares with his Apostles in order to prepare them for the actual commanded Passover Meal that is coming the very next evening. A Passover meal that he himself will not be with them to share because he will indeed have been slaughtered along with the Passover Lambs that were being slaughtered at the Temple that very Passover.

And once again, if you have missed our last few studies concerning the early Passover meal that our Messiah had with his apostles and why it was an early Passover meal, I would encourage you to go back and take

a look at the last four weeks studies that we have done on that very topic because what you will see the Scripture reveal is indeed quite stunning and worth your time to know and understand. It's free and it doesn't cost anything other than the time it takes to sit down and either few them or to download the downloadable PDF files and read them.

And so... before we go any further in our study concerning this early Passover meal and exactly what took place and why... I would like to remind us all that the account of Matthew here in the book of Matthew concerning this early Passover meal is simply a short synopsis of what took place that evening. Here in the book of Matthew we are only given a short fly over if you will concerning what took place that evening. But... in the book of John we have several chapters that gives us much, much more detail about what took place during this particular meal. In fact, I think it's fair to say that John's account of this meal is bar none the most detailed account of this event found in the New Testament.

And therefore, if we really want to dig into more detail about this early Passover meal that our Messiah shared with his apostles, we really do need to begin by studying the book of John chapters 13 through 17 in order to see some of the other things that took place that evening that took place before the actual Passover meal was actually eaten.

And therefore, I would like to begin our study this evening by reading **John chapter 13 verses one through 20 E1**

Jesus Washes the Disciples' Feet

Joh 13:1 Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end.

Joh 13:2 During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him,

Joh 13:3 Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God,

Joh 13:4 rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist.

Joh 13:5 Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him.

Joh 13:6 He came to Simon Peter, who said to him, "Lord, do you wash my feet?"

Joh 13:7 Jesus answered him, "What I am doing you do not understand now, but afterward you will understand."

Joh 13:8 Peter said to him, "You shall never wash my feet." Jesus answered him, "If I do not wash you, you have no share with me."

Joh 13:9 Simon Peter said to him, "Lord, not my feet only but also my hands and my head!"

Joh 13:10 Jesus said to him, "The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you."

Joh 13:11 For he knew who was to betray him; that was why he said, "Not all of you are clean."

Joh 13:12 When he had washed their feet and put on his outer garments and resumed his place, he said to them, "Do you understand what I have done to you?"

Joh 13:13 You call me Teacher and Lord, and you are right, for so I am.

Joh 13:14 If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet.

Joh 13:15 For I have given you an example, that you also should do just as I have done to you.

Joh 13:16 Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him.

Joh 13:17 If you know these things, blessed are you if you do them.

Joh 13:18 I am not speaking of all of you; I know whom I have chosen. But the Scripture will be fulfilled, 'He who ate my bread has lifted his heel against me.'

Joh 13:19 I am telling you this now, before it takes place, that when it does take place you may believe that I am he.

Joh 13:20 Truly, truly, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me."

One of the very first things that we need to sit up and take note of is that John tells us that this event took place before the feast of Passover. And therefore, this was not the actual commanded Passover meal as so many wrongly proclaim. Once again, our Messiah was teaching his apostles

how to properly celebrate this soon coming Passover meal that would take place the very next night after he would be slaughtered along with the Passover lambs. And therefore... he would not be with them to share the actual commanded Passover meal, and this is exactly why he took them by the hand in order to show them how to properly keep the Passover in remembrance of him at the appointed time.

It amazes me how many ridiculous teachings there are concerning this early Passover meal by so many who are all too eager to tear out and throw John chapter 13 into the trash can simply because it does not fit their denominational dogma.

And therefore, let's begin this morning by reading... **John chapter 13 verse one**, directly from the Scripture so that we can know exactly what it does say and just as importantly what it does not say. (**scrn 1**)

Joh 13:1 Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end.

Joh 13:2 During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him,

Joh 13:3 Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God,

Joh 13:4 rose from supper: He laid aside his outer garments, and taking a towel, tied it around his waist.

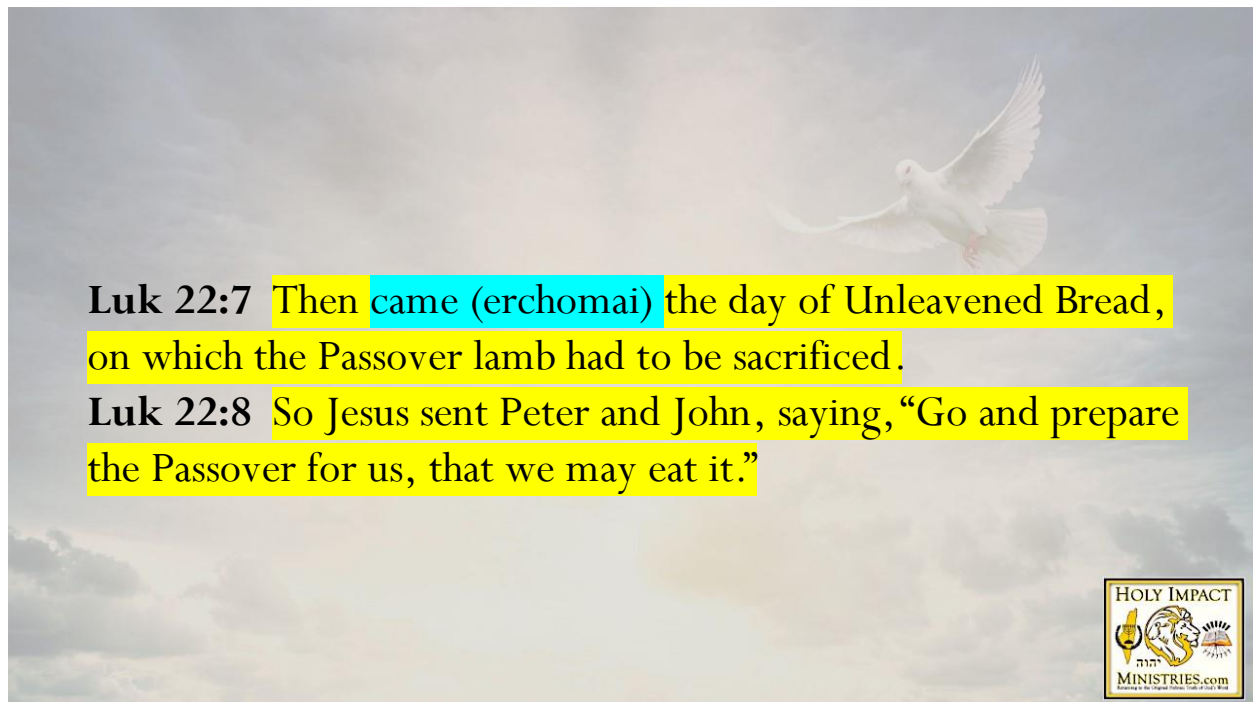


Let's just get this straight right from the beginning, shall we? This meal that our Messiah had with his apostles was a meal that took place before the feast of Passover according to John. It was an early type of Passover

meal that our Messiah was having with his apostles in order to teach them how to keep the actual commanded Passover meal properly in remembrance of him and his Father.

Notice that here in John chapter 13 verse two John says and I quote, “during supper... during supper... when the devil had already put it into the heart of Judas Simon’s son to betray him, Yeshua, knowing that the Father had given all things into his hands and that he had come from God and was going back to God, rose from the supper” those from the what?... “Rose from the supper. He laid aside his outer garments and taking a towel tied around his waist.”

Once again my friends, is there any wiggle room here concerning when this supper took place? Because according to the Apostle John... there is no debate! **(scrn 2 show only)**



Keeping this in mind, some will ask that if this is true... and it was before the feast of the Passover that this meal with his apostles took place... then why does Luke say “then came the day of unleavened

bread on which the Passover lamb had to be sacrificed. (scrn 3)

INCORRECT TRANSLATION:

Luk 22:7 Then came (erchomai) the day of Unleavened Bread, on which the Passover lamb had to be sacrificed.

CORRECT TRANSLATION:

Luk 22:7 The Feast of Unleavened Bread was to come (erchomai), on which the Passover lamb had to be sacrificed.



Once again just as we have seen in the book of Matthew, this is clearly a mistranslation of the text. Luke is not disagreeing with John. There is no contradiction concerning this meal. There is only a mistranslation within our English translation.

The English word “came” is actually the Greek word “erchomai”, and “erchomai” can mean several different things including “to come” and not “came”. The proper translation of Luke chapter 22 verse seven should read, the feast of unleavened bread was to come “erchomai”... On which the Passover lamb had to be sacrificed. It should not read “then came the day of unleavened bread”. This once again is a mistranslation of the Greek language. (scrn 4)

G2064
ἔρχομαι
Come = erchomai

er'-khom-ahēe

Middle voice of a primary verb (used only in the present and imperfect tenses, the others being supplied by a kindred [middle voice] word, ἐλεύθομαι eleuthomai or ἔλθω elthō; which do not otherwise occur); **to come** or go (in a great variety of applications, literally and figuratively): - accompany, appear, bring, come enter, fall out, go, grow, X light, X next, pass, resort, be set.



According to Strong's Greek definitions, the Greek word "erchomai" here in Luke chapter 22 verse seven means "to come" not "came" which makes a huge difference in what is being said here by Luke. It never meant "came". It means that the feast of unleavened bread was "to come" just as is shown here in Strong's Greek translations.

The only way that both Luke and John can agree when this event took place is when we correct the mistranslation in our English translated Bibles in the book of Luke and Matthew. **(scrn 5)**

MISSTRANSLATION:

Mat 26:17 Now on the first (protos) day of Unleavened Bread the disciples came to Jesus, saying, “Where will you have us prepare for you to eat the Passover?”

CORRECT TRANSLATION:

Mat 26:17 Now “before” (protos) the day of Unleavened Bread the disciples came to Jesus, saying, “Where will you have us prepare for you to eat the Passover?”



And this is almost the exact same mistranslation that we see in Matthew chapter 26 verse 17 with the English word “first” which comes from the Greek word “protos” which means “for most” or “before” and not “first”. We know that it could not have been on the first day of unleavened bread because the Passover would have already occurred and if our Messiah was indeed our Passover lamb, and the Passover was what qualified him to be the Passover Lamb, then he should have already been slaughtered with the Passover lambs on the appointed Passover. And this is why we know that it does not say “on the first day of unleavened bread”, it actually says “before the day of unleavened bread”. (scrn 6)

G4413
πρῶτος
First = prōtos

pro'-tos

Contracted superlative of G4253; foremost (in time, place, order or importance): - before, beginning, best, chief (-est), first (of all), former.



once again, the English word “first” was simply mistranslated from the Greek word “protos” which actually means “before” not “first”. (**scrn 7 show only**)

Joh 13:1 Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end.

Joh 13:2 During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him,

Joh 13:3 Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God,

Joh 13:4 rose from supper.



Once again, the apostle John proves correct in John chapter 13 verse one when he tells us that it was before the feast of the Passover when Yeshua knew that his hour had come to depart out of this world to the Father having loved his own who were in the world, he loved them to the end “during supper”. This once again is the exact same supper, the exact same event that Matthew, Mark, and Luke are all talking about in their writings.

It has always been amazing to me how many wolves in sheep’s clothing who claim to be biblical scholars can miss such an easy mistranslation that causes Matthew, Mark, Luke, and John to have this contradiction within the confines of our English translated Bibles. And rather than going back and reviewing the original language, they simply choose to make up ridiculous excuses as to why the apostles have this contradiction between them.

And so, these things are extremely important to understand when reading John chapter 13 along with Matthew chapter 26, and Luke chapter 22, and Mark chapter 14, all of which gives us all of the information that we need to properly understand the importance of keeping our Father’s Passover. And once again... this is indeed not the Jews Passover my friends. It is Yehovah God’s Passover according to your Bible.

And so then, we can clearly see here according to the apostle John that this meal took place before the feast of Passover and during this supper our Messiah washed the feet of his disciples and in John chapter 13 verse 12 our Messiah asks his disciples and I quote, “Do you understand what I have done for you?”

Upon which time he continues on to explain what he has done for them by telling them that if your Lord and teacher has washed your feet, you also ought to wash one another’s feet. Once again, our Messiah tells them that he has given them an example that they should do to each

other just as he has done to them. And this is where our Messiah tells them that a servant is not greater than his master, nor is a messenger greater than the one who sent him and if you know these things... blessed are you if you do them.

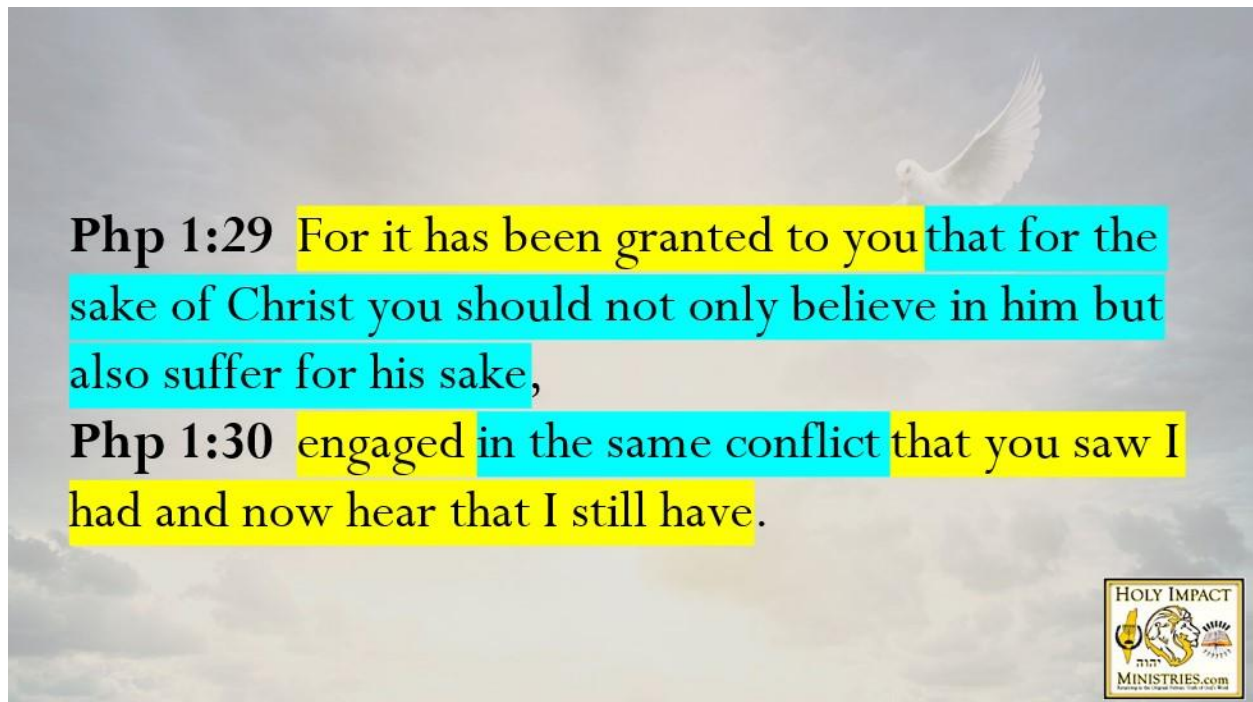
Now... I'd like to idle here for just a moment so that we can think about what this means when our Messiah says, "A servant is not greater than his master, nor is a messenger greater than the one who sent him." What does this mean? What was our Messiah was attempting to convey to his apostles here in John chapter 13? Was it that they wash each other's feet in order to keep their feet clean? Did this teaching have anything to do with their feet?

The washing of the Apostles feet had very little to do with their feet and everything to do with their spiritual understanding of serving one another. This was a demonstration of humility. It was meant to demonstrate something. What good is it if you wash your brother's feet and then turn around and treat him as a Gentile?


And so... the question is not should we wash each other's feet. The question is do we understand the spiritual teaching that this physical act demonstrated? Because I tell you the truth... this washing of his disciples' feet has everything to do with you and I being a servant to each other and not whether or not our feet are clean. It was a demonstration of humility that showed his love for them and how he wanted them to treat each other. This demonstration was for you and I so that we would think about how we can better serve one another, and not just about how clean our feet are. It was an outright attack... on human vanity.

And when our Messiah tells us that a servant is not greater than his master nor a messenger greater than the one who sent him, it should be understood that we are called not to only partake in his love and his kindness... but that we are also called to partake in his suffering. And this is something that many modern-day Christians today completely

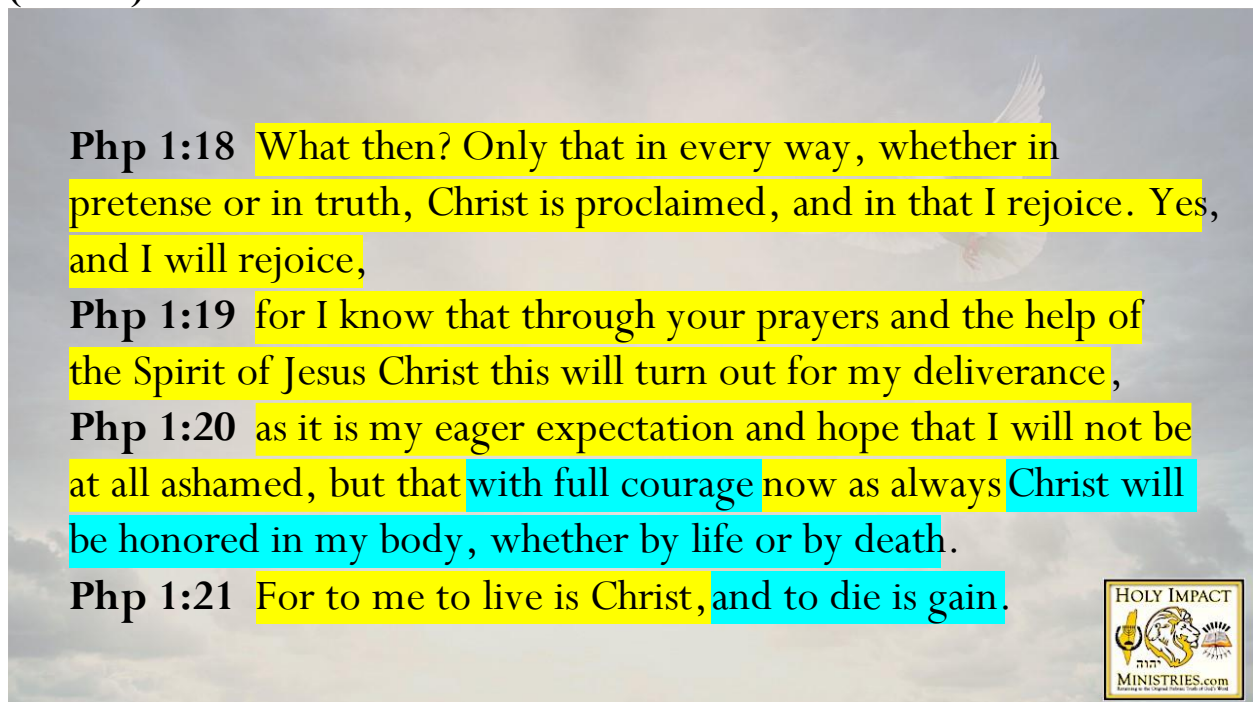
miss simply because they don't want to see it or hear it. (scrn 8)




Php 1:29 For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake,
Php 1:30 engaged in the same conflict that you saw I had and now hear that I still have.



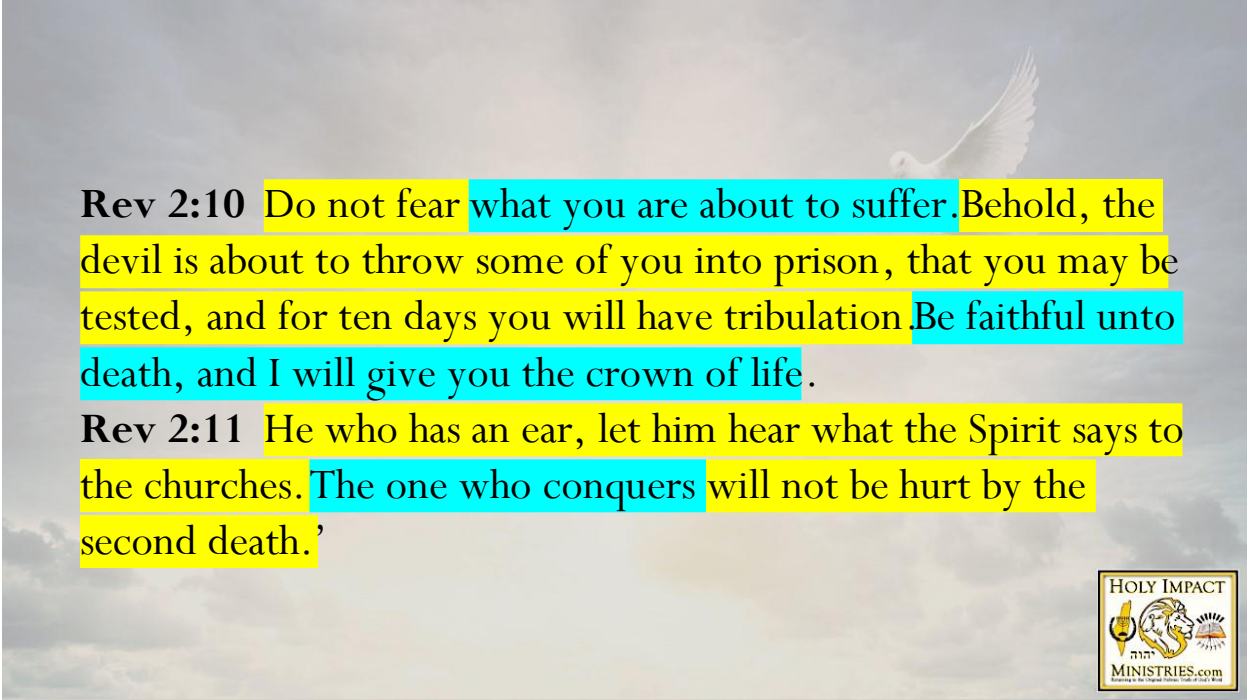
(scrn 9)



Php 1:18 What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and in that I rejoice. Yes, and I will rejoice,
Php 1:19 for I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance,
Php 1:20 as it is my eager expectation and hope that I will not be at all ashamed, but that with full courage now as always Christ will be honored in my body, whether by life or by death.
Php 1:21 For to me to live is Christ, and to die is gain.



(scrn 10)



Rev 2:10 Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and for ten days you will have tribulation. Be faithful unto death, and I will give you the crown of life.

Rev 2:11 He who has an ear, let him hear what the Spirit says to the churches. The one who conquers will not be hurt by the second death.'



The apostle Paul tells us very clearly in Philippians chapter 1 that we are not only called to believe in our Messiah... but that we are also called to suffer for him. And right here in Revelation chapter 2 our Messiah tells the assembly at Smyrna that the devil is going to throw some of them into prison and that they are going to be tested and that they are going to have tribulation. But what does he say? What does he promise them? He promises them that if they are faithful even unto death... even unto death... that he will then give them the crown of life.

You see, once again... just as we have already made note of during our Bible study this week, this is all about the reciprocation of our love for him. You see, it's not all about how much he loves us or how much we are loved by him. He's already proven to us how much he loves us even while we were still sinners. But you see this battle, this warfare has to do with our proving to him how much we love him.

This spiritual warfare that we are engaged in is all about the devil trying to prove to Yehovah God that we do not love him as much as he loves us. That's what this battle is all about. That's what our accuser is

attempting to prove to our Father in heaven... it's that we don't love him as much as he loves us. That's why we are engaged in this warfare in the first place. Man sinned against God in the garden of Eden by bowing the knee to the serpent and the creature rather than his creator. And the serpent who is our accuser... has been making war on mankind and those who keep the commandments of God and hold to the testimony of Yeshua ever since!

And if the serpent can prove to our Father in heaven that we do not love Yehovah God as much as he loves us... and if the serpent can prove to our Father in heaven that we are more willing to be vanity filled and self-righteous and full of the serpent rather than being full of our Father in heaven... then the devil wins.

As we have said so many times before, so now we say again... It's not just about how much God loves us... it's about how much we love him. Salvation is not for the vanity filled my friends. Salvation has been extended to those who are willing to repent and turn back and realize how much they have been loved from the beginning by their Father and are therefore willing to reciprocate that love back to our Father in heaven who created us from the very beginning.

A servant is not greater than his master nor is a messenger greater than the one who sent him has everything to do with reminding us that our Messiah was our example. And what did our Messiah show as an example to us? He showed us what true love really is. He showed us what servitude really is and what it proclaims to him and to each other. He showed us how important it is to love our Father in heaven even unto death. It's not all about vanity my friends and what free stuff we can get from him. It's about understanding what he has done for us and for our children and our children's children and reciprocating that undying love and respect back to our Father in heaven.

And I would submit to you that the apostate church today has no concept of the example that our Messiah has laid out before us during this early

Passover meal. Our Messiah did not only love all of us, but he also loved his Father in heaven because he understood that without the Father... there is no "us". And he went to that cross because he was not willing to turn against his Father in heaven because he loved him that much. And therefore, if our Messiah is our example... and he served each one of us, and he gave his very life standing for the love of his Father, and drinking the cup that his Father told him he had to drink... and if a servant is not greater than his master, and a messenger is not greater than the one who sent him... then we should be awake enough to know and to understand that just as the apostle Paul tells us in the book of Philippians chapter 1 verse 29... it has been granted to us for the sake of our Messiah that we should not only believe in him... but that we should also suffer for his sake being engaged in the same conflict that he and his Apostles and the Prophets were engaged in.

Is this important to understand? Does this affect our salvation? I tell you the truth... our Father in heaven is looking for those to worship him into things. And those two things are both spirit and in truth. We are to worship him in both spirit and in truth. His truth... not man's version of the truth.

I ask you plainly... Is it right for the Christian today to continuously be bragging about the love of God that has been bestowed upon them... and how protected that they think they are from the snares of the devil... while never preparing themselves or their children to reciprocate that love back to him?

Is it right for the Christian today to take, and take, and take, but never give in return? Is it right for the Christian today to think that all they have to do is to confess that Yeshua Jesus is the Son of God in order to earn a free ticket into his kingdom? And if this is so... is this not salvation by works? If it is said that you must confess that Yeshua Jesus is the Son of God in order to get into heaven, is this not salvation by works?

And isn't this what the apostate church teaches? That we are not saved by our works? So then why do I have to profess with my tongue that Yeshua Jesus is the son of God?

You see, the ridiculous nonsense that they teach condemns themselves. The ridiculous doctrines of demons that they cast upon others turns right around and bites them right in their own butts.

How can you confess that our Messiah is the Son of God and then turn around and proclaim that his commandments are a curse? How can you confess that our Messiah is the Son of God and then turn around and keep the Roman Catholic Popes first day of the week Sunday Sabbath instead of Yehvoah God's 7th day Sabbath?

First John chapter 5 verse three tells us that the biblical definition of the love of God is that we keep his commandments and... that his commandments are not burdensome to us. That's the biblical definition of the love of God. If we love God, we will not only keep his commandments, but they will not be burdensome to us. And therefore, if you truly believe... if you truly believe that Yeshua is the Son of Yehvoah God... then how can you reject his commandments? Is that hard to understand? Because I would submit to you that that's not hard to understand it all.

But how many scholarly buffoons are there in the world today that are preaching and teaching that if we keep God's commandments that we are exiles because faith by works is supposed to be dead according to them!? According to the apostate church works are dead, your once saved always saved, God loves you, God's going to protect you, you just need to put enough money in the golden pie plate!

I tell you the truth my friends... a servant is not greater than his master, nor is a messenger greater than the one who sent him. If you are not prepared to suffer for the sake of your Messiah, then you have no love for your Messiah. And just as our Messiah tells us, you can call him

Lord all day long, but you are not getting into his Father's kingdom just because you call him your Lord. Once again **Matthew chapter 7 verses 21 through 23 E2**

I Never Knew You

Mat 7:21 "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven.

Mat 7:22 On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?'

Mat 7:23 And then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness.'

And therefore, do you suppose that it's important that we understand reciprocal love? Because I tell you the truth my friends... this was exactly what our Messiah was demonstrating by washing the feet of his Apostles. Love is... reciprocal. God's love is not a one-way street my friends... it's a two way street, and we ought to know and understand that by now. **(scrn 11 show only)**

Jas 2:17 So also faith by itself, if it does not have works, is dead

Jas 2:24 You see that a person is justified by works and not by faith alone.

Jas 2:26 For as the body apart from the spirit is dead, so also faith apart from works is dead.

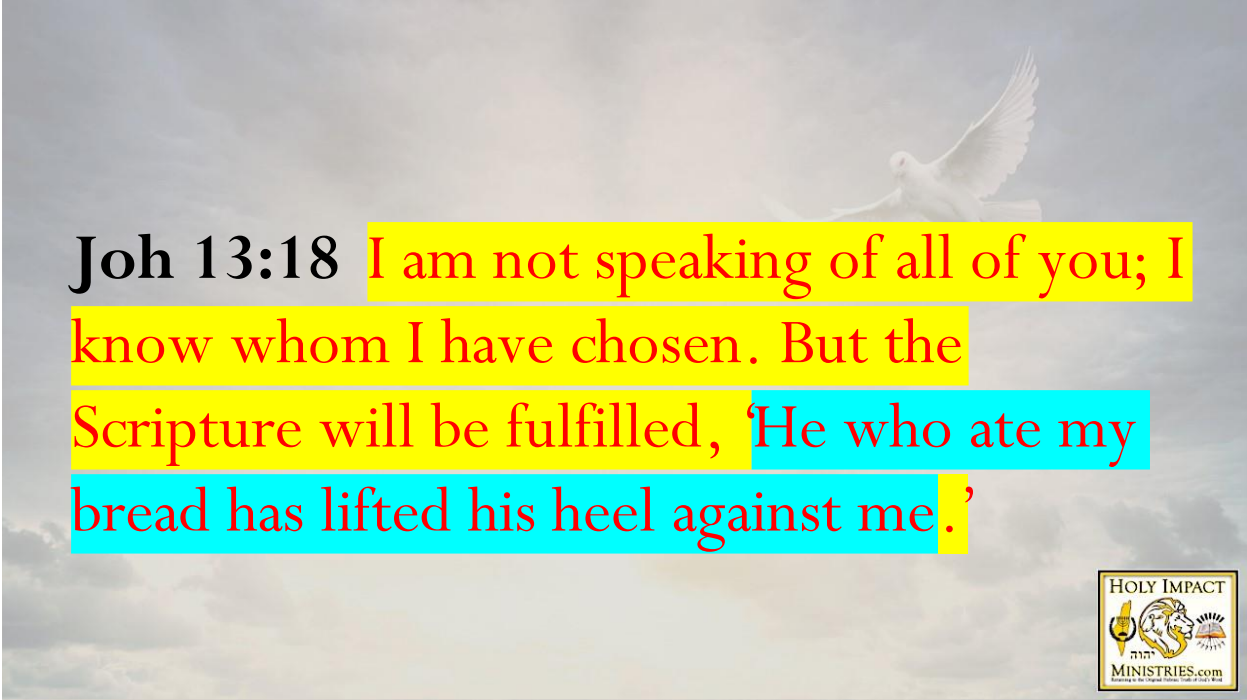


Do you think that it's important for us to understand that faith without works is dead according to James chapter 2 verse 17? Do you suppose that it's important to know that a person is justified by works and not by faith alone according to James chapter 2 verse 24? Do you suppose that it's important to know that just as the body apart from the spirit is dead, so also faith apart from works is dead? Do you suppose that it's important to know that a servant is not greater than his master nor is a messenger greater than the one who sent him?

Our Messiah is already told us if the world hated him that he would hate us. And this is exactly why our Messiah also told us that only those who endured to the end would be saved. And this is exactly why our Messiah also told all seven assemblies in the book of Revelation that they were required... commanded... to conquer and not to shrink back or bow down to evil.

Getting back to John chapter 13, there's even more to understand here.

In John chapter 13 verse 18 our Messiah says something very interesting. **(scrn 12 show only)**



Joh 13:18 I am not speaking of all of you; I know whom I have chosen. But the Scripture will be fulfilled, 'He who ate my bread has lifted his heel against me.'



Here in John chapter 13 verse 18 our Messiah makes mention of Judas who was to betray him. And just where did our Messiah get this Scripture from? Do you suppose that he just made this up?

Once again my friends, our Messiah was quoting from the psalms (**psalm 13**)

Psa 41:7 All who hate me whisper together about me; they imagine the worst for me.

Psa 41:8 They say, "A deadly thing is poured out on him; he will not rise again from where he lies."

Psa 41:9 Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me

Psa 41:10 But you, O LORD, be gracious to me, and raise me up, that I may repay them!

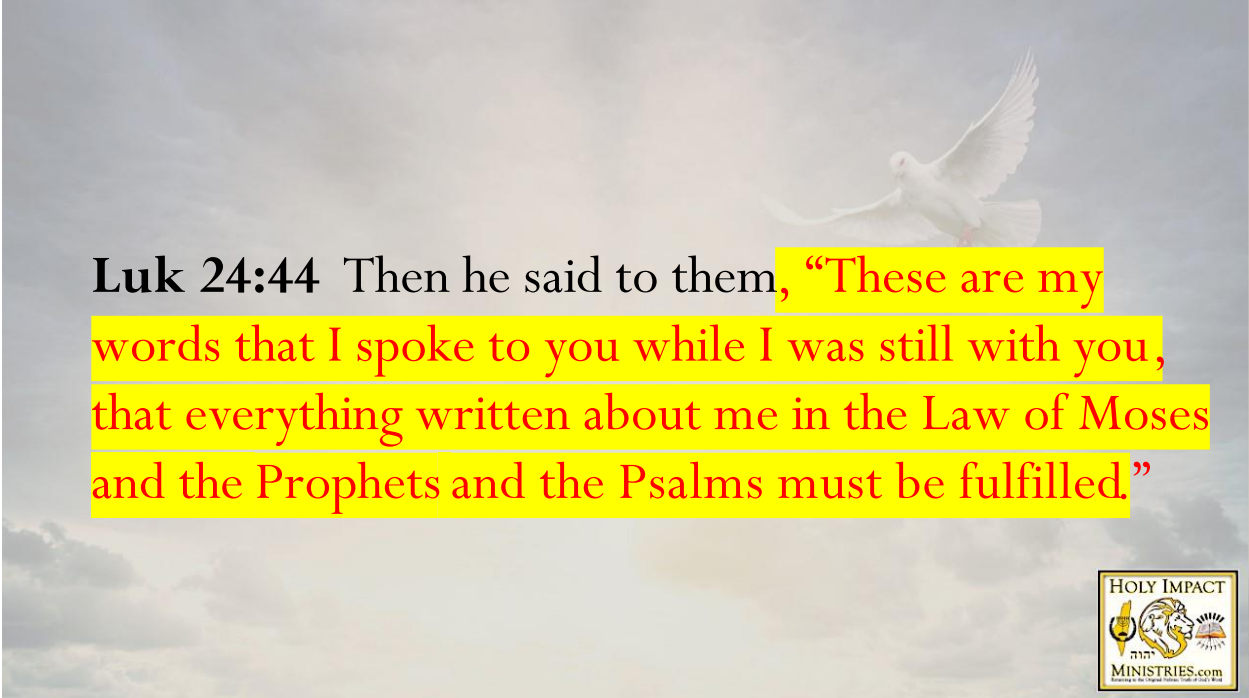
Psa 41:11 By this I know that you delight in me: my enemy will not shout in triumph over me.



Once again, this betrayal of Judas was just another qualifier that qualifies our Messiah to be our Messiah.

My friends let me ask you this... how important is it to know and to understand your Old Testament? I tell you the truth... those who have never read the Torah, the writings of the prophets, and the Psalms have no idea whether or not their Jesus is their Messiah or not! And why is that? Because they do not know what qualifies their Messiah to be their Messiah.

Jesus can only be the Messiah if he fulfills all of the qualifications of the Messiah that was already prophesied about in the Old Testament. It is within the confines of the Old Testament that these qualifiers have been laid out before us in order to prove who our Messiah is and just as importantly... who our Messiah is not. **(scrn 14)**



Luk 24:44 Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”



What we are seeing in Psalms chapter 41 is another qualifier that qualifies our Messiah to be our Messiah. This very event of Judas betraying Yeshua our Messiah once again qualifies him as being the Messiah. And there are many of these qualifiers that our Messiah quotes from in what we know today as the Old Testament that literally nailed down the fact that he was, is, and always will be our Messiah the descendent of David, the Son of God, Son of Abraham.

And therefore, let us not forget how important this betrayal actually was in identifying who our Messiah actually was, is, and always will be. But that's not all. In order to better understand the rest of the story we need to read down through **John chapter 13 verses 21 through 30 E3**

One of You Will Betray Me

Joh 13:21 After saying these things, Jesus was troubled in his spirit, and testified, “Truly, truly, I say to you, one of you will betray me.”

Joh 13:22 The disciples looked at one another, uncertain of whom he spoke.

Joh 13:23 One of his disciples, whom Jesus loved, was reclining at table at Jesus' side,

Joh 13:24 so Simon Peter motioned to him to ask Jesus of whom he was speaking.

Joh 13:25 So that disciple, leaning back against Jesus, said to him, "Lord, who is it?"

Joh 13:26 Jesus answered, "It is he to whom I will give this morsel of bread when I have dipped it." So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot.

Joh 13:27 Then after he had taken the morsel, Satan entered into him. Jesus said to him, "What you are going to do, do quickly."

Joh 13:28 Now no one at the table knew why he said this to him.

Joh 13:29 Some thought that, because Judas had the moneybag, Jesus was telling him, "Buy what we need for the feast," or that he should give something to the poor.

Joh 13:30 So, after receiving the morsel of bread, he immediately went out. And it was night.

Notice here in John chapter 13 verse 26 that they are already eating the bread and drinking the wine. This is where Yeshua tells them that one of them is going to betray him. And Yeshua says very clearly here in verse 26 that this one that is going to betray him is the one that he will give this morsel of bread that he has dipped. And it is written that he gave this morsel of bread to Judas. Now... why is this important? Do we see anything missing from John's account of this meal that Matthew tells us about, but John does not? Think for just a moment... what's missing here in the book of John that Matthew includes?

Where's the communion? Where's the bread and the wine? Where's the new covenant being proclaimed in our Messiah's blood? And why is it that the apostle John does not mention this most important event!? It's not in the book of John!... or... is it?

Matthew mentions it in Matthew chapter 26, Mark mentions it in Mark chapter 14, Luke mentions it in Luke chapter 22... and yet... there is no mention of the bread and the wine in John's account of this meal. Why is that?

What's important to remember here is that we are reading about this

exact same event according to the account of four different people. And when you have four different people giving you their account of the exact same event, there are going to be different facts that are going to be mentioned and certain facts that are going to be explained differently. Not everyone is going to use the exact same words or verbiage when giving their account of the event.

When a police officer arrives at the scene of a crime, the first thing that he will do is to look for more than one witness to the crime. A good detective never relies on only one witness. Why is that? Because in the excitement of things, people either forget things, or they leave things out because they don't think that they are relevant or important or because they choose to describe things in a different way. And this is why a good detective will always attempt to find more than one witness. And this is exactly what we have here within the pages of our Bibles. We don't we just have one witness? Because our Messiah was closing the door on any doubt that we as humans might have concerning what he taught. We have at least four witnesses to this event. And thank Yehovah that we do have four witnesses to this event.

And let me ask you this... does John actually leave out the wine and the bread and the deliverance of the new covenant through the blood of our Messiah? Because I would submit to you that he does not. He simply explains it in a much different way. John demonstrates this new covenant in different words. Consider what John tells us in the very next chapter in **John chapter 14 verses 15 through 18 (scrn 15)**

Joh 14:15 “If you love me, you will keep my commandments.

Joh 14:16 And I will ask the Father, and he will give you another Helper, to be with you forever,

Joh 14:17 even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.

Joh 14:18 “I will not leave you as orphans; I will come to you.”



Here John says that our Messiah says, and I quote, “if you love me, you will keep my commandments and I will ask the Father and he will give you another helper to be with you forever, even the spirit of truth whom the world cannot receive because it neither sees him nor knows him. You know him, for he dwells with you and will be in you. I will not leave you as orphans, I will come to you.”

I would contend that there is no difference between this statement and the statement that our Messiah makes about the bread and the wine. The bread was to signify the body of our Messiah which is the gift of life. And the wine in the book of Matthew symbolizes the blood of our Messiah that brings us the new covenant that writes God’s law in our hearts and in our minds just as we’re told in Jeremiah chapter 31 in the Old Testament and again in Hebrews chapter 8 and again in Hebrews chapter 10 of the New Covenant.

Here in the book of John we are hearing our Messiah telling us that if we love him, we will keep his commandments which is once again an example of the reciprocal love that is commanded by him. And if you

have the Ruach Hakodesh, the spirit of Yehovah God dwelling within you, then you have the word of God written across your heart and in your mind.

You see, John is telling us the exact same thing that Matthew, Mark, and Luke are telling us. He's just telling us these things a little differently. When Matthew tells us about the bread and the wine, he is conveying the exact same thing that John is conveying when he tells us about obeying our messiah's commandment because we love him and receiving the Ruach Hakodesh the holy spirit of Yehovah God. And therefore, whether you are listening to Matthew's account or John's account, the same spiritual message is being given in both accounts.

You see, when you do your homework, it is clear to see that Matthew, Mark, Luke, and John all agree and always have agreed. There really is no difference between them when you understand the spiritual message that all four of these men are attempting to deliver to us.

And just before we go, I would like to also mention what our Messiah said to Judas the traitor. **(scrn 16 show only)**

Joh 13:27 Then after he had taken the morsel, Satan entered into him. Jesus said to him, “What you are going to do, do quickly.”

Joh 13:28 Now no one at the table knew why he said this to him.

Joh 13:29 Some thought that, because Judas had the moneybag, Jesus was telling him, “Buy what we need for the feast,” or that he should give something to the poor.

Joh 13:30 So, after receiving the morsel of bread, he immediately went out. And it was night.

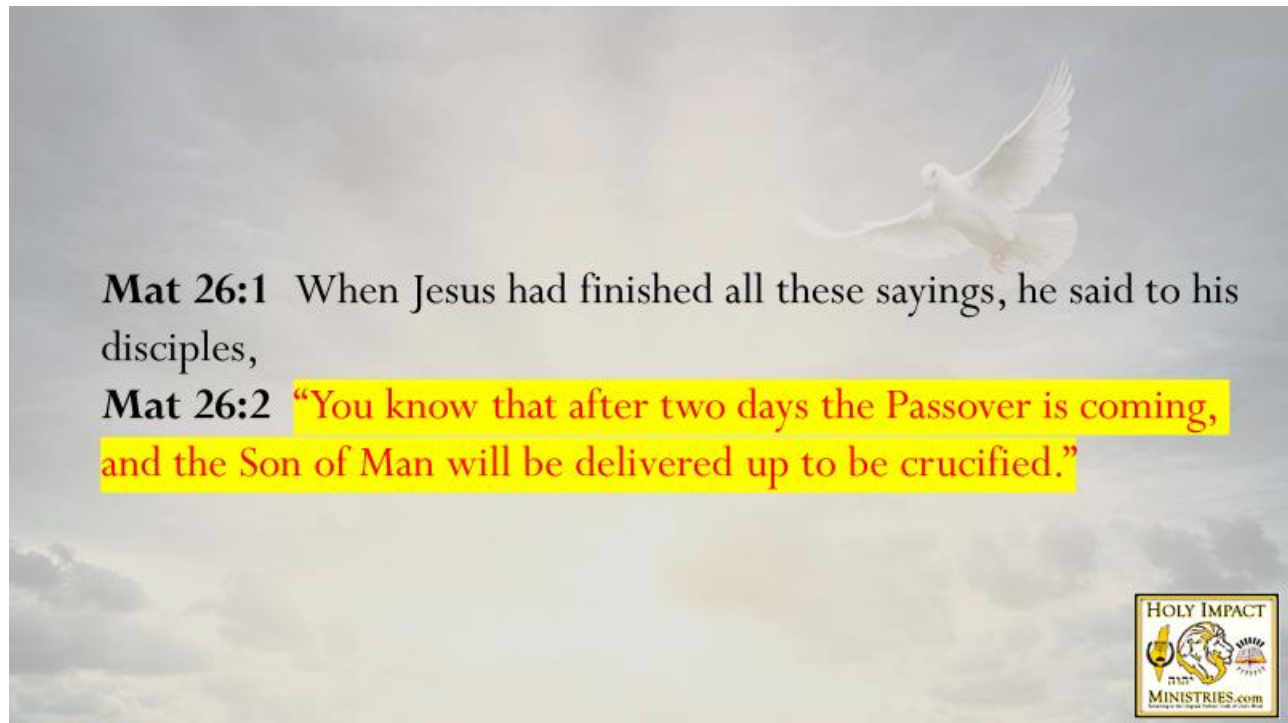


Here in John chapter 13 verse 27 after dipping the bread and then giving it to Judas showing that he would be the one to betray him, Yeshua says to Judas, “what you are going to do, do quickly.” And the apostles sitting at the table with them thought that Yeshua was telling Judas to go by what they needed for the feast.

Think about this my friends... if they were already eating... why would Yeshua tell Judas to get up and go buy more things for the feast that they were already eating?

You see, the apostles thought that Yeshua had told Judas to go buy what they needed for the Passover feast which was coming up the next evening... not the feast that they were having at that moment. And this is one more clue that helps us to better understand that our Messiah was simply making sure that his apostles were prepared to celebrate the actual Passover that would not occur until after his death the next evening. He wanted them to be prepared for the actual Passover meal because he knew that he was not going to be there with them. And if we'll remember correctly... he had already prophesied to them that he

would be crucified on the Passover. **Matthew 26:1-2 (scrn 17)**



In the end, when studying the Passover in both the Old Testament and the New Testament it's important that we understand that the Old Testament was written in the Hebrew language and that they New Testament was by and large written in the Greek language. And therefore, when we see what we think are contradictions within the Bible, we can always know and understand that chances are very good that there is a mistranslation and not a contradiction.

And when we do our due diligence in asking and in seeking, and in knocking, these truths are revealed to us so that we may know the truth that has always been there from the very beginning. The apostles did not contradict themselves my friends, the translators who translated the Bible from the Hebrew and the Greek languages from time to time do indeed miss the mark.

Just as we have shown so many times before, we can show you over 6000 mistakes in the Bible that are directly connected to the word

“Lord” in the Bible that covers up the very name of God over 6000 times in your Bible which is “Yehovah” according to God himself in Exodus chapter 3 verse 15. The word “LORD” in the Old Testament is covering up the very name of God that he says in Exodus 3:15 he is to be remembered by throughout our generations. And you can look that up in almost any Bible app in Brown driver Briggs Hebrew definitions and well over a thousand different ancient manuscripts that we still have in possession to this very day.

And therefore, we should not be surprised when we come upon a translational error within the confines of our English translated Bibles. The truth is there my friends for those who seek it. But for those who mock the truth and laugh at the truth or who twist the truth into something that it is not... they will never see, and they will never hear the truth because they are not seeking the truth. They are simply seeking a way to twist the Scripture in order to force it to agree with their denominational dogmas and their philosophical theologies.

My friends, there is no substitute for prayer and there is no substitute for the discernment of Yehovah versus the discernment of so-called scholarly men.

My hope and my prayer is that you will always pray before, during, and after reading your Bible. And that you will always allow the Ruach Hakodesh the spirit of Yehovah that dwells within you to lead you to the truth. Yehovah God’s truth, and not the truth according to so called scholarly men.

And with that my friends we will close the books for today and pick up next Saturday at 11 AM Eastern standard Time where we left off and, in the meantime, I will do as I always do and ask everyone within the sound of my voice to please take what you have heard here today to your own prayer closet. Bow your head and bend your knee, and face the holy promised land of Jerusalem and ask in the name of Yeshua Hamashiach if what you have heard here today be true or not.

Ask, seek, and knock on his door and on his door alone so that the proper door can be opened unto you. And if you will do that, and if you will stay the course to the end, you and I will surely walk through the gates of his soon coming kingdom together.