

Full Sermon Transcript:  
**Extremely Narrow Path of the Rare True Christian**  
May 2, 2026

*Disclaimer: This transcript is computer-generated and may have mistakes or inaccuracies. Though for the most part, the software does a really good job.*

Let's go in prayer. Lord, Heavenly Father, thank you for getting us through this week.

Thank you for your sacrifice, for dying for our sins, for giving a path, a journey that we can enter into behind the veil to have our sins washed away, that you have atoned for the sins, our sins, if we will obey, persevere, press through, and walk this narrow path that you have laid for us, a path that you did set the example of, the way that you walked we should walk there in.

These seven days of unleavened bread represent that journey of a lifetime, of trying to walk that narrow path, and it is a struggle when we live in a Babylonian, corrupt, upside-down society filled and overflowing with wicked people, but we ask Father for your help to take our eyes and our attention off from them and put our eyes upon you and ourselves and to worry about ourselves and our actions, our thoughts, our hearts, our choices and decisions and priorities, how we ourselves are walking and should be walking.

Help us to examine ourselves during these seven days. Help us to examine ourselves and improve and to make goals of improvement, a plan, a path that we must walk in, that every year that we will grow in the measurement of your Holy Ghost and the measurement of your will that will grow in it, become perfected, become holy, not holy according to the world's false standards and false doctrines and traditions, but according to your truth and your will for us individually and according to your holy scriptures, your prophets, your teachings, and the instructions of the Church.

We ask for your special anointing and help in today's sermon and our individual worship. During the sermon, we ask for your special help in our personal testimonies, witnessing, evangelism, planting seeds, bearing fruit.

We pray that you would help us to multiply the fruits of the Spirit and converts.

We pray that you would feel these seeds that we would need to bring out additional seeds because of the people that you will bring.

We pray that you bring only our true brothers and sisters in Christ Jesus, those that are willing to work, to surrender, to sacrifice, to deny themselves and to take up their death stake, to follow you rather than following their own will.

Those that will leave Babylon, those that will put you first and your Church and your people and your gospel, your kingdom.

We accept your help in all these areas. Your will will prevail in us, in this congregation, in your Church, in your kingdom.

As it is done in heaven, it will be done in us through the mighty and holy name of Jesus, the Church says. Amen.

You may be seated. Let's start in Luke 13. And I praise God for the confirmation that I'm seeing here. Because I did not read in advance this entire context.

But I'm seeing a confirmation here. Still trying to get all my stuff organized and ready.

Bear with me. I have to clean my eyeglasses real quick. I forgot to put the turkey in the oven. So we're going to have to wait a while before we eat.

But then again it is called the night to be much observed, not the afternoon to be much observed.

In Luke 13, let's start in verse 18. So he was saying, what is the kingdom of Theos like?

And to what shall I compare it? It is like a mustard seed which a person took and threw it into his own garden.

And it grew and became a tree. And the birds of the air nested in its branches. So God is saying that the kingdom is one that starts out very small like we are right now.

The kingdom starts out very small. Jesus called his church the little flock. He never called his church the mega church. But we shall become what he described as a tree where the birds of the air nest.

There's another verse somewhere that says, I think it says, if I'm not mistaken, a large tree.

But this is not a small bush. This is talking about a large tree. That's what we shall become. But it starts by planting within our own garden.

It's interesting I've never noticed that before till right now. Although we do have the parable of the seeds in which we throw it alongside the highway and everywhere.

But this one is planted within our own garden and that represents our own family. Our own friends, coworkers, neighbors, people we meet, people we know. Your own garden is those that you are responsible for.

And we are responsible for trying to witness to even though most of the time they won't listen to us.

Most of the time it's a waste of time. But initially, once we are first discovering the truth.

It should come naturally when you are first discovering the truth. That you would want to share that with family and friends, those people that are around you.

Those people that are on your own property, within your household and people that's close to you.

That should come by nature. That should just naturally come out of your mouth. Guess what I found, guess what I'm studying, guess what I'm learning. I don't understand it when people don't do that.

I don't understand that at all because that's what should come naturally. Those are the people we have the most influence over rather than strangers.

We have greater influence upon people that know us. And know that we are not foolish people.

That we are not people that just fall for everything. That we are not gullible people.

But let's proceed over to verse 20. And again he said, To what shall I compare the kingdom of God?

It is like leaven which a woman took and hid in three packs or three measurements of flour.

Until it was all leavened. In this case it's not talking about sin. Some places in the Bible leavening is a symbol for sin.

But in this case it's not.

In this case it's similar to a tree. Something that starts small, gets big. Talking about that God wants his kingdom to grow. So it's a rare example of leavening being actually a good thing in this case.

Context matters, right? The previous verses. But he wants his kingdom to grow. Then verse 22.

And he was passing through one city and village to another. Teaching and proceeding on his way to Jerusalem.

And that would be sowing your seeds along the highway. Not just in your own garden.

But it starts in your own garden. Then it proceeds to along the highway. Verse 23. And someone said to him, Master, are there just a few who are being saved?

And he said to them, strive, in other words you strive, to enter through the narrow door.

For many, I tell you, will seek to enter and will not be able. That's all of the false church.

Once the head of the house gets up and shuts the door. And you begin to stand outside and knock on the door saying, Master, open up to us.

Then he will answer and say to you, I do not know where you are from. That's similar to those that say, Lord, Lord, have we not done all these things in your name?

And he says to them, I don't know you. Similar. So it's basically saying, even though he wants his kingdom to be large, he's not going to accept just anyone and everyone.

Right? That's what it's saying in this context. He wants his kingdom to be large, but he will not accept just anyone and everyone.

But it will be large. It will be large. It won't be just a few. The question is, how many will be saved?

It won't be just a few. He wants his kingdom to be large, and it will be. Amen. If we work that vineyard.

Right? And it will be. Verse 26, then you will begin to say, we ate and drank in your presence, and you've tall in our streets.

And he will say, I tell you, I do not know where you are from. Depart from me, all you evildoers.

Now again, just like in Matthew 7, verses 21 to 23, evildoers is workers of sin. Right?

So we need to add a reference there to Matthew 7. And the specific verse, I think it's 23, let me double check.

That actually uses the word breaking, that work at breaking the law. Yes, and it's verse 23.

So we're adding the reference there to Matthew 7:23. Verse 28, and in that place there would be crying and gasping of teeth and you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being thrown out, and they would come from the east and the west and from the north and the south, and I would sit at the eating table in the kingdom of God.

And behold, they who are saved in the last generation, who would be in the first, they are who are, try to read only the bode now, and behold, those that are last would be first, and those who are first would be last, talking about the people that lived in the Old Testament times will be in the last resurrection.

But the people that live in the last generations, New Testament times, New Covenant times, will be in the first resurrection, unless you have to come back in the second resurrection because you wasn't saved.

But let's go back to verse 24, because verse 24 is what we're going to really focus on for today's message.

Verse 24, strive to enter through the narrow door or the narrow way or the narrow path.

For many, I tell you, will seek to enter and will not be able. Again, that doesn't mean that many won't, but it means, I mean, yeah, yeah, that's right.

It doesn't mean that many won't be saved, but rather it means that many won't be, right?

Both is true. Many will be saved and many will not be saved. Both is true at the same time. But we have to walk that narrow way.

We have to enter that narrow door. So that reminds me very much of Matthew 7 before we get to verse 21.

See, I never saw this relationship before. I'm seeing that right now. Let's go to Matthew 7, verse 13. Enter through the narrow gate or the narrow door.

For the gate is wide and the way is broad that leads to destruction. And there are many who enter through that broad way of destruction, many that will not be saved.

For the gate is small and the way is narrow that leads to life, and there are few who find it.

But we have to compare that verse where it does say in other places that many will be saved, including even the book of Revelation talking about it starts out with 144,000 saints.

There are young male virgins at the timing of the sixth seal. That ends out to be a great multitude that cannot even be counted of people from every nation on earth.

Even South Africa, Uganda, Nigeria, India, Puerto Rico, Haiti is mind-boggling. But it's going to happen because that's going to come at a time in which they had two and a half years of intense thinking from God.

And only then will it come from few to many. So I think here, since it does say few, it's talking about a few at a time, especially in that generation.

He is talking to people standing right in front of him after all. So it would be few in that generation or a few at a time or a few in each generation until you get to that timing of the sixth seal in which there will be many, many, many, many people.

And then in the second life there would be many people, many people to be saved in that second life, many people.

Our point is really that the way to life is narrow and the way to death is a very broad way.

So the satanic motto that everybody in the world follows is do as you want to do.

Follow your own heart. Do your own will. Listen to whatever music you want to. It doesn't matter what you listen to.

It doesn't matter what you watch, what you say, what you do, where you go. Just do whatever you want to do.

Come as you are and leave as you are. Do as you want. It's my life. I do with it what I want to do with it.

That type of mentality. That's the broad way to destruction, to death. But the way to eternal life is narrow and only few can enter at a time. Only one person at a time can enter a very narrow way, a narrow gate or narrow door.

Only one person at a time, only few can enter in. But if people are lined up to enter that narrow door one at a time, you can have millions and billions that are lined up.

And it's a slow process, but they can all get through. If they're in line, but then you got to stay in line.

Here's perseverance, right? You get in line and it's a slow process. And only one person at a time can go through the narrow door. But the line is moving.

But it's long. It's a lifetime. An entire lifetime standing in line to get through that door, the finish line. That door is truly the finish line.

Because once you're in, you're in. We have to persevere and not get out of line, not fall back.

And some people stay in line, but as they get close to the door, they get out of line for a few seconds and get five spaces back.

Or ten spaces back or a thousand spaces back. While they're still in line, they're getting farther back in line.

They're getting farther back in line, two steps forward and a step back. Amen. We need to not only stay in line, but to maintain our place in line. And guess what?

Even bypass people in line. Amen. Yeah, bypass people in line. There's a verse that says that we are to seize the kingdom by force.

Hey, let me get up here. I'm going to get up here in line. I'm going to get closer to the door. Amen.

Strive to enter in. Press your way like that woman with the issue of blood for 12 years.

She could have been stoned or perhaps arrested or something for pressing her way through the crowd of men.

But she wasn't going to just stay in line. She forced her way to the front of the line to touch Jesus. Amen.

That's the way we should be. Amen. Not let anything get in our way. A lot of people allow their jobs, their careers, husbands, wives, friends, family, sisters, brothers, parents, children, something or someone to interfere with us, our salvation and our relationship with Christ.

We should not do that. Amen. We should be willing to forsake family and friends, jobs, careers, sports, certain TV shows, certain songs and certain musical groups.

We should be willing to forsake those things and our own will even, or even our own will, even some of our own finances.

Some people do not prosper financially because they're not willing to give up anything to help other people.

The way to prosper is to invest by helping others, by giving to other people. That's the way to prosper.

But it's not going to prosper you immediately most of the time. Most of the time it might not be several months or even years later before you see the blessing return to you.

But it will definitely eventually return to you if you are a giving person by nature, if you are a giving person by your heart and follow through with that.

That narrow path includes instead of seeking our own richness by keeping all the money to ourselves, we do have a priority of helping people, giving tithes, giving offerings, helping the poor.

Even if sometimes it meant that we couldn't buy something we was going to buy. Putting others first is a narrow path that is not followed by this world in large. Amen.

Morals, values, family values, and honor is a way of this narrow path that is not followed by the world.

We should be people of honor, people that keep our word, that if we say we're going to do something, we do it.

We should not act like the world, amen, in its ways. But it's very interesting here that this is in verses 13 and 14.

And then you get down to verse 21 where it's talking about all these people that says, Lord, Lord, we want to enter, we want to go into that narrow door.

But he don't let them in that narrow door. Look how close that is, verse 14 to verse 21, how close that is.

How close that is in the context just like in Luke 13. So I want to add a cross-reference here.

At the end of verse 14, we'll add a cross-reference to Luke 13:24.

Part of walking the narrow way to enter into eternal life is witnessing, evangelizing.

That becomes part of our conversation, what we're thinking about, what we're wanting to talk about, what we're wanting to share with people, whereas the world is talking about grown men chasing a ball, grown men wearing tights, slapping each other on the butt cheeks, grabbing their crotches, spitting on the ground, and chasing a ball across the field.

That's what they want to talk about. We want to talk about the Lord. We want to talk about the Ten Commandments, the way to life. We want to talk about His holy days and His salvational plan and correct and true doctrines.

We want to talk about the Bible. We want to talk about Holy Scriptures. We want to talk about Noah and Samson. We want to talk about the Apostle Paul and Samuel and Moses, Peter and Matthew, Mark, Luke, and John.

We want to talk about what happened on the day of Pentecost and on the Passover evening.

They want to talk about men wearing tights chasing a ball. What our mentality is is different from the world.

What we think about, what we talk about, what we focus upon is different from the world as far as focusing.

Of course, we can take some time to laugh and watch a comedy and relax. We don't have to think about the Lord and talk about the Lord 24/7.

That would be a very extremely Pharisee, legalistic mentality that a lot of people try to push upon you that Colossians 2 warns about.

But nevertheless, I can't see myself like some people knowing the name of every person on a sports team and what his score was for the last 10 years for every person on the sports team like some people do.

That's just ridiculous and that is an obsession with something that's absolutely useless when you could be memorizing Bible verses. Amen.

People want to memorize useless crap. The same people don't want to memorize Bible verses, priorities, the narrow way versus the way of the world in which the entire world follows is a comparison.

Let's go back to Luke chapter 9. We're going to look at verse 22.

Saying, the son of mankind must suffer many things and be rejected by the elders and chief priests and scribes and be killed and raised up on the third day.

Very appropriate. Last night was Passover. But Jesus was rejected by the religious leaders of his time. Amen.

The scribes are the people that are copying word by word every word of the entire Bible.

And that's all they do every day is copy the scripture. That's a scribe. And your priests, your chief priests and your elders, these are the people that rejected Jesus.

People that knew the Bible inside and out. People that memorized the Bible. And the ministry was their life. Church was their life.

Religion was their life. Just like Matthew 7:21, where there's people that work miracles, cast out demons and everything.

They are four time evangelists. The ministry is their life. Religion is their life. But both groups here in Matthew 7:21 and here in Luke 9 verse 22.

They, both groups of religious people reject Jesus, reject his way. They do live a narrow way.

They do. These are not people that are, for most part, they're not people that are alcoholics or drug addicts.

They're living a narrow way, but not the narrow way. Amen. There are counterfeits. And Satan has a counterfeit for everything.

A counterfeit for Hanukkah. Amen. He has counterfeits for different things. Antichrists, false Christs, false messiahs. Amen.

Demonic miracles that are real miracles, but not godly miracles. They are demonic miracles. He has a counterfeit for everything.

And he also has a narrow path. Satan has a broad path, but Satan also has a narrow path.

I would say some of the holiness Pentecostals live a very narrow path and very narrow minded.

But it's not the right path. They're doing Christmas, Trinity, Easter, and Sunday.

So even though it's a narrow path, it's not the right narrow path. It's a camouflage or a fake, rather a counterfeit, I'm trying to say. Amen.

Our path is even more narrow than theirs. Because we abstain from those demonic holidays of Christmas and Easter and Halloween.

We abstain from worshipping three gods. So our path is even more narrow than theirs.

But yet not legalistic. Not as legalistic as a Pharisee. The correct and true narrow path and narrow gate does not require legalism. And that in itself makes the way even more narrow than theirs. Amen.

That we are not to be legalistic is an even more narrow path. That we have to be careful what holy days we observe. What holidays. Amen.

In verse 23, and he was saying to everyone, if anyone wants to come after me or follow me, he must deny himself and take up his stake daily.

Every day. Every day. Not once. That's very interesting, underlining that daily, because that shows it's not just about just one prayer ten years ago.

It's every day, right? So this is part of Unleavened Bread is, hey, we've already done Passover.

Yes, we said yes to Jesus. We said, yes, I accept your sacrifice. I take part in the communion to accept your blood and your body as an atonement for my sins.

But then after we do that, we don't just take it for granted, like the Lutherans and the Catholics that also do Passover and communion.

They don't do the Days of Unleavened Bread, because they think once you accept the sacrifice, it's done, it's over with, it's finished.

But they leave out, well, once you do that, you still have to take up your stake daily and continue to strive to stay in line. Amen?

To stay in line. Because guess what? There are some other people in line trying to push you out of the way.

But those people are not doing it just so they can get through the gate. They're doing it so that you won't. Amen?

Some of those are weeds within your own garden. Amen? Your own family, friends, coworkers, neighbors, elders, parents, priests, and scribes, the church of YouTube, the church of your family, that are trying to get you to lose your place in line, leading you astray, causing you confusion in your mind about what the truth is, what you should do.

Those are weeds in which it would be acceptable to forsake, even rebuke. Amen? But this narrow way in verse 23 is being willing to deny yourself. And that's something the world don't do, even in the Pentecostal church many times.

They don't want to deny themselves of riches, and sports, and certain TV shows. And like the rock and roll churches that are so extremely popular, very, very, very extremely popular, the so-called rock and roll, well I'm going to call rock and roll churches, I'm going to say so-called churches in which their worship music has the same vibration, the

same sound, the same energy as listening to ACDC and Led Zeppelin, and even worse, Kiss and so forth. You can't tell no difference. A lot of them you can't even make out the words. It's the same vibration, the same beat, the same tune as the 1960s, 1970s hard rock.

Those are people that are not denying themselves. They said the one-time prayer, they may have even done communion, but they're not doing the process of unleavening.

They're not doing that process of unleavening on a daily basis to remove worldly ways, worldly thinking, worldly habits, worldly things that are not profitable for the kingdom.

And hinder your relationship, and hinder spiritual discernment, and hinder a life of holiness.

Look at Matthew 5, going back and forth, back and forth, but let's go to Matthew 5 verse 48.

It says, Therefore you are to be perfected, complete, sinless, even as your heavenly Father also is perfect, complete, and sinless.

This is the process. It doesn't happen when you say that first prayer, or your first communion, or your first Passover, or your first tabernacles, or your first year of serving the Lord, or even in the first decade of serving the Lord.

It only happens of staying in line and pressing and pressing to get closer and closer to the door, and pressing harder and trying harder.

Over a long period of time. As we have been a seed planted in a garden by someone.

I mean, everybody standing in front of me, you are the seed I planted, and you came up, but you had to press through the dirt of the ground. Amen.

You had to press through the dirt of the hard ground to get here, and to get where you are now, and that takes pushing. And with our spiritual warfare, there is additional pushing, but not only spiritual principalities from without, but also from within.

Whether it's hormone problems, or brain chemical problems, or complacency, or laziness, or wrong priorities, that we have to press certain things aside or push through it, and try harder to get closer to the door more and more every year. To get more into the center of where Jesus is standing. Pressing through the crowd to get closer to the center of where Jesus is standing.

The door to heaven. The door to the first resurrection. Amen. Try harder. Striving, pressing to get through that door.

Because there are obstacles. People and things. There are obstacles.

And a lot of times, like I've said, your worst enemy is yourself. Is an obstacle.

But this verse here is at the end of this chapter in which it tells you how to keep the Ten Commandments.

So we can't forget that rather we need to tell other people and tell ourselves the whole entire chapter here of Matthew 5 is how to keep the Ten Commandments.

And so becoming complete in Christ and perfected in Christ and sinless is loving God and loving people and loving strangers.

Showing love to strangers, helping the poor, helping the needy, keeping the Ten Commandments is a way of staying on that journey and pressing forward.

It's part of the journey. Keeping the holy days. Not giving up. It's all part of this journey.

Let's go to the book of Psalms now. Psalms chapter 1 and verse 1. Blessed is the man who has not walked in the counsel of the ungodly. So this is about bad company, corrupt morals.

And he has not stood in the way of the sinners. That means in the path of the sinners or in their group.

And he has not sat in the seat of evil men. Leaving the Church of Babylon. And not being best buddies and best friends with the wrong people. Amen.

That's part of the narrow path. Watching who you associate with. And who you trust. Choosing your friends wisely.

Who you hang out with. Who you spend a lot of time with. And I also got to tell you this as well. Not only should we not be spending a lot of time with the wrong people.

But we should be spending a lot of time with the right people. Amen. Because our sharpens aren't. And the more that we do spend time with our true spiritual families.

The more that we spend time with our true spiritual families. The more that we spend time with our true spiritual families.

The more we spend time with our true spiritual family. The closer we get. The more we know each other better. More accurately.

Deeper. And increase those friendships. So that you can be a better support to one another. And so that you would have

that godly compensation.

So that you can talk about the deep things of scripture. The deep things of life.

The deep things of God. The more you spend time with the right people. The more compensation that you can have.

That will go into those very important things.

That will go into those very interesting. Deep things. And when you start talking about those things, more is revealed.

Iron sharpens iron.

You get a little bit of something from them. They get a little bit of something from you.

Conversation gets flowing. And before you know it, you got a revelation. And you can also learn survival skills from each other. And sharpen each other's survival skills.

So I will explain that here in Psalm 1, Verse 1.

Even though it talks about abstaining from the wrong people. What I'm saying is, in addition to that.

When it is possible, we should also make an effort. To have company with the right people.

Which will support us. Bless us. Help us. And be a family. And work together. And be co-workers in the kingdom. So part of this narrow way. Is to help each other stand in line.

Like Aaron, holding up the arm of Moses all night long. While they cross the Red Sea.

On this night to be much observed tonight. Moses was extremely old. But even for a young man it would be difficult to hold up your arm. All night long.

His brother. Had to help hold the arm of Moses. His brother. Had to help hold up his arm.

So we are to help each other stand in line. Help each other not give up. Help each other to be encouraged. Get through our difficulties.

Be there in times of need. Financially. Spiritually. Mentally. And physically. Here I'll rub your back. Your back's hurting. I will rub your back.

Oh you can't afford but only this one thing in the store this month. Until you get your check.

Until you get paid. Well I've got an extra five or ten dollars. If you want to buy a second item. I can loan you this.

Or give you this. Or whatever the case might be. Stepping up to the plate. In time of need.

For one another. But you can't do that if you're absent. If you're not there. Amen.

So not only abstaining from evil. But associating with other brothers and sisters and helping them to stand in line.

When they feel like they're going to collapse. Even praying for the dead. That means praying. For our family and friends that have already passed away.

That when they rise in the second resurrection. That they will listen to the truth and obey.

That's not witchcraft. That's not demonic. That's not sick. That's not sinful. That's a righteous thing. To pray for your deceased relatives and friends. That will still yet have that second lifetime. And choices of choice between life and death.

That we're praying for them just like anyone else. There's nothing wrong or dark or evil about that at all.

That they will stand in line. That they will make it into the gate of eternal life.

Nothing wrong to pray for that.

Look at Proverbs chapter 4 verse 25. Let your eyes look right on. And let your eyelids ascent to the righteous things.

Make straight paths for your feet in order your ways are right. In other words. Let's not get distracted by the wicked.

This is something even myself I've got to work on.

And I need your prayers. For me to succeed in this. To get my mind, my thoughts. All from the wicked.

And just worry about the church. The church family, the brothers, the sisters. That are in line helping them and walking my path. We need to just get our minds off Babylon.

And take care of ourselves. And take care of our own. Amen. Put your eyes right on.

That narrow way. That doorway. Jesus Christ. The eternal kingdom and what is right.

God's laws. God's ways. God's commandments. What is right. And that is that daily morning prayer. And evening prayer. And afternoon prayer. And continual unceasing prayer throughout the day.

To realign our thoughts. Each time you pray. The second and the third. And the fourth and the fifth.

And the tenth time. And the twentieth time in that day. That you have said something to God. Because every time I take another cup of water.

Or fruit juice. Or something else to eat. Or another walk. Or another drive. Or another something. And that's what life is for that day. I'm still talking to God. I'm still saying.

Oh the sun just came out. Thank you Father. Oh the rain just stopped. Thank you Father.

Oh that food was good that I just finished eating. Thank you Father. Oh I'm putting on my socks. That I've had for a month.

Thank you Father. That I was able to buy this last month. I love these socks. These are good.

Or that new shirt. That came from a used store. Thank you that I bought this last month. Thank you that I had the money for it.

I love this shirt. I'm so glad I've got it. Amen. Having that continual Thanksgiving.

Continual praise. Being thankful for everything. Not taking things for granted. There's a lot of people that can't afford.

To buy another shirt. Even from a used store. That narrow path is a path of Thanksgiving. A path of hope.

A path of joy. Because you are in line. And chosen to be. You're supposed to be in line.

Some people are in line when they're not supposed to be yet. And they're trying to get into that gate.

In the first resurrection when they're not even appointed for that resurrection. The false churches.

That are in line. And should not be in line. They are a distraction to us. And we should be pushing them.

So that we can get Father up in line. We need to fight for the We need to fight for the kingdom.

We need to fight for our place in the kingdom. Our inheritance in the kingdom. To fight for it. Amen.

Let's go to Romans 12 verse 1.

Therefore, I urge you brethren. Basically, I beg you. By the mercies of Theos to present your bodies a living and holy sacrifice acceptable to Theos which is your logical, your reasonable service of worship.

And do not be conformed to this world. I'm seeing your fleshly body and your spiritual worship.

I'm seeing both of those things. Your fleshly body and your spiritual worship do not be conformed to this world.

All these people that are covered in tattoos. They are conformed to this world. And they're not sacrificing their bodies to the Lord, but rather to Satan. And they call themselves Christians.

And be not, but rather be transformed by the renewing of your mind. So that you may prove what is the wheel of Theos.

That which is good and acceptable and perfect. Amen. So that is a very narrow way.

And Philippians chapter 2, verse 12. So then, my beloved, just as you have always obeyed, not as in my presence continually, but now much more in my absence, work out your salvation with fear and trembling. Amen.

Now that's completely opposite of being told don't worry about it. You said that one time prayer. Right?

Completely opposite of that. Work out your salvation. It's something that is continual. Amen.

If you have to work it out, it is something continual. It's not something that's already been 100% accomplished yet.

Even as the Apostle Paul said somewhere, I've not yet obtained. Amen. And even in Romans 7, which I based that new song on, he was struggling with sin.

The Apostle! Which Jesus shined his light upon and personally picked and personally chosen even the Apostle, the great and wonderful Apostle Paul, was human and struggling with sin.

But he lived a path of thanksgiving even among great tribulations. Shipwrecked, stoned, black-whipped, arrested, imprisoned.

He still maintained most of the time. Now, Romans 7, you can tell he had his down times as well as being human.

But overall, he maintained lots and lots and lots of thanksgiving, positivity and hope and faith and perseverance. Amen.

A lot of people don't like to strive and they even speak against it. And I've heard many, many people in my life say that they left certain groups or certain ways of thinking because they didn't want to strive to enter in.

They got out of line. When you stop striving, you get out of line. Amen. When you stop striving, you're leaving the line altogether because you're saying, I've already entered in.

I don't have to keep standing in line. I don't have to keep standing here and standing here and working my way up and working out my fear and salvation.

I don't have to fear the Lord. I don't have to fear whether I'm saved or not or will be saved or not.

I've already said the prayer. The price has already been paid. God's already done everything for me. I can now go lay down in bed and die because I'm already entered in.

When the scripture says, those that endure until the end shall be saved. Amen. On these seven days of Unleavened Bread, I encourage you to think about where you are in line.

Where are you in line? And where was your last year and the year before? And how are you going to get one step closer over this next year? Or two steps closer over this next year?

How are you going to do that and make a plan? Are you going to read scripture more?

Are you going to pray more? Or both? Are you going to fast more? Are you going to give more to people? Are you going to be more social? What are you going to do to bear more fruit? Get closer to the Lord and be more into the center of His will.

Now tonight is a night to be much observed.

Like I said, some of you may already be in that time zone already. We're going to have a great feast.

We're going to play some games and socialize and just spend some time with each other so that we can continue to be family and get to know each other and things like that.

And it would be better once more people get here to where there's more conversation and stories and testimonies.

But we still try, even among ourselves, not give up. And we need to write down the date for the second Passover, which would be 30 days from yesterday.

But we need to do it on God's calendar, figure out the second date, I mean the date for the second Passover.

We need to make for sure that's on the internet. So, Brother R, if you could please make for sure that on the website where we have the list of the Holy Days, do we have the second Passover?

I doubt it. Do we have the second Passover date for every year? I know I still got to do the calendar for whatever year, 29 or whatever. But for the calendars that we do have established, do we have the second Passover date?

We need to add those for each year. And also, do we already have on those calendars the date for the night to be much observed?

And if not, we need to add those. But this narrow way is being careful of what you listen to, what music you listen to, what music you use for worship, what music you use for anything, what you watch on television, what Holy Days, what Holidays, upstanding for personal, personal birthdays, which is self-worship and worship of the flesh, what we wear, what symbols we wear, what symbols we have in our house, what decorations we have in our house, what you subscribe to, what you watch, what you listen to.

Politics, what political party that you favor, what politicians do you favor, how do you vote?

This is all part of the narrow path. What church you attend, what ministers you listen to, what you watch on YouTube, what your priorities are financially, are you a changed person?

All of these are part of walking the correct and true narrow path and not the counterfeit narrow path.

How you think about marriage, gender roles, and how you're fulfilling your gender role that God gave you is all part of this narrow path.

Thank you for listening to this sermon today. We're going to put on the song Be Strong in the Lord, and then we'll be back with your testimonies and questions and comments.

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