

Full Sermon Transcript:
Passover Communion Required for New Covenant Christians
March 14, 2026

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Today is March the 14th, 2026. Hopefully some people see a reference, see something significant rather, in that date. When I say March 14th, I know things are happening every day now. Every day, the God mad God war that we are already enduring is intensifying every day.

But today, I would not be surprised at all of some kind of significant event, although we're having them every day now. Let's go in prayer. Lord Heavenly Father, in Jesus' name, thank you for getting us through this week.

Thank you for everything that you've been teaching us. Thank you that there is still more to learn.

Thank you that your Word is a living Word, that your Word did not cease 2,000 years ago, but that you still speak, lead, teach, heal, and deliver, and rescue, and save today.

And that you're not just billions of miles away up into the sky, but that you are present, that you are right here, that you are with each member of your church, that you are ever-present, that we can reach out to you at any time, that we can reach out to you at any time, that we are not orphans, that we are not without a Heavenly Father, that we are not without a kinsman-redeemer.

Praise your Holy Name. We lift up to you Sister Amelia, her blood pressure, her heart, her lungs, her health.

We pray that you would guide her and Simon about getting off the medicines, the certain medicines, certain specific medicines that are not needed.

I pray that every member of your church would start counseling with the church-appointed doctor, you and the pastor that you have chosen, as the pastor is the doctor that the church needs to be counseling with.

And I do not understand it when these people continue to take poison every day, poison in which I have exposed repeatedly, constantly in fact, over and over and over, and spoken against, using and taught the natural remedies, and the people have not obeyed or followed or used any type of wisdom at all.

I pray, Lord, that your people grow up and exercise wisdom rather than foolishness.

I thank you, Lord, that the day is coming when we will not be able to get anything from these demonic pharmacies and these demonic doctors and these demonic hospitals, so that your people then will have to use the natural remedies that you have given us.

And we lift up to you, Brittany, that she would start doing the things that she needs to do to help herself.

And that everyone in your church, Father, would start using their brains. I pray openly and publicly and honestly, because this is the reality, that people in this church need to start using their brains and start being obedient and compliant to your will, your spirit and your teaching and your guidance, rather than trusting in the demonic energies of this world and their laziness and complacency and foolishness and lack of wisdom in every direction that I look.

I'm asking, Father, for your church to get saved and be your church. I'm asking, Father, that the time between now and Passover will be the time that your people get saved and start acting like that they are saved and start acting like they have a brain.

I pray that they would stop doing the rituals and start talking to you as a friend.

I'm asking, Father, for a change from the complacent, Laodicean attitude over to a Philadelphian attitude for each and every individual.

It is not impossible. It is not impossible. We ask you, Lord Heavenly Father, your special anointing on today's message that has already begun.

We accept your words, your teaching, your correction, your rebuke. We ask you, Father, to help us turn around and obey.

We ask you to give us wisdom and intelligence and common sense to help us to no longer be dogs but to be your people, a saved people, a rescued people transferred out of darkness over into your glorious light.

I pray that the people would go back and listen to previous sermons, read the articles again, read the sermon notes, read the sermon transcriptions, look at the old memes and be hard at work at changing themselves and learning and growing and changing and becoming compliant.

For this is no time to waste. Pray that your people not waste this time that you have given us.

We thank you for what you have already done, for what you're doing right now and for what you're about to do. Praise the name of Jesus, yesterday, today, tomorrow and forever without end. And the Church says Amen. You may be seated.

Let's turn to Matthew 26. Today is March 14, 2026.

The title of the sermon is Passover Communion Required for New Covenant Christians.

Now, I know that most of the people that are listening live right now, you already know the majority of this teaching. But you also know that even with the basic elementary teachings like this, there's always a word, a sentence, a paragraph or something that you did not realize before.

So pay attention. And this is very important as we are approaching the time of Passover coming up very quickly on May the 1st.

And if you look at the calendars, it says April the 1st for Passover. So the world is going to be an entire month off.

And they have been a month off before. I've known times. I know Brother Robert has also noticed times in which they were a month off. We cannot just follow the calendar of the Jews or of the world or of Babylon.

But rather we need to be paying attention to spring equinox and the new moons and following the calendar of the Bible, the biblical calendar.

And with the help, of course, of looking at the astronomy websites and so forth, the tools that we're given in this day and age to help us to determine when the new moon would be and so forth.

In Matthew 26, we'll go down to verse 26. So it's 26, 26. So that should be something that we could apply to our memory for finding where Jesus instructed the Passover Communion.

26, 26, if we can get that into our head. While they were eating, Jesus took bread.

Now, of course, it would have been unleavened bread, even though it don't say that.

Or at least in English it don't. But I would like to look in the Greek to see if perhaps, because you never know about these, how they have taken things out of the scripture and changed words.

So it would be an interesting search just to just double check. But we know it would be unleavened bread, regardless of what Greek word was used, because it was Passover.

It was Passover evening. So just from biblical law, from Leviticus and so forth, it would have been unleavened bread.

And after invoking a, I don't like the word invoking. We have to change that word to something else.

We can look at Mark and Luke to see what words we have used there. We need to look at Mark and Luke, because I'm pretty sure we did change that word already in one of those parallel gospels.

So we need to look at what word we used. A sacred blessing. He broke it and gave it to the disciples and said, take, eat, this is my body. Now of course he meant that only symbiotically.

The Catholics teach that the Passover communion wafer is literally, physically his body.

And that the blood, that the wine is literally his blood. Whenever we're doing the communion, that it literally turns into it at that second.

And that's an insane teaching, absolutely insane. And it's just as insane as Jehovah Witnesses teaching that Jesus is already on earth and have been ever since the 1980s.

We don't understand how can people follow these quotes of the Jehovah Witnesses and the Catholics and many other quotes when their teachings are really stupid as hell.

I mean you just got to say it the way it is. I don't care who that offends that I use these words because it is that ridiculous.

And for anybody to follow them is insane that they have so many followers. The world is insane.

So of course he was talking symbiotically in verse 27 and when he had taken a cup and gave him thanks.

He gave it to them saying drink from that all of you for this is my blood of the covenant.

Which is poured out for many for the forgiveness of sins. It's significant that he used the word covenant here.

He was not talking about the old covenant because the old covenant said nothing at all about a requirement of drinking wine with the bread.

The unleavened bread was the requirement and the old covenant you had to kill a lamb and eat the lamb.

But Jesus became the lamb of God. He became the Passover lamb. And that blood that came from his body atoned for our sins and there's forgiveness through his sacrifice of his body and his blood.

So that replaced the old covenant with a new covenant. You have a lot of people that say that we're still under the old covenant.

Some people call themselves Christians and still teach that we're still under the old covenant and they don't believe in

any of the writings of the Apostle Paul.

It's ridiculous. They misunderstand the writings of the Apostle Paul. It's very clear that the Apostle Paul said that the law is holy, that the law is good, that he obeys the law.

He said that repeatedly. But they misunderstand his teachings just like the Sunday churches do.

The hyper of grace churches, the Trinity churches. Everyone misunderstands the writings of Paul.

Even I think it was Peter that said that the writings of Paul are difficult to understand.

But Paul taught the law of God, the commandments, the holy days. But he also focused very heavily on trying to get the Jews away from legalism of the law and the Torah and the Torah, the Torah, the total and complete focus on the law.

And especially the old covenant aspects of the law, such as circumcision and animal sacrifices.

But Paul never taught against the Ten Commandments or the biblical holy days. Never, ever in any measurement did he teach against those parts of the law, which was carried over to the new covenant.

So anyway, we have here in Matthew, Mark, Luke, that this communion is the transition into the new covenant and the new way of observing Passover rather than killing a lamb because Jesus became the lamb.

So it would be sacrilegious to eat a lamb for Passover now. It would be wrong. So this is new covenant Passover. As I said before the prayer, your Sunday and Trinity Churches claim to focus on the blood of Jesus and his sacrifice.

And yet they don't teach Passover, most of them. And even the ones that do teach Passover, they do it wrong.

They do it on the wrong day. They do it for the wrong reason. They do it in the wrong mannerism. Everything about it is incorrect.

They're still doing Sunday, Christmas and Easter, which is blasphemy and demonic.

And we'll read later on today in the sermon, we'll read about a warning of such about taking the communion when you're not saved, how dangerous that is.

But here we see in the Gospel of Matthew, Jesus himself instructing the new covenant observance of Passover.

At no time did he or Paul or Peter or Matthew, Mark, Luke or John or any of the disciples or apostles, at no point did any of them ever say this is for the Jews only.

Not even in the Old Testament does it say that. People are ignorant of the fact that the Jews are only one of the twelve tribes of Israel.

It was never for the Jews only. And it was never for Israel only. And we'll see that probably later in the sermon as well.

But that's very clear in Scripture that it was never for Israel only nor the Jews only.

In fact, Luke was a Gentile. And we know that he kept all the holy days because he was a chosen man of God.

Now we see here the bread and the wine, but we have to go to John to read about the foot washing.

So let's go to John 13. Now we see in verse 1 that it is the Passover. And we go down to verse 14. Then if I then, the Lord and the teacher, wash your feet, you also should wash one another's feet.

For I gave you an example that you also should do as I did. Amen. You should do as I did. Now I've heard it said that the only reason they was washing each other's feet was because how in that day and time they would throw poop, sewage out into the streets.

And that's ridiculous to make such a claim that that's the only reason that they were doing that.

Jesus wasn't talking about sanitation. People already knew to wash your feet because of the sewage.

People already had enough common sense to wash your feet and to wash each other's feet.

In fact, that was a very common thing that all the houses did, all the families, all the people did is when people came in their house, the first thing they would do is to wash their feet.

And if it was a stranger, then the people that lived in the house would wash the feet of the strangers.

That was a custom. So they already understood two principles. Sanitation, although they may not have understood viruses and bacteria, they still had common sense.

You got poop on your foot, wash it off. And the second thing they already understood was the principle of serving one another to submit to one another, to show honor to each other, respect to each other, to be a servant to the other people. So they already understood and both of these things were already part of their culture and daily life.

Now, Jesus wasn't teaching the sanitation issue, but rather emphasizing the servitude, which was already part of their culture and mentality and their teaching and their knowledge.

But he's saying specifically to do this in this context of this Passover gathering to where you're here for the communion, you're here for worship, you're here for this reason that it's this Holy Day.

In this particular, specific context, you're not a stranger to me. You don't have poop on your feet because you would

have already washed your feet an hour ago when you first walked in the house.

So we've already done what we normally do, and we've already eaten supper and we've already taken the bread and we've already taken the wine.

But here we're going to wash your feet again in order to emphasize that we're family, not strangers, that we're serving one another, we're submitting ourselves to one another, that we are putting others before ourselves to emphasize these things as part of the Passover observance, not your normal everyday rituals and habits, but as a Passover observance. So when people try to pull that trick on you that it's for sanitation, you need to point out to them they were already in the house.

They would have worked as soon as they came into the house. Time has passed. They've already done the meal. In that damn time, they would have still had the Passover lamb on that day because Jesus hadn't died yet.

They would have had the big meal and the communion. They would have already been in the house for quite a while. This is about spiritual cleansing, verse 11 and verse 10 talking about cleansing.

But it's talking about spiritual cleansing, the blood of Christ washing your sins away.

Not all of you are clean talking about Judas Iscariot. It wasn't saying Judas Iscariot had poop on his feet.

It's saying that Judas Iscariot was not spiritually clean. Passover is us accepting the blood and body sacrifice of Jesus to atone for our sins.

In other words, to wash our sins away. It's about spiritual cleaning. So when we wash each other's feet and when we drink out of the same cup and eat a bite of the same bread, we're taking communion with each other.

Not only are we taking communion to become at one with Christ, but we're taking communion with the body of Christ, the Church, one another, to be at one with each other.

To be one body, that your feet are my feet, your toes are my toes, my toes are your toes, to become at one, to get that intimacy.

So it's about intimacy. It's about becoming one family, one body, become at one with the Lord and with each other, to put others before ourselves.

So there's lessons, many lessons, in this Passover communion and foot washing in which most churches do not do.

Now let's go to I Corinthians chapter 5, verse 7. Paul says, clean out the old leaven so that you may be a new mass of dough, just as you are in fact unleavened, meaning without sin, for the Messiah or Passover also has been sacrificed. Verse 8, therefore celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

So he's saying here the Apostle Paul is not saying don't keep the holy days they're done away with, no, but rather the exact opposite, amen.

He's saying, verse 8, therefore celebrate the feast or observe the feast of Passover and unleavened bread.

Observe it, keep it, do it. He's not warning against it. He's not saying that it is in competition with the blood of Christ. How can it be?

It's all about the blood of Christ, amen. Passover, communion, and foot washing, the holy days, all of the holy days, even the weekly Sabbath, is about the blood of Christ.

It always, all of the law of the New Covenant, given tithes, the weekly Sabbath, the Ten Commandments, all of that is about the blood of Jesus.

Because you cannot apply the blood of Jesus for your sins without repentance, from false doctrine, false churches, false leaders, false doctrines, all this.

You cannot repent without recognizing your sins and who have led you astray, who has deceived you.

You've got to come to a knowledge of all that, a substance of all of that, in order to apply the blood of Christ.

You have to learn to keep the Sabbath and the holy days before you can apply the blood of Christ.

You have to know what to repent of before you can repent. Amen. You cannot separate this. Therefore let us keep this feast of the blood of Christ. Amen.

But not with the old loving, malice and wickedness. So he says, with this feast must come repentance. Ain't that what he's saying? Amen.

With this feast you must also bring repentance, the fruits of repentance. As even John the Baptizer, when the wicked Pharisees came for baptism just for show, he did not baptize them, the Bible says.

But rather he rebuked them because they did not bring the fruits of repentance. Verse 7, clean out the old loving.

So as the days of Passover and unleavened bread was approaching, people would be going through their belongings, getting rid of the crumbs, and to this day, that's the origin of spring cleaning, is people getting the bread crumbs out of

their couch and under their bed and through their house, going through the cupboards and cleaning the cupboards and cleaning the house and cleaning for spring cleaning, and removing the leavening and getting ready for Passover in which no leavening was allowed in the house for the seven days.

And that leavening represents sin, both visible sin and hidden sin and secret sins and unrevealed sins.

So that through the week of unleavened bread, if we forgot something, overlooked something, and we realize, oh, here's a crumb that I didn't see or here's a box of something I did not see or forgot about, then it's a lesson for us that many times, very often, there are sins that we have that we don't realize until later, until it's revealed to us or unless we seek deeply enough, examine ourselves deeply enough to find those sins that we did not realize that we had.

Your average so-called Christian of your average Sunday and Trinity Church, they don't do that.

They don't dig deep and examine deep enough to find those hidden sins. And that's why they don't find their false doctrines and why they don't understand the Bible at all, even their pastors, because they don't have that self-examination and that self-examination is not even taught from the pulpit.

But Paul taught that self-examination. This is exactly what he's doing right here.

Let's keep the feasts, but let's not do it as hypocrites. Let's do it with repentance and with a clean heart. Amen.

But here is something else the churches do not teach, is judging one another is something we must do, that we must judge other members of the church.

And everybody does that, even the people that don't like it, even people that leave churches and leave congregations because they were judged.

They judged those people in reverse, both sides. It's impossible not to. It's absolutely insane when people say, I don't judge anyone, when in fact everybody on this entire earth always have and always will judge as soon as you see someone.

That person stinks, that person looks dirty, that person did not comb their hair, that person talks funny, that person's too skinny, that person's too fat, whatever.

Constantly we're judging one another and it's impossible not to. Common sense. People don't understand the Bible.

Here, if we keep reading, Paul is teaching that we must judge members of the church so that we're not taking communion with lost, wicked people.

Verse 9, I wrote to you in my letter not to associate with immoral people. I did not at all mean the immoral of this world or with the covetous and swindlers or with the idolaters, for then you would have to go out of the world.

But actually I wrote to you not to associate with the so-called brother, if he is an immoral person or covetous or idolater or reveler or alcoholic or swindler, not even to eat, not even take communion with such a one, a person that claims to be saved, a person that claims to be righteous, to be saved, to be a member of the church, to be a Christian, and yet he's living like the world, no different than a lost person, not to associate with that person.

So very obviously Paul is teaching the need for judging who we associate with, who we take communion with, who we eat meals with, so forth, what church we go to, who we fellowship with, who we worship with.

These are important. You don't want to be attending a church that is worshipping the day of the sun, Queen Easter, and all these false gods and demons that they worship in these Sunday and Trinity churches.

That would be very wrong and dangerous for your soul, not take communion with false Christians.

Verse 12, For what have I to do with judging the outsiders? Do you not judge those who are within the church, but those that are outside, Theos judges?

But remove the wicked man from among yourselves, remove the wicked from your church, disfellowship people from your church, and do not have communion with them.

And don't let them continue to stay part of the church and deceive in yourselves and deceive in them, and deceive in each other that they're saved when they're not, but cast them out. Amen.

This is very clear teaching, and this teaching is throughout Scripture, throughout Scripture.

But these churches of hyper-grace forgive everyone for everything, no matter what, no exception, and don't judge anyone for anything, no matter what, no exception.

They always purposely avoid reading such verses, always purposely avoid reading such verses that are throughout Scripture, instructing the need for judging.

That's opposite of the churches I've seen locally advertising in the newspaper in previous years I've seen, where they advertised in the paper and on the internet, Hey, we're having Passover communion, such a day, a certain time, a certain place, everybody in the community, everyone welcome, anybody, everyone, anyone.

It don't matter if you got 666 tattooed on your forehead, come and take communion with us.

That's the way the synagogue of Satan observes it, those churches that do it observe it in a very demonic way. The next chapter, verse 3 says, don't you know that you're going to judge angels? Amen. Verse 2, do you not know that the saints will judge the world? We should be able to judge righteously, with common sense, with intelligence, and going by the correct understanding of Scripture. Of course, we do not condone judging and over-condemning people based upon legalism, which is what they do. Amen.

The Pentecostal people are very legalistic in the way they judge people, extremely legalistic people in the way they judge and live their lives.

Pentecostals are extremely legalistic and over-judging and over-condemning, and we don't condone that. The judgment must be according to the correct understanding of Scripture. Let's go to chapter 11.

1 Corinthians 11, another part of Scripture that they always want to ignore, starting in verse 17.

But in giving this instruction, I do not praise you, because you come together not for the better, but for the worse.

For in the first place, when you come together as a chosen assembly of the kingdom, I hear that divisions exist among you, and in part I believe it.

For there must also be factions among you, so that those who are approved may become evident among you.

Therefore, when you meet together, it is not to eat the Lord's Supper. For in your eating, each one takes his own supper first, and one is hungry and another is drunk.

Verse 22. What? Do you not have houses in which to eat and drink? Or do you not despise the chosen assembly of the kingdom of Theos, and shame those who have nothing?

What shall I say to you? Shall I praise you? In this I will not praise you. For I received from the Lord that which I was delivered to you, that the Lord Jesus in the night in which he was betrayed, that he took bread.

And when he had given things, he broke it and said, This is my body, which is for you.

Do this in remembrance of me. In the same way, he took the cup also after supper, saying, This cup is the new covenant in my blood.

Do this as often as you drink it, in remembrance of me. So Paul is teaching, again, in two chapters now, the continued observance of Passover, the biblical holy days, in the new covenant context.

So why do many Protestant churches not believe in the holy days, not believe in Passover, and not take communion, when it's very clear in multiple Bible verses that this is to be continued in the new covenant church?

I mean, this was written something like 50, 60, 70 AD, which is decades after the crucifixion of Jesus.

So obviously it's not done away with. None of the holy days are done with, and the Sabbath is not done away with, very clearly.

Now, also here in verse 25 and verse 26, the word often. So a lot of these churches would do communion once a week, every time they meet together, or once a month, or three or four times a year.

No consistency among different denominations. Each group deciding on their own accord, their own will, how often and when that they take communion, instead of following scripture in which they took the communion only on Passover every year, only on Passover.

Now, they want to try to point toward, there's one verse that said that there was breaking bread daily or weekly, whatever it says, which they don't understand basic things and basic way of life of the culture.

And breaking bread in that day and time simply meant to eat, to have a meal together.

It had nothing to do with taking the communion, nothing. If we find in scripture, search in scripture, where they were specifically taking the wine and the bread for communion, it was only on Passover.

No exception to that. It was only on Passover. Then why then does it say often? And again, this is a perfect example of how the false churches love to twist words, because they read it like this.

Do this often, drink it in remembrance of me. It's not what it says. It doesn't say do this often. It says as often as you do this, do it in remembrance of me.

That's totally different. That has an entirely different meaning. As often as you do it is once a year on Passover. That's as often as the disciples did it.

That's as often as Jesus did it. That's as often as the apostles did it. That's as often as the first century church did it. It does not say do this often.

Doesn't say it, but they love to twist scripture. Notice this in remembrance of Christ.

It's not in remembrance of Moses or the law of Moses, but it's all about Christ. It's all about Christ.

In verse 28, but a person must examine himself, and in doing so he is to eat the bread and drink the cup.

For he who eats and drinks and eats and drinks judgments to himself, if he does not judge the body, talking about the church, correctly, rightly.

Doesn't correctly sound better? To judge rightly, to judge correctly? Let's go with correctly. So verse 28 and 29 is teaching examine yourself and also to examine others, to judge others within the church.

Now, when we are judging others in the church and ourselves, it's not that we're requiring or expecting anyone to be 100% saved, fully complete, fully perfect.

What I'm talking about 100% saved is the false churches believe that once you're saved you're 100% and that's it.

You're not going to grow in salvation, you're not going to grow in the measure of the Holy Ghost, you're not going to grow in maturity or perfection or righteousness or holiness, but rather you're just totally saved and that's it.

And that's not what the Bible teaches. The Bible teaches growth in all of these things, growth in salvation, growth in the Holy Spirit, the Holy Ghost, growth in wisdom and perfection and holiness and righteousness and knowledge and understanding.

So it's a process. So when we're judging each other and ourselves, we should not say, well, I'm not going to take communion with him or her because they're not perfect, but rather we need to realize that some people have been in the church for one month or one year, two years compared to other people that's been in the church five years, six years and seven years.

So we have to understand that we have people of different spiritual ages. Just like our physical age, we have a spiritual age and our anniversary of our baptism is our spiritual birthday and some of us are months or one year or ten years.

So it takes time to press out the old leaven, to grow and to become complete. But what we're looking for, rather, is that is the person keeping the Sabbath or are they out there working on their cars on the Sabbath like a heathen?

Are they keeping the Sabbath or not? Are they mowing the yard on the Sabbath, working on their cars on the Sabbath, stuff like that?

And if they're doing stuff like that, they're obviously not saved. They're obviously not obeying the Sabbath, not keeping the Ten Commandments, not honoring God.

And in such a person, we're not to take communion with or even call them a brother or a sister because they're not until they decide to repent, change their life, and be committed to keeping the Sabbath, which is a very large, big commandment.

Are they present at Passover? Are they there to observe it and are they there drunk?

Stuff like this. Are they alcoholic? It's okay to drink, obviously, because Paul never said that it was wrong to drink.

He said, don't you have a house to drink in? That's very clear that he wasn't against drinking, but he was against coming into church services drunk.

Don't you have houses to do this in? Don't you have houses to drink in? So the Bible does teach that alcoholics will not enter the kingdom. It says that very clearly.

So if alcoholics are not going to enter the kingdom, then why should we take communion with them?

But having a drink every once in a while is not being an alcoholic, far from it. So we have to judge according to correct understanding of Scripture, not legalism and not requiring everybody to be perfect in every tiny detail either, not being over-condemning and over-judgmental.

It does take time, longer time, to overcome certain issues than other issues. So we do have to exercise some understanding, including the fact also that a lot of people have autism and so forth, and that slows down their spiritual growth and their abilities.

So we have to understand that issue as well, that different people have different problems, both spiritual as well as physical problems, brain chemical problems, hormone problems, different things like this that can slow certain people down over time and creates a longer period of time for them to overcome certain issues.

We are not to take communion with any woman that is still wearing cosmetics because we know that that is a very blatant sin.

The Bible teaches that a woman should be modest in her appearance, which has nothing to do with how much clothing or how much skin, but has everything to do with glamorizing themselves.

In that day and time, it was glamorization with expensive jewelry and expensive hairstyles, and now it would be glamorization through this cosmetics and stuff like this.

But along the line of examining yourself, we also call that counting the calls. We have to count the calls.

Let's look at Luke 14. Verse 28. For which one of you, when he wants to build a tower, does not first sit down and count the calls to see if he has enough to finish it?

Otherwise, he has laid a foundation and is not able to finish. All who observe it begin to ridicule him, saying, This person began to build and was not able to finish.

Or what king, when he sets out to meet another king in battle, would not first sit down and consider whether he is strong enough with 10,000 people to encounter the one coming against him with 20,000?

Or else, while the other is still far away, he sends a delegation and asks for the terms of peace.

So then none of you can be my disciple who does not give up all of his own possessions.

So this is a new rule in this day and context as we're approaching the beginning of the Great Tribulation, is that any new converts coming into the church to be baptized and saved at this point of time, they're going to have to give up all of their possessions.

Because we're facing a time of death and destruction in which no person should be trying to hold on to the treasures that they're heaping up for themselves upon this earth.

Big, large, flat-screen TVs, mansions and fancy cars and stuff like this. We're approaching a time when we won't have internet, electricity, running water, plumbing.

We won't be able to flush the toilets. We're approaching a time of desperation, a time of survival, a time of severe need in which we're going to have to go back to this measurement of devotion to Christ that is nothing like what we have been experiencing for this past couple of hundred years in which people act like salvation is just nothing of no value.

It's, oh, okay, I believe I'm saved. I'm a Christian. That's it. There's no value to that.

So we've always been very serious in this ministry, God's True Church, about who we baptize and what it means.

Very serious about salvation. Far, extremely different from the churches of this world.

But we're approaching now a time of survival in which we're going to have to depend upon each other to a measurement of who can we trust and who do we want to survive with.

To judge one another, test one another, examine one another, and only allow the most repentive and the most devoted to Christ to be with us.

We don't want spies. We don't want a people that's going to stab us in the back. We only want the people that are the most devoted to Christ. Now, we'll be teaching more about this in the coming months, but I want to make a note here for myself, for my future reverence.

Now, going back to verse 26 now. Verse 26, If anyone comes to me and is not willing to forsake his own father and mother and wife and children and brothers and sisters, yes, even his own life, he cannot be my disciple.

So, again, in God's true church, in this ministry, we've always taken baptism and salvation very serious, and even more so every year.

A very drastic opposite difference from your false churches is that you're not going to be able to trust God.

A drastic opposite difference from your false churches in which salvation is really not an issue, not a big thing.

It's just belief and your hyper-grace. You just love, love, love, grace, grace, grace, mercy, mercy, mercy, and that's it. There's no seriousness to their salvation. It's very clear in this scripture and many other scriptures that we must be willing to divorce.

We must be willing to leave husbands, wives, children, grandparents, parents, houses, land, property, jobs, careers, matching this with Matthew 10 and other scriptures.

This is what it's teaching. This is not my opinion. This is scripture. This is scripture.

Anyone that wants to know if this is true or not, whether it's my opinion or whether it's scripture, just read that verse right there.

Read all of Matthew 10 and keep reading throughout the Bible. You'll see that what I'm teaching is pure Bible, not my opinion.

The word husband is not listed there. Partly because women are required by scripture to be submissive to their husbands and that the husband can counsel out the vows and promises and words of the wife.

However, in the kingdom, in the future, in paradise, there will be no difference between male and female.

So we need to understand that there's also the commandment of honor your parents, right?

Honor your father, honor your mother. And yet right here we see that it's acceptable to leave your parents and forsake your parents.

So we have to understand that there are exceptions in the law. We have to understand that a greater priority for a woman, rather than staying with her husband if he's watching horror movies, if he's doing the Sunday church, or if he is hindering her growth in the Lord and her obedience, prohibiting her or holding her back from keeping the holy days, if he's bringing evil demonic energy into the house, if he's prohibiting the children from keeping the holy days, if he's forcing Christmas and Halloween upon the children, then these are reasons why a woman can leave the husband.

Maybe not divorce, but definitely can leave the husband so that she can make God totally number one in her life as we are all required to, whether we are male or female.

It's talking about even giving up your own life. So why should we say that a woman must be willing to die for Christ, but not leave her husband?

That wouldn't make no sense. We must be willing to forsake husbands or wives. We must be willing to forsake husbands or wives, either way. We must be willing to put God above a woman or a man, either one.

God must be first. The first commandment is not serve your husband. Rather, the first commandment is have no other gods other than God himself.

Let's go to Exodus chapter 12.

A husband cannot avoid the vow of a woman if that vow is a vow of salvation and surrender to Christ Jesus.

That would be a vow that the husband cannot avoid. Common sense. You don't have to have a scripture for everything. In Exodus 12 verse 43, Jesus said to Moses and Aaron, this is the law of the Passover.

No stranger shall eat of it. So a stranger can also be translated as foreigner, a person that is not an Israelite.

However, notice the next verse. And every slave or servant bought with money, him you shall circumcise, and then shall he eat of it.

Now, these slaves and servants would have been Gentiles. But once you have that slave that is a Gentile, you circumcise him.

That is conversion. Circumcision is what a person does when they convert to Judaism.

But in that time, it wasn't Judaism yet, but rather to serve the God of Israel. And the slave would have become under all the same rules and laws as the family themselves.

Even as even the animals were also subject to the requirement of keeping the Sabbath, right?

And the Day of Atonement, right? So if the animals were required to fast on the Day of Atonement and rest on the Sabbath, both of those are found in Scripture, then even these human Gentiles also, as it does say in other places in Scripture, confirms that even the Gentile servants would also be required to fast on the Day of Atonement and rest on the Sabbath.

And you can find that in Scripture. So how can you say that it is for the Israelites only or Jews only if even the cattle and even the Gentile servants were to keep it?

Because the cattle became part of the household, the property of the head of the house, and the servants would also become part of the household, part of the property of the head of the house.

And all the house is under one rule. God never created one set of rules for only the Israelites, and the Israelites alone, no exceptions, and entirely void of all law for the rest of the majority of the world.

That doesn't make any sense at all, but these Sunday churches want you to believe that everything in the Old Covenant, everything in the law, all the commandments of the Lord were for only Israel, except for the ones they want you to believe in and follow, whichever they pick and choose and cherry pick.

Okay, we believe in tides, and tides are not for Israel only. So they will cherry pick which laws they keep.

Oh, thou shalt not commit adultery. We believe in that one, but not this one and that one and this one and that one.

Cherry pick which ones to teach and enforce and believe. It's ridiculous. And we also notice that this is chapter 12, and that is before Moses and the Israelites crossed the Red Sea and eventually ended up at Mount Sinai, where they received the covenant.

So it was before, actually, the Old Covenant. The Passover, as well as the Sabbath, both existed and was commanded even before the Old Covenant came into existence.

So how can you say that it's only part of the Old Covenant? Only part of the Old Covenant.

The reality is, although it became part of the Old Covenant, it existed before and apart from the Old Covenant and still exists after the Old Covenant expired.

The Passover and the Sabbath and all the holy days continued over into the New Covenant because they existed even before the Old Covenant even existed. Amen.

And notice verse 49. There should be one law to the native and to the convert coming among you. The converts are the Gentiles.

One law to both. Right there, right there, proves that even the converts into being saved into the true Christian New Covenant Church, that we are being changed into a spiritual Jew and a spiritual Israelite, even as it says in the book of Romans, that a true Jew is not one outwardly circumcised in the flesh, but one inwardly circumcised of the heart.

This is a true Jew. So yes, we are Jews. We are spiritual Jews and we have converted to not Judaism, but to the religion

of our forefathers, Abraham, Isaac, and Jacob.

Let's go, I don't need to read Leviticus 23. Let's just go to Numbers 9. This is going to teach us about what's called the second Passover. The second Passover. This is something also not tall, even by the groups that do keep Passover, they don't know, some of them don't know, about the second chance Passover.

Numbers 9, verse 1. Jesus spoke to Moses in the desert of Sinai in the second year after it had gone forth from the land of Egypt in the first month, saying, Speak and let the children of Israel keep the Passover in its season.

On the fourteenth day of the first month at sunset you should keep it in its season.

You should keep it according to its law and according to its orderings. And Moses ordered the children of Israel to sacrifice the Passover.

And on the fourteenth day of the first month, and on the fourteenth day of the first month in the desert of Sinai, Jesus appointed Moses so that the children of Israel did.

And there came men who were unclean because of a dead body, and they were not able to keep the Passover on that day.

And they came before Moses and Aaron on that day. And those men said to Moses, We are unclean because of the dead body of a man.

Shall we therefore fail to offer the gift to Jesus in its season in the midst of the children of Israel?

And Moses said to them, Stand there, and I will hear what charge or what command that Jesus or what instruction Jesus would give concerning you.

So let's change charge to instruction. And Jesus spoke to Moses saying, Speak to the children of Israel, saying,

Whatever man should be unclean because of a dead body, or that they are on a journey far off among you or among your posterity, he shall keep the Passover to Jesus in the second month on the fourteenth day in the evening, they shall offer it with unleavened bread and bitter herbs shall they eat it.

Now we don't do the bitter herbs now, just like we don't do the part of the lamb anymore, but rather now we do only the bread and the wine.

Verse 12, They shall not leave of it until the next day in the morning, not leave any to the morning.

So we see here that there is a second chance Passover exactly one month later, still on the fourteenth, but in the second month.

So this is for us, in our context, the way we would apply this today is if we have a new convert that is so new to the truth, so new to the truth that they didn't get baptized in time in order to do the communion for the first Passover, that they have time to still yet get their baptism, learn enough and repent enough to where they can observe the second communion, the second Passover.

Now, a lot of people have asked me over the years, do they do the seven days of unleavened bread at the first one or the second one?

I would say to still do the seven days of unleavened bread when everybody else is doing it at the correct time at the first Passover.

But yeah, I think perhaps you could still do a second period of unleavened bread as well.

That's unclear. The Bible does not give that particular instruction. But I would say because the communion itself is what is restricted to only true converts, truly saved.

It says nothing about you can't do the unleavened bread without truly being saved.

So I think it's common sense that they would still do the unleavened bread during the actual correct date of the days of unleavened bread.

I don't even think there would be even a necessity or a need to do the second set of unleavened bread.

There's nothing about that. Just the communion, just to pass over communion is the significant part.

The seven days of unleavened bread, that's just symbolism. That's all it is. Seven days of unleavened bread is nothing but symbolism and thinking about what the leavening means.

It's sin. We're trying to remove sin from our life over a process of time. But that communion is a requirement for salvation. You're actually applying the blood of Christ to your soul at that communion.

That's entirely different. So I would say that the person that takes the second Passover still does the unleavened bread at the same time everybody else does and have no need to do a second series of seven days of unleavened bread.

The last thing I need to say is that these false churches, false pastors are using the word Passover interchangeably with Easter.

And that's ridiculous. Passover is not Easter. Not only are they two different English words and two entirely different Greek words and Hebrew words, but also two entirely different meanings and two entirely different origins.

They're completely separate. They're not related at all in any sense, in any context.

They're not even related. So for these false pastors, false Christians, false teachers, and when you read it in books and watch videos where they're using the word Passover and the Hebrew word for Passover to teach Easter, that is absolutely ridiculous.

They're not even related. And I've had people argue with me over the years many, many times that the word Passover is Easter and that's the most ridiculous thing that you can possibly say.

It's ridiculous, but that's how really extremely ignorant people are about the Bible and biblical history.

They're brainwashed by false religion, totally brainwashed. Well, that's the sermon, but I do want to warn you of a pagan holiday coming up Tuesday called St. Patrick's Day. And the tradition is for people to wear green on that day and people at school, they pinch the person not wearing green.

And it's in honor of a Catholic that lived, I think it was the 500s A.D. And some people try to say he was not a Catholic, but he was.

He was definitely a Catholic. And he evangelized Ireland with the Catholic religion and he focused very heavily upon teaching the Trinity.

And we know that the Trinity doctrine is extremely demonic. We know that the Antichrist, the president of Syria, the old president of Syria, Bashar Assad, will return to power very soon now and will stand with a Roman Catholic pope and the leader of the Eastern Orthodox churches.

So there would be three demons manifesting themselves and that is the purpose of the Trinity, and the express purpose of the Trinity doctrine is to get people to worship three gods, three demons that will be manifesting during the Great Tribulation.

Therefore that doctrine is extremely demonic. The Bible says clearly that the Lord is one.

We know that the Bible says that Jesus created all things and there was nothing created that was not created by him and for him.

And that makes Jesus the Father. And Jesus is both the Father and the Son, which a lot of people cannot wrap their head around because they're so carnal-minded that they cannot understand spiritual things.

But Jesus is both the Father and the Son. We only have one Lord. The Bible says that it was Jesus that delivered the Israelites out of Egypt. We don't serve a God of the Old Testament and a different God in the New Testament, even though many people believe it and think about it in that way, actually think of it in that way, which is absolutely ridiculous to think about it in that way, but they do, a lot of people do.

Two different gods of the two different testaments. Ridiculous. But that's one of the fruits of the Trinity doctrine. That is a fruit of the Trinity doctrine.

It absolutely is. The St. Patrick's Day is a demonic holiday honoring a demonic man who had demonic doctrines and was spreading those demonic doctrines through the land of Ireland.

He is not a man to be honored or respected. Any true Christian would have enough spiritual discernment to know that Ash Wednesday and St. Valentine's Day and St. all these days is based upon Catholic so-called saints. Why would you honor these Catholics? And they say it's not Catholic.

No St. Patrick then. Amen? It is Catholic. I just told about a month ago or a month and a half ago, something like that, that the Passover communion and the observance of Passover, that without doing this, there is no blood of Christ upon you.

And it says that in John, so let's turn there right now. See if we can find that in John.

John Chapter 6, verse 53. So Jesus said to them, Truthfully, I tell you the absolute truth, unless you eat the flesh of the Son of Mankind and drink His blood, you have no life.

Talking about eternal life, you have eternal life in yourselves. Amen? Verse 54, He who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day, the first resurrection.

You're not going to be part of the first resurrection. You're not going to be turned to spirit.

You're not going to have eternal life. You're not saved unless you eat and drink of the communion.

It don't have to use the word communion here. That Jesus is not instructing us to dig up His body and actually eat His dead body.

Come on, man. Right? Obviously, He's talking about communion. The Passover is very specific.

The Passover communion is what He's talking about. Anybody with half a brain can know that's what He's talking

about.

Without doing the Passover communion, you're not saved. I don't care how much you believe.

I don't care how much faith you've got. You're not saved until you do both baptism and Passover communion.

And this is very clear in Scripture. There's no other way that you can possibly understand this or even twist it.

It's clear as clear can be. So now that we're at the door of the Great Tribulation, that blood of the Passover Lamb over our house, over our soul, our bodies, our existence will be the difference between life and death for many Americans, for many Israelis, for many Jews, for many English, Irish, and Scottish.

It would be the difference between the angel of death striking your house or you living and surviving.

It will be the difference of whether you partake in the first resurrection or the second resurrection, which one.

The blood of Christ has no effect upon you or your household unless you're baptized in the truth by a true male minister of the Lord that does not believe in Sunday and Christmas and Easter and Trinity, but rather keeps the commandments of the Lord Jesus.

On almost a nightly basis now, I'm making videos of the Gog and Gog news, news reports, the breaking news for that day in the video format, even though we're posting each and every one of these breaking news reports throughout the day on Facebook and Twitter and Telegram.

And we're keeping up with and reporting this very significant breaking news every day as leading up to the strong delusion of April the 2nd, the manifestation of the Antichrist followed by Passover on May 1st.

Again, everybody's calendars is wrong. May 1st for Passover in the evening. And we're expecting the angel of death to come that night, the night of May 1st after midnight, which is missiles flying over the heartland of America followed by a ground invasion of Israel and America.

And we are to be prepared for these events. We must claim the blood, but we cannot claim the blood if we're holding onto castles, spouses that are demonic, family that are demonic, family that are rebellious, and things such as pagan holidays and so forth and rebellion against the sabbaths and his commandments.

It's time to repent, be baptized, convert, become a member of the true Church, which is a great sacrifice, a great sacrifice that you must deny yourselves and take up your death stake to follow Christ.

And it's a great commitment, an absolutely great commitment. It's not a light thing at all.

It's a very serious thing to make that decision, to count the costs, to see if you are determined absolutely to put God's first in your life and to give up everything else.

I encourage you to subscribe to our newsletters and subscribe to our YouTube channel and follow us on Facebook and Twitter and Telegram.

I do encourage people to follow us multiple places in order to help us by clicking like and commenting and sharing our post every day on a daily basis to help us evangelize and get these warnings and these messages and this truth out there to more people.

And this is your work, your involvement in the kingdom of God, your duty, your responsibility as part of the body of Christ that we move as one body, that we move together.

If one toe moves, all ten toes need to move. If one finger moves, all ten fingers.

So when I move, you need to move. When you do something, I need to do something. When I do something, you need to do something. We need to work as a team to get these messages of the Lord out there to as many people as possible while we can because time is running out quickly.

So we count on every person to do your part to click like, to share, and to comment on every post.

Click like or love, even love the heart is even better. It does a better job on the upper ribbon, if I can try to pronounce that, the Facebook and Twitter and Telegram, how the way they work is they do not show the post to the very people who have subscribed to receive notifications to the post.

It doesn't show the post to them. It doesn't show the post to them unless people are interacting with that post.

And the more interaction there is with that post, the more it actually does show it, that post, to the people that have subscribed to it.

So we're helping people that want to receive it but are not receiving the notifications.

So when you interact with that post to comment and click heart and share, then that really boosts that computer system to actually display the post to the people that have requested to see the post.

So you're helping those people that want to receive it. And that's part of doing your duty to serve others, to help others. Anything else y'all can think of that I need to say before we put on a song? We're going to put on a song and then we'll be right back with questions and comments and your testimonies of things that God has done, the times that God has

ain't done, the times that God hasn't done, the times that God hasn't done, the times that God hasn't done, the times that God has answered your prayers, the times that God has preserved you, kept you alive, kept you well, or helped you get over a sickness quicker than normal, times that God has protected you, times that God has blessed you, miracles that you have seen, dreams or prophecies or dreams or visions that you're confident about.

But again, this is also a time for questions as well. I do encourage questions. I never get any, hardly ever. I do encourage questions.

If they're logical questions and not stupid questions, but at this point I'll take even stupid questions because I'm not getting enough questions.

Let's do an Acts 2:38 song, that's song number one, song number one, and we'll be right back.

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