

Full Sermon Transcript:
The Passover Sacrifice of Jesus
April 12, 2025

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 us go in prayer. Lord Heavenly Father, happy Passover. Thank you Lord for getting us through this week. Thank you Lord that I did not have to go to the hospital this week.

Thank you Father that we are alive today, and you have committed the ultimate sacrifice for all mankind, for all of us, that you loved us before we even knew about you, that you loved us before we was born, that you called us by name before we was born, that you created us, that we are not unwanted children, that we are not orphans, but that we have a great Father, the most wonderful Father that ever existed, one that is strong and demanding of high standards.

We praise you Lord for your wisdom, your intelligence, your creativity, your character, for who you are, your faithfulness, faithfulness of your word, for your mercy, for your grace, for your ever-enduring love.

Thank you that you chastise us, correct us, discipline us, and that your arm is still stretched out, reached out to us, even when we are stubborn and rebellious and sinful, that you're still there to correct us and discipline us and then to welcome us back if we confess and truly, sincerely repent.

Thank you that you are the God of second chances and that you have not given up on us yet.

Praise the holy name of Jesus. Father, we accept your anointing and your blessing upon these services.

We ask, Father, that you help those people that are still seeking, searching for the truth, for you, those that are doing so sincerely and deeply with zeal, with passion, with love, with love, with zeal, with passion, and bring them into your fold, your pasture, your flock, your church, and your kingdom.

Bring us our true brothers and sisters, those that will never forsake your work, those that would never forsake your people, those that are willing to deny themselves and take up their impalement stake and follow you wherever that you may take them.

That you may take them. Gather us so that we may work together, be co-workers, and be more productive and more fruitful when we work as a team, when we are cooperative, and when each and every member is able and willing to sacrifice for the greater good.

Not looking out so much for our own interests, but for the kingdom and for one another.

We ask, Father, for your help the rest of this day, this evening, this night, these days of unleavened bread.

May it all be to your glory, but also for the edification of the church that we become more in line with your spirit and your will.

Please help us, Lord, to have more of your heart, more of your mind, more of your Holy Ghost.

Feel us up and overflowing. Deliver us from evil and take us not in the trail of trial and tribulation.

Smooth the path for us, Lord. Open the door that we may enter in and walk freely with liberty, with freedom, to do the work that you have called us to do.

Help us to use your authority. Help us to be your ears, your eyes, your hands, your feet upon this earth.

May your people become one, not every one for himself, but all one church, one people, one Lord, one faith, one baptism for the glory of the Father, in Jesus' wonderful and precious name.

And the church says, Amen. Praise Jesus.

You may be seated. I do see H and D, anybody else that might be signed in, if you would click a heart or smiley face or a thumbs up or just say hi.

I would appreciate it because sometimes, a lot of times, your names don't appear on the screen unless you click something or say something, and I appreciate just knowing who's in attendance.

Let's go into Exodus chapter 12.

Well, we have people in different time zones, so when I speak of when I speak of when something is, I'm talking about locally in our time zone, when these events are.

But we know that every day begins at sunrise. There's no exception to that. But our observances of certain days, as far as resting and worship and fasting or not fasting, are not the same as the other days.

And worship and fasting or not fasting or abstaining from leavened bread, these things, the observances for the day of

atonement and for Passover and the days of unleavened bread, these observances begin at sunset, but the day starts at sunrise.

So we are already at Passover, and I will prove that to you in Scripture today eventually.

But we're going to start back in Exodus 12 because that is where we see the Passover of the time of the Exodus, in the time of Moses and the burning bush and the Ten Commandments, all of that.

We're going to read this entire chapter right here in the Alpha and Omega Bible, starting in verse one, Exodus chapter 12.

Verse one, and Jesus spoke to Moses and Aaron, his brother, in the land of Egypt, saying, this month shall be to you the beginning of months.

It is the first to you among the months of the year. Amen. We can even look in the encyclopedia, and it would tell us straight out in this encyclopedia that the months, I mean, the year always originally started in the month of March.

It always did for nearly 6,000 years of humanity. It's a recent thing, relatively recent, that they had changed the beginning of the year to January.

So here we are today, in the 14th day, starting at sunrise, right? The 14th of the month is Passover.

Verse three, speak to all the congregation of the children of Israel. Notice how it calls the nation of Israel in the Old Covenant time frame.

Actually, this is before the Old Covenant. But in Old Testament time frame calls the physical nation of Israel all 12 tribes.

This is not just the Jews, but all the tribes of Israel. These would be the forefathers of America, and the forefathers of the United Kingdom, the forefathers of South Africa, the forefathers of the British Empire in America, Ireland, and Scotland.

Calls them the congregation. There's a lot of pastors and videos and websites out there that says that the Old Testament nation of Israel was not a foreshadowing of the modern New Covenant church.

That's a very insane teaching. They've not read the Bible. Amen. But this verse continues in saying, on the 10th of this month, let them each take each man a lamb according to the houses of their families.

Every man a lamb for his household. Notice it's not a woman going out there doing this. Amen.

Men's responsibility. Amen. Verse four, and if they be few in a household, so that there are not enough for the lamb that he will take with himself his neighbor that lives near to him, as to the number of souls, each one according to that which suffices to be sufficient enough, enough for him shall make a reckoning for the lamb.

In other words, they determine how many people they need to eat this lamb. So you wouldn't have a family of just a husband and wife and one child eating an entire lamb.

That's too much meat. And God does not want us to waste this. Especially since this is going to be a sacred meal. To not be wasteful in it.

So get up with the next family next door, figure out how many people you need for this meat.

Verse five, it should be to you a lamb unblemished, a male of a year old, you should take it of the lambs and the goats. And it should be kept by you until the 14th of this month. And so prepare ahead of time.

Don't wait till the last moment. And all the multitude of the congregation of the children of Israel shall kill it for the evening.

So then we go down past the footnotes to verse seven, and they should take of the blood and should put it on the two doorposts and on the lintel.

We might want to re-translate lintel because who knows what that word means, right?

In the houses in which soever they should eat it. Verse eight, and they should eat the flesh in this night, roast with fire.

And they should eat unleavened bread with bitter herbs. So I've had a lot of people over the years, I can't count how many people have asked me, do we need to have bitter herbs with our Passover communion?

Absolutely not. Don't need it. Do we have to go kill the lamb? No, right? So the old covenant way of observing this is different from the new covenant way of observing this.

We know that Jesus became the Passover lamb, right? The herbs is not to season the bread.

The herbs is to season the lamb. Verse nine, you should not eat of it raw nor soaking the crackers in water, but only roast this lamb with fire, the head with the feet and the inner parts, all of it, not wasting any of this lamb because it's for it.

The whole lamb is considered sacred for this ceremony. Verse 10, nothing should be left of it until the morning, and a bone of it you should not break, but that which is left of it till the morning you should burn with fire because this whole

lamb represents Christ.

The whole lamb, the head, the bones, the blood, the body, this entire lamb represents Christ, even as the congregation of Israel represents the church. Amen.

Not a bone of it should be broken because the bones of Christ was not broken on the impalement stake.

Usually they would always break the bones, the leg bone of the people they put on the impalement stake.

The Romans would break their bone in order to make for sure that they died, whereas Christ was already dead when they came to him, so they didn't have to break his bones.

So this is a prophecy. Without saying this is a prophecy, without saying this is the way it's going to be for Christ, not everything is written in Scripture.

It's not all written out as ABC. This is a prophecy of where it's going to be for Christ in the future, but yet we know it is just by reading the fact in the New Testament where it says that they did not break his bones and where we know from archaeological evidence or whatever evidence that we have, we do know that they did normally do that.

Therefore we come out to that conclusion, which is an accurate conclusion, that this was a prophecy of Christ.

But notice that none of it should be left after the morning. Why does it not say sunset?

It's very clear here that the Passover is from sunrise to sunrise, but although we do the observance of unleavened bread from sunset to sunset because we have a verse in another place that does say to do the observance of unleavened bread from sunset to sunset.

So you have to take every verse in the Bible. You can't just take this verse along.

The day ending at sunrise, but yet we're doing the unleavened bread from sunset to sunset.

So you've got to observe both verses, not observe one and leave the other one out.

Verse 11, and thus so you eat it with your loins girded and your sandals on your feet and your stabs your, what's another way of saying stabs, your canes in your hands and you should eat it in a hurry.

It is a Passover to Jesus. Now today we don't have to rush through the communion because it's one bite of unleavened bread and one sip of wine.

You don't have to rush through that. Amen. In fact, that should be done slowly with sacredness. Amen.

But they had to rush because it was a large meal. It was a feast. It was a huge meal and then there was the situation of that they was going to have to leave very quickly, very soon in the morning, as soon as sunrise hit that the Pharaoh was going to kick them out and then chase them with armies.

So they was going to be in a rush. So we're not in that context today. Amen. Verse 12, and I would go throughout the land of Egypt in that night and I will strike every firstborn in the land of Egypt, both man and beast and all the gods of Egypt.

I will execute judgment against them. I am Jesus. So in other words, he was going to strike the flies and the locusts and the grasshoppers and different things and the Nile River.

All of these things were gods to Egypt, to the Egyptians. They worshiped the Nile River.

They worshiped the grasshopper, the snakes, different things and Jesus was going to strike all these different things. Amen.

Verse 13, in the blood shall be a sign for you on the houses in which you are and I will see the blood and I will protect you and there shall not be one of you and there shall not be on you the plague of the destruction when I strike in the land of Egypt.

So that blood is of the lamb being over the doorposts of each shelter of the Israelite slaves.

And as death passed over the houses of Egypt, that blood was seen and the families of Egypt was protected unless they were not observing the Passover and did not do this instruction.

Verse 14, in this day shall be to you a memorial and you shall keep it a fiesta to Jesus through all of your generations and you shall keep it fiesta for a continual commandment.

Seven days shall you eat unleavened bread and from the first day you shall have utterly removed the leaven from your houses.

From the first day and to the seventh day whoever shall eat leaven that soul should be utterly destroyed from Israel.

In a new covenant sense we could say you lose your salvation. We are now spiritual Israel regardless of your physical bloodline, whatever nation you may have come from.

We are spiritual Israel if we have been baptized in the truth. Use Jesus name only.

Keep the Ten Commandments. Keep the biblical holy days. Be baptized all these things and receive the Holy Ghost. Now you can do all those things and still not have the Holy Ghost.

So I have to include and have the Holy Ghost. Then we are spiritual Israel and this being destroyed from Israel or removed from Israel or cast out of Israel means losing your salvation if you do not keep Passover communion. Amen. Now when it talks about leavening, it's not talking about yeast in soup unless there is also some kind of a bread popped up in that soup.

It's not talking about yeast that is on grapes. It's not talking about yeast that is in beer or in wine.

It's talking about leavening. In wine it's talking about leavened bread, cornbread, biscuits, dumplings, crackers that have yeast or baking soda in it, stuff like that.

That's what it's talking about.

Verse 16: And the first day should be called holy, and the seventh day should be a holy commanded gathering or assembly to you. You should do no servile or servant work—only, I'm not serving someone, not working for an employer—and that would be the same thing. Also, you should not go to school, only do as many things as would necessarily be done, but ever so only what's absolutely necessary. You have to feed your cattle. You have to feed your pets. So on—different things like that. Only what's necessary—this only should be done by you.

Verse 17: And you should keep this commandment—not suggestion—commandment. For on this day, I will bring you out, your force out of the land of Egypt. And you should make this day a continual commandment for you throughout your generations.

Beginning the 14th day of the first month—you should eat unleavened bread from evening, or from sunset, even though the day began at sunrise. You observe the eating of the unleavened bread from sunset at the time of Passover. At the time of the Passover communion is when you begin abstaining from the leavened bread products and start eating the unleavened bread products, until the 21st day of the month, seven days later also at sunset.

So this would also include, even though it's talking in that verse 18 about eating and what you eat, that automatically comes right along with resting—whether you're resting or not. So you could actually work in the daytime on Passover day for your employer, or go to school, or work in your garden, or whatever, you know. But when it comes sunset, you've got to be doing the communion and resting and abstaining from the unleavened—I mean, abstaining from the leavened.

Verse 19: Seven days, or seven 24-hour periods, leaven shall not be found in your houses. So not only not eating the leavened bread, but having thrown it away, or giving it to some neighbors, or giving it to family, or giving it to a home—home kitchen—I mean, I'm talking about homeless kitchen, soup kitchen—or throw it away or whatever you have to do.

Now, I've always said also though, that if we have stocked-up supplies for the Great Tribulation, I believe that God makes an exception for that. Now, ideally, you would still want to move that off your property into a temporary storage unit that you could rent for a week and a half or a month, or have a neighbor or family member or friend to store it in their homes for those eight days temporarily, or give it to somebody or whatever—those different things you can do.

But if you can't do any of those things—if you don't have any friends, you don't have any family, you can't afford the storage unit—then I believe it's fully acceptable to have those Great Tribulation supplies that might include the leavened products in your basement or in a closet somewhere out of sight, that you're not going to use, you're not going to touch. And that's the main thing.

Even though it's talking about not being in your home, we've also got to remember that this is Old Testament timeframe when God was much, much, much more severely legalistic to the people. He had to be in that day and time. In the New Covenant timeframe, we don't have to be as much legalistic.

I believe that he would be fine with it in the situation of the end-time generation. I'm talking about the end-time generation—our generation. I'm not talking about 1,000 years ago, but in our situation, where we're preparing for the

Great Tribulation. If we did not have local family, local friends, local storage unit off the property that we could put it out of the way, out of sight—that's my belief. The main thing is: to not be eating it. That's the main thing.

Verse 19: "Seven days, leaven shall not be found in your houses. Whosoever shall eat anything leavened, that soul shall be cut off from the congregation—lose your salvation, in our sense—the congregation of Israel, both among the occupiers of the land and the original inhabitants."

So this is not for the Jews only, and it's not for Israel only. It's for anyone of any nationality that wants to be saved. Amen.

Verse 20: "You should eat nothing leavened." But again, this is in the context. There's a reason why it's called the "seven days of unleavened bread." It's not called the "seven days of unleavened drinks," "unleavened soup"—but it's "unleavened bread."

When you look at these Greek words, Aramaic words, Hebrew words, it's really referring to bread. "You should eat nothing leavened"—as far as bread—but in that, in all of your dwellings, you should eat the unleavened bread.

So not only must you abstain from leavening, but you must also eat the unleavened bread. So this symbolizes removal of sin and then bringing Christ into your life—and Christ crucified in your life.

This is what that represents—you removing one thing and replacing it. And that represents repentance: turn around, change direction, stop doing one thing (stop doing the sin), and bring in Christ and accept His sacrifice.

So this is directly related—directly related—to salvation. Directly connected to salvation. You don't have Christ without doing the Passover communion on Passover. Amen.

Even as John—uh, is it John chapter 3 or John chapter 6? That "if you do not take this bread"—John 6—that "if you do not eat His flesh and drink His blood," which is symbolic language—symbolic language of the communion—"you do not have life in yourself."

How much more clear can you get? That's straight out. That is—that is black and white. A, B, C. You can't get more clear than that.

And yet the majority of Christians—of what they call Protestant, which is not really Protestant—but what they call Protestant, they don't believe in communion. And yet it says it straight out in the Bible that you've got to do that.

Now, verse 21: And Moses called all the elders of the children—amen—the older, they called out the older men that are leading Israel. Amen. There's a reason why your leaders are called elders, and there's a reason why older people are called elders and elderly—because wisdom grows with age. That's just the way nature works. Amen.

And said to them, "Go away and take to yourselves a lamb according to your families and kill the Passover."

And you should take a bunch of hyssop—we don't need to do this—and having dipped it in some of the blood that is by the door, you should touch the lintel—we'll change that—and should put it upon the both doorposts, even of the blood which is by the door. And you should not go out, everyone, from the door of the house until the morning—until the morning time.

Because at nighttime there's danger—there's missiles flying in the air for our future. And that symbolizes, in our future, the invasion of Israel on that very night in a future year—there's going to be danger. Do not go out till the morning.

Verse 23: "And Jesus shall pass by to strike the Egyptians and shall see the blood upon the lintel and upon both the doorposts, and Jesus shall pass by the door and should not allow the destroyer to enter into your houses to strike you."

So here's a question: Is the death angel Jesus? Is the destroyer Jesus? Or was there an angel of death? Is this two different or one and the same?

Very popular question.

I believe that you have an actual angel—angel—but the angel is being sent by Jesus, anointed by Jesus, commanded by Jesus, blessed by Jesus for the work of flying over. And then I'm gonna use the analogy of Moses lifting up his cane and his hand over the Red Sea.

Did Moses split the Red Sea, or did God split the Red Sea?

The answer to that is both, right? Moses all by himself does not have the power to split the Red Sea all by himself of his own ability. But with Jesus in Samson, with Jesus in Moses—yes. Them working together.

Same thing with this angel of death:

An angel being anointed, influenced, commanded, blessed for this purpose. So—and it says Jesus is going to do this. It says this repeatedly in this chapter: Jesus will strike them.

Yes, Jesus is striking them. But Jesus is striking them through the angel—through the angel.

Even as God did split the Red Sea through Moses.

Verse 24: "And keep you this thing as a commandment for yourself and your children or your descendants, and to the end thereof."

"Until the end thereof" is not referring to the impalement of Christ, but rather paradise—until all the heaven and earth pass away. Matthew chapter 5, right? "Until heaven and earth pass away."

Verse 25: "And you should keep or enter into the land which Jesus should give you, as He has spoken. Keep this service."

And it should come to pass, if your sons say to you, "What is this service?" that you should say to them, "This Passover is a sacrifice to Jesus—not to Moses, to Jesus—as He defended the houses of the children of Israel in Egypt when He struck the Egyptians but delivered our houses." Amen.

This should still be important to us today, even though Christ is now the center of our attention for Passover. Christ is the center of our attention for Passover. Christ delivered the Israelites. Christ delivered our forefathers. Christ became the Passover Lamb.

We don't have to forget what Christ did for our forefathers—our spiritual forefathers. Christ is the center, but that doesn't mean we have to forget what He did when He delivered the Israelites, our spiritual forefathers. Amen.

Verse 28: "And the people bowed and worshiped, and the children of Israel departed and did as Jesus commanded Moses and Aaron, so did they."

And it came to pass at midnight that Jesus struck all the firstborn in the land of Egypt—from the firstborn of Pharaoh that sat on the throne to the firstborn of the captive maid in the dungeon, and the firstborn of all cattle.

And Pharaoh rose up by night, and his servants, and all the Egyptians. And there was a great cry in all the land of Egypt, for there was not a house in which there was not one dead—talking about the Egyptians.

Verse 31: And Pharaoh called Moses and Aaron by night and said to them, "Rise and depart from my people, both you and the children of Israel. Go and serve Jesus your Theos, even as you say. And take with you your sheep and your oxen. Bless me also, and I request you." (It should not say "pray," but "I request you" or change that.)

Verse 33: And the Egyptians constrained the people so that they cast them out of the land quickly, for they said, "We all shall die!"

And the people took their dough before the meal was leavened, bound up as it was in their garments on their shoulders.

And the children of Israel did as Moses commanded them.

That's verse 35. Starting in verse 35 again: And the children of Israel did as Moses commanded them, and they demanded of the Egyptians the articles of silver and gold and apparel—garments.

And Jesus gave His people favor in the sight of the Egyptians, and they gave to them, and they plundered the Egyptians.

And the children of Israel departed from Ramesses to Succoth, and the full number of 600,000 footmen, besides the women and children—not counting the women and children—600,000 men. So if you counted the women and the children, it would definitely be over a million people that left Egypt that morning. Over a million people.

Verse 38: And a great mixed multitude—mixed people—went up with them. So that would mean some of the Egyptians went as well—not just the Israelites, but some Egyptians.

For us, symbolically, this represents when it does come time to enter the Great Tribulation, that we'll have some lost people—that's what that represents—that will be coming with us, no matter how much we try to weed them out.

This is God's plan, and this is God's will, because we always need those thorns among us to help us develop our character. We have to have pain and suffering, trials and tribulations and sufferings, to continue to build us up into stronger, better people.

That's just the way life is, whether we like it or don't. Amen.

But a great mixed multitude went up with them, and sheep and oxen, and also very much cattle. So they had a lot of supplies to go in with them.

Verse 39: And they baked the dough which they brought out of Egypt—unleavened loaves—for it had not been leavened, for the Egyptians threw them out, and it could not be maimed.

So they didn't have time for the bread to rise. Neither did they prepare provision for themselves for the journey, other than they did have a lot of food as far as live animals.

But they didn't prepare a lot of, like, grain, dough, stuff like that—prepared foods, processed foods, and stuff like that.

Verse 40: And the sojourning, or the traveling, of the children of Israel—while they sojourned or traveled or journeyed in the land of Egypt and the land of Canaan, both (not just Egypt, but Egypt and the land of Canaan all together)—was 430 years.

So the footnote explains that the Israelites were not in slavery for the entire 430 years, even though most of your pastors and most of you Christians think they were.

They were not slaves for 430 years. They were in the land of Canaan and Egypt both, combined—a time frame of a total of 430 years.

Footnote continues: The 430 years includes the time that Abraham and his descendants were in Canaan before they came into Egypt. They were in Egypt for only 215 years, and they were in slavery for only 114 up to 144 years.

Compare Galatians 3 with Exodus 12.

Then we continue here in verse 41: And it says, "It came to pass after the 430 years that all the forces of Jesus came forth out of the land of Egypt by night."

The end of the slavery was also the end of the 430 years that they had been in the land of Canaan and Egypt.

So this was the night after Passover. It's morning time. So now it's the beginning of the first day of Unleavened Bread—that morning they came out, on the day of Unleavened Bread.

Verse 42: This night—talking about 12 or so or more hours after they came out of their houses—they're traveling, they're going toward the Red Sea.

That night, later on that night, as they began to cross the Red Sea, verse 42: "It is a night to be observed to Jesus, for He hath brought them out of the land of Egypt. That very night is a night to be observed to Jesus, so that it should be to all the children of Israel to their generations."

So it's a night to be observed, and we now by tradition call it "The Night to Be Much Observed"—even though the word "much" is not there.

So that in our time zone, we have Passover communion tonight at sunset, and then tomorrow night will be the night to be observed.

So that's a fiesta night. Tonight is a solemn night at Passover. It's not a celebration. So I don't really like the phrase "Happy Passover."

That's the same thing as like a Day of Atonement. We don't say "Happy Day of Atonement"—because the Day of Atonement and the Passover, these are solemn days, representing death, destruction, invasion, the death angel, the missiles.

This is a solemn ceremony, whereas tomorrow night will be a night of celebration—a fiesta, a feast of deliverance, rescue.

So going to verse 43: And Jesus said to Moses and Aaron, "This is the law of the Passover: No strangers are to eat thereof."

So when we do Passover communion, we don't invite the neighbors. We don't invite family. We don't invite people that are lost. We don't invite the community. We don't invite people out of the church.

It's only the baptized, saved members of the church. It's a serious thing.

The other holy days, yes—the other holy days, the Fiesta of Tabernacles and Pentecost—we invite, could invite family, friends, neighbors, the community to introduce the holy days and the truth to them.

But Passover's Passover. Communion is a closed-door, behind-the-scenes, solemn, private ceremony.

Verse 44: "And every slave or servant bought with money, him you shall circumcise, and he shall eat of the communion"—not the communion new covenant, but the old covenant Passover meal.

Of course, today we don't do the circumcision, because God could care less whether you've got sense—whether you have skin on your penis or not. He could care less. Amen.

But back then, God was much more legalistic with the people because He had to be with those people. Look—over a million people crossed the Red Sea.

Over a million people saw the pillar of fire and the cloud by day and the splitting of the Red Sea—and yet almost every one of those people did not have faith in God after having seen that.

So yeah, He had to be super strict with these people.

Hopefully today, we're not so stupid like they were. Amen. Not as rebellious. Amen.

So we don't have to be as strict, although we still have high standards. Amen.

But circumcision is nothing. But today, this would be that we must be circumcised in the heart. Amen.

Which means removing a lot of things from your heart that don't belong there.

That we no longer should idolize the NFL (National Football League), because that is truly a major god to many, many, many people. One of the most popular gods on this earth right now is soccer and football—very popular gods. No difference than worshiping the Nile River. No difference than worshiping the Nile River. Many people would disagree with me, but Jesus is my witness that it's that serious in God's eyes—circumcising the heart, removing a lot of things from our hearts that people idolize.

Verse 45: "By sojourner or a hireling shall not eat of it. In one house shall it be eaten, and you shall not carry out of the flesh out of the house, and a bone of it you shall not break. All the congregation of Israel, children of Israel, shall keep it." That's all 12 tribes, as well as anybody that gets saved and is brought into the congregation of Israel. Notice this.

Verse 48: "And if any immigrant convert"—so that would be a Gentile convert, not Jewish, not Israelite, not Hebrew, but Gentile converts—"shall come to you to keep the Passover to Jesus, you shall circumcise (which now is circumcision of the heart) every male of him, and then shall you approach to sacrifice it. And it shall be even as the original inhabitant—just like a Jew, just like an Israelite. No uncircumcised person shall eat of it. There shall be one law to the native and to the convert coming among you." So right here is proof that it is not Jews only. Any person of any race that wants to commit to the true God of heaven and earth, the true God of Israel, should keep Passover. Amen. But the circumcision is of the heart, according to the book of Romans, chapter two. Amen.

Now let's go to Matthew. Let's read Matthew, chapter 26. So we just got done reading about the Passover of the Old Testament; now we'll read the Passover of the New Testament—Matthew, chapter 26. For the South African congregation in their time zone, they just finished the communion and the foot washing as the sermon started. They had finished doing that, or was finishing up, one or the other at that time.

Matthew, chapter 26: I'm just going to show you in verse 4 that we need to change the word here. We need to change the word here. Verse 4 says, "They plotted together to seize Jesus by stealth"—I can't pronounce it—and to kill him. So we'll change that word to a sneaky or secret way. They could have arrested him publicly with a large audience, but instead they waited until nighttime, in the dark, to arrest him in a very sneaky and secret way. Jesus even condemned them for doing it in that way. He did, amen? He condemned them for the manner in which they did that—to do it in such a sneaky, covert way at night in the dark, away from the public eye. He condemned them for having done it that way.

But we're going to go down to verse 14 and then read the rest of the chapter. Verse 14: "Then one of the twelve, named Judas Iscariot, went to the chief priests and said, 'What are you willing to give me to betray him to you?'" And they weighed out 30 pieces of silver to him. From then on, he looked for a good opportunity to betray Jesus.

Now, on the first day of unleavened bread, now we've got to understand that when it says this, it's using Jewish vocabulary. The Jewish people, in that day and time (and even to modern times), did not and do not calculate Passover in the days of unleavened bread correctly. So this is using Jewish vocabulary, and they're looking at it from sunrise of that morning. Instead of calling it Passover, they're calling it unleavened bread. But it's one and the same thing. It's not yet the beginning of eating the unleavened bread at this point. When it says this, that will be very clear. You'll see that very clearly as we keep reading. This shows that what I said is true.

As we keep reading, you'll see that very clearly. So this is actually the morning of Passover on the 14th and not yet truly the days of unleavened bread. That says, "On the first day of unleavened bread, the disciples came to Jesus and asked, 'Where do you want us to prepare for you to eat the Passover?'" It wasn't even sunset yet.

Verse 18: "And he said, 'Go into the city to certain men and say to them, 'The teacher says my time is near. I am to keep the Passover at your house with my disciples.''" And the disciples did as Jesus had directed them, and they prepared the Passover. So, yeah, the Passover evening communion had not even come yet.

Verse 20: "Now when evening did come"—when sunset did come—"Jesus was reclining," because that was the custom at the time, that they would recline on the floor on cushions while they were eating. Very nice, huh? That was the culture at the time, instead of eating at a table. But he was reclining with the 12 disciples, and they were eating. And he said, "I'll tell you the truth, that one of you will betray me."

And being deeply grieved, they each one began to say to him, "Surely not I, Lord" or "Master." Notice the amount of respect they had for him. And they said to him, they didn't say, "Surely not I, Jesus," but "Surely not I, Master." "Surely not I, Lord." High honor, high respect for him.

Verse 23: "And he answered, 'He who dipped his hand with me in the bowl is the one who will betray me.'" Both of them reached for the bowl at the same time. "The Son of Man is to go just as it is written of him. But woe to that person by whom the Son of Man is betrayed. It would have been good for that person if he had never been born."

Now, I've been asked a million times in my life the question, "Will Judas Iscariot be condemned forever, or can he repent? Did he have a choice in it? Did he have free will in it? Could he have avoided doing it?" When we consider not just this verse but every verse in the Bible, the only conclusion we can make is that yes, he had free will. But at the same time, Jesus beforehand, even before Judas was born, being God almighty, the Alpha and Omega, the beginning and the end, the first and the last, he knew the character of what type of man Judas would be, what type of man Pharaoh would be, what type of man or woman we would be. And knowing the heart and character and personality of who Judas would be, he was ordained and appointed to be the person to do it. But he had free will. He could have avoided doing it. He could have avoided doing it by making the right choices earlier in his life—having the right heart, having the right personality, having the right character. God did not make Judas to be a greedy person. Judas made himself to be a greedy person. And God, seeing this ahead of time, said, "Judas will be the one." He had free will, but he was chosen to be the one because of how Judas decided to live his life. And because Judas decided to live his life that way, yes, he's condemned until he fully repents entirely.

And I do believe that Judas will repent entirely, because the scripture says that he saw, the scripture says that he saw repentance with tears, but could not find it. When it says "could not find it," I believe that means that even though he was seeking repentance with tears and heartfelt sorrow, he just couldn't forgive himself. I do believe that that's what that means—that he could not find it. He just could not forgive himself. But he was sorrowful, truly heartbroken, sorry for his actions, and confessed as well. I believe that he'll be in that hundred years of the second resurrection, totally repentant and saved, and be in paradise. I believe that, unless he goes back to his greed—that's possible as well. Amen.

What verse are we at? 25? I need to start keeping a piece of paper wherever I stop over at. Ah, verse 26: "And while they were eating, Jesus took bread"—of course, that would be unleavened bread—"and after a blessing, he broke it and gave it to the disciples and said, 'Take, eat. This is my body.'" Of course, that's talking symbolically. Amen? He wasn't cutting his fingers off. Amen? Whereas the Catholic Church says it's literal, that's insanity. He's not teaching cannibalism. But the bread, unleavened bread, is a symbol of his flesh.

Verse 27: "And when he had taken a cup and given thanks, he gave it to them." So it's one cup that they all drink from. The same cup. Saying, "Drink from it, all of you." They all took a sip from the same cup. This is brotherhood—not being afraid of germs. Me and my brother, we drink from the same cup. He buys a different drink than normally, or makes a different drink than normally. He says, "Here, take a sip, taste this." And I do the same with him. We're not afraid to drink from the same cup. We're brothers. Amen? So we all share the blood of Christ from the same cup. Amen?

And I like to use a fancy cup, glass. I don't like to use a plastic disposable cheap party cup, a Solo cup. This is sacred wine. This represents the blood of God Almighty.

So I like to use a glass cup that I never use—ever, ever, ever—that we use every year again only for the Passover communion. We never use it all year long. We keep it put aside, set aside, when nobody will use it, and we bring it out only for Passover every year.

A really nice glassware—it could be, for some of you, a pewter or gold or brass. That's fine. Doesn't have to be glass, but a nice cup that is dedicated just for the symbolism of the blood of Christ. That shows sacredness. That shows respect for His sacrifice, His death—that He died for our sins.

To put it in a plastic just-whatever cup and throw that cup away, or to use just your normal, everyday drinking glass—we need to think. Use the brain that God gave us. Amen. This is a sacred communion. Holy. Amen.

Verse 28: "For this is My blood of the covenant." So this shows a new covenant. Amen. "Which is poured out for many"—not a few, but for many people—"for the forgiveness of sins." So this communion is directly related to salvation. You cannot be saved without doing Passover communion.

Verse 29: "But I say to you, I will not drink of the fruit of the vine from now on, after this day, after that night, until the

day when I drink it anew with you in My Father's kingdom." So we'll continue to have Passover in the Kingdom, in the Millennium, and in the hundred years after the second resurrection as well.

We'll always have Passover until heaven and earth pass away and we have the new heavens, new earth—Paradise. Until Paradise, the Ten Commandments and the Passover communion and the Biblical Holy Days and the new moons are all to be observed—until Paradise. And in Paradise, there'd be time no more. In Paradise, you don't have the rising and setting of the sun, and there'd be no time to calculate seven days and fourteen days and so on. But until time ceases to exist, this is an eternal commandment—until time ceases to exist.

Verse 30: "And singing a hymn, they went out to the Mount of Olives." So we don't have a command—we don't have a command to sing a hymn after the Passover communion and foot washing. But by tradition, we would have a hymn to memorize how they did it that night. But it's not by commandment—we're just doing it because that's the way they did it, which is a good example and a good pattern to follow, even if it's not a commandment for the hymn.

And then they went out. We know that later that night, as we're about to read, He was arrested that night. This is a serious night. And thinking about in Exodus 12 how they stayed in their houses that night, not going anywhere—so the way we have always observed it is: after the Passover communion, we have the foot washing, then we have the one hymn, and then we just retire to our bedrooms or apart from each other and just solemnly pray, think about everything, spend time with the Lord, think about the historical events of that night, think about the future events of that night, spend time complicating—contemplating—thinking upon these things and praying, reading Scripture or something of this sort.

For the South African congregation, they're in a special situation this evening of where after the foot washing, it's time for the worship services to listen to the American congregation. So they're still together in their worship, and this is fine. They're in that special situation where it just so happens that the time zone fits this way, and that's fully appropriate for them to continue to gather together to worship, to listen to the live sermon for this day. And then it's going to be very late at night by the time I get done talking, and they will be retiring to bed.

So now we'll continue in the Scriptures here. Next verse is what? Next verse is 31:

Then Jesus said to them, "And you will fall away because of this night, for it is written: 'I will strike down the shepherd, and the sheep of the flock shall be scattered.' But after I have been raised, I will go ahead of you to Galilee."

But Peter said to Him, "Even though all may fall away because of You, I will never fall away."

That falling away that is talking about in that particular night is not talking about losing their salvation, but rather betraying Christ, denying Christ, not standing with Him at the time of arrest, but just fleeing, hiding, so that they themselves would not be arrested. Cowards. Amen. It's very sad that these men did not stand by His side during this. Amen.

So there's a symbolism of the end time—of a great falling away at the time of Passover, at the time of Purim, and in the end-time generation—a great falling away, where these people that you think are your brothers and your sisters—true disciples—they're all about saving themselves. Self-survival. Every man for himself.

Phyllicia—she could have stayed. She could have chosen to stay. I was planning on buying her health insurance, paying her health insurance, helping her to get a doctor, taking care of her. I was planning on her living here, and she would not have to buy food. She would not have to pay rent. She wouldn't have to buy anything she wanted. She would have had it made. She would have had a sister in Christ, brothers in Christ, a local congregation, a local family, spiritual—the Kingdom of God, salvation. She would have had it made.

But she looked at her flesh. She had some health problems. She had already gotten medical tests and doctors, and they could not help her. But she—she didn't want to give up on them. She wanted to continue to pursue her self-interest on her health issues, in her direction and her will, with doctors that had already failed her—even though she was wanting

to go to some new doctors. But I'm confident they're not going to help her either, especially now, since she has betrayed the family of Christ. Amen.

Every man for themselves. Amen. People are afraid they're going to get arrested or in legal trouble or afraid of whatever, you know—every man for themselves. Rather than: What does God want? What's better for the Kingdom? What's better for the Church? Amen. Selfishness. Self-centeredness. Amen.

This is what was happening here—a falling away in that sense of every man for himself.

Verse 34: Jesus said to him, “I'll tell you the truth: that this night, before a rooster crows, you will deny Me three times.” Amen.

Verse 35: Peter said to Him, “Even if I have to die with You, I would not deny You.” All the disciples said the same thing too.

Then Jesus came with them to a place called Gethsemane and said to His disciples, “Sit here while I go over there and pray.” And He took with Him Peter and the two sons of Zebedee and began to be grieved and distressed. Then He said to them, “My soul is deeply grieved, to the point of death. Remain here and keep watch with Me.”

He had instructed them—He's the Master—He instructed them to stay awake and keep guard.

Verse 39: And He went a little beyond them and fell on His face, praying, saying, “My Father, if it is possible, let this cup pass from Me. Yet not as I will, but as You will.”

So He did ask not to die—because not only was He God in the flesh, but He was also human in the flesh, born from Mary, with human DNA, with human weaknesses, susceptible to sin. But He chose not to sin. Amen.

Human—having that half-human, half-God—He was susceptible to that human desire to survive, to live, to not die. This does not prove that He was not God in the flesh, but rather it proves that He was half human as well—susceptible to human feelings, human weaknesses. Amen.

But He also said, “Not My will, but Your will.” And that's the difference between Him and Phyllicia, Him and the disciples. “This is what I want. This is what I ask. But—don't go by what I want. Go by Your will.” Praying to the greater measure of the Holy Spirit—God Himself. Yes, praying to Himself—but praying to His higher self.

Even as I talk to myself and you talk to yourself and everyone talks to themselves—everyone without exception on this entire planet. And that's always the way it has been and will be. There's nothing unusual about talking to yourself.

But in His case, His higher self is a much greater, larger measure of Himself that stayed in the heaven—that He submitted to and obeyed and talked to. That's a larger portion of His Spirit that could not fit in Mary at the time of birth, that could not fit in the human flesh of the Son of Mankind.

So a lot of people have trouble understanding this and imagining this, because they're so carnally minded—not spiritually minded. Amen.

Now, but as we continue in this—

Verse 40: He came to the disciples and found them sleeping—even as Matthew 25 describes both the wise and the foolish both sleeping. So we need to add a reference here in verse 40 to Matthew 25—wherever it says that they all fell asleep in Matthew 25, verse 5.

Going back to chapter 26 now—what verse is it that we add the note to? Verse 40.

Okay, verse 41: “Keep watching and praying that you may not enter into trial. The spirit is willing, but the flesh is weak.” Amen.

He went away again a second time and prayed, saying, "Father, if this cannot be—if this cannot pass away unless I drink it—Thy will be done." Again He came and found them sleeping, for their eyes were heavy. Amen.

Now listen, it don't have to be this way. We don't have to be this way. We don't have to be Laodicean individuals. Amen.

Anytime we need to, we can stand up during the time of worship service. We can walk around during the time of worship service. We can request the garage door to be open so we can get some fresh air if Philo is not down here—which he isn't.

There's things that we can do to waken ourselves up—spiritually or physically—if we find ourselves dozing off to sleep too easily. I think a lot of the problem is we need to detox from heavy metals, detox from antibiotics, detox from vaccines of the past from our childhood, and whenever we've cut ourselves and went to the emergency room and they gave us the tetanus shot.

Fluoride. Soy. Preservatives. Pesticides. The list is endless of the things that we need to detox our brain and body from that is causing us to be sluggish, slowed down.

It is possible to change. It is possible to strengthen our brains—just like lifting weights and building up our muscles and losing fat and gaining muscle and gaining strength.

It is also possible to build the heart. It's possible to build the lungs. It's possible to build the brain. It's possible to build the mind. It's possible to build the soul. It's possible to build the spirit.

It's not impossible to change a lot of these things. It may be a trial. It may be a struggle. It may take a long time, but I think that there are ways to improve ourselves.

And these seven days of Unleavened Bread should be a time of self-reflection, examination, repentance, and change. They say that spring cleaning, going through your closets, your house, originated partly in the seven days of Unleavened Bread that people would, because they were very, very legalistic, had to be in the old-fashioned times, that they would look under their couch, they would look under their bed, looking for cracker crumbs, bread crumbs, cleaning out their cabinets, cleaning out their closets, going to extremes of a spring cleaning to find bread crumbs and cracker crumbs to get everything out of the house, origin of spring cleaning.

We should be doing that mentally, emotionally, spiritually, spring cleaning, on a yearly basis, because things accumulate in our soul and in our flesh.

This is a good time for a detoxing this week. This is a good time to do the cinnamon, the nutmeg, the walnuts, different things like that, while we're doing the days of Unleavened Bread, do some detoxing. Amen.

It's important to do that every once in a while. Also, making sure we're getting enough exercise, going on a brisk walk every day.

If we're going on a slow walk every day, you might as well just stay home and sit on the couch.

A slow walk doesn't do anything. A brisk walk every day, and then a slow walk on the Sabbath. Amen.

Verse 47, While he was still speaking, behold, Judas one of the twelve, and with him came a large crowd with swords and sticks, who came from the chief priests and elders of the people.

Of course, it's nighttime. Here they come with swords and sticks. Verse 48, And now he who was betraying him gave them a sign, saying, Whoever I kiss, he is the one who sees him.

Because there's nothing wrong with a man kissing a man on the face. Of course, you don't kiss him in the mouth, but on the face.

And even to this very day, they still do that in the Middle East. I wish they did that in America.

Americans are so paranoid of their sexuality. Paranoid to a very extreme level that they can't show love to one another. I love the Middle Eastern culture here, and it hasn't changed there. But he used this, although unfortunately, as the one he's going to kiss would be the one that he's pointing out.

This is Jesus. This is the one that you want. Verse 49, Immediately Judas went to Jesus and said, Hail, Rabbi, or teacher, and kissed him.

And Jesus said to him, Friend, do what you have come for. Then they came and laid hands on Jesus and seized him.

And behold, one of those who were with Jesus reached and drew out his sword. This was Peter, drew out his sword and struck the slave of the high priest and cut off his ear.

Then Jesus said to him, Put your sword back into its place, for all those who take up the sword should perish by the sword.

Now, this doesn't mean you don't have a right to self-defense. We have to stay in the context.

The context is that Jesus did come to be arrested and to die. That was his purpose of coming to earth.

So there was no need for self-defense in this situation. Plus, we do have the biblical instruction that if the arrest, if the capture or martyrdom is for the purpose of religious persecution, that we are to accept it and embrace it.

If it comes to that point to where you're face to face, that's not a particular time frame that we have the right to self-defense.

We have the right to self-defense if somebody breaks in our house for the purpose of raping our wives, raping our children, kidnapping our children, murdering us.

We have the right to self-defense. That has nothing to do with religious persecution.

In the context of religious persecution, we can flee, we can hide, but if it comes time that you're face to face with the authorities of religious persecution, that's the time that you must accept martyrdom.

Bravely, boldly, and with honor. And this was Jesus' time to face martyrdom. So in this context, Peter should not have tried to protect Jesus with the sword. Verse 53, Or do you not think that I cannot appeal to my Father, and he will at once put at my disposal more than twelve legions of angels?

How then will the Scriptures be fulfilled if you prevent them from arresting me? Which shall you, it must happen this way.

And at that time, Jesus said to the crowds, Have you come out with swords and sticks to arrest me?

And if against a robber, as if against a robber, every day I used to sit in the temple teaching, and you did not seize me. So this is what I was talking about. I wanted them, them for the mannerism in which they did it, because they could have done it in the middle of the day, not in secret, not in private.

They could have found him in the temple at any time, but they want to do it in a cowardly manner, really, in which they did this.

Verse 56, But all this has taken place to fulfill the Scriptures of the prophets.

Then the disciples left him and fled. That's at the time that they did depart at that moment, instead of sticking around and staying by his side.

Verse 57, Those who had seized Jesus led him away to the priests. Peter the priest, another way of saying that, where the scribes and the elders were gathered together.

But Peter the disciple was following him at a distance, secretly, as far as the courtyard of the high priest, and entered in and sat down with the officers to see the outcome.

Now the chief priests and the entire council kept trying to obtain false testimony against Jesus, so they might put him to death.

They did not find any fault, even though many false witnesses came forward. But later on, two came forward and said, This man stated that I am able to destroy the temple of God and to rebuild it in three days.

The high priest stood up and said to him, Do you not answer? What is it that these men are testifying against you?

But Jesus kept silent, and the high priest said to him, I adjure you, I request you, by the living Theos, that you tell us whether that you are the Christ, the Messiah, the son of Theos.

Jesus said to him, You have said it yourself. Amen. Nevertheless, I tell you hereafter that you will see the Son of Mankind sitting at the right hand of power and coming on the clouds of heaven. Amen.

So this is a prophecy that sometime in the future, that this high priest will see Jesus.

Verse 65, Then the high priest tore his robes and said, He has blasphemed. What fault or need do we have of witnesses? Behold, you have now heard the blasphemy. What do you think? They answered, He deserves death. And they that spat spit in his face and beat him with their fists and others slapped him, and said, Divinely declare to us, you Christ, who is the one who hit you?

Now Peter was sitting outside in the courtyard, and a slave girl came to him and said, You too were with Jesus the God of Lent, but he denied it before them, saying, I do not know what you're talking about.

And when he had gone out to the gateway, another slave girl saw him and said to those who were there, This man was with Jesus of Nazareth.

And again, he denied it with an oath, I do not know that person. A little later, the bystanders came up and said to Peter, Surely you too are one of them, for even the one you talk gives you away.

The way you talk gives you away where you come from. And he began to swear with penalty against himself, I do not know that person, I do not know Jesus.

And immediately a rooster crowed. Verse 75, And Peter remembered the word which Jesus had said, But before a rooster crows, you will deny me three times.

And he went out and cried intensely, cried intensely. That's heavy stuff.

Chapter 27, verse 1. Now when morning came, now this would be the first day of unleavened bread now, finally, to the Jews it was still Passover because they did sunset to sunset in everything that they did.

So now that's the day that they're going to sacrifice the Passover, even though Jesus had ate the Passover the night before.

The Jews have never done the calendar correctly ever since the Babylonian captivity.

Verse 1, Now when morning came, all the chief priests and the elders of the people consulted to gather against Jesus to put him to death.

They bound him or tied him and led him away and delivered him to Pilate the governor.

Verse 3, Then when Judas, who had betrayed him, saw that he had been condemned or convicted, he repented and returned the thirty pieces of silver to the chief priests and elders, saying, I have sinned by betraying innocent blood. But they said, what is that to us? See to that yourself. And he threw the pieces of silver into the temple sanctuary and departed. And he went away and hanged himself.

I would say that's pretty repentant. Verse 6, The chief priests took the pieces of silver and said, it is not lawful to put this money into the temple treasury since it is the price of blood.

So they knew, they knew that they had sinned. They knew, the chief priests knew that their betrayal of Jesus and how they went about it and everything, that they were convicting an innocent man.

They knew it. Verse 7, And they consulted together and with them bought the potter's field as a burial place for strangers.

For this reason that field has been called the field of blood to this day. Then that which was spoken through Jeremiah as the prophet was fulfilled, saying, And they took the thirty pieces of silver, the price of the one whose price has been set by the sons of Israel, and they gave them for the potter's field as the Lord directed them.

Zechariah 11, verse 13, not Jeremiah. At that time, the prophet's volume of the Bible had Jeremiah first in front.

Therefore, sometimes the entire volume was called Jeremiah's. So it wasn't Jeremiah that said it.

It's Zechariah that said it in a volume of scripture that at the time was called Jeremiah's.

The Bible has been changed so many different ways. What books were included, not included, how many books in each volume, in each scroll.

Each scroll has changed a million times. Verse 11, Now Jesus stood before the governor and the governor questioned him saying, Are you the king of the Judeans?

And Jesus said to him, It is as you say. Amen. Now right there, Jesus was admitting that he's God if he's the king of the Judeans. Amen. He's admitting that he's God.

Verse 12, And while he was being accused by the chief priests and the elders, he did not answer.

Then Paulette said to him, Do you not hear how many things they testify against you?

And he did not answer him with regard to even a single charge. So the governor was quite amazed.

Now at the fiesta, the governor was accustomed to release for the people any one prisoner whom they wanted.

Every Passover, they would release one prisoner of whomever the Jews wanted as part of celebrating the Passover.

Verse 16, And at that time they were holding a notorious prisoner called Barabbas.

And when they, the people, gathered together, Paulette said to them, Whom do you want me to release for you?

Barabbas or Jesus who is called Christ? Verse 18, And he knew that because of envy or jealousy they had handed him over.

While he was sitting on the judgment seat, his wife sent him a message saying, Have nothing to do with that righteous man, for last night I suffered greatly in a dream because of him.

But the chief priests and the elders persuaded the crowds to ask for Barabbas to be released and to put Jesus to death.

But the governor said to them, Which of the two do you want me to release for you?

And they said Barabbas. Paulette said to them, Then what shall I do with Jesus who is called Christ?

And they all said, Impale him. And he said, Why? What evil has he done? But they kept shouting all the more saying, Impale him.

And Paulette saw that he was accomplishing nothing but rather that a riot was starting.

He took water and washed his hands in front of the crowd saying, I am innocent of this man's blood.

See to that yourselves. All the people said his blood should be upon us and on our children that cursed their descendants.

Then he released Barabbas for them. But after having Jesus scourged, he handed him over to be impaled.

Scourged as whipped with barbs. Verse 27. The soldiers of the governor took Jesus into the Praetorium and gathered the entire Roman battalion again around him.

And they stripped him, they stripped him naked and put a scarlet robe on him. And after twisting together a crown of thorns, they put it on his head and a reed in his right hand.

And they knelt down before him and mocked him saying, Hell, King of the Judeans. And they spit on him and took the reed and beat him on the head.

And after they had mocked him, they took the robe off of him and put his own garments back on him and led him away to impale him.

Now the garments would have come off again at the impalement stake. So he would have been naked on the impalement stake as everybody was always, always naked on the impalement stake.

There would not have been an exception in this case. Really nudity is absolutely nothing.

Verse 32. And as they was coming out, they found a person from Cyrene named Simon, whom they pressed into service to bury his stake to carry that beam for him.

Verse 33. And when they came to a place called Golgotha, which means the place of a skull, they gave him wine to drink mixed with gall.

And after tasting it, he was unwilling to drink it. And when they had impaled him, they divided up, there it is, they divided up his garments among themselves by casting lots about who would get what.

And sitting down, they kept watch over him there. And above his head, they put the charge against him, which read, "This is Jesus, the King of the Judeans".

And at that time, two robbers were impaled with him, one on the right, one on the left.

And those passing by were hurling abuse at him, wagging their heads, and saying, You, who would destroy the temple and rebuild it in three days, save yourself if you are the son of Theos come down from the stake.

In the same way the chief priests also, along with the scribes and elders, were mocking and saying, He saved others, he could not save himself.

He is the King of Israel, let him come down from the stake, and we will believe him, believe in him.

He trusts us in Theos, let Theos rescue him. Now, if he delights in him, for he said, I am the son of Theos.

The robbers had been impaled with him, were also insulting him with the same words, except for we know the one robber did not.

Verse 45. Now from the sixth hour darkness fell upon the land until the ninth hour.

For three hours it was dark as night, that from noon until three p.m. We'll add a note here.

I don't know if I had posted that. Yeah, I don't think I've posted it on social media yet.

I've got it saved on my computer, ready to post. There was a writer that lived, I believe it was something like maybe 90 A.D.

That is when he was born, a historian of the time that did speak of a total darkness over the land of Judean from noon time with an earthquake.

That was a matter of fact that he had learned from childhood that there was a darkness from exactly noon.

He even gave the specific year as well that it occurred. So we have that historical record even though he was born in 90 A.D.

that wasn't long after these events and it was still well known among the population.

So we will add a note for that. Verse 45. Now, verse 46 says about the ninth hour Jesus cried out with a loud voice saying these words, "Eli, Eli lama sabachthani?" That is, "My Theos, my Theos, why have you forsaken me?"

That note here says Jesus was quoting the Greek Bible translation of his time which would not include Jesus or Jesus in the Old Testament at that time but rather only Theos which is traditionally translated as God in English.

But the AOB version of Psalm 22 which he was quoting goes back to David's time when the name of God had not yet been removed from the Old Testament.

But Jesus did not think that the Father had forsaken him but rather he was quoting the first verse of Psalm 22.

Then later in Matthew 27 and John 19 he also quoted the last verse of Psalm 22. The first and the last.

He simply wanted people to remember Psalm 22 which was a prophecy of his death. It was a message that his death was prophesied in the Bible.

Jesus always knew that he came to die for our sins and that had always been the plan. He knew that the Father was still with him. He knew that. In fact, I'm going to pause there and check out the footnote for John 16, verse 32.

John 16, verse 32. John 16, verse 32 says, Amen. We're going to change where it says and I am not alone to but I am not alone. That's a better translation in that context.

So he did not truly believe that the Father had forsaken him according to that verse in John. Amen.

But he was quoting the Book of Songs which is a man writing a song which was divinely inspired so for the purpose of prophesying his death.

So I believe that the person that wrote the song had this struggle as we all do have this struggle between the spirit and the flesh.

So sometimes you are inspired of God and you hear God's voice but you intersperse your own thoughts mixed with the words of God.

I believe that because that's just a constant human problem. Exactly what is God saying and exactly what am I saying and you kind of blend the two together is a common human problem.

I don't believe that Jesus thought that he had been forsaken on the impalement stage even with his human weakness at the time.

But he's quoting the Book of Songs to get the people in front of him to recognize that his death had been prophesied. Perhaps it was human weakness and he felt forsaken but he did not feel forsaken in John 16.32.

Now continuing in Matthew 27 verse 47 and some of those who were standing there when they heard it they said this man is calling for Elijah.

Immediately one of them ran and taken a sponge he filled it with sour wine and put it on a reed, a stick and gave him for a drink.

But the rest of them said let us see whether Elijah's will come to save him. And Jesus cried out again with a loud voice and yelled it up his spirit.

And behold the veil of the temple which was very thick was torn in two from top to bottom and the earth shook and the rocks were split and the tombs were opened and many bodies of the saints who had fallen asleep were raised and came out of the tomb.

And after his resurrection they entered the holy city these people and appeared to many. Amen.

I've been asked a million times in my life what happened to those people. The simple and only logical answer is they died later on. Amen.

They wasn't turned to spirit. They didn't live forever. They're being raised in the flesh. So they would have lived for however long they would have lived that's anyone's guess.

And then they eventually died out over time. And they're waiting for the resurrections. Amen.

Verse 54. Now the Centurion and those who were with him keeping guard over Jesus when they saw the earthquake and the things that were happening became very frightened and said "Truthfully, this was the son of Theos."

Many women were there looking on from a distance who had followed Jesus from Galilee while ministering to him. And among them were Mary Magdalene and Mary the mother of James and Joseph and the mother of the sons of Zebedee.

Now it says in John that the mother of Jesus was right there at the impalement stake and so is John right there at the impalement stake.

And Jesus spoke to John and said look at this woman. She is now your mother. Take care of her. He said to her look at John.

Now he's going to be your, you know, your caretaker, your son. He's going to be your son.

So given that responsibility which shows Jesus doesn't want women working a career which what Phyllicia wanted to go back to.

She had a chance to never have to work the rest of her life other than work for the kingdom. Amen.

But she's just lazy, lazy, lazy, lazy while wanting to work a lazy job really as well out in a cake, easy pie job, make money for it.

And I have no problem condemning her in front of everybody because she condemned herself in front of everybody. Amen.

Very lazy woman. But the example of Jesus is that he gave the responsibility for his mother to be taken care of by a male leader, his best friend, his best buddy was John. Amen.

So verse 57. And it came evening, became a rich person from this place, Aramathea, named Joseph, who himself had also become a disciple of Jesus.

I'm not going to read the rest of this. I'm going to move on to 1 Corinthians chapter 5.

1 Corinthians 5 verse 1: It is actually reported that there is immorality among you, among the church, the true church. Immorality of such a kind as does not exist even in the Gentiles that someone has sexually his father's wife.

You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst.

He had not disfellowshipped, had not kicked him out of the church. That's your typical church today.

Honestly, very honestly, that's your typical everyday Catholic church, Lutheran church, Presbyterian church, Protestant church.

You go down the line, they don't disfellowship from people. They just let people sin and they don't call out sin.

That's why in the true church and in this congregation, when I call out sin and disfellowship and kick people out, they have that knee-jerk reaction of sin, that I'm spiritually oppressive, over-controlling, over-lording, all these accusations because they are accustomed to Greek pastors that don't call out sin and don't disfellowship and don't rebuke and don't say it the way it is. Amen.

That's why, unfortunately, that congregation had a weak pastor and had not kicked out sin out of the church.

Paul is rebuking them for that. Amen. Verse 3 says, For I, on my part, though absent in body but present in spirit, have already judged him or condemned him, and has so committed this as though that I were present.

In the authority of our Lord Jesus, when you are assembled and I with you in spirit and with the power of our Lord Jesus, I have decided to deliver such a one to Satan for the destruction of his flesh, so that man would die, he is cursed — He's doing this by the authority of God Almighty. The Apostle Paul is not being over-lording, over-controlling.

What he's doing is using the authority that God has gave him. Amen. The authority that God has gave him, which the pastor should have done. Amen. — So that his soul may be saved in the era of the Lord.

Which, as I have said many times, this is biblical proof that it is possible to be saved in a future time frame after death, after the destruction of the flesh, that this man who had been sinned, who had been kicked out of the church by Paul, can be saved in the second resurrection in that 100 years of Isaiah 65 verse 20, also spoken about in Matthew 25 verse 31 through the end of chapter 25 of Matthew.

And Revelation 20. That there's a time of a second chance, a second life, which Jesus even spoke of that second life, the next life he said, the next life.

So very clear, biblical doctrine, not my opinion.

Then verse 6 here, your boasting is not good.

This boasting and this arrogance reminds me of the Laodicean Church of Revelation 3.

People like Phyllicia, people like other ones, that think they are holy and they want to condemn me for doing what I'm supposed to do.

What is my job? What is my duty? Amen. Their boasting is not good. Phyllicia is boasting. Kiki is boasting. Other people are boasting in their arrogance, their pride, instead of repenting. Amen.

When you get kicked out of the church, instead of boasting like they're boasting, what you should be doing is getting on your knees and crying and repenting.

Even Judas Iscariot was capable of doing that, and yet these people are not capable.

Well, they're capable, but they don't want to do it out of arrogance. Amen. Your boasting is not good. Do you not know that a little leaven leavens the entire mass of dough or bread?

That leavening represents sin that is like cancer that spreads. If we don't remove the leavening, if we don't kick people out of the church and just let them come and pretend like they're one of us, what's going to happen to the church?

Yeah, we're going to be able to fill the room. We'll be able to fill the church building.

We'll be able to expand. We'll have more times. We'll have more money. We'll be able to do more things.

We'll have more friends. But it'll be a church of hypocrites and a church just full of lost people.

And Paul condemned this congregation for doing that, for just being a church full of hypocrites, right? Amen.

Verse seven, clean out the old leaven, that you may be a new mass of dough, a new church, just as you in fact unleavened.

For Christ our Passover also has been sacrificed. Verse eight, 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.

This was written decades after the crucifixion and resurrection of Christ Jesus, decades later.

This is biblical proof, not my opinion. Biblical, documented, undeniable proof that the Passover and the days of unleavened bread are to be continually observed in the New Covenant time era.

This was decades after the crucifixion and resurrection. And he's saying, here's Paul, the New Covenant preacher, saying, let us keep the feasts of unleavened bread. Amen.

Verse nine, I wrote to you in my letter, previous letter, even before First Corinthians, there was another letter that we don't have now.

I wrote to you in my letter not to associate with immoral people. Verse 10, I did not at all mean the immoral people of the world or with the covetous and the swindlers and the idolaters, for then you would have to go out of the world, leave the entire planet.

Verse 11, but actually I wrote to you not to associate with any so-called brother or sister. Amen.

If he is an immoral person, covetous, idolater or reveler or alcoholic or swindler, not even to eat with such a one.

Amen.

Now we do have other Bible verses that do warn us about associating too much with lost people in the world.

So we have to balance what he says here with those other verses. But the overall point is he's talking more specifically about the need to root out the worst sinners from the church.

And we all sin, but to root out the worst sinners of the church. Amen. And that just because they claim to be our brothers and sisters don't mean that they are truly our brothers and sisters.

Notice in verse 11 how he calls it the so-called brother. Not everyone that is called your brother is your brother.

I'm very careful about when I use that word brother. And I really, really, really wish that you, this is a problem that I continually see in the church constantly, that you call people brothers and sisters that are not baptized.

If they're not baptized yet, they are not yet our brothers and our sisters. The spiritual family, the church, is not just anyone that sits down with us for service.

The church, the spiritual family, the body of Christ, our brothers and sisters spiritually are those that have surrendered to Jesus and been baptized and only those people should be called brother or sister in this context.

Now, I might call somebody a brother in a different context, a fellow bodybuilder or a fellow something else that a group I'm related to.

But in the spiritual context of the church, we've got to be very careful about who we claim who is our brother and who is our sister.

In verse 12, for what have I to do with judge and outsiders? Do you not judge those who are within the church for those who are outside?

Theo's judges, remove the wicked man from among yourselves. Amen. Really, we judge both inside and outside the church. Like I say, there's other verses that talk about that.

But his point is focusing on judging within the church, which also proves that it's not true when they say you're not supposed to judge anyone.

Obviously, he's teaching judging even within the church to judge. He's teaching that we should judge. Amen.

That we got to judge correctly with correct doctrine, not with traditional false doctrine. Amen.

One more place. Let's go to 1 Corinthians 11 verse 17, page 744.

That 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 congregation of called out ones, I hear that divisions exist among you, and in part, I believe it.

So again, we must have unity in the church. Amen. Verse 19, for there must also be factions or divisions or disagreements among you so that those who are proved may become evident among you so that you can then kick them out. Amen.

Therefore, when you meet together, it is not to eat the Lord's supper, He's condemning them that when they're coming for Passover communion, they're supposed to be coming for Passover communion, but they're not doing that.

Verse 21, for in your eating, each one takes his own supper first, not caring about the others, and one is hungry and another one's drunk.

Verse 22, what? Do you not have houses in which to eat in and to drink in, to get drunk in?

He's not rebuking them for getting drunk. Getting drunk is not a sin. I know that all the traditional false Christians say it

is, but it's not. Noah got drunk. Amen.

Joseph got drunk. Amen. It's not a sin to get drunk, but it's a sin to get drunk when it's time for communion.

That's what he's saying. You have homes to get drunk in, you've got homes to have a feast in, but you're supposed to be coming together for communion of one bite of unleavened bread, one sip of the wine.

It's supposed to be not a party. It's supposed to be a solemn, sad, memorial remembrance of the crucifixion.

It's a solemn ceremony. It's not a fiesta. It's not a party until the next night. We have to separate the two. Amen.

This is what he's saying. Verse 22. He broke it and said, Verse 25. Also after the supper, saying this cup is the new covenant in my blood. It is a new covenant.

We're not under the old covenant. Amen. The new covenant in my blood, do this, and as often as you drink it, do it in remembrance of me.

And as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Well, he's not come back yet. Right? So we continue to do this, and we'll continue to do it even after he comes, until paradise. Amen.

So I have to say this, although you've heard me say it a million times, but there's always somebody new listening for the first time.

I see somebody listening for the first time today. So I have to say this, so bear with me.

It does not say, do this often, drink this often, eat this often. It does not say, do this often.

So stop twisting it. Amen. Don't twist the holy scripture. Amen. What it says is, as often as you do it, do it in remembrance of him. As often as we do this is once a year.

That's often. But it's not doing it every week or every month because there's no biblical, and we have to stay biblical. Amen.

There's no biblical example of them doing it more often than once a year. You have to stay biblical. Amen.

They try to say, oh, but there's a verse, I believe in Acts, where they was breaking bread on Sunday and that it was their habit of doing so.

That's not communion. That's not a worship service. You've got to understand that in that day and time 2,000 years ago, You've got to understand that in that day and time 2,000 years ago, the phrase breaking bread means to eat supper.

That's all it means. It has nothing to do with communion. You have to understand the vocabulary of 2,000 years ago.

To break bread at communion is not the same thing as breaking bread every day when you have breakfast and every day when you have lunch and every day when you have supper.

It's an entirely different thing.

In verse 27, Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner shall be guilty of the body and blood of the Lord.

Third note, only people who are saved, born again, baptized before immersion in water in Jesus' name can take communion.

Exodus 12:43 says only those who are Israelite born, but we are Jews upon water baptism, we are received the Holy Ghost of Jesus Christ.

That also talks about the Gentiles in Exodus 12 as well, doesn't it? Amen. So we need to add that in that note right there that Exodus 12, whatever the verse number, does include foreigners.

We need to insert that in there. In fact, we'll just go ahead and replace where it says only Israelite born.

But we know that Romans 2, as it says in footnote, Romans 2, verse 28 and 29, it says that a true Jew is one that is circumcised of the heart and not outwardly.

So I want people to understand something in Revelation where it says, where it says that he despises, or whatever word it uses, that he despises those that say they are Jews, but are not, but rather are of the synagogue of Satan.

When he says that, the word Jews in that context is referring to anyone that claims that they have been saved.

The fact is, in the first century AD, in the first century church, not all of them was calling themselves Christians.

That did begin in Antioch in Syria, and that was okay, and that's fine to call ourselves Christians, that's okay.

But a larger majority of the church, when they converted to the true God of Israel in the New Covenant, after the crucifixion and resurrection of Christ, when a Gentile person came into the New Covenant church, that Gentile would say, I want to be a Jew.

They would say that. That would be exactly what came out of their mouth, that I want to be part of your tribe, I want to be part of your nation, I want to serve the God of Israel, I am converting to being a Jew.

They would not say, I'm converting to being a Christian. I'm converting to being a Jew.

So when Jesus said they claimed to be Jews, but are of the church of Satan, he's saying anybody that thinks or claims that they have been saved, but actually they're still serving Satan.

That's exactly what he's referring to. So to us today, when people say you're keeping the Sabbath, you're keeping the holy days, you're acting like a Jew, that's for the Jews only, you could accurately say, I am a Jew, spiritually.

I am a Jew, spiritually. Amen? That would be an accurate statement. I have been adopted into the Jewish family, the Jewish tribe, through the Jewish blood of the Jewish Messiah. Amen?

You could say that. I have been adopted through the blood of the Jewish Messiah. Amen?

But going back here in 1 Corinthians 11 verse 27, therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner, that means without testing yourself or doing it while you're drunk, doing it without honor, without sacredness, without respect for the communion, or while you're still doing Christmas, while you're still doing Easter, while you're still believing in a trinity.

Any of these things would be an unworthy mannerism of taking communion, should be guilty of the blood and body of Christ.

Verse 28, but a person must examine himself, and in doing so he is to eat of the bread and drink of the cup. Amen?

Examine or test himself. Verse 29, for he who eats and drinks, eats and drinks the judgment to himself, if he does not judge the body rightly.

When it says judge the body rightly, it's really talking about the church as well as yourself.

Judging the church, what church are you attending? What church, even what pastor, that you are following?

Is it a Sunday church? Is it a Lutheran, a Catholic church? Is it a Catholic priest? Is it a Trinity church?

Is it a Christmas and Easter church? Is it a church full of hypocrites that the pastor never kicks anyone out?

Is the church full of nothing but evil people? Amen. It's not that we're expecting each other to be already perfected and complete in Christ.

We've got to understand that it's going to take time for me to get complete in Christ, it's going to take time for my wife to get complete in Christ, my brother R and brother J, brother D and sister, brother DH, I get it right in there.

But you get the point. It's going to take us time to get complete in Christ, also symbolized by the seven days of unleavened bread.

It's not that we're requiring every person to be perfect or else I won't take communion with you.

But rather is that person that I'm going to take communion with, are they putting forth an effort and doing respectively well in that effort?

They might stumble, they might have weakness, but are they putting a foot forward in their continual devotion to the Lord?

Or is that person really in the midst of falling away? So, you know, I have kicked out two people just in time recently.

Verse 30, For this reason many among you are weak and sick and a number even are dead asleep.

That's how serious communion is. Verse 31, For if we had judged ourselves rightly, then we would not be judged or not be condemned, so that all the members of the church or the pastor or even God himself would not have to judge us or condemn us or kick us out if we would do it ourselves, judge ourselves. Amen.

This is really the reason why it's so important to be repenting on a daily basis and a nightly basis, you know, to judge ourselves on a continual basis, not have to wait just to pass over.

Verse 32, But then when we are judged, we are disciplined by the Lord, so that we would not be condemned along with the Lord.

World, world, not disciplined or condemned along with the world. So we should be having this continual process of the Lord correcting us through the sermons, through the pastor, and through each other, giving us a punch in the arm saying, Brother, you can do better.

Sister, you can do better. Amen. Provoking each other to good works. A pastor that never, ever, ever, ever, ever points out any of your flaws is a weakling, a hireling that don't want to miss out on tides and just want to continue to build a false church. Amen.

Verse 33, So then, my brother, when you come together to eat the communion, wait for one another.

If anyone's hungry, let them eat that at home. This ain't no feast, so that you will not come together for the judgment or for the condemnation.

The remaining matters I will arrange where I come. Amen.

Okay. So at this point of time, the chat room is open for questions about anything that we've talked about today. If it's on any other thing, topics that have nothing to do with today's topic, please save that for another time. You can email me. You can contact me through I saw the light ministries dot com. There is a contact form on there to contact me or if you have my email or telegram, you can contact me. I appreciate questions and I welcome questions, but let's stay on topic today. And also, you're welcome at this time to give testimonies to glorify God, to speak of anything, any way or form, shape that you could glorify God, praise God, answered prayers or even prayer requests at this time.

Also, Brother J did submit a poem. So while people are typing, I would take the time to read a poem submitted by Brother J.

I do say Brother J. And this was with the help of artificial intelligence, but with the theme of what he wanted it to generate.

So this is completely acceptable with his input. And it's called the path of the faithful.

If you serve the Lord, stand firm and true. Prepare your heart for trials anew. For gold is tried and flames so bright and faith is strengthened through the fight.

Trust in him, let patience grow. Through hardship, he will make you know. Do not turn aside or stray in doubt. For mercy reigns where fear is stout.

You who fear the Lord, hold fast. His promises will ever last. Hope for good embraces call. His wisdom lifts, his mercy flows.

They who love him keep his ways, walking in his law all days. For honor dwells where reverence lies and blessings reach beyond the skies.

Fear the Lord, let patience increase. Let faith increase and through him alone, his perfect peace. Amen.

I do love that. That's a real good poem. And I appreciate Brother J, his contribution.

And I'm pulling up the pictures. I'll show the congregation later, but seeing pictures of the Passover Communion.

Bread, wine, candles from South Africa. South African congregation. And I see the sisters washing each other's feet. Praise Jesus.

I'll show the congregation here later. And I see the brothers washing one another's feet. Praise Jesus.

Thank you for seeing those pictures. Thank you for that contribution. Such a blessing to see those pictures.

Okay.

R, you got anything to share? Anything you want to say? In addition to those verses which showed Passover being observed by the disciples decades after the death and resurrection of Jesus, there's also Pentecost where Paul says he keeps that.

And you can't observe Pentecost without also observing Passover. Amen.

Oh, and that reminds me, I did have one question. If the Passover is on a Saturday, does it count for Pentecost the next Sunday?

I have to think about that because right now I'm pretty exhausted. I'm thinking that I may correct myself later, but I think the countdown starts tomorrow.

We'll double check that later. But, you know, everybody bear with me because my mind is not always real clear.

At my age, I have to sometimes take a little bit of time to think. Brother J, you got anything to say or do?

No, just thankful for Jesus for getting me here to go spend time with you guys. Okay.

Well, come on up here and say that because don't treat it like it's nothing. That's still glorifying God.

I'm thankful to Jesus for getting me here safe and protected to be able to spend time with the congregation here. Amen.

Thank you. Do you want to sing or read or do anything? Huh? Okay. So my wife said that she just got re-baptized last night, which was really just a refreshment.

And this brings up something I meant to say. Or is that tomorrow I need to say that?

Let me think. Yeah, tomorrow I'm going to say that tomorrow. But my wife's baptism is a renewal and refreshment and an increase, asking and seeking for an increase of the Holy Ghost.

She's never really fallen away, but she just needed some refreshment in the Lord.

And that does happen sometimes. And I had also laid hands on and re-baptized Brother J as well because his baptism was over the internet or telephone.

And that's fine. And that's a real baptism. But being in person, I wanted to lay hands on him and refresh him and increase the Holy Ghost in him as well, since we have this opportunity to come together in person. Amen. But Jesus is real good. Jesus is really good to us. Simon in South Africa, he says, I like to share these verses from Ephesians, Chapter 1, and it's verse 3 and verse 4. Ephesians 1 verse 3, Blessed be the Theos and Father of our Lord Jesus the Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as he chose us in him before the foundation of the world, that we would be holy and blameless before him. Amen. Praise Jesus. It is the blood of Christ that saves.

But unfortunately, there's a lot of people that are keeping Passover today or this evening, that are drinking condemnation to themselves.

And Phyllicia is one of them. It goes by Hadassah, which is pride, to use that name.

It's a very proud fool to use Esther's name for herself and even told me that she's using that name because she's humble. How can you choose that name for yourself and say, I'm as humble as Esther and I want to use Esther's name because I'm humble?

That's prideful to do that. That's a proud fool statement to make you never ever to say to to somebody else or even to yourself.

I'm humble. That's a proud fool statement. Amen. If somebody else says that about you, he or she, that's a humble person.

That's fine. That's that person saying it about you. But to say out of your own mouth or type it that you yourself is humble. That's a proud fool statement. Amen.

That's the opposite of being humble. People need to really test themselves a whole lot more. Taking communion when you have just denied the body of Christ and just walked away from Britney, walked away from me, walked away from this church, walked away and chose a very selfish path of doing your own will instead of the will of God and then take communion. You're drinking condemnation to yourself.

And I rebuke you in Jesus name and also rebuke Gary in Jesus name as well.

Hater of Israel. The Bible says those that curse Israel will be cursed. Those that bless Israel will be blessed. So Gary, you are cursed in the name of the Lord Jesus, just like Phyllicia.

Get up together. You all belong together. The sin of God of Satan. Amen. I'm not put up with people like that. I'm not put up with it.

Ephesians 1 verse 5. In love he foresaw, he pre-surveyed us being brought as his children through Jesus Christ to himself according to the kind intention of his will, to the praise of the glory of his grace which he freely bestowed on us in the beloved.

When we have redemption through his blood, the forgiveness of our trespasses according to the riches of his grace. Amen.

God is very merciful to the people that will confess and repent. Amen. Extremely merciful.

So here on this day, I praise Jesus as part of my testimony to the Lord. How he saved me in many different ways.

How he saved me, delivered me from darkness, and brought me to his glorious light.

So glory to God, even as he delivered Paul, who was anti-Christ against the church. Amen.

As such were some of you, but now we are a people. Amen. Praise the name of Jesus.

Anything else here locally? Speak up now.

Services tomorrow for the first day of Unleavened Bread. Passover tonight for our time zone.

Services for the first day of Unleavened Bread tomorrow, Sunday, April the 13th. And then we have the night to be much observed tomorrow night.

In which you are allowed to eat much more, drink much more. Tomorrow night is a great celebration.

Celebrating the crossing of the Red Sea, which symbolizes God delivering us from the Sunday churches.

From the letter Y named churches. From the churches ruled by women. Amen. From these false churches, where they never kick anyone out.

They're only concerned about the money and the membership numbers. Amen. They're not concerned with repentance. Amen.

This Passover represents a division between Egypt, which for us is Babylon, and the true church.

We left Babylon. Some of us did. Amen.

These women that want to keep working jobs, drawing a check. They have not left Babylon. They have not. They're still part of the world. Feminism is of the devil.

A woman's place is in the kitchen, barefoot, and pregnant. That's the woman's place.

I don't care who doesn't like it. That's the biblical truth. That's not my opinion. That's the biblical truth.

They don't belong out there making money other than as a midwife. Or taking care of the elderly only as a part-time job. Only with a man's permission.

Every woman must have a male covering telling her what she can do and can't do.

And if she don't have that, then she's in rebellion against the Lord. Amen. That's just the God to honest truth. If you don't like it, take it up to God.

Because he is the one that designed it that way. I like to give more than sufficient time.

In case there are questions, comments, testimonies. I believe in giving the Church freedom and liberty to exercise their office, their gifts, their talents.

If I was overlording, I wouldn't stay here and just wait on people to do something for the Lord, would I?

I would be trying to do it all by myself.

Remember the prisoners. We cannot yet call Trey and Brandon brothers, yet. And they're not taking communion.

They're not ready for that. They're just learning at this particular point of time.

Trey and Brandon are just learning at this point of time. And we have to keep them in much, much, much abundant prayer.

We need to be lifting up Trey and Brandon as well as Jonathan at least a dozen times a day, minimum.

Just keep bringing up their name up to the Lord throughout the day at this point of time when it's a crucial junction of time where these guys could go either way right now.

Pray for Jonathan with his words and his patience, his anointing to lead these men.

But ultimately, it's going to fall on these men about how much they're willing to learn and repent and grow.

And it's a struggle. It's a struggle for them. So we've got to really keep them in prayer. Okay, I'll see you tomorrow for a special first day of Unleavened Bread Services.

And if anybody have any questions in the meantime, if it's a question of where you honestly are in search for God, his word, his truth, his spirit, then I am completely welcoming with open arms and hugs for that type of question.

But if you come to me just with rebuke, condemnation, and especially women where they're trying to exercise authority and judgment over a male leader, how dare you?

How dare you as a female?

Read the Bible! Read it and believe it. You either believe it or you don't believe it. Make up your mind.

These women that are acting like they have a pair of balls between their legs. You need to realize that you are not a man.

And so shut up. Amen. Be a lady! Get into your gender role and act like a lady instead of acting like a man. Amen.

It's absolutely ridiculous what I have to put up with, what God has to put up with every day.

It's really ridiculous. People think they've left Babylon. They have not left Babylon at all. There's plenty of people in Babylon.

Look at the Seventh-day Adventist Church. Look at the Jehovah Witnesses. Look at the Y-name letter cults. There's people, plenty and lots and lots and lots of people in Babylon that are keeping the Sabbath and Passover.

Look at the Pharisees. Amen. You're not saved just because you keep the Holy Days and the Sabbath. Even the Pharisees did that.

I say it the way it is so that people can wake up, face reality, face their sins and repent.

The Book of Isaiah says, blow the trumpet, spare not, tell my people their sins. That's what I'm doing because somebody's got to say it the way it is.

If somebody don't say it, who will? Nobody else will. Amen. Nobody else is going to say it.

Nobody else is going to just say it directly, exactly the way it is. And if you don't hear it exactly the way it is, how are you going to repent?

The Bible says that it comes by preaching, that it comes by the Word of God. Amen.

Okay, all of this in Jesus' name. Amen. Amen.

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