

Full Sermon Transcript:
Jesus, Our Purim Deliverer
March 24, 2024

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. Everybody please stand. Lord almighty Jesus praise your holy name. Happy Purim, Father. Happy Purim in heaven and on earth. We thank you Lord for this special set apart sacred day. A day of remembering the past and of remembering that you are still the same God. You are the same God of the Old Testament and the New Testament. You are the same God of the day and time, lifetime of Mordecai and Esther, of Moses, Noah, Daniel, Jeremiah, Ezekiel, Matthew, Mark, Luke and John, Peter and Paul. That you are the same God today, you change not. You are just as powerful today as you were back then. That you are the same God of deliverance. That you're the same God that moves the mountains, that created the Sun, the stars and the constellations, the rocks of the earth, the crystals and the healing stones. That you're the same God that delivers from cancer, diabetes, depression, sin, bondage, lies and deception, false religion and darkness and addiction. That you're the same God that moves islands and continents. You're the same God that calms storms and brings storms. That sets up kingdoms and brings down kingdoms. You are the almighty God, the Alpha, the Omega, the first and the last, the beginning and the ending, the author and the finisher of our faith, our kinsmen, Redeemer, our Father, our Savior, our Master, our King, our God, our refuge, our high tower, our shield and our buckler, our foundation, our strength, everything that we seek and need. For the Lord is my shepherd, I shall not be in need. For you are sufficient, the law is not sufficient, the Torah is not sufficient. That you, Lord, Heavenly Father, you are everything and very sufficient, worthy to be praised. Praise your holy name of Jesus. We do ask for your help in this sermon, in this message, in this day and forevermore. For your will to shine forth in the darkness, your truth, your will, your spirit, your presence, your strength to shine forth in the darkness to give us not only a hope but strength, knowledge of things to come to pass. Help us Lord to put our eyes on the prize, on the finish line, on the kingdom, on paradise, the new heavens and new earth. Help us to put our eyes up in heavens where we are already seated. Help us Lord to remember that you saw the end from the beginning, we are already seated in the heavens if we would just put our eyes on the finish line. It is finished, it is accomplished that we must walk in your works and do the works and usher in your kingdom now. Are we willing to set aside everything that hinders us so that we may run the race not as one that beateth the air without reason but one that wins the race and wins the prize. Let it be so Lord, let it be. All of this in Jesus mighty name, so be it. In Jesus name, amen. Praise God. Let me hear amen from Cape Town, South Africa. Let it vibrate across the earth. Don't get arrested though. Well maybe you should get arrested. Amen. Praise God. Let me hear you Jared. Amen. Praise God.

Let's turn to the book of John, John chapter 5. Let me try to blow the shofar. Praise Jesus. Well it's sad to see how few people want to worship Jesus on his holy day but nevertheless I'm glad to see those that have decided to serve him today. Amen. John chapter 5. 689. 689 for the one volume. John 5 verse 1 says after these things the fiesta was in Judea and Jesus went up to Jerusalem. What fiesta is it talking about in this context, in this verse? Which fiesta? We have some clues here. Verse 2. Now there was in Jerusalem by the sheep gate a pool which is called in Hebrew Bethesda, having five porticoes. Verse 3. In these lay a multitude of those who were sick, blind, lame, and withered. Verse 5. A person was there who had been ill for 38 years and when Jesus saw him laying there and knew that he had already been a long time there or sick he said to him do you want to get well? The sick man answered him, "Sir or master, I have no one to put me into the pool when the water is stirred up, but while I am coming while I'm coming to

the water another person steps down before me."

Jesus said to him, "Get up, pick up your pallet and walk," and immediately the person became well and picked up his pallet. Which is basically whatever he used to lay on or walk with and began to walk.

Now it was the seventh day on that day. It was the seventh day. Not only was it a fiesta, a holy day, a high holy day, an annual holy day, but it was also the weekly Sabbath.

Also, it fell on the same day. According to what I've read on the internet, in a particular year or timeframe of several years, a possibility of what year it was that the only holy day fiesta that fell on the seventh day within those particular years was Purim.

According to what I've read on the internet, the only Purim that fell on the seventh day within those possible years that it could have occurred on, but also maybe the footnote of verse 1 in the Alpha and Omega by the footnote says this must be referring to Purim, probably 28 or 32 AD.

The reason is that chapter 6, the next chapter, verse 4, says that Passover was near, and the last fiesta before Passover is Purim.

Thirty days before Purim is thirty days before Passover, so we have to look at chapter 6, verse 4.

Now in John 6, verse 4: "Now the Passover, the fiesta in Judea, was near." And if we look at everything in chapter 5 between chapter 5, verse 1, and between there and chapter 6, verse 4, there's no passage of time.

No passage of time. If there is, it's only a matter of a day or a week max. No real significant passage of time. Therefore, the fiesta that we see in John 5, verse 1, is still very near Passover.

So we have two reasons to believe that this fiesta is Purim: because Purim, from what we've read if it's correct, if it's true on the internet, was the only fiesta that fell on the seventh day in those particular years, and because it is the last holy day before Passover.

So if this be Purim, Jesus observed it. And by logic, by common sense, of course, of course, Jesus observed Purim.

There's no reason why he would not observe it. It's not a pagan holiday. It's not forbidden in the Bible. It is a biblical holiday in the book of Esther. He would have known about it.

The book of Esther was one of the most well-known scrolls of that time, very well honored.

The story of Mordecai was extremely well known to the Jewish people. There's no reason that Jesus would not have observed Purim. Amen.

And at no time did Jesus ever say that these holy days or Purim or Hanukkah, that they are useless.

At no time did he say that. Neither did Paul, even though your traditional Sunday Trinity Church claims that Purim and Hanukkah and all of the biblical holy days are useless.

That is what they believe, absolutely. They do believe that the fiesta of tabernacles is useless to Christians.

They think that all these days are for Jews only. That's what we are taught, that they are for Jews only.

But would God really have a set of rules just only for one race of people on earth?

That's pretty silly if you really think about it. Have you ever thought about that?

That would be pretty silly for God, who is the God of the entire heavens and earth, of the entire universe, of every solar system and galaxy, to say, "Okay, only one race of people on earth, only you have to obey me because I'm your God, but nobody else's God. Nobody else has to keep the Ten Commandments. Nobody else has to keep the Sabbath.

Nobody else has to pay tithes. Nobody else has to keep my holy days."

That's pretty silly. That's really silly. And yet they want us to believe that. They want us to believe that.

That'd be a perfect meme. Have you ever seen that little black boy, little kid? He's so cute. And he's like looking at the white lady missionary that's bending down in his face.

And that little black boy, you know he's saying something. "You really expect me that you think I'm that stupid?"

You really think you really expect me to believe that?" Yeah. And it is being that meme has been redone a million times with different words, but it's always that same facial expression.

It's like, "Okay, you really think I'm that stupid? Amen." What they think.

And people swallow it hook, line, and sinker. Hook, line, and sinker. We people swallow it. That's how gullible people are. They actually believe that junk.

That's pretty crazy though, huh? That's how brainwashed we were at one time. Most of us were actually brainwashed that much because, well, we started out as children. Amen.

We were taught that as children. That's what the devil does. He attacks the vulnerable, the weak, the children, the elderly. Amen.

He attacks the weak. And after that, after the traditional church false Christians and false pastors have brainwashed us, then they want us to stay brainwashed.

Not only to brainwash us with very silly doctrines, very ridiculous, silly, silly, silly doctrines, but to stay brainwashed, which means they don't encourage you really significantly to read your Bible, to study your Bible, to look at the Greek words, to look at the Hebrew and Aramaic, to pray, to pray, and keep praying, to fast, and fast, and to keep fasting, and to be obedient, respectful, to fear the Lord.

A lot of these things are missing in the doctrines of the churches, especially now in this generation.

And this generation is more just feel-good, tickle-the-ear, feel-good, "You are blessed.

Be blessed if you share this meme. You will be blessed today. Get rich, be prosperous, be successful, be happy." And that's about as far as it goes, amen.

It doesn't get very deep very often in most of those churches. So anyway, let's press forward here.

Jesus kept Purim. Of course, he did. Common sense. And we are to copy him. He is our example, is he not? The Bible does teach and say that he is our example, that we should do as he did.

And even Jesus himself in Matthew 28 told the disciples and apostles to go throughout the entire world in all nations, teaching them what I've taught you, amen, what I've taught you.

And did he not teach his disciples to follow his pattern, his example, to do all the things he had done, amen?

Of all that, say, let's go over to the book of Esther now.

Look at Esther. Esther is page 318 in the one volume. We know that the Apostle Paul said all scripture is profitable for doctrine.

And when he said that, he was talking about the Old Testament because the New Testament was still being written, amen.

And a lot of the people did not yet recognize that what they were reading, the writings of Paul, Matthew, Mark, Luke, and John, that those were scripture.

They have, you ever thought about that? Because Paul was writing a letter, and people were reading the letter.

Did they know it was scripture? Of course not. They didn't know they were reading scripture. Amen.

But he was talking about Old Testament being profitable for doctrine. We know that when Jesus went to the temple for Purim observance, they would have read from Esther.

Of course, logic, common sense, knock on the side of the head. On the date of Purim, they would have read from Esther. Amen.

Today is the date of Purim. Let us read from Esther. Amen. Chapter 1, this is present only in the Old Greek. These first 17 verses that we see in the Alpha and Omega Bible.

This is not found in the King James or most other Bibles because this is the Old Greek version, the original, the oldest version of Esther that we have a copy of that we know about.

In verse 1, it says, "The second year of the reign of our articles the great king, on the first day of Nissan, Mordecai, Mardocheaus, the son of Jarius, the son of Semeias, the son of Cisaus, of the tribe of Benjamin.

He was not even of the tribe of Judah. Now Benjamin, the tribe of Benjamin, was of the house of Judah, but that's not the same as the tribe of Judah.

The house of Judah was the tribe of the tribe of Benjamin, the tribe of Levi, and the tribe of Judah in a confederation of the southern kingdom at one time, where the other ten tribes were at one time the northern kingdom, called the house of Israel as compared to the house of Judah.

But nevertheless, even though Benjamin was of the house or of the kingdom of the Confederation of Judah, he was not a Jew.

Did you know that Mordecai and Esther were not Jews? Oh, but it's for the Jewish people only.

Mordecai and Esther were not Jews, but he was a Judean. But King James and all the Bible says that he was a Jew.

Well, no, because this verse ain't there. This verse ain't there. Amen. But nevertheless, they're taught that he is a Jew. Now there's a difference between a Judean and a Jew. A Jew is a race, a race of people of the tribe of an ancestor, of a forefather named Judah.

But a Judean is a person that lives in the land of Judea, Israel. A Judean is a person, not a race.

A Judean is a person living in Israel or of that, maybe. Of course, he wasn't living there at the time, but he was from there.

He was from there, dwelling in Iran, basically Persia, the city of Susa. A great man according to God's eyes, he was a

great man serving in the king's palace, and he had a dream.

Verse 3: Now he was of the captivity, he had been taken captive, which Nebuchadnezzar, king of Babylon, had carried captive from Jerusalem with Jechonias, the king of Judea.

And this was his dream: Behold, voices and a noise and thunders and earthquake, turmoil or tribulation that be translated upon the earth.

And look, two great serpents, snakes, came forth, both ready for conflict. And there came from them a great voice, and by their voice every nation was prepared for battle, even to fight against the nation of the righteous, the Jews or rather the Judeans, the Israelites, the Hebrews.

Verse 7: And behold, a day of gloom and darkness, tribulation and rash oppression and great confusion or Babylon, as could be translated, upon the earth.

And all the righteous nation, Israel, was troubled, fearing their own afflictions, and they prepared to die.

They thought they was going to die, and they cried out to Jesus, Theos. And from their cry, there came forth as it were a great river, in this prophetic vision, dream, from a little fountain, even much water and light, and the sun arose, and these engulfed the honorable, the light of God engulfed the good people, and the lowly, the humble, the weak, were exalted.

And Mardocheus, who had seen this dream and what Theos desire to do, having awoken, kept it in his heart, desired by all means to interpret it, even till night.

So we know that is in one sense, in one way, in one context, this was a prophetic dream of the events to occur in his lifetime.

But there's several words here, like tribulation and wrath and every nation, that tells us if we have a little bit of spiritual discernment, if we have even some common sense, that it really wasn't every nation or all nations or multiple wasn't even multiple nations in that day and time that would have been plotting to destroy the Judeans, the Israelites, in the context of the book of Esther.

But rather, it was one man and his people. So this is something else, in addition to what was occurring in the book of Esther.

This is something for the end time when there are multiple nations coming to fight against the Judeans.

So as we continue to read Esther, let us keep in mind that the story of Esther is not just a story of deliverance of multiple thousands of years ago and for Judeans and Israelites and white people only.

But rather, also, that the story of Esther is also a story of deliverance and a promise of things to come.

Of a deliverance to come for even spiritual Israel, the church, including the Gentiles and people of different races, languages, and tribes.

Of anyone that would be adopted into, by baptism, by full immersion in water, in the name of Jesus, that you become part of the church, the bride of Christ.

That this is a promise for you. That the entire book of Esther is a promise of deliverance through Christ, a deliverance from sin, a deliverance from affliction, of all of your afflictions.

It mentioned afflictions and we will see another verse here in a few minutes about that.

He delivers us from all of our afflictions. And that's for more than just the Judeans, in that as for all of spiritual Israel, the church, the spiritual church, the spiritual body of Christ.

We know that throughout the Old Testament, that the nation of Israel is a foreshadowing of the body of Christ, the church.

We saw that if we read, if we study Revelation 12, how that the constellation of Virgo is seen in the sky and Jesus was born of the constellation of Virgo and under the horoscope sign of Virgo.

And how that the woman represented in that vision of Revelation 12, prophetic vision.

The woman starts out as representing the nation of Israel and all the tribes thereof, all the tribes of Israel.

And then transitions into the mother of Jesus, Mary. And then it transitions into the birth of Christ.

And then it transitions into the church, the church being carried away into the wilderness, not up into heaven for the great tribulation.

In the last section of Revelation 12, how it promises that just before the great tribulation, that the true church, part of the true church, not all of the true church, but part of the true church, the true Christians will be protected in the wilderness, in special places, a place or multiple places by God, on earth, to be protected on earth, not in heaven.

That is the exact opposite of the pre-tribulation rapture fairy tale that they are told in the false churches. So Esther is a story of deliverance for anyone that would surrender and submit themselves to Christ Jesus, spiritual Israel, and dealing with the end time great tribulation when the Gentiles of many different nations will come against Israel to fight Israel.

And not only in the land of the Middle East but all the other Israelites, the Americans, the British, the Irish, the Scottish, the Australians, and even the Boers of South Africa.

How they are tribes of Israel and how they are being slaughtered in a genocide right now.

And who talks about the genocide of the Boers, which is real and true and is occurring in South Africa, as really a foreshadowing of the nations fighting the Judeans because they are ancestors of Judea.

And yet mainstream media, which is controlled by Iran, Russia, and China, Syria, and the Antichrist, Bashar Assad, the New York, the New York Times is literally owned by Iran, literally, literally. Amen.

So the mainstream media being owned by the mark of the beast, 666 nations owned by Iran, Russia, China, greatly influenced by them and owned by them, even the Democrat Party in America, owned by them, run by them, funded by them.

They want you to believe that there's a genocide of Palestinians, the Philistines.

No such thing, no such thing. Israel, we are not even bomb a building, hospital, house, tunnel, anything without sending something to knock on the door first, saying get out because we're about to bomb the place.

They literally have these pieces of paper coming out of the sky for you to read in your language, saying we're about to bomb the place, leave.

And they literally go down the streets with sirens and loudspeakers, saying leave the area, we're about to bomb the place.

How is that a genocide rather than being a genocide? That's the exact opposite of a genocide.

That's a very wimpy fight. The government and military of Israel is being that soft, extremely effeminate, soft, and weak because of the leftists, the communists that have infiltrated the government of Israel.

And what the government of Israel should have done when these Nazis, these communists, Philistines tried to infiltrate the government, they should have killed them.

But instead, they will open the door for them and said come on in, we welcome you.

Because we believe in coexistence and tolerance and peace. And because of that, they can't even kill Goliath without saying to Goliath first, watch out, I'm about to take the stone out of my pocket, and I'm going to kill you with it.

And I'm going to take your sword and kill you with it. So I want you to flee first so that I can't kill you with it.

Stupid. Absolutely stupid. Stupid. Stupid. Stupid. Stupid. And that's supposed to be a genocide. Bullcrap.

And yet people in Africa and America both and all around the world, they believe that crap.

That Israel is just committing a genocide of the entire race of people, whereas they're sending food.

Israel is sending band-aids, doctors, nurses, blood transfusions. They cut you and then they say let me heal you.

Okay, I'm sorry, I'm sorry that I blew you up. I warned you to leave, you didn't leave, you got blown up, you're still alive.

Now let me fix you and heal you. Let me bring you to my doctor, my experts, and I will fix you up and set you free and let you go to live another day so that you can kill my son tomorrow.

Stupid. Stupid. Stupid. Stupid. Stupid. What they should do is kill every damn one of them — and I say damn and damn and damn again — because those people are cursed by God and ever one of them deserves to be slaughtered — every Palestinian on this earth and ever Muslim on this earth deserves to be slaughtered without mercy.

But everybody's brainwashed to act like a little girl. This is actually what's happening.

There's no masculinity anymore; it's hard to find. And we're living in a world of insanity.

Even as Daniel chapter 11 or chapter 12 in the old Greek did predict that in the end time, insanity would fill the earth, and that is the time we are living in: nothing but insanity, crazy.

But thank God there's an end to all this insanity. There is coming a day of great tribulation, and while most people will just cry and cry and cry and say, "Oh, what am I gonna do now?"

No more electric, no more internet, no more video games, no more fun, no more fun and games." What am I going to do now?

The true church would say, "Okay, praise God that the earth has been delivered of the satanic video games.

Thank God no more TikTok. Thank God that now people will be forced to get outside their homes and get outside in

the sunshine and breathe fresh air and be barefoot, that people will be forced to live healthy and grow their own food and hunt for their own food, and the little boys will be forced to grow up to be a man and the girls would be forced to be feminine.

Because I guarantee you when the great tribulation comes, the men, or rather the boys, will by nature be forced to grow up real fast, immediately overnight, be a man, which by nature we're bringing the women under submission to the man once and for all finally instead of being equals because the women will have to say to the man, "Get up off your lazy butt and provide for me and go kill me an animal and I will cook it for you." And right there, the gender roles by nature will come into alignment.

There should not be any such thing as a woman that can't cook. There should be no such thing as that; that's not natural. Amen.

Thank God that people will be delivered from McDonald's, Burger King, and so forth.

Thank God that we'll have to go back to the way God intended mankind to live. The great tribulation will be a time of great deliverance.

Let's go to chapter 3 now. After 3 verse 1, we're going to read down through verse 7.

After 3 verse 1, and after this, King Artaxerxes highly honored Amon or Haman would be a rendering of this, son of the Ammonites, the Bulgarian, and exalted him, and set his seat above all his friends, and all in the palace did bow to him.

And so did the king had given orders to do. But Mardocheaus did not bow to him. And they in the king's palace said to Mardocheaus, "Mardocheaus, why do you transgress or break the commands of the king?" Thus they spoke daily to him, but he did not obey them.

So they represented to Haman that Mardocheaus resisted the commands of the king to bow to Haman, and Mardocheaus had revealed to them that he was a Judean, not a Jew, but a Judean.

And when Amon, Haman, understood that Mardocheaus did not bow to him, he was greatly enraged, angry, and took counsel to destroy utterly all the Judeans who were under the rule of Artaxerxes.

And he made a decree of all a commandment in the 12th year of the reign of Artaxerxes and cast lots daily and monthly to slaughter in one day, which date the race of Mardocheaus, and the lot failed.

The lottery fell on the 14th day of the month, which is Adar. So that was how it was determined what date that the slaughter of the Judeans would occur.

Now, this Haman, A-M-A-N, in other Bibles has the H in front, but in the Greek and in the paleo-Hebrew, the H was either silent or almost completely silent, and that's why you don't see the H here.

It's because we don't really pronounce it in the Greek and paleo-Hebrew. Now does it literally translate to Hamas?

No, not literally, but it's so close enough because the H even though we don't pronounce it is written in some of the languages, so it should be even though it's not pronounced.

It should be considered, the H is still to be considered. And it doesn't have to match a hundred percent.

If we're not looking at the letter of the law but the spirit of the law. In the spirit of the law he represents this evil man, he represents the Iranians, and he represents the evil Nazi people, the spirit of Nazism which is shared by Hamas.

So we can apply the entire book of Esther since we did already say already that it is a story of deliverance not only for thousands of years ago but also for the end time.

Who are the enemies of Israel today? It is still the Iranians and their allies and Hamas and Hezbollah Syria Jordan and so forth.

These are the enemies of Israel today, of the same spirit of the law, the same spirit of Nazism, the same spirit of anti-Zionism.

Now, let's move to chapter 9. After chapter 9, I have to be careful not to turn too many pages.

Verse 20, chapter 9, verse 20, we're going to read down to the end of that chapter.

After 9, verse 20, and Mordecai wrote these things in a scroll and sent them to the Judeans, as many as were in the kingdom of Artaxerxes, both of them, both that they were near and those that were afar away, to establish these as joy for days and to keep the 14th and 15th of Adar.

Verse 22: but on these days, the Judeans obtained rest from their enemies and as to the month which was Adar in which a change was made for them from mourning to joy and from sorrow to a good day to spend the whole of it and good days of feasting and gladness sinning portions or gifts to their friends and to the poor.

And the Judeans consented or agreed to this accordingly as Mordecai wrote to them, showing how Amen the son of

Amadathes the Bugaeon fell against them and how he made a decree and cast lots or lottery to destroy them utterly. Also how he went into the king, telling him to hang Mordecai, but all the calamities he tried to bring upon the Judeans came upon himself and he was hanged and his children rather than Mordecai and the Judeans, therefore, these days were called Purim because of lots. For in their language, they are called Purim. The word lottery is Purim because of the words of this letter and because of all that they suffered on this account and all that happened to them.

So what had occurred without reading the entire book is that the date that was determined by lottery for the Judeans to be killed, murdered, was actually the date of their deliverance and that Amen himself would be killed rather than Mordecai.

So, God had completely turned it around in their favor and delivered them and saved them from the massacre. In verse 27, Mordecai has established it and the Judeans took upon themselves and upon their seed, their descendants, and upon those that were joined to them.

Not only their descendants, not only their race, not only their nationality, but also anyone else that joined to them, regardless of race, regardless of nationality, regardless of tribe, regardless of language, anyone that would join to them, their friends, their allies, which should be us.

We should take the side, we should be the allies of Israel, we should be the allies of the Boers, we should be the allies of the British and the Americans, amen.

If you look at the allies of America or the most prosperous, most blessed nations of the earth, South Korea, Australia, and any prosperity that South Africa still enjoys is only and only the result and the fruit of the previous rulers' government, that they call the apartheid system, the apartheid government.

Those are the ones that built the cities, those are the ones that built the infrastructure, those are the ones that gave you the running water and the electricity, those are the ones that built the offices and the companies and the corporations and brought the jobs into South Africa and built the cities of South Africa.

Any prosperity that you enjoy is only the fruit of the previous apartheid government.

And any negative thing, the crime, the murders, there are extremely widespread, not only the murders of the Boers but the murder of your own people, of your own black people there in South Africa is the result of the communists, the Soviet Empire, the Russians, the Muslims, all these 666 people, the anti-Jewish people, anti-Israel people, these are the ones causing chaos, these are the ones burning cars, robbing stores, murdering people, and supporting the widespread murder of innocent women and children and men working on farms, amen.

I have written a whole lot about this on Parrhesia, and I encourage people to take advantage of Parrhesia.

It is a great gift from God. People don't know what they're missing, amen. Parrhesia is a great place for people to learn to share to grow in Christ. We should really take advantage of the tools and instruments that God has granted us.

And the more that we depend on our own structure of the church rather than on Facebook, Whatsapp, all these things, which are run and owned by the communists and the Muslims and the 666 people, 666 governments.

The more that we depend on our own structure of the church of what is God-given and less upon the companies and apps and websites that are owned by our enemies, the safer that we will be. Amen.

Do you really think that it's safe using the tools created and still owned by our enemies? Amen.

That's going to get more and more serious as the time comes. The reality is that Whatsapp and Facebook that these are really part of the new world order and keeping track of everything we say and keeping track of who we talk to, where we go, especially if you have and especially if you use Google Gmail.

That is one of the greatest tools of Satan to keep track of everybody you know and everything you say and everything you do, amen.

And one of these days all the information will be used against you and anything you say will be used against you, amen.

I use Facebook, I use Whatsapp, because I have to meet the people somewhere. Aand I have begged and begged and begged and begged for people use Parrhesia and Telegram and other things like that and their own private emails and different email apps and other email email companies and other email websites.

And I have done all this until I have turned blue in the face without anybody leaving Facebook, without anybody leaving.

I'm saying no one is leaving any of these apps any of these websites that are owned by Satan to go to something better. Nobody wants to leave those things, nobody wants to be delivered from those things, therefore I have to stay there

because they won't communicate with me on the good websites.

So their rebellion and their love for evil things and their complacency and their laziness and their excuses keeps me under the same bondage, amen.

Chapter 9 also says, "joined unto them to observe that neither would they in verse 27, neither would they on any account behave differently, but they would agree and go along with what Mordecai had declared.

Amen." They would not behave any differently, but these days were to be a memorial kept in every generation and CD and family.

That word "family," every family, every CD, every generation. That Purim is not just for the Judeans.

It's not just for two or three or four thousand years ago, but for every generation, for every tribe, for every nationality, for every race, for every color, for every family, for everybody.

So, everybody, it's not just for the Jews, it's for everybody. Why is this particular verse never read in the churches?

Because they don't want you to only be brainwashed but also to stay brainwashed. The Bible is a good thing.

They don't want you to pay attention to the good things. They only want you to pay attention to the bad things that they control. Amen.

They don't want you to get deep in the Word of God. Really, really deep in the Word of God is there. They would never quote this verse, ever, ever, ever, ever, ever, ever, ever, ever, ever, ever. Amen.

Verse 28: "These days of the term," they said, "I'd be kept forever and their memorial should not fail in any generation, any generation, even to the end of time.

It doesn't say until Christ died on the cross or rather, we know now on the stake.

It doesn't say until Christ died on the stake, does it? But yeah, that's also what they want us to believe.

Let's go to the book of Psalms now." Psalm 18 at one time, thousands of years ago, this had music to it.

We don't have the music anymore, but here are the lyrics. Psalm 18 verse 1: "I would love you, Jesus, my strength.

Jesus is my firm support and my refuge and my deliverer. My Theos is my helper. I will hope in Him. He is my defender and the horn of my salvation and my helper.

I will call upon Jesus with praises, and I shall be saved from my enemies." As we keep term today, let us remember that Jesus is the same yesterday, today, and tomorrow, and forever.

That he is the same one that did deliver the Israelites from Ammon and from the Egyptians and from the Assyrians and from other empires and from Goliath.

That he's the same one that will deliver us yesterday and today and tomorrow. He's the same God that delivered Esther and Mordecai when they were up against a tremendous obstacle, a very heavy trial, a very difficult time.

He can move mountains, and then Jesus, our deliverer, is the same today. Jesus is our Purim deliverer.

Look at Psalm 34. Psalm 34 verse 16, page 392 if you have the one-volume. "But the face of Jesus is against them that do evil, to destroy their memorial from the earth.

The righteous cried, and Jesus listened to them, and delivered them out of all their afflictions." And there's that quote I said we were going to get to, that he delivers us out of all of our afflictions.

And that sometimes it's not done in the snap of a finger, sometimes it is, Amen. Sometimes it takes a few months or even a few years, but it's going to come.

Our deliverance is coming, Amen. Let's go to Matthew chapter, we've got so many verses we'll skip Matthew.

Let's go over to the book of Jude, right before Revelation. Jude 1, it's only one chapter, 789.

You can have the one diet right before Revelation, the book of Jude verse 5. Now, I desire to remind you, though you know all these things, that once for all, Jesus, after saving a people out of the land of Egypt, later thereafter destroyed those who did not believe.

Jesus, it says, the New Testament says, Jesus is the one that delivered the Israelites out of Egypt.

And yet, there are a lot of groups, a lot of people that try to tell you that Jesus didn't exist before his birth.

And there's plenty of verses to prove that wrong right there. There's plenty of verses that prove that Jesus already existed.

Even Jesus said that he saw Satan fall from heaven, and that occurred even before the creation of Adam and Eve.

But yet, Jesus said he saw Satan fall from heaven, did he not say that? So of course, he already existed before he was born, which proves right there that he's God, Amen.

If he saw Satan fall out of heaven, which he himself said he did, Amen, and that happened before Adam and Eve, we know that.

So how could he not be God? Of course, he's God, Amen. Of course, he is. And this right here, New Testament verse saying he is the one that delivered the Israelites from Egypt, he's the one that spoke to Moses.

In other words, he was the one that spoke at the burning bush, Amen. So how is he not God? Amen.

If he is the one that delivered the Israelites across the Red Sea, that split the Red Sea, then he's God, Amen.

He's God. I really encourage you that if you have a highlighter, to highlight this in yellow or orange or whatever, or if you don't have a highlighter, to take an ink pen, and of course, it's already highlighted here for you in gray, but you can take an ink pen and write on the margin here at the bottom of the page, for some words, or right up there where it says Jude on the heading of the book of Jude is a good place to write in there, "Jesus delivered from Egypt equals He's God, Amen." That's proof. That's proof, Amen.

Let's go over to Exodus now. Exodus chapter 12. Exodus 12 verse 1, I had 60 in the one who I am.

Exodus 12, we're going to read all the way down through verse 30. Exodus 12 verse 1, "And Jesus spoke to Moses and Aaron in the land of Egypt, Amen.

This month shall be to you the beginning of months, and we know that was March April.

It is the first to you among the months of the year. Speak to all the congregation of the children of Jesus out saying, on the 10th of this month, let them take each man a lamb according to the houses of their families, every man a lamb of his household.

Now we know that we no longer have to kill a lamb for Passover, because Jesus replaced that by becoming the Lamb of God, that he was sacrificed on the stake as the Passover sacrifice at the very exact moment that the Pharisees and the Jewish high priests of the temple of that year, 33 AD or whatever year it was, that they was killing the Passover lamb, and he died at the exact moment that the Passover lamb died, and he became literally the sacrifice for sins, Amen.

So, we no longer have to do what it says about taking a lamb, but some of the other things that it says we still have to do, but not taking a lamb.

Now, there's four and when, if they be few in a household so that there are not enough for the lamb, he should take with himself his neighbor that lives near to him.

So, to the number of souls, everyone according to that which suffices him, shall make a reckoning for the lamb to determine how many people for the lamb.

Verse 5: "It shall be to you a lamb unblemished, a male of a year old. You should take it from the lambs and the goats, of the lambs and of the goats, and it should be kept for you until the 14th day of this month.

And all the multitude of the congregation of the children of Israel shall kill it forward evening." Notice how it says "congregation," but yet it's talking about all the Israelites.

So, right there is a major clue that the nation of Israel of the Old Testament is equivalent to the New Covenant congregation of the bride of Christ, the church. Amen.

And verse 7: "And they should take of the blood and shall put it on the two doorposts, to dork but the two posts of the door, the left and the right post of the door, and on the lintel, the top of the door, in the houses in which wherever they should eat of them.

And they should eat the flesh of that lamb in this night, the Passover night, roast with fire.

And they should eat unleavened bread with bitter herbs. So, the eating of unleavened bread for seven days began at Passover at sunset, whenever they would eat the lamb.

We no longer need to do the bitter herbs. Jesus, on the last night of his life in the flesh, did unleavened bread, and he did wine, and he would have had a lamb there, and he would have had the bitter herbs there because he had not yet become the Lamb of God.

He had not yet been put up on the stake, he had not yet been sacrificed for our sins.

Therefore, he would have done all of it according to the old covenant. But we have specifically written in the Bible of him instructing the disciples not concerning bitter herbs, even though they were present, not concerning killing the lamb, even though they were present.

But he specifically instructed the man that would become the new covenant apostles.

He specifically instructed them concerning only the bread and the wine and the foot washing.

And when we read the writings of Paul about the observance of Passover for the church, he specifically mentioned the bread, the wine, and the foot washing.

Okay, now I'm not for sure if Paul mentioned the foot washing, but he did mention the bread and wine.

We know that Jesus did speak of the foot washing in the same ceremony of the bread and the wine, and he said, "This you should do." Okay, that Jesus said, "This you should do." But he'd never said in writing of what we have in Scripture today, of what we currently have in the Bible.

We don't know what's been thrown away, lost, or burnt, but what we have in the Bible instructing us is very specific to the communion of the wine, the bread, and the foot washing.

So, we don't do the bitter herbs, we don't do the killing of the lamb, we don't do the sacrifice by fire, and all this other stuff.

Verse 11: "And thus shall you eat it: your loins girded, and your sandals on your feet, and your staves in your hands, and you should eat it in a hurry.

It is a Passover to Jesus." The reason it says all that is because they were about to get thrown out of Egypt when it comes sunrise.

So, that's the context. We don't have to eat it in a hurry today, Amen. But at that night, they were under impending danger. The Egyptian army was going to come after them.

God knew it and said to hurry out because when sunrise comes, you got to leave, Amen.

In verse 12: "And I will go throughout the land of Egypt in that night, and I will strike every firstborn in the land of Egypt, both man and animal, and on all the gods of Egypt, while I execute vengeance.

I am Jesus." When the gods of Egypt were the locusts, the Nile River, the serpents, the flies, and everything that moved, really.

And verse 13: "And the blood shall be a sign to you on the houses in which you are, and I will see the blood, and I will protect you, and there shall not come upon you the plague of destruction when I strike the land of Egypt." Here in a few minutes, we're going to read in the book of Revelation, chapter 18, that we are to come out of Babylon and not partake of her plagues and of her sins.

That's going to be if Jesus sees the blood of Christ upon us and upon our doors spiritually.

We don't literally take blood and put it on our doors and houses and tents and survival shelters in this day and time, nor in the great tribulation to come, but he will see the blood over us spiritually.

Spiritually are we washed in the blood? Are you washed in the blood? That old-fashioned hymn. Are you washed in the blood? Amen.

So, this is a foreshadowing of the blood of Christ being upon us so that we won't have to suffer the plagues of Babylon that we see today coming upon the earth.

In verse 14: "And this day shall be to you for a memorial, and you shall keep it a fiesta to Jesus through all your generations, and you shall keep it a fiesta for continual commandment." Now we're talking about Passover, and that's 30 days from today.

30 days from today in God's calendar, Passover is coming up quickly now. And nobody is to take the Passover communion wine and the communion bread without being baptized in Jesus, in Jesus' name, in the truth, and in correct doctrine.

There are more than one verse of the Bible that indicates that this is not for strangers, that this is not for the lost, that this is not for spiritual Gentiles, that means people that are not baptized in Christ.

And when we say baptized in Christ, this does not include people that got baptized under the Baptist Church or under the Pentecostal Church or in the Whining Roots, because those false ministers, those false churches, those false denominations, they have no power and authority to baptize anyone.

They're not servants of God. Therefore, those baptisms are void. God does not accept those baptisms. God only accepts the baptism that is performed by a true minister of the Lord, a person that keeps Passover and a person that keeps the Days of Unleavened Bread, that keeps the Feast of Tabernacles, that keeps the weekly Sabbath, that does not believe in a Trinity, three-headed monster God, that does not believe in the pre-tribulation rapture fairy tale and all the other false doctrines of traditional Church of Satan, the synagogue of Satan, the false church that teaches nothing but silly, silly, silly lies.

They have no power and authority from God to save you, to baptize you, or even to pray for you because God does not hear their prayers.

He does not answer their prayers, Amen. So, you're not saved unless you are baptized in Jesus' name, not in the Trinity, not in the Father, the Son, and the Holy Ghost, because that was made up and added to the Bible.

The Bible did not originally say the Father, the Son, and the Holy Ghost. It did not say it anywhere in the Bible originally.

That was added into the Bible by the Catholic Church. So, if you're not baptized in truth, in Jesus' name yet, there may be a possibility that you could still yet be baptized in truth, in Jesus' name, and truly be saved in these next 30 days, perhaps.

But we're not going to baptize anyone that refuses to surrender and commit to Jesus in the truth.

We're not going to baptize people that keep working on the Sabbath, keep earning and making money on the Sabbath, keep putting God last and put the Sabbath for last, and refusing to obey God, Amen.

Because then the baptism is worthless. If you're not going to surrender to God, if you're not going to obey Him, if you're not going to keep His holy days and His Sabbath days, then the baptism is useless.

We're just wasting our time. And if you're going to keep doing Christmas and Easter, it's useless to baptize you.

It's just a waste of time. We only baptize people that commit to Jesus in the truth, a commitment to not keep Valentine's Day, Halloween, Christmas, and Easter, St.

Patrick's Day, Ash Wednesday, to not observe any of those days anymore for the rest of your life.

For the rest of your life to leave Babylon, to leave the false doctrines and false churches and false pastors, to leave those false groups, to not go back to the Sunday churches.

If I baptize you or Hugh baptizes you or some other member of the church baptizes you and you keep going to the Sunday churches or keep watching the Sunday preachers or listening to the Sunday preachers, then it was all in vain, useless.

There's no, no, it's just a waste of time to baptize you if you keep watching and listening to false preachers of the false church.

You have to make up your mind what the truth is and what church you're going to be part of.

With their church or this church, to try to do both is being double-minded, as it says in James chapter 1, I guess it's chapter 1, about a double-minded man is unstable in all his ways.

And that what verse we was in, let's see. Memorial for the kid to 10-year-old commandment was in verse 14, then verse 15, seven days you should eat unleavened bread, and from the first day you should have utterly removed leaven.

So, in this next 30 days, we need to prepare and plan to not have any leavened bread remaining in our homes by the time Passover evening sunset comes.

We got 30 days to eat up all the pizza dough, to eat up all the bread, to take care of that, and to plan that if we're gonna buy any, that we only buy enough to last us until that date and not beyond.

Now, it's not talking about yeast that's inside beer or yeast that's inside wine or yeast that's inside other soft drinks for certain soups, stuff like that.

But rather, it's talking about bread, so typically, unleavened bread. But we also don't want the ingredients of leavening of baking soda, baking powder, stuff like that in our homes during those seven days, except only if we're using it just to brush our teeth or to clean with.

Then, that's fine, because it's not being used as a leavening. But if we are, if the only thing we do with the baking soda is only put it inside bread, then we need to remove it from the home.

Now, it says to remove the leavening from your houses from the first day into the seventh day of that week or of that fiesta.

Whosoever shall eat the leavening that so will be utterly destroyed from Israel, from Jesus.

In verse 16, "And the first day should be called holy, and the seventh day should be called holy, a commanded gathering to you.

You should not do any servant work on them. You should not do servant work, which will be your employer, your school, your anniversary, you're a servant to the university by being a student there.

You are a servant to the school by being a student there. You are a servant to your employer by being employed there. You should not do any of that work. You should not do homework, schoolwork, employment work, anything to earn money on that day.

And when you're going to school, that's for the goal of getting a job, is it not?

That is for the goal, even though it's going to be a useless goal, even though it's not going to accomplish anything in your mind, you think that it's going to get you a better job in the future, even though it won't. Amen.

So, it's all about money, jobs, careers. That's why people go to school, right? Even though what is it really going to do

to you?

Waste your money, waste your time, waste your energy, and sit there and have to listen to their lies.

Nevertheless, we're not to do work on those days, on the first day starting from Passover at sunset, that first 24 hours, and the last 24 hours of this seven-day fiesta.

And it says only as many things as will necessarily be done by ever. So, this only should be done by you.

What it means by things necessary, that means putting on your clothes, if you spill eggs on the floor, wipe it up, if you spill milk on the floor, wipe it up, things like that are necessary.

Earning money and doing schoolwork is not necessary. Things because those things can be put aside for 24 hours.

Come on, 24 hours, come on now. Those things can be pushed aside for 24 hours. They're not necessary.

And verse 17, "And you should keep this commandment." And it does say commandment.

It doesn't say suggestion. Completely different. It's not a suggestion. It is a commandment for all this day when I bring out you bring out your force, your people out of the land of Egypt, and I will 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, from sunset, until the 21st day of the month at evening, at sunset.

Now, this is an exception to the rule about Holy Days and Sabbaths because we don't see nothing written in Scripture anywhere in the entire Bible about a sunset to sunset concerning the weekly Sabbath or Pentecost or the fiesta of tabernacles, the piece of tabernacles.

But rather only specifically about days of a type of a fast, Day of Atonement, 24 hours of total fasting, no food at all for 24 hours on the Day of Atonement, which occurs in September or October, it varies year to year, and that would be sunset to sunset.

And it mentions that specifically for the Day of Atonement, sunset to sunset, because it is a day of fasting.

The days of unleavened bread is a type of fast that we are fasting from leavened or puffed up raised up bread, cake, pies, anything that has a bread consistency or a bread material: wheat, barley, your bread, your bread greens that's been raised up with the gases that have been caused by eggs or baking soda or baking powder, brewer's yeast or whatever, any type of yeast leavening product because the Bible says that this is a symbolism for sin, that leavening represents sin.

So we are fasting from certain foods and even though it's not a complete fast, it is still a type of fasting.

And only when we have a type of fasting does it mention sunset to sunset. And there's a very specific reason for that.

Typically, the fast that is not commanded by God traditionally by the Israelites in ancient times would have begun at sunrise when they get up from bed and then go until sunset, and they would only fast about basically 12 hours, 8 hours to 12 hours or so from sunrise until sunset.

But the problem with that is, even though it's not a commanded fast and they would fast in that mannerism, they would actually get up before sunrise out of bed and eat a big breakfast and then start fasting at sunrise.

And so their stomach would be full and then they wouldn't be hungry the rest of the morning even into the early afternoon if they ate a big breakfast.

So they were cheating, amen. So God in His wisdom commands us that for the commanded fast, you can do whatever you want if it's a fast that's not commanded, but for a commanded fast that we are to begin fasting the previous day at sunset so that when we raise up in the morning, our stomachs are already empty and it's going to be a true fast.

And a fast should be challenging. If your fast is not challenging, then you're wasting your time fasting.

Fasting is supposed to be affliction of your soul. If you don't feel afflicted, if you don't feel a struggle when you're fasting, then you're not fasting long enough.

You've got to increase how many hours you're fasting because fasting is supposed to be affliction.

It's supposed to be challenging. So this is a fitfully sunset to sunset, even though our weekly Sabbath is not sunset to sunset because our weekly Sabbath is no type of fast.

Verse 19: "Seven days that leaven should not be found in your houses and whoever should eat anything leavened, but it's also in the context of bread that so should be cut off from the church, from the congregation of Israel, both among the occupiers of the land and the original inhabitants." And what that tells us is it's more than just the Jews, that's what that tells.

There's more than just the Jews. Verse 20: "You should eat nothing leavened, but in all the two in your dwellings, your homes, you should eat unleavened bread." Now, this doesn't mean that that's the only thing you can eat, only bread.

That doesn't mean that because we know that they did eat the Passover lamb, so it's not just bread.

But when it's talking about bread, the bread must be unleavened flatbread, and we do have a recipe on the internet on the website about how to make the unleavened bread.

Let's go on down here, let me see, let me see, let me see, let me see, verse 24. Let's skip down to verse 24 and keep you this thing as a commandment for yourself and for your children and to the end there.

And you should keep it into the land with Jesus to give you whatever land, not just Judea, but in other lands, whatever land that Jesus gives you, He has spoken. Keep this service.

Verse 26: "It should come to pass that if your sons or your children say to you, 'What is this service that you should say to them, this Passover is a sacrifice to Jesus as He defended the houses of the children of Israel in Egypt when He struck the Egyptians, but delivered our houses, and the people bowed and worshiped.'" So we have an instruction here to teach our children that that Passover, 30 days from Purim, is a remembrance of deliverance.

So there is a connected theme between Purim and Passover. They are both a theme of deliverance, and Jesus is the Deliverer in both cases, in both Holy Days, in both events, both in Iran and in Egypt, even though those are on two different continents and that Egypt is on the African continent, Iran is only European slash Asia, maybe somewhere in there, continent EroAsia.

That regardless of what continent you're on, Jesus is still the Deliverer. Jesus is still the Deliverer, whether you live in Egypt, whether you live in Judea, or rather you live in a Muslim nation or African nation, rather you live in an Arab nation or a black nation or a white nation, regardless of the color of people you live with and around in your community, Jesus is the Deliverer, amen.

Let's go to the book of 2 Corinthians, 2 Corinthians, chapter 13. I know the sermon today is rather long, but very, very, very important.

We've got some people that were not with us last year that are with us now, so they have to learn why the Holy Days are important, what the Holy Days mean, and how to observe them, and why we observe them in this way.

So, this is very important teaching, so please bear with me. And even for the people who've been with us for a long time, it's very important to get a refresher course so that you can more easily explain it to other people—your family, your friends—about why you are doing these things.

Now, we said earlier that the Passover communion is only for baptized people. That's true because there are two verses, at least, or more that speak of that, and I don't have those prepared right now, but they're there, and I'm sure they're probably on the Passover article.

If not, we need to get them out there. If Brother John would be in charge of making sure that they are listed in the Passover article—the two verses, both of them about the stranger, that would mean a lost person or a person that's not baptized in Jesus—and the truth that they are not to take the communion.

Just make sure they're present in that article and catch up with me later on about that, later on, anytime in the future. Contact me about that.

Now, the second Corinthians chapter 13, verse 5. Second Corinthians 13, verse 5: "Test yourselves to see if you are in the faith. Examine yourselves.

Do you not recognize this about yourselves, that Jesus Christ is in you unless indeed you fail to test?" Now, Paul is writing the letter to a congregation of the true church.

He's not writing a letter to Babylon. He's not writing a letter to a Sunday Trinity congregation.

He is writing this letter specifically to a congregation in the town of Corinth that had a true pastor.

These are true Christians. They were keeping the Sabbath, they were keeping the Holy Days, and they believed in one God.

They believed in Jesus as God. Amen. And yet, even though he's writing this letter to true Christians, a true church congregation, he still told them to test yourselves to see if you are in the faith.

And what that means is, test yourselves to see if you are really and truly saved and still saved.

Are you still safe? Test yourselves. They had been baptized; otherwise, they wouldn't be a congregation. And then they had been baptized.

They had passed the test of the pastor to be allowed to gather together. Everything.

They wouldn't be allowing just anyone and everyone to come like churches do today.

Just anybody and everybody won't just walk through the door. It wasn't that way in that day and time.

You had to first be interviewed to see who you are. Are you coming with a sword? Or are you coming to kill us? What

do you believe?

They would have been questioned about it, especially because of the persecution of the Romans at the time. They would have been greatly questioned before being allowed to be in attendance because their lives were at risk. It was dangerous. And now, he's telling these people that had already passed previous tests to test yourselves again. See if you're really in the faith. See if you're really saved. Amen. And what churches do that today? What congregations? What pastors do that today? That's rare. Now, let's go back to the previous letter of Corinthians.

First Corinthians 11, chapter 11, verse 17, page 741 if you have the one button. 741, First Corinthians 11, verse 17. We're going to read verse 17 down through the end of the chapter, God willing. Starting in verse 17, chapter 11, First Corinthians 11, verse 17: "But in giving this instruction, I do not praise you because you come together not for the better but for the worst.

For, in the first place, when you come together as a congregation, as called-out ones, as a church, I hear that divisions exist among you.

And in part, I believe it. For there must also be factions among you, so that those who are approved may become evident among you.

Therefore, when you meet together, it is not to eat the Lord's Supper." He's not saying that it shouldn't be for this, but he's saying that this is your problem.

This is what's wrong with you. You're coming together on Passover evening, but you're not doing it for the right reason.

For in your eating, each one takes his own supper first, and one is hungry, and another one is drunk.

What? Do you not have houses in which to eat and drink? Or do you despise the congregation of called-out ones, the church of God, and shame those who have nothing—the poor that don't have a lot of food, that don't have a lot of drink, that don't have a lot of wine?

What shall I say to you? Shall I praise you when you're eating and drinking and getting drunk in front of these people that are poor, that don't have much food, that don't have much drink?

This is what the problem was in that day and time with that particular congregation.

It says I would not praise you. For I, what I received from the Lord, that which I also delivered to you, that the Lord Jesus in the night in which he was betrayed, he took bread.

It would have been unleavened bread. And when he had given thanks, he broke it and said, "This is my body." Of course, symbolically, "This is my body which is for you.

Do this in remembrance of me." Amen. This is a commandment of Jesus. And this is what Paul is teaching us that this church should be doing on Passover evening rather than throwing a big, massive drunk party. Amen.

Now, he did not tell them that you're not allowed to drink at all. That was not the problem. Drinking is not a problem unless you're an alcoholic.

Paul drunk. Moses drunk. Other people in the Bible drunk. And Joseph drunk quite a bit and some other men of God drunk quite a bit in the Bible.

But the problem is, Passover evening is supposed to be a solemn ceremony, a very serious, a very reverent, a very calm ceremony because it's representing the death of Christ.

Even though actually, he died the next day when the Jews were keeping Passover on the wrong day.

But nevertheless, it was still in that first 24 hours of the unleavened bread, still within that first 24 hours of unleavened bread, and it was still at the moment that they had killed the Passover lamb.

So, it's representing a very serious situation in which we need to show reverence and respect for.

It is not the time for a wild, massive party. Amen. This is a very solemn ceremony. It really should, in the new covenant time, it really should be only a one little bite of bread for each person and one little sip of wine for each person that is baptized in truth in Jesus' name.

And that's it. No Passover lamb, no bitter herbs, no great, giant feast. But you should already eat in your own home before you come together. Amen.

This is not a drunken party on Passover evening. Now, the next night after that is a different matter entirely, a different situation.

The next night after that is called the Night to Be Much Observed, and that next night after that is the night that they crossed the Red Sea all night long.

And that's a great miracle and that's something to be greatly remembered and that represents us coming out of Babylon. And it's a great thing—a great party, a great celebration, and a feast. It's a time that you don't have to eat at home first

before you come together, but rather, you come together on that next night, the night after Passover. The next day, you come together as a church to have a party, to have a great feast. You have lots of food, beer, wine, and you celebrate with great merriment of heart. If you want two or three or four or five or even six or twelve beers, that's fine, as long as you don't cause a fight, as long as you don't cause a big chaos where they have to call the police out, as long as you don't end up throwing up all over the place and vomiting. But rather, you control yourself and remain in control of yourself, even though you're going to laugh a lot and have a good time. But there's a certain mannerism of self-control. This is okay on that next night. The word "fiesta" actually means drinking a lot and throwing a party and dancing. That's actually what the word "fiesta" means. Amen. It is a fiesta of unleavened bread. Amen. That's why we call it fiesta, because of the Spanish word fiesta, which has a whole lot more significant understanding that it is a party. But not Passover night. Not Passover night and then Passover night. It's a very, very solemn, careful, reverent fear of the Lord. One piece of bread, one sip of wine, and then you go home. The rest of the evening, you go home, the rest of the evening thinking about the death of Christ and what that means to you. Then you come back as a church the next night for the Night to Be Much Observed to have a great celebration and a great feast together.

Now, the Passover night is only for baptized members, but the next night, the other church people that are not yet baptized can and should come together. So, your first night of Passover, baptized people only are gathering together. Only baptized people are allowed in the congregation on Passover night to take the communion together and wash one another's feet as well according to the Book of John, I think it's chapter three or chapter six. And then, then you leave. You don't stay together all evening. But the second night, the Night to Be Much Observed, the people that have been coming weekly for worship services that are not yet ready for baptism, whatever reason that might be if they've not been baptized in Jesus in the truth yet, they are welcome to come for the attendance of the Night to Be Much Observed. And they should still do the unleavened bread for seven days. Everybody, whether you're baptized or not, you should still do the seven days of unleavened bread. Alright, let's keep reading here. And it says in verse 25, "In the same way, he took the cup also after the supper, saying, 'This cup is the new covenant in my blood. Do this, and as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes." Tells us that this Passover communion is not done away with the very next day when he died. That's crazy, amen, to think like they do, as these preachers claim to be preachers, think that the Passover was done away with the very next day after he said this. Well, here's Paul writing 50 years later. Paul didn't think that the Passover communion was done away with at the death of Christ. Amen. 50 years later, Paul is writing to the church and still teaching the church to do this, to do this 50 years later after the crucifixion of Christ. That Paul is still teaching the New Covenant Christians to do the Passover communion. So, are you going to believe those people or the Bible? Amen. Now, the word "often," you've got all these churches that take communion every Sunday or once every two or three or four weeks or several times a year, once a month or whatever. You've got all kinds of different people that do it a million different ways. But how did they do it in the Bible? Only on Passover. Only on Passover. We have absolutely no biblical example at all, absolutely zero, no biblical example of them doing the communion of the wine and unleavened bread and the foot washing on any other day of the year. None at all. Only on Passover, amen. The word "often" here, it says "as often as you do it," is an entirely different phrase from the way they say it. They totally twist what it says. They totally twist what it says and they claim that it says "do it often." Well, I just read

it, and that's not what it says.

That's an entirely different phrase. It does not say "do it often." It says "as often as you do it." As often as we do it is once a year.

Once a year, that's completely different from "do it often," entirely different, amen.

And verse 27, "Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner, which would be getting drunk on the communion wine, that's an unworthy manner, should be guilty of the body and the blood of the Lord." Amen.

But not only eating and drinking it in an unreverent manner, but also doing so when you're not truly saved is a real key. Reading verse 28, "But a person must examine himself, and in doing so, he is to eat the bread and drink of the cup." So, that word "examine" could also be translated as "test" himself, even as we read in 2 Corinthians 13, verse 5, that we must test ourselves or examine ourselves to see if we are in the faith, if we are truly, truly saved.

This is not a light thing. The blood, the death of Christ, is a very serious matter.

It's a very serious matter. This is not something that you put an advertisement in the newspaper and say, "Everybody that wants to come, you're welcome." Bullcrap.

You should not be doing communion with strangers, ever, never, ever. And it says in verse 29, "For he who eats and drinks judgment to himself or condemnation to himself if he does not judge the body rightly." The word "body" here is not talking about the flesh.

That's not what he's talking about. He's not testing yourself to see if you can eat more.

Hey, that's not what he's talking about. Very clearly, very clearly, he's not saying that you should test your stomach or your chest or your legs or your feet or your hair.

He's not saying, "Check your hair in the mirror before you take communion." He's not saying that, amen, even though you should, of course, check yourself in the mirror every day, make sure your hair is combed, act like you're a grown-up man instead of some little child, comb your hair, amen.

But the word "body" here is talking about the body of Christ, the church. It's saying that you need to judge the church, the members, the brothers and sisters in Christ that you're going to take the communion with because you don't want to be partaking in this holy ceremony with somebody else that's not taking it serious, that's not testing themselves, that's not truly saved, that's living like Satan. You don't want to take communion with an alcoholic.

Now, there's a difference between drinking and getting drunk and being alcoholic.

Some people don't know what that difference is. A lot of people don't know that difference.

Most Christians, so-called, in most pastors, that if a man gets drunk one time a year, he's automatically an alcoholic according to those people.

But that's not what an alcoholic is. An alcoholic gets drunk way more than once a year.

Amen, alcoholic. He drinks almost every day. Almost every day. That's an alcoholic.

An alcoholic, he can't get through one day without drinking alcohol. Not even one day.

That's an alcoholic. A man that gets drunk only on Friday nights or Saturday night or Sunday night or whatever it is in his case, his situation, his schedule, that's not an alcoholic.

Now, he may have a problem with controlling his alcohol. He may have a problem with his temper.

Those are other issues that need to be dealt with. Amen. And you may have other issues like wasting money, and there's other issues. There's all kinds of other issues to consider, and those are issues of sin and stuff like that.

But a man that celebrates life or other words or different circumstance, a different situation, that's having difficulties in life and wants a way of escape, even though that's not the best way of escape, but if it's one time a week, that's not the definition of an alcoholic.

It simply is not. Amen. But you have to test who you're going to take communion with because you could be taking communion with someone that is not covered under the blood of Christ.

Now, let's say this also. This is also very important. We don't expect every person in the church that you're going to take communion with to be perfect.

If you're going to take communion with me, guess what? I'm not perfect. Okay? And you aren't.

You're not perfect either. There's none of us that are perfect yet. But the Bible does command us to become perfect.

And there's another problem because all everybody says, "I can't be and I never will be," and that's a lie of the devil.

It is possible to eventually become perfect in the context of getting rid of all the sin out of your life.

When we talk about perfect, we're not talking about being able to calculate some like 999 times 543 on the top of your

head instantly in a matter of one second as if you were God.

That's not the type of perfect we're talking about. The type of perfect we're talking about is becoming holy unto the Lord, a living sacrifice totally committed to Him and without sin.

And that's not impossible. If it was really impossible, then the Bible would not command it twice, which it does, maybe even three times, even four times, even more than that, that it commands it.

So, it's not impossible, but it's a journey and it's a process.

So, when we test and examine who we're going to keep communion with, we're not requiring that those people be perfect yet because you're not perfect yet either.

So, be careful about being over-judgmental and over-condemning. You only want to judge your brothers and sisters in this context of communion concerning whether they're saved or not.

If they just got saved six months ago, I guarantee you they're still sinning. Guarantee you.

I promise you they're still sinning. If you got saved only one year ago or two years ago, I promise you you still got sin in your life. Amen.

I've been truly saved ever since 2004. That's 20 years. 20 years and I'm still struggling with sin.

Who isn't? Show me someone that isn't. Amen. But as the great tribulation comes by nature, by God's great and wonderful and perfect design, as the great tribulation comes, it forces a person to get more serious about their salvation. When a doctor says to you, "You've got cancer and you're going to be dead in six months from now or a year," you get serious about your salvation. Amen.

And when nuclear weapons are striking and it's World War Three and there's Chinese invaders, you get serious about salvation and perfection and sin very quickly.

And every generation has this. Every generation has this moment of getting serious very quickly.

Every generation, whether it's the Korean War, the Vietnam War, World War One, World War Two, World War Three, the Maccabees, Purim, whatever it is, every, every, every generation has a time whenever man, woman, and child has to get deadly serious.

And that's your opportunity to become perfect in the Lord, to get every, every, every little grain of leavening out of your life.

And this is what the Days of Unleavened Bread is about. And the Days of Unleavened Bread is not one day but seven days.

And those seven days of Unleavened Bread symbolize perfectly that you can't do it in one day.

And if this is your first time keeping Unleavened Bread or even your second or even your 50th time keeping Unleavened Bread, there is a possibility that in the middle of the week, you're going to find some leavening, a cracker, a piece of cake, a piece of pie, something way up in the cupboard that you forgot about, that you didn't realize was there or a crumb in the couch or under the couch.

And in the middle of the week of Unleavened Bread, you realize, "Hey, I still got sin that I forgot about or sin that I did not realize was sin, hidden sin and secret sins and hidden sins." Amen.

So, it's a process over thousands of years and a journey from birth to death, your entire life of testing and re-examining and repenting and repenting on a daily basis, every night, every night reviewing your life from that day, how you treated people, what you said to people, what you did, what you didn't do, because it's possible to sin just by not doing something. Amen.

A lot of people think that sin is only when you're doing something evil. Well, that's not always what sin is. Sometimes sin is neglect of doing right.

Not doing what you're supposed to do is just as sinful as doing something evil. Amen.

But you have to judge the body rightly in verse 29.

And then in verse 30, for this reason, many among you, not just a few, but many people among you, are weak and sick and even a number of people sleep dead.

The Bible says that some people have died or are still living and sick. Some people have diabetes or cancer or a stroke or have blood pressure or whatever the situation may be because they took communion with lost people.

Communion is combining your soul not only with God, the other members of the church even.

It reminds me of sex because sex with a person is blending your soul. It's more than just a penis and a vagina meeting together.

It's much more than that. Sex is your brain and their brain being connected, the electrical energy, the spirits, the souls

merging together, becoming one flesh, becoming one person.

Men and women having the same thought. Sometimes I think something Britain is thinking at the exact same moment and vice versa. Amen.

We read each other's minds. She knows certain things that's in my mind. I know certain things in her mind.

We have blended together as one soul in a sense. Amen. And that's the way it's supposed to be. And the same thing happens with communion is that we come together of one mind, of one accord. Amen.

A lot of times, rather Jared here, here think something or even John that's here, calm Adam over here on the internet. He'll be thinking something and I'll be thinking the same thing. Amen. I've seen this with Simon in South Africa. I've seen this with Simon that he and my mind will be in unity together.

I've seen that. Amen. We come together as one mind as the Bible says that we come together of one mind, of one accord, in unity.

We should not have divisions. It should not be your opinion and then my opinion. It shouldn't be every man, every woman having their own opinion. We have no right to opinions when it comes to doctrines and prophecies and the doctrine and teachings of the Lord.

We have no right to our own opinions about what the truth is. The truth is the truth and there's only one truth and we should must must be one body in Christ, of one mind, of one accord. Amen.

And it says here that many, some people are even sick or even dead because they did not take communion in the right mannerism in verse 31.

But if we judged ourselves rightly, we would not be judged. In other words, if we judge ourselves and test ourselves before we take communion, then the other brothers and sisters won't have to say, "I'm sorry, I love you, I care about you, but I can't take communion with you.

Maybe next year. I hope next year. But this year, I can't take communion with you." And they're doing that rightfully. Now, if they're doing that wrongfully and they have judged you wrongly, God will hold them accountable for it. We're not to be over judgmental. We're not to be over-condemning. We're not requiring them to be perfect. We're only judging whether they're saved or not.

After I got truly saved 20 years ago, I stayed in several different very, very, very, very serious sins, extremely serious sins for years, but I was still truly saved.

You say, "How is that possible?" It's extremely possible because it takes a lifetime to get all of Babylon, all sin under control, out of your heart, out of your mind, especially if you are so ingrained with it.

But I was saved because I hated my sin and I confessed my sin to myself, my sin to myself and to God, that this serious sin is sin, and I want to be delivered of it.

And Father, I pray that you deliver me from this. That's entirely different than these people that say it's not a sin, I'm not sinning.

That's entirely different. A person that is saved may still struggle with sin, but they confess that it is sin, and they want to do better, and they try to do better.

They do more than just pray for deliverance; they attempt to do better. They try to do better, and you can see that they are trying to do better, and you can see that they are making steps forward, improvement.

Certain sins are not always completely delivered in one year. There's a lot of things, addictions, sexual addictions, and mental addictions and different things that take much longer.

If you lived a homosexual lifestyle for like, say, 30 years or something, you're not going to be, unless God performs a great miracle, which sometimes occurs, but not all the time.

A lot of times, God is going to let you continue to struggle with that homosexuality or that addiction to drugs or that addiction to alcoholism or whatever.

And so, it's possible that we could take communion with an alcoholic if we see that that alcoholic confesses his sin, that it is a sin, that he does have that sin, that it is alcoholism, and that he is wanting to improve and is trying to improve. That's different from the alcoholic that refuses to confess his sin or that it is a sin or that does that but doesn't try to improve.

So, I hope you understand what I'm saying. But if that continues year after year and is not improving more, then you eventually have to say, even though you're confessing it, I'm not seeing improvement, and you're exactly the same location this year as you were last year.

I don't see any improvement at all. In that case, it's time to say, "I'm not going to have communion with you, even

though you're confessing your sin, because I don't see any improvement at all in your situation from 12 months ago when you were still confessing this sin.

You're just as bad today as you were then. We have to see that there has been some improvement.

There has been a continued growth in holiness, even if it's not perfected yet. A growth in holiness is what we're looking for." So, that's verse 31, that if we judge ourselves rightly, then we won't have to be judged or condemned by the other people or by God.

Verse 32, "But when we are judged, we are disciplined by the Lord so that we would not have to be condemned along with the world." Read with me verse 33.

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

If anyone is hungry, let them eat at home, so that they will not come together for condemnation or judgment.

And the remaining matters I will arrange when I come." Let's go to Chapter 5 now, First Corinthians 5.

First eight verses, First Corinthians 5, verse 1. It is actually reported that there is immorality or sin among you, and immorality of such a kind as does not exist even among the Gentiles, even among the lost people, that someone had his father's wife sexually.

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

For I, on my part, though absent in body but present in spirit, have already judged him who has committed this, as though I were present in the authority of our Lord Jesus.

When you are assembled, gathered, and I with you in spirit, 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 his soul may be saved in the era of the Lord.

Your boasting is not good. Do you not know that a little leaven leavens the entire mass of dough or bread?

And he's saying that if you don't kick this man out of the church, he's going to corrupt the entire church.

That's what he's saying. Amen. So, Paul did teach judging other people in the church and kicking them out of the church, blocking them, disfellowshipping from them if they refuse to repent.

Now, of course, the right mannerism of dealing with this is to first approach the person about their sin and explain to them why they're sinning, why you are judging them, how you are judging them, this is the evidence, this is why I believe you're in sin, and I encourage you to not only confess but to repent.

And if they don't do it and you give them time, you give them a few days, you give them a few weeks, you give them a few months depending on the situation, and you don't see improvement, then you take another brother with you or another sister depending on the situation, depending on whether they're male or female, and you bring another person with you to confront the person again in hopes that they will repent.

And then if they still don't show improvement, then you bring the whole matter to the whole church.

Of course, you would bring the matter to the pastor before you bring it to the whole church, of course. Amen.

So really, you do it if you're a brother or sister to a person struggling with sin, you talk to that person out of love, wanting to help them, but only if you got your own life cleaned up first.

You ain't got no right to try to help somebody else deal with their sin if you yourself are just as bad about a ton of sins or major sins and major abominations.

You got to get your own life cleaned up before you can help somebody else. And even that is a variable.

It depends on your calling and it depends on what the sins are and different variables.

But we're talking in a very general sense here. In a very general sense that you need to get your own life cleaned up first before you can help somebody else. Amen.

And again, you're not going to be perfect yet, but you need to be striving for perfection and see some improvement in your life first before you try to deal with somebody else.

And so, you would deal with it individually in private and then give them some time to work on the problem, then take a second person with you and come together in agreement with two or three people.

And if it still doesn't work, you really need to take it to the pastor if you've not done so yet, and let the pastor do the same thing.

But also, it also depends on sin because there are certain sins that the pastor should immediately be told without you going to the person with two or three people and waiting months and months.

There are certain sins that the pastor needs to deal with immediately, and there are certain sins that the pastor is under absolutely no obligation to give the person time to repent.

There are certain sins, certain behaviors, certain actions, and certain words that a pastor should immediately, very

boldly, very courageously rebuke the person. Amen.

So, there's a different variable. So, a lot of times we're dealing with generalities. Amen, okay.

But it says here in First Corinthians 5 that in verse 5, Paul says that he's going to kick this person out of church. Basically, in different words, to deliver that person to Satan for the destruction of his flesh.

For that person going to die, destruction of the flesh means that person is going to die in their sins.

But Paul is kicking that person out of the church that that person may die in their sins so that they will be saved or could be saved in the era of the Lord after Jesus comes back, talking about the second resurrection that they could be saved.

This verse proves without a shadow of a doubt. This verse absolutely proves that there is another day of salvation coming in the future, another day of salvation.

This verse absolutely proves that this life, this current lifetime, is not the only day of salvation.

This verse proves that after a person dies in their sin and has even been rebuked by the apostle of God and kicked out of the church, and the person died in their sin, there is a future timeframe that the person could still be saved.

Read that if you don't believe that's what this means. Read it again and read it again and read it again and read it again until you understand it because it does absolutely prove that a person can die in their sin and still be saved in a future life, talking about the second resurrection.

If you study the Bible, this verse would never be read in the false churches because they don't believe in another lifetime, the second resurrection when people could be saved.

Now, another thing to think about is this person that he's kicking out of the church, although he wasn't a true member of the church, nevertheless, he had sat in the congregation and heard correct preaching.

Therefore, this verse does prove. It does, and we got to remember this. This verse proves that the second resurrection is not only for people who had never heard the truth before.

This man had sat in a true church, a true congregation with a true pastor among true brothers and sisters, and yet he is going to die in his sins.

He heard the truth. He knew about the Sabbath. He knew about the holy days. He knew Jesus' name.

He knew that Jesus is God. He knew about baptism. He knew all these things, having sat in the true church and heard true preaching and correct doctrine, having even received letters from Paul that congregation had.

We believe that even First Corinthians, Second Corinthians are not the only letters that that church had received.

It's just the only letters that we got copies of, but we believe, everybody believes in Bible scholar world, the experts, the Bible scholars, they all believe there were multiple, multiple, multiple letters, perhaps dozens of letters that he had written to this congregation. Amen.

So when the Seventh-day Adventists and others teach wrongfully that the second resurrection is only for people that never heard the truth, this verse proves them wrong.

So we need to make sure we add this verse to the "Hail.html" article as proof that the second resurrection is not only for the people that had never had an opportunity to live in the truth.

He obviously did have that opportunity. Amen. And we read verse 6, but we'll read it again. "Your boasting is not good.

Do you not know that a little leaven leavens the entire mass of dough?" In other words, they corrupt the entire church if you don't kick them out.

Verse 7, "Clean out the old leaven so that you may be a new mass of dough just as you are, in fact, unleavened or without sin is what the symbolism for Christ our Passover has been sacrificed." Verse eight.

Therefore, celebrate the feast. And we know the context is the fiesta of unleavened bread.

This is 50 years after the crucifixion. I'm sure I'm still going to use that word "crucifixion," even though it's not correct. It's the word "impaled," but it's going to take me literally years to get this vocabulary out of my system, so please bear with me.

It's hard to find a replacement for "crucifixion" – the impalement, yeah. So, 50 years after the impalement of Christ, the New Covenant apostle Paul is teaching the holy days.

Amen to keep the fiesta, what not with old leaven, not with sin, and not with old members of the church that were not true, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

In other words, he's saying don't do it as a hypocrite. Let's do it right and let's do it with righteousness. Amen.

So, from the time of Passover in these 30 days, the church and those that are coming into the church, Brother Kenny

and others, the other people, you need to be testing yourself.

Everybody, whether you're baptized or not, you need to be testing yourselves. We all must be, all of us, including myself, must be testing.

This is 30 days of testing. Amen. Getting ready for Passover and thinking about our lives as well as judging the other members of the church.

Again, not that we expect anyone to be 100% perfect yet, but rather we're only expecting that they show evidence of their salvation, that they are attempting to improve, that there are fruits of their salvation, or at least that we don't see major issues to be concerned about.

But if we do see major issues, that they are definitely trying their very best. Very best.

So now, finally, let's turn to the book of Revelation. We are in the book of Revelation, Chapter 19.

Revelation 19. So, in Chapter 19, we see the marriage supper of the Lamb of God in heaven.

The church is in heaven for only 41 and a half days for the marriage supper of God in heaven.

It's very, very, very, very clear in Revelation 19 that the church is in heaven for the marriage supper.

The marriage supper of Jesus does not occur on the earth. So, if you're going to be part of the marriage supper, then automatically the church must go to heaven, but only for the marriage supper, only for 41 and a half days, and then we come back down out of heaven when Jesus comes down out of heaven and we follow him on white horses.

This is what it says in Revelation 19. Now, then we come down in that context of verse 17, Chapter 19, verse 17.

"In that context then I saw one angel standing in the sun, and he cried out with a loud voice, saying to all the birds which fly in the sky, 'Come and assemble for the great supper of the Theos.'" Now, this is a different supper other than the marriage supper.

The marriage supper is for the church in heaven in the marriage of Christ, but the supper of Theos, the supper of God, is not the supper of the Lamb of God.

It's not the marriage supper. This is a supper where the sinners, the Nazi anti-Israel sinners, will be eaten by the rapture birds.

And this is referred to also in Luke. So, I don't see why we don't have a Luke reference yet.

It's already there in verse 21. We have a Luke reference to Luke 17. So, that refers to people being taken away. One will be in the field, and one will be taken away.

One will be on the housetop, the other will be taken away. And the traditional false church says that is a rapture, but the Bible says that that is people being eaten by birds.

So, if you're waiting for the rapture, then you are waiting for birds to pluck your eyes out of your head. Amen.

Verse 6, verse 18. "So that you may eat, the birds may eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and those that sit on them and the flesh of all men but free men and slaves and small and great." And I saw the evil beast, the president of Syria, Assad, evil be his name, and the kings of the earth and their armies assembled to make war against him, Christ, who sat on the white horse, and against his army, the church.

And the evil beast, Assad, was seized, and with him, the false prophet, one of the popes, who performed the signs in his presence by which he deceived those who had received the branding of the evil beast and who had worshipped the stone, the black stone of Mecca.

These two, Assad and one of the popes, were thrown alive into the lake afar which burns with sulfur.

And the rest of the people, their armies, were killed with the sword which came out of the mouth of him, Christ, who sat on the horse.

And all the birds were filled with their flesh. The reason I read that is that this is a great deliverance from the spirit of Nazism, 666, and the communist armies and their leaders.

The story of Esther and Purim is not only for people that lived and died and are already buried, but it's a story for us. It is a confidence, a hope, and a knowledge of things to come that although we are about to face martyrdom and great persecution, a time of tribulation and wrath upon the earth when all the nations, Ezekiel 38, will come against Israel, against the Boars, against the Americans and the British, and the Canadians, and the Australians, and the Irish, and the Scottish, against the Jews as well, against Israel.

That as they come against the American allies, the tribes of Israel and their allies, the South Koreans, and others, that is also coming against the church, against spiritual Israel as well, that the true Christians, many of them, would be

martyred and beheaded for refusing to give up Jesus' name, very specifically, amen.

Even false Christians will be beheaded for refusing to give up Jesus' name, amen, and refusing to turn Muslim, amen, and for not worshipping Assad.

Just because a false Christian refused to give up Jesus' name, refused to convert to Islam, doesn't mean that they're saved, but they will receive a reward if they get saved in the second tribulation and the second life, in the second resurrection, amen.

It still counts for their favor. God will still be very rewarding to such a false Christian that if at the threat of martyrdom, even at the threat of beheading, that they refuse to convert to Islam and they refuse to submit to communism and refuse to give up Jesus' name.

They'll still be greatly blessed in the second resurrection. God will not forget this, but they still have to be baptized in that second resurrection.

They still have to learn to give up all the false doctrines. They still have to become eventually complete and mature in Christ. Amen.

So, thank God for the second of the resurrection, that 100 years that occurs after the millennium.

Everything—all of this—is all in the Bible. If people would just read it, you don't really need me.

If people would just read, read, read, read the Bible and study the Bible. But because people have not done that, then you need a person like me that has read the Bible repeatedly to teach you these things and to get you motivated to start reading the Bible. Amen.

Now, Purim represents a deliverance in the Great Tribulation that at the end of the tribulation, these Iranian communist Nazi anti-Jewish anti-Israel people will be defeated.

Even though God Himself will allow and even anoint and empower Iran, Syria, the Antichrist, Russia, Putin, even though God Himself, Jesus Himself, will anoint and empower the Nazi nations to spank and discipline His own people, even as He did Nebuchadnezzar, even as He did the Persian Empire and the Roman Empire, even the destruction of the temples. Amen.

Both temples God anointed and blessed and even prophesied that the temple would be destroyed.

Amen, because the Jews were worshiping the temple. Even His own disciples were glorifying the temple too much, and the reaction that Jesus had to that is, "These stones you're pointing out to me that you think are so great, not one stone will be left upon another." Amen.

We've got to realize that even though those nations and those groups are evil, God has been using them and will use those groups to spank us, to say it's time to stop making excuses and get straight. Amen.

It's time to straighten up. It's time to stop making excuses about mommy and daddy and brother and sister and that person and this person and this, and stop.

Stop pointing the fingers and take accountability for your own life. Men, you need to grow some balls, grow up, be mature.

Stop acting like children. Be a man. Be mature. Grow up. Get you some courage, some boldness, and get your priorities right, your goals and so forth.

You need to get these things right. Time is short. Time is short. These people that want to wait to the last moment, that's not a wise thing.

We've got to be showing improvement every year. Even though we're all of us, including myself, it's going to get more serious as the tribulation hits, we still got to be showing improvement year after year after year.

This is why just yesterday I repented and confessed it, confessed that I had been compromising, that was weak, that was using excuses about the cross.

Okay, all of us, I'm setting an example to the church. Even as Paul said that he himself set an example, that's not pride to say that Paul said that he himself had set an example for the church.

I'm setting an example for the church that even though I've been truly saved for 20 years, I shouldn't be so complacent to think that I still don't have sin.

We've got to be trying to do better, rethinking our doctrine, testing ourselves about what we teach, what we believe, and what we do. Amen.

And finally, let's go over to Chapter 18, and we'll stop there, and then we'll open up the chat room.

Revelation 18, Verse 4. Revelation 18, Verse 4. "I heard another voice from heaven saying, 'Come out of her, my

people, so that you will not participate in her sins and receive of her plagues.'" Amen.

Now, this is in one sense talking about leaving a literal city of Babylon that I believe they're building in the deserts of Saudi Arabia.

But in a much larger sense and much more important sense or context, is really leaving all false religion.

When they left Egypt, God was delivering them not only from slavery and bondage but was delivering them from the gods of Egypt.

The gods of Egypt of how they would have been living in a culture of false doctrine, false gods, idols. Amen.

They would have been living in that culture. And even though the result of their deliverance was wandering in the wilderness and most of them dying, that was only because they themselves did not trust God to keep protecting them and keep delivering them.

It wasn't God's fault that they suffered the next 40 years. God had planned to take them into, and even commanded that they go ahead within two months' time, rather than 40 years, to go ahead into the land of promise.

Only two months after they left Egypt, they could have. It was commanded by God. But they said, "I'm afraid."

Literally, that's what they said, "I'm afraid," because the land of promise, the land of milk and honey, already has inhabitants.

There's already cities there, and we don't want to go there. We're afraid of them.

They're bigger than us. They're more powerful than us. Their armies are bigger than us, and we're going to die.

Therefore, they didn't go into the land of promise, and that was their own choice that they did not go into the land of promise.

They chose to wander around in the wilderness for 40 years. They chose that because they were cowards, because they were wimps, and not much has changed.

They represented the church. Amen. It's time to grow up, men, and get some balls and act like a man. So, this entire life is a boot camp of trials and tribulations that are making us stronger, and the church itself should be an army of the Lord, as the Bible says more than once, even in Revelation 19, that we are the army of the Lord, and Zechariah 14, that we are the army of the Lord.

We're not acting like it. We're acting like school kids. We're acting like school kids instead of acting like the army of the Lord. We're acting like school kids, like little children being taught by women that should not be so.

That should not be so. Amen. "Come out of her, my people." Leave the institutions of Babylon. Leave the colleges. Leave the universities. Leave the false churches and the church of YouTube and the church of Google, the Sunday churches, the Trinity churches, the pre-tribulation rapture churches, the Christmas church, the Easter church, and so forth.

Leave her so that you would not partake of her sins and of her plagues and her idols and her false gods, because she corrupts.

A little leaven leavens the whole lump. We've got to judge the church. We've got to judge people. We've got to judge everyone we meet, everyone, everyone, without exception.

We have to judge. If we don't, we're stupid. When you're driving a car and you see somebody hitchhiking on the side of the road, you've got to make a judgment about that person.

Do they look safe? Do they comb their hair? What kind of clothes are they wearing? Do they take a bath?

Different things like this. If they look insane, you don't pick them up. If you don't make that judgment, and if you don't make the right judgment about who you answer the door to, you could die.

If somebody knocks on your door, who's standing in your yard, who's teaching your children, who's teaching you?

You've got to make judgments. If you're dumb, you're stupid. Amen, and let's judge rightly. Let's judge correctly with correct doctrine rather than traditional doctrine because traditional doctrine, everything that is a sin ain't a sin and everything ain't a sin is a sin. Amen. So we have to judge rightly.

Now Brother Jared is going to think about what he wants to share. I'm a whooping at the chat room right now, and the reason I brought up this verse in Revelation 18 is the theme of Purim and Passover both is deliverance, and we need to test ourselves.

Are we in the false church? Is this a false church? We have to test ourselves. We have to test the teaching, the doctrine, the pastor, the apostle, the prophet.

We have to test the prophecies. We have to test other things. And this reminds me of something else too. Being that this is Purim today and tomorrow, as I've said before even months ago, even years ago, we're watching for events that could and probably will occur this next less than 48 hours now because we're already in Purim already now, and we're already

seeing an increase of rocket fire from Lebanon from Hezbollah because it's Purim.

Because it's Purim, that's not really unusual. We've got rocket fire coming from Lebanon really almost every day of the year and especially if it's going to be a Jewish holiday, which we know is not a Jewish holiday, but I say that because that's the way they look at it and that's the way it's pronounced in the news.

That's the only reason I use that vocabulary. So because it is the holy day that they are going to attack Israel, that's common sense and that's every year.

They're going to attack on Purim every year. Amen, that's not unusual. But we're watching for something else, dealing with particularly statistically Assad, Syria, Russia, Putin, Iran, or something in the sky, heavenly signs other than what we already know about the comet and the lunar eclipse.

We've got a lunar eclipse today as well. Other than things we already know, something unexpected.

The rocket fire, that's not unexpected, that's we should expect that. So something unexpected that could have already occurred and we don't know it yet in the news or will be occurring today and tomorrow and tomorrow even more so probably.

Usually the second day of Purim is the more day that's more manifested if I'm not mistaken.

But you today and even the third day after that because I think there's something in the scripture about different locations keeping Purim on a different date and then we also have different time zones as well.

So in the chat room, Brother John says in Proverbs 25, Proverbs 25 Verse 5, if people want to turn there to where you can read with me at the same time.

Proverbs 25 Verse 5 in the AOB and there's 25A and there's 25B. If you look at that, that's on different pages.

There's 25A and there's 25B. But I'm gonna read what he wrote and it says in Verse five, "For all the words of theos are tried in the fire and he defends those that reverence him.

Add not unto his words lest he reprove you and you be made a liar." Amen. So is that Proverbs A or B?

A, Proverbs 25A. So yes, and that agrees also with Deuteronomy which if that's not there we need to add a reference to it.

There's five and six. So there's somewhere in there, Verse five or Verse six, we'll add a reference to Deuteronomy, what Chapter 12 around Verse 30 or something like that.

We'll look that up because in Deuteronomy 12, it says that basically in different words, whatever the Lord commands, that we are not to add to or subtract from. Amen.

So that's a good reference and we have cross reference in both directions. Thank you, Brother John, for that. So we have to be sure and be careful about, you know, scripture is a very important thing.

We have to have fear of the Lord to not be twisting and distorting scripture.

I'm also going to look at WhatsApp, Telegram, and also my text messages if in case anybody has anything to ask or if you have a testimony for the Lord, if you have any questions about anything I've said today, if you have any questions about any of this, any of the doctrine that I have talked today, if you have any questions about Purim, or if you would like to sing a song or play a song or give a testimony for anything that the Lord has done for you at any point of your life.

Sister Kiki had a great testimony about the birds during the Fiesta of Tabernacles one year having come down and attacked the snake that was in front of her.

That's a great testimony, and we all have a similar may not be similar. But you know what?

I'm trying to say we all have a testimony for the Lord. Every one of us has a testimony for the Lord.

He has delivered us, He has helped us, and the Bible says that we overcome the devil, Satan, by giving our testimonies. So, it's very important to give testimonies.

Okay, Brother Jared, do you have anything to share with us today?

Just a comment, an observation: the Bible calls Babylon a whore, so those who do communion with her get spiritual STDs, basically.

That is a great point because we talked about how sex and communion both combine your soul with the souls of other people.

And the Bible does call Babylon a whore and it does describe Babylon as being a woman that the kings of the earth commit whoredom and abominations with.

And we're doing the same when we go to these Sunday churches and listen to the Sunday preachers and watch their

YouTube videos and read their websites.

If they're not keeping the Sabbath and if they're not using Jesus' name or if they're not keeping Passover, we have no business going to their website really for any reason at all.

I would rather go to the Encyclopedia Britannica and even the Jewish Encyclopedia, other encyclopedias, history books, reference books, BlueLetterBible.com, E-Sword, our own Bibles, the copies, any translation of the Bible that we have at home.

I'd rather go to historical sources, reference sources, rather than a ministry website.

Even though we have a ministry website, what we're doing there is very unique in that we are pointing you to scripture and to history and to those historical references rather than human opinion.

We're giving you facts. There's a difference between human opinion and facts that are written by humans in the Encyclopedia.

That's a difference, and we're giving you the historical facts, the evidence, the proof, the scriptures.

So, that's very different and unique from other ministry websites, whereas they mostly just give you opinion and false interpretations of scripture.

Anything else? Anybody else? Brother Jared, you got anything else? Britney, you got anything?

Simon? Monica? AJ? Anyone else? Okay, today's Purim, tomorrow's Purim. I hope that you're able to have something special, whether it's a big meal or whether it's something little extra to make it special.

If you have any balloons to hang up, if you've not done it yet, there's still time, other decorations to make it feel more festive, more lively.

This is a great day, a great time to celebrate the Lord, and Jesus is our deliverer.

And Purim is not only about the past but also about the future that we serve the same God and He still delivers from sin, from lies, from deception, and from our enemies and from all of our afflictions.

God will deliver. We may have to suffer a little bit more, we may have to wait and long suffer and endure, but the day of deliverance is promised and the day of deliverance will come absolutely.

It's coming. The day of deliverance from Assad, the day of deliverance from war, famine, disease, sickness, depression, addiction, whatever it may be, any of your afflictions, if you surrender, and that is conditional.

You've got to surrender to Jesus and the truth, but if you do deliver to surrender to Jesus in the truth, He will deliver you, whether it's today, tomorrow, or four years from now, or five years from now, there is a day of deliverance that is coming.

Why delay it? Why delay your deliverance? Why say, "Okay, I'll be baptized six months from now," or "a year from now?" Why delay salvation?

Why delay deliverance when it's available? You don't have to wait to the second resurrection.

You could be delivered in this life. Amen, and I believe that if you seek a way, pray for a way, and if your heart is sincere, God will provide that way.

But it does take strength, courage to make that decision. It does take strength and courage to make that decision to say, "I'm not going to compromise anymore.

I'm going to make this decision and I know it's the right decision." And it may be tough.

It may be, you know, when I first made that decision, I still had people knocking on my door that still wanted to commit different sins with me and continue to do bad drugs with me and everything like this.

And I had to stand up for God and say, "Yes, I know I used to do all these things with you, but I've made a commitment that I'm going to live for God now." And I had to say that face to face to the people that wanted to keep me in sin.

And the reaction was, "I know you and you're not going to do this. You're going to keep doing these things with us. I know you, because you love to do these things. You love these drugs. You like doing this." And my reaction was,

"No, I made a commitment. I'm going to keep this commitment for the rest of my life.

I'm going to serve Jesus." And even though they tested me and kept coming back and kept coming back, I kept slamming the door.

And eventually, I said, "Okay, I'm just moving to where they won't even know where I am.

You have to have a determination to do whatever it takes to get those people out of your life and say, 'This is it.

I'm not going to prove them right but rather I'm going to prove them wrong that I really am going to live for God that I really have made this decision and that this really is my turning point of repentance.' Amen.

Why delay that? If you do delay it, at least take the steps forward, real steps, real steps to change the situation. Amen.

Praise Jesus. Anything else? Anything else? Okay, I'll see y'all next week. No services here tomorrow. See you Saturday. Next week, March 30th.

See you then, and we'll put on a song to take care of audio delay. God bless everyone that wants to take the next step, major steps, real steps for the Lord. Amen.

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