

## CgiKawartha-2026-Horane Smith-Passover

Everyone, sorry about the mixed up here, we were using the same channel apparently as Toronto, although we have different addresses, and I needed to create a new channel. So this is why we had a little delay here. I had to call my daughter in Toronto, and she took everything together in a few minutes. So we'll be able to see everyone again. Sorry, I'm not there in person, but we're going to go straight into that. As I said, I only have 14 minutes, I have to time myself, 35 minutes. So if I see I'm going to cut off, if at any point I cut up to me in the presentation, it means the time run out, because with this channel I only have 40 minutes. So the time for today is, as we prepared for the passover, as I understand, a few of our members there are a couple of members are getting baptized next week, which is quite timely for this kind of sermon. So on March 31, we come together to take the New Testament pass over. Or some people call it the Lord's Supper. But the big question is, why will you be taking this passport?

It's a ritual, yes,

it's a ritual. But do we really have to take it? Is it optional?

You can only, you only take it if you feel like, or is it something God expects of us? So that's a question for all of us here. And so today, in a short time I have, I want to follow us to fully grasp the meaning of this solemn yet important, commanded assembly, because that is what it is, a commanded assembly. The one who sacrificed his life for your sins and my sins and the sins of the world, he tells us why we should commemorate his death. Didn't tell us to celebrate or commemorate his birth. No, it says, he says is death.

So, if so, it is so important, brethren, that if we miss the pass over for good reason. And when I say good reason, I mean like health, questions of health, or an emergence beyond your control, if you miss it, there is provision to take it a month later. That is how important it is. And we find that in Numbers, chapter 5, Verse 2, that is there and from in chapter 19, verse 11 and 12.

That's where the instructions are if you miss it. But in 1st Corinthians 11:24, this is where the command is from Christ himself that we should gather on this night, 14th of nights on the Hebrew calendar, to observe this event. I don't call it celebration something to choose that right as a observe because that really a solid celebration as such. It's very solemn but there's a deeper meaning underlying it in terms of what it really portrays. So in 1st Quaritens 11:24 and when he had given thanks he broke it meaning Jesus and he said this is my body which is for you do this all right do this not a if and whether I want to do it or not it said do this in remembrance of me so it's a memorial verse 25 saying the same way after supper he took the cup saying this cup is the new covenant in my blood do this whenever you drink it in remembrance of me we know the wine represents the blood the cup and in this other verse 26 for whenever you eat this bread right that's a mat says we're going to eat the unleavened bread and drink this cup you proclaim the Lord's death until he comes and Paul earlier in chapter 11 says he got the command to pass it on to us and so that's what he did now here are some very

important reason for us to meditate as we prepare to commemorate this supreme sacrifice of Jesus to Christ first

We know we're doing it because he has commanded us to do it.

He's our master, our Creator, our Creator. Very God, and an instruction to his father, he's telling us this, so there's no second guessing whether we should do it or not. We don't have the prerogative or the right to decide whether it's right or because this is coming from God. Your reason for living. The one who died for our sins because if he didn't die for our sins, we would be dead in our sins and someone had to pay the attorney's sacrifice and he did that. So Jesus instituted, now for some of us who are new in the faith,

the old castle over in Egypt was on the 14th of Nisan and but just in the latter part of it because if we recall when Jesus was being crucified the Jews were slaughtering their lambs to have their Passover so normally the later evening later part of the 14th of Nisan and what that was what was done in Israel right but something happened though when Jesus took Passover just before his death and if we go to Matthew 26:28 we see where he gathered on the earlier part of the 14th of night and in other words he gathered the evening before the Jews would have it the following night which would be what we call the night you much remember that's when they left Egypt remember when they had to prepare all

the herbs and the lamb and eat it in haste ready to the park, right? But let's look and see, Matthew 26:28. And as they were eating, Jesus took bread and blessed it and break it and gave it to his disciples and he said, take it. This is my body. Took the cup, gave thanks, gave it to them saying, drink you all of it.

And for this is my blood of the New Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this food of the brine until the day when I drink it new with you in my father's kingdom.

So this is, what he did on that evening before is that he changed the symbols of the Passover. So no longer we are killing lambs and you know and making sacrifices we don't do that anymore why because on this night the evening before his crucifixion Jesus changed the symbols he introduced now wine to represent his blood and bread is broken body and also he did a foot-washing ceremony as well and told all his followers although Peter was hesitant to do that he said no if you don't do it you have no part with me so those were the instructions new symbols that we speak coming in now or what we call a new testament asked over they were introduced and this is important because if you look at verse 29 he said I say unto you I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my father's kingdom. So basically what he's telling us is in the new kingdom of God there's going to be a kind of Passover and he's looking forward to drinking that cup, sipping that cup of the fruit of the vine.

In Revelation 19:6 We can read a little about that, Revelation 19:6. And I heard as it burned the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, hallelujah, for the Lord God omnipotent reigns. Let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come, and his wife has made herself break. It's talking about the church,

the marriage supper of the lamb is a kind of pass over service that will happen in the kingdom of God. So we can see the relevance and how important this is going to be. And verse 9 says, right, he tells John, the angel tells John, right, blessed are they which are called unto the Marriage Supper of the Lamb. So we are called for that. We are called to that. We are calling includes that. This Marriage Supper of the Lamb is a kind of Passover. And he said unto me, these are the true sayings of God. So when you take the Passover on March 31, remember that Jesus Christ is looking forward to have a great type of passover when his kingdom is established. Likewise, he instructed them to partake of the Lord's supper in anticipation. And then he says, for as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

1. Corinthians 11:26. 1st Corinthians 11:26. Now, some churches, although they really don't go pass over, they do Easter, and they have communion and all that. So they misinterpret this scripture and say, well, because of that, as often as you eat this bread and drink this cup. So some people do it every Sunday, some do it each quarter, every quarter.

But often here is misunderstood because the Passover is a memorial.

How often do you do a memorial? It's once a year. Not only that, the priest usually go up to the temple only once a year on the day of atonement to make sacrifices on behalf of the people's sin.

Jesus replaced that atoning sacrifice that the priest had to offer. He's now this sacrifice. So the once say here that is absolutely what he's talking about it's a memorial right so the often don't mean every Sunday you do it or got up as often mean as often as a priest usually go up which was once a year he was tell you that that another touch and that scripted today as often as the priest went up every year that's what the scripture says so we can clear you know we can clear that part that part where people get confused and think you do it every Sunday no it's a memorial Easter is something different so they do Easter so they do it every Sunday or whatever you know to represent that but in the form of biblical perspective it's just like the old way of doing it every year the priest went up on the day of atonement to make that sacrifice on behalf of the people's sin that is no longer done because Jesus is now the sacrificial lamb and he says it in Hebrew that he only did it once once and for all who's chapter 9 verse 6 says now when these things were thus ordained the priest went always into the first tabernacle accomplishing the service of God but into the second when the high priest only once every year not without blood which he offered for himself for the errors of the people so there you go says that but the Holy Spirit signify that the way into the holiest of all was not yet made manifest while at the first temple was yet standing which was a figure for the time then present in which were offered both gifts and sacrifices that could not could not make him that they deserve is perfect as pertaining to the conscience and of course he said it stood in meat and meat and drink and that was washings colonel of ordinances imposing them until the time of reformation look at verse level but christ being come a high priest of good things to come by greater and more perfect tabernacle, not made with hands,

that is to say, not this building, not the blood of goats and cars, but by his own blood, he entered into once into the holy place, having obtained eternal redemption for us. But the blood of goats and goats and the ashes of an effra sprinkling they are clean, sanctified to the purified of progression. How much more shall the blood of Christ, who is due the eternal spirit, offer themselves without a spot to God, purge your conscience from dead works to serve the living God. And for this cause, he is the mediator of the New Testament that by means of death for the redemption of the transgressions that were made under the First Testament, they which are called might receive the promise of eternal life

eternal life verse 24 i just got a note i might be able to extend for 40 minutes yes she's going to get us 40 more minutes which would be good so i can go with full length of sermon but just in case anything happened and i disappear from the screen you know what happened I'll send back a link but she's going to try to extend it beyond four minutes all right so I can slow down a bit if you know I was kind of rushing all right now verse 24 says Christ is not entered into the holy place made with hands which are the figures of the truth but into heaven itself and not appear in the presence of God for us. Nor yet that he should offer himself often as the high priest entered the whole place every year.

So this is a text I was talking about. Look what it says. The high priest entered the holy priest. Well, let's back up the verse, the beginning of verse 205. Nor yet he should offer himself often as the high priest entered into the holy place every year with the blood of others. For then must he often have suffered since the foundation of the world, but now once in the end of the world has he appeared to put away sin by the sacrifice of themselves. So that explains it clearly why we do to pass over once a year. It's not every Sunday, just a total misinterpretation. And as I said, we do pass over. The other churches do Easter. Now Easter is a different thing. Some of you may be aware that Easter was a, Easter came out of the quarter deciment controversy in 150 AD, when the Eastern Church, led by men like Policar, the last living apostle, student of John, who said, he will not, by the way, he was summoned by the bishop in Rome and Isetas, who wanted to changed the date of the past over from the 14th of Nyssen. But Polycar was a student of John, had a mean, went all the way up to Rome from the church in Smyrna, and he got a meeting with John, not John, sorry, with the bishop. And he told him that letter is preserved. You can find it on the internet if you have interest. And he said to the bishop, no, John, the one who wrote the book of Revelation, he instructed us, and that's what he did. He always keep it passed over on the 14th of Nyson, so we are not going to change. That was Polica. But the bishop, of course, at that time, because of the anti -Jewish sentiments around, they didn't want to have, look like a Jews keeping pass over. So they said they wanted to set a new date. So the church in Rome, they decided to choose a fixed date, which was the first Sunday after the full moon, after the vernal equinox. And that was called Easter.

This is where, I don't know if some of us are aware what usually happened after

that period where the spring equinox was commemorated or celebrated. It was to the Supreme Goddess is star. And so that's why Easter now ends up with all the chappings of that festival. The eggs, the Easter bunny, the hot crust buns, all it was came in along with the pastoral to change in the past over day right so it's no longer about crisis where lecline egg represents fertility rabid to present fertility and new life what butter has to do I mean there's biblical instruction why he must be the passover when you come you you you left that alone and you go and seek new ways of worship in God which you were not instructed and then you come in and you start with every Sunday, so they totally violated what we see in Livedoccus 23 about how the Passover was done originally and also what Christ did on the night he when he changed the same body. He didn't change it to Easter egg and Easter bunny and half course bun he didn't change that.

He changed to bread and wine on a date that we all follow to clear the state the same 14th of nons is just that it was in the earlier part of the day whereas the Jews had it in the later part so that is how Easter started so it's a when somebody tell you that they do Easter and it's the same as the past over no it is not it is not The early church leaders from the apostolic age, they stuck to what the Bible says. And so that's why we do now do pass over. It's really the New Testament version of it, so we call the New Testament, fast over. The bread and the cup remind us of that one -time sacrifice made on the cross. Because when you sit and monster to one, you partake of it to remember what Jesus did on our behalf. What his death accomplished was signified, signed, sealed, and delivered. And now it has been extended to all of us, to all of us as believers, the promises of under this new covenant, this new agreement, well, if you confess Jesus Christ is Lord and accept him as your saviour, then you become part of what is to come. And you will have your place at the marriage supper of the life.

Okay, that's not what we need to have edged in our, etched in our psyche, that we're now part of this whole grandiose plan, because now we're saved by the blood of Jesus Christ. So if you go back to my earlier statement then, so it's a ritual, it's a physical thing we do, but it has very the spiritual meaning because what it does it gives an indication to God what our attitude is towards him and towards worship remember I don't know if I'll touch on it but in case I don't the Bible in 1 Corinthians 5 7 verse Corinthians 5 7. It did not say that Jesus is our Easter.

It says Jesus is our pass over. That's what it calls him.

And I don't know how the churches fail to see that. Jesus is now our pass over as a term it used.

So this is what his death accomplished. So in this ordinance that we are going to do on March 31, is a renewal of you that are to serve him to the end.

Because, look,

I usually compare to when your driver's license is, for example, it needs to be reviewed. You go and you renew your driver's license. So each year we come at the past, we renew that commitment we have to God. So he looks at that attitude.

So if he sit at home and say, well, you know, I can't be bothered.

I can always take the second passover. No. I've always told congregants in Toronto and other places, if you miss the pass over because of some flimsy excuse watching your program to watch on TV or you have to go and visit family or visit friends and you're able-bodied and nothing is wrong with you, I will not do that second possible because the attitude was not right. You have to have a right, you have to have a legitimate reason for missing it. If you're in a hospital, one can understand. If you're sick and immobile and at home and can function, one can understand. If there's an emergency where somebody's dying and you have to rush rush them into that it understood but if someone has to work if someone has to have some other commitment with family or or even on job interview that's how it's yours I take that that that's no excuse so you have to make every effort to be at the pass over we usually advise people to come at least 15 minutes before or half an all before the start time, you bring your basin and your towel and you come in that room and you sit quietly, hopefully everything would have been set up before, you sit quietly and you read your Bible in a period of meditation before you actually do the pass over because that is important. We have to be in the right mood. Right now, all of us should be going through a process of self-examination.

In the same chapter 11, Paul says, let a man examine himself to count himself worthy of taking the Passover. Now, when we go to the Passover as well, when you put the passover as well, because this question, and I'm going to extend this invitation to the co-operated brethren, and I don't know how many of you will be able to, but mark this date on March 25. March 25, it's a Wednesday, the same time we have our Wednesday night by the study on Zoom, on March 25 at 8 o'clock sharp, where I'm going to do a special presentation on why we need the passover, why we need the passover. I'm going to go into some background and plish out some very important details that we need all of us need to grasp before we go into that Passover so it's all part of the preparation that we're we're telling about now so that is the kind of attitude God wants because there's an important text in in first Quaritan 11 as well about discerning the lowest body what is that it It is something that we, it goes very deep and it's something we have to have a grasp on. Because unless we do that, we're not sure what we're doing.

There are some people who ask me, almost a very question as well. Some people don't feel they're worthy to take the past over because they might have committed some sin and feel guilty, which we should not, well, when we commit a sin, it should feel guilty, but only to the extent that we realize that the guilt has already been paid for that Christ, it's good you feel guilty. Let me just pause here to clear of that point. It is good that you feel guilty, and I'll tell you what.

If we're in this walk, this very straight and narrow road.

If you're sinning and all of us sin,

I can't think of anybody who can claim that they have not sin,

although I, maybe I told you this before. I met a lady once who told me that she

had never seen since, but she had not committed a sin since baptism. And I look at her and say, you know what? I think you're sitting right here. There have no such experience. We all sin.

So what that tells us, though, if you sin and you feel guilty, then I would say, yes, that's how it should be. But if you sin and you don't feel guilty, watch it, brethren, something's wrong. Watch it. Cautioning all of us. Again, I'll Again, I'll say, whenever you sin, you don't feel guilty about it, there's something wrong. And I'll tell you, I'll go a little further to tell you why. When we sin and we feel guilty, the presence of God's Holy Spirit dwelling in us is what convicts us and tells us we We did something wrong.

So it goes the other way. So if you sin and you don't feel guilty, then you have to wonder if you have the Holy Spirit. Because as long as you have the Holy Spirit, you should feel bad. So it's good when you feel guilty.

However, you cannot bring that guilt to a level now where you say i'm not going to do the passover because you feel guilty no that the passover is for you because of that that's what the passover is for because you feel bad and what the passover is telling you is that Jesus has paid it off already Jesus has paid it off already.

So we should not have that kind of attitude.

The Lord's support Passover is time for us to remember what Jesus did for all humanity at Calgary's cross. And so he brings in the bread to represent his broken body and the wine to symbolize his shed blood.

The task is not to allow these pothos or these sins to be in that road to take over our lives to the extent that we don't want to do the Passover because of guilt. We don't feel worthy enough to take it and something is wrong because you're telling Christ that his sacrifice does not matter. One should not feel that way unless we don't accept the shed blood of Jesus. Taking the pass over unworthily as Paul made in verse 28 of verse 2010. 11, he says,

let a man examine himself and so let him eat of that bread and drink of that cup.

For he that eats and drinks unworthily, eats and dreams domination to himself, not discerning the Lord's body. And I want to call God, discerning the Lord's body. So when we realize our state, our status with Christ, that we are all sinners, we have all come short of the glory of God, and we need that broken body, and we are discerning it. We realize that we cannot save ourselves. What He did for us is an ultimate sacrifice. So that is what God is looking at.

I don't know my video cut out a while ago but I see a sign flashed. Yeah.

So when we take supper, we take it with reverence, not in a flippant way. So the attitude plays a significant part because we become humble before the throne of grace for this ritual, not pretending that we digger than it. But that Christ is the one who did something. So it boils down to, it's not about what we do in life. It's about what Christ did for us.

Not about what we are doing, keeping Sabbath and holy days and taking care of people yes that is important but what overrides and by the way that is expected of all it was we should do but what oh what that over what over what overrides that

is the fact that Jesus did for us he paid it all because no if you're if you're gonna keep two million Sabbaths and holy days between now and when Christ returns. If you do all the good things in this world, that's not going to save. We are only saved by the shed blood of Christ. Yes, we will be rewarded for the things that we do, but that is separate and apart from salvation, the grace that God extends to us, that is separate. It comes natural. If you're a child in Christ, Of course we are expected to produce good works. Keeping the sabbatism is a good work, but you can't save him. So Paul gave this admonition against the background.

All right, this is a note for everybody here, just so that you know. The feed them on now will end in 10 minutes. However, Sunday and I don't want to be you when it ends just click back the same link and it will rejoin us for another 40 minutes okay so when it when this link goes off the same link I said earlier just click on it again and it will be another 40 minutes all right is that clear yeah okay all right yeah so Paul gave this admonition against background of some serious problems in the Corinthian church. Very serious problems. One of them was treatment of poor people in the church and also the question of unity and some of us know a little history about the currentian church. It's some really bad things were going on in current.

One man was taking his brother to court.

Another man was sleeping with his stepfather's wife. Yes, in the church of God. It's nothing new. You know, every day you read about things going on in church. These are nothing new. That was what was going on. In current, they come to, in fact, earlier this chapter here, when Paul talks about not coming hungry to the Passover. Some people were coming in and a little, you know, they have just like we have a little gathering here, a little food and all of that.

Some people were eating off the food and not giving, and some people didn't get any, to talk about that. So the Corinthian church is a perfect church, when that's a perfect example, I should say, of some of the problems that we face at church, because some people being the church is a place full of pure, righteous and perfect people. No, the Corridan Church had its issues.

And so Paul was delivering chapter 11 against that background, right, of what was happening. And that's why he bring up the part about disjuring the Lord's body and make sure you have a grasp of what you're going into. So, and I give you an example too that baptized members and you have always said baptized members are the only one allowed to take the passover and unbaptized member should not be taking the passover children should not be taking the passover and one can understand that because of they're not part of this covenantal renewal that we have with god with Christ be done for us and so on. Someone can come and take part in the foot washing. That's fine. Because the foot washing is a symbol of humility.

That's not true. But the symbols pass over and, I mean, symbols of wine and bread is reserved for baptized members only.

And when we talk about discern the Lord's body and those members who have surrendered to Christ they know why they have surrendered to Christ because they are

discerning his body his broken body that was shed that blood that was shed that blood that makes us justify So that's another term we hear about being justified by the blood of Jesus. What does that mean? Being justified means that we are made righteous by the blood of Jesus. We are not inherently righteous.

We have all fallen and come short of the glory of God, that's what the Word of God says, but we are made righteous not by our actions. Not by our actions.

We are made righteous by the blood of Jesus. So we can claim being righteous now, not by our own actions, but through the blood, the shed blood of Christ. And so what we turn his body for what it went through so that is how we come to this understanding now of being satisfied by his blood and justified make holy holy before God because remember no person the God we worship is a holy and righteous God he gives us a whole list in revelation and other places of the type of people who cannot be the kingdom of God. The poor mongers, the drunkards, the liars, the homosexuals, and all of that. They have no part in the kingdom of God.

Because those are sins that are not repented of. But when we repent of our sins, the blood of Jesus takes care of that. When we repent of our sins, we have discerned that body and realized we need that body. So that's the kind of attitude we are going into on March 34 first. So pass always more than a time of passive or individual reflection. When we take it, we're participating in a Congregational act by which we together affirm our faith and the completed work of Christ in that he has not, there's no need for him to make another sacrifice. It has been done.

So we focus on our faith and we're telling the world that Jesus is the only way the salvation is the only hope for humanity. All other gods are false and there's only one to God. Only one to God. So in Paul's discussion about the Lord's suffer in 1st current 11th 11, people.

Keep in the same link.

Oh, there he is. Long. Okay.

when you're backing we're back now in for the legs uh right all right

yeah sure do you see me in hear me yes all right beautiful all right I see the little troublemaker Satan was trying to upset her need into labor he's under wraps okay all right so in Paul's discussion of the Lord's suffer here in 1st 21 11 he made the point that the way we participate It really matters, right? It really, really matters.

So it's very important that we grasp this and as a reason for this sermon today.

Paul repeated the phrase, come together, five times in that passage.

Five times, He repeats that phrase.

Yes, first reading 11, verse 17 to 18. He says,

now in this that I declare unto you, I praise you not,

that you come together not for the better but for the worse. As I was mentioning a while ago in the background, people were coming there with all kind of bad attitude.

Right. And possibly, you know, I cannot praise you. I don't expect that to happen in co -opolis, but you never know sometimes we get unusual

visits from the, maybe I don't know, spirit world sometimes, you know, sometimes we've just passed you and create things, but just bracing all of us, because we're living in a time when they are all over the place where battling against the unseen forces. Now he says in verse 20, when you come together, therefore, in one place.

This is not to eat the Lord's suffer.

Christians are told they must discern, yes, the Lord's body. So you have to distinguish the symbols of bread and wine and from an ordinary meal. They were coming there to eat an ordinary meal before pass over, but somehow the meal got too much. And what resulted was not pretty. People were eating out of the food and not remembering others. There are people in the congregation who were well off, they were not taking care of each other. Right? So in verse 33, he made a point where for my birthday, when you come together to eat, wait for one another. Some people were just probably breaking the line too. Right? So unity was a part of what was not present there. These are some of the other factors or elements that make the Passover what God expects, that we come there in a unified manner. If you have baggage,

leave them at home. We must come in a unified way, all of the same mind to appear for the command of God that we need his body, we need his broken body.

And when we do that, when we proclaim that, we're giving a public testimony of our life as

a child of God. Verse 26, by

We are what we are doing, we are announcing to the outside church that Christ is the only way to salvation. So if we are not unified, we can't do that.

We can't do that. And I think it's one of the reason why that this phrase in verse 206 says, so as often as you eat this bread and you drink this cup, you do show the Lord's death till it comes. Maybe it's one and read that.

It keep doing it every year, reinforcing, renewing the right attitude. So for that then, our personal participation requires that examination, or participation requires that personal examination. It is not what the other person is doing or saying it is what you are doing right we must always in our humble walk esteem another person above us it's not about us it's about christ everything points back to him so when he says

let a man examine that a person, rather, examine himself.

It's a call to personal examination before taking possible. So if we have been doing that, normally, like I know in Toronto, we announced from the beginning of the year that now is count down for self -examination. So if we haven't been doing that, I would urge to start right away. Look into your life, see where the shortcomings are, pledge to do better. You know, if I ever have a bad habit, I should really get it behind me. I'm appearing before the most high God to renew my covenant, my commitment with him. So I should be really trying. Not until there's no guarantee you to overcome. If I, For example, if I have a bad habit with gluttony, I eat

too much more than I should, and I don't want to, you realize it's wrong, anything in excess is wrong, you know? I should not be a pyramid before God with that kind of attitudes. I'm going to try. I'm going to examine myself. What's my relationship with others? Do I come across as a, you know, a harsh person and unreasonable person, right? Or do I relate to my brothers and sisters of the household of faith? Or do I relate to others that I meet on the street? Those are some of the things to let me look at. Why am I spending more time with Christ? Am I in the Bible? Or I spend a lot of time with all the stuff that doesn't, they're not neither hear no idea when it comes to my salvation walk do I need to learn to heard more things like that you look at this period of examination so when the evening of March 31st comes up then you know you're going there knowing that you have been trying even if you have not overcome some of the challenges you have and then go from here in here oh did it happen You know why, my friend? We're all imperfect.

We have all sin and come short of God's glory. He knows, but what he looks at is our heart or attitude towards getting sin out of our lives. That is why after Passover when we go into the days of 11th bread, where, and and it follows so naturally it is a wonder where we try to put sin out of our lives right that's what we try to put sin out of our lives and so it paused beautifully during that period right when you're trying to put you know get closer to god get closer to our palaman right get closer to those get to know those who are the household of faith because you know what we're all going to the same kingdom right we can't get along with everybody there's some people who just and look the big congregation gets you know this come across there there should be no malice in the church there should be no as it should not be a situation where some people are not talking to I think that was in current too, but it shouldn't be like that. So there's some people who just can't get along with either. But it should be a situation where you still have a relationship. And not everybody, not everyone has to be your friend, but at least you have some semblance of a good relationship with them from a Christly point of beat. You know, hate them and so on. We just don't have a friendship. We try to along with everybody. That's why the scripture said, we should not really make any means, right? We shouldn't really do that. So these are some things we put in our list of getting ready to take the Lord's supper. Because there is a greater supper that is coming. It's right about that. The marriage supper of the land. All of us have been invited, those whom God has called and is calling, they're invited to this marriage supper. We have invitation in our arts here already because we have accepted him and have gone under the waters of baptism and we are telling Christ that we want to be at that marriage supper. And remember what he said in Matthew? He looks forward to that time that is coming when you sit of the cup of the food of the vine and new with you in my kingdom what a powerful statement he's looking forward to it and I think we should too we should Revelation 19:6 this is going to be and these are some of the things that you you meditate on on this time leading up because this is a very

powerful testimony here from John of what is going to be like for all of us when we attend that greater pass over 19 verse 6 revelation and I heard as it were the voice of a great multitude and as the voice of many waters and as the voice of mighty thundering saying, Alleluia, for the Lord God of omnipotent rains, let us be glad and rejoice and give on to him. For the marriage of the land is come and his wife has made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints. And he said unto me, right, blessed are they which are called unto the marriage supper of the land and he said unto me these are the true saints of God these are the true saints and I saw an angel standing in the sun and he cried with the Lord who are saying to all the powers that fly in the midst of heaven come and gather yourselves together unto the supper of the great god that's what we are preparing for great to suffer right so take all the preparations you can make as i said for those of you will be doing it for the first time the tradition in the church has been you come at least have a norm before and you sit in that room quietly Read some chapters, especially John 14, 15, 16, where Jesus spoke before and after his crucifixion, assuring his disciples of things to come and what's going to happen, meditate on them. You can look at Psalms 2 and some of those prophetic, Psalm 22 and so on that prophesied Christ's death. And you're in that mood, and so you go into it with that meditative mood, really, and indicating the God, the humility and the acceptance of the sacrifice of his son for your sin and for the sins of the world. Look at your shortcomings, your weaknesses, Examine them. And when you do that, I'll guarantee you this. When you examine all those shortcomings in your weaknesses, what you're doing, your attitude to God and your attitude to your fellow sins will change. And in all of this you put God first, not second. You put Him first. What we are who are coming sin, are we growing in grace and faith? And for those who you are getting baptized too, these are going to be a day as a trial that is going to come. Satan and the devil is just waiting to test you. So we have to prepare for him. Sometimes it happens and we hear these stories sometimes some people who are in the church, you know just getting baptized you're prepared to go to church excited you get a call from my family member oh I'm coming over but dinner I'm coming to look for you now I said no I'm going to church that can come another day these are some of the things that are put in your way right so be prepared for that remember the Passover long was unblenched you Jesus didn't have any sin. Sinless. And just as how the high priest transferred a Jewish person's sin unto an innocent lamb as a substitutionary sacrifice Jesus took on himself both cases of the innocent dying for the guilty. The prophet Isaiah wrote, Isaiah 53, verse 5. Isaiah 533 verse 5. He says, But he was pierced through for our transgressions. He was crushed for our inquiries. The chastening for our well -being

fell upon him, and by his scourging or by his stripes, we are healed.

All of us like sheep have gone astray. Each of us has turned to his own way, but the Lord has caused the iniquity of us all to fall on him.

So that's what has happened. All our iniquities, and iniquities just mean lawlessness, meaning breaking of his commandments, the laws, and it's all. All that of hauling on him.

So just as how the Jewish people, or the Israelites, I should say, they had, all these sins were taken off to the temple to the high priest. And when they were leaving Egypt, that blood was put on their doorpost, it foreshadowed The blood of Yeshua in the future which could come once and for all to take care of our sins.

John 6 verse 15. John 6 verse 15. This is the bread.

Again we'll talk about it. Broken body, the bread. This is the bread that comes down from heaven so that one may eat of it and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever.

And the bread that I will give for the life of the world is my flesh.

He prophesied what happened. The Jews then disputed among themselves saying, how can this man give us his flesh to eat. Hey, you read this is just after chocolate. They were just thinking so physical. You know, so physical. What Jesus was saying was going over their heads. So Jesus said to the time Judah, Judea I say unto you. Unless you eat the flesh, notice this brethren.

Unless you eat the flesh of the son of man and drink his blood you have no life in you see that if you don't drink it the life he's talking about here is not

physical life if you don't accept the pass over eternal life the attitude to eternal life is just out of work out of the place it's a ritual but he gives a warning

here unless you eat of the flesh of the son of man and drink his blood

symbolically, you have no life in you. You're on the wrong path. Your attitude is wrong. And with a wrong attitude, the point is with a wrong attitude, you're going to find you awake out of the kingdom of God because you're going to continue sinning and don't feel bad about it. And After a while the Holy Spirit leaves you,

and believe me, when the Holy Spirit leaves you,

you know what it means? You cannot be in the kingdom of God.

Because only those who have God's Holy Spirit is a child of God.

Only those who have God's Holy Spirit is a saint of God. And that is how a

Christian is the time. One who has God's Holy Spirit. And that is how we lose the Holy Spirit. We quench the Spirit. We do things contrary to God.

We don't feel bad about it. Oh, and we enter into a stage of licentiousness where we say, oh, we can sin and God takes care of it. I said some people have out

there, you know, oh, we just sin and God takes care of it. No, we still try not

to do it because what does the scripture says? Christ himself say that we should be overcome right and we should endure to the end. He said he that overcomes,

I will grant to sit with me in my father's throne just like I have overcome and

is now sitting down on his throne. So it's a, it's history. So it's a, it's not

about once you're always saved. It's a road that we travel that is narrow,

not a broad way, narrow road and we're full apart goals. We're going to fall, we're

going to sin, but when you get our back, we're telling God that we need. We want to be a part of eating this flesh and drinking this blood.

God we want to have life. We want to have eternal life. He says, whoever feeds on my flesh and drinks my blood has eternal life.

You see that? Whoever feeds on my flesh and drinks my blood has eternal life And I will raise him up on the last day as the resurrection. That's the time when the seventh trumpet sounds and he comes marching to that air. Together he's elect from the four corners of the earth.

Proceeding to Jerusalem, stand on the mouth of others. That is who, that ushering a new age.

Philippians 2 .6 says I wind down. Philippians 2 6 says although he was in the form of God did not count equality with God a thing to be grasped but made himself do nothing taking the form of a servant being born in the likeness of men and being found in human form he humbled himself by becoming obedient to the point of death even death on a cross and we can turn to Hebrews 10 in verse 12,

Lus 10 verse 12 says, but when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet, For by a single offering, he has perfected for all those who are being sunk with him. So the sacrifice was perfect.

Everything went as bad. We know there were times when the human part of Christ came out, when he showed those human emotions. Remember when he went into the Garden of Eden and he said, Father, if it's possible, let this cup pass from me.

It's like he was, you know, chickening out of this whole mission. But that was just a human part of it. And anybody, as a human being, you would get those emotions because you know you're going to

And you pray it to God, you don't want to die. But the weight of his mission was weighing down on him as a human being. It's not that he wanted to abandon us or anything. That was just human emotion. And we know what he went on to say, though, if it is your will, then let it be done. So we can see the submission there.

Right?

So we're going to take this New Testament pass over remembering God's faithfulness in not only delivering his chosen people from bondage in Egypt but also God is delivering us from sins by sending the Lamb of God all over the Scriptures in the new testament going back to the old figure of a lamb going back to the egypt you know a lamb looks so innocent it has been described as a lamb led to the slaughter you know a lamb is one of those animals that they don't really resist we just innocently go towards whatever situation they're in so he's been described as the Lamb of God. Go to the New Testament and we drink even the radical times that's coming up on the earth. We see him in that picture as the Lamb of God who saved the sins of the world. Remember John the Baptist? When he was about to baptize, when he was baptized in the New River Jordan and he saw Jesus coming towards him, what did he say? the whole lamb of God.

You look at Easter, and this is what gets me annoyed. You see, all of these egg

and bunny rabbit totally drawing away from the whole imagery of an innocent lamb going to the slaughter.

It is so sad. You know what Easter people and they eat all this and clean food is how

he is the lamb suggesting purity and innocence and submission suffering servant the lamb of god pictured on his throne you see that the triumphant throne in revelation is pictured as that lamb. So the lamb that was led to the slaughter now becomes the lamb of child. Pass over lamb.

The lamb of child. So, when we take it on March 31st, we're taking pause and God's admonition in Romans chapter 12 verse 1, Romans chapter 12 verse 1. He said,

I appeal to you, therefore, brothers, by the mercies of God, to present your bodies as a living sacrament, as a living sacrifice.

Holy and acceptable to God, which is your spiritual worship.

Do not be conformed to this world, but be transformed by what?

The renewal of your mind. We're going to renew our commitment.

Our whole cycle we're going to renew. that by testing,

see this word again, by testing, you may discern what is the will of God.

Yeah. What is the will God? What is good?

And acceptable and perfect.

For by the grace given to me, I say to everyone among you not to think of himself more highly than he ought to think,

but to think with sober judgment,

each according to the measure of faith that God has a sign. For as a one body,

we have many members, and the members do not all have the same function. So we, though men, are one body in Christ, and individually members of one another.

So I said before, none of us sitting here are sinless. We have all fallen short.

And if you're going on as if you're more righteous than anyone else, or that God favors you above everyone else, think again. That's not it.

He's not a respect of persons.

That's how it is. He was the humble lamb to the slaughter.

He did not resist. He did not resist that they came and resisted him.

These are the true practices and expectations of a child of God when you have that attitude of humility. Remember March 31st as you take the Passover,

our righteousness, the Bible says,

is like filthy rams. We cannot be made righteous or justified by the things we do.

Only what Christ did.

Only what He did. The justification is God declaring the guilty sin and to be righteous on the basis of the shed blood of the Christ. Isaiah 646 says,

but we are all like an unclean thing. And all our righteousness are like filthy

rats. We all fade as a lead. And our inequities like the wind have taken us away.

And there's no one who calls on your name who steers himself up to take hold of you. Do we think we go to God willingly? No?

No. He calls us and he draws us. No one can come to Christ except the Father

draws me. For you have hidden your face from us and have consumed us because of our inequities. Because of or inequities.

So brethren,

yes, it's a serious time, solemn yes, but there's a lot of different aspects to it.

Because we are coming now before him not as condemned people.

The world out there is condemned, why? because they are walking with a death penalty over their heads. The wages of sin are death. That's what the scriptures say.

But we believe in a God who lay down his life for us.

And so our righteousness now, our righteousness is covered by his blood. Our transgressions are wiped out by his blood. We can only count ourselves righteous now because of what he did. And as a holy and righteous God, who says,

as I am holy, holy, he expects the same from us. So we live our lives, trying our best to please him. And And many,

oftentimes we don't, but he's so merciful, he's not going to condemn us as long as

he sees us trying. Say that again.

As long as we continue, he is going to be there for Romans 5 '9,

does that wind down? Since therefore we have now been justified by His blood,

much more shall be saved from the wrath of God. When we take the Passover,

March 31, remember we are doing what a child of God ought to do.

We are his followers of the way, the truth, and the life, the bread of life.

And we see the need to accept his shed blood. No other way. Because he did say in his word, we don't do it. We don't have to turn a line in us.

And when I end with the story,

Charlotte Ellard was a young woman who was deep concern about her relationship with God. She went to church and heard the gospel several times, but she had not yet trusted Christ to forgive her sins. One day, an elder visited her home.

While talking, he asked, Charlotte, when are you going to accept Jesus as your Lord

and say?

She was taken aback and she replied, Oh,

the elder said, you don't know how? Why? You come to Jesus just as you are.

Later that evening, she could not shake. She couldn't shake those words. She knelt by her bed and prayed to God.

And from that experience, She would dishe him,

just as I am without one plea, but thy blood was shed for me,

and that thou biddest me come to thee, O Lamb of God, I come, I come.

Just as I am, and waiting, not to rid my soul of one dark blood,

To thee whose blood can cleanse each pot, O Lamb of God,

I come, I come. Just as I am, thou wilt to perceive, will welcome pardon,

cleanse, relief. Because they are promised, I believe, O Lamb of God,

I come. And we have

We have that hymn Null in our, I think, maybe in the new one, he's always singing the other around this time of the year. And it's a very appropriate team. So

whether next month, we're going to do this pass over and we're going to go in with the right attitude. We're going to be prepared after having examined ourselves,

our lives, or relationship with Christ, a relationship with others, a relationship with his church, and continue to do the things that he expects of us as laborers in the faith, as the shining light out there in a dark world.

We are going to renew that covenant with him because there's no other way for us to go. this world is offering nothing but misery sorrow and pain and the opposite is offered in the shed blood of christ so i just want to thank you all for putting up with all the little itches we had today but thank god we're able to come out just want to thank my daughter samarra she can't come to her rescue with this new system here and um we are grateful and we have just a few minutes before it goes off again. So I'm just going to wish you Godspeed. I wish you are very truthful, inspiring pass over service and days of unleavening bread as well. And do take care and we'll be in touch and have a very, very blessed and rewarding Sabbath. Thank you.