



Amir Tsarfati
“Get Behind Me Satan!”
<https://youtu.be/NBNBLNwltmE>

Are you mindful of the things of God or are you mindful of the things of men? It's



extremely important that we understand that the example that we have from what Peter said to Jesus brings us to the conclusion that even a disciple, even a follower of Christ, even a Christian without being careful, can become the mouthpiece of Satan himself.

Shalom from the region of Caesarea Philippi. We're 25 miles north of the Sea of Galilee. We are right on the Lebanese border. We're very close to what used to be the Israeli / Syrian border until 1967. We are in one of the most toured sights in Israel. We are in the foothills of Mount Hermon, the highest mountain of Israel, nearly 10,000 feet high. Mount Hermon is not only the highest mountain, but it's also known as a sponge that has tons of holes in it. It's a phenomenon called “karst”: K-A-R-S-T. This

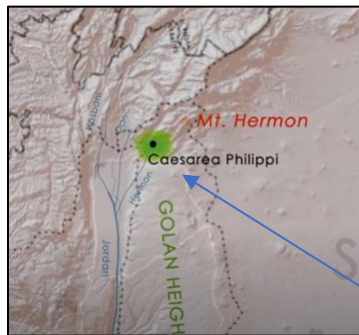


is when the oxygen that comes out of the plants is basically melting the limestone, creating some holes and spaces. Once rain and snow falls, it's not just flowing above the mountain, but it is flowing through the mountain and eventually the water will pop out of the ground below the mountain, and this is exactly where we are right now.



We are next to the Hermon spring known also as “Banias.” Now probably a lot of people are asking what does Banias has to do with Hermon? Well, you're right. The name Banias is an Arabic name that was driven from the

Greek one, Paneas. Paneas is the worship place of Pan, which is the thing that is taking me to the third century BC. This spring is one of the three main headwaters of the Jordan River. The Jordan River is comprised mainly of three headwaters: On the east is Hermon, in the center is Dan, and on the west is Hasbani. The three of them eventually merge into one river that flows down south and enters the Sea of Galilee. Then it leaves the Sea of Galilee from the southern part of it and flows all the way to



its dead end at the Dead Sea. It is right there where the river Jordan almost enters the Dead Sea that Jesus was baptized by John the Baptist. However, it is right here where the spring comes out of the foothills of Mount Hermon where Jesus, according to Matthew 16, asked the famous question: Who do men say that I am?

Now allow me also to say that in the third century, the Greek occupation of this land began with Alexander the Great and when they arrived in this majestic and beautiful place, they were fascinated not only by the spring and the massive rock behind us, but with the cave that you see right behind me that was a natural part of the karst phenomena I referred to earlier. This natural cave at that time was a little different than today because the spring



used to flow from within the cave; from the mouth of the cave came water and they continued flowing all the way down south. So, in a beautiful lush and green area there is a massive rock which is part of Mount Hermon, there is a natural cave and there is a wonderful, very lively spring that flows right out of it, and the Greeks decided that this

is the proper place to worship the god of the shepherds and the caves, Pan.

Pan was half man and half goat. The goat motif in the pagan worship is something that went all the way back even to the times of the Book of Leviticus. People used to worship images or living goats as if they were a form of deity. By the way, that is exactly why in **Leviticus 17:7**,



the Bible says: **“They shall no more offer their sacrifices to demons,”**

And in the Hebrew, “šə·î·rim”, which is goats, **“after whom they have played the harlot. This shall be a statute forever for them throughout their generations.”** It’s very interesting that in Leviticus

we see the connection between the worship of goats and sexual immorality, and this is exactly what we also found here: remains of temples of dancing goats; remains of the temple of nymphs, virgins that used to be worshipped here; and the place of the worship of the goddess of luck. All of that formed probably the largest pagan worship complex in the land of Israel, a place that Jewish people often refrain from visiting.

This is exactly why I believe it’s important that we deal with Matthew 16 and with what Jesus was asking, because in the context of the Jewish view of this place as a satanic place and of the cave as a dwelling place of Satan...you know, Jewish people truly thought that this cave leads you to the gates of hell. Having said that, now you may understand why it is that Jesus mentioned that phrase in His answer to His disciples. I would like to read from **Matthew 16:13-23**: **“¹³ When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, ‘Who do men say that I, the Son of Man, am?’ ¹⁴ So they said, ‘Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.’ ¹⁵ He said to them, ‘But who do you say that I am?’ ¹⁶ Simon Peter answered and said, ‘You are the Christ,’”** Christos, Anointed One, **“...the Son of the living God.”** Now, make no mistake, Jewish people never, ever taught in any of their schools or synagogues that the Messiah is the Son of God. That explains what Jesus answered: **“¹⁷**

Jesus answered and said to him, **‘Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you,’** “No one taught you that, no rabbi, no teacher, no one even understands what you just said. These are the things of God, you just spoke something that only God could reveal to you.” And that’s why He said: **“‘for flesh and blood has not revealed this to you, but My Father who is in heaven.’”** What an amazing compliment Peter just got from Jesus: “You just spoke the words of God, from God, about God.” And He also said this to Peter: **“‘¹⁸ And I also say to you that you are Peter,’”** In the Greek, Petrus’, little pebble/little stone, **“‘and on this rock...’”** In the Greek: Petra. Petra, I’m thinking... by the way, is a massive rock. Obviously, He’s not talking about Peter who is a small rock. He’s referring to this massive rock behind me, part of



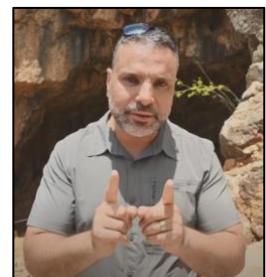
Mount Hermon, where the cave is. Look what He says: **“‘and on this rock I will build My church, and the gates of Hades...’”** The gates of hell, **“‘shall not prevail against it.** ¹⁹ **And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.’** ²⁰ **Then He commanded His disciples that they should tell no one that He was Jesus the Christ.”** Now, do you understand what I just said? Jesus commanded His disciples: “Since you know I’m the Messiah, and since you may understand what Messiah is about, tell no one.” Because Jesus understands, by the way, the world is not expecting a suffering Messiah, the world is expecting a ruling and reigning One and if you tell them now that, “I’m the One”, they will get the wrong picture. ²¹ **From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.”** From that point, Jesus began to share with His disciples what *must* happen to Him—not may happen, could happen, possibly, maybe, could be ...

No-no! What *must* happen. And you know that every time we hear about the term *must*, it is related to, “As it is written,” because it is written: “I came to fulfill that which is written.” Look what happened: **“²² Then Peter took Him aside and began to rebuke Him...”** This same Peter, who just acknowledged that Jesus is (A) the Messiah, and (B) not just a man who is Anointed, but the Son of the living God. The same one who had a revelation that could only come from God the Father is now taking the Son of God, the Messiah, and he’s *rebuking* Him, saying to Him, **“...saying, ‘Far be it from You, Lord; this shall not happen to You!’”** [Amir: “Hmph”]. Peter basically tells Jesus: “Don’t tell us that You’re going to Jerusalem to be delivered to the hands of the priests *and* to be crucified *and* to resurrect. Don’t tell us those things. Far be it from You. This shall *not* happen to you.” Isn’t that interesting? The very reason Jesus came to the world is now that which Peter is resisting, and this is exactly why at this point, Jesus turned and said to Peter: **“²³ ...Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things**



of God, but the things of men.” The same Jesus who gave praises and compliments to Peter, just a minute earlier, is now looking at the face of Peter but He’s not talking to Peter, He’s talking to the one who filled Peter’s head with all these ideas with that notion His suffering, His death, and His resurrection are not even needed.

The very fact that Peter rebuked Jesus for saying that He is about to go to Jerusalem, be delivered into the hands of the priests and the Pharisees, that He is going to be crucified, He is going to be buried and then resurrect, all of that made Peter very angry, very uncomfortable. In other words, “I do not want You to speak like that. That’s not the type of things we need to hear, and we want to hear, and we should hear, from our Messiah.” You see, in that mindset of Peter,



Jesus must come riding a horse entering Jerusalem, declare Himself as the King of kings and Lord of lords and thus the Messianic Kingdom begins. However, it's very convenient to only look for that return of Jesus but what about the original reason for which He came?

Jesus had to address the false Jewish perception of the Messiah. You must understand that the Messianic aspirations are a very central thing in the Jewish faith. It's not like they don't believe in the Messiah, they don't believe in His coming. No, they still wait for the Messiah. But the problem of the Jewish *religion*—and I'm saying religion because this is obviously something that is not scriptural—the problem is that they miss the connection between sin and the Messiah, and this is precisely the scheme of the devil. The Jewish people became focused on the things of men in order to become righteous; (instead) they became religious. They looked at the law as a way for them to become self-righteous. This is exactly why Isaiah the prophet says in **Isaiah 1:12-18**: “¹²**When you come to appear before Me, who has required this from your hand, to trample My courts? ¹³Bring no more futile sacrifices; Incense is an abomination to Me.**” Isaiah says, God is speaking to the nation of Israel: “All your religious activity, your religious ceremonies, incense and prayers, and lifting your hands... This is an abomination to Me; I don't want it.” Look what He says, “**“The New Moons, the Sabbaths, and the calling of assemblies— I cannot endure iniquity and the sacred meeting. ¹⁴Your New Moons and your appointed feasts My soul hates;”**” God, who commanded Israel to celebrate the Sabbath and the festivals is telling the people of Israel: “I *hate* what you turn it into; I am weary of bearing them. They are a trouble to Me.” I remember reading the first chapter of Isaiah—I almost passed out! I couldn't believe how much God is against religion in general and what the Jewish people turned the commandments of God into. And then He says: “¹⁶**Wash yourselves, make yourselves clean; Put away the evil of your doings from before My eyes. Cease to do evil, ¹⁷Learn to do good; Seek justice, rebuke the**

oppressor; defend the fatherless, plead for the widow. ¹⁸ Come now, and let us reason



together,’ says the LORD, ‘Though your sins are like scarlet, they shall be as white as snow; Though they are red like crimson, they shall be as wool.’” You see, God basically says: “As long as you have the problem of sin, as long as you do not address it, and as long as you continue with your

evil ways, coming to the synagogue on Saturday, keeping the Sabbath, celebrating the holidays, all of that, means nothing to Me.”

Isaiah 59:1-2: “¹ Behold, the LORD’S hand is not shortened, that it cannot save; Nor His ear heavy, that it cannot hear. ² But your iniquities...” Your sins, “**have separated you from your God; And your sins have hidden His face from you, so that He will not hear.**” Sin is the problem of man, and unless you address that and bring a solution for that, there is no way you can continue sailing in your imagination about the Messiah who will come as a king who will reign and rule and bring peace and prosperity. No! Sin must be dealt with first. The First Coming was not to reign and rule. The First Coming was about to save us from our sins, and for that there must be bloodshed, there must be atoning death, there must be death and indeed resurrection. Even the death was not enough. Israel was attempting to avoid sin by keeping the law which only led to more hypocrisy. Furthermore, the law was designed not to deal with their sin but to expose their sin and their need for the Messiah.

Remember the woman who was caught in adultery? Remember how everybody was ready to pick up the stone and stone her to death “according to the law.” But look what Jesus said in **John 8:7: “⁷ So when they continued asking Him, He raised Himself up and said to them, ‘He who is without sin among you, let him throw a stone at her first.’”** He basically said, “You’re all hypocrites. You want to kill her for her sin without acknowledging your own. In **Galatians**

3:24-25 it says: “²⁴ **Therefore the law was our tutor to bring us to Christ, that we might be justified by faith.**” Not by keeping any law, not by religion, by faith. “²⁵ **But after faith has come, we are no longer under a tutor.**” A born-again, spirit-filled person—whether Jew or Gentile—is no longer under the law. The law was there to expose sins; Messiah came to take them away.

The Old Testament, unlike the Jewish religion, connected sin to the need for the Messiah from the very beginning, and this is exactly why Isaiah was so frustrated—well, the Lord was frustrated through the mouth of Isaiah when He said: They honor Me with their lips, but in their hearts, they’re far from Me because they teach man’s doctrines and not the Word of God. **Leviticus 17:11**: “¹ **For the life of the flesh is in the blood,**” Without blood, there’s no life. “**...and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.**” If you committed sin, if your soul is stained, if you need atonement, guess what? According to the Word of God it is the blood that must be shed for the atonement of sin because in that blood there is life. The Bible is very clear, you need blood for the atonement of sin. You need it to be of a perfect lamb, but you also know that there must be suffering, there must be death, there must be resurrection. This is *deeply* embedded in the Old Testament and the Jewish people, most of all, should have known it. This notion that there must be a Messiah who will suffer, who will die, and who will resurrect is not a “Christian” idea born out of the “New Testament” that is for the Gentiles. Let me make it very clear: The New Testament was given to Israel, and let me make it clear, throughout the entire *Old Testament*, we see Scriptures telling us not only about the glorious reigning of the Messiah, but about His suffering, about His death and about His resurrection. Look, for example, about His suffering: **Psalms 22:15-16**: “¹⁵ **My strength is dried up like a potsherd, and My tongue clings to My jaws; You have brought Me to the dust of death.** ¹⁶ **For dogs have surrounded Me; The congregation of the wicked has enclosed**

Me. They pierced My hands and My feet;” If that’s not a description of the crucifixion, then I don’t know what it is. Then it says in **Psalm 38:12-14**, **“¹² Those also who seek my life lay snares for me; Those who seek my hurt speak of destruction, and plan deception all the day long. ¹³ But I, like a deaf man, do not hear; And I am like a mute who does not open his mouth. ¹⁴ Thus I am like a man who does not hear, and in whose mouth is no response.”** Even Isaiah **53:4-5**, the very chapter that led me to the Lord, says: **“⁴ Surely He has borne our griefs and carried our sorrows; Yet we esteemed Him stricken, smitten by God, and afflicted. ⁵ But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, and by His stripes we are healed.”** Not only His suffering, not only His bruises, not only His chastisement, even His death is prophesied in the Old Testament. **Psalm 31: 5: “⁵ Into Your hand I commit my spirit; You have redeemed me, O LORD God of truth.”** “I commit my spirit, I’m about to die, I’m dying...” **Psalm 69:21: “²¹ They also gave me gall for my food, and for my thirst they gave me vinegar to drink.”** **Daniel 9:26**, the book of Daniel in that amazing 70-weeks prophecy: **“²⁶ And after the sixty-two weeks Messiah shall be cut off, but not for Himself;”** Messiah will be killed and not for anything that He did wrong. Even Daniel said that. **“...And the people of the prince who is to come shall destroy the city and the sanctuary.”** In other words, the death of the Messiah for *our* sins, not for His, for our guilt, not for His, will happen *before* Jerusalem will fall and the temple will be destroyed by a great nation, the Roman Empire.

If you think that the suffering and the death are where the Old Testament stops, you’re wrong. Even the very resurrection of the Messiah *was* prophesied in the Old Testament. **Job 19:23-27: “²³ Oh, that my words were written! Oh, that they were inscribed in a book! ²⁴ That they were engraved on a rock with an iron pen and lead, forever! ²⁵ For I know that my Redeemer**

lives, and He shall stand at last on the earth; ²⁶ And after my skin is destroyed, this I know,



that in my flesh I shall see God, ²⁷ Whom I shall see for myself, and my eyes shall behold, and not another. How my heart yearns within me!”

Psalm 16:9-11: “⁹ Therefore my heart is glad, and my glory rejoices; My

flesh also will rest in hope. ¹⁰ For You will not leave my soul in Sheol, nor will You allow Your

Holy One to see corruption.” He is not going to stay dead; He will not see corruption. You will

not allow Your Holy One, Kadosh Israel, the Holy One of Israel, “¹¹ **You will show me the path**

of life; In Your presence is fullness of joy; At Your right hand are pleasures forevermore.”

Psalm 118:17-18: “¹⁷ I shall not die, but live, and declare the works of the LORD. ¹⁸ The

LORD has chastened me severely, but He has not given me over to death.” Death will not

keep you there; life has to come. **Isaiah 25:7-8: “⁷ And He will destroy on this mountain the**

surface of the covering cast over all people, and the veil that is spread over all nations. ⁸ He

will swallow up death forever, and the Lord GOD will wipe away tears from all faces; The

rebuke of His people He will take away from all the earth; For the LORD has spoken.” He

will *swallow* up death forever. His death is death, but the resurrection was when death no longer

had any effect. It was swallowed up forever.

That is exactly—after we have seen in the Old Testament, and mostly in the books of the prophets—this is *exactly* why Jesus appeared before the two disciples, His own disciples who followed Him for three years. Right after His death and resurrection, on Sunday morning, they left Jerusalem. They heard that He’s no longer in the grave. They heard that the women found the grave empty. They heard that the angel said that He is alive. Do you think that they rejoiced? Do you think that they stayed in Jerusalem to celebrate? Absolutely not! They left Jerusalem on the way out to Emmaus. They walked and they talked, and they were angry, very confused,

embarrassed and of all things, they were sad. Can you imagine? They—were—sad. This is exactly why Jesus appeared, and when He heard, in **Luke 24:17-27**: **“¹⁷ He said to them, ‘What kind of conversation is this that you have with one another as you walk and are sad?’ ¹⁸ Then the one whose name was Cleopas answered and said to Him, ‘Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?’ ¹⁹ And He said to them, ‘What things?’ So, they said to Him, ‘The things concerning Jesus of Nazareth, ...”** And look, they are now using past tense. **“...who was a Prophet mighty in deed and word before God and all the people, ²⁰ and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him.”** Look, they’re so sad, they’re angry, they’re confused, they’re embarrassed. Their Messiah, their King, was delivered as the greatest criminal to the hands of the priests and the rulers, and He was condemned to death, and He was crucified. Crucifixion was left to the *worst* of the worst. **“²¹ But we were hoping that it was He who was going to redeem Israel.”** They gave up. They could not even comprehend the fact that their Messiah, the One whom they followed for the last three years, is going to resurrect. **“...Indeed, besides all this, today is the third day since these things happened. ²² Yes, and certain women of our company, who arrived at the tomb early, astonished us. ²³ When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. ²⁴ And certain of those who were with us went to the tomb and found it just as the women had said, but Him they did not see.’ ²⁵ Then He said to them,”** Jesus looked at them; they just confessed: “The angel said He’s alive, the tomb is empty. We verified it.” Instead of understanding that this is the most *amazing* thing ever, they were sad and that is why Jesus said: **“...O foolish ones,”** He’s not saying that to the priest. He’s not saying that to the Pharisees. He’s not saying that to the rabbi. He’s not saying that to the Romans. He’s saying that to His own disciples. **“O**

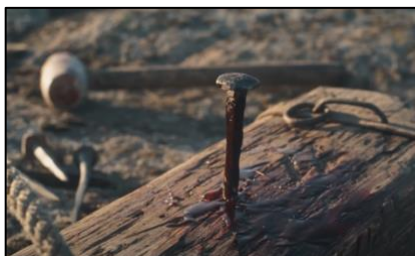
foolish ones, and slow of heart to believe in all that the prophets have spoken!” You know it, but you don’t believe it! And then He said, **“²⁶ Ought not the Christ...”** The Messiah, **“to have suffered these things and to enter into His glory?”** “Haven’t you read the book of Psalms and the books of the prophets? Haven’t you read Isaiah 53?” **“²⁷ And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures...”** All the Scriptures in that time was just the Old Testament; the New Testament was not written yet. **“...He expounded to them in all the Scriptures the things concerning Himself.”** The gap between the Jewish religion, the Jewish concept of Messiah and the Bible, the Word of God, the Scripture, was so big, that even His own



disciples who followed Him for the last three years, who’ve seen an unbelievable number of miracles performed by Him, who know... they’ve been here, they heard Peter saying: “You are the Messiah, the Son of the living God.” He

shared with them right here, what His end was going to be. His own disciples were so captured in that concept of “There being only one Messiah, He is going to come and rule and reign and is going to bring peace and prosperity, and we will be once again a nation not under any occupation.” But they skipped the point that Messiah first had to come to deal with the sin of man. Their eyes were open only when they realized as He broke the bread, that probably He was actually pierced.

Satan was seeking to prevent the resurrection. Let me make it very clear: From the very beginning, Satan was on the defense. From the book of Genesis, we can see that from the very third chapter. We should not be surprised because Satan has been determined to destroy the Seed,



the Seed of the woman, which is the Messiah, since the Garden of Eden. In **Genesis 3:15**, the first ever prophecy given in the entire Bible was to Satan, to the serpent and He said: **“¹⁵ And I**

will put enmity between you and the woman, and between your seed and her Seed;” By the way, women don’t have a seed, unless it’s a seed in a woman not coming from a man. No, now of Seed of the woman, **“...He shall bruise your head.”** He’s going to crush you; you shall just bruise His heel. You see, Satan understands there must be a Seed of a woman that is going to eventually crush his head. And so, what is he doing? He’s looking all around to see if he could somehow prevent that from happening. And this is exactly the next chapter, in **Genesis 4:8: “⁸Now Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him.”** The first murder in the Bible was a chapter later. Satan already started with his tactics: “Let’s kill, destroy, accuse. I have to kill the one who is the good guy here, because he might be the one! This might be the one who is going to kill me.” Of course, he never thought that there’s going to be a third son of Adam and Eve and it’s Seth. He did not take that one into account.

Remember Pharaoh and the Hebrew babies? When Satan realized that He probably has to come from the nation of Israel: “Let’s kill *all* the babies.” **Exodus 1:15-16: “¹⁵ Then the king of Egypt spoke to the Hebrew midwives, of whom the name of one was Shiphrah and the name of the other Puah; ¹⁶and he said, ‘When you do the duties of a midwife for the Hebrew women, and see them on the birthstools, if it is a son,’”** Remember, he knows it’s a Seed. **“‘...then you shall kill him; but if it is a daughter, then she shall live.’”** There must be a male who will bring forth not only salvation to the world, but also the end of sin, and the end of Satan. It’s interesting because in **Esther 3:5-6**, you see another attempt to kill all the Jews – Haman. **“⁵ When Haman saw that Mordecai did not bow or pay him homage, Haman was filled with wrath. ⁶ But he disdained to lay hands on Mordecai alone, for they had told him of the people of Mordecai. Instead, Haman sought to destroy all the Jews who were throughout the whole kingdom of**

Ahasuerus—the people of Mordecai.” It wasn’t only Haman; what about Herod? In the New Testament in **Matthew 2:16**: **“¹⁶ Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had determined from the wise men.”** He heard Messiah was born. He heard it was a male, he heard it was around Bethlehem. So, what are we going to do? Kill *all* the babies from two years and under! Satan didn’t want Jesus to even be born. And when Jesus was born, he didn’t want Him to live. As Jesus began His ministry, right after John baptized Him, the very next thing, he (Satan) tried to recruit him: “I will give you all these things, if you will be on my side and worship me.” **Matthew 26:31**: **“³¹ Then Jesus said to them, ‘All of you will be made to stumble because of Me this night, for it is written: “I will strike the Shepherd, And the sheep of the flock will be scattered.”’”** If I’m (Satan) going to bring an end to this ministry, the sheep will be scattered, and this will be the end of this newborn faith called Christianity.



If it’s only about this life and if there is nothing about the resurrection, then what happens? I want to tell you that the atoning death of Jesus will not come into effect without the resurrection. If He only stayed dead, and did not resurrect, we’re still dead in our sins. The resurrection is the key to the concept of the death; the goat or lamb never resurrected. Throughout the Old Testament when they killed the goat or they killed the lamb, or they killed any animal for atonement, it never resurrected. The resurrection took away our sins forever—animals could not do that. Therefore, in **Hebrews 10:1-4** it says: **“¹ For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach**

perfect. ² For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins. ³ But in those sacrifices there is a reminder of sins every year. ⁴ For it is not possible that the blood of bulls and goats could take away sins.” Hebrews 10:12-14: “¹² But this Man,” Jesus, “...after He had offered one sacrifice for sins forever, sat down at the right hand of God, ¹³ from that time waiting till His enemies are made His footstool. ¹⁴ For by one offering He has perfected forever those who are being sanctified.” You can run away from this truth as much as you want. He *had* to be crucified. He *had* to be resurrected. It’s not just the coming of a king to reign and rule—that will happen in His Second Coming. Messiah had to be crucified. In fact, that’s the key to my salvation and yours. Paul said: “I could have come and given you excellent speeches, high words, I could have given you false hopes that you’re wonderful, that you’re great, that all you need is to wait for the reigning Messiah, no! The one thing I know that I must come and tell you and preach is Him crucified.” The Crucifixion is a necessity.

It is *super important* and if there’s one thing that I want to deliver today in this message it’s this: The suffering, the crucifixion, the death, and the resurrection are scriptural, are biblical, are *super Jewish*, and they’re *super essential* for salvation. If you think that Jesus can come and reign as a Messiah and reign as a king, and bring an end to the Roman rule, and that’s it.... If you shove aside the whole aspect of sin, if you ignore the whole idea that sin separates us from God, there’s no way anyone can come and reign and bring peace and prosperity and usher in a Messianic era, without having the sin issue dealt with first. This is the biblical perception of the Messiah: That He had to come, that He had to suffer, that He had to die, that He had a perfect life without sin but then He was killed for something He never did, and then of course, He resurrected. We are responsible to know who Jesus is, because of what the Word of God says about Him. Not man, the

Word of God. Not books, not the world, not scholars, not some beautiful lecturers, not theologians but what the Word of God says. The resurrection declares our victory over death and it's important. in **1 Corinthians 15:55-58**: “⁵⁵ **O Death, where is your sting? O Hades, where is your victory?**” ⁵⁶ **The sting of death is sin, and the strength of sin is the law.** ⁵⁷ **But thanks be to God, who gives us the victory through our Lord Jesus Christ.** ⁵⁸ **Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.”**

The last point I want to mention is that the resurrection initiates *our* departure from this world to our heavenly home. **1 Peter 2:9**: “⁹ **But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light.**” So, the journey out of here begins with our life here. We're called out of darkness and until that departure physically, we have a job. **2 Corinthians 5:18, 20**: “¹⁸ **Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, ...** ²⁰ **Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God.**” What is an ambassador? Someone who is a resident and a citizen of a different country, and he's being sent on behalf of his country to another country, but to represent his own country. Now as we are here, we are the ambassadors of Christ, which means we belong to Him. We have a heavenly citizenship, the Bible says, and we are here now in this



world on His behalf representing Him, His ambassadors for one and only one reason: To implore people to be reconciled. This is the ministry of the believer. This is the mission of the believer. This is the purpose of the

believer: to live his life now until God takes him out of here with one goal: to plead people to be reconciled to God through Christ Himself, the way we were reconciled.

But the Bible also says in **Romans 8:23**: “²³ **Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.**” While we are here, *imploring* people to be reconciled to God, we also must have a heart that is *eagerly* waiting for the redemption of this body. What is the redemption of this body? The redemption of this body, as in 1 Corinthians 15, is when the body will change, and we will leave this place to be with the Lord. It must be very, very, very clear that the purpose of the believer is all driven out of the fact that Christ suffered, was crucified, died, and resurrected. And *that* resurrection enacted His death and gives us the atonement, the forgiveness, and a new life. His departure is the way for the Holy Spirit to come and be in us and enable us to be the ambassadors of Christ for one, and one only reason: to implore people to be reconciled.

Now, I want to tell you something and I want to conclude this message with this: When Jesus looked at Peter, after Peter *rebuked* Him to not to talk about suffering, about death and about resurrection, Jesus looked at him, and He could clearly see that Satan was speaking. And what did He say? “Get behind me! Go away! These are not the things of God. These are the things of men. Get behind Me because I’m here for a reason.” Jesus said: “It’s My choice. It’s not circumstances. It’s not an accident.” If you don’t understand that Messiah came for you, to suffer for you, instead of you, to die for you instead of you, and to be the First Fruit of the resurrection that will mark your future resurrection in the Rapture when it comes, then you missed the whole message of God. If any other message is being preached to you, it is a message of the doctrines of men and not the doctrines of God. God loves you. God sent His Son to die for you. “¹⁶ **For God so loved the world that He gave His only begotten Son,**” (John 3:16) God turned His head, turned His face away,

so He who knew no sin would become sin, so we will become the righteousness of God in Christ Jesus. God bless you.

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** Scripture is taken from the New King James Version unless noted otherwise.*