

# 1 The Strait Gate Sermon Transcript

By Adrian Ebens, Passover 2015, Ocala, Florida.

I praise the Father that you've all been able to come safely. It's just that when you see familiar faces, your heart lights up. It's so good to see so many of you again and to meet some of you for the first time. I know the Father is going to bless us.

The measure by which the Spirit of God comes to us is in accordance with our desire to have it, is that right? So, I hope that you're all praying that God will speak, that I don't speak my own words, but I'll speak the words of our Father that I might be able to say, along with the Lord Jesus, I do not speak my own words, but the words of Him that sent me.

I'm very thankful to have my brother Igor with me as my traveling companion and dear friend, it's wonderful to be visiting here with you again. We had such a wonderful time on the day of Atonement last year, it sealed some precious memories into my heart and so when I see your faces again, my heart lights up and it's so good to be back again. For me to be able to take this journey, it has come at a sacrifice for my family so I always want to acknowledge my beloved wife, Lorelle. I wish that she could have been here to spend this time with us all however circumstances did not work out that we could do that. But keep praying and next year we hope that we can come back again.

I can't see whether the sun has set yet. It's close to setting so why don't we have a prayer now. It doesn't matter if we pray again, I just want to welcome in the Sabbath. If you're able to kneel, please join me.

Father in heaven, I just thank You so much for this blessed occasion, I thank You for our dear brothers and sisters here at Ocala that have put in so much of an effort. You have worked through them and in them to arrange this gathering so that we can gather together to hear Your voice. And Father, we pray that you would send the Spirit of the Lord Jesus to speak to us, to speak to our hearts. We know that we are living in tremendous times, momentous times, great things are about to take place. Speak to us. Men's hearts will soon fail for fear of the things that are coming upon the Earth. But we want our eyes to be upon the Lord Jesus upon Yeshua the Messiah. I pray that You would teach us from the word of God, teach us the things that we need to know now and help us to understand the true meaning of Passover that You would pass over us, that You would shield us and watch over us and lead us and our families. I pray for all of the people online who are watching this presentation. I pray that the streaming will work well and that people will be able to join us. I thank you for hearing this prayer in the name of Yeshua, amen.

If you could imagine what it would have been like to be one of the disciples of Jesus, to stand on the shore and to hear John the Baptist say, "Behold the lamb of God, which takes away the sin of the world." To witness the miracles that Jesus did, to be invited to go out into the highways and the cities, to see the spirits submit to you and flee from within people. To watch a person's heart change and be melted, to see lives change, to see people cured of leprosy, the dead coming to life, to see all of these things.

Can you imagine the thoughts that would go through your mind? "This is the One, this is the One that is to come." Understanding what the gospel was really about was difficult. The hated Romans persecuting the people of God. Was this the One that would free them? Was it a liberation gospel, a gospel of freedom from Roman tyranny? Was this the gospel? And then, of course, John the Baptist. The plan seems to have a bit of a hiccup. John the Baptist is taken and beheaded. Jesus doesn't even go to see him, comfort him. Strange, but it's a one-off event.

So, God's people keep moving forward, keep hoping that something wonderful is coming. And we're going to be part of history, we're going to be part of something amazing. There are indications that many of God's people are not going to accept the Messiah, surely this is the one that was to come.

Then we come to a passage of scripture and I want us to walk through this passage together. We are entering now into Passover and I want to walk through the most significant Passover in Earth's history. And that's the Passover in antitype. That's the Passover of our Savior, the Son of God, and walk through the

events that took place and the revelation. When the glorious light comes to man, the darkness is exposed, the darkness flees away. And as we come to the Passover now, we are coming towards glorious light. Will the darkness flee away? Will the darkness be exposed?

And this brings me to the central point of what I want to talk about tonight is that Passover is a strait gate. Passover is a strait gate. It is a narrow way. It is a narrow path because Passover means death that brings life. Death not only for the for the Lamb of God, but death for all who would be buried with Christ and raised again to be crucified with Him, to walk with Him, to be crucified in the flesh and to be raised again to justification of life. It is a strait gate for man by nature is afraid to die. No man wants to die. Every man by nature fears death. He does everything he can.

I think of the many times where I have watched news events where recently there was a siege that took place in a cafe in Sydney, Australia, where many hostages were taken. And as the news is being revealed, my mind automatically thinks, what would I do if I was in that situation? How would I deal with the hostage taker? How would I save myself and how would I save the people around me? My focus is about saving myself. I naturally start to think in that mode until the Spirit of God speaks to me and says, "Would you pray to Me and trust in Me?" But the first thoughts that came were, "What would I do? How would I handle that situation?" Done this many, many times. Man seeks to save himself.

So, we have this strait gate in the death in order to enter into the festival calendar of God, you must go through the strait gate of the Passover this one day where sin is condemned in the flesh. And then once we pass through that experience, there is seven days of unleavened bread purged of the leaven of malice and wickedness, purged of unholy thoughts un-Christlike those purged of all of these things. And after we count the seven days, we then accounting seven weeks to get to Pentecost and then we are counting seven months to get to the fourth feasts. Seven, seven, seven; a complete Sabbath experience. But first there is the strait gate. First there is the Passover, and this is the experience we're entering into now.

I had the opportunity many years ago to work on a farm, to work as a farm hand, and I remember seeing a plowed field prepared for planting seed in a garden bed. And of course, it was a farm. And I looked at this furrow. I looked at this beautifully straight furrow in the soil was rich and it just it looked so beautiful. And then we began we began to irrigate. We began to water this patch and everything in that seed bed grew both the seeds that were planted and the weeds that were in the soil. And the weeds grew so fast that they started to choke out the precious fruit. And it was a real lesson to me that when the water comes, when the Spirit comes, whatever is in the heart manifest itself. Whether it's a seed of truth or whether it's the seed of wickedness, because the carnal mind is enmity against God and is not subject to the law of God, neither indeed can it be so when the Son of the living God comes towards the human soul, that enmity will manifest itself if that is the predominant experience of the soul. So when the Spirit comes, the human heart is revealed. You catching what I'm saying?

Yeah, and let's read now I want us to read in Luke chapter 22. This is the long awaited for event, this is from the very beginning from the counsel of peace, when God and His Son commune together and laid the foundation of the plan of salvation to the point where Adam slew the first lamb, 4000 years of history to get to this point, this which was meant to be the most glorious event. And it was because, as Pedro said, Christ was glorified. But in that glorification, the Son of God, the Son of Man, comes close to humanity. And when He comes close to humanity, humanity reveals itself. Humanity reveals itself.

And we begin in chapter 22. We read from verse 1. "Now, the feast of Unleavened Bread drew nigh, which was called the Passover." We are entering into that experience. The next verse tells us of the nature of man, the immediate response. "And the chief priests and scribes sought how they might kill Him, for they feared the people." This is the first, at least in the book of Luke, the first recorded response to the coming of the Passover, the event that was given to bring life to the world. And the first response is that the chief priest and the scribes sought how they might kill Him, because, as Jesus said, "Repent for the kingdom of God is at hand" and because the kingdom of God was at hand humanity revealed itself. Christ revealed Himself. Humanity reveals itself; the instinct of the leaders and the priest was to kill Him. Ironically, He was to die. If they had accepted Yeshua the Messiah, He would have died for them.

But they revealed what was in their hearts, that they wanted to murder Him. This is what is in the heart of man by nature because we are not subject by nature to the law of God. We are at enmity with God by nature. We are haters of God by nature.

And this is something that is part of the strait gate. This is the testimony of the strait, the testimony to Laodicea. By nature, man is evil. By nature man is at war with God. But we covered this experience. We cover it with a religious experience, with a religious character, with religious words, with religious utterances. And we might bring our offerings as Cain brought his offering and we offer it to the Lord by nature. Many of us in our walk have experience and we can say now let us take down the temperature a little. We can speak of other people, let us speak of other people. We've detected within them the right words and understanding of scripture and understanding of prophecy. And yet in the life, dead men's bones and the smell and the stench of human selfishness. We've all seen this in other people.

So, verse three doesn't give us any better than verse two, "Then entered Satan into Judas Iscariot." The Passover is off to a very rocky start. The chief priest wanted to kill Him. One of the disciples, the most intelligent, the most articulate, the most wise it seems, the treasurer, Satan himself enters into Judas Iscariot being of the twelve because Christ is being glorified. He's coming close to humanity and humanity is responding with a desire to murder Him, to betray Him and to destroy Him. For this is the nature of man.

It says in verse 4, "and he went his way and communed with the priests." Judas, after having communion with his Savior, went and had communion with the priests that they might destroy Him. How can a man do this? To go from the table of the Lord to the table of the devil? But he was able to do this, he reasoned. He justified in his mind. He worked at away with his logic that this was going to help Jesus.

It says in verse 4, "With the chief priest and captains, how he might betray him and to them." This is the nature of man. This is a record of human experience. It says in verse five, "And they were glad and covenant to give him money, and he promised and sought opportunity to betray him under them in the absence of the multitude." In the absence of the multitude, to do it in darkness. This is your hour and the hour of darkness. And then, of course, verse seven onwards to verse 18, it speaks about the Passover meal that they celebrated together.

And as he is speaking, we encounter the next step. We see that the chief priest wants to destroy Him. We see that Judas, one of the 12, wants to betray Him, reasoning that it's for his own good, that he needs to shift Jesus into an anti-Roman position and to save the Jewish people. And then Jesus will turn to Judas and say, "Thank you, Judas. If it wasn't for you, we wouldn't be where we are." And so, it says, interestingly enough, verse 18, just as a passing note in reference to the Passover, "For I say unto you, I will not drink the fruit of the vine until the kingdom of God shall come." Passover, the blessing of Passover continues in the kingdom of God. Hallelujah.

And then in the middle of this feast, in the middle of this experience, suddenly another bombshell, because Christ is coming closer and closer to humanity. There is a revelation of the nature of man corresponding to the revelation of the nature of God in Christ.

Verse 21. "But behold, the hand of him that betrayed me is with me on the table." Did they hear that right? One of them was going to betray Him and of course, this aroused the question. "And truly, the Son of Man goeth as it was determined, but woe unto the man by whom he is betrayed." Would that send a shudder through your soul, woe to that man.

This is the man that raised people from the dead. This is the man who's done many, many wonderful things. John the Baptist proclaimed Him to be the Messiah. And now He's saying, "I'm going to be betrayed and woe to that man that is going to be betrayed." I think for a moment the capacity of the sinful heart. Judas loved Christ. But he loved money, covetousness more.

And he hears those words, woe to that man, the ability of the human heart, the stubbornness of the human heart to resist the love, the agape and the grace of God through Christ Jesus is a mystery. It is called the mystery of iniquity, how the human heart could do this. Such a plain testimony, such a plain statement

given to a man reaching out to Judas is appealing to him to step back from the precipice. "Give your heart to Me." Verse 23, "And they begin to inquire among themselves which of them it was that should do this."

A little bit unsettling. They are asking this question. They are now being invited to challenge themselves to enter into the strait gate. They are being invited in. Would I do this? Would I betray Him? And of course, when they are then asked to challenge themselves as to whether there may be something that is not right with them, the next verse causes the natural human spill over into assessing whether you are a good person or not. And I want you to remember this. This is the ones that Jesus, He has been with these men. He has eaten with them. They have witnessed His entire ministry. They have been with Him from beginning to end. And He has prayed for them through this entire period.

And on the very night that He needs them, we see in verse 24, "And there was also a strife among them, which of them should be," what? "Accounted the greatest." What were the angels of God thinking? After three years, what was the Son of God, is He in this spirit? He's listening to this contentious spirit, one of the disciples saying to another one, "Well, I wouldn't do something like that. It's probably something you would do. I've seen what you've done. I'm not like that. I pray three times a day. I fast. I pay tithes and offerings. You're a little bit tardy on some of these things. I wouldn't do that."

And if they didn't say it, which they probably wouldn't because Jesus was listening, they're thinking it, but it's come out in a discussion, which of them is the greatest. Be astonished, oh, heaven. And be in marble, oh, earth. This is the greatest event not only in human history, but the entire history of the universe. And on that very night, we find men contending with one another as to who of them should be the greatest.

Are we able to ask the question that the disciples asked, "Lord, is it I? Is it I? Would I betray You? Would I contend as to who is the greatest?" This is the question. This is the strait gate. "Would I do these things? Far be it from me, Lord, I would not do these things. Are all men would forsake You yet, nor would I?" But now I'm getting ahead of myself.

Jesus reaching out to them once again in verse 25, "And He said unto them, the kings of the Gentiles exercise Lordship over them." Which of them should be the greatest? This was the great issue. Who has the authority to rule, who has the wisdom, who has the intellect and the understanding to guide the people of God? This is the question that is being asked, and they are demonstrating their prowess and showing the reason why they should be.

And as we read in other passages, the two sons of Zebedee in invoking their mother, using their mother, getting behind a woman's appeal to ask Jesus, who will sit on Your left hand and who will sit on Your right. And of course, that provoked great indignation among the other disciples. "Who are these two men think they are? Why do they think they should sit on His right hand on His left?" Jesus has a simple question. "Are you able to drink in the cup that I am able to drink?" "Oh, yes, Lord, I am able to drink. We are able to drink of this cup." Hasty, foolish words, exercising authority because what man loves to do.

"But He says, but ye shall not be so. But he that is greatest among you let him be is the younger and he that is chief as he does serve." Haven't they learned this lesson? Apparently not. "For weather is great. He that sitteth at meat. He that serveth? It is not he that sitteth at meat? But I am among you as he that serveth." Such contradiction. And we know the story from other places. There's no one to wash the feet of the disciples. And they're all looking around, "Well, who's going to do this? Who is the lowliest? Which cast? Which person is the least eloquent, the least able to speak? Let that person take up the base and wash the feet of the rest of us because we are more worthy than they are."

He says, "Ye are they which have continued with me in my temptations." Can you imagine the glorious light that comes and emanates from Jesus Christ? And He is able to read in the faces of men and their murderous thoughts, their hatred, their thoughts of immorality, the thoughts of jealousy, the thoughts of vengeance. Day after day, He's reading these thoughts. He's coming in close contact with sin that makes Him want to throw up day after day after day after day. He bears this burden because sin is abhorrent to Him and it makes Him weep.

And then there's more shocks to come. Because the light continues to reveal itself and the Savior does not spin. Let's understand, follow through the train of thought. You have this understanding that you are part of God's elect. You are part of a movement that you are confident is going to be part of the final work of God on the Earth as it says in Matthew. Chapter 24. When shall these things be and what shall be the sign of Thy coming at the end of the age? They were sure that they were going to be part of that final movement and the ushering in of the great kingdom of Israel. And David again would rule upon the throne and Abraham would come into his full inheritance and the Romans would be crushed. Is there any parallel for us today, is there any possibility that we could entertain the idea that we are part of a final movement that God is going to use to bring about the kingdom of God?

Well, then be warned. History speaks to us about what men are like when the water, when the Spirit of God begins to come upon the earth, whatever seed is within the soil will manifest itself. And that's going to be an embarrassing day for many people. God help us. Lord have mercy on me, a sinner. Two classes of people. Those who say, "I thank you, God, I'm not like other men, I thank you, God, I'm not like idolaters and Baal worshipers. I'm not of those who break the commandments of God in the statutes of Moses, I am of the righteous." It's easy to fall into. It's easy to get that mindset occurring. Two groups. Pick one. Which one goes down to his house justified? "Lord, have mercy upon me."

Verse 31. "And the Lord said, Simon Simon." The signature of the Son of God, He repeats the words Simon Simon with tender affection. "Behold, Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee." Isn't that beautiful? The Son of God prayed for him. The Son of God prays for you. The Son of God prays for me. He speaks to His Father in heaven. I have prayed for you. "That thy faith fail not and when thou art converted..." "I beg your pardon, Lord, I thought we were. I thought we were converted." When thou art converted. There's a little bit of a twist in this statement.

But hang on. This is a man that is preach the gospel with power. This is a man that has cast demons out of people. This is a man that has done great deeds on behalf of God. When thou art converted. There must be a mistake. Lord, you misunderstanding. Haven't you seen? Even the spirits are subject to us. "When thou art converted, strengthen thy brethren." The faithful witness, the witness of the Messiah, is true as a needle to the poll. When thou art converted, strengthen thy brethren. Whence come wars and fighting among you, come thy not of your lusts, your desires for supremacy?

Is it possible that among God's people there is tension, there is conflict, there is the flesh rubbing like sandpaper upon the face and constant wonderings of why certain individuals should have to walk the same path as us? Oh, how much easier it would be if these individuals would depart from us. Then we could get on with the work and then we could complete this task that has been given to us to preach the third angels message, that we might go home and we might hear the words, "Well done, thou good and faithful servant." That we might say that the gospel is a debt, not a grace.

Verse 32, "But I have prayed for the that thy faith fail not and when thou art converted, strengthen thy brethren." Peter, obviously bobbed by this statement, he seeks to assure Christ of his fidelity, of his integrity, to the mission of God. "And he said unto him, Lord, I am ready to go with thee, both into prison and to death." Did he mean it? He meant every word of it, but not the way that it played out. A little toning in the story meant that Peter had to find some sub clause in the contract to say, I know not the man. Once again, did Peter speak the truth?

***Congregation member:*** He did.

He did speak the truth. He did not know the man because if he knew the man, he never would have said that. He never would have said it. "I am ready to go with the both to prison." But hang on. If he did not know the man. But we did not. Did not we do many marvelous works in Your name? Have we not cast out demons? We are part of the elect. We're part of the children of Israel.

The words of inspiration tell us if you were to take all that is holy and just and noble and good and wonderful in man and offer it to the angels as having a part in the plan of salvation, it would be rejected as treason. There is none good. No, not one. There is none righteous. There is none that seek after God. This is

the testimony of Scripture. Then why are we here? God is seeking after us. God is drawing us. And if we do not resist, we shall stand upon the sea of glass together.

Jesus then begins to speak, they become confused on the use of force and power with the use of the sword, and then we come to verse 39 as this story continues to unfold. And this here is the glorification of Christ and also the revelation of man both occurring within the same process that we might be instructed about our inheritance. For we are the children of those who slayed the Messiah. We have inherited this all. We like sheep have gone astray and we've turned everyone to his own way. And the Lord had laid upon him the iniquity of us all. Us? Us, all? Are we guilty of the murder of the son of God? It's so hard. I've thought about that. Am I guilty of the murder of the Son of God? Can I contemplate that reality?

I still find it very hard guilty of the murder of the Son of God. Can you see that? Look into the books of heaven, look into the most holy place, see the book, see your name and see written against it: murderer of the Son of God. By God's grace, you see the blood of the Savior wipes it out. And hallelujah. Mercy. For he that is given much loveth much. And he that loveth much can live in harmony with his brethren. He that has forgiven many things does not turn to his neighbor that owes him ten shillings or ten pounds and seek to choke it out of him.

And so, we see in verse 39, "And he came out and went out." The verse 39, Luke 22. "As he was wont to the Mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, pray that ye entered not into temptation." Yes, Lord, we will not enter into temptation. "And he was withdrawn from them about a stone's cast and he kneeled down and prayed, saying, Father, if thou be willing to remove this cup from me, nevertheless, not as I will, but thine be done."

Think about it. The whole human race is trembling in the hands of the Son of God as He holds the cup of salvation. Will He drink the cup as it trembles in His hands? If it be possible? If there is some way that I might be delivered from what I know is about to happen. If there's any way, if there's any other way, please, Father. For those of you that have children, if your son asked you something like this, would you be inclined to grant his request? How great is the love of God? But it pleased the Lord to bruise Him. It pleased the Lord to bruise Him? This is My beloved Son in whom I am well pleased. It pleased the Lord to bruise Him. Why? Because He loves us. He loves us.

In this was manifested the love of God and that He gave His only begotten Son. For us. I've thought of that many times, trembling in His hands, the world, as it were, is on a precipice. It's on a razor blade, balancing in the will of the Son of God. Thankfully, the Son of God is obedient to His Father that whatever His Father says He will choose to do it. I have felt the will of the Son of God when I have struggled with temptation. I have cried out, "Lord, save me." At times in my life, I feel the steel trap of the Son of God closed down on my mind, and I obtain the victory over sin. The Son of God is faithful. The Son of God keeps His Father's commandments. And that mind is freely available to us. All the promises of God, yes and Amen in Christ Jesus. For you had the mind of Christ.

If you believe. If you believe that you are worthy of death, if you believe that you are deserving to die, if you believe that the angel that passes over should not have passed over but should have destroyed you and your house, if you believe this, but you were delivered, then you may partake of the mind of Christ. For unless a corn of wheat falls into the ground and die, it cannot come forth into life unless you are buried with Christ in baptism, you cannot receive the gift of the Spirit. But if we enter in through the strait gate, and this is what Passover is about, if we enter in through that strait gate and as Jesus said, it is easier for a camel to pass through the eye of a needle than for a rich man to enter heaven. And who is that rich man? Well, it is the man that says, "I am rich and increased with goods and have made of nothing," and do not know that you are rich and poor, blind and naked. It is easier for a camel.

And what is the camel passing through the eye of a needle? It's that narrow straight place where the camel has to be divested of all of its earthly possessions, all of its earthly goods. It has to get down on its knees and it has to shimmy through that narrow space, potentially grazing itself on the walls as it passes through that place. This is the path to life, as we have had expressed to us in the vision that goes to heaven as the path gets narrower and narrower and you have to leave behind your horses in your carts, your laptops and

your iPhones and your computers and all of your possessions, you must leave them behind until you are pressed up against the bloodstained banner, the bloodstained rock face of the martyrs that have gone before until green cords come down.

Verse 34, "And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." Peter could have thrown himself at the feet of his Master and said, "Help me, help me." But he's so offended. I've just told you I'm willing to die for you. And you're saying that I'm going to deny you. Are you not listening to me? Are you not hearing my words? I've just offered You my life and You insult me with this statement that I'm going to deny You.

Is it possible that he could have thought these thoughts? He didn't throw himself at Jesus feet. He didn't beg for mercy. Because he didn't know the man. Coming back, I went back a little bit, must have been in the Father's plan to go back a verse, verse 43, "And there appeared an angel into to him from heaven, strengthening him."

Amazing. Can you imagine the angels of heaven as they are watching this scene there, watching the chief priest wishing to murder him, the communion that existed between Judas and the chief priests in planning the death of the Son of God, they see the disciples as Jesus is pleading as a moisture, as the blood begins to form upon His brow and they hear the sound of snoring from the disciples? If I was standing in that position, I guess I'm thinking as a man, I would just feel it just a little bit indignant that these measly men who have been granted such grace in the time of the savior's need should be so thoughtless, so selfish in seeking to comfort themselves and deal with their slumber. This slumbering at the time of the greatest event in Earth's history.

For it says that they all slumbered and slept both the wise and the foolish, slumbered and slept. No one wise, no one better than anyone else, all asleep at the time that the marriage was about to take place. And I'm, of course, referring to the midnight cry of Matthew 25. But the same principle applies.

"And when he arose from prayer, he was come to his disciples. He found them sleeping for sorrow." When you are overwhelmed, Peter has been insulted. He's told he's going to deny his Lord he's feeling upset about this and to deal with his sorrow, he goes to sleep. It's too hard, it's too hard, Lord. Lord, if it's going to be this hard, I give up. I'm not I can't do this anymore. I really tried hard for You. And the fact that You would doubt me like this, how could You doubt?

I promise You everything. And You say, I'm going to deny you. I'm pretty offended by that. Is it possible Peter could think like that? I mean, we know that he's the Son of God. Peter found this man when he was fishing, he's still dealing with the: "Is He really the Son of God?" He does some really strange things. He didn't deliver John the Baptist. Sleep.

And this is the beautiful thing about Jesus in verse 46, "And he said under them, why sleep ye?" No anger in His voice, no frustration, no animosity, no slapping them around, saying, "When are you guys going to get it? When are you guys going to understand? I'm about to give My life for you and for the whole world. And here you are sleeping." Thank you, Lord Jesus, that you are patient.

It's what I love about when the Lord revealed himself to Moses, the first words, the Lord, the Lord God, what does it say next? Merciful, merciful. Have mercy on me, Son of David. Merciful. I believe that God is merciful. And when you know what you are by nature, then mercy becomes a very attractive commodity. It becomes a beautiful thing that you desire. And you want to invest in that kind of stock because you know that within yourself there is no good thing, for there is none good but One that is God.

And it says in verse 47, "And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near to Jesus to kiss him." That word kissing the Greek is *phileo*. That *phileo* letter word means brotherly love. It's genuine concern and affection. He betrays Him, but he uses it in a way to betray Him. Such is the nature of man, for the nature of man is deceitful, desperately wicked. Who can know it? He thinks that he's trying to help Jesus. He has genuine, what he understands, concern for Him. He respects Him and he gives Him a kiss. But all of that is betraying a completely different

aspect of his nature, and that is to make some money to betray Him and try and cause Jesus to stand up and destroy the Sanhedrin and then take on the Romans.

"When they which were about him saw what would follow, they said to him, Lord, shall we smite with the sword?" The disciples still wanting to resort to force, remembering what had happened earlier when others were speaking in the name of Yeshua, and so shall we bring down fire from heaven or destroy them? Human nature. Shall we erect a stake and burn them? Shall we stick them on the rack and fry them? This is the nature of man. Oh, not I, Lord. I would never do this. If I gave you the power and there was no police authority to stop you and someone crossed you, you might be surprised as to what would happen.

"And one of them smote the servant of the high priest and cut off his ear." I'll show you also, Lord Jesus. I mean what I said, I'm going to take this sword. I'm risking my life now for You. I could die for this. And I'm showing you what I'm going to do. And the Jesus steps up and he heals the man's ear. Completely destroying Peter's plan to show his affection and allegiance to his Savior, leaving him speechless. This guy is going to destroy You, Lord. And here we come back to this central point about man's nature to save himself. This is the question that the Pharisees and all of the men at that time put to Jesus while He is on the cross. "If You are the Son of God, save Yourself." Completely misunderstanding the reason for the coming of the Messiah, for he that would save his life, shall lose it.

"And Jesus answered and said, suffer you thus far. And he touched his ear and healed him. And then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, you stretch forth no hands against me: but this is your hour and the power of darkness." The event that was intended to be the greatest event in human history, humanity welcoming the Prince of heaven, would mean to escort Him to the altar, to allow Him to be laid upon the altar of the Lord and for the sacrifice to be consumed, and that they would weep in amazement and sing praise and sing," Amazing Grace, how great thou art" and all of these songs. But this is not the way that history records. What we see here is human nature, doing what it does when it comes into contact with the Son of God. It is a strait gate.

"Then they took him, and led him, and brought him into the high priest house. And Peter followed a far off." It says in the book of Matthew regarding the leadership, because these guys, the disciples are the leaders. It is all of them forsook him and fled. Anyone who's a leader among God's people. What's the witness about leaders who are followers of Christ? It says they all forsook Him and fled. Not I, Lord. And I'm not going to forsake You. I'm going to stand up for You.

There is another way out. We don't have to forsake Him and flee, but we can throw ourselves at His feet and say, "Lord, have mercy on me because I am very capable of denying you. I'm very capable of saying, I know not the man." And when you know this about yourself, then you can take hold of the arm of omnipotence and receive the grace and the righteousness of God. This story plays out. Peter has been warned, he's been told what's going to happen, but it plays out, maybe he's still smarting about the fact that Jesus thwarted his plan to show his loyalty and his love to Him, and he finds himself at the fire warming himself.

John, the beloved John, certainly the beloved disciple John wouldn't have forsaken his Master. Wouldn't he have stayed with him? Forsook Him and fled. But the Spirit of God speaks to him. He recovers, he realizes, and he does go in. He doesn't deny his Lord. As inspiration tells us in the final days, when a storm comes relentless in its fury and the prophet of God looks out, she saw nothing but darkness, nothing but darkness.

When the powers of this world of the New World Order and all their minions marshal their forces to enforce the new world order policy. And there is looking out on the horizon for God's people. Will there be points of light when you are standing against a whole host of this world in the armies and all of the black helicopters and death camps and bullets and all of those barbed wire and all those things, do you not think that you might just tremble a little bit and that maybe your knees might give way just a little bit?

Lord God, have mercy. By nature, I am afraid, but I look to my Savior and say, "Help me, deliver me. I'm more than capable of denying You. And because I'm more than capable of denying You, I need Your help."

And the more I believe that I'm capable of denying Him, the more I desire His grace it's inversely proportional to experience that is going on at the same time. The more highly you value yourself, the less grace of God that you need, the less you are spending on your knees. But the more you need the grace of God, the more you see your selfishness, your wickedness, your everything you do is tainted with sinfulness. The greater becomes the earnestness, the greater becomes the prayer life. Not to show God that you are righteous, but to obtain His grace. So, this is why Paul says always bearing about in the body the dying of the Lord Jesus is a recognition that every breath I take is only because of the grace and mercy of God.

And so, In the time we spent together, I pray that the Spirit of God is speaking to us. We've come to this feast. We've come to participate in this time. We have come with our feet soiled with the relational conflicts within our families, within our homes, within our friendships. Things that we regret, things that we wish we had not said, things that have pushed us, and that we might say, "Well, if they hadn't have done this, I wouldn't have done this." The woman whom Thou gave us to be with me, she did it. I pray that during this time we will ask the Lord, "Is it I? Would I betray You? Would I forsake You? Is it possible that I would do this?" There are things in my life... Because if we study the Scriptures, every idle word that man shall speak, he shall give account thereof in the day of judgment. Every word you speak, every thought you think against your neighbor, against your brother is recorded, every last one of them.

And if that frightens you, if that disturbs you, if that makes you want to throw up your hands and say, "It's impossible." Hallelujah! You've come to the right place. That is the purpose of the law of God. Administration of death in order that you might reach for life in the Son of God, the law is our schoolmaster, to bring us to Christ, that when we find, when we get to that point and say, "I cannot do this, I have tried my whole life. As the rich young ruler said, "All these things I've kept from my youth. What lack I yet?" I pray that during the time of Passover that we will look deep into the law of God and that we will be honest with God, will be honest with ourselves, because the human heart is deceitful. It has the capacity to not see its own sinfulness. It is incredibly adept at picking up the sinfulness of other people, but very, very retarded in picking up its own sinfulness.

And so, I pray that as we are gathered here, I sense the Spirit of God. Do you sense the Spirit of God? Is the Spirit of God speaking to you? We have an opportunity here in 2015. We have an opportunity here. It's an appointed time for God to speak to us. I asked, "Father, what should we do now?" Does anyone wish to testify? Does anyone want to speak? Does anybody want to respond as to what the Spirit is saying to them? Is it okay if we venture out? Can we go beyond.