

Via Dolorosa

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- [0 : 00] Welcome. Thank you for choosing to listen to another word-filled message by David Entry. Preaching is the means by which God manifests his word and nourishes our spirits.
- May the life of God enter into you anew as you listen to this message. Be blessed. 1 Corinthians chapter 2 from 2 and 3.
- I determine not to know anything amongst you. Save Christ. And then not to leave it just like that. It says, and him crucified. And him crucified. That's what I want to know.
- That's what, in our congregation, that's one of the things that must be buzzing in the church. When the believers gather, what must be buzzing amongst us is the crucified Christ.
- In other words, our minds must be on the crucifixion always. We must think the crucifixion of Christ. So it says that we preach Christ crucified.
- [1 : 03] Chapter 1, 1 Corinthians chapter 1 from verse 22, 23, 24. It says, a stumbling block to the Jews. Yes, yes, yes. But we preach Christ what?
- Crucified. I can't hear. We preach Christ what? Crucified. Crucified. We preach Christ crucified. But there's a problem about preaching crucified Christ.
- It's a stumbling block for the Jews. Why would you preach something to save people, which would be a stumbling block to them? If the message is for salvation, why don't we find a message that everybody likes?
- That is acceptable to everybody. It's soft on everybody's ears. Why don't we just preach that message which everybody can accept? It's easier. What everybody can accept?
- To save everybody. He said there are two problems with this message we are preaching. It's a stumbling block to the religious people.
- [2 : 04] And then, you see, if you say Jesus is the son of God, it's a big problem for religious people. But now to preach a crucified conqueror as a savior, a savior who could not save himself.
- What kind of savior is this? On the plane. They said in the event of emergency, oxygen must come. Use yours first before you save others.
- But a savior who can't save himself. No wonder some people say, my friend, this is rubbish. It poses a problem. Even to those who are crucified with him.
- One of the thieves said in the book of Luke chapter 23, he said, if you are, if you are. Why don't you save yourself and save us too?
- Can you imagine? Then one of the criminals. It's usually the criminals. They have the big mouth. One of the criminals who are hung.
- [3 : 13] Blasphemed him saying, if you are the Christ. Save yourself. I can't understand this. Because in his mind, he couldn't reconcile the fact that a Christ would suffer like that.
- He couldn't. I know some of you, especially those who have had discourses with people who think they are intellectual. Who are intellectual. Their problem is, how can you tell me that Jesus, who couldn't save him, is a savior?

How can they? The thief on the cross says that. Come on. If you are a savior, then do something. Look, you can't save yourself. When you are crucified on the cross, it's like your rib is ripping.

Your foot is struggling because of the pain of the nails. But you need that to support your breathing. And your diaphragm, that will help, that is responsible for breathing, is being stressed.

So it's hard to breathe sometimes. And you have to use your foot to push yourself to breathe. And it's such an excruciating, painful way of dying that you don't have time to argue with anybody.

[4 : 23] And this guy had time to tell Jesus that you. He had time to speak. And Bible said he blasphemed.

Is it your Bible? Blasphemed him saying, if you are the Christ. Save yourself. Save yourself and then you can save us too.

They were both witnessing the same event. The other one said, hey, how do you speak like that?

He said, the other one answered himself and said, do you not even fear God? See, you are under the same condemnation with this man.

You are under the same condemnation and you won't keep quiet. The guy said to me, no, no, no, no, no. This thing is too, intellectually, it doesn't make sense.

[5 : 25] I will die before I believe in this man. No, no, no, this useless man. The other one said, how can you do that? Verse 41. We, we, we, we, we, and we indeed justly for we receive the due reward for our deeds.

But this man, even the thief on the cross knew he was innocent. Then he said to Jesus, remember me.

Lord, he called him Lord. He called, see, both of them were experiencing the same thing. Same observations, same pain. But one said Lord. The other one said lunatic.

Yeah. One said Jesus is a lunatic. The other one said he's Lord. One said he's God. The other one said he's mad. Same experience.

Remember me when you come to your kingdom. Because he heard him on the cross. In the 31, 32, verse 31, 32, 33. Saying that father forgave them.

[6 : 37] He knew the man was innocent. And yet he said, father forgive them. This man is asking for forgiveness. I think I need that one. Because I'm justly suffering for what I'm doing.

But I need forgiveness. Because where I am going, I don't know how I'm going to answer that. The cross. And many people have looked down on the cross and said the cross is really, you know, all these Christians, Christian.

The truth is you can't have Christianity without a cross. It's a very important symbol. The symbol of Christianity. And the cross is not a symbol that people should ideally rejoice in.

Because the cross was for execution. So it's like a murder weapon. It's for execution. And someone dies by the cross.

And then Christians, then we begin to wear the cross. We go to churches, church buildings. Some of you in your homes, there's cross there. In your car, there's cross sometimes. And symbol, almost every proper church building have some cross somewhere.

[7 : 59] Why? Because that, how, you know, when a loved one dies, you normally don't remember the loved one in the bad way they died.

That if a loved one dies in a very tragic way, in a very bizarre way, people don't want to remember your love. The last image of your loved one is not the way, the terrible way in which he died.

So sometimes when people's loved ones are involved in an accident or car crash particularly, or maybe some bad tragedy, and they are dismembered, and you are not allowed to see the person in that last state.

Because that shouldn't be the last memory of you. The last memory they had about Jesus was the way he died on the cross. It was so gruesome, grueling, and yet, that is how Jesus said, remember me this way.

That's how we take communion. He said, don't remember me the way I was born. Don't remember me the way I even resurrected. Don't remember me the way I was celebrated when I was entering.

[9 : 01] Hosanna, Hosanna. Don't remember me in any of these ways. Remember me the way I died. I suffered. So that is interesting. So we have to explore.

He said we should remember him. You see, in the way of the cross. The way of the cross is what is usually called via dolorosa.

Via dolorosa. D-O-L-O-R-O. The way it sounds the same. Via dolorosa.

The way of the cross, which is the way of suffering. Two things I want to draw your attention to. That the way of the cross was not accidental. It wasn't tragic.

It was intentional, programmed, and planned. So the way of the cross was intentional. It was programmed. It was planned. It was purposeful.

[9 : 59] And it was actually not only programmed, planned, purposeful, but prophesied. It was prophesied.

From old. David, who wrote the Messianic Psalm in Psalm 22, verse 1. He was talking about the cross. He said, my God.

My God. Why have you forsaken me? Why are you so far from helping me? And from the words of my groaning.

He cried on the cross. That my God. You remember on the cross what we read today in Mark? Today's reading is very interesting. It looks like a coincidence, but it's God's incident.

We didn't plan that we would read on his crucifixion today. But we just were following the reading. That tells you God is behind these readings. He cried with a loud voice.

[11 : 00] My God. My God. Why have you forsaken me? In the midst of his pain. In the midst of his agony.

Alloy. Alloy. Lamax. Sabatoni. Why have you forsaken me? Oh my God. David said it. He was prophesying about the Messiah. In the book of Psalm 22, verse 1.

David spoke about the Messiah's suffering. And Psalm 22, verse 6 to 8. Let's look at Psalm 22, verse 6 to 8.

Says that. But I am a worm. And no man. A reproach of men. And despised of the people. This is talking about Jesus.

His suffering. It was a messianic psalm. Pointing to the messiah. Verse 7. All they that see me laugh me to scorn. They shoot out the lip.

[12 : 06] They shake their head. Saying. No, no, no. Wait, wait. You see. We just read it today. In fact. When I was reading today. I found it so interesting that. I wasn't actually preparing. I was just reading my Bible.

And I realized all these things were there. In chapter 15, verse 17 to 20. We will come back to this reading. Look at. Chapter 15, verse 17 to 20. In today's reading. It says that.

And they clothed him with purple. And plaited a crown of thorns. And put it on his head. And began to salute him.

Hail, king of the Jews. This is the Roman soldiers. What they did to him. Hail, king of the Jews. And they smote him on the head. With a reed. And did spit upon him.

And bow their knees. Worship him. All that. Why were they doing that? They were doing this. And they. And when they had mocked him. So that's what they were doing. They mocked him.

[13 : 03] And they took him off the purple. They took off the purple. From him. And put his own clothes on him. And led him out to be crucified. So the soldiers mocked him.

And then when you look at it. People who were also passing by. Verse 29. And verse 30. People who were passing by. And they. And they that passed by. Railed on him.

They said about. They also mocked him. Wait. This is it. Walk in their head. Is that what Psalm 22 said? Walk in their head. And saying. Ah. Thou that destroyed.

You don't have to forget this one. You destroyed the temple. Thou that destroyed the temple. And built it in three days. Look at the next verse. Verse 30. Save thyself.

And come down from the cross. They mocked him. Soldiers mocked him. Passers by mocked him. They. They. Ah. Ah. Ah. Look at this one. Ah. Ah.

[13 : 57] Ah. It was very humiliating. Because what some of you don't know. Is. How he was crucified. Completely naked. So you can imagine.

The miracle worker. Savior. Naked on the cross. And not somewhere in the valley. But high. Where everyone you can see from afar. Is naked. Savior. I know you can imagine.

How it would be like. It's very bad. And then look at verse 31. So passers by. Passers by. Likewise also the chief priests. Mocking. Said among themselves with the scribes.

He saved others. Ha ha. He cannot save himself. Ha ha ha. Ha ha. Ha ha. Ha ha. Ha ha. They mocked him. They mocked him. They provoked him.

To prove. For him to come down the cross. By his destination was the cross. So soldiers mocked him. Passers by mocked him. The chief priests mocked him.

[14 : 54] And even the fellows on the verse 32. The next verse. Those who were crucified with him to join him. What's going on here? Let the king.

It says that. Let Christ the king of Israel. Descend now from the cross. And. That we may see and believe. That's what the Pharisees were saying.

And there that were crucified with him. Reviled him. Everybody was joining him. So soldiers. Mocked him. Passers by. Mocked him. The chief priests.

The authorities of the land. Mocked him. Those who were dying with him. Mocked him. Abba. Ha ha ha. And look at verse 36. Verse 36 says that.

And one ran and filled a. A sponge. Full of vinegar. And put it on a reed. And gave him to drink. Saying. Let alone.

[15 : 51] Let us see whether Elijah. Or Elias. Will come. And save him. This is soldiers. They also mock him. Everybody was mocking him. What. And yet this guy was very innocent.

How can God allow this to happen? Like some of you. When you go through things. Why should God allow me to go through? Remember the cross. God can allow things to happen for his purpose.

If you can focus on his purpose. You will come out unscathed. Amen. How can God allow this to happen? So. In Psalm 22.

We saw David saying this. Let's go back to Psalm 22. Verse 6 and 7. In Psalm 22. Verse 6 and 7. David was professing about the Messiah. And this is what the Messiah will be saying. Verse 7.

Verse 7 says that. And all. And all. All they that see me. Laugh me to scorn. Did you see that? Everybody was scorning. They shoot.

[16 : 52] Out of their lip. They shake their head. Saying. He trusted in the Lord. On the Lord. That will deliver him. Let him deliver him. Seeing.

He delighted him. Now. Watch this. This is what prophets have already said. So. It wasn't like. They are.

This is being written. After Jesus died. This was written. Thousands years. Over hundreds of years. Of more than a thousand years. Before Jesus died. So. That was a prophecy.

The prophets spoke about the suffering. So. David. As he was written. That's why he opened up. By saying that. Eloi. Eloi. Labasaba. Some. Verse 1. Verse 1. 22. Verse 1. My God.

My God. Why have you forsaken me? He was just speaking about the. The bizarre suffering. So what I'm trying to say is that. The bizarre suffering. Who had already been prophesied. And enshrined. In God's purpose.

[17 : 49] And prophets spoke about his suffering. In Isaiah chapter 53. From verse 2. All the way down to verse 6. And verse 12. Let's look at that. Isaiah chapter 53. Reading from verse 2.

This will be. A very important text. Isaiah is popularly known. Among theologians. As the Messianic prophets. He says that.

For he. He shall grow up. Before him. As a tender plant. And as a root. Out of. Out of a dry ground. He has no form.

Nor calmness. And when we shall see him. There is no beauty. That we should desire him. You see. The way Jesus was beaten. There's no way you can see him. And think I would like this one.

No wonder the thief on the cross. Was even blasting. There's no beauty. That. We. We. We. We. We should. Desire him. Verse 3. He is despised.

[18 : 45] And rejected of men. A man of sorrow. Let's all say a man of sorrow. Say it again please. A man of sorrow. A man of sorrows. Acquainted with grief.

And we did hit. As it were. Our faces from him. He was despised. And was. And we esteemed him not. Surely. He has borne our griefs. And carried our sorrows.

Yet. We did. Esteem him. Stricken. Smitten of God. And afflicted. But he was wounded. For our transgressions. He was bruised. For our iniquities.

The chastisement. Of our peace. Was upon him. And with his stripes. We were healed. Hallelujah. Amen. All we. Like sheep. Have gone astray. We have turned.

Everyone. To his own way. And the Lord. Has laid on him. The iniquity. Of us all. He was oppressed. He was afflicted.

[19 : 41] Yet. He opened not his mouth. He is brought. As a lamb. To the slaughter. And as a sheep. Before. Hasherus is done. So he opened not his mouth.

He was taken. From prison. And from. Judgment. And who shall. Declare his. Generations. For he was cut. Out. Cut off. Out of the land.

Of the living. For the transgressions. Of his. Of my people. Was. Was he. Stricken. And he made his grave. With the wicked. And with the rich.

In his death. Because he had not done. No violence. He had done no violence. Neither was. Any deceit. In his mouth. Yet. It pleased the Lord. To bruise.

Did you see that? It pleased the Lord. To bruise him. So. Bruise. That means. Making him suffer. It. It. It. Broke him. God was.

[20 : 35] Happy. To. Break him. It pleased the Lord. To bruise him. He has. Put him. To grief. Can you imagine? You put people. To death. When people.

Are. Grieving. You comfort them. Jesus was. Opposite. They put him. To grief. And this is God. Behind it. He has. Put him. To grief.

When. That shall make. The soul. Of. The one. That shall make. His soul. An offering. For sin. Did you see? This is. Obviously. Jesus was talking about. Then. That shall make.

His soul. Offering for sin. He shall see. His seed. He shall prolong. His days. And the pleasure. Of the Lord. Shall prosper. In his hands. Now. This is talking. About the Messiah. The Messiah.

Suffering. It has already. Been prophesied. In. Zachariah chapter. 12 verse 10. He spoke about. His piercing. It has already. Been prophesied. And our poor. Upon the house. Of David.

[21 : 29] And upon the. Inhabitants. Of Jerusalem. The spirit. Of grace. And supplication. And they shall. Look upon me. Whom they have. What? Pierced. Say they are pierced. Last. Last.

Wednesday. I taught. A very powerful message. On the piercing. In KP2. Whom. They shall look upon me. Whom they have. Pierced. And shall. Mourn for him. As one.

Mourn for his. Only son. And shall. And shall be. In bitterness. For him. As one. That is in bitterness. For his. Firstborn. Now. This is also talking about. The suffering of Jesus.

Now. I wanted to show you. In the scriptures. In the old testament. That the suffering of Jesus. Was not anything new. That is why. When Jesus resurrected. From the dead. And on the road. Three miles. He met these two disciples.

Who were saying that. The Messiah. He is the one who. Had been prophesied. We thought he's going to. Deliver. Israel. But they have. They have conspired. And crucified him. But some of our brethren.

[22 : 25] In chapter 24. In Luke. Some of our brethren. Who went to the tomb. Said he's resurrected. And then. Jesus Christ. In verse 24. Luke chapter 24. Verse 24. And.

It said. Some of our brethren. Have said. The women. Have seen him. But. They didn't see him. And then. Verse 25. Then Jesus. Then. He. Jesus. Said to them.

Oh foolish ones. And slow of heart. To believe. To believe what? To believe what? To believe all that the prophets have spoken. The next verse. Ought not.

The Christ. Did you see that? Did you see that? Ought not. The Christ. What? I can't hear you. Ought not. Ought not. The Christ. To have suffered these things.

The suffering of Christ. Was an. Ought not. Ought. So it was. Sorry. Ought to. Sorry about that. The. The suffering of Christ. Was an. Ought to.

[23 : 21] He. Had to suffer. He. Had to. So Jesus. Said. Ought not. The Christ. To have suffered. This is. Look at verse 46. Verse 46. Talks about. He suffered.

According to the scriptures. Verse 46. Of Luke. Chapter. Chapter 24. Then he said to them. Thus. It is written. And that. It was necessary. For the Christ.

To suffer. And to. To rise from the death. On the death. It is written. And it was. Watch this. That word. Necessary. So the cross.

Was not incidental. Or accidental. It was a necessity. But. I am trying to. Gradually draw your attention. To the. To something.

Not. Just the death. Because. When. He said. He didn't say. Ought not. The Christ. To have died. He said. To have suffered. It was. It was. As a period.

- [24 : 14] Of time. It wasn't like. You know. If dying. Someone could have stabbed him. And he died. But he went through suffering. It's a pathway.
- It's a way of suffering. The way of the cross. Was a way of suffering. It wasn't once and for all. It wasn't like. It happened suddenly. No. It was a gradual process. They arrested him.
- Around midnight. The day of Passover. They arrested him. And once they arrested him. 3 a.m. They took him to. The house of the chief priest. And started judging him.
- 3 a.m. Why would you judge somebody. At night when everybody's asking. Undercover judgment. And they found him guilty. In fact. Bible says that. They brought witnesses.
- To come and. To this reading. To come and testify about him. But their statements. Could not agree. Because what this one was saying. If it's true. Then what this guy said. Is not true. And this other one is saying.
- [25 : 08] It makes. The others. Their statements. Their testimonies. Did not agree. They brought them there. Can you imagine. Around 3 a.m. They have already planned.
- The witnesses. Get ready. He's coming. When they come. You have to come and see. You have to come and see. The judgment of Jesus. Was just telling you.
- About the wickedness. Of human heart. Not every judgment. Pass. Is clean. Telling human beings. Are always flawed. Whether it is against.
- A. Party A. Or party B. Whether it's against. A prime minister. Or a. A opposition leader. Whether it's against. A war criminal.
- Or. Sometimes it depends. On whose interest. You are talking about. Most times. Most times. It's just interest. Judgment is carried out. In the interest. Of the one carrying.
- [26 : 04] The judgment. Most times. So. What was happening. Was just. A depiction. Of. The. How flawed. Human judgment.
- Can be. Could be. The perfect man. Who ever lived. They killed him. There's only one man. Who has lived. And was. Perfect. Lived. And that perfect man. They killed him.
- And they killed him. With criminals. The one who was. Supposed to convict him. Said. I find no fault in him. The centurion said. No. It's true. It's true. This man is faultless.
- The son of God. The witnesses. That they brought. To come and accuse him. They couldn't have anything. To say. So they have to. Concur something. That was not true. The thief. Who was dying with him.
- Said. This man has not done. Anything wrong. So. No. That's why. One day. Jesus asked them. Which of you. Could. I think. In John chapter 5. Or chapter 8. From verse 40. In some way. Said. Which of you.
- [26 : 56] Can convict me of sin. I know you can't say that. You can't say that. Whether it has to do. With your. Your education.
- Your relationship. With your parents. Some of you. Your immigration. Your. Your. Your age. Your education.
- Your scholarships. And a lot of things. There's. Your house. You bought. There are all kinds of lies. Somewhere. There. Forms.
- You failed. I mean. If we should bring it out. We can convict you. One way or the other. I have sin. Yes. 46. That's a powerful statement. Which of you. Convict me of sin.
- Yet. The same person. In John chapter 8. Said to the people. Including the. Pharisees. That. Which of. Whichever of you. Verse. I think verse 8 of you.
- [27 : 54] Whoever is. Without sin. Let him cast the first stone. Show me. Any human being. That is not without sin. And yet. He could say. Which of you. Can commit me of sin.

He didn't even say. I'm without sin. He didn't even say. It's a you. Look for me. Because he was sinless. You can't convict me of sin. And yet. That man. Is the one they killed. Why? Did they have to kill him?

Because it was. It was. It said. Ought not the Christ. To have suffered. Ought not the Christ. To have suffered these things. And to have entered his glory. Says the suffering. Say the suffering.

The suffering. The suffering. In the book of. Acts chapter. 3 verse 18. And Acts chapter 17. Verse 3. Acts chapter 3 verse 18.

He said. But those things. Which God foretold. By the mouth. Of all his prophets. That the Christ. Did you see that? God has been saying. That the Christ will suffer.

[28 : 49] So. Any Christ. That doesn't suffer. Is a fake Christ. A suffering. Less Christ. Is a fake Christ. Tell them.

In God's wisdom. It has pleased him. That through the preaching. Of the cross. He will save those. Who believe. Yeah. First Corinthians chapter 1. Verse. 21.

22. It has pleased God. To save those who believe. Through the preaching. On the cross. Why? Because the cross. Is the killing. Of a Messiah. How can a Messiah suffer? But Bible says that.

God has said it. Through the mouth. Of his prophets. Acts chapter 3 verse 18. God has said this thing. Through the. Has foretold. Through the mouth. Of his prophets. That the Christ. Will suffer. And look at Acts chapter 17. Verse 3.

This is Paul. Trying to reason with them. Getting them to be born again. When you read it from this too. Paul is. It's all about Paul. Then Paul. As. As his customer. Went into them.

[29 : 45] And for three sabbaths. Reason with them. From the scriptures. Do you know what it means. To reason with people. From the scriptures. That's what we should be doing. In church. You know. That's what.

They've changed it. Into all kinds of stuff. We should reason. And prove it from people. Look. This is what the scriptures are saying. So you know. If you want to attack God. In a congregation. Attack the Bible. Then they won't have anything.

For their reasoning. Any pastor. Who has any other source. For his reasoning. Is not doing the work of God. No. No. No. The Bible. The word of God.

Is enough. The word of God. Is enough. That should be. Our main source. Of reasoning. Reasoning from scriptures. And what. What was the reasoning. This is interesting.

Explaining. And demonstrating. That the Christ. Had to suffer. Ah. Did you see that? He explained. And demonstrated. That the Christ. Had to suffer. And to rise again.

[30 : 39] From the dead. And he says that. This Jesus. Whom. I preach to you. Is the Christ. Hallelujah.

Hallelujah. They prophesied. The Christ. In the Old Testament. But the New Testament. We preach the Christ. This Jesus. Whom. I preach to you. Is the Christ. Of the prophets.

The Christ. The prophets. Prophesied. And so. Jesus Christ. Had to suffer. When you study the scriptures. Very carefully. You can see. From place to place. From scripture to scripture.

The suffering of Christ. Was such a necessary aspect. Of the assignment of Christ. Ought not the Christ. To have suffered. And. And on the dead. And to enter his glory.

So the suffering of Christ. Was a very necessary. Aspect. Of his. His. His job. On earth. Now. When you look at. First Peter. Chapter. Four.

[31 : 34] Verse 13. And then we look at. Chapter one. Verse 10. Then I'll find. Out. I'll start rounding up. And draw attention to something. First Peter. Chapter. Chapter.

Chapter. Chapter. Chapter. Chapter. Verse 13. But rejoice. To the extent. That. Ye partake. Of Christ. Ah. So you see. Christ's suffering. Is such.

So much. Part. Of. Everything. He came to do. That's that when you become a Christian. You actually rejoice. That you are partaking of his suffering. That's so important. But in. Sorry.

In. First Peter. Chapter one. Verse 10. I like that text so much. That I was teaching it last week. And the week. Before. About how. The prophets of old. Of this salvation.

The prophets have inquired. And such carefully. Who prophesied. Of the grace. That will come to you. Go ahead. Searching what. And.

[32 : 27] Of what manner of time. The spirit of Christ. Who was in them. Was indicating. When he testified beforehand. What? The suffering of Christ. So the.

The spirit of Christ. Inside the prophets. Was testifying beforehand. That there is a Christ coming. And he's going. He testified about his suffering. He testified about his suffering.

The sufferings of Christ. Were testified about. In the scriptures. Yes. That. And the glories that should follow. Look at verse 11. Verse 12. Sorry.

The next verse. Says that. To them it was revealed. Not to themselves. But to us. They were ministering the things. Which have been reported to you. Through those who preach the gospel. Which we preach. Not prophesy.

Who preach the gospel. To you. By the Holy Spirit. And from heaven. Look at the next verse. And it said. Therefore. Get up the loins of your minds. And be sober. And to the grace. So.

[33 : 19] They prophesied. Or the spirit of Christ. In the prophets. Was testifying. Of the sufferings of Christ. Did you see that? Was testifying.

Beforehand. The sufferings of Christ. The sufferings of Christ. The sufferings of. Somebody say. The sufferings of Christ. The sufferings of Christ. Now I've said a lot about the suffering. Because. We need to understand. That the suffering.

Was a plan of God. But why would God plan that? Why would God plan? So. The way of suffering. The way of suffering. So long as Christ was concerned. Was the suffering of.

Was the plan of God. I want to submit something to you. Very interesting. In all the. The New Testament. Okay. Sorry. The. Gospels. Four Gospels. Matthew, Mark, Luke and John. What are the four Gospels? Matthew, Mark, Luke and John.

Matthew, Mark, Luke and John. A third of the Gospels. Gospels. Focus on the death of Christ. A third. In fact. When you are reading John. A little after halfway.

[34 : 15] Is beginning to introduce us. To the death of Christ. The whole. Biography of Jesus. A third of it. Focus on his death. And when you come into the. Epistles.

Do you know what the epistles are? Okay. The New Testament is divided into. Three. Really. Three. Sessions. The first session is history. Matthew, Mark, Luke and John.

And Acts. Is all about history. And this happened. And that happened. And it happened. It's telling about stories. Right. Then. The last one is Revelation. Apocalyptic. Talking about what's going to come. So. The middle section.

Which is. It's all about. A letter to the church. How we should conduct ourselves. How we should live the church. So. Letters. They are epistles. As I tell you. It's interesting.

God sends us letters. Not lectures. Letters. Letters are personal. So. When you are sending a text message to somebody. And it goes to the wrong person. Oh.

[35 : 09] You know what I mean. You know what I mean. No. No. No. No. Thank God. For delete. With WhatsApp.

And some of that. But as for text messages. And. What is even bad.

Is when you take a screenshot. About your conversation with somebody. And send it to the same person. You feel like the head to open.

For you to be swallowed. Oh no. We call it letters. But you can also call it text messages.

Messaging. Letters are actually messaging. Written to particular people in mind. From a particular person. Having a certain type of relationship. With those who are receiving it.

[36 : 08] So God. Sent us letters. Lectures is for everybody. Letters is not for everybody. It's for some people. So sometimes people go and read the New Testament. And they say. Oh these things are lying.

It's not for you please. Because you don't understand it. You are not. But it's not your message. It's not for you. That's why you think the Bible contradicts itself. Because it's not for you. Those of us who it's for.

We can tell. It doesn't contradict itself. Shout out hallelujah. So we are. It's divided into three. That history. The letters. And the prophecy.

End times. The history. Is made up of two sections. The gospel. The biography of Jesus. And then the church. Early church. Acts. As I said.

All the gospels. A third of it is about the death of Jesus. When you go into. The epistles. The letters. It didn't talk about his life. No.

[37 : 05] All the letters. It didn't talk about the life of Jesus. It only spoke about the death of Jesus. What is it? Why is the death so important? And Hebrews.

I like Hebrews. Hebrews chapter 2 verse 10. It says that. For it was fitting for God. In bringing many sons. For it is fitting for God. For whom are all things.

And by whom are all things. In bringing many sons to glory. To make the captain of their salvation. Perfect through suffering. What made Jesus perfect?

Perfect doesn't mean appropriate. This is the right. Right. Savior for us. You look at it. Yeah. That's perfect for us. For Jesus to be a perfect Savior.

He must be made perfect through suffering. Yet some people say that. A suffering Savior I don't like. But God said. For anyone to qualify to save us.

[38 : 03] He must be made perfect through suffering. And so on the cross. From what we read today. He stayed on the cross for six hours. They crucified him at 9 a.m.

And he died exactly at 3 p.m. And when he died. On the Sabbath. You know when he died. He died on the day of the Passover. It's in the Bible. We say that day was the day of the Passover.

And that day of the Passover. Every Passover. That day. 3 p.m. The Passover lamb must be killed. So the time Jesus said. Into your hands I commit my soul.

The time Jesus said. Into thy hands I commit my soul. At that time. A lot of lamb will be. Back. Back. Blood will be flowing all over. Because that is the perfect time to slaughter the lamb of the Passover.

He died. Jesus our Passover lamb. Christ our Passover lamb. Christ our Passover lamb. Christ our Passover lamb. Shout hallelujah. Hallelujah.

[39 : 05] He had to go through suffering. I want to submit something very interesting to you. Which. Has not been made very clear. In the. In many times. Or in the past. In the church very much.

But it's a very important thing. When you read the Bible. Sir. When you read the Bible very carefully. Listen. Artists. And movie actors. Have tried to depict the suffering of Jesus.

The passion. The passion of the Christ. Mel. Mel did. Well. Yeah. If you have watched the passion of the Christ. You will see how. Gruesome.

His death was. And even that. It didn't come close to the actual. But. When you read Luke. Luke chapter 22. I think from verse 34. So. When.

The Bible said. And there. They took him to a mountain called Golgotha. And there. They crucified him. They only. The Bible only focuses a little bit about. They put tongues on him. Whipped him.

[40 : 00] But when you look at Mel Gibson's writings. You see. How. The beating was very bad. You will never see that in the Bible. How many of you have ever read the Bible.

About the crucifixion. And. They cry. It's not common. It's not common. But when you watch Mel Gibson. You cry. Many people will cry. But.

I said something just now. That. The depiction. Of the suffering of Christ. By Mel Gibson. Mel Gibson. Didn't get close. To the actual. Suffering. And yet.

When you read the Bible. You won't see it. In fact. When you look at Luke. I think. Luke chapter 22. I think. I probably have to find. Verse. 30 something.

It says that. And they took him to the. And there. They crucified him. They crucified him. Luke chapter 22. Oh sorry. 23. It should be 23. I'm sorry. Luke chapter 23.

[41 : 00] Have you seen it. Put it on the screen for me. If you find it quickly. And the. The. The. The. The. The. The. The. All right.

All right. It's in the 30s. Yes. It says that. And when they were. Come to the place. Which is called Calvary. There they crucified him. Do you see that?

But give us. Look at Mel Gibson's movie. No details. Can you give me some details? I want to feel the pain of Jesus.

Tell me some details. Because the way of the cross was a very. Very. Terrible way. Fear that Arosa is bad.

It's painful. He cried. They whipped him. And when you watch the movie. When they nailed him to the cross. And they were turning it. He. He. He. He. It's bad.

[41 : 58] It's bad. But look. No details. They crucified him. What do you mean? How did they crucify him? Did they nail the wrong place. They removed the nail again. Tell us some details.

Because if they tell you a detail. You'll be gripped. Gripped by the sympathy for Christ. But sympathy for Christ doesn't bring salvation. Doesn't bring salvation.

So. Sympathic. Sympathic. For the suffering of Christ. Does not bring salvation. It is faith. In the death of Christ. That brings salvation. So watch this. Watch this.

They didn't want to draw your attention. On to how he suffered. But they wanted to draw your attention. On to why he suffered. That's why. Because if they go into details.

You'll be distracted by. How? Oh. Oh. And you feel so sorry for Christ. And they were crying for you. Don't cry for me. Don't cry for me. Luke chapter 22. Don't cry for you and your children.

[42 : 59] You're crying for me. For me. Who told you I'm miserable? Verse 28. But Jesus turned it to them.

The otters of Jerusalem. Do not weep for me. But weep for yourselves. And for your. They were weeping. And they beat him like. See. If you are there. You feel sorry for him. But the Bible.

Never focused. On. The gruesome nature. Because. You end up being so sorry for him. And you won't focus on the purpose for his dying.

And you won't be saved. Salvation is not for. It's not based on the sympathy for Christ's suffering. It's based on the faith in his death. Why did he have to die?

That's why I kept telling him. Ought not the Christ to suffer. Ought not the Christ to suffer. But why should he suffer? Why should he suffer? That's what we have to know. That's what brings the salvation.

[44 : 02] He suffered. The pity. I want you to look at Mark chapter 15 again. As I get ready to. Today's reading. Thank you.

Jesus. Thank you. Thank you. Look at. It's very interesting text. All right.

Let's look at verse 38. Down. I will just. All right. Verse 37 said. Jesus cried with a loud voice. And gave up the ghost.

Hmm. Okay. Let's go to this. I think we got something. Let's go to verse 33. And when the sixth hour has come.

And when the sixth hour was come. There was darkness over the whole land until the ninth hour. Now. The sixth hour. Is. Midday. So it's like counting from 6 a.m.

[45 : 05] Right. So the sixth hour is midday. The ninth hour is what? 3 p.m. All right. And. Sorry. I'm sorry.

The sixth hour is midday. Yeah. 6 a.m. From. Yeah. So it's midday. Nine hour. Who's at 3 p.m.? 3 a.m. It's 3 p.m. Okay. It's plus three. Um.

Chane plus three. Midday. Quick maths. Some of you. You look very. When I speak our maths. I don't like the expression. So.

Six. The crucifixion at 9 a.m. And between. It's 6 hours on the cross. It's divided into two. Into two.

Okay. Six divided by two. What do you have? You forgot. So. Watch this. He said. Six sayings on the cross. The first three hours.

[46 : 10] All he said. Was concerning people. The last three hours. All he said. Was concerning himself. The first three hours. The first thing he said. Father forgive them. They don't know what they are doing.

Second. Thing he said. He said to. John and the mother. Mother. Your son. Son. Your mother. The third thing he said. On the cross. That's the first three hours.

Is when he says that. Jesus. They said. Remember me. Today. You shall be with me in paradise. Okay. Luke chapter. 23 verse 43. He said to the thief. Now. The next three hours.

Was about himself. The next three hours. The next three hours. The next three hours. Was about himself. And let's. Let's look at this from the text. I was reading now. So. When. The sixth hour was come. There was darkness. Over the whole land. Until the ninth hour.

So the darkness. Darkness. For how many hours? The darkness. For how many hours? Don't forget that. You know. Who can bring darkness on the earth?

[47 : 07] Can any technology do that? The first three hours. Everything that was done to him. They were mocking him. They were hitting him. And all the things that were done to him. Even from the time he was. Condemned.

It was man. Persecuting him. Man. Man. All men. The thieves were talking against him. Everything. Until the time. When God said. Okay. Me too. I'm going to come after you. And God.

He. The sun. Redrew. That was the anger. Hell. Came on him on the cross. Hell. Is almost like. Definition of hell is. Without the presence of God. So God.

Redrew his presence. And darkness. He was in hell. The hell that you and I. Were supposed to go. He experienced it on the cross. The last three hours. The last three hours. You see. Do you know why he died?

He didn't die because. The cross didn't kill him. The absence of God. Broke his heart. The cross. Usually. The end. The cross. Kills between two days.

[48 : 03] And seven days. The longest you can stay on the cross. Is seven days. Two days. So you'll be there. You won't die. You won't die. The cross doesn't kill quickly. It kills slowly. And so. Today. From today's text. They went and.

Joseph of Arimathea. Went to the pilot. He said. Can you give me the body? Because he's dead. Pilate said. Well. Is he dead that quickly? Pilate marveled. He was surprised that he's dead already.

Because he's an experienced. Executor. Pilate marveled that he was already dead. The time Jesus died. Was premature. He shouldn't have died at that time. The time he died on the cross.

Was not the time people died on the cross. So what killed him? It wasn't the cross that killed him. Let's go back to the text. The last three things he said on the cross.

And all those three things were said. When the darkness came upon him. When Jesus was born. The star appeared. When he was dying. The sun withdrew. Kabadabadabada. Kabadabada. It's there.

[48 : 58] In your Bible. It's there. It's only one human being. Whose presence and absence. Command. Change. The movement of the Galilee. On the cross. The sun went away.

In the cradle. The star appeared. So. When the sun withdrew. It was God's judgment upon him. The judgment. The punishment. That you deserve.

Because of all the lies. The fornication. The masturbation. The lying. The. The drug and weed smoking.

They're stealing. And everything. Bible says that. God made him. Who knew no sin to be sin. Second Corinthians chapter 5 verse 21. God made him.

Who knew no sin. To be sin. For us. That the righteousness. Of God. Might come upon us. Hallelujah. That we might become the righteousness.

[50 : 06] Of God. Inside Christ. So when you are in Christ. God says. Oh look at my baby. So clean. And you are wondering. Your neighbors are wondering. Who is God talking about now? And you are going.

And God said. Look at my girl. Look at my boy. He's so clean. Perfect boy. Justified. Yet you are stinking. God has declared you justified.

But. You ain't that. Justified. Physically. But you are in Christ. So your works couldn't help you. But his works has helped you. Let's.

Let's look at the text. Let's look at. There's a lot I'm covering now. Let me finish this thing. So. The whole. There's. There's a four. And. And. At the ninth hour. Jesus cried.

With a loud voice. Eloi. Eloi. Le megzebek tani. Psalm 22 verse 1. Just like on the cross. He was even quoting scripture. Wow. You see your Bible.

[51 : 08] On the cross. He was quoting scripture. Because he was the scripture. When he spoke. Scripture is speaking. Eloi. Eloi. Eloi. Lamaq.

Sabak. Tani. And. Yeah. Said Eloi. Which is to mean. My God. My God.

Why have you. Seeking. Seeking me. And some of. Watch this. And some of them that stood by. When they heard it. Said. Behold. He called Elias. That's Elijah.

And one ran. And filled a sponge with vinegar. And put it. In a reed. And gave it to him to drink. Saying. Let alone. Let us see.

If Elijah will come. Elijah comes. To take him down. And Jesus cried. With a loud voice. And gave up his goals. So.

[52 : 05] Now. Mark. Didn't cover. The other things he said. He only covered. Eloi. Eloi. Laban. Sabak. My God. My God. Why have you. Forsaken me.

But when you read. The other versions. Other gospels. Like John. He said. It is. Finished. John chapter 30. 19 verse 30.

Tetelestai. It is finished. So. Then. He said. Father. Father. Into your hand. That was the last thing.

He said on the cross. And that was. Very. Very Jewish. When a Jewish boy. Is going to sleep. Or a Jewish girl. For that matter. A Jewish child. Is going to bed. They. Taught them.

To pray this prayer. Father. Into your hands. I commit my spirit. And sleep. And then they wake up. In the morning. Because he's going to bed. So he prayed this prayer.

[53 : 00] Jesus. It was in the end. He prayed the Jewish boy's prayer. Father. Father. Into your hands. I commit my spirit. And he gave up the ghost.

He said. No one kills me. I laid down my life. He gave up the ghost. Clap for Jesus. Thank you. Now.

As. As I ran up. Why. Did he. Have to go through all this. Because. Of you. In.

It's true. In. Zachariah. Chapter 13. Verse 6. Other translations. Render it. Because of his friends. Those which.

Those with which. I was wounded. In the house. Of my friend. Then. I will answer. Those with which. All right. Let's go. Say that. And one will say to me. What are these wounds.

[53 : 57] Between your. Where. Arms. What are these wounds. Between your arms. And. I will say to them. Those with which. I was wounded. In the house. Of my friends.

When you read. Other translations. It says that. The other version. Amplified. Those who love me. Those who.

Those with which. I was wounded. Wounded. When. Disciplined. In the house. Of my. Loving friends. All right. So. I was wounded. Because of the people.

I love. That's why. I wouldn't come off the cross. Because he was. Busy. Paying for our sins. But why. Must somebody. Pay for sins. Wages of sins.

Is it not death? He shed his blood. We need blood. God. Bible says that. Without the. By. According to God's system. Law.

[54 : 49] Hebrews chapter 9. Verse 22. According to the law. By the law. Almost all things. Are purged by blood. And without the remission of blood. There's no. Without the shedding of blood. There's no remission of sins.

So. There cannot. Remission means. Remit. To remittance. You know remittance. So. To take away. There cannot be remission. Taking away of sins. Without the shedding of blood. That is why.

Behold. The lamb of God. Who takes away the sins of the world. He's the one who came to die to. Save our sins. So. He had to shed his blood. On the cross. And the evidence of shed blood.

Are the piercings. So. Revelation chapter 1. Verse 7. It says. They will see whom they have pierced. The piercings of Jesus Christ. Is the evidence of the blood. Do you remember.

On the cross. They pierced his side. In John chapter 19. Verse 20. 34. And 36. Look at 34. And. One of the soldiers. Pierced his side. With spear. And immediately.

[55 : 43] Blood came out. That's when. The blood he shed. Came through the piercing. Look at verse 36. 36 is quite interesting. For these things were done. That the scripture should be fulfilled. Not one of his bones.

Were broken. The. The next verse. The next verse. And again. Another scripture says. They shall look on him. Whom they have pierced. So. All that was happening to Jesus.

Was based on scripture. He was pierced. Do you. That's why when he resurrected from the dead. Thomas said. Unless I see him. I will not believe. He said. And. Thomas said. I have to see.

And put my hands in the wounds. Because the wounds. Were a sign. Of his death. Of his blood that was shed. And when he came. He said. He showed them. These are my wounds. It's me. This is the evidence.

Of my. The redemption price. I paid. For you. I paid the price. You did it all for me. Yeah. I did it for you. I did it for you. I did it for you.

[56 : 40] Somebody say hallelujah. Hallelujah. Pastor Charles. One of the things. I've discovered in scripture. Or in life. In Christianity. Is that. Sometimes.

When you hear the story of. The cross. If he puts you off. You are the other thief on the cross. What is this? What is this?

Pastor preach something. You are preaching the cross. The cross. The cross. What is the cross? Ah. But when you are a genuine Christian. For some reason. This cross thing. This cross thing. Has a grip on your heart.

It doesn't matter how many times you hear it. When you hear the message of the cross again. It touches your heart. And it goes deep. It goes beyond the skin. It touches deep. It's a sign that you are a Christian.

It's a sign that you are a Christian. It's a sign that you are a Christian. I'm telling you. If the preaching of the cross is foolishness to you. You are not a Christian.

[57 : 38] You are not a Christian. Close up brother. I said. I put it to you. If the preaching of the cross is foolishness to you.

You are not a Christian. You might think you are one. As a test. You are not one. Because the preaching of the cross is foolishness to those who are perishing.

It's in the Bible. If you are perishing. First Corinthians chapter one. We preach Christ crucified. Stumbling block.

So to those who perish is foolishness. But to those of us who are. The preaching of the cross is foolishness to those who perish. But to those of us. Verse 18. For the message of the cross is foolishness to those who are.

Let's not read it out loud. Let's read it very loud. For the message of the cross is foolishness to those who are perishing. For to us who are being saved. It is the power of God.

[58 : 37] Shout hallelujah. For the message of the cross is foolishness to the other thief on the cross.

If you are the Messiah. Ha ha ha ha. I'm suffering. But you. Save yourself and save us too. Save ourselves.

Nonsense. You are Messiah. The other one said no. This makes all. All makes sense to me. The same observation. The same experience. But one took it differently.

The preaching of the cross to the same crowd. When you read the Bible very carefully. Particularly at the end of Acts. Acts chapter 28. From morning to evening. Verse 23. From morning to evening.

Paul expounded in the scriptures. So. So. So. So when they had appointed a second day. Came to. It came to him at the lodging. To whom. To whom he explained.

[59 : 36] And solemnly testified of the kingdom of God. Persuading him concerning Jesus Christ. From. From both the law of Moses. And the prophet. From morning to evening. And after that.

Some didn't believe. Some were persuaded. Of the things that were spoken. And some disbelieved. Who are the some? Who were persuaded? And who are the some? Who disbelieved?

The Bible says that. As many were appointed. Unto salvation. Or eternal life. Believed. In Acts chapter 13. Think from the verse 4.

40. Then when some were there. Said. As many as were appointed. Now. Now. When the Gentiles heard this. They were glad. And glorified the word of the Lord. And as many as had been appointed.

To eternal life. You didn't believe on your own. It's your appointment to eternal life. That influenced your believing. You are not saved by accident.

[60 : 30] You are not canceled. You are not saved arbitrarily. When the gods sigh down. Ooh. Ooh. Like saved. Ooh. Like saved. Ooh. Like saved. No.

No. No. know we were we were saved from the foundation of the well he has bought us with his blood from the foundation we have been we have been elected for those he foreknew he also predestined come on come on in ephesians chapter one in ephesians chapter one verse his name in ephesians chapter one verse four yeah four he said just as he has chosen us in him before the foundation that we should be we were chosen before before so before our great great great grandfather was born god has chosen you that is why that is why your great grandfather couldn't have died because of you you have already been chosen if he was alive before you were born then he was in fact he was if he was alive for your great great father grandfather or grandmother to be born it was necessary because you were coming and there are some of you sitting here your children have already been appointed unto salvation your children your great great grandchildren because this salvation thing is from eternity to eternity for those he foreknew he predestined to be confirmed to the image of his son that he shall be the first one among many brethren and those he predestined he called and those he called he justified those he justified he glorified hallelujah our salvation is not by accident that's why the the messiah had was it not necessary ought not the christ to have suffered this things and to have entered when we take communion we are just remembering him in his suffering when we take communion we are making a statement that my sins have been paid for when we take communion we are making a statement that I belong to God when we take communion we are making a statement that you actually share DNA with God you share God's DNA let me finish this text because my time is up in Mark today's reading and it says that verse 37 and Jesus cried with a loud voice and gave up the ghost and the veil the veil of the temple was rent entwined from the top to the bottom the veil of the temple in Hebrews chapter 9 verse 3 this is talking about the second veil after the second veil is the holy where God lives behind the second veil behind the second veil the path of the tabernacle which is called the holies of holies and that place no human being goes there no human being goes there because it was separating God from man and when Jesus died on the cross whatever was separating God from man in Hebrews chapter 10 verse 20 it talks about the veil which is his flesh so when the veil by a new and living way which he consecrated for us through the veil that is his flesh the veil is the flesh the gap between you and God the barrier between you and God is your flesh

the flesh but Jesus crucified the flesh and the flesh was torn this time the flesh is no more a problem and so do you know what it means that God can now enter human beings without the flesh problem without the flesh becoming a problem because that veil which is a flesh has been torn when he died on the cross the veil was torn now God God is free to enter humanity and even to deeper to build his church the only way God could build his church is by putting himself in man hallelujah hallelujah hallelujah hallelujah I haven't finished and when the centurion which stood over again saw that he so cried and gave up the ghost he said truly this was the son of God there were also women looking from afar amongst who were Mary Madeline the mother of and Mary the mother of

James the less and of Joseph that's Jesus' family who also when he was in Galilee followed him this woman followed him and ministered unto him wow and many other women thank God for women who came up with him to Jerusalem and now when the evening was come when the evening was come when the evening was come because it was the preparation that is the day before the Sabbath huh Joseph Arimathea went and collected the body says there give me the body because it was the day before the Sabbath evening just do you know according to sit down so that people can see me properly I have to am I saying I need to finish for us to have communion according to Jewish day it is not Genesis chapter 1 verse 7 says that and the evening and morning was the first day the day doesn't start with morning and end with evening yeah so the evening is everywhere in Genesis 7 so the evening and the morning the second day the first day you see the evening and the morning the evening let's all say the evening and the morning so so long as a Jew is concerned when does the day start in the evening which evening so if it's 6 today's date is 15 so long as the Jew is concerned but this time it's already 16 the Gentile and the Roman change it and they make it midnight so your insurance it tells you it ends on 11 something something something 59 yeah 23.59 because the next is the next day no so long as the Jew is concerned it's if your insurance is ending on that day it's 17 17.59 59.59 yeah the next microsecond you are entering into the next day 6pm so when the Sabbath was about to come because watch this the next day was Sabbath did you see that can I can I take you a little further because I have to finish but look look

Jesus said in Matthew chapter 12 verse 39 and verse 40 I think everybody needs to see this it's evidential very important he said you are asking for a sign you want a sign and even adult generations seek after a sign and no sign will be given to them except the sign of prophet Jonah what's the sign look at verse 40 alright let's go read the outline let's go since we are live I believe we are live I need to say some things to really change a few things three days he said it will be how long three days and three nights he said it will be how long three days and three nights three days and three nights if he was crucified on Friday and he woke up or he resurrected on Sunday and what how does that explain three days and three nights tell me how that it's only two nights and one day but it's supposed to be three days and three nights and it's certain according to not John so not Matthew

[69 : 28] Mark tomorrow's reading I think chapter 16 there's two let's look at Mark's distinct with two very early in the morning on the first day of the week the women went to the tomb so he was risen before the sunrise rose he had risen alright so when you read other verses it's talking about a great while before day so he rose very early on the Sunday what's the first day of the week let's talk let's think Jewish what's the last day of the week for a Jew Saturday because Saturday is the day of Sabbath right and so if they say before the Sabbath that means that he died on Friday 3pm and then Sunday morning he was already awake for early for church so that does not constitute three days and three nights so Jesus said three days and three nights and we are certain that he rose up

Sunday morning Sunday the early day do you know why it had to be Sunday because Saturday is the day of rest God created six days then he rested he didn't do anything until Jesus resurrected have you thought about where did he get the clothes when he was resurrected do you think he appeared married in Madeline naked no no no when they crucified they crucified and then they wrapped new linen listen when he was buried they buried him in a new tomb that's fine a new linen it's like a fresh tomb because he has paid the price now he was going to his glory so they buried him fresh tomb and linen but when they went to the tomb the linen was still wrapped there Jesus was not there what was he wearing did he go to Marks and Spencer what was he wearing God definitely gave him some new clothes God definitely gave him and God made a new body the way God formed the body of Jesus in the womb of Mary is the same way he formed this body he glorified the body in the tomb so when he resurrected it was the same body you can identify but it wasn't the same as that same body in the sense that it's a glorified body

God created something new so the first day of the week God went back and started oh I feel like preaching God went back and started creating shout hallelujah hallelujah God went to the tomb and started creating again that is why Jews worship on Saturdays but Christians worship on Sunday because you were recreated if any man be in Christ hallelujah shout hallelujah hallelujah hallelujah Sunday is the first day of the second week so we are in the second week of creation the first week of creation God rested he started creating again in the tomb thank you Jesus thank you Jesus thank you Jesus thank you for listening to this message by David Entry to hear more from David Entry follow him on Facebook Instagram Twitter and LinkedIn you can also subscribe to Carous Church on YouTube don't forget to share and subscribe to our podcast so you're always up to date be blessed