

Apostles' Creed - Crucified, Dead And Buried

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[0 : 00] Welcome. Thank you for listening to The Sousa Word by David Entry. The words you catch will change your world. May your story change from this message.

Be blessed. Amen. Well, Apostles scream, I believe in God the Father Almighty. Let's go together. Let's go. I believe in God the Father Almighty, creator of heaven and earth, and in Jesus Christ, his only son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried.

He descended into hell. The third day he rose again from the dead. He ascended into heaven and is seated at the right hand of God the Father Almighty. From thence he shall come to judge the living and the dead.

I believe in the Holy Spirit, the Holy Universal Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Amen. Hallelujah. And so we have covered, I believe, and in God the Father Almighty, we have also covered, and in Jesus Christ, his only son, monogamous, our Lord, Jesus is Lord, Jesus of Curios.

[1 : 20] His only son, our Lord, who was conceived by the Holy Spirit, born of a Virgin Mary. That's interesting. A Virgin to give birth.

It's not normal. Born of the Virgin Mary, suffered under Pontius Pilate. That's what we covered last week, right? Yeah. And then what happened?

After he suffered, what happened? Let's say that together. Father, please say it loud. Most crucified, died, and was buried.

Can I hear the ladies say it? Ladies. Most crucified, died, and was buried. It's always better. Even without a man, it's better. I think we should leave it at that. All right. So the men don't think we are leaving them out.

Men. Most crucified, died, and was buried. You see why I didn't have to call you? It's obvious. The sweetness of the pudding.

[2 : 19] It's the pudding. It's the pudding. All right. Let's try the guys again. Most crucified, died, and was buried. Are you afraid of some girl around you or something?

All right. Let's go. Most crucified, died, and was buried. Let's try the ladies again. Ladies, let's go. Most crucified, died, and was buried.

See? All right. Let's fight. Let's go. All of us. Let's go. Most crucified, died, and was buried. That's amazing. Was crucified.

Did we have to speak about his crucifixion? Just say he died. Everybody died. So why did you have to talk about his death and the way he died?

Was crucified. In the first place, when you listen to other religions who claim they also know Jesus, I don't know why they always stay on their track.

[3 : 23] They have to bring Jesus into their message that we also know Jesus. They want to attach themselves and make themselves relevant. They said, we also know Jesus.

Jesus. And they tell you, Jesus is going to come back again. But the Jesus they knew is like a Rolex watch that was made in Dubai. It looks like a Rolex watch, but it isn't.

They will tell you, we also believe in Jesus, but Jesus didn't die. Aha. You can't say he died. You can't say he's the son of God. The Jesus, they say, they believe he's not a Messiah.

But the Jesus we say we believe, he's only, God's only begotten son. He's a Lord. Our Lord. Our Lord. No, he's Adonai.

Our Adonai. And he's Messiah. Mashiach. Mashiach. So he's a Messiah. This one there, those people are describing, he's not a Messiah. He's not a Lord.

[4 : 31] And he's not the only begotten son. So it's something else. That's why they can't afford to let him die because he won't get up. If they make the mistake and put him in shack, he'll tell you he won't come back alive.

Yeah. So it's a different Jesus who can afford to die. But the Jesus we talk about, he was crucified, died, and was buried.

Our Jesus was crucified, died, and was buried. Let's just say that together. Crucify. One more time. Crucify. Died.

Died. Died. So our Jesus was crucified. Why crucified? Why not shot? Why not stoned? Why? Why didn't someone just, you know, in Luke chapter four, I think it was 20, not 29, 30, I think 30 there about, when he told them that a prophet's no way down on her in his own town.

[5 : 40] And then it's Elijah, Elijah. They took him to the bra of the hill, where the city, to throw him down the cliff. They took him, and they led him to the bra of the hill on which the city was built, that they might throw him down over the cliff.

They took him. But that's not how he should die. So he wouldn't die like that. Do you know what he did? When they got to the bra of the hill, you just look at them and, he just walked away.

They were standing there. They were standing there watching. This guy's going. We should throw him down. Look at this guy. He doesn't respect at all. And he was going. It's not like they didn't, it's not like they were blinded.

And they didn't see. They saw him. He walked away. When they got to the, he said, you brought me here. Okay. Then they were all looking at him. This guy. Why are you? We are coming to kill you.

You are walking away. Hey. You should have to come back.

He didn't mind. Hey. You will come back. Okay. When we get you, we'll see what. He walked away.

He just walked away. Because that's not how he should die. He does not know how he should die.

[6 : 48] His death was supposed to be through crucifixion. Somebody say crucifixion. Crucifixion. Say he was crucified. He was crucified. And in those days, the mode of execution by the Jews was really through stoning much of the time, practically all the time.

So Deuteronomy chapter 13 verse 10, 17 verse 5. Let's look at Deuteronomy 13 verse 10.

And you shall, oh Jesus, this is God giving instructions. He said, you shall stone him with stones until he dies. Because he sought to entice you away from the Lord. Bad person. A false prophet.

Away from your God and brought you out. So if they said Jesus was false, this is how they should have killed him. So stone him with stone. 17 verse 5. Some of you, I don't think some of you would like to see some of the other ones coming.

And then you shall bring out to your gates that man or woman who has committed the wicked thing. And shall stone to death that man or woman with stones.

[7 : 56] See how it is said you should kill them. Chapter 22 verse 24. Then you shall bring them both. Ah, this both thing doesn't sound nice. Both out to the gates of the city.

And you shall stone them to death with stone. The young woman, because she did not cry out in the city. If she says she was innocent, she would have cried when the guy was doing it. And the man, because he have, he said, kill them.

But this is how you should kill them those days. You know, if it were in those days, now, most of you will not be alive yet. Say, thank God for grace. Thank God for grace.

Some of us have got, it's like a trail. Trail of names that the enemy has used you to conquer. Let me say you are more than conquerors, you.

Hallelujah. Hallelujah. And in Joshua chapter 7 verse 25, it says something similar.

[9 : 05] Joshua 7, and Joshua said, why have you troubled us? The Lord will trouble you this day. So, or Israel stone him with stones. That's how they used to do it.

So, Jesus being an Israelite, actually, he should die through stones. Deuteronomy chapter 21 verse 21. It says that, and all the men of the city shall stone him to death with stones.

So, he shall put away the evil from among you. And all Israel shall hear and fear. But, right after that text, there's 32, sorry, verse 22, which points to something interesting.

If a man commits a sin, deserving of death, and he is put to death, and you, and you hang him on the tree. Any sinner who gets hanged on a tree, anyone who gets hanged on a tree for sin, I've showed you how you should kill people, but just in case you end up hanging him, look at the next verse.

His body shall not remain overnight on the tree. Why? But you shall surely bury him that day, so that you do not defile the land with the Lord your God, is giving you as an inheritance.

[10:25] For he who hangs, that's not how you should be killing people. But just in case, maybe it's a situation, this guy ends up being hanged and died on a tree.

Don't want to bury him that day, because he's a cursed person. So that tells you that, anyone who hangs on a tree, so long as God is concerned, it's a curse. That's why Jesus, Judas had to be hanged on a tree.

He did no one hanged, he hanged himself. Because Jesus said, the man, the son of man goes to Jerusalem, and will be betrayed, as it is written. But woe is the man through whom he was betrayed.

He's betrayed. He said, it would be better if he was not born. It would be better if that man was not born. So Judas was hanged. So now, why am I talking to you about this?

Jesus had to hang on the tree, had to be hanged, because of his own words, and his own predictions, and his own agenda. In John chapter 8, verse 28.

[11:30] John chapter 8, verse 28. John chapter 8, verse 28. I thank you, Jesus. Then said Jesus unto them, when you have lifted up the son of man, who is the son of man?

Who is the son of man? I told you in the preaching previously that the phrase son of man is Jesus' most favorite title he used for himself.

So he said, when you have lifted the son of man, then shall ye know that I am he, and that I do nothing of myself, but as my father has taught me, I speak these things.

And he that sent me is with me. The father has not left me alone, for I do also those things that please him. Sorry, I do always those things that please him.

Verse 30 says that, as he speak these words, many believed on him. Then he says, to the Jews who did not believe, and continue. But verse 28 is so important.

[12:38] He says that, when I am lifted, when the son of man is lifted, okay, when the son of man, he said, when ye have lifted the son of man, then you will know that I am the one.

Now, this lifting is not like carrying him on our neck. No. This lifting was pointing to his death. In chapter 12 of John, verse 31 and 32, it talks about how, now the judgment of this world, now is the judgment of this world, now the ruler of this world will be cast out.

Look at the next verse. And I, if I be lifted from the earth, I will draw all people to myself. Now, this lifting is hanging, being hanged.

He wasn't standing on the ground. He's been lifted. He's hanging. People can see him hanging.

Okay. He was talking about that kind of death. Now, that is so important. Because, you would not appreciate this kind of death until you come to see what, what, what, poison of the snake can do to people and how to heal the poison in the snake.

The poison, the snake has passed on to people to kill them. So, you remember, they complained and snakes came and bit them in Numbers chapter 21. God sent a loud snake.

[14:04] He didn't say a loud snake. Because these people are hurting. They are, they are stiff necked people. So, snakes came and were biting them. And now, I'm talking about poisonous snakes.

When they bite you, ah, ah, ah, ah, ah, ah, ah, you are going home. But you won't get to the house and, ah, ah, ah, ah, ah. And the people were dying.

They cried to Moses. Moses, do something about this. They say, ah, it's not just going to do that.

Oh, one. Oh. So, they were dying. They were dying. And God told Moses, look at verse four.

Then, Lord said to Moses, then, they journeyed from Mount Hor by the way of the Red Sea to go around the land of Edom. And the souls of the people became very discouraged on the way.

And the people spoke against God. You see what they did? Some of you. You are wondering why you've been having nightmares, snakes are chasing you.

[15:05] You, you've been speaking against God and Moses. What's the point for me? I don't know why. This is a, your big mouth, you used to speak against God and the church.

That's why the nightmares. I'm not saying you were speaking against church. But, you see, sometimes, you have to also do your own. They said, they spoke against Moses.

Why have you brought us up? Out of Egypt to die in the wilderness. For there, for there is no food and no water. And our souls loathe this worthless bread.

We don't like this worthless. God is giving them, we say, I'm tired of all, all this, every day, check, check, check. Even when it's snowing, check, check, check. I'm tired of all this kind of things. I need a breakthrough. I need to marry.

All the places I go is only church. There's no other place I go. Hey! Hey! So, let's go back to Moses. Verse 6, please. So the Lord sent, ah, I said, it was God who sent it to them.

[16:06] God sent fairy serpents amongst the people and they beat the people and many of the people of Israel died. Those who say, oh, God can't do some things.

In fact, there are some people who believe that the Old Testament God is different from the New Testament God. Because the Old Testament God seems to be very straight. Yeah.

It's the same God. It's the same God, but they were under the law. He was dealing with them based on law and we are in church. He's dealing with that based on grace. So, they were dying.

All right. Next, just quickly. I don't know. Therefore, the people came to Moses and said, we have sinned, for we have spoken against the Lord and against you, Pastor Moses, against you.

Yeah. Pray that the Lord, now they need Moses' prayer. Hey! Be careful about who you speak against. Pray that the Lord, pray to the Lord that he take away the serpents from us.

[17:07] So, Moses, pray, oh Moses. Lord, make me a Moses. In the sense that when people even speak against you and they want help, you still pray to God for them.

Yeah. I love it. I love to do that. I love to do that. Lord, let me do even more of that. More of that. You don't want me to say that one. And watch this.

The next verse. Then the Lord said to Moses, I can't take the serpents away. So, make a, you Moses, you to make a fairy serpent and set it on a pole and it shall be that everyone who is bitten, when he looks at it, shall live.

If they can, when you are bitten, don't go home. Look for the pole. Where is the pole? Make sure, just get, just when you are getting there, open it, I see it.

I'm living here. So, look for the pole on which the serpent is and when you look at it, and Moses did that.

[18:16] Look at the next verse. Verse 9. So, Moses made a bronze serpent. So, what's the difference between the serpent of Moses and the serpent God sent? The serpent God sent had venom, but this one didn't have a venom.

It was a serpent, but it can't, it couldn't bite. It didn't have the poison. It was like, he made it and put it on a pole. So, so it was, if the serpent had bitten anyone, when he looked at the bronze serpent, he lived.

Why did this? Because this was a prophecy to all humanity. So, in John, I quoted this the other time, John chapter 3, verse 14, Jesus said this concerning himself. He said, that's already allowed from the screen.

Let's go. So, you see, when we read chapter 8, verse 28, that if I be lifted up, chapter 12, verse 32, if I be lifted up, I will draw.

He said, verse 28, 8, 28, if you lift me, you know that I'm here. Chapter 12, verse 32 said, if I be lifted up, I will draw. That lifting up is what he was referring to in John chapter 3, verse 14, that as Moses lifted, he said, now, so how would you even appreciate this if you don't know what happened in the wilderness?

[19:36] That's why you need the Old Testament to understand how God is dealing with us. So, Jesus said, what happened in the wilderness, it happened because it's a reflection of what me, I'm going to stand for.

He said, that serpent that was lifted, the same way I will be lifted. So, he said, if I be lifted up, as Moses lifted up, even so, the son of man must be lifted.

He's talking about being lifted, on a pole. So, that means that his dying couldn't be an ordinary death. Because if, that's why he said crucified.

Crucifixion means that he was hung on a tree. He was hung on a pole. In 1 Peter, chapter 1, verse, chapter 2, verse 24, it talks about how Jesus Christ, he himself bore our sins in his own body, on the where?

Tree. That tree means the cross. That we, having died to our sins in my liver, who is by who shall.

So, he bore our sins on the cross. He was bearing our sins because we saw that God said, anyone who dies on a cross, on a tree, gets hung, is cursed.

[20 : 46] So, why must he be cursed? Why must he be cursed? What has he done to deserve the curse? Because of you and I, in Galatians, chapter 3, verse 13, Bible says that Christ has redeemed us from the curse of the Lord.

How did he do it? How did he do it? So, it's like, you were there, you were there in the curse, and he came to redeem us from the curse.

So, he pulled us, but how did he do it? He didn't come to your house. How did he do it? It's there in the text. Christ has redeemed us from the curse of the Lord. Ah, watch this. There is a curse that comes with the Lord.

The Lord, when you break the Lord, God said, my curse is on you for breaking my Lord. I don't know if you have broken the Lord before, you see. So, many of us, there are people who are driving nice cars, but are walking under the curse of God.

Yeah. What is a curse? A curse simply means being away, God being away from you. God turning his face away from you. When he says that in the book of Namas, chapter 6, verse 24, he said, when you bless them, say, the Lord bless you and keep you, and the Lord make his face to shine on you, the Lord bless you and keep you, the Lord be gracious and be gracious to you.

[22 : 02] The Lord lift up his countenance, it's like his presence, so that's how you should bless the people. Blessings means the presence of God be with you wherever you go. That's why Joseph was in prison, but he was blessed because God was with him.

Now, curse means that God has turned himself away from you and you are left to the mercy of the weather. So, Bible says that anyone who breaks his law, you come under a curse by Christ.

So, as it were, nobody could obey the law in totality. The law are ten. More than ten, but let's just say, the Deca law. Okay. Ten. Ten. Let's say, they are six, thirteen, but let's say ten.

Ten commandments. Somebody has broken some before. Out of the ten, you have broken, some of you have broken more than seven. And it's not like once. You keep breaking it every day.

You are walking. You are a law breaker. Breaker.

[23 : 05] You are a law. By nature, we, human beings, are law breakers. We are law breakers. So, we have sinned against God by breaking his law brutally.

The one who broke all the ten laws at once. Ten commandments. Once. He broke them. Moses is the one who brought it. When he was bringing it, he saw them sinning and worshiping.

He smashed it. He broke all the ten at once. In John chapter one, verse 17, it says that the law came by Moses. The law was given by Moses.

Yeah. The law was given through Moses. Came through Moses. But grace came. Grace and truth came. Came through Jesus. When Jesus came, grace came.

The law was given. Anyway, Christ has redeemed us from the curse of the law. How did he do it? Being made, having become a curse. Hey, watch this, don't ignore this.

[24 : 02] He became a curse for us. When did he become a curse? Because when he went on the tree, he became a curse. So by dying on the tree, he has become the curse of the law.

The curse that was meant to come to you, he became the curse. by taking you away from the curse and taking the curse unto himself. So he had to be crucified so that he became the object of curse for us.

So he became the object of blessings. Shout hallelujah. Why? For it is written, curse is everyone, everyone, including God's son.

If you hang on the tree, curse is everyone who hangs on the tree. So Jesus Christ had to die on the cross, number one. So he will carry the curse and accomplish our redeem, redeem us actually.

So he will redeem us. In fact, I remember the message I preached in Lighthouse some time ago about the same John chapter three verse 14.

[25 : 12] When you look at Romans chapter eight verse three, it talks about what the law could not do in that it was weak through the flesh. God gave the law, but the law could not do it because this, your flesh is too weak.

So that was actually the law that was meant to bless you was bringing curse. Because the law, sin is so much inside you. When the law came, sin was now sinning and breaking the law.

because it said once I was alive without the law. I was alive because there was nothing that said if you do this you are broken the law. And then the law, Romans chapter seven from the nine or something like that.

It said I was once alive without the law. And then the law came. When the law came, sin sprang up. Can you imagine? I was once alive without the law.

But when the commandment came, sin was revived. Reviver. sin was revived. And I died. The law became my problem. When it was supposed to be my blessing, it became my problem.

[26 : 20] And it says in verse 13 and 14, it's not that the law, there was a problem with the law. The law is holy. The law is pure. The law is perfect. But me, I am a sold and I'm a slave to sin.

And so when the law comes, I can't stop sinning and I get found wanting. So what the law could not do because it was weak through the flesh.

God gave the law for the law to bless us. But we are too weak because of sin. So when the law comes, rather sin, the law comes and sin, we keep sinning, we become proper sinners.

Bible says, sin that lives in me, verse 11, Romans chapter 7, verse 11, sin that dwelleth in me. It says, for sin, taking occasion by the commandment, deceived me, and by the law, it killed me.

God, that, that, that, the law was supposed to give me life. Sin living in me said, ah, you are bringing life. I will use you to kill this one. So Romans chapter 3, verse 20, Romans chapter 5, verse 20, Romans 3, 20, it says that, therefore, by the deeds of the law shall no one be justified.

[27 : 29] Why? For by the law is the knowledge of sin. When the law came, now you know you are a sinner. Look at verse 20. In fact, chapter 5, verse 20 says that the law came so that sins will increase. Moreover, the law entered that offense my door.

So Bible says that what the law could not do. Why? Because it was weak in the flesh. God said me, I will do it myself. For what the law could not do in that it was weak through the flesh.

God did, how did he do it? By sending his son, by sending his own son in the likeness of sinful flesh. That's where the difference between the serpent of Moses and the serpent that because the serpent of Moses was like a normal serpent but he didn't have the sin, the venom.

Jesus came like in the likeness. Don't know this well. Likeness of sinful flesh. He was in the, but he didn't have the sin of the flesh. He didn't have the sin of the flesh.

So he came because he didn't have the sin of the flesh. He cannot be the one to be lifted on the tree so that anyone who can look at him shall live. I see life coming to your life.

[28 : 42] So crucified. Why? Number one, to accomplish redemption. Number two, he said in John chapter 12 verse 30, 31, now is the judgment of the evil one.

Now is the judgment of this world. Now the ruler of the world is cast down. It will be cast down. The next verse, Christ and I, if I be lifted up, that's talking about if I draw, he came to terminate the power, the Adamic seed in us.

So listen, what it means is that if you are in Christ, you can actually live a righteous life. Yeah.

Those of you say, I don't know, I can't stop this thing. You can't stop it.

If you are in Christ, because he had to die on the cross to terminate the power of this venom in the human nature. So when you are in Christ, he came to bring judgment to the enemy and to terminate them.

You can't stop that pornography. You can't. Tell somebody here you can. You'll prevail in Jesus' name. So he terminated Adam, that's why he had to be on the cross.

[29 : 52] Number three is, oh, I like this. Number three is, oh, I like this. number three is, this is so nice. I love it.

John chapter 12, verse 24. You should know that scripture often. It says that except a grain of wheat falls to the ground and dies, it abides the Lord. But if he dies, that's interesting.

That's already on the front of the screen. Let's go. Let's go. Let's go. If he dies, he was crucified, he died.

If he dies, he brings forth much food. This one has to die to bring forth much food. Jesus said, and you know when he said that?

He said it when people came to look for him. He said, we want to see Jesus. And then they came into it. He said, yeah, okay. Then he said, accept the grain of wheat falls to the ground. Then look at the next verse.

[31 : 03] Just to let you know he's talking about he will love his life and lose it. He will love his life and lose it. Yeah. He's talking about death. Look at the next verse.

The verse 23 says, the hour has come for the son of man to be glorified. And this he was talking about his death. Then he after that said, the hour has come then he said, very truly I say unto you, amen, amen, I say unto you, accept the grain of wheat falls to the ground and dies.

So he was talking about in his death, he's going to release a certain life inside him. Because until he dies, that life in him is buried. That life in him is concealed.

Watch this. When Jesus was going to be born, he was dead and he had the life of God, Zoe, and he wrapped himself with humanity. So even though you see normal human being walking, he's the human being with the divine nature inside, divine life.

He was an embodiment of the divine life. And the only way the divine life can burst out from the human containment into other human beings was when it dies on the cross. So he said, accept the grain of wheat, fall to the ground and dies.

[32 : 12] It abides the law. But when it dies, it brings forth much food. It was time for me to die. So in John chapter 19, verse 32, 33, 34 particularly, 32 says that kill him, let's break their legs so they cut that quickly.

And then they went, his legs, he was already dead. And for the soldiers to be sure he was dead, a soldier took a sword and pierced his side. And the Bible says that you would think that it's only blood.

But water came, sorry, blood first. And then water. That order is very important. Immediately blood and water came out. And they knew he was dead.

Blood came out for our redemption. Water is life. So, you see, that thing that came, he released the life contained in him, he released it into man.

On the cross, he released the life that he had to die. So he had to go on the cross and this kind of death that brings the cares of God upon him, he was crucified, he died, and then the life in him was released.

[33 : 21] Thank you, Lord. Someone say, thank you, Jesus. Thank you, Jesus. So he had to die on the cross in order to release the resurrection life that is in him.

First Corinthians chapter 15 verse 45 says that the first Adam was made, the first Adam became a living being.

The last Adam became what? A life-giving spirit. Now, so it's not like he became another human, he became alive. When he died, he became a spirit. A spirit that gives life, a life-giving spirit, a life-giving spirit, a life.

So then, when he died, it was when he died, that was the only time that life in him can be made available. It's like now, everybody, it's available, up for grabs, anybody, sale time, when he died. Somebody shout hallelujah. And then number four, oh, I like that number four too. In Hebrews chapter 7, yeah, Hebrews chapter 7, I like verse 16, verse 17, verse 18, verse 19, verse 20, verse 21, 22, 23, 24.

[34 : 36] You know verse 25 says that he's able to save today at the most. Why? Seeing he live it forever. Now, let's look at verse 16. That's talking about Jesus.

Jesus has, let's go to verse 14, because Jesus comes from the tribe of Judah. The tribe of Judah is not for priests. It's for kings.

That's why it's from the lineage of kings. David was in Judah. Okay, Judah is for kings. But Levi is for priests. priests. So, the law of Moses, you can't be a priest if you are not a Levite.

How can you say you are a priest? No, priesthood is not based on training. It's based on your birth, your genealogy, your parentage.

That's why John the Baptist, he was born by priests, and so he was going to be a priest. And it's interesting, when Jesus was choosing someone to be a serogate father to step in.

[35 : 40] He didn't choose a priest. God should have chosen a priest for Jesus. But he chose a carpenter. Because Jesus Christ was coming as the seed of David. That means he of a necessity must be from the tribe of Judah.

Because he can't be both. So he had to be from the tribe of Judah. So it is evident that Jesus comes from the tribe of Judah, of which Moses in the law spoke nothing about priesthood. But now this man is going to be a priest.

How is it going to happen? So now let's look at this. I like this. I'm telling you. It is evident that our Lord arose from where? Judah. Of which Moses spoke nothing concerning priesthood.

Next verse. It's far and it is yet far more evident. If in the likeness of Melchizedek there arises another priest. Because now this priesthood is not in the likeness of Aaron the Levite.

But this priesthood is the likeness of Melchizedek he didn't have a father. He didn't have a mother. We don't know his beginning. We don't know his end. He just as the priest of most high God he

showed up. So in the Old Testament the one who blessed Abraham was not the one that came from Abraham.

[36 : 46] The one who blessed Abraham was the priest of the most high God called Melchizedek. And Bible says that verse chapter 7 of Hebrews verse 1. And this Melchizedek for this Melchizedek king of Salem.

He's a king and a priest. King of Salem. Priest of the most high God who met Abraham returning from the source of the kings and he blessed Abraham. Wow. Who is this king?

Look at the next verse. To whom Abraham gave tithe. Part of tithe is tithe. First being translated king of righteousness and then also king of Salem, king of peace.

Meaning the next verse. Without father, without mother, without genealogy, having neither beginning of days nor end of life, but was made like the son of God, remains a priest continually. He remains a priest continually. Now, he, so before God, hey, listen brothers and sisters, I feel like preaching. Before God gave the law and in the law, he instituted who is authorized to be a priest, who is not authorized to be a priest, and he dedicated the priesthood office to the Aaronic line, Aaronic line or the Levites, he said, you, only you guys, before the law was given, so that means after the law was given, anybody who was a priest must be, but then there was a certain priest who the father of the fathers met before the priests were even instituted, before the Levitical priesthood was instituted, there was a certain priest who showed up only once.

[38 : 26] He showed up to Abraham, collected bread, so collected tithe, gave him communion and blessed him, and then retreated, so we didn't hear about him, but there is another priest, so Bible says that if another verse, Hebrews chapter 7, let's go to the verse 15 quickly by time, and it is far yet evident, if in the likeness of this Melchizedek there arises another priest, look at this, who has come, watch this, how did he come, not according to the law of the commandment that was given, but he has come, that's my message there, how did he come, according to the power of, according to the power of what?

Endless life, a life that cannot be destroyed, he said death, where are you? Come, death said yes, I killed every human being, you are also a human being, I'm going to kill you, he said come on, bring it on, and death killed him, he bounced back and he came back, ah, this life cannot be destroyed by death, this life cannot be destroyed by, it's called the resurrection life, on the cross, he got the chance to release the resurrection life inside him, because in John chapter 11, verse 25, he said I am the resurrection, and the, ah, somebody shout hallelujah, he had not died yet, he had not resurrected yet, but he said I am the resurrection, I am the, he didn't have to die to be the resurrection, he actually is the resurrection, so he said okay death, you want to try me, bring it on, bring it on, death brought it on, and now his priesthood is based on this endless life, endless life, so he had to die on the cross, to prove the indestructibility of his life, because when you die on the cross, you are definitely dying, crucified, dead, and was buried, crucified, dead, and was buried, let's say that together, crucified, dead, and was buried, when he died on the cross, he was displaying the death conquering life, that was in him, why?

Let me add this, then I can close, oh, thank you Jesus, what I have you, I want you to understand, is that he didn't die for himself, according to 1 Peter 3, verse 18, 1 Peter 3, 18 talks about, let's read that from the screen, today I want us to do a lot of reading, let's go, He suffered once for sins, not for himself, he on our behalf, why?

That he might bring us to God, ah, he died, he suffered for sins, so he might bring us to God, he suffered for sins, so he might bring us to God, he suffered for sins, so he might bring us to God, that is why he died, he had to suffer for sins, not for himself, because he didn't commit sin, in fact, this is, there's something interesting I want to point to you here, you see, the word sins, it stands for committed, anytime you see the word sins, stands for the things we have done, anytime you see the word sin, it's time for a personality that we have inherited, so whether you have sins, even if you don't have sins, without Christ you have sin, so what sends people to hell is sin and sins, the reason why you commit sins, because of sin, who is living in you, sin, so he came to die for the committed sins, how about the inherited sins, the inherited sins is called sin, that's what makes you a sinner, when you were born, you got it, in Hebrews chapter 9, verse 26, I like that, Hebrews 9, verse he said, he then would have had to suffer often since the foundation of the, but now, once at the end of the ages, he has appeared to put, to do what?

By the sacrifice of himself, so when he went on the cross, he was dying, he was working, he was the judge, I'm dying, no, no, no, no, he was fulfilling what has been written by the prophet, he was

busy working, what?

[43 : 24] By putting away sin, not sins, sin, he was taking away the problem between man and God, sin, which is the personality of sin, for which reason, when the law was given, the sin inside you is the one that used the law to kill you, he said, now, this personality called sin, this issue of sin, he took it away, so you remember, this is the lamb of God, John chapter 1, verse 29, behold the lamb who takes away the sins of the world, so he takes away sin, and since he has said that, behold the lamb of God, who takes away, did you see that?

The what? The sin. The sin of the world. That's why he had to go on the cross. When he went on the cross, he was taking away the sin of Adam, the sin of Abel, the sin of Cain, the sin of all the righteous people in the Old Testament, the sin of my father, and the sin of you, and your children who you were born, and your grandchildren, the sins they were committed, they were committed, sorry, he is taking care of all the sins of the whole world.

Not everybody who ever lived, but everybody who ever came to him. There are two different things. So, if you die in your sins, that is your fault because you never came to Christ.

That's why I say, if you don't believe in me, you will die in your sins. He is the lamb. Several times in scripture, he is pointed to as the lamb. In John chapter, you can write down very quickly.

In John chapter 1, verse 29, we just saw it. John chapter 1, verse 36. In 1 Peter chapter 1, verse 19. In Revelations chapter 5, verse 6.

[45 : 08] In Revelations chapter 7, verse 14. In Revelation chapter 12, verse 11. In Revelation chapter 14, verse 1. In Revelation chapter 21, verse 9. Chapter 21, verse 10.

Revelation chapter 21, verse 22. Revelation chapter 21, verse 23. Revelation chapter 22, verse 1. Revelation chapter 22, verse 3. Oh, you see that Jesus is referred to as the Lamb of God.

In Exodus chapter 12 verse 3 and 4. Every house should find himself a lamb. Jesus is the Lamb of God. The Lamb of God, what does he do?

He comes to suffer for sins. That is why when God asks the first sacrifice, bring me a sacrifice. He went to bring flowers and veg. I think he was a vegetarian.

He he he. King! What are you bringing? Vegetables for what? Abel brought fat lamb.

[46 : 13] That was pointing to Christ. Every sacrifice we give outside of Christ is nonsense in the sight of God. God doesn't recognize sacrifices outside of Christ. He is the ultimate sacrifice.

So all the sacrifices in the Old Testament were pointing to Christ. So it must point to him properly. Abel brought lamb. King brought vegetables.

Nice vegetables. As soon as he put fire in it, the the smoke didn't go up. It's he's circular around you.

Is it possible that you're offering it? He says all right, I need to close now. So number one, he died on the cross to accomplish redemption.

Number two, to terminate Adam. Number three, to release the resurrection life in him. Number four, to display or he displayed death conquering life.

[47 : 18] Number five, to put away sins. He died on the cross to put away sins. That's why.

So if they tell you he didn't die, you should know what the implication is. Yeah. They tell you Jesus he didn't die. it carries severe implications.

What, what, what, what, what, what do you want in a savior who can die? Who didn't die? What do you want in him? We need that blood to be paid for our sins because the wages of sin is death.

So for someone to pay for your sins, he must die. What do you need in a savior who didn't die? How can he save you then? If he never died. That's why Christmas is not as important as Easter.

Because everything happened at the cross. It's the cross where the great exchange. Jesus was sinless but he had to become a sin. He was the serpent, like the serpent that was lifted so that anyone who believes in him before John 3:16, John 3:14, John 3:15 was there.

[48 : 36] They said, for God so loved the world that he gave it only because whoever believes in him should not perish but have everlasting. Believing in him is looking up to him and living. That's why we are Christians.

What makes us Christians is there's no good behavior. It's Christ believing. Believing in Christ as the son of God, as the Messiah, and as the Lord.

And believing that this Messiah is the one who died on the cross. He was buried and he resurrected. Died on the cross to pay for our sins. Or if he didn't die on the cross, you, things you have done and you have still, it's still, even, even still been doing, even though you've been coming

to church, still, things that you have still been doing.

Thank God that Xavier died. By the time you wake up, is it passengers up? There's snakes on the plane. It's right to me, you're doing it. Hallelujah!

Did you receive something? Put your hands together. Thank you for listening to this message by David Entry. You're welcome to connect with David Entry on Facebook, Instagram, Twitter, and LinkedIn.

[49 : 53] You can also find more Spirit-filled messages from Caris Church on YouTube and all relevant streaming platforms. Don't forget to subscribe, like, and share the message.

Be blessed. We'll be right back.