

Preach Christ Crucified

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[0 : 0 0] Welcome. You're about to hear an inspirational message by David Entry. May your faith increase and your heart be stirred towards God as you listen to this life-transforming message.

Press subscribe so you're the first to know when the messages are released. Blessed are your ears for the things they hear. When you laugh God's word, Jeremiah chapter 15 verse 6, it said, Your words were found and I did eat them, and they become the joy of my heart and the rejoicing of my soul.

I found your word and I ate them. It's so sweet to my taste. Jeremiah chapter 15 verse 16. Your words were found and I ate them.

What did you do to God's word? What did you do to God's word? Eat them. And your word was to me the joy and rejoicing of my heart. It feels so nice like a real Valentine's Day when I listen to God's word.

It said, Your words were found and I did eat them, and they became to me the joy and the rejoicing of my heart. You are struggling with all kinds of behavior, addictions, and stuff like that.

[1 : 1 1] In Psalm 119 verse 17 and 18, it said, How can a young man, sorry, verse 9, How can a young man cleanse his ways?

By taking heed to your word. Psalm 119 verse 9. How can a young man cleanse his ways? Young man, say young man. Young man. Say young lady. Young lady. Your ways are quite dirty. Young man. You need to wash it. Young man. You need to wash it. And to wash your ways. Some of you are trying, but it's not washing. And now follow up. They are calling you. You say, I don't want to go because I don't want to be a hypocrite. No, you are not a hypocrite. Get up and start going. Get up.

Don't stay there. You messed up, but don't stay there. Get up. Get up. Get up and stop saying, I don't want to be a hypocrite. If you stop, you are a hypocrite because you didn't mean it.

[2 : 1 3] Okay. You fell like that. It doesn't mean you stopped studying. Hey. Get up. You did what you didn't want to do. It broke your heart. It's a sign that you are a genuine Christian.

The fact that you did it and your heart was sad. It's a sign that you are genuine. But if you do anything, there's nothing wrong. I want to even do more. That means you are not one of us. I don't know how many of you, after you became born again, maybe your friend said, let's do something. And they are doing it, but you could just. And they're asking, what's wrong? And you just.

I can't. Why? Why? Just two. It will be okay. Wow. And you said, I can't.

But why can't you? I can't. I don't know. But why can't I? I can't. Why can't I? I can't. You're so down. You've disappointed yourself. You're upset with yourself.

[3 : 1 2] He doesn't even know it. You're upset. The last thing you want is you come to church. Someone says, look at you. You're already down. Don't stay out of church and say, I'm rubbish.

Come and change. Yes. I get you what I'm saying. All right.

Let me quote about five scriptures in a week. I know you will like this. You will like this. Luke chapter 24, verse 45, 46, 47, 48.

But let's stay in 40, 40, 46. Okay. Read it. And he opened their understanding that they might comprehend the scriptures.

Then he said to them. This is Jesus talking. So Jesus said to them. Thus it is written. And thus it was necessary for Christ to suffer and to rise from the dead the third day.

[4 : 1 6] Watch this. What was necessary? Read it again. So listen very carefully. Thus it is written. And thus it was necessary for the Christ to suffer and to rise from the dead on the third day.

Thus it was written and thus it was necessary that what? For what? The Christ to suffer and to rise from the dead on the third day. Is there suffering the end of Christ? No. And that repentance and repentance.

Okay. That Christ should suffer. It was necessary that he should suffer. And after his suffering, what happens? Rise the third day. Verse 26.

Luke 24, 26. Ought not the Christ to have suffered these things and enter into his glory?

So Christ suffered the things he suffered. Was that the end? What followed? End of his glory. What followed? End of his glory. What followed the suffering?

[5 : 18] His glory. Glory. Glory. So Christ is not still on the cross suffering. Where is the cross? Christ. He has entered into glory. See, Christ died.

Christ died. He was buried. He was buried. He resurrected. He resurrected. And entered into glory. And entered into glory. So the death of Christ, they wanted to kill him, but that was in the end.

Acts chapter 2. Verse 23 and 24. Him being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified and put to death.

So they took Jesus by lawless hands, crucified Jesus, and what did they do to Jesus? Put to death. Is that right? Yes. Did Jesus die? Yes.

Did he die? Yes. He died. He died. Jesus died. All right. Go ahead. Whom God raised up, having luci... Shh. Who God raised...

[6 : 24] So the death was not end. No. He died, but God raised him up. Let's all say, he died. He died. But God raised him up. But God raised him up.

One more time. He died. He died. But God raised him up. But God raised him up. Verse 33.

Therefore, being exalted to the right hand of God, and having received from the Father the promise...

The promise... The promise... Of the Holy Spirit. He being what? Exalted. Exalted. Exalted. After his death, what happened?

He was exalted. He was exalted. Are you noticing the trend? I'm just showing in scriptures that Jesus didn't only die. Those who have left him on the cross, no wonder they have to find napkin on his waist, because Jesus didn't have napkin on his waist.

You could see everything. Yeah. You could see Jesus. Yeah. On the cross. Yeah. It was bad.

That's why he didn't even stay on the cross. So why have they put him on the cross and then put a napkin around him?

[7 : 25] No. People who were crucified on the cross were crucified naked. Wow. That's why Hebrews... Philippians says that he became obedient to death on the cross.

He became obedient even to the death on the cross. The death on the cross is not... In fact, you can do something, but this one won't go. I won't go this far.

But the death on the cross is the most shameful death. Vile. Distasteful. The death for the worst of criminals in those days. And he's the nicest of all people.

And because of his obedience to God, he had to die the worst death ever. So he says that he became obedient unto death, even the death on the cross.

Then he says that verse 7. Wherefore, God... Philippians chapter 2. Wherefore, God has highly exalted... Listen. God has highly exalted... He didn't stay on the cross.

[8 : 24] After the cross, he stayed on the cross just a few hours. He died. He bled. He shed his blood to buy the church. That's why he went to the cross.

So he can buy the church. He bought the church with his own blood. But when he finished, he got out... Get off the cross. Went... They took him into the grave.

Buried him. And on the third day, he resurrected from the grave. When he was resurrected, he ascended into heaven. So he was exalted. Say exalted. Exalted.

Wherefore? Philippians verse 9. Therefore, God has also highly exalted him. How did God exalt him? Highly. Very high. Very, very, very high.

So if it was you who is preaching about Jesus, why would you be preaching a crucified Jesus? He will be preaching an exalted Jesus.

[9 : 22] Look at it. Yes. You see, you crucify him. Na, na, na, na, na, na. He's exalted all-powerful. Because when he resurrected from the grave, he came and told them, all power.

Matthew chapter 28, 28, verse 19 and 20. He says, All power in heaven and on earth has been given to me. Therefore, go ye into all the world and preach the gospel.

And he said, Lo, I am with you to the end of the day. He said, All power. Now he's not in the grave. He's in glory. Someone shout glory. Glory. Finish reading Acts chapter 2, verse 36.

Therefore, let all the house of Israel know, assuredly that God has made this Jesus, whom you crucified, both Lord and Christ. After you crucified him, he became Lord and Christ.

God has made him. God has made him. He said, Let Israel and all the house of Israel and Jerusalem. He said, Read it again. Let's. Therefore, let all the house of Israel know, assuredly.

[10:33] Let all the house of Israel know, assuredly, that this Christ, that same Christ you crucified, his end was not a crucifixion. Wow. He resurrected. So if your best friend, some people don't like him, and he gets involved in maybe a car crash of terrible, people thought he was dead.

And then later on, he comes back. And now, he's all over BBC, CNN, the whole world. People are healing. He's become big. We want to talk about your friend.

Where would you start from? Would you start from, he had an accident because he didn't like him. You start, look at my friend. He's a powerful man. I said, How did you know he's been my friend before he became that big?

Oh, how did he become big? Then you can't even feel that. But we, so if we want to preach a glorious gospel, the glorious gospel must preach about Jesus ascended into glory.

Are you getting something? I'm preaching simple. But in 1 Corinthians 1, verse 23, read it. But we preach Christ crucified. What are you preaching? Christ crucified.

[11:41] Christ exalted. Crucified. Christ elevated. Crucified. Christ glorified. Crucified. We preach Christ. Crucified. But it says, Ought not that Christ suffer these things and afterwards enter into glory.

Why are you only preaching crucifixion? How about the glory? Let's go in here in chapter 2, verse 2. For I determined not to know anything among you except Jesus Christ and him crucified.

It looks like that is the message that we're preaching. Galatians chapter 3, verse 1. It looks like that's the message this guys were preaching. O foolish Galatians, who has bewitched you that you should not obey the truth before whose eyes Jesus Christ was clearly portrayed among you as crucified?

When we came to preach, we portrayed him as crucified. Now the question arises, why are you preaching a crucified Christ and not an exalted Christ?

Because the crucifixion was not the end. The exaltation was the end. The glorification was the end. He said, for at that time, Christ has not yet been glorified. When he spoke about, if anyone is thirsty, let him come to me and drink in John chapter 7, 37.

[13:01] At that time, Christ had not yet been glorified. So the glorification of Christ was for him to go into ascension. That's why Jesus told him, ought not the Christ to suffer all these things and afterwards enter into his glory.

John 12, 24 says that, except a grain of fruit falls to the ground and dies, it abides alone. But if it dies, it brings forth much fruit. So it didn't die and stay there, but it brought productivity.

But why is it that they said, we came to you, 1 Corinthians chapter 1, verse 23, we came to you and we preach Christ crucified. Read it.

But we preach Christ crucified to the Jews a stumbling block. Ah. To the Jews a stumbling block, it's like you're trying to go for it.

Someone has put this thing in your face and you stumble. You can't go past it. You will stumble. Is it only Jews? And to the Greeks, foolishness. You know, Greeks, how many of you have heard about Aristotle?

[14:02] Yeah. Socrates. Yeah. Plato. Yeah. All those people are Greek philosophers. Greek, those times. So Greeks are about mind. Philosophy.

Tell me something. I'm very scientific. I'm very intelligent. I'm very amazing, intellectual. You can't just say anything for me to believe. So to the Greeks, those who want intelligence, they want sophistication.

They like knowledge. To them, it's foolishness. Preaching Christ is foolishness. And to those who are religious, they like sacrifices. A leader must be sacrificing.

It's not him who should die. So the point here is that if this thing is a stamp, preaching Christ is a stumbling block to the Jews, and it's an offense of foolishness to the Gentiles, why don't you preach the exalted Christ?

Oh, are you not getting it? Yeah. He said, but we preach Christ. Read it again, 23. But we preach Christ Christ. 1 Corinthians 1, 23. Read it.

[15:01] Shall we all read it from the Bible? Let's go. But we preach Christ, which is why, and we preach the exalted Lord, and we preach foolishness. It's foolishness to people who want intelligence.

It's a stumbling block to people who like religion. So why don't you preach something else? Where everybody can have a common ground. He said, no.

We preach Christ crucified. Because he wasn't only crucified, he was also exalted. But we preach Christ crucified. This is how Paul puts it in Galatians 6, 14.

But God forbid that I should boast, except in the cross of our Lord Jesus Christ. And what are you boasting about? Is it your hair? Is it your school? Is it your money? God forbid that I should boast in my preaching.

I should boast in my singing. I should boast in anything I do. Except what? But God forbid that I should boast, except in the cross of our Lord Jesus Christ. If I'm going to boast, I'll boast in the cross.

[16:03] The cross is a sign of abasement. It's a sign of humiliation. It's a sign of reducing. That's why he became obedient even to the death on the cross. God, the cross is a sign that you have been so brought low.

He said, if I should boast, I will boast in the cross. I will boast if I should. There's anything. It's not my preaching. It's not my work. It's not my school.

It's not my family background. It's not my beauty. It's not my intelligence. If there's anything I should boast, I will boast in the Lord Jesus, the cross of our. By whom the world is crucified to me, and I to the world.

That's what he said. He said, the world is crucified to me because of a mini cross. And I am crucified to the world. And then verse 17, he says something so powerful. I can't believe it. It's amazing. Read verse 17.

From now on, let no one trouble me. Don't trouble me. For I bury my body. In my physical body. The marks of the Lord. I've suffered things for Jesus. And there are physical marks on my body.

[17:06] Because I suffered. Because I boast in the cross. When you preach the cross, the cross is an offense. But in Romans, sorry, in 1 Corinthians 1, verse 23, it says that, to the Greeks, it's foolish.

To the Jews, a stumbling block. To the Greeks, it's foolishness. But, verse 24, But to those who are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God.

Now, that's the cracks of our message. To some people, the message is offending. But to those who God has called, the message is saving. Greeks, listen to this, are so proud.

Like some of your friends. They believe they know they can afford whatever trainers and track suits. Yeah. They know who is who. They've been to all kinds of places.

Big places. In the university, or in the school, they are the top. And then you are coming to talk to them about Christ. A debased thing. Why don't you talk about exaltation, and you're talking about crucifixion?

[18:16] Because God wants to, if you really mean to receive Christ, you don't mind humbling yourself. We won't talk about the glorification, we won't talk about the crucifixion.

Amen. Because it's so humbling, what is a stumbling block? You embrace it. What is foolishness? You are embracing something, and yet, you know your friends say you are being stupid.

But deep in your heart, you know it's a real thing. That's why sometimes I give people the opportunity. Would you give your life to Christ? And because you can't humble yourself and say, I want to give my life to Christ, it means you are not really serious.

God will bring it so low, so the people who are genuine will take advantage of it, will do it. Because when, anytime you want to do something for Christ, it looks like you are making a mistake.

But deep in your spirit, you know that's the right thing. But when you think about your friends, and what people will think about you, it looks like, oh, this is not the best, you know, I can't do this, I can't do this. Yes, we preach Christ crucified.

[19:14] So to take a humility for the Jews, to whom the preaching is a stumbling block, and humility for the Gentiles, to whom this preaching is foolishness. It takes foolishness of preaching to save those who believe.

To save those who believe. Preaching the cross, not preaching the resurrection, not preaching the ascension, not preaching the exaltation, preaching the crucifixion.

The foolishness of preaching the crucifixion is the one God uses to save. So if you disdain God's purpose, you are not ready for him. So it makes us come in humble.

That's why sometimes I call people, come forward and let me pray for you if you want to Christ, and you are too big. If you can't humble yourself and say, Lord, I accept you, you are not ready. You are not ready.

We preach Christ crucified. We preach Christ crucified. So that if you really accept Christ, you have gone past intellectual barrier.

[20 : 18] You have gone past religious challenge. That's why some of you are Muslims, and you know your family will hate you for believing in Christ, but you can't deny your conscience. You know this is so real.

They are attacking you by this. You know this is so real. I found life. I found life. I can't explain it, but I found life. I found life. And they said, no, in our family, you can't do that.

Your father is an imam. You can't do that. And it's not like you want to dishonor your father, but you have found life. They look down on it because it's a stumbling block. But to you, to those who believe, those who are called, it is the power of God unto salvation.

And you would never know it is the power of God until you have received it. When you receive it, suddenly you are saved from all kinds of fear, saved from addiction, saved from pornography, saved from masturbation, saved from fornication, saved from lying, saved from drugs, saved from bitterness, saved from anything that God, to only take God to save you from.

But it takes, first of all, you have to be humble. The Bible says, God gives grace to the humble, but he resists the proud. He said, don't come, don't come. He will resist you. God himself is resisting you.

[21 : 30] Where are you going? Where are you going? Pride will make you miss God. So the preaching of the gospel, he says, we preach Christ crucified so that if you can accept the crucifixion of Christ, that means that you are qualified for the glorification.

For those he foreknew, he also predestined. Those he predestined, he also called. Those he called, he justified. Those he justified, he glorified.

Romans chapter 8, verse 21, 28 to 29 to 31. God will glorify you, but you have to humble yourself first.

You have to humble yourself. Other than that, in the time of your crisis, don't attempt calling on him. He will also turn you down. I've been preaching a message this morning and during the week that God can leave you alone.

God can leave you alone. He said, because I called, you didn't listen. You too, when you call, I will not answer. In your day of trouble, I will laugh at you. Proverbs chapter 1, verse 24, 25, 26, and Judges chapter 10, verse 13 and 14, and Psalm chapter 81, verse 11 and 12.

[22 : 50] It's all over the scriptures. He said, you too, you will call and I will not answer. I will not answer. Read Psalm 81 and let me end. Psalm 81, verse 11 and 12.

It's amazing. But if you want to respond to God, God will intentionally choose the means by which he likes, not the one you like, what he likes.

And if you are genuine, you will accept his offer. Read it. But my people would not heed my voice. My people would not heed my words. And Israel would have none of me. And Israel would not have any I don't want anything about God.

Don't tell me anything about God. So I gave them over to their own stubborn hearts. Oh, so me too. I gave them over to their own what? Stubborn hearts. Stubborn hearts. Uh-huh. To walk in their own counsel.

To walk in their own practices. Romans, sorry, Proverbs chapter 1, 24, 25. Very scary bit. Read it. Because I have called and you refused.

[23 : 48] Because I have called and you refused. I have stretched out my hand. I have stretched out my hand. And no one regarded. And no man regarded. Because you disdained all my counsel.

Because you disdained, you looked down on all my counsel. And would have none of my rebuke. And you don't want none of my rebuke. I also will laugh at your calamity.

Me too. When your time of crisis comes, I will laugh at your calamity. I will mock when your terror comes. I will mock when your terror comes. This is God. You reject God, he will leave you alone.

You reject God, he will leave you alone. In your day of crisis, you're like, oh God, it's too late. It's too late. When the plane is coming down to crash, you are calling on God, it's too late.

Too late. In fact, let me add this. In Judges chapter 10, verse 13 and 40, read it. Yet you have forsaken me and served other gods.

[24 : 44] You have forsaken me and served other gods. Saved money, saved fashion, saved sex, served, said this, served other things that are more important to you than me.

Therefore, I will deliver you no more. Therefore, me too, I won't deliver you anymore. Go and cry out to the gods which you have chosen. Go and cry out to your boyfriend.

Go and cry out to your girlfriend. The gods you have chosen to your fashion designer, go and cry out to them because when you cry to me, I will not listen. Yeah. Let them deliver you in your time of distress.

Yes. Let them deliver you in your time of distress and crisis. Let them go because you abandoned me. You rejected me. Me too. I will leave you. I will leave you.

But if you want God, you have to humble yourself. Some of us, our biggest challenge is our pride. You are too important to yourself. You are so tall. No one can even put a crown on your head.

[25 : 41] You are so tall. We can't gritch your head and put a crown on your head. So we preach Christ crucified. So when you accept what looks foolish in the eyes of people, it will take certain levels of humility to receive Christ.

Humility. Yeah. Are you getting what I'm saying? Somebody say, we preach Christ crucified. We preach Christ crucified. Say it again. We preach Christ crucified.

We preach Christ crucified. Why do we preach Christ crucified? So people can humble them. Even though it's a stumbling block, it means that you really want him. That's why you accepted him. Yes. It's not, you are not coerced into it. You actually wanted. That's why when I call, when I say, come and give your life to Christ, you don't listen to your friend. You don't wait. You do it because this is what I have chosen.

I want to do it so that in my day of need, God will also remember I did it and I meant it. Amen. God bless you for listening to this message. To hear more from Dave Pantry, follow him on Twitter, Facebook, Instagram, and YouTube and visit www.parents.org for videos and upcoming events.

[26 : 47] Remember, be a doer of the work and not just a hearer.