

The Necessity of Repentance

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[0 : 0 0] 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 and you as you listen to this message. Be blessed.

In Acts chapter 11 verse 18, before we even get to verse 18, there was a problem from verse 2-3 somewhere there. There was a problem because the church in Jerusalem circumcision. Those of the circumcision. Say those of the circumcision. Say it again. And when you read chapter 10 verse 45, you will see it there again.

What do you see? Those of the circumcision. Say it again. Those of the circumcision. Those of the circumcision. Who believed.

So there are people of the circumcision who have not believed. So the circumcision, they have two groups. Those who believe and those who are those of the circumcision.

[1 : 1 6] First of all, you must understand what circumcision is. Do you know what circumcision is? You don't know. So when you read in 1 Samuel chapter 17, I think from verse 13.

In fact, from the early part, it said, who is this uncircumcised Philistine? That you should defy the armies. David said, David spoke and said, what shall be done for the one who kills this Philistine and takes away the reproach?

For who is this uncircumcised Philistine? But why did he say Goliath was uncircumcised? So he said to Goliath, who is this uncircumcised?

That's the first time he saw him. Look at the way this guy is talking. And he asked. And everybody is running away. Who is this uncircumcised Philistine? That he should defy the armies of God.

Why? Circumcision came from God. In Genesis chapter 17, when God made a covenant with Abraham, he said, I'm going to make a covenant with you. And he told Abraham that you and every male that is born in your house must be circumcised.

[2 : 2 0] Why? Because a covenant, for a covenant to be valid, there must be blood shed. So there must be blood. Which means that if the covenant is broken, the one who broke it, the breaking it is tantamount to death.

So God made a covenant with Abraham. And then this is my covenant which you shall keep between me and you and your descendants after you.

Every male. Say every male. Every male. Every male child amongst you shall be circumcised. So after that, do you know what Abraham did? Abraham got himself circumcised.

He caught Ishmael and all those in his house and circumcised. Oh, guys, come on. Wow. Yeah, there are no babies. Circumcised. That's how much he will, how far he will go, the extent to which he will go to obey God.

Wow. Circumcised everybody in their house. Because it's a covenant. I don't want to breach the covenant. That will pay every price. So Abraham, and Abraham was 99 years old when he was circumcised in the flesh of his foreskin.

[3 : 2 8] Now, that means that 99 years old, he was circumcised. Come for a raise, I am complaining. Any little push for the things of God, it's like they are pulling a strand of hair from your nose.

It's too much. It's too much. It's just my, oh, every time church, it's too much. I'm going through a lot. Hey! You know what God went through just to keep you in church? Wow. So God, Abraham, 99 years old had to be circumcised.

So from that time, it became, before Isaac was born. So Isaac was born with a circumcised body of Abraham. Ishmael, he wasn't circumcised.

So even him had to be circumcised. So Isaac is a child of promise, and the covenant meant every male in a Jewish family must be circumcised.

That means that you have been inducted, initiated. You have been integrated into the covenant of going out with Abraham. So the child doesn't have to be eight days old to circumcise the child.

[4 : 34] So then the Jews are the circumcised. Anyone who is not a Jew is the uncircumcised. So now that phrase, who is this uncircumcised Philistine, is trying to say, who is this person who doesn't have a covenant with God?

And he's defying the armies of God. Their circumcision was a sign of a covenant. Do you understand that? It wasn't like social thing just to do. It was a sign of, it's the Jewish sign of the covenant.

And that is so important. That God gave the commandment or the instruction that everybody must be, every male. Because when the male are circumcised, it covers the women. It covers the women.

So women don't have to be circumcised. It's not necessary. God didn't make them for circumcision. So circumcision is a sign that somebody is in a covenant with God.

So pastor, those of us who are not circumcised, are we not in a covenant? No, no, no, no, no. I'm talking about the Jewish people, right? So David said, who is the circumcised? Now, day of the circumcision, we have come with Peter.

[5 : 32] Acts chapter 10, verse 45. When they call him day of the circumcision, they are talking about the Jewish, Jew people who are practicing Judaism.

They are part of the, Peter, they are all people of the circumcision. Peter, Paul, all those great guys. They are all Jews. Jesus started with the Jews, not English.

It started with the Jews. He came to his own. All the initial disciples were all Jews. It was later on, he moved to Samaria.

And then, at the most part, he went to Antioch. Before Gentiles came. And then when he got to Antioch, no, no, sorry, Cornelius' house. The people who went with Peter, they went and reported Acts chapter 11 from S1.

They told the apostles in Jerusalem what has happened. And then the Jews, those of the circumcision, those people are very, it's like they are far-right.

[6 : 39] They are people who are far-right. They are born again, but still they think you can't be a Christian if you are not circumcised. And then you can't be a Jew, Christian, and enter into an unbeliever's house.

Because Jews were not meant to go into an unbeliever's house under the Old Testament. But the New Testament have changed. Because when you are in Christ, Christ is for all. Now the curtain has moved, has torn. The center of God has moved from Judaism into people, those in Christ.

So now we are supposed to go into the world and make disciples. So that's okay. Peter actually didn't want to go. Those of us who have been reading a Bible, remember when Peter had the revelation that he should eat something, Acts chapter 10?

He said, I can't eat this. And God said, don't call anything impure what God has cleansed. And that was the revelation. God was showing him to go to a Gentile's house. Then Cornelius sent people to come and call him.

And he went. So Peter himself initially objected to going there. But based on the revelation. And the Holy Spirit, can you imagine? The Holy Spirit told him that people are waiting for you.

[7 : 42] Can you imagine? In chapter 10, I think, verse 20. Peter was at the top. When the guys got to where Peter was living, the Holy Spirit told him that some people are waiting for you.

Let them in. The Spirit told Peter. So the Spirit was very much actively involved in what was going on. So Peter let them come in.

And they spent the night. And the next day, he said, okay. So when they came in, they said, put you on the screen. Acts chapter 10, verse 21. Then Peter went down to the, no, okay, verse 19.

While Peter thought on this division, the Spirit said unto him, behold, three men are sick. So the Spirit said to Peter, guys are waiting for you. Could he have said he will not go?

So Peter entering Cornelius' house was clearly an instrumentation of the hand of God. God had practically forced him there. Because he was so Jewish.

[8 : 41] And Jewish to the core. Now that he's even getting closer to God, why should he break the law? By going to a Gentile's house. But God showed him in a vision. Meanwhile, God had appeared

to Cornelius.

And he said, send for Peter. And when the men got to Peter, before the men were on their way, Peter was on the top of the roof. And fell into a trance. And he saw all the vision.

And then when he got out from the vision, he was thinking, what's the meaning of this? The Holy Spirit said, some three men are waiting for you downstairs. They have come to seek you. Go with them. So he went and brought them. And then he went with them to Cornelius' house.

And then they told him the story. So when he got to Cornelius' house, then Cornelius said, three days ago, I was praying. And then there stood a man with that. Now you can't put it from the verse 29, 30.

And Cornelius told his story. So after Cornelius had said all that, Peter said in the verse 34, Now of a truth I know. Peter opened it when he said, In truth I perceive that God shows no partiality.

[9 : 40] But in every nation, anyone who believes is accepted. Wow. Wow. So he realized that now this thing is not just Jewish then. It's not the answer of the circumcision. But in every nation, whoever fears him and works righteousness is accepted by God.

Ah. Peter said, now I know. Because when the man said all these things, Peter was amazed by the story and the encounters the Gentile guy has had. Then Peter started to talk to them about Jesus Christ, how he died and he resurrected.

And then repentance, verse 43, God showed him to a few people, not everyone. Then he says that repentance should be preached. That's now coming to my message.

So Peter then told them about Jesus. But you know what? He told them about how Jesus was crucified. He died and he resurrected. We saw him. People believed that. They saw him. And God said, those who saw him, go and tell others about Christ.

And whilst Peter, oh, he didn't finish preaching. Bible says that whilst Peter was still, verse 34, whilst Peter, whilst Peter was still speaking, whilst he was like the way I'm speaking, the Holy Ghost just fell.

[10 : 49] Hallelujah. Hallelujah. That's serious. That should tell you how ready the Holy Ghost was. So can you imagine how Judaism was getting in the way of the Holy Ghost when he had to show Peter revelations about don't call something that sanctifying is unpure.

And then the people came. The Holy Ghost said they are there. Go and meet them. Who are these? He went to meet them. It's good to hear the Holy Spirit. Yeah. He went and met them. And after meeting them, they told him the story.

Really? Let's go. They go to Cornelius house. This is a centurion. A very serious man. Very powerful person. Political figure. They went to his house. And then the man said, I was fasting. And I was praying. And an angel appeared to me. And then when the angel came, I was afraid. And he said, don't fear. Don't fear you. God has said your prayers. So send to Joppa and call for Peter. Ah.

And he'll come and tell you some things. What is he coming to tell me? What is he coming to tell me? So he says, so that's why me too, I send the guys and I've called you here. Peter said, wow. Of a truth.

[11 : 52] I realize that God is not respectable persons. Whether you are circumcised or you are not circumcised. Wow. He was, he was, he was. He, he, the, God.

Peter was just appreciative of how God is now moved to anyone who is available. Are you circumcised?

It's not. It doesn't matter. He said, if you, if you work righteousness, you fear God, you'll be accepted of him. He said, why is he not speaking? The Holy Ghost fell upon them. And then when the Holy Ghost fell upon the people, verse 45 says that day of the circumcision, he didn't come alone.

Peter went to people, some other guys, but they are all part of the circumcision. But they didn't, oh, pastor, they didn't have the revelation. They didn't have the encounter. It was Peter. So you can, you should understand where they are coming from.

Peter was in the same shoes with them. But, so, the people said, they were astonished that the Holy Spirit has been poured on Gentiles. Huh?

[12 : 52] And they said, Gentiles also. And this was, how can you stop God? Gentiles also. So the martyr got to Jerusalem. And they summoned Peter.

Hey, Peter, come. None of this God has started this new thing. Why are you mixing it? You're breaking laws. Ah, and Peter said, boys, you don't understand.

It's not me. A few days ago, I was praying. And the Lord showed me. And then, verse 5, he said I was praying. Yeah. In that vision, I saw blah, blah, blah.

And so, I accepted to go with them. Look at this. Let's pick it from verse 15. Ah, this is getting exciting for me. I don't know about you, but for me.

Watch this. He said, as I began to speak. Hey. It's not me. I'm not in control. As I was speaking, the Holy Spirit.

[13:49] The question is, why did the Holy Spirit wait for someone to start speaking first? Those who say, oh, we are all men of God. You are joking. You don't understand the way God works. This guy saw an angel from heaven.

An angel. And the angel said, Cornelius, your prayers have come before God for a memorial. Yeah. So, God, that means God has accepted. God is placed with you.

He wants to really bless you. So, why doesn't he go ahead and bless him? Oh, these pastors. You don't need a pastor. You don't understand spiritual things. Wow. He said, stand for Peter.

Angel tell me, no, I can't say it. I don't know how to say it. It doesn't. Then Peter comes. Ah, Holy Ghost. Eh, eh. See, Holy Ghost, oh. He wants to move on the people. But I had to wait for Peter to come and preach.

And so, Peter didn't even finish preaching. Once he finished making the essential points of the gospel, the burial, the death, the burial, and the resurrection. As soon as he finished the resurrection, the Bible says, when he was speaking, he took Peter by surprise.

[14:53] Peter was preaching. He was preaching. So, Peter was telling them in Acts chapter 11, that as I speak, said, as I began to speak, the Holy Spirit fell upon them. Yeah. And what was interesting is, the way he came was the same way he came on us too.

What? But I thought these people are Gentiles. At least Holy Ghost should come in a miniature fashion on them. But he said, he came on us as he came on. Because Peter was there on the day of Pentecost.

So, he knew it. He said, ah, wow. So, the Jews who have come with him were surprised. Hey, the Holy Ghost have been brought on. That's the first time in the history of God and his people on earth that the Holy Spirit of God has had direct dealings with Gentiles.

It was under the watch of Peter. And he came by revelation before he even went there. But he needed to go there. A preacher needs to make a representation there. And so, he said, so as I began to speak, the Holy Spirit came upon them.

As upon us at the beginning. Now, watch this. The next one is what got me. Peter said, then I remember the words of the Lord.

[16:04] How he said, John baptized with water. But you shall be baptized with the Holy Ghost. You shall be baptized with the Holy Ghost.

I remember. That's what is happening. That's Peter. But look at the next verse. I got me. This is so nice. Peter said, if therefore God gave them the gift as he gave us.

When we believe on the Lord Jesus. Who? Who? Who was I that I should return God? I should start suddenly saying, God, no, no, no. God, these are Gentiles. These are God. He said, God has chosen to give the people what he gave to us.

Without my permission. Are you guys trying to say I should stop him? Wow. Wow. I tried to say, Peter said, this is out of my rabbits. I don't have a say in this. And the wise Jews in Jerusalem. That's Christians. When they heard the story. I said all this so we can get to verse 18. So I can preach on repentance. When they heard these things, they became silent.

[17:11] In other words, they stopped complaining. Wow. Hey. This is amazing. And they glorified God saying. Then God has also granted the Gentiles.

What? Repentance. Their entry point is repentance. How can you be in church without repenting? That's why you find pastors preaching offensive.

You are not repentant. You are like an uncircumcised Philistine. In the Christian life, anyone who hasn't repented is like an uncircumcised person in the taste of the Jews.

How do you get into the covenant of redemption? How do you get into the covenant of forgiveness of sins without repentance? How do you get in? How do you get in? How do you get in?

Therefore, they concluded and said. Therefore, God has granted repentance. He has granted. Listen. Repentance is a grant. Shaka tapaya.

[18:14] Shaka tapaya. He has given them opportunity also to repent. He said the repentance brings you into real life. God has granted the Gentiles repentance to life.

Why? Because the access into all that Christ has done for us comes through repentance. When John the Baptist started preaching, John chapter 3, verse 3, his message was one.

Repent! Repent! Repent! John chapter 1. Let's go to Mark instead. Mark chapter 1, verse 4. Mark 1, 4.

John came baptizing in the wilderness and preaching the baptism of repentance for the remission of sins. If you want your sins remitted, what do you have to do?

You got to repent. Don't say, God understands my weakness. Hey, repent. Repent. Repent. Else you will burn in hell. Repent. Oh, my dad is a pastor. You will still burn in hell, pastorally.

[19:18] Repent. Repent. So as I taught you last week, you remember, Peter, after I gave the illustration or the teaching from why the Holy Ghost has fallen, you remember, has come.

And he was teaching them about Joel said, David said, David said, David said, whom you crucify. And Christ ascended and he has received the promise of the Father and he has poured upon us this day which you see and hear.

Verse 32, Acts chapter 2, which you see and hear. Then after saying all these things and he says that, let it be known, verse 36, that this Jesus, God has made both Lord and Christ.

Whom you crucified, God has made both Lord and Christ. The Bible says then, verse 37, when they heard this, they were cut to the heart. They were cut to the heart and said, men and brethren.

We see, that's the Jewish people. They are all Jews, not Gentiles. Men and brethren. What must we do? Peter said, what did he say? What did he say?

[20:20] That is the starting point of Christian life. What's the starting point of Christian life? I can't hear you. What's the starting point of Christian life? What does it mean to repent?

Stop doing it. And turn to God. Turn to God. Turn to God. Repent and turn to God. Actually, after 26, verse 20, Paul was talking about how God sent him to go.

He said, declaring first to those in Damascus and in Jerusalem and throughout all the region of Judea and then the Gentiles, that they should repent. And what? Repent and what?

Turn to God. Some of you, I think it looks like some people don't want to repent yet. They should do what? Repent and turn to God. Jesus never came for the good guys.

He came for the bad guys. The sinners. Those who have messed up. Those who have messed up. Those who are messing up.

[21:22] He came to them. In Mark chapter 2, verse 17. He said, I did not come to call the righteous. Hey! Those who are sinners.

I did not come to call the righteous. But what? Sinners. Who did he come to call? Sinners. He said, I like sinners. Make me sinners. And what do you call them for? So if you don't repent, you are still a sinner and there's no chance for you.

He comes for, because, oh, all right. Why should they repent? Because if you are not a sinner, you don't need repentance. And the only access into God's eternal redemption he has provided for us, the access where it's repentance.

And it's only sinners who have to repent. So if you say you are not a sinner, please stand aside.

Who are you? Are you a sinner? Are you a sinner? Okay. He said, come in. You have to repent. Are you ready to repent? Yes.

Yes. Yes. Come in. I repent. Sinner or no sinner? No sinner. Stand aside. Sinner or no sinner? Yes, sinner. Are you ready to repent? No. My girlfriend won't let me. No. So let's. Okay.

[22:23] Stand aside. Sinner or no sinner? Yes. Yes, sinner. Are you ready? Yes, yes, yes. I want to repent. I repent. I repent. He said, come in. He embraces you. You are one of mine. Sinner or no sinner? No a sinner. Stand aside. Sinner or no sinner?

No a sinner. Stand aside. Sinner or no sinner? I'm a good person. Stand aside. Sinner or no? I'm not sure. Stand aside. Sinner or no? So every good preacher is supposed to help you to know you are a sinner. Because that is the starting point.

It's meant to help you to admit, I'm a sinner. I'm a sinner. Oh, wretched man. I like that I am. Who will deliver me from this body of sin?

Good preaching is supposed to help you. Before you get to the next verse. What's the next verse? What is the next verse? Thanks be to God.

I thank God. That through Jesus I have allowed. So then in my mind I serve the flesh. With my mind. I myself serve the Lord. But with the flesh.

[23 : 22] The Lord of sin. Now look at the next verse. There is now therefore no condemnation. There's now therefore no condemnation. There's good news.

There's good news. But bad news for sinners. Who don't want to repent. Because they are not in Christ Jesus. repentance is the highway.

The gateway into redemption. Repentance is the gateway into redemption. And that redemption is what entitles you for deliverance.

Entitles you for sonship. Entitles you for heaven. Entitles you for covenant promises that belong to the church. Redemption.

If you are not redeemed. You are not entitled. You don't have inheritance among the saints in the light. You don't have an inheritance. Paul said in Acts chapter 26 verse 18.

[24 : 19] He sent me. He said I will deliver you from those who I'm sending you. To open their eyes. In order to turn them from darkness to light. From the power of Satan to God.

And that they may receive what? Forgiveness of sins. And inheritance among those. Uh oh. When you receive forgiveness of sins. Now you can enjoy the inheritance.

Among uh oh. Hallelujah. But it starts with forgiveness of sins. So he said I'm sending you to go and preach to them. So Paul was saying this is the vision I had.

And this is God's word. The word God spoke to me about. So in the verse 19 he said. Therefore, O King Agrippa. I was not disobedient to the heavenly vision. Because once I see it, I have to obey.

I saw a vision. I can't be disobedient. There are people here who have been disobedient to what God is telling you. You have been disobedient to the heavenly vision. It will cost you. It will cost you every blessing from God.

[25 : 20] He said therefore, O King Agrippa. I was not disobedient to the heavenly vision. But. Whereupon O King Agrippa. But. Showed first. He started from Damascus.

As soon as he had an encounter. He was in Damascus. He started from Damascus. To those that are in Damascus. At Jerusalem. And throughout all the coast of Judea. And then to the Gentiles. That they should.

Repent. Ha. But God. When God was telling him. He didn't say go and tell them to repent. No. He said I'm sending you to open their eyes. To turn them from darkness to light. To turn them from power of Satan to Christ.

He said that's why I'm sending you. But when he went. He said God who told me. He's sending me this. The only way they can get into what I'm saying. Is to repent. So from God's perspective. To access forgiveness of sin.

It takes redemption. So God gives redemption. So on God's part. You don't do the redemption. Christ paid the price. Right? Christ. Who paid the price? Christ. Who paid the price?

[26 : 18] Christ. How. What did he. What price did he pay? What price did he pay for our redemption? Huh? Huh? Huh? God.

What? Come on. Blood. First Peter chapter one verse 18. What price did he pay? His blood. His blood. You are not redeemed with corruptible.

But from the. Verse 19. But what? But with the. Oh. So it's so precious. Oh. The blood.

It's so precious. Wow. And God. The only thing God bought. He created everything. This morning I was saying. The only thing God bought. Is the church. Wow. He bought.

That's the only thing. God has never bought anything. One day God was going to the market. And the angel market said. God where are you going to the market? What are you going to the market? You have to buy some. I'm not selling anything.

[27 : 14] I want to go and buy. What are you going to buy? But God you create everything. He said this is why I can't create. I have to buy and recreate in me. Wow. Wow. Wow. So he went. Because they are sinners.

I don't create sinners. I don't create sinners. But I created them. And now they are on the slave market. So I'm going to buy them. But what money are you going to pay? No money can't pay for human beings.

Amen. And another human being can't pay for another human being. So me God myself. I'm going to pay with my blood. Wow. But God you don't have a blood. Don't worry. I'm going to make myself like one of them.

Wow. So I can have blood. Jesus. And my blood will be. Oh I feel like preaching. What do I have to see? My blood will be sinless. It will be so pure. Their blood has sin.

My own will not have sin. So I'll come and then use my blood. Pay the price. So and my blood. Because my blood is sinless. And it's blood of God. It's a precious blood.

[28 : 10] Precious blood. I'll pay. That's the redemption from God. So God. In Luke chapter 1 verse 78 and 79.

He said God has accomplished redemption for Israel. What? God. Can you imagine? He has accomplished redemption. Luke chapter 1 verse 78 and 79.

Verse 79. Let's go to verse 79. To give light to those who sit in darkness. Okay. I think rather. All right. I now understand why. 68. It's 68.

Look. Yes. God has visited his people for. Visited as an accomplished redemption for his people. He accomplished redemption.

He. Can you. Redemption. Redemption is a divine accomplishment. God has to be a divine. Amen. Bible talks about. In Hebrews chapter 9 verse 12. How. By the eternal spirit.

[29 : 11] Obtain eternal. Woo. Obtained. Obtained. It. He obtained it. The redemption was accomplished. He obtained. He got it for us. Hallelujah. Hallelujah. The redemption is an accomplishment.

It's an attainment from God. He attained something. How did he do it? By making himself, reducing himself to be captured into a human being.

And he looked so much like human beings. Human beings didn't know he was God. He told them, but they even said, no, we will kill you for saying you are God. Because you look too ordinary. And then they killed him.

But when they killed him, he shed his blood. He didn't die his sin. He was dying for the people who were killing him. Because they were committing sin against God. And he was, they were supposed to die.

So once they were killing him, he was dying for those who were killing him. He was dying for their sins. He was dying for their sins and their sin, including the ones they were doing against him. He died to accomplish.

[30 : 10] And then on the cross, it was too expensive. For the first time, the father stepped back from the son. And so human Jesus, for the first time, experienced separation from the father.

Hey! Hey! La mag sabak tani, that's a high price. Just to accomplish. Just to accomplish redemption.

It was an accomplishment. It was an accomplishment. Redemption is an accomplishment. It wasn't a walk through. Or a walk on the field and you are saved, you are saved.

No, no, no, no, no, no, no. Your salvation is judicial. You understand what that means? What does that mean? Based on, based on principles of justice. So it's not arbitrary.

Our redemption is a hard and hard. Hard. Hard. Hard. Hard. Hard. Hard. Hard. By Jesus dying on the cross.

[31 : 15] That's why when they say, Jesus, death doesn't matter. Satan is talking. That's why Peter said, Jesus, you can't die. He said, Satan, get behind me. You want to neutralize my death? My death is the reason why I came on earth.

That's why Pontius finally said, I have power to release me. He said, you don't. He said, I have power to let you go. He said, you don't. You can't do that. You don't have the power. because I laid my life down and taken. The son of man did not come to be saved.

Matthew chapter 20 verse 28, but he came to save and to give himself as a ransom for all. What? Ransom. Ransom. In 1 Timothy chapter 2 verse 5 and verse 6, it talks about how Jesus Christ, he gave himself for, there's one God, one million between God and man Jesus.

Look at the man Jesus Christ. Who gave himself a ransom? He gave himself a ransom for someone to be released. That's the price. That's how to accomplish redemption. He became a ransom.

He became the ransom. He became the ransom. Titus chapter 2 verse 13, he became the ransom. He paid the heavy price for our redemption. Titus chapter 2 verse 13, looking for the blessed home,

the glorious appearing for our Lord and Savior Jesus Christ.

[32 : 23] Verse 14, who gave himself for us? He gave himself. They didn't take it away from him. No one could take his life away from him. He gave himself for us.

He gave himself for us. That he might redeem us from every lawless deed, purify for himself a special people. Z laws for a good way. Shout hallelujah.

Yeah. Yeah. Yeah. Yeah. Yeah. So God obtains redemption. God accomplishes redemption, and we access it through repentance.

Wow. So when he resurrected from the dead, but he opened their eyes that they might understand the scripture. As the Bible says, he opened their understanding that they might understand the scripture.

And he told them, show them how that Christ ought to suffer and go through all this and then resurrect on the third day. And then look at what the next one and repentance.

[33 : 20] So after the resurrection, after the incarnation, do you know what incarnation is? Incarnation, like when he became a human being. He already existed. So that's called the incarnation.

After the incarnation, the human living, the crucifixion, the death, the burial, and the resurrection. That's what the human Jesus came to accomplish.

He's now accomplished the redemption. How do people assess? After that, repentance should be preached. Hi, hi, hi, hi, hi, hi, hi, hi, hi, hi. And that repentance and remission of sins should be preached in his name to all nations beginning from Jerusalem or beginning at Jerusalem.

Where you are, start from there. All nations. So repentance should be preached in his name. So when Peter was in Cornelius' house, after preaching and telling them after preaching and telling them about Christ's resurrection, look at verse 41, 1041, Acts 1041, it says that Jesus Christ, God raised him from the dead.

Let's go from verse 40 rather. Verse 40. God, him God raised on the third day and showed him openly, not secretly, openly to all the people.

[34 : 33] Not all the people. Only people, witnesses who have been chosen by God. So God said, okay, you, you, you, you, you, you, you, you. When he says resurrect, he will show himself to you.

The disciples were chosen by God already for them to be first-hand witnesses of the resurrection. And then what? Then they go and tell people he's alive. But why doesn't he show himself to the people?

He said, no, God doesn't work like that because God operates on the basis of faith and belief. So tell them if they believe, they'll be saved. If they don't believe, they are damned.

Tell them and I'll give you credible evidence to prove to them that I'm alive. Because other than that, those in the early days will have a better advantage of salvation than us. If God has, Christ has to show himself to everybody.

He didn't show himself. All of us get in through believing. We believe the witnesses he has sent. Didn't you see? It says that for whoever shall call on the name of the Lord shall be saved. How shall they call on him of whom they have not believed?

[35 : 33] How shall they believe of whom they have not heard? How shall they hear without a preacher? So there needs to be, salvation is based on hearing a preaching that makes you believe in Christ. That's all.

It's not whether you have seen a ghost, you have seen an angel, that's the salvation. Cornelius saw an angel. And yet Peter has to come and preach for the Holy Ghost to follow him. So it's not the revelations you have seen.

It's not the dreams you have had. I had a dream. I saw God. He was standing. He said, my son, I love you. My son, please, that is not what makes you saved. What makes you saved is the preaching and preaching. If you can be, oh, I feel like preaching.

If you can, if you can believe in the gospel, if you can believe in the resurrected Jesus Christ, the resurrected Jesus, we are preaching the resurrected Jesus. We are preaching the Jesus who died on the cross for our sins.

He came for the sinners, for the bad guys. So why did he have to die? So that he will pay for our sins. Your sins have already been paid for. Why do you want to pay it again?

[36 : 34] Been paid for. Paid for. Paid for. Just walk into it. Walk into it. But how do I get it? Repentance. Repentance. It's hard to repent.

Then it has to be saved. If it's hard to repent, then it's hard to be saved. If you can't repent, you can't be saved. Sit down. Sit down. Salvation is for sinners who repent.

So that's why when they say, men and brethren, what shall we do? They repent. In Acts chapter 3, verse 19, Peter told them, repent. Peter told them that, repent therefore and be converted.

That, ah, that your sins, oh, so repentance is so important for forgiveness of sins. Your sins may be blotted out, hey, repentance is based on forgiveness of sins.

Do you know what that means? Sorry, forgiveness of sins, sorry. It's based on repentance. It's a big thing. If you genuinely repent, the songwriter said, the vilest offender who truly believes that moment from Jesus, a pardon receive the vilest offender, you are the vilest offender, you are the vilest offender who truly believes that moment from Jesus, a pardon receive.

[38 : 07] 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 Carish Church on YouTube.

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