

The Tomb Is Empty

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

Be blessed. Mark chapter 16. I'm reading from verse 1. And when the Sabbath was passed, Mary Magdalene and Mary the mother of James and Salome had brought sweet spices that they might come and anoint him.

And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun. And they said amongst themselves, who shall roll away the stone from the door of the sepulcher?

And when they looked, they saw that the stone was rolled away, for it was very great. And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment. And they were affrightened. And he said unto them, Be not afraid. Ye seek Jesus of Nazareth, which was crucified.

[1 : 17] He is risen. He is not here. Behold the place where they laid him. But go your way, tell his disciples and Peter, that he goes before you into Galilee.

There shall ye see him, as he said unto you. Let's pray. Father, thank you. Teach us your word. As your word is taught.

All around the world, wherever this message is being listened to or will be heard, let Christ be revealed. Holy Spirit, you are the teacher of truth.

Reveal the truth of God's word to us. We thank you. In Jesus' name. Amen. Hallelujah. The resurrection is a fact.

The resurrection of Jesus Christ from the dead is a fact. The death of Jesus is a fact.

[2 : 26] It will be an intellectual suicide to purport that Jesus did not live.

On what grounds will anyone with intelligence and ability to look into facts or do a research?

On what grounds will anybody be able to say that Jesus did not live physical life and still remain intelligent or intellectual?

In the field of academia or intelligence, the existence of Jesus is unimpeachable, undeniable. His historicity is undeniable.

The historians of those days, they didn't have to be religious people. I'm talking about secular historians that Jesus possibly was a Messiah. Greek historians and Roman scholars, they all recorded the life of Jesus.

[3 : 34] So to say he didn't live, I think is a big mistake. And the life of Jesus, how it ended, is also historically recorded. You can close the Bible and find that information somewhere else in history.

So it's not like the Bible said it so he died. No. You, let's assume the Bible hasn't said it. Let's assume somebody doesn't want to know anything about the Bible and doesn't want to know about the Bible, but it's interested in history within the Palestine territory in the times of Jesus.

You will come across this, which is a fact. And it was a major public fact. Like for somebody to one day say there was never a president in America called Trump.

Trump. Trump. No, you must wait for thousands of years to be able to try and say that. Because if you say this in our times, in fact, no one will take you for it.

No one. People actually may want to refer you to their mental home. So now, these are things that these, the Gospels, Matthew, Mark, Luke, and John, that capture the human living of Jesus.

[4 : 45] And none of them missed. John didn't talk about his birth, the nativity. John didn't talk about it. But none of them missed the death.

None of them. All the Gospels, Matthew, Mark, Luke, and John. Mark was the shortest of the Gospels. And he actually also didn't talk about the birth of Jesus. He didn't have time for that.

He started from when Jesus started ministry. You know, he started his record of Jesus when Jesus was 30 years old. He didn't go into his early days. Because so long as he was concerned, really, his son, I said, we had us be called, I don't have to, he didn't have too much time to cover the details. He said, let's go straight to the important. So he starts from Jesus' ministry and begins to paste it and paste it and paste it. Like John, all the Gospel writers, they started, for instance, the book of John talks about the life of Jesus.

And it's like, it's all the three years of his ministry, they spoke about it. It was spread across the chapters until it started coming to the end of the chapter.

[5 : 55] And then they started focusing more on the last week of Jesus' life. And then when he caught to the last week, they gave more focus on the last day of Jesus' life.

And then when he came to the last day of his life, they gave more. So for instance, if three chapters or 16, let's say 20 chapters were about the life of Jesus Christ, from chapter 13, I'm talking about John, from chapter 13, he started talking about the last days.

From chapter 12, the last week, chapter 13, he began to focus on the last day. And he spent much of the chapters on the last day of Jesus Christ, and then a lot more on his arrest, the last hours of Jesus Christ, and spent more time on the cross.

And so it looks like a fast train, especially Mark, like a fast train moving towards the end. When you go to the train station, a fast train is coming very fast. But when it starts getting to the station, it starts to slow down, starts to slow down, because that's where I'm coming.

Now, that's how the Gospel writers were. Some of them didn't even focus much about the birth, and they didn't focus about Jesus' 30 years of human living, not much.

[7 : 08] But when it came towards the death, his ministry, and then towards the death, they slowed down significantly and gave so much attention to it, because the death of Jesus is what starts everything.

And now, all those records could not be challenged by anybody who was still alive. So when Peter started preaching, actually, in Acts chapter 2, it's very interesting.

Peter, but the people were speaking in tongues, and it was just, they were very charismatic. You know, charismatics, when they are having a service or a meeting, people outside will know that there are people there.

People outside will always know there are people there, and their neighbors will be complaining about noise. It's quite familiar with charismatics. So when the Holy Ghost came, the Bible says that it was noise abroad.

So those outsets start outside. Some came close to find out what's going on, and they started passing judgments. And some of the preposterous proposition was, or submission was that these guys are drunk.

[8 : 11] So Peter, from verse 14 of Acts chapter 2, tells them that they are not drunk as you suppose, because this is early hours of the morning, verse 15. Verse 16, they took them into Scripture. They said, this is what was said by Prophet Joel, that in the last days, verse 17, I'll pour out my flesh and my spirit upon all flesh.

So from verse 17, he quoted verse 18, continuation of the quotation, verse 19, continuation of the quotation, verse 20, continuation of the quotation, verse 21, then he says that continuation of the quotation, whoever calls on the name of the Lord shall be saved.

So from verse 17, 18, 19, 20, 21, all the five verses were quotation. He quoted from Joel chapter 2, verse 20, 28 to 32.

And when he finished that, verse 22, then he tells them that Jesus Christ of Nazareth, this is interesting, he said, men and brethren, he addressed the crowd after quoting what was, they were not there when it was written.

He quotes it, and he said, men and brethren, men and brethren, hear these words. Jesus of Nazareth, a man attested by God to you.

[9 : 18] You know it. He said, you know it. I'm not talking about Jesus you guys don't know. I'm telling you about Jesus we all know. We all have seen.

We saw what had happened to him. And said, God attested Jesus Christ of Nazareth with wonders and miracles in your midst. Ask you yourselves, no. That's a very important phrase.

Ask you yourself, the life of Jesus was not in a corner. He was in the public eye. They knew it. And so the gospel writers who wrote about Jesus, if they were lying, people would have picked them up.

Most of those books wouldn't even survive two years. Because people were there, what are you talking about? They know it's wrong. And when Jesus resurrected from the dead, on the road to Ebius, in Luke chapter 24, from verse 13, but Jesus joined them, and he said, you know the question he asked them.

He said, what are you guys talking about? Verse 17, I'm actually looking for. He said, what kind of conversation is it that you have with one another as you walk and are sad?

[10:36] These are disciples. They were very sad. They said, what kind of conversation are you guys having? And did you know their response? They didn't know it was Jesus.

The Bible says their eyes were without from knowing. They said, then one of them, one of them was Cleopas, answered and said, are you only a stranger in Jerusalem?

Who are living in Jerusalem in these times and wouldn't know what's going on? You're asking us what we are talking about. That is the trending news. It was trending.

The death of Jesus was not in a corner. It was trending. So they didn't even know who he was. He said, are you a stranger in Jerusalem?

Have you not known the things which happened there in these days? It's obvious. Have you not known? He said, okay. They told him that.

[11:33] How? There was a man. Then he said, what is? You should know that. He said, what is now? And he said that. So they said to him, the things concerning Jesus of Nazareth, who was a prophet, mighty in deeds and worth, before God and all the people.

Now, this is not in a corner. They said, this guy, what was happening? We are surprised you don't know this. But about Jesus Christ, he was mighty in deeds and was a prophet, mighty in deeds and worth, before God and all the people.

They said, really? He said, tell us more. Tell me more. You guys tell me more. And he said, how the chief priests and our rulers delivered him to be condemned to death and crucified him. His crucifixion was no secret.

You can't say, I'm writing anything, or you can't talk about the history of the human living of Jesus and leave out the crucifixion.

It's just a normal fact. It's just basic. It's a basic, reliable fact. That's what I'm trying to say. The life of Jesus, which culminated in his death, was a basic knowledge.

[12:48] Basic knowledge. So those who say he didn't die, they didn't live there. People, eyewitnesses were telling us, this guy was crucified. You two managed to write other books, or religious books, and say Jesus didn't die.

What planet are you coming from? You can't, you can't, there's no way you can convince me that our beloved late queen mother is not dead.

Her queen is not dead. You can't, how can you convince us? We are aware, we know, we were all part of the funeral. And it was broadcast all around the world, the funeral.

It's the same. Jesus' death, in fact, where they crucified him? They crucified him on Golgotha. The place is on the outside of the city, on the mountain. You can't miss it. Traders will see it.

Sojourners will see it. City guards will see it. Everybody saw. So what I'm saying is that the death of Christ is just a fact. It's historic.

[13:51] Not, let's even take religion out of it. It's a historical fact. It's a historical fact. So you are actually committing intellectual suicide by denying it.

It's a historical fact. Now, so when it comes to the death of Jesus, it's so obvious and it was so open, nobody could deny it.

But then, there's something interesting about the preaching of the early church.

And for that matter, what should be our preaching? They preached the resurrection. The resurrection was foundational or is foundational and fundamental knowledge in Christianity.

You are not a Christian if you didn't know or you don't know that Christ resurrected. Can I say that again? I'm not saying that you don't believe in church or things.

[15:00] I'm saying you are not a Christian. You are not a Christian if you don't know that Christ resurrected. In other words, if you don't know that the tomb is empty, you are not a Christian.

Because the weight of Christian belief is resting on the resurrection. So, in Hebrews chapter 6 verse 2, the Bible actually says that there are things that are foundational, fundamental, that elementary. It says that the dog, okay, if you start from verse 1, it makes sense so that. Therefore, leaving the discussions of the elementary principles of Christ, let us go on to perfection, not laying again the

foundation of repentance from dead works and faith towards God.

You can't be a Christian if you have not come to the fact that you have repented from your sins. You are not a Christian if you have not repented. Just let me, let me just say that as well.

You are not a Christian. No, no. I am. It's just your wishing. It's like I'm wearing jersey. Manchester United, and I'm telling you I'm a professional footballer. No, no, it's just, I might manage to convince myself, but the real fact is I am not.

[16:19] I am not. So that's what I'm telling you. You are not a footballer because you are wearing a jersey. Amen. Amen. So, he says that repentance from dead works.

Let's all say repentance from dead works. Repentance from dead works. Number two, he says that faith towards God. Let's say faith towards God. Faith towards God. How can you say, me, I don't believe in God, but I'm a Christian.

Is it not laughable? It's like, it's kind of absurd. All right. So, it's just fundamental. So, no one can say he's a Christian and say I don't believe in God.

How can an atheist call himself a Christian? You can't be an atheist and a Christian at the same time. You can't.

So, and I'm drawing your attention to something. So, believing in God is fundamental in Christianity. Faith, turning from your sins, repentance from dead works is fundamental in Christianity.

[17:25] Now, let's see the next fundamental thing in Christianity. Christianity. The doctrines of baptism which reflect that we're identifying with the death of Christ is fundamental in Christianity.

And then, laying on of hands is fundamental in Christianity. Then he says the resurrection of the dead is fundamental. Now, but that's, watch this.

I want to draw your attention to something. In our times, when you are Christian and some of us, to be honest, grew up in a Christianized environment, so, resurrection of the dead and the resurrection of Christ seems to be the normal thing to think about.

But it was very foreign in the days of Peter, John, and in the days of Jesus. It was a very, in the days of Paul, it was so foreign, particularly to the Gentiles.

It wasn't normal. The scientists of the day, the students of Plato, the students of Aristotle, the intellectuals of the day, you can't be intellectual and expect that resurrection.

[18:38] It's like madness. So, resurrection in those days was, because they don't expect that anyone should resurrect. to the extent that in Acts chapter 23 verse 8 says that the Sadducees, they were religious leaders in the Jewish times, they were leaders.

The Sadducees say there is no resurrection. They say there's no resurrection. So, how can you now, the foundation of your preaching is resurrection? So, and then when you look at, this is nice, Acts chapter 26 verse 8, Paul was reasoning and part of his reasoning, his case, he said, why should it be taught incredible by you that God raises the dead?

That means that people were thinking, how can you talk about resurrection of the dead? In Acts chapter 23 verse 6, he said something very important.

When Paul perceived that one part was Sadducees and the other Pharisees, he cried out in the council, men and brethren, I am a Pharisee, son of the Pharisee, concerning the hope and the resurrection of the dead and be judged.

He said, I'm here because I believe in the resurrection of the dead. Paul's preaching was resting on the resurrection.

[20:11] In Acts chapter 17 verse 2, Acts chapter 17 verse 3, Acts chapter 17 verse 18, and Acts chapter 17 verse 32. Acts chapter 17 verse 2, it says that then Paul as his custom was, let's all say as his custom was, went into them and for three sabbaths, three weeks, three sabbaths risen with them from the scriptures.

That's where every good preaching starts. that's why as I grow, I realize that before I preach, let me read the Bible before I even pray and preach.

Because every preaching starts from the scriptures. Every good preaching, sorry. Every good preaching is supposed to start from the scripture, open the scripture, explain the scripture, and make sure it's in line with what scripture says.

So Paul went to them and oh, I like this. It wasn't gratuitous supposition. It was reasoning, factual. He reasoned.

See, sometimes when you come to church, it's important for us preachers to make you feel like you are thinking. And not just thinking well, but thinking with scripture.

[21 : 35] Good preaching is supposed to make people think scripture. Reasoned. There's nothing wrong with reasoning, Christians. There's nothing, those who say faith is against science.

You don't understand Christianity, that's why you say that. Faith and science are not opposite. Christianity itself is very scientific. Because it's based on reasoning.

Yes. No feelings first. That's why preaching must have basis. every preaching must have basis. Scientific basis, must have historic basis, must have accurate facts.

Facts. Preaching must be based on facts. Not wishes. Not how we wish, how we wish, how we wish, how we wish.

It must be based on facts. That is why I'm about to say something important. That is why healthy preaching should not be based on what the pastor said God told him. Because that is subjective.

[22 : 47] No one can verify that. No one can authenticate or challenge that. Because when I come to you and say last night I was praying and God told me I should say this, I should say that, I should say that.

It might be good, it might be genuine, it might be okay, but that shouldn't be the basis of preaching. basis of preaching must open the scripture and reason with us based on what the scripture is saying so we can all think for ourselves.

But the preacher is supposed to guide us in what the scripture is saying because the Ethiopian union in Acts chapter 8, it says, how can I understand except someone explains it? so the preacher's job is to do the explanation of what is written.

Pastor, start explaining the text and stop telling us about how an angel appeared to you in a cave. It's good, share your testimony, we love it.

[23 : 55] You went to heaven, you went to heaven and you saw things and you saw, it's good, it's good, wow, I wish we could all get that experience. Who wouldn't want such a wonderful experience?

It's good, but when you are behind the pulpit, you can say that, but make sure your main point is resting on explaining the text.

Reason with us, reason with us, reason with us, reason with us, reason with us. The preaching of the resurrection was not emotive.

It wasn't gratuitous. Let's grant that, maybe you never know. Please, stop that when you are preaching, it's just not maybe. This is what he said. And they were preaching a resurrection, that was a fact.

They were preaching an empty tomb which they saw. It wasn't like, in fact, in Acts chapter 10 verse 41, Peter said, we ate with him after he rose.

[24 : 56] We ate, and then it was revealed to even us who ate and drank with him after he rose from the dead. This is facts, it's telling you.

No wonder in 2 Peter chapter 1 verse 16, it says that we have not believed fables. We are telling you eyewitnesses accounts. Oh, I feel like preaching.

For we do not follow commonly devised fables, when we made known to you the power and the coming of our Lord Jesus, but we were eyewitnesses of his majesty.

Hallelujah! These are not people who had a dream. These are not people who had a dream and they are saying, an angel told me something, an angel told me something, an angel.

It's okay, because Peter went to Cornelius' house based on encounters. So I'm not really on encounters. But good preaching is not based on whimsical, subjective encounters.

[25 : 58] Paul was talking, he went to the synagogue, and for three weeks, not one hour, not one hour, in Acts chapter 19, the Bible says, he rejuvenated the disciples.

He rejuvenated the disciples and went to the school of Tyrannos, reasoning with them daily, reasoning, how to be nice for us to come to church, and discipleship is based on reasoning, reasoning based on spiritualia, spiritualite, examinatio, based on genuine hearts that are warm towards God, open towards God, and reasoning.

Paul was reasoning with them daily in the school of Tyrannos, and this continued for two years, everyday reasoning. That's why you can't really be a pastor, and pastor effectively, if you are not studying.

Because if you are not studying, how can you reason much? You'll be able to say, okay, I have a few things for a week. Yeah. Yeah. That's why it's very challenging to pastor one church for a long time.

Because very soon, your preaching will finish. All your jokes and your stories, you know, I used to tell a lot of stories and like funny jokes, but if I tell one now, you know, I've heard this before.

[27 : 20] I guess minister is easy. The people have not heard it, so that's why I go. But pastoring, that's why you must learn how to appreciate a pastor.

Never think a pastor's job is small, especially those who labor in doctrine and word. They might be worthy of double honor. Excuse me. Excuse me. Carnal, carnal thinking.

So, he says that, please, let's go back to, so he reasoned with them, Acts chapter 17, verse 2, I'm still preaching on resurrection, I'm preaching on the empty tomb.

Then Paul, as his cast of ones, reasoned from the scriptures. Pastor, what I like most about this is that from the scriptures, from the scriptures, not from the newspapers, from the scriptures.

Enough of the stories about the climate change. Enough of the stories about social justice. Enough of it. I'm not saying it's bad, but please, can we go back and reason from scripture?

[28 : 29] That's why we are in church. All the others, we can reason outside of church. But you don't log on to the sky, the newspaper review, and then they are discussing scripture.

I know they won't do that. So when we come to church, let's do scripture review. And then let's deliver the newspaper review. Hallelujah.

All right. I just got distracted by this reasoning. So he reasoned with them for three times. Look at verse 3. Verse 3 says that explaining and demonstrating that Christ had to suffer and rise again from the dead.

And saying, this Jesus whom I preach to you is the Christ that was supposed to suffer and rise again from the dead. So you can imagine this preaching, all this reasoning, show them in scripture that no, no, no, let's get to the Christ.

The Christ, some of the major clear scriptural definitions and the characteristics of the Christ is that he had to suffer. And after suffering, he has to die.

[29 : 39] And after dying, he has to rise on the third day. It's clear in scripture, but they never saw it that way. So he reasoned, you can tell, his reasoning was hinged on the resurrection.

And then he comes to the Areopagus, Mars Hill, and he went to the synagogue, actually, and then he was discussing matters.

Look at verse 18. And the Epicureans and the Stoic philosophers encountered him. They met this guy, and some said, what does this babbler want to say?

Others said, he seems to be a proclaimer of foreign gods because he preached to them Jesus.

They said, what is this guy preaching? They said, this guy, who is this guy? What is this babbler? What does he want to say? Others said that he seems to be a proclaimer of a foreign god.

[30 : 38] Why? Because he was proclaiming and preaching to them Jesus and the resurrection. Now, these are philosophers, students of Plato, Stoics, philosophers, and Epicureans.

These guys were top. You can't compare them or they can't compare modern-day lectures in Yale and Harvard to them.

These guys were strong. But they said, what is this guy talking about? So they said, we would like to hear him again. And then later on, when they came at Mass Hill, Paul preached Christ powerfully.

And on verse 30, he says that in the days of ignorance, God winked. God overlooked. Oh, that's what I'm preaching. God overlooked some things. Listen, God can overlook things.

God can overlook, tell someone, God can overlook things. But don't think you get away with it. Oh, yeah. God can overlook and he does overlook.

[31 : 47] That's why he overlooked your stepmother's behavior for many years. He overlooked it. The maltreatment, he overlooked it.

It says that in the times of ignorance, God winked or God overlooked. But now, command all men everywhere to repent. Don't say, oh, next week I'll do it.

Say, nah. He's overlooked it enough. But now, now that you're hearing this now, don't say, don't wait and say, after church, you have a plan, so maybe next, end of this year, everything.

Please, it might be too late, because he says, but now repent. He commands all men everywhere, all men, including men in UK, all men everywhere, including men in New York, all men, including men in China, men that means human beings, all people everywhere to repent.

I think, please help me, why don't we tell someone, repent, repent, repent. Repent. I know some of us can't say it. All right, let's get to the text.

[33 : 00] So, in the verse, in the verse 32, just look at verse 32, look at verse, very interesting, verse 32, see, and when they heard of the resurrection of the dead, they mocked, while others said, we will hear you again, this resurrection of the dead.

What is this? What is this? No wonder they thought he was a babbler. When they heard, they were listening to him happily.

He was making a good case, he was making a good case, oh yeah, until he brought resurrection. Excuse me, drop this one. I think, let's leave this guy alone because there's something wrong with him.

When they heard, and look at this, this is what I'm trying to say, that the early church, there is, to talk about resurrection, it's not normal. It's not normal.

You'll be very isolated in society, intellectually isolated. They'll frown on you. And then in those days, it's only the Pharisees who really believed in it, and general Jewish community believed one day there will be a resurrection, so they had, but generally speaking, everywhere, resurrection was not a popular thing to go with.

[34 : 14] And now, these people, the basis of their preaching was a resurrection. Why would you do that? To understand that Jewish boys who were taught from the Torah, it's like taught from the Torah to worship God on Saturdays.

Check it, they went to their synagogue on Sabbath. It's just Sabbath thing. You can't change it, because it's just like telling a Muslim to change worshiping your God from Friday.

In the same way, Jewish boys would know. And for these guys who are living in Jewish community, beginning to change their day of worship to first day of the week, to Sunday.

Why would they do that? Because that was the day of the resurrection. Because their message was the resurrection is alive. It's alive. You risk being punished.

You risk being hated by the society, the Jewish society. But they couldn't help because what they have seen, they couldn't deny it. They saw the empty tomb.

[35 : 16] Now, the text we heard in Luke chapter 24 from verse 1, Bible talks about how, this is a very interesting story. Early in the morning, Mark chapter 16 says, very early in the morning, the women, they went to the tomb.

That's after the Sabbath, because Sabbath you are not supposed to go, so after the Sabbath, they went to the tomb. What were they going to do? They went with spices. Listen, it is not cologne, or body wash, or after shave.

Why did you say it's not after shave, cologne, body wash, or perfume? Because cologne, after shave, and body wash is for the living. They were not going to expect a living person there to go and use cologne on him.

They went with spices to go and embalm the dead body. So they were not expecting the resurrection of Jesus. That's what I'm trying to say. They didn't expect it.

They went to the tomb to go and make sure their body is resting in peace and happy. They went, it's like, some of you who have, maybe your grandfather or your father or mother or something, you go and he's not there, you be concerned.

[36 : 38] Where is the body? You are not looking for your grandma, but you are looking for her body. You are not looking for your grandfather, you are looking for a body. They went to go and embalm him. Only three days after this guy has died, they went to go and perform an expression of love on their dead body.

So they went to the tomb looking for a dead body. Come on. They were looking for a dead body.

That's why they went to, because if you are not looking for a dead body, you will go to the tomb, you might go to the hospital.

When you go to the hospital, you are not going to look for a dead body. When they tell you that somebody has passed and they took him to the hospital, you don't go to the hospital. You go to the mortuary, or you have to trace, where is the nearest mortuary, where did they take it?

Because you don't look for a dead body where human being is. But they went to the graveyard, the center for dead people, to go and look for the dead, because they were looking for a dead man.

They were looking for a dead man. They were looking for a dead man. Please get it. They were looking for a dead man. No wonder when he met them, the disciples on the road to Emmaus, Emmaus verse 17, he says, why are you sad?

[37 : 48] They were sad, because to them, they knew that it's game over. Oh. Disciples knew it was game over.

They put all their hopes, some left their trade, others left their jobs, and some like you left their boyfriends, others left their girlfriends, oh, I'm telling you, some left their gang, some say, you know what I'm talking about, they left their gang, just to come to church and follow Jesus, only to realize that this thing was leading to a dead end, could he sack, they didn't know, they thought this is no could he sack, it's just a tunnel to the other side, only to go and go and realize that, oh no, he's dead.

All hopes dashed. That's what happened when you read Luke chapter 24, verse 17, 18, 19, that's why they were sad, they said, don't you know about him, he's a prophet, God raised him, he's a prophet, among the people, concerning Jesus Christ of Nazareth, who was a prophet, mighty in this and well, we believed him, we followed him, and he just came to a grinding halt, I'm sad, we are sad, and they said, but what was interesting is, some of our women went to the tomb to go and embalm him, and then when they went, he was not there, they said he wasn't there, he was just not there, and the account read in Mark, when they were going, they had a problem, it's the women, and there was a big stone they used to cover the tomb, and they started thinking ahead, who rolled away the stone, because the stone was big, but when they got there, the stone had rolled away, it wasn't rolled away so Jesus could come out, it was rolled away so he could see the empty tomb, the tomb is empty, the tomb is empty, because

Jesus could pass through locked doors and just appear, so it wasn't a stone at the tomb that can stop him, just rolled away, and they went in, and they saw some young man in a white, long garment, white, and when you read the Luke's account, Luke chapter 24, and the verse 4 and 5, Luke 24, verse 4 and 5, and it happened, as they were greatly perplexed about this, behold, two men stood by them in a shining garment, white, I don't know what kind of shining, it's just like some of the ladies, they stood by there, and I looked at the discourse that went on, and then as they were afraid and bowed their faces to the earth, they said to them, why do you seek the living?

Wrong address, wrong address, wrong address, when they tell you Jesus died and does it, no, wrong address, when he died, that was in it, his death was not the end, death was the beginning, his death was not the end, it's the angel said, why, that's a very serious scripture, why do you look for the living amongst the dead, you don't go to Nando's to go and look for Banco, no, you can go to some restaurant, sushi, restaurant, and then expect Amala, and

[41 : 46] Edi Kaiko, is it Edi Kaiko, Edi Kaiko, no, you can't, they don't have cow food there, please, so, why are you looking for the living amongst the dead, they went among the dead looking for the living, our Jesus is alive, somebody say he's alive, he's alive, he's alive, he's alive, and the mistake says that, he's not, he's not here, he's not here, he's risen, and now he said, remember how he spoke to you when he was still in Galilee, he told them he'll be alive, in Mark chapter 8 verse 31, Mark chapter 9 verse 31, Mark chapter 10 verse 34, he told them he'll be alive, remember how he told you, you forgot him because of their death, sometimes when you go through some things, you might forget about some other important things, you might, the way you are so upset with your mom, you don't want to talk to her again, don't forget the sacrifices that you told one day, you said, mom, you've been so good to me,

I won't forget, now you are so upset, yeah, I can understand you're upset, being yourself is justifiable, but don't let that make you forget, do not forget, you forgot those who taught you your early Christian knowledge, they taught you, they helped you to stand in God, and they are telling you that this path is not good, you are not making it a social issue, so it's easy to forget, it's easy to forget that your children's future is on the line, it's easy to forget that your attitude towards church might have eternal consequences, you forget very quickly that when you were in crisis, the way you were believing God for this anointing to work for you, now you are crisis free, they forgot, all the things that Jesus told them, when the crisis of the cross hits, they forgot,

Peter said, I don't know this guy, I don't know him, I don't know him, Peter said, I don't know, so in Mark, he says, go and tell the disciples and Peter, because that time he has become a separatist, he said, he said, go tell his disciples and Peter, Peter, the one who said I would die with you, I would die with you, if everybody forsake you, me, I would die with you, he has left to the fact that they have to say disciples and Peter, I don't know, crisis, when the crisis hits, they forgot, when the crisis hits, Peter forgot his promises and not only his promises and he forgot Jesus' promises when the crisis, so they went to the tomb going to look for a dead person, he said, remember what he told

you while he was with you in Galilee, remember, remember his promises, and so you can tell, then all the disciples were afraid, they were hit, so the women came and told the disciples that we went to the tomb, it's empty, in John's account,

John chapter 20, Peter got up and started making his way to the tomb, from verse 3 to 8, and then the other disciple, who is supposed to be John, he also got up, but John was younger, John overtook Peter, but when he got it, he couldn't go in, he had to wait for Peter to come, he stood outside and looked, and they saw the linen, nicely folded, nicely folded, they saw the linen cloth lying there, yet he didn't go in, and then when Peter came, they went in, they saw, but you know what, they didn't see the body, so it could be argued that it was stolen, the point is they didn't see the body, even in Mark, the angel said he's not here, he's risen, go, so then, someone who said that really didn't see him, just the body was not there, but the truth is, they didn't need to see the rising Jesus, he rose, and he wasn't staying in the tomb, because why are you looking for the living?

What they needed from the tomb was that it's empty, then they went and regarded, and then on the first day of the week, they were there, and Jesus appears, John chapter 20, he appears in the room from verse 18, and he said, peace I give you, my peace I live with you, they were afraid, because they were all afraid, they had locked their door, hiding behind, and listen, this is the point I'm trying to raise, that the disciples never expected the resurrection, the disciples never expected, the women who went there, they didn't go with aftershave, they went with embalm for dead body, so it wasn't usable for him, because it's not a dead body, they didn't expect, therefore, when they saw him, they were not sure, in fact, in Luke chapter 24, after he had the experience with those who were on the road to Emmaus, Bible says that, listen to brothers and sisters, he then began to explain from the Bible, from the scriptures, all that concerns the

[47 : 43] Messiah and his resurrection, he explains the resurrection from them, and Bible says, they said when he was doing, did our hearts not burn in us, and then when they arrived, he said bring food, they broke their bread and it vanished, then in verse 39, they went and told the disciples, then Jesus himself comes there, in the verse 39, and he comes there, and they said, they thought he was a ghost, he said, look, look at my hands, I'm not a ghost, look, it's real, I'm here, and he says something, very interesting, he said, do you have food, do you have fish, bring it, let's eat, yeah, because ghost will not eat, so he said, while he still, listen, look at that test, he says that, but while they still did not believe for joy, and marveled, he said to them, have you any food here, and they said, yes, we got fish, so they brought the fish, a broiled one, good one, and some honeycomb, they brought it, and watch this, he ate with them, he took it and ate it in their presence, it's not a ghost, it's a real, real human being, now watch, this is the point here, why would they go and say he's not alive, kill them for it, kill them for it, because this is too personal an experience to take it away from them, so everywhere they went, they preached the resurrection, the resurrection is just so fundamental, let me just give you quick points why the empty tomb is necessary, the empty tomb, the tomb is empty, it proves the resurrection, and the resurrection is the foundation of Christian doctrine, it's foundational of Christian doctrine, because the fact that

Jesus resurrected, one, it points to the fact that God the creator is still working amongst men, because it was God who raised him from the dead, he says in Acts chapter 2 verse 23, whom he through lawless hands delivered him and killed, you crucified and put to death, verse 24, but God raised him, shall we all say that together?

But God raised him, let's say that again, but God raised him, or say it louder, but God raised him, so God raised Jesus from the dead, God raised him, in Acts 26, 8, it says that why do you consider it incredible that God should raise the dead?

So now one, the resurrection, the empty tomb points to the fact that God the creator is still working amongst men, very important, and number two, it validated Jesus Christ, or it validated who he was, he said he was the son of God, it's true, he was the son of God, it's true, what he said, now, he said to them on a few occasions that he was going to death and he would rise again, he said, I will rise again, I will rise again, I will rise again, it validated who Jesus was, the fact that he said he's the son of God, man, he's the son of God, the fact that he said, I am the resurrection and the life, man, he really was, because how can you kill life?

Think about it, how can you kill life and keep life dead? You can't kill life, so he's there, and how can resurrection stay in grave?

[51 : 19] No, he's the resurrection, John chapter 11 verse 25, he said, I am the resurrection and the life, so then, it's validated who Jesus was, listen, that is why other religions cannot, no religion, even if they claim Jesus lived, and they claim they are familiar with Jesus, they cannot endorse the resurrection, because the biggest problem of those other cause and religion is that Jesus is not God, their problem is Jesus, you say Jesus is God, he's not God, but if he resurrected, then he's God, God, he's not God, in fact, one of his disciples in Matthew chapter 16 verse 23 24 called Peter, he told him you can't die, after he told them he's going to die in Jerusalem and on third, he didn't hear that, he didn't hear that on the third day, the disciples didn't hear on the third day, he began to show them how he has to go to Jerusalem and suffer many things from the elders and the chifres and the scribes and be killed and raise up on the third day, they didn't hear that, one of his close allies, 22,

Peter took him on the side, Peter took him on the side, instead of rebuking him he said, God forbid, forbid for it, Lord, it shall never happen to you, it shall never, no, you can't talk about that, Peter tried to stop their death, but Jesus said, Satan, get behind me, if you listen to last Friday's message, you will understand why Jesus said, Satan, get behind me, because Jesus died on the cross for God, he died on the cross for God, Satan, get behind him, now watch this, Satan, get behind, so even the disciples didn't want him to die, his close allies didn't want him to die, but he said, for to this end have I come to the world, he said, I laid my life down, John chapter 10 verse 18, I laid down and I picked it up, he came to face the cross, he was never afraid to go to the cross, he wanted to go to the cross, because that's why he came, so why would you say, that that same Jesus swapped with somebody, for what, wouldn't that be maltreatment, it's professional maltractice, that you say you came to die, we are following you, when it's time to die, you make someone die, meanwhile if Jesus dies, he resurrects, but the other guy, he can't resurrect, it's not fair, it's not fair, the other guy, you can only find Jesus here, well, so, it validates who he is, number three, very important, that means God accepted his sacrifice, God accepted, because the telesta, it is finished, he did a good job, he's finished, God raised him, you've done the job, on the cross, he went to, he was not just dying, he was working, on the cross, he was working, he's finished the job, job accomplished, God raised him up from the dead, so God, it means God accepted his sacrifice, number four, quickly, so number four, it's actually authenticates Jesus' claims, he himself, and it authenticates the claim that he's God, because how can you kill God, can anyone kill God, you can't kill God, you can't kill the human Jesus, but because he's God, you'll come back, so it authenticates his claims, he said, I'll die, and I'll resurrect, Mark chapter 8 verse 31, Mark chapter 9 verse 31, Mark chapter 10 verse 34, and quickly, number five, it validates the Old Testament, because you know, Paul went to reason with them concerning the suffering of

Christ, from the Old Testament, the prophets in the Old Testament have said it, when Peter was preaching in Acts chapter 2, he said, David being a prophet, spoke verse 32, Acts chapter 2, from verse 31, 32, David being a prophet, he spoke concerning the resurrection, being a prophet, and knowing that God has promised him with an oath, that he will raise the Christ from the fruit of his body, according to the flesh, he will raise the Christ to sit on his throne, he spoke concerning the resurrection, so David spoke concerning the resurrection, the prophets of old spoke was defending himself, and he said, I confess that according to the way in which you call the sect, so worship I the God of our fathers, believing all things which were written in the law and the prophets.

So the resurrection was validating the prophets, the words of the prophets and the Old Testament. Old Testament is actually a word of God. Jesus came, he said, I did not come to destroy the Lord the prophet, but I came to fulfill it.

[55 : 53] So he fulfilled it to show that this thing is from God. So validate the prophets. And then number six. Number six is if Jesus resurrected, I can't go into scriptures too much because my time is never.

If Jesus resurrected, that means we shall also resurrect. It's a major statement for the resurrection of the dead. 1 Corinthians chapter 15, when you start reading, it's interesting from verse, I deliver to you first of all that which I also received, that Christ died for our sins according to the scriptures. He died for our sins. Amen? That's good news. Look at the next verse. He died for and that he was buried and that he rose again the third day according to this.

The scriptures have said it already. 12. You go down to the verse 12. It says that now if Christ is preached that he has been raised from the dead, how do some among you say that there is no resurrection of the dead?

Now he's not saying that some of you say is not true. It says that half are people saying that the dead bodies will not resurrect. So Christ's resurrection is a proof test that we shall resurrect.

[57 : 13] Go on to the next verse, verse 13 quickly. Verse 13 says that but if there is no resurrection of the dead, then Christ is not risen. Okay, so if Christ, but if Christ is risen, then really there's resurrection of the dead.

So in verse 20, it says that Christ is the first fruit. Okay, but now Christ has risen from the dead and has become the first fruit of those who first.

Dead fully asleep means dead. All right, he's the first fruit. He resurrected so we shall also rise. Hallelujah. Grandma, who was so godly, she'll rise.

When the believer dies, it's good night. It's not bye-bye, it's good night. Because we shall reunite again. We shall reunite again. We shall reunite again.

Now this is how the stoic philosophers, Greek philosophers, their belief was that the physical flesh is like prison.

[58 : 18] So they believed that when you die, it's like now liberation. They believed in the eternality of the soul, not the immortality of the flesh. So when Paul came and now was talking about resurrection of the flesh, now that I be free from this, you are bringing the no, no, no, no, no.

They said this is nonsense. They didn't believe in the resurrection of the dead. But true Jewish Christian teaching is about the resurrection of the body, not the eternality of the soul.

The soul, when a believer dies, his spirit goes to the Lord, or his soul goes to the Lord. But then during the resurrection, the dead body, the physical body will reunite, so he will reunite our buried bodies to our soul.

So when I see you, I know it's you. When you see me, you know it's me. When we die, at what age are we going to rise? So if I die, by the time I die, I don't have hair. When I resurrect, am I going to have hair?

This has, I've diverted a bit, but let me tell you, we will resurrect in our prime, in our freshness. So in our perfect human, the way you're, so even if someone was a child and was maybe dropped and became lame or became disabled, and he's a believer, during the resurrection, he's going to resurrect like the perfect human body.

[59 : 40] That's how it's going to be. Because he says that mortality shall put on immortality. He says that our vile body, vile body shall become like his, Philippians chapter 3, verse 21, our vile bodies shall become like his glorious body.

So it will change. Bible says in the twinkling of an eye, we will change. In the twinkling, we will change, it's not going to be this same body even though it's the same being.

So if Christ resurrected, we shall also resurrect. Number 7 quickly and then. Number 7 is so powerful. 1 Corinthians chapter 15, verse 55 to 58. Verse 55 says that, oh death, where's your sting?

Wow. Oh, oh Hades, oh that Hades is grave. Okay, one translation uses grave, which I prefer that one. Said, oh Hades, oh grave, oh grave, where is your victory?

The victory of the grave has been taken from the grave. When it comes to a believer, the grave is not the end. The grave has not gained victory over you. Why? Because Christ, oh come on, hallelujah, because Christ resurrected.

[60 : 47] But much more, look at the next verse, we are going to verse 58. The sting of death is sin and the strength of sin is the law. Verse 57, he said, but thanks be to God, which gives us the victory, how?

Through Christ. So because of Christ's resurrection, we also have been given the victory. We have advanced settlements that when you die, you resurrect. So I don't even know why you will not be in Christ.

Because that's the only guarantee. You will resurrect, to be honest, everybody will resurrect. Every human being, every human being, all will resurrect, but some to damnation and some to glory.

So those of us who are in Christ will resurrect to bliss, to glory. You know some people say, do you believe in these things? Yes. You believe that you have small intestines and big intestines, large intestines.

You believe that you have pancreas. You believe that your pancreas produces pancreatic juice. That helps to digest. You believe it? You believe it? Have you seen it before? Have you seen it working before?

[61 : 53] They are telling me I shouldn't believe in life after death. When the manual of life has told me. So, quickly, look at verse, the last verse, the verse 58.

Therefore, my beloved, this is very interesting. Let's read it from the screen. Let's go, if you can see it. Therefore, my beloved, he set us on you, O Israel, and the work of the Lord, Christ, build the church.

Do the work of God because of the resurrection. Knowing that if Christ resurrected, your labor would come away. Because of the resurrection, you should do church work.

You should stand up to be a missionary. Because of the resurrection, you should get involved more with God's work. Get involved. It will always call for sacrifice. Every good thing will call for sacrifice. Be willing to sacrifice to do more of God's work. My brother, be willing to start coming to church regularly and get involved and serve others for the sake of God. Because of the resurrection.

[63 : 03] Because of the resurrection, your labor knowing this. Therefore, when you see therefore, pause to think what that therefore is there for. He is there to tell you that therefore based on the resurrection, be steadfast and unmovable, always abounding in the work of the Lord.

Big question. Are you doing the work of the Lord? And are you abounding or declining? In the work of... Why? For as much as you know, your labor in the Lord is not in vain.

Never think you are doing it for any group of people or a pastor or some people because when you are doing church work. No. It comes with inconvenience.

Yes, of course, just like motherhood and good parenting. It comes with a lot of inconvenience. A lot of inconveniences. It comes very inconvenient, especially when you have a toddler or toddlers.

But we are happy to do that but not the work of the Lord. The resurrection says that do the work. Do the work. Do the work. Knowing that no man will fool you. You rather will fool yourself if you don't do it.

[64 : 12] Do the work and don't do it for a man. It didn't say do the work of a pastor. It didn't say do the work of a church. It didn't say do the work of David. It said do the work of the Lord.

Find God's work and get busy doing it because of the resurrection. It's a statement to all of us.

That's why I preach the way I preach. And then finally, number eight, because of the resurrection, we have hope in life.

It doesn't matter what's happening in your life. Don't give up because Christ has resurrected. It says that if Christ did not resurrect, 1 Corinthians chapter 15 from verse 14, our faith is vain, our preaching is vain.

Wow. If Christ is not risen, then our preaching is empty. Our faith is also empty. Go on. We are going to verse 19. Verse 15.

Yeah. And we have been found to be false witness because we say Christ raised Christ, we testify that God raised Christ who he did not raise. The next verse, verse 16. For if the dirt do not rise, then Christ is not risen.

[65 : 18] And if Christ is not risen, your faith is futile and you are still in your sins. 18, you are still in your sins. Then also, those who have died in Christ have perished. But look at the next verse, 19.

If in this life alone we have hope in Christ, we are of all men. No, it's not only in this life. So our hope goes beyond this life. The anchor, the Bible says our hope is an anchor.

which goes beyond the veil. Hebrews chapter 6, it goes beyond the veil. In other words, beyond humanity, beyond physical things, our hope goes there. So you are working here by your hope. It's not just that one day you'll be in heaven, but the source, the strength.

You are being strengthened. The hinge of why you are doing what you are doing is not anything mundane, nothing ethereal, nothing natural. It's supernatural in nature because Christ resurrected.

Because that's why the resurrection is important and that's why the empty tomb is there to say all. Did you receive something? Amen. Thank you for listening to this message by David Entry.

[66 : 20] You're welcome to connect with David Entry on Facebook, Instagram, Twitter, and LinkedIn. You can also find more Spirit-filled messages from Karis Church on YouTube and all relevant streaming platforms.

Don't forget to subscribe, like, and share the message. Be blessed. So good afternoon.

Let's do this. Thank you.

Thank you.