

4 Reasons Why Death Couldn't Hold JESUS

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[0 : 00] Thank you for tuning into this message by David Entry. Every true revival is a product of the strong preaching of God's word.

May you receive a word from this message that will spark a revival in you. Acts chapter 2. Thank you Jesus. I would like to read from verse 22 to 36.

Acts chapter 2 from verse 22. Ye men of Israel hear these words. Jesus of Nazareth, a man approved of God amongst you by miracles and wonders and signs which God did by him in the midst of you.

As ye yourselves also know. Him being delivered by the determinate counsel and the foreknowledge of God. Ye have taken and by wicked hands have crucified and slain.

David, whom God has raised up, having loosed the pains of death, because it is not possible that he should be holding of it.

[1 : 07] For David spoke concerning him. I foresaw the Lord always before my face. For he is on my right hand that I should not be moved.

Therefore did my heart rejoice and my tongue was glad. Moreover, also my flesh shall rest in hope. Because thou hast made known to me the ways of life.

Thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us until this day.

Therefore, being a prophet, and knowing that God has sworn with an oath to him, that of the fruit of his loins, according to the flesh, he shall raise up Christ to sit on the throne.

He, seeing this before, spoke of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus, whom God raised up, whereof we all are witnesses.

[2 : 32] Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he has shed this forth, which ye now see and hear.

For David did not ascend into heaven, but he said himself, the Lord said unto my Lord, sit thou at my right hand, until I make thy enemies thy feet so.

Therefore, let all the house of Israel know assuredly that God has made the same Jesus, whom ye have crucified, both Lord and Christ.

Here ends the reading of God's holy word. Father, let's pray. Father, thank you for gathering us together. We have all come from different homes and different backgrounds and different experiences and different conditions and situations, and I've gathered here to have fellowship and to hear from you.

Lord, we pray that let your word come so clearly, so, so boldly, and let your word come to explain and define you. To reveal Christ as we hear your word.

[3 : 46] Heal the sick. Despair confusion. Bring direction. Clear the air for somebody. Let somebody live here with certainty of what decision and what step to take.

Let the lost be saved. Let the discouraged receive encouragement. Let the one who is losing faith rise in faith. Let Jesus be glorified.

Amen. Holy Spirit, speak to us. Amen. For your servants are listening. Amen. In Jesus' name.

Amen. Amen. Amen. Hallelujah.

The church is older than anybody here. I'm talking about the church of God. God. It's about 2,000 years old.

It's been going for 2,000 years. Older than the United Kingdom. Far older than America. But the church is not older than Israel.

[4 : 52] So, I'm saying that to let you know that the church, because it's so old, it's, some things have been passed on from generation to generation. And we all know that when information is passed on from generation to the other, there's the danger for the information to be colored with the generational philosophy.

Or the current mood in a society will rebrand or color it or influence the information.

So, by the time this generation passes it on to the next generation, that next generation have received our version. And then, they will also pass on, they will color it with their generational philosophy, natural thinking, and ethical conditions.

There's a propensity for it to color it, to pass it on. So, by the time it gets to the 10th generation, it's kind of very variant from where it started from. The message can easily very much be uttered.

So, it's important that preaching must be upheld at the center of Christian life. Preaching and teaching. Now, the church, so we have church fathers.

[6 : 11] The church fathers, what they did is they set forth the doctrine. So, in Acts chapter 2 verse 42, the Bible says that they continued in the apostles' doctrine.

Now, anything that is variant or deviates or aberrant from the apostles' doctrine, it's very dangerous to Christianity.

It doesn't matter how people feel about it. It doesn't matter how society feels about it. The only way you can destroy Christianity is when you water down the doctrine. If you give me two people, only two, anywhere in the world, if they have the good doctrine, sound doctrine, the thing will multiply.

The life of Christ will permeate every aspect of society if people can remain true to the doctrine of Christ. This is very important. That's why no society can sustain revival in the absence of sound doctrine.

No group of people. No group of people. So, the church fathers had something in Greek terminology called kerygma. Kerygma.

[7 : 22] And then they had two. Kerygma and didache. Okay. It's Greek. And didache, I know you like it.

You can call your son didache. You are looking for a name. Maybe it's a good one. Didache, they continued in apostles' doctrine. Didache is the set of truths or the foundation.

For instance, many years ago when I was a child and I followed my mother to church, I was told that you can't be a church really part of the Catholic church unless you have gone through First Communion and then Confirmation.

But to go through First Communion, you have to go through certain sets of teachings they call catechism. Catechism. And most of the established churches have sets of teachings.

Catechism is more the foundational truth. So those are the didache, okay, didache of a church. In other words, they teach you this is how we do our service.

[8 : 27] Why do we sit here? Why don't we have people standing here with white gowns? Why are we wearing shoes? Why are we not taking off our shoes? Why do we? So these are all the teachings that govern how.

It's like a constitution. All right. So it's didache. And then we have the kerygma. The kerygma is the preaching and the declaration. Now, when you study scriptures very carefully, from the Old Testament, the prophets were always preaching.

And the last of all the prophets was who? Huh? Who? John the Baptist. This, even if you are asleep, you are working. You should have been able to. Because from the days of John the Baptist, Jesus said that about all the sons of this, not like John the Baptist, the last of all the prophets.

When John the Baptist came, he came to close. It's like he came to close the Old Testament. Even though he appeared in the New Testament. He talks, he spoke about death.

Okay. That is Matthew chapter 11 verse. All right. Let's go to verse 13. I want to show you something before I just go ahead. Okay. So all the prophets, they prophesied. Right?

[9 : 35] For how long? So people were prophesying. Everybody was prophesying. When he came to John, John said, I'm there. Find out. Because there are prophetic words where there's one coming. You are not a prophet until you speak about the coming one.

Yeah. Yeah. So the essence of Old Testament prophecy and Old Testament move of God and man of Godship is to point that there's someone coming.

Yeah. Yeah. So you can never say you heard a prophet without knowing there's one coming. In fact, it says that your fathers, they killed the ones who foretold the coming of the Messiah.

In Acts chapter 7. In Acts chapter 7 verse 52. It says that your fathers, which of the prophets have not your fathers persecuted?

And they have slain. Give me another version. So the slain. People don't understand what's slain. Yes. And they have killed those who foretold the coming of the just one.

[10:34] So the idea of Jesus coming started from Genesis. All right. Now, John the Baptist was the last of the prophets. So all these prophets were preaching. That's what prophets do.

They preached. They were preaching to Israel. Telling them. That says the Lord. They were preaching. John the Baptist. Bible says that he was in the wilderness preaching. Then Jesus, you would think once John the Baptist has finished preaching, the ministry has ended.

And Jesus came and didn't do anything. He left capricary business only to preach. And then after Jesus left, the apostles went everywhere. They go into the world and preach. You cannot marginalize the place of preaching when it comes to the working of God on earth.

So now, what we talk about the preaching, you are talking about kerygma. So we have didache and kerygma. Should I help you with the spelling? Because some of you are struggling.

Didache is spelled D-I-D-A-C-H-E. Didache. D-I-D-A. Didache.

[11:39] And then C-H-E. Didache. And then we have the kerygma is K-E-R-Y-G-M-E. So you can Google it and it will tell you what I'm talking about.

So kerygma and didache. So the church has been sustained by kerygma and didache. Right now. Listen to this very important one I'm talking about.

Kerygma is the preaching. So you cannot be saved without kerygma. But after you are saved, you have to go through. Didache is what tells you how to live the Christian life and keeps you going.

And it tells you, it explains how Christianity is. What's the place of praise and worship? What's the place of giving? What's the place of fellowship? All that. Because someone can be born again and say, I believe in Jesus and I choose to stay at home and do my own thing.

You need didache. You need to be taught how the Christian life is lived. You can't live it by the way you assume it should be. So that's the place of the... But then for you to be saved, this is very important.

[12:40] For anyone to be saved, salvation is based on preaching. Preaching. Preaching. He says that send to Joppa and call for Peter, who will tell you words.

He says, come into preaching. By which you must be saved. You cannot be saved without preaching. How shall they call on him of whom they have not believed?

How can they believe in whom they have not heard? How can they hear except there be a preacher? So salvation starts by God sending a preacher. And what the world does is the world stones preachers.

The world is always looking for reasons why you shouldn't listen to a preacher. Preaching is a good thing. Even though in our days, preaching has been used to define, to express, saying something offensive or something annoying somebody doesn't like.

So don't preach at me. Don't preach at me. What do you mean by that? Don't preach at me.

Preaching is good. Tell somebody preaching is good. Preaching is good.

[13:45] So now, when we talk about preaching, listen to this very carefully. When we talk about preaching, it is important to understand that kerygma is proclaimed.

Behold, Jesus is the one. It's not the teacher. I'm just preaching. It's expounding or proclaiming a truth. You have to declare the truth. Now, what is preaching that is void of the truth?

And so there must be fundamental information, fundamental truths that every sound Christian preaching must have.

Every sound Christian preaching must have some fundamental truths. It's very, very important. The most important of all the fundamental truths is the truth that tells us how one can be saved.

Tells us about faith and salvation. And when you are teaching about Christian faith and salvation, it's all hanging on Christ. His person, his life, his death, his resurrection, his ascension, and his second coming.

[14:55] If you are in church and you don't know about this, I think someone has done you injustice. If you are in church and you are saved, you must know, if you know Jesus, you must know something about his human living.

His life. The Bible says, in him, verse 4, John chapter 1, in him was life. In him was life. Shall we all say that together? In him was life.

Talking about Jesus. In Jesus was life. He said, I am the resurrection and the life. John chapter 11, verse 25. I am the resurrection and the life.

John chapter 14, verse 6. I am the way, the truth, and the life. No man comes to the Father except by me. Jesus Christ, he has life.

And then not just that he has life. He's human living. He was, so Acts chapter 2, verse 22. Jesus of Nazareth. I was teaching on Thursday and I was explaining how when we talk about the history, all the teachings as they spoke about Jesus, they mention Jesus of Nazareth.

[16:04] But when you come to the epistles, we don't hear about how God has saved us by Jesus of Nazareth. It talks about by Jesus Christ. The Lord Jesus Christ. And so, we can see that they preached Acts chapter 2.

Jesus was a man. In our last teaching, we found out that Jesus was a man. You have to know that. I'm talking about the kerygma. The Christian kerygma. It contains the foundational Christian truths. The true Christian kerygma must have the Christian truth. Which is the life of Jesus and how he died. Very important. And then he didn't just die, but he resurrected.

And he didn't just resurrect. He's ascended. He's seated on the right hand of majesty. And then he sent the Holy Spirit. And he himself is going to return physically onto the earth.

The second coming of Jesus. This is the basis of Christian truth. The Christian kerygma. So, well, watch this. The first message ever preached by the church.

[17:08] The prophets were preaching. Jesus preached. But when the church was born, the first message preached is what we are dealing with today. The first message. Now, God works through preaching.

If we're not careful, sometimes a lot of other things can begin to erode the space of preaching.

Singing. There's nothing wrong with singing the music. But it's wrong when music is beginning to erode the place of preaching.

And sometimes we begin to reduce the preaching time and increase the singing time. Other activities. Liturgy. When you go to the process of services and we are doing this.

And in some churches, let us pray. So many. So many things. In fact, before I got born again, the church I used to be in. I told you I used to go to church.

How many times? 14 times a week. Morning. Evening. Morning. Evening. Morning. Evening. Apart from normal Sunday. All the other. So apart from once. All the 13 other services. There's no preaching.

[18:09] We just read a text. We just sing him, him. Then they read. And then we kneel down. We get up. This is liturgy. We kneel down. We get up.

We do this. And we do that. And we do this. And we do that. A lot of it. No preaching. So then. I'm telling you the truth. No preaching. And then when the priest takes over, it's time for us to eat.

So he comes to take over to help us to feed. And everybody eat. So much of the service, there's no place for preaching. 13 times out of the 14 times I attended church, it's only Sunday, which was more organized.

So then they will say, make a few comments on the text that was read. And a few comments will find you to sleep.

Praise God. So liturgy. Liturgy. Drama. Drama. Dancing. So many things.

[19:14] Announcements. Clips. So many things. Take so much part of the church. Services. If we are not careful, as time goes on, people even think, sometimes, watch this, prayer time in the church should not erode preaching time.

Prayer is so fundamental, essential. Sometimes the church service should be in prayer, singing, and preaching. A lot of the other things really are not essential. They are good.

It's not essential. Right. So, God has always used preaching. And He still uses preaching. He uses preaching. And He's using preaching.

Our church is what it is because of the kind of preaching we have in our church. The state and the health of any church is at the mercy of the preaching.

That is why, hmm. That is why it's not entirely healthy to have different preachers coming through a pulpit.

[20:19] Every time. Different person. Different preacher. Different preacher. Preacher. Preacher. The church is a family. The church is a family. The church must sit down to be fed on a consistent basis.

And it is necessary for a pastor to stay in his church regularly. To feed. To feed. Amen. It helps systematic development.

Now, watch what happened. Peter was the first person to preach. The first preaching of the church. And he started, as we saw, he said that these people are not drunk as he supposed.

Then he explained what was going on. Because before then, Jesus Christ told them, go into the world and preach the gospel. It is called the Great Commission.

But they didn't move until the great compulsion came. When the Holy Ghost came, they had the great compulsion to preach the great commission. To fulfill the great commission.

[21 : 20] So, Peter stood and he wasn't shaking. Maybe he was. The Bible doesn't say. But maybe he was. But as I was studying, I realized that there was no mention of emotions.

The guy was practically reasoning. He was making a case. I said it the other time. I'm saying it again. When you are preaching and you take the Bible, don't just say things you want to say. And when you go to, when you listen to any preacher and he says something, the Bible is supposed to be handled as, one of the ways should be handled as a legal document. Now, one interesting thing about legal documents is, where's matter?

Even apostrophe can change the meaning of a whole sentence can be changed because there was an apostrophe. A judge can, or a lawyer can defend someone who is guilty, who is supposed to be guilty, based on a clause.

Just an apostrophe. Just an apostrophe. Just an apostrophe. Just an apostrophe. Just an apostrophe. Just an apostrophe. In a text. So, that means that when you are dealing with legal documents, you have to give attention to everything. Then, the grammar, you have to give attention to the words, the letters, the exclamation marks, and all those things are necessary.

[22 : 49] Because it's pointing to something. So, when you are taking the scripture, listen, I will tell you something. This is going to be a bit heavy. Then I'll go. My wife says something.

I won't forget it. She says, some of us, sometimes, we charismatic pastors. Most of the time, when we are preaching, we preach like that. Sometimes, we forget that people who are listening also think. People think.

Don't just be saying anything. And what is required of every Christian is when a preacher is preaching, look for how whatever he's saying agrees with not what God has told you, please.

Please, don't. What God told you is not necessary. You are a real man of God. This morning, when I was preaching, God told me that preaching must be based on the word of God.

And you have said it, so you are a man of God. I'm thinking of that. So, what God told you is now what determines whether I'm a man of God or not. Please. Don't judge anyone based on what God told you.

[23 : 58] Because it's subjective. The only objective truth is what is right. So, judge a person based on what you read.

What I read is different from what you are saying. Yeah. You quoted it. But to me, it doesn't say what you are saying. It seems it's different from what you are saying. Can you explain it with all respect?

Can you explain? Because this is what I'm seeing. Maybe I'm wrong. Help me to understand what is written. So, then, when a pastor is preaching and he knows that there are thinkers listening.

Sanctified thinkers are listening, not cynically, not skeptically, but with an open heart. Listen, but they can say, oh, but what you said is not really.

Maybe I didn't see properly. Let me look at it again. And they check. No, no. I think. What pastor said is correct. But then this particular page is a bit different. You have to be able to, excuse me, if you have the access.

[25 : 03] Or guess someone. They said, something is beating my mind. Can you help me understand it? That's what Christian Bible study is supposed to be. So, we all come to a healthy, safe, reasonable, unimpeachable conclusion.

From the written text. Peter, on the day of Pentecost, said they are not drunk. And then he said to them, this is what he quoted Joel. After quoting Joel, he said, no, let me talk to you about Jesus.

Then he goes to Jesus. What he did was very systematic. He didn't start by saying, hey guys, Jesus Christ. No, no, no, no, no. Because the current focus was what was happening.

And you know what? What was happening at the time he was preaching? Watch this. This is very interesting. Remember, it was a big day. There were Pentecost, one. Number two. There were

certain events that have happened that have drawn everybody.

One. There was a sound from heaven. And two. There were some sights. People saw even the golden events. They saw fire. Clothing turns like fire on each head. And then, what was even more strange for the outsiders, when they heard the sound, they came in.

[26 : 18] They could hear the people speaking their own dialects. Their wonderful works of God in their own dialects. Not the people speaking, but the hearers. They are from different nations.

And they could hear. Everybody could hear their own language. What's this? So, what's the purpose of all this? Is it to daze them? To impress them? No.

All these things. The sound came. The sights happened. The wonderful activities were happening. To get the attention for Peter to now and then, let's hear the word. That's right.

God's focus was not just the activities. God's focus is someone needs to hear what I've got to say. So, when Peter got up, he just told them, you see, what you are seeing and what has got your attention.

It's just, this is what, he takes them back to scripture. This is what has been said. Then, after quoting the scripture, he says that, let me explain this. Then he goes systematically.

[27 : 14] There was no sign of maybe emotional behavior. He was just, it was, watch this. It was purely led by the Holy Spirit. Purely an intellectual exercise.

I realize no revival lasts without intellectual backing from scripture. When there's revival, a lot of things manifest.

You don't understand. It is not purely for healing. So, most of the time, when you look at the book of Acts, spanning about 30 years.

There are only about 30 miracles in the book of Acts. But the book is spanning 30 years. You mean just 30 miracles? Yes. That means like one a year. If you don't think, you think that every moment there's a miracle.

Every moment there's a miracle. But guess what was more? The book of Acts was saturated more with preaching. A third, a third of the book of Acts was preaching.

[28 : 13] Preaching. Preaching. Preaching. So, Peter started by giving a reason. In Acts chapter 17 verse 2. He, as I quoted this recently, he reasoned.

He says that Paul, as his manner was, went into them. And three Sabbath days, he reasoned. You are in the synagogue.

It's good. You can do all the things. You guys don't know. That's okay. But he reasoned with them. But he reasoned with them. He reasoned for three Sabbath days.

Reasoning out. Watch this. With them. Out of the scripture. No other place. If your worship is based on this, then let's go into it. Let's go into it and begin to turn pages and explain what this thing is about.

Chapter 18 verse 4. You see reasoning there again. And he reasoned in the sign of God. He said about every Sabbath. And persuade. You just see where it came from.

[29 : 17] The persuasion came. It was an intellectual exercise. You don't find God just by intellectual exercise. But the message will definitely have to make sense.

If you have faith, that cannot be explained. I doubt if it's the Christian faith. So he reasoned with them. And he was able to convince them that.

Ah. I know. How come I never saw it like that? Okay. You can't deny it. Because it's there. In black and white. Like I'm telling you, he was reasoning. How can you say he didn't do that?

He's there. It's not my idea. It is scripture said. And he reasoned and then persuaded the Jews. And the Greeks. Chapter 18 verse 6.

Verse 8. Chapter 18. He also reasoned with them. In the Sabbath for three months. Reasoning. Reasoning. Reasoning. So don't let us put away reason.

[30 : 15] But not any ordinary reason. Reasoning from the text. That is why watch this. If you don't know what is written. What the constitution says. How can you go into court and defend your case by the constitution?

That's why when you write a document. When you sign a document. You must know what you are signing. So in the time of dispute. You can say that this is what is written. You said this. You said it. And you can hold them to it. It's there. They say no, no, no. One ever said that. You showed them. That's it. It's in email. It's written. It's written. That's what the scripture is supposed to be useful. In our worship to God.

In our work with God. That's why if you are Christian. You are not reading your Bible. And studying your Bible. It's not good. When you read your Bible. And studying your Bible. It's not just to give you mental knowledge. It fits your spirits first.

So if you are struggling with temptation. Try reading your Bible regularly. Deliverance doesn't cure temptation. Even the deliverance minister himself.

[31 : 24] To be able to deal with temptation. Because if you are a human being. There will not be any temptation. Free moments or seasons in your life. When you are born again.

Because God never saved the flesh. The flesh is not saved. And you are living in the flesh. So the flesh is constantly. Leading you this way.

Whilst your spirit wants to go that way. So it says that. The spirit is willing. But the flesh is weak. Galatians chapter 5 verse 16. Walk in the spirit.

Else you find yourself. Fulfilling the desire. In spite of your tongues. In spite of your spiritual. Spiritual intentions. Spiritual aspirations. If you don't stay in the spirit.

You find yourself doing things. That you never taught you. Whoever did. That's why since you stop praying. And stop reading your Bible.

[32 : 22] And stop fellowship. When people stop coming to church. And fellowship. See their status. Their status begins to decline. You look at their status.

And there's nothing edifying. In fact. Sometimes look at their status. Because rather you feel tempted to sin. Why? Because it is natural. All of us have the propensity.

To sin. Because we are not spirit beings. The flesh. The problem is the flesh. The problem is the flesh. The human nature. The human.

If you offend me. We can finish church. And a husband and wife. Fight over. French fries. Right right right.

Right. Right after church. In Magnoda's. He said. I was meant to take the last one. I said.

[33 : 22] You like doing that too much. You like doing that. I've been telling you that. Or face me. You see. So. It's natural. It's natural. We can finish church. and right after church, you are flirting with somebody.

Somebody say they're flirting, they're flirting, they're flirting. The problem is not your intentions. The problem, you can't legislate taste. You are making a law that you only like red.

It's a law. No, no, please. When it comes to taste, it's not a matter of legislation. Sometimes you are sitting here, people think you are okay, but a certain taste has crept on you.

You have developed a taste your wife doesn't know. Sorry, let's get to yours.

Let's get to yours. Wow, I've got a lot to cover. So the preaching, I said that to just tell somebody, if you think you are drowning under temptation, it's not because you are bad.

[34 : 38] It's not because you are strange. It's because you are human. And if you don't build your spirit, you are not coming out. Oh yeah, you are not coming out. Because when it comes to setting spiritual drive and direction, self-discipline is not enough.

The way you are doing well in the gym. You are so disciplined. It's so beautiful. You always do your assignments when you're in school and you never are late. You are so disciplined.

Why is it that this area you are struggling with it? Just this area you are struggling with it. Why?

Because certain things, if you want to work with God, is not purely repository on self-discipline.

It's dependent of spirit strength. And for your spirit to be strong, feed your spirit. Keep the word going. Pray. Keep the word coming.

Keep the word coming. So when we read our Bible, when we read our Bible, we are not reading it just for intellectual information. First of all, we are feeding. Man must not live by bread alone.

[35 : 45] Say, Baba, every word, Matthew 4, 4, Luke 4, 4. So we are going to feed. That is important. Then as you feed, the word actually makes sense. The more you make sense of the word, the more you even feel that your comprehension is stronger.

Bible talks about Ephesians chapter 4, verse 13. So we all come to the unity of faith, to the knowledge of the Son of God. Did you see that? So God is taking us somewhere and knowledge, the knowledge of the Son of God.

But it's not just pure academic or intellectual knowledge. It's more about knowledge from an enlightened spirit. Because 1 Corinthians chapter 2, verse 14, it says that the natural man cannot receive the things of the Spirit because they are spiritually discerned.

So it doesn't matter what we are trying to teach you. If your spirit is not open, spiritualia, spiritualite, examinatu. If your spirit is not open to God, you won't grasp it.

You won't get it. So that's very important. No, Peter takes the word and began taking the Jews on a systematic journey. Thank God they were Jews.

[36 : 54] Systematic journey in Scripture. Then he speaks about Jesus Christ and he speaks about how God approved him. Now, he was approved or endorsed, accredited, advertised, displayed by God.

How? With miracles. Miracles describe the nature of what is happening. Okay, the nature. Now, if, let's say, okay, if I rub my eyes and I begin to look at you, it's not a miracle.

But someone, or I begin to look at you and I wave, I mean, I wave it back. It's not a miracle. But someone who doesn't see, has never seen, rub their eyes and open and then begin to wave at you. Wow. So a miracle points to the nature of what has happened.

Do you understand that? The nature. So a miracle points to the nature. Why? Wonders point to the display. It points to a display of the happenings that the display and then signs is pointing to the reason behind what has happened.

So a sign. Sign is pointing to something. So in the book of John, the Bible uses more signs than other books. Signs, signs, signs. Signs is a sign, obviously.

[38 : 01] It's a sign. If you're going to Birmingham, read the signs on the road. So signs. The Bible says God did miracles, wonders, and signs by Jesus Christ to prove that Jesus is of God.

He's sent from God. And then it says that you through lawless hand, verse 23, him being delivered, I explain all this, by the determinate counsel, and I didn't mention the foreknowledge of God.

Permit me to do that quickly. Or let me just mention the determinate counsel because I realized the last time I didn't go a bit into that. The determinate counsel, that means that the sovereignty of God has determined to do.

So Judas would say, you see, you guys, you need to thank me every day. Because if I'm not done it, today I have, no, no, no, no, no, no, no. It wasn't like that. When we talk about the sovereignty of God and the determinate counsel of God, the beauty of the providence of God is people are doing their will.

Real people are making real decisions and it's ending up fulfilling what God has planned will happen. So like God didn't say make a different decision.

[39 : 03] God doesn't influence them. It's real people, not avatars or AI. Real people and making real decisions. So it's not like somebody told you you have to do this, make this decision.

No. They just, oh, I want to do this. So Judas, it was his decision to betray Jesus. It wasn't inspired, it was not inspired by God.

Or God didn't say you, you are the one to betray him. No. But it was his decision. He did it by himself. Those who killed him, they did it because that's what they wanted to do.

The Jews, the priests, the Sahindri, Herod, Pontius Pilate, even the soldiers who murdered him, they were all lawless. But when it comes to God, it was, that's why Christians, we don't call it bitter, sad Friday.

We say good Friday. Good Friday because God was the one who, it was God's plan which was being fulfilled. It wasn't the devil's plan that was being fulfilled. It was good plan.

[40 : 06] Even though men did the most atrocious things anyone can ever do on earth, on that day, so long as the works of men were concerned, it was the bad works of men. But so long as God was concerned, it was the good work of God to save us.

So it was God and man working together without God influencing the decision of man. And yet, it was based on his determined counsel and foreknowledge.

Some translation will use foreordination. It has been foreordination. Prognosco is the Greek word. It's like fore. Now, this is very important. Foreknowledge doesn't mean that, okay, Judas did it because years before because God is all-knowing, omniscience, he knew that one day Judas would do it.

So let me use this. So God decided, okay, Judas and Judas, Peter and Judas, okay, Judas would do that. So God decided. Now, when you talk about, watch, this is very important. When you talk about foreknowledge, you are talking about at a point in time, he knew something, so he made decisions based on what he knew.

But God doesn't make decisions. He has just determined what it's going to be. So when we talk about the foreknowledge of God, the word foreordination is even better. Foreordained.

[41 : 15] 1 Peter 1, verse 20, talking about Jesus Christ, he was foreordained. Foreordained before the foundation of the earth. So before Adam, when Adam was falling, God has already planned that there's going to be the shedding of blood.

Even, that is God's foreordination. That's God's plan. So what was happening in time, in the days of Jesus and Pontius Pilate, was even though they were carrying out their own intentions, it was fulfilling what God has already said.

That is why Peter could not explain, oh, thank you Jesus, this is a good one. Did you realize that the Old Testament was full of prophets? What's the usefulness of a prophet?

He's preaching and telling you what's about to happen. And so the Jews, I mean, the prophets were very highly accredited. You can't be a sound Jew without knowing what the prophets have said.

It helps you to know what's about to happen. And so, the prophets always spoke. God spoke via the prophets. So Peter, whatever you are doing, if it makes sense, if it's of God, it must have its root to what prophets have already said.

[42 : 27] If you can prove it that the prophets said it and explained, that's what they were doing. So they would take the text and begin to explain, look, we have been reading what the prophets said. What was it? We have been reading and he showed them from the text, not from figment or imagination, ideology and feeling, from the text.

This is what they said. This is what they said. This is what is happening. This is what they said. And he proved to them that, okay, what is your basis for saying what was said is, yeah, something is happening, but is he talking about this particular one?

So Peter has to show them that, or all the preaching, the kerygman, had to show them that, this particular one is what they were talking about. Not something later.

Or not, some people will say, Jesus said, there's another prophet coming. This particular one is what they were talking about. So Peter then takes them, it was like a crash course on what the prophets have said.

Proving that Jesus is the Messiah. Now watch this. He said, you by lawless hands, you, Acts chapter 2, verse 22, he starts by listening to, verse 22 says that, hear these words.

[43 : 37] Let's all say that together. Hear these words. Say it again. Hear these words. Say it again. Hear these words. Do you see what the whole thing is coming from? Where's? Then he began to speak to them.

So you killed him, but it was based on God's predetermined counsel and his foreknowledge. You two lawless hands killed, but the next verse, verse 24. And the Bible said they put him to death. They killed him on the cross, but the Bible says that, this is interesting. Let's all read the first four words together. Let's read it aloud. Who God raised us?

What? I'm one more time. I mean four words, four. First four. Let's. Who God raised us? Louder. One more time, please. Who God raised us? For the last time. Who God raised us?

Who God raised us? Having lost the pains of death because it was not possible that it should be held by it. God. Who raised Jesus up? God.

[44 : 32] Who raised Jesus up? God. So if it's God. God. There's a God who raised him up then. If it's God. Why are you talking about God?

So which God raised him up? Since God is dead. God. Yeah. Talking about the human Jesus of Nazareth. That's why he didn't say Jesus Christ. He started with Jesus of Nazareth.

A man. Men die. Men die. It's appointed unto man. Who wants to die. Hebrews chapter 9 verse 27. It's appointed for. I prefer the way that King James puts it in this sense. It's appointed unto man.

Every man. Men die doesn't mean gender. It's humanity.

Wants to die. Everybody has an appointment with death. I know you don't want to hear that. But start getting ready. Start getting ready. It's.

[45 : 30] Death's part your age. Because death is one thing that does not scare age. People who are one day old can die. People who are 99 years old can die.

People who are 50. The only thing is. Every one of us is going to die. Just that nobody knows when. So that means. You must live with an anticipation. Readiness.

Even Peter who preached powerfully died. Paul. Apostle. He saw Jesus. He died. Everyone. It's on a point. So why did Jesus die? Because he was a man. Yeah.

A man died. Yeah. Yeah. Yeah. Yeah. So when he died. The man Jesus who died. We hear. We see from scripture. That God raised up. So in verse 32.

Look at that verse 32 again. It tells us about how God raised him up. In Acts chapter 2 verse 32. God raised him up.

[46 : 28] Did you see that? Yeah. Who raised him up? Paul. Acts chapter 10 verse 40. Let's look at that. Let's read the Bible. Let's go. He did him. God raised up. Who raised him up?

God. Acts chapter 13 verse 30. Let's read it. Let's go. God raised him from the dead. So this is how you study the scripture. This is just text.

Written document. It says that God raised him. God raised him. God raised him. Look at verse 33. God raised him. Verse 34. God raised him. Verse 37. God raised him. It points to God raised him. God raised him. God raised him. But I saw something. Chapter 10 verse 40. That also opens a new dimension to this. Let's read it again. Let's all read it. If God raised him up on earth.

And should he be able to do it? Who raised him up? God. Look at 41. Let's read 41. Let's go. Not to all the people. But to witnesses chosen before by God.

[47 : 28] Even to us who ate and drank with him. After. After. He arose from the dead. After. He arose from the dead.

Did he rise or God raised him? What? From this text. It looks like he arose. Look. He said he is risen.

He's not here. Luke chapter 24. I think verse 5 and 6. He is risen. Why are you looking for the living amongst the dead? He is risen. He said. He is not here.

He is risen. He didn't say he's been raised. He said. In John chapter 10 verse 18. I laid down. This is very interesting. He said. I laid down my life.

And I did well. I have the power to lay it down. And I have the power to take it up. So the one who laid it up. Is the same person who took it up. He died.

[48 : 24] We can see God raise him up. But we can also see he rose up. 1 Thessalonians chapter 1 verse 14. Ah. Pastor. I am now getting confused. That is what reasoning does.

So it is. You just. Don't shelf your brain. Your thinking. When you go to church. When you are reading your Bible. So someone will say. Faith versus science.

What is the meaning of that? Okay. Maybe other faith. But Christian faith is very scientific. Christian faith is very scientific. It is based on facts. Not figments.

Not ideas. It is based on facts. So Christian faith is not ideological. It is factual. Based on facts. Build your faith on facts. Yes. That is right.

Amen. If you say God heals. What reason have you. Why are you saying that? What are your facts? Scientific. Why would you say God heals? Can you show from the text?

[49 : 21] So look up chapter 10 verse 41. Acts. God raised him up. But he says that he rose up. And then 1 Thessalonians chapter 4 verse 14. He says that. For if we believe that Jesus died and rose again.

And rose. It looks like he rose. But in a lot of places we can see God raised him up. In Acts chapter 17 verse 31. God raised him up. Acts chapter 26 verse 8.

He was raised. 17, 21. God has appointed this. Because he has. First time to turn. God has appointed a day. In which he will judge the world in righteousness. By this man whom he ordained. He has given assurance of this to all. By raising him. So God actually was the one who raised him up. But Romans chapter 8 verse 11. Yeah. But if the spirit of him who raised Jesus from the dead. But we see. Now can I explain it? It's very easy. When we talk about God raising him up. You see in the text we are about to read very soon. I have to finish quickly. When we talk about God raising him up. He's talking about his humanity.

[50 : 24] Because. I think we should go. Acts chapter 2 is there. So that it can make sense quickly. In Acts chapter 2 verse 26. Look at what David said. Quoting from David. Acts chapter 2 verse 26. Therefore my heart will rejoice.

And my tongue will be glad. Moreover. My flesh. Say my flesh. My flesh. Say my flesh. My flesh. So when he died. He actually went to Hades. What is Hades?

Shoal. There's a Greek word. Hades is another name. Also. Some translation. King James used hell. King James used hell. New King James used Hades.

What's the difference between hell and Hades? It's the same thing. Now. Sometimes. Hades. It's used. To mean. A place where people who are died. Are being punished. It also.

Other times. Is used to mean. A place where people who are died. Are also being kept in paradise. And enjoying. In the coming. So. This is said to the man on the cross.

[51 : 21] Today. Not tomorrow. Not next week. Not during the second coming. Today. I tell you the truth. Luke chapter 23. Verse 43. Jesus said. Surely I say unto you.

Today. You will be with me. That means. I'm on my way to paradise. I'm on my way to paradise. So. Abraham. Is sometimes called. Abraham's bosom.

Where. Those godly people. When they die. They go to Abraham's bosom. It's called paradise. So. All the. Your grandmother. The good woman of God. She's there.

In Abraham's bosom. But you see. That wicked neighbor. Of yours. Yeah. He's in the place. Where he's being tormented. Alright.

Now. Let's watch this. So. Now. This is very important. Jesus Christ. When he died. Watch this. What goes to Hades? Because. If you go to the tomb. His body was there. But he said.

[52 : 15] Today you'll be in paradise. On the third day. Is when the body came out. So. For the first three days. The body. Was in the tomb. But he said. You will not leave my soul.

In Hades. So. His soul. Is not a physical body. His soul. Went to Hades. But his physical body. Was lying. So. My body will rest.

In hope. Knowing that God. Is going to bring me up again. So. His body. He rested. In hope. Now. The body that was risen. Was what God raised. But him.

As God. Himself. When he went to the grave. It was not possible. That grave. To hold God. So he came back himself. Because he's God. So when it comes to his deity.

He came back. He rose himself. When it comes to his humanity. He was raised from the dead. Does that make sense? Jesus Christ. Was raised from the dead.

[53 : 09] Jesus Christ. Rose from the dead. Say hallelujah. Hallelujah. It's the beginning of the Christian gospel. The resurrection of Christ. Now. Looking at the text again.

He says that. But God. Acts chapter 2. Verse 24. Whom God raised up. Having lost the pains of death. How could death hold him?

How could. God lose the pain of death. In fact. I like this. First Corinthians chapter 15. Verse 54. Oh my goodness. That's what he did. He says that.

So. When this corruptible. Shall put on corruption. And this mortal. Has put on immortality. Then shall be brought to pass. The saying that is written. Death is. In victory.

Jesus went to the grave. And. Yes. Death was swallowed up in victory. Death was swallowed up.

[54 : 08] In victory. So. Where is death? And I'm going to give you. When I'm running up. I'm going to give you. Four reasons. Why death couldn't hold him. But. Before that. Death was. Second Timothy chapter 1.

Verse 10. It says that. Christ. He abolished death. Can you imagine? But has now been refilled. By the appearing. Of our savior. Jesus Christ. When you read the epistles.

You don't see. Our savior. Jesus of Nazareth. Jesus the Christ. Jesus the Christ. And. By our savior. Jesus Christ. Who has abolished.

Can you imagine what he did? He went to the grave. And abolished death. How can a human being do that? How can a human being abolish death? That's why our savior is God.

That's why he's the only one qualified to be our all sufficient savior. He. Minister. He abolished death.

[55 : 04] It's in your Bible. So. Why are we dying? You will resurrect. Amen. Amen. Amen. Amen. When a believer dies. He's gone to sleep.

Amen. Amen. Amen. Amen. Amen. Amen. I've said this over and over and over. That's why the Bible says that. Those who sleep. They use the word sleep. It didn't use those who die in Christ. It's right. Those who sleep.

That's right. 1 Thessalonians chapter 4 verse 16, those who are asleep and in 1 Corinthians chapter 15 talks about those who have slept.

So they slept. Now, why am I saying this? This is very important to understand. When a believer is dying, those of you who are in the medical field, particularly nursing profession, maybe you might have witnessed the dying of a believer before and compare it to the dying of an unbeliever.

Most unbelievers, when they're about to die. I'm telling you, when they're about to die. Most people live as 80s, but they never die as one.

[56 : 08] Continue telling you you are 80s. You can live as 80s, but when death meets you, you'll see that there's a reality. This is not the end, because the body is just living here, but the real you is inside the body.

Especially when people are weak, the way they suffer before they die. I'm telling you that your father will never take care of you and hurt you. See the way he died. That's why forgive him. Don't worry. Forgive him. Forgive him. The lady who took your husband and hurt you and because of that took your father and your mother developed stroke and died very miserable. You can't forgive her. Now you are born again. Forgive her because she will not die comfortably. I'm just telling you, oh, this preacher, I don't believe you.

Wait for me. I'm about to die. You don't believe it. You don't believe it. I tell you. You can't escape me. Everybody is going to die, including me.

[57 : 13] But the believer, Paul said for me to leave his Christ, to die his game. Do you know why? Bible says Jesus tasted death for all of us.

Hebrews chapter 2, verse 9. He tasted death, but we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he, by the grace of God, might taste death for everyone.

That everyone is everyone who is in Christ. So, the chilling, grim, grim effect, the chilling effect of death, Jesus has taken it. So, when the believer is about to die, it's not a scary thing.

So, he says that, I'm the resurrection and the life. And Mary said, if anyone believes, in fact, it's a matter, whoever believes in me will not die. That will not die.

The other translation will not taste death. John chapter 11, verse 25. He said, I am the resurrection and the life. Watch this. I am the resurrection and the life. He who believes in me, though he may die, he shall live.

[58 : 16] Look at the next verse. It says that, whoever lives and believes in me shall never, that, that, you taste death. You mean believers don't die. Peter, all of them died, but they didn't taste death. That's why when the lions were coming to eat them, they were singing.

It's not just boldness. Something comes in and they, they look for, Paul said for me to live is Christ, to die again. He said, in fact, Paul at the point that said, I'm not even sure whether I should go or I should stay because when I'm present here, it will help the church and I want Christ, I want to serve Christ.

That's why I want to stay but me to go is better because I'm not sure if I go, it's glory. I want to be with him. Many believers who have had near death experience or went into coma and came back, they'll tell you the story about they saw something.

They, they prefer that but no unbeliever will say, I prefer that. He don't say, you can't say, I'm not sure why don't we test death?

In fact, in John chapter 8, he told them before Abraham said, anyone who believes in my word will not see death. The 51 or so, they said, who are you? Even the prophets are dead.

[59 : 29] Abraham is dead. The prophet, and you are saying whoever believes in you will not, they use the word. Did you see that? will not taste death. You don't feel how death is grim.

Why? Because the death has been swallowed up in victory. He said, it was not possible that the grave should hold him. Everybody, when everybody dies, death holds them.

Everybody dies, death holds them. Everybody dies. Hebrews chapter 7, verse 16, it says that he with an indistractable life, a life that cannot be held by death. He says that he has become a high priest based on an indistractable life.

Death could not hold him. So he said, it was not possible. But that leads me to my final point. Why is it not possible that death can hold him? Number one, because his life, John chapter 1, verse 4, in him is life.

How can death hold life? In him is life. Because his life, death cannot hold him. Let's all say, death cannot hold him.

[60 : 35] Say, Jesus is life. Number two, in fact, number two should have been number one if I was looking through my nose. Number two, but you can see one piece later. He is God.

John 1, what? In the beginning was the word, and the word was with God, and the word was God. How can death hold God?

How can death? Revelation says that hell and death will be thrown into the lake of fire. How can death hold God? So, death could not hold him because he is God, number one.

Number two, because he is life. Number two, he is life. So I said, Jesus is life. Number three, John chapter 11, verse 25, he is the resurrection.

Please do me a favor, please. Is that okay? Is that okay? Can we all read here from the screen? Are you getting something? Can we all read here from the screen? This is the Bible. Let's go.

[61 : 35] Jesus said to him, I am the resurrection and the life. He who believes in me, though he may die, he shall live. Let's read where Jesus said, the first one, I am the resurrection.

Let's read it again. I am the resurrection. Let's start from Jesus said. Let's go. Jesus said to him, I am the resurrection and the life. One more time. Jesus said to him, I am the resurrection.

Period. That's why, how can death hold resurrection? The name, that term resurrection meaning death defying.

So I am a death defier. When I meet death, I defy it. The definition of a resurrection is something that defies death. Commits death in.

Revelation chapter 1, verse 18, I am he who lives and I was dead and behold, I am alive forevermore. Hallelujah. Hallelujah. Hallelujah. So death could not hold him because he is, he's a resurrection.

[62 : 38] And then let me give you the last point then I can end on that. The last point, why it was not possible for the grave to hold him. He's a very strong one. Now listen to what Peter said in Acts chapter 2, verse 24.

He says that, whom God raised up because it was not possible that he should be held by it. That text doesn't just simply imply it was possible for him to resurrect.

So he was going to resurrect. If it's not possible for him to stay dead, that means it's possible for him to resurrect. But most of us will just think, oh, it's possible he will rise. He was going to.

But he says that, no, death couldn't hold him. There was no handle. It wasn't possible him that death said, I've captured you. He came to abolish death.

He came to swallow death. Death is swallowed up in victory. I like that text so much. Death is swallowed up in victory. It is not possible that death you hold.

[63 : 48] Now, let me give you the last point. Why death could not hold him. And that's a very strong point. Look at the verse 25. Acts chapter 2. Look at the verse 26. There's parts of the scripture.

Therefore, my heart will rejoice and my tongue was glad. Moreover, my flesh also will rest in hope. Verse 27. For you will not leave my soul in Hades.

Eyes flamed as already. nor will you allow your holy one. Nor will you allow your holy one. Nor will you allow your holy one.

In Luke chapter 1 verse 35, he told, the angel told Mary, that holy thing that will be born, the holy one who will be born of you will be called the son of God.

Say the son of God. The son of God. And so, the point here is in Acts chapter 3 verse 14, the Bible says that you denied the holy one. You denied the holy one.

[64 : 44] You denied the holy. Everyone say holy. Holy. And what did David say from what Peter quoted? That you will not allow somebody to suffer corruption. Your holy one.

Now, this is the point then I end. I would like to hold my Bible as I said. I read the Bible. You will not suffer your holy one to see corruption.

Jesus Christ was murdered. It wasn't just killed. He was murdered. He said, whom you have become the betrayers and murderers of Acts chapter 7 verse 52.

Talking about the Jews. So your fathers killed all the messengers God sent. And the prophets who spoke about the coming one. Your fathers stoned the prophets and those who spoke about the coming one.

They killed. And now you have become the murderers and the betrayers and the... It's there. You whom have now become the betrayers and they made that Jesus.

[65 : 46] It was serious murder. The greatest miscarriage of justice ever in humanity or in history. A perfect man. Why was he murder?

He was faultless. He was faultless. He was sinless. The Bible said, O grave, where is your sting? 1 Corinthians chapter 15. 55. O death, where is your sting? O grave, or Hades, where is your victory? Look at verse 56. Look at 56.

The sting of death is... I can't hear you. The sting of death is... Without sin, death cannot sting. And Jesus was sinless.

So death couldn't... There's no handle. Death couldn't... You will not suffer your holy one to see corruption. You are talking about sin. You are talking about sin. You are talking about... Sin is behind a lot of suffering.

[66 : 47] It's not just the devil. Sin is an invitation to Satan to preach. Sin is visa for Satan. Yeah, I'm giving him visa.

Why? I'm ending now. I'm ending now. The reason why this is so powerful, that text, it was not possible for death to hold him. The reason why it's so powerful is how possible could a human being live on earth without sin?

The miracle was in his sinlessness more than his conquering death. I mean, perfect, faultless. Anybody, whether religious leader or religious founder, who hasn't resurrected was also a sinner. That's what distinguishes Christianity from every other religion. All you check, including Moses, all the religious leaders are dead and their graves are still with us.

In fact, David, this great man, they said his grave is, he cannot be David even though he prophesied that you will not that you're a holy one. David, you are no holy one. Even Solomon's mother is a problem every day in your face.

[68 : 03] You are no holy one. But Jesus, but Jesus, but Jesus, he was, he was perfect.

He was sinless. Bible says in 2 Corinthians chapter 5, verse 21, God made him who knew no sin. He actually knew no sin. In Hebrews chapter 4, verse 15, Bible says that he was tempted at every point, yet without sin.

What? He was tempted at every point. Tempted at all points. Yes, so every point you have been tempted. Jesus was also tempted. Whatever temptation is.

It's every point. I mean, that's what the document says, it's at every point. every point. That should make you very happy. Do you know what that means? That means that when you are going through temptations, he understands.

My brother, he understands. In the days of Jesus, pornography was there. Who told you? It was in all life.

[69 : 07] What do you mean by, how do you understand? He said, she was caught in adultery, the very act. That very act, John chapter 8, verse 5. Somebody was really watching. The very act, the very act, the very act, the very act.

So, no, no, as I end, this is important to understand that that's why, don't run away from church because of what you did. You are, you are, you are, you are, you are. You are. Run away from church.

It doesn't matter how much alcohol you have drunk and your kidneys, you have to still go to the doctors even though they warn you. When you are sick and you brought the sickness on yourself, you still, when someone tries to take some tablets and where do they take them?

Is it in the hospital? And they give them more tablets now by going to the hospital. Don't stay away from Christ because I think I'm a hypocrite. When you stay away, Daniel, you'll justify the hypocrisy. Don't run away. Now, let me give you one scripture. Hebrews chapter 2, verse 17. It says that he's, watch this, therefore, in all things he had to be made like us, his brothers.

[70 : 16] Why? So that he might be a merciful and a faithful high priest in things pertaining to God to make propitiation for the sins of the people. We had to be like us so you are, angels don't understand when you are being tempted.

Angels don't understand your temptation. Listen, even sometimes people in church may not understand your temptation fully. The church includes your temptation. Some of you, you look like angels when you sit in church.

Look at your face, very smooth. Only God knows what's going on in your mind. But Jesus understands. Jesus understands. And there is hope for you in Christ. There is hope for you in Christ.

There is hope for you in Christ. When the devil shows you your past, show him his future. Show him Jesus has paid the price and Jesus didn't stay in the grave. He was able to overcome death.

He was able to overcome death. Why? Because of you and I. Because his brethren were flesh and blood. Hebrews chapter 2, verse 14. Because his brethren were flesh and blood, he himself said in the sand that through death he might destroy the devil who had the power of death.

[71 : 22] And do what? and free those of us who through our lives and release those who through fear of death were all their lifetime subject to bondage. He died so you don't have to stay in fear.

He died so you don't have to live under satanic condemnation. There is therefore now no condemnation for those who are in Christ Jesus. There is no condemnation. Are you in Christ? That's all that matters. Are you in Christ? That's all that matters. Shout hallelujah. Hallelujah. Hallelujah. Hallelujah. That's why the grave could not hold him.

Because he had you to defend. He had you to protect. He had you to strengthen. The grave could not hold him.

Hallelujah. The grave could not hold Jesus. The grave could not hold Jesus. The grave could not hold Jesus. The church should be the only place where the violence offender can come and still feel ah there is hope for me.

[72 : 25] There is hope for me. It doesn't matter what you did last night but you know it's different. This one is born again already. You are a Christian. You knew what you were doing and you still went ahead and do it. God said you can go to hell.

I died for him. I died for him. God said I will defend him. If you can come to God and lift up your hands. For he said if you confess our sins he is faithful and just to forgive us.

Watch this. If when you were in the world he was willing to cover you with his blood how much more when you are in him. How much more than that you are in him. It's very easy for religious people to judge you because of what they saw you do.

And they said you were supposed to be in church and look at what you did. And said maybe you used to be an alcoholic always drinking messier. We are not ashamed to preach to you to bring you to church. But if we bring you to church and after three years we see you back going we said this one the dollars for.

No, no, no, no. When you were out there we were rather interested. How much more now that you are in. Jesus is more interested in you. Jesus is willing to help you. He's willing to help you by the power of the Holy Ghost.

[73 : 31] Shout yes Lord. Yes Lord. We are the only people who can boast of forgiveness of sins.

Because we have met God. For you to know so that you know the Son of Man has power on earth to forgive sins. Mark chapter 2.

The Son of Man has power on earth. Shout out. That you may know that the Son of Man has power on earth to forgive sins. Because He is sinless.

He's the only one who qualifies to condemn. He's the only one who qualifies to condemn. Rather He died to save. He died to redeem.

He died to pardon. That's why on the cross those who were killing Him He said forgive them. He said forgive them. That's why He could do that on the cross. Because He was paying for their debt.

[74 : 27] On the cross He could look at a criminal a convicted criminal condemned criminal convicted felon. You you'll be with me in paradise on what grounds I have paid for your sins.

so long as God is concerned. So long as God is concerned. So long as God is concerned.

Somebody shout hallelujah. Hallelujah. Oh shout thank you Jesus. Do you mind throwing your hearts up to Jesus and thank Him for forgiveness of sins?

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