

Apostles' Creed - (He Descended Into Hell)

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[0 : 0 0] Thank you for choosing to listen to today's message by Rev. Dr. David Entry. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.

Be blessed. Father, thank you that in you we live and move and have our being. Thank you that if it had not been for you on our side, we wouldn't have been anyway. Thank you for keeping us.

Thank you for bringing us here so we can hear your word. Speak to us. Reveal yourself to us as we learn more about Christ, as we learn more about the kingdom. We pray that let the light of your revelation dawn on us that we will see the light in your word.

In Jesus' name, heal the sick, convict the sinning, save the lost. Lord, bring direction to the confused and let your name be glorified as your people are edified.

We thank you in Jesus' name. And all shall say. Amen. And all shall say. Amen. Praise God. Hallelujah. Amen. I believe in God the Father Almighty, creator of heaven and the earth, and in Jesus Christ, his only son, our Lord.

[1 : 1 2] Conceived by the Holy Ghost, born of the Virgin Mary. Suffered under Pontius Pilate. Was crucified, dead, and buried. Wait. He descended.

Let's all say that together. He descended. Please say it again, please. He descended. Say it for the last time. He descended. He descended into hell.

I would like to cover two. Descended into hell. And then the next statement. And the next statement says that the third day he rose. He rose again from the dead.

All right. So we're going to cover these two. He descended into hell by the special grace of God. He descended into hell. The third day he rose again from the dead. Now, that statement, he descended into hell, has become a statement of theological debate over the years, across the generations.

In fact, certain traditions, Christian traditions, leave that out of the Apostles' Creed. And others also put an asterisk around it and make a comment on it later on.

[2 : 3 1] Now, he descended into hell. Did Jesus go to hell? If he did, what are the scriptural basis?

And then what did he go to do in hell? Did he go there to be beaten? Did he go there to continue praying?

All right. All right. So that's what we're... And then before the resurrection. Now, some... Particularly... Some of you may be aware. Some of you may not be aware. But it's good to mention because what I'm teaching and talking about is very heavy in theology.

And its theological weight is great. And so sometimes we may have to make references to great theologians of old. What they have said and what some of them believe.

One of the great theologians I would want to refer to is Calvin, John Calvin. During the Reformation, God used them greatly.

[3 : 3 1] God used John Calvin greatly, Martin Luther, and the rest to bring great reformation in our times. Now, John Calvin believes that Jesus went to hell.

So the reformers believed that Jesus... When I talk about reformers, those who brought back justification by faith, who brought it back to the Christian mainstream.

Because for a long time, it was silence. Christianity was... After Emperor Constantine became a Christian and Christianity became state religion of the then Roman Empire.

Christianity was watered down. All kinds of things came in. And some really even believed that's where Christmas came in. And all kinds of things came into Christianity.

And the Roman Catholic Church... Then Roman Catholic Church was the main and the only kind of the mainstream church. And a lot of things came into Christianity which were not necessary.

[4 : 30] Like rosary. Praying through saints. Praying through Mary. I wonder where that came from up to now. You know. Praying through...

Oh, Holy Mother of God, pray for our sinness. Now and the hour of our death. I mean, what kind of prayer is that? That's not Christian. All right.

And then practicing of penance. Practicing of penance. And so that sometimes when your relative dies and it's a... Like Osama Bin Laden.

Let's say he died without confessing Christ. And then his relatives will go to their priests and donate huge sums of money. So that the priests will make prayers unto God on his behalf that he will gain access to heaven.

So that means if you don't really have money, you really don't have chance. All right. And all kinds of things that they were practicing. So there was the reformation. God revived the church.

[5 : 28] And brought the fact that you are saved by grace through faith in Christ. That is where the main point I've been teaching justification is by faith alone.

We are saved by grace alone. Through faith alone. Through faith in Christ alone. To the glory of God alone. All right. So justification by faith through...

By grace through faith. It was brought back into Christian mainstream. Now, so these are the reformers. And it brought a lot of reformation. That's how now the people are called Protestants. Because they are protesting against the mainstream church.

And so that's where Protestants came from. Presbyterian church. Methodist church. Lutheran church. But Anglican was quite a different thing altogether. God, they didn't break because of reformation.

They broke because of the king wanted to marry someone he wasn't supposed to marry. So he didn't want the pope to be controlling him. And a whole lot of things. But then, so John Calvin, one of the great reformers in the times of reformation, made a statement.

[6 : 31] He believed he just went to hell. But then he believed that... Remember what I told you last Sunday? That from the Apostles' Creed, he was... He suffered under Pontius Pilate.

He was crucified. You know that crucifixion was important. Now, he was crucified dead. And what happened? Was buried. Then, from there, he said he descended into hell.

Now, if you look at the progression, it is... He kept going down, down, down, down, down, down, down, down. And up, up, up, up. Now, so John Calvin believed that he was crucified.

Okay? He was crucified, went to hell, dead, and was buried. Because his elevation started from his burial. As I told you, I proved to you last Sunday. And so, if he had to go to hell, part of the punishment, then it should be before his burial.

Because on the cross, that's where he finished. He finished it on the cross. That's the last year. John chapter 19, verse 30. It is finished. He paid the price on the cross. And so then, he should have actually gone to hell before he was finished then.

- [7 : 40] So, John Calvin believed he was crucified, suffered under Pontius Pilate, crucified, descended into hell, dead, and was buried. Does that make sense?
- Now, how can he descend to hell before he died? Because, you know, on the cross, he was dying, but he was working. And even in his death, his spirit was still working. So, the three days, where was he?
- All right. Let's quickly look at the scriptures so that we can. Hallelujah. Praise the Lord. Now, I want to talk about quickly reasons for the hell theory.
- When people say he went to hell. Number one, people believe that he went to hell to finish paying the price. All right. So, to finish paying the price, what price? The price for our redemption.
- What we have done. What we are supposed to suffer. Jesus went to hell to finish paying the price. Number two, he went to hell. I'm sure some of you might have heard this before.
- [8 : 40] He went, and I've heard it a few times. He went to hell to collect the keys. He went to Satan. I said, bring me the keys. Hand it over to me.
- He went to hell to go and collect the keys. That's one of the other reasons people give for him going to hell. And then, number three, which also is quite an interesting text, that he went into hell to preach, to release old saints who are in hell.
- That's why some people say that when he died, the Bible says that graves were opened. And people came out. People saw dead relatives. Old people, they were dead.
- They saw them walking on the streets of Jerusalem. No, in Matthew. When he died on the cross, the Bible says the curtain in the temple was torn from top to the bottom. And then there was an earthquake turn.
- And then graves were opened. People were dead. People saw dead. People were dead coming back, walking around. Now, that's not a subject of our discussion. So maybe later on, we'll go into that.
- [9 : 50] But then, people believe that he went to hell and preached and released them. Now, some people actually believe in Ephesians chapter 4, verse 9 particularly. Now, this.
- He ascended. What does it mean? What does it mean? But that he also first descended into the lower parts of the earth. Okay? So go to the next verse.
- I want to show you something. He who descended also is the one who ascended far above all the heavens that he might fill all things. Look at verse 8. Verse 8. The Bible says that therefore when he ascended on high, he left captivity captive and gave gifts to men.
- All right? He left captivity. Now, what people believe that when he died and he was resurrecting, he hijacked satanic powers. And they were those who were holding people captives.
- He released those who were captives. And then those who were, the captivity, those who were holding them captive, he, you know. But that's not what the text actually is referring to.
- [10 : 49] All right? So when people say he went to go and preach to saints or release saints in hell or preach to people who in the Old Testament have not actually believed, he went to preach to them so that they also have the chance to be saved.
- The Bible really does not say that. All right? So because look at first, let's look at first Peter chapter 3. First Peter chapter 3, verse 18 and 19.
- For Christ also suffered once for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but made alive by the Spirit.
- All right? Verse 19. By whom, by whom, that's talking about Jesus in his death, by whom also he went to the Spirit's imprison. Now, this is a very interesting text.

He went to preach to the Spirit's imprison. So now, the fourth theory about Jesus going to hell is to go and preach in hell to spirits.

[11 : 52] He went to preach to spirits. And what sort of spirits is the Bible talking about here? Number one, I have to wait and quote this for you to know that this is not talking about people who have died already.

All right? It's not talking about people who have died already. So who is he talking about? It actually says in the next verse, verse 20. Verse 20 talks about who formerly were disobedient when once the divine longsuffering waited in the days of Noah while the ark was being prepared, in which a few, that is, eight souls were saved through water.

All right? So people believe that Jesus went in the days of Noah, the people who perished, or the spirits who perished. Some people believe that the people who perished in the days of Noah, Jesus went to speak to them.

And then others also believe that it's, the spirits there is referring to evil spirits. All right? Now, back to verse 19.

I want to take my time to explain something to you. By whom also he went to preach. That word preach is not like the way I'm preaching, I'm teaching. Not to go and explain things. That word, it means that to go and make pronouncement and declaration.

[13 : 08] All right? So he went, he actually went in prison, the abyss. Look at 2 Peter 2, verse 4 and verse 5. Look at it from the screen. Now, for if God did not spare the angels who sinned, all right, but cast them down to hell and delivered them into chains of darkness to be reserved for punishment.

Now, go to the next verse, verse 5. And did not spare the ancient world, but saved Noah, one of the eight, a preacher of righteousness, bringing in the flood on the world of the ungodly.

So the spirit that Babbo was talking about is, give me the King James. Let's see what the, verse 4, the King James. For if God spared not the angels that sinned, but cast them down to hell.

All right? When you read some other translations, it talks about cast them down to the pits, the prison. Now, in Jude, verse 6.

Look at Jude, verse 6. Jude, verse 6. Some angels were locked in chains. Some spirits were locked in chains. That is, that's true. So Jude, verse 6, it says that, and the angels who did not keep their proper domain, but left their own abode.

[14 : 25] He has reserved in everlasting chains under darkness for the judgment of the great day. So some spirits, during Noah's time, some angels became very violent and rebellious.

They actually mingled among human beings and did some atrocious things. Some of those angels were captured and put in the abyss. It's called the abyss.

When you read Romans, chapter 10, verse 7, Bible refers that to abyss. So there is an abyss, deep pit, deep, deep pit. Romans 10 said, who will descend into the abyss?

That is to bring Christ up from the dead. So it's like when he died, okay, it's like he went into the abyss. Romans says that, don't say who will ascend to heaven, bring him down, go down to bring him up.

The word is just near in your mouth. Once you confess it. And so there are spirits. There were spirits who, and there still are spirits who have been captured and in chains in darkness.

[15 : 24] When Jesus resurrected, sorry, when Jesus Christ on the cross, he went there to proclaim. No, no, listen to this. He didn't go to hell for punishment.

Because he had finished the work on the cross. So he didn't go to hell for punishment. He went to hell like in Hebrews chapter 2, verse 14.

Look at that. Hebrews chapter 2, verse 14. Hebrews chapter 2. In as much as the children have partaken of flesh and blood, he himself likewise shared in the same.

He needed body. You need a body to die. Spirits don't die. So he needed body. So he himself likewise shared in the same. That through death, you see that, he needed the body so he can die.

All right. That through death, he might destroy him who had the power of death. That is the devil. So on his death on the cross, he destroyed him who has the power of death.

[16 : 24] He destroyed the devil. He destroyed his power. And then in Colossians chapter 2, verse 14. Bible talks about how he made an open public display.

Having wiped out the handwriting of requirement that was against you, which was contrary to us. That's the way the contrary is that. And he has taken it out of the way. Having nailed it to the cross. Verse 15. Verse 15.

Having disarmed principalities about. He made the public spectacle of them, triumphing over them in it. He triumphed over them in the cross. So he's dying on the cross.

He made the display. And he brought the powers of hell to nothing. The powers of grave. The power of death. He brought it to nothing. So then watch this. When he went, Bible says that he went to the spirits in prison to proclaim, to preach to them.

He wasn't going to preach repentance. He went to show them. Listen, I have destroyed the power. So now, redemption has come to humanity. Human beings can be freely saved.

[17 : 21] They can serve God. Because I've broken the power of the devil. What you were trying to do before you were put in prison, it didn't succeed. And I've come to free humanity. So he went to display his power.

He went to show that God, life has triumphed over death. Satan's program. Satan's intention to block you and I from being saved has been fought.

Has been destroyed. Bible says that he triumphed. He made a public spectacle of them. He triumphed over them in victory. Hallelujah.

Now, so when they say he went to hell, he didn't go to hell to go and suffer. He didn't go to hell to go and suffer. If you're talking about part of the punishment for sin, then he went to hell.

Before he said he's finished. If he should suffer for that. Because Jesus himself said in Matthew. Matthew chapter 12, verse 39 and 40. Look at it.

[18 : 24] Jesus himself said that. But he answered and said to them. An evil and an adult generation seek after sin. And no sin will be given to it except the sin of the prophet Jonah.

What happened to Jonah? For as Jonah was three days and three nights in the belly of the great fish, so will the son of man be three days and three nights in the heart of the earth.

So he said that he was going to die. Now the heart of the earth there meant his death. Okay.

His death. He was out. But you know Jonah was not there permanently. Jonah was not seen for a while. And then Jonah was seen. So he said, a little while you will not see me.

And a little while you will see me. Praise the Lord. So Jesus Christ himself said he was going to die. He was going to be away for a short while.

[19 : 26] Now when they asked him, what sign do you give me again? After he took the whip and whipped out those who were selling in church. In the temple. In John chapter 2.

Particularly I think in verse 19. He told them that you want a sign. He said, destroy this temple. He said, destroy this temple. And I'll raise it in three days. All right.

So remember Jesus has spoken about three days. In Matthew chapter 12. Verse 40. All right. He's spoken about three days. And in the book of John chapter 2. He's spoken about three days.

So I only have to go back to that. The Bible said he descended into hell. The third day he rose again from the dead. All right. That part of the apostles creed. So now. The theory about hell.

When he went to go and declare. He went to go and make proclamation. Now the scripture we read from 1 Peter chapter 3 verse 18 and 19. It's been a very tiny and a very tricky one.

[20 : 21] A lot of theologians have been battling with it. But when you look at the text very carefully. He's not talking about human beings he went to preach to. He's talking about demonic powers. He went to make declaration and pronouncement.

That man is free. Man is free to serve God. Man is free from demonic control. Satanic control. Because on the cross he destroyed him who has the power of death. In the mighty name of Jesus.

And then in the book of Luke chapter 23 verse 43. On the cross when he was dying with the thief. He told the thief. The thief said that. When you remember me Lord. When you come to your kingdom.

He says surely I say. Surely I say to you when. Today. When. Today. Why would you be with me? You'll be with me in paradise. So that starts to imply he was on his way to paradise.

Not hell. Hallelujah. So he didn't spend. I don't believe fully that he spent three days in hell declaring.

[21 : 16] Because he said I'm on my way to paradise. He went to hell. He made declaration after the cross. And then he met the guy in paradise. Hallelujah. Now quickly.

There's. Oh I like this one. Acts chapter 2 verse 22, 23, 24. Let's read it down. Down as far as we can. Because it contains some good stuff for us.

Men of Israel. Hear this word. Jesus of Nazareth. A man attested. Attested by God to you. By miracles, wonders and signs. Which God did through him in your midst. As you yourselves also know.

Him being delivered by the determined purpose. And for knowledge of God. You have taken by lawless hands. And have crucified. And put to death. Whom God raised. Let's all say whom God raised up. Whom God raised up.

Say it again please. Whom God raised up. Having lost. Okay. Having lost. The pains. The pains. Or the pangs. Right. The pains of death.

[22 : 14] Because it was not possible that he should be held by it. Amen. Amen. So Jesus Christ was raised from the dead. He came back. So when a Muslim tells you Jesus didn't die.

It's a Satan's theory. Yeah. And secondly. It's not. It's not scientific. And it's not historically accurate. Because it's. The historical fact is.

Pontius Pilate crucified him. Correct. Yes. He died. He was dead. They went to go and check. If he wasn't dead. They would have broken his bones. Amen. The Bible says that.

For. None of his bones were broken. His bones were broken. So he didn't die. Through that. He died before they got there. That. A trained Roman soldier. Is trained. It's like a paramedic comes.

Or police comes. And makes announcement. Declare the person dead. Before they make that. They have. They are trained to check that first. To verify that the person is dead. Before they go. On national television. Or go to the media.

[23 : 12] And say that. Say that. The man died. In the plane crash. Or died in the accident. And is dead. No. They have to really make sure. So the Roman soldiers. Knew what it means.

For someone to be dead. And they buried him. He was buried. All right. He was buried. So. Bible says that. Jesus Christ. God raised him. Because it was not possible. Verse 24 again. It was not possible that.

He should be held by death. Hallelujah. Because. He has defied the power of death. So death can't hold him anymore. Shout out hallelujah. Hallelujah. Now. In Easter.

I was teaching about. How. When they got to the tomb. Their stone was rolled away. Because he just didn't need. Their stone to be rolled away. Their stone to be rolled away. For him to come out. He didn't need that.

Because. He went through. Walls. The disciples had closed. Shut the door. They were hiding in the room. Jesus just appeared in their midst. So he could appear anywhere.

[24 : 05] He resurrected. Could have just come out. But they had to roll the stone. So that you and I can see inside. For historical verification. That we can see inside. That there's nobody there. He's risen.

Someone shout. He's risen. He's risen. So Jesus came out of the. Of the grave. And let's go. Continue on the text. There's something I want us to. Get to. Verse 25. For David saying.

Concerning him. This is David. Okay. David saying. Concerning him. I foresaw the Lord. Also before my face. For he is at my right hand. That.

That I may not be forsaken. That's. This is Jesus. This is Jesus. Speech. But David spoke. The spirit spoke to David. Like Jesus. Therefore my heart rejoiced. And my tongue was glad.

Moreover my flesh also was. Will rest in hope. Watch this. Why? For you will not leave. My soul in Hades. When you read some translations.

[25 : 02] Some translations may use. Shoal. S-H-O-E-L. Is another word for Hades. In the Hebrew. They call it Shoal. In the Greek. Is Hades.

What's Hades? Hades is a place reserved. For departed souls. So when people die. That's where. Some of them. Like Lazarus. In Luke chapter 16.

Luke chapter 16. Verse 22. Yeah. I think verse 22. Bible talks about how. So it's. It happened. The beggar died. And was carried by angels. To the. Abraham's bosom.

The rich man also died. And was buried. Go to the verse 23. See the verse 23. And being in torment. Where? In Hades. Okay. So then. This tends to imply.

That Jesus actually. Went to Hades. Because from what David is saying. You will not leave. My soul in Hades. So Jesus actually descended.

[25 : 57] He. He went somewhere. But not to spend three days there. Right. He went to Hades. Now people. Before. Before. The final judgment. In Revelation chapter 20.

Verse 10. That was. Any people who die. Who don't know Christ. That's why. Like the rich man. Who didn't know God. He was sent to Hades. And there. There is torment. People suffer. So the rich man was crying.

Ah. I'm suffering here. Lazarus. Lazarus. Lazarus. And Lazarus was resting. And coosing. He said. Lazarus. Can you. Call father Abraham. Can you send Lazarus. To bring me water.

Abraham said. No. We don't do that here. He thought he was still on earth. On earth. You can. All that. And things. They will deliver. By Korea. And all that. Say. Yeah. We don't do that here. And he can't come.

And because there's a space between us. Abyss. Or hole between us. He can't come to you. And all that. So people. Suffer. And get tormented. Even before hell itself. Now. It's called the lake of fire.

[26 : 54] Bible says that. Hell. And Hades. Were all thrown. Into the lake of fire. All right. So Jesus went. To the abyss. To go and preach. To the prison. To the spirits in prison.

To go and declare to them. That man is free. Man is free. Redemption is not made available. For all men. He didn't say. The Bible said. The third day. He rose again from the dead. Okay. So Jesus Christ.

Resurrected from the dead. Because said. You shall not leave. My soul. To suffer corruption. All right. So. He resurrected again. From the dead. That's Apostles Creed. On the third day.

He rose again. From the dead. Jesus. Resurrected from the dead. He rose from the dead. It's a fact. He rose from the dead. It's a fact. He rose from the dead. It's a fact. Let me give you.

A few facts. About the resurrection. Because. It's very necessary. To know about the resurrection. Say he's alive. He's alive. Shout he's alive. He's alive. Shout he's alive.

[27 : 47] He's alive. So. What we are just reading. Acts chapter 2 verse 24 again. You can see clearly. The Bible says that. Whom God raised up. Having lost the pains of death.

Whom God raised up. Let's all say that together. Whom God raised up. Please say it again. Whom God raised up. So. God raised Jesus Christ. From the dead. He didn't stay.

In the grave. He was resurrected. In 1st Corinthians chapter 15. So. Now. God raised up. From the dead. In 1st Corinthians chapter 15. It's.

A whole lecture. About the resurrection. Paul takes his time. To. Make statements. And. Make certain things. Clear. About the resurrection.

Because. In those days. There are people. Who didn't believe. And even in now. In this day. There are people. Who don't believe. In the resurrection. Now. That's why Paul said. Paul said. Why do you consider.

[28 : 42] It's a difficult. Incredible thing. That God should raise the dead. Why? I think. Acts chapter 25. Verse 27. Or something like that. Why do you consider. It's impossible.

That God should raise the dead. Because many people. Think. That. That. God can't raise the dead. Or the dead cannot come back to life. For. Alright. In Romans chapter. 8 verse 11.

It talks about. If the spirit. That raised Christ from the dead. Dwells in you. Alright. So the spirit of God. Brought Christ back from the dead. But if the spirit of him. Who raised Jesus from the dead.

Jesus was raised from the dead. He. And he is alive forevermore. In Revelation chapter 1. Verse 17. 18. And I think particularly 19.

He said. I am here. Revelations 1. 19. He says that. And I saw. I fell at his feet. And I. Write these things. Verse 19. It says. Write these things. Which you have heard.

[29 : 36] And. Go to the verse 18. Sorry. Verse 18 is the one I'm looking for. Yeah. It says that. I am he who lives. I was dead. And behold. I am alive.

Forevermore. And I have the keys. Of Hades. And death. Hallelujah. Hallelujah. Someone shout hallelujah. Hallelujah. No demon locked up in Hades.

Is coming up. Amen. It's locked. I've got the keys of Hades and death. So this is why people say. He went to hell. To go and collect the keys. Amen. Not. Not quite. So. But it says that.

I have the. I have the keys of Hades. And death. I am he who was dead. And behold. I am alive. Forevermore. So Jesus Christ. Died and resurrected. In 1st Corinthians chapter 15.

Paul gives a whole list. Of the reason why. It is necessary. If you. The implication. Okay. Let me quickly tell you this. The implication of the non-resurrection. Because the resurrection is so essential.

[30 : 33] The resurrection. Let me. You know what. Acts chapter 2. Let me finish that. Because there's still something there. I ended in verse 27. Let me pick it up from there. Finish it. And then we'll go to 1st Corinthians quickly.

Now therefore. Verse 27. For you will not leave my soul in Hades. Nor will you allow your holy one to see corruption. You have made known to me.

The way. The ways of life. You will make me full of joy in your presence. Verse 29. Men and brethren. Let me speak freely to you of the patriarch David. That he is both dead and buried.

And his tomb is with us till up to this today. Therefore. Being a prophet. What he's trying to say is. This quotation David spoke about. He wasn't talking about himself. Because he's dead. And his tomb is still there.

So David. David is still in the grave. All right. So David cannot be talking about himself. But what he's saying. That David being a prophet. Was talking about the Messiah who was coming. All right. So therefore.

[31 : 28] Being a prophet. And knowing that God has sworn. With an oath to him. That of the fruit of his body. According to the flesh. He would raise up the Christ. To sit on his throne.

He. Talking about David. Verse 21. David. For seeing this. Spoke concerning the resurrection of Christ. That his soul was not left in Hades. Nor did his flesh see corruption.

This Jesus. God has raised up. Of which we are witnesses. That is the message of the early church. Listen. There cannot be Christianity without resurrection.

There cannot be Christianity without resurrection. So the early church. That was what they preached. They said. Of which we are witnesses. What are we? We are witnesses of the fact that Jesus is alive. Jesus is alive.

He's no more in the grave. He has resurrected. He has conquered death. Jesus is alive. That was the message that early church preached. And that is the message that we should still preach.

[32 : 25] Shout hallelujah. That is why we cast out devils. That is why we preach for people to be saved. That is why we preach the gospel. That is why we come to church.

That is why we do what we do. Because Jesus Christ is alive. He has conquered the grave. He has conquered the grave. He has conquered the grave. Lord's death has lost his victory.

Shout hallelujah. Shout hallelujah. Hallelujah. Hallelujah. Praise God. So it's important we appreciate the fact. Now Paul said that some people will say that 1 Corinthians chapter 15.

Some people will say there's no resurrection. Because resurrection is not necessary. And no one. Christ has not resurrected. Because when people die really. They don't resurrect. And blah, blah, blah, blah.

They were just going on and on. And they say things like. Paul said that if that's the case. Then we will be like the Epicureans. Let us live. Let us eat and die. And drink.

[33 : 21] Because tomorrow we die. There's not. Life is all about now. Eat, drink, and die. All right. For verse 12.

Watch this. If Christ is preached that he has been raised from the dead. How do some of you say that there's no resurrection of the dead? But if there's no resurrection of the dead.

Then Christ is not risen. Now I want to give you quickly. You write these things down. About 10 or so. Implication of the non-resurrection. The implication of the non-resurrection.

If you people say Christ didn't resurrect. Because that's why we say we believe. These are the things we believe about Christ. He suffered under pointless pallet. He was crucified. Died and was buried.

He descended into hell. The third day he grows again from the dead. We believe it. And we know it's true. We know it's true. Because Paul said that if Christ did not rise again from the dead.

[34 : 16] What's the implication? Number one. We have no guarantee of the resurrection. Verse 12 and 13. What I just read. But if there's no resurrection of the dead.

Then Christ is not risen. That if Christ didn't actually rise. Then there's no guarantee of any resurrection. All right. Number one. Number two. If Christ did not. Okay. Let's look at verse 22 and 22.

And verse 22 to 23. It talks about. But now if. But. But now Christ is risen from the dead. And he has become the first fruit of those who are falling asleep. Take notice of that. I'll come back to that.

For since by. By. By man death came. Since by man death came. By man also came the resurrection of the dead. For. In Adam all died. Even so.

In Christ all shall be made alive. Some of the shall. Hallelujah. Hallelujah. Hallelujah. Hallelujah. But. But each. Each one is. Each one in his own order. Christ the first fruit.

[35 : 10] Afterwards. Those. Who are Christ at his coming. All right. So then Christ is the first fruit. Because he has resurrected. There is hope for the resurrection. This resurrection thing is real.

Because Christ has resurrected. So first. If there's no resurrection. It means that. It means that there's no guarantee that. There's any resurrection for anybody. Number two. That means that. Look at verse 14.

Let's look at. Let's do some exercise here. Let's read together verse 14. Verse 14. Let's go. And if Christ is. Louder. Let's go. And if Christ is not risen.

What's the implication? That our preaching is empty. And your faith is vain. All right. So then. If Christ is not risen. The implication of the non-resurrection is that.

Preaching is vain. King James talks about. Our preaching is vain. All this we are doing. All this. It's not necessary. It's in vain. Number three. Your faith is also vain.

[36 : 04] You are believing in vain. Okay. I believe. I believe. That's what we talk about. I believe in God the Father Almighty. Listen. If there's no resurrection. All this creed is rubbish. Can you imagine that?

It says your faith. Is vain. Stop saying God will do anything. Stop saying I believe in the power of God. Stop saying God is this. And stop. Your faith is vain. Number.

Number what? Number four. Number four. Number four is in verse 15. Number four is verse 15. If Christ is not resurrected. What does that mean? Yes. And we have found false witnesses of God.

We have found false witnesses of God. And because we have testified of God that he had raised. He had raised up Christ. Whom he did not raise. If in fact the dead do not rise.

So then. Means that we are liars. Number five. We are yet in our sins. Verse 17. No one can talk about forgiveness of sins. If Christ is not resurrected.

[37 : 03] And if Christ is not risen. Your faith is futile. And you are still in your sins. Someone lift up your right hand and say thank you Jesus. That I'm no more in my sins.

Hallelujah. That's a very profound one. Because I'm telling you the forgiveness of sins. As I've been saying. Forgiveness of sin is a big thing. So it says that if Christ has resurrected.

That means that we are still not in our sins. Those of us who have put our hope. And who have put our faith in Christ. Alright. That is number what? Number five. Means that we are yet in our sins.

If Christ is not resurrected. If there is no resurrection. Christ is not resurrected. Number six means that all dead are perished. All those who have died in Christ are verse 18. All those who have died in Christ.

Then also those who have fallen asleep in Christ have perished. It's like you have believed in him. And now you have died. You have perished. Nothing again for you. Nothing again.

[38 : 01] But that means that those who believe in Christ. Because Christ is resurrected. It's not the end of everything. Hallelujah. When you die it's not the end. To the believer death is not the end. Number seven.

We have no hope. Verse 19. We have no hope. If Christ. If in this life only we have hope in Christ. We are of all men most miserable. All right.

So that means that we are very miserable. We have no hope. Okay. Because watch this. Watch this. He said if in this life only we have hope. That means that we have hope also outside of this life.

All right. So then if Christ is not resurrected. That means that we don't have hope outside of this life. There's no hope for us. Now the next point. Number eight. Is it eight or nine?

Eight. It's still verse 19. That means that we are very pitiable. King James. I like King James. He said we are miserable of all men. You are coming to church. You are miserable.

[38 : 56] Because Christ is not resurrected. That's a serious implication. And then number nine. We are. Verse 30 to 32. It means that we are playing fools. We are very foolish in believing all these things.

We are playing fools. There's no hope for us. Verse 30 to 32. Because of time. And then let me give you one more. And one more. In verse 55 and 56.

Let's look at that. Verse 55. This is the. Oh death. Where is your sting? Oh Hades. You see Hades has appeared here again. Grave. Hades here means grave. Where is your victory?

Go to the next verse. The sting of death is sin. And the strength of sin is the law. And so. If Christ did not resurrect. What it means is that.

All the prophecies are false. Prophecies that we have received. Prophecies about. Amen. Quickly. The resurrection. What. The implication of the resurrection. I want to give you three quickly.

[39 : 54] There is. The implication of the resurrection. It is. Look at verse 21. 20 to 23. We read it earlier on. Let's look at it again. Because it's such a profound text. Because Christ.

But now Christ is risen from the dead. And has become what? Has become what? Has become what? Best fruits. Has become what? Best fruits.

All right. And has become the first fruits. Of those who are falling asleep. So that means that he is the first out of grave. The rest of us are coming. Verse 21.

Verse 21 continues. For since. I don't know. Verse 23. Let's look at 23. But each. Each one in his own order. Christ the first fruits. Afterwards. Those who are Christ.

At his coming. All right. So because Christ has resurrected. We shall also resurrect. So that's the implication. There is. Listen to this very carefully. The resurrection of Christ. What it means is that. It is not an isolated incident.

[40 : 49] For the benefit of Christ alone. It means that we all. Will resurrect as well. Amen. We all will resurrect from the dead. And then number two. It means that.

The resurrection of Christ. Means that. Christ has been vindicated. He was really faultless. He was. If he had sinned. You know. You don't go to the holies of holies. And come back. If there's sin around you. That's why the high priest.

Will wear. Bells around his feet. And then there's a rope tied to his feet. If he goes there. And he has committed sin. Without confessing. They will have to pull him. And because he'll be dead. No one can go there. So. But if he goes and comes back.

That means that. He has actually finished the job. He's going to do the job. So if Christ has not come back. From the dead. That means that. He hasn't been vindicated. He was really a criminal. And a thief. Praise the Lord.

But his resurrection. Means that he has been vindicated. And then finally. Not only that God has vindicated. And justified Jesus. Vindication there means. He's been justified. He resurrected to mean that.

[41 : 44] He's just. He's pure. God sent him. The next. The last point. Of the resurrection. Is that. I like that. That's what I want to end on. In Romans chapter 4. Verse 25. Look at Romans chapter 4.

Verse 25. I like what it says. It talks about how. Who was. That's talking about Jesus. Who was delivered up. Because of our offense. Why was he delivered up. Now delivered up.

That means he was killed. He was crucified. Why was he crucified. Oh I can't hear you. Is anyone here. Who is an offender. Who was an offender. He was crucified.

Because of your offense. So don't let the devil. Stand in front of you. And say that you. God will not forgive you. No. He was crucified. Because of your offense. Hallelujah. So there's no need. For you to be thinking. That God is still going to punish.

You don't owe God. Any punishment. Once you are in Christ. Now if you are not in Christ. That your punishment. Is still on your head. And then you'll be punished. You'll join those demons in prison. In Hades.

[42 : 40] Hallelujah. And you go to the lake of fire. Praise the Lord. Which is hell. And so. It says that. He was. Jesus Christ. Was. Romans again. Romans 4.25. Jesus Christ.

Was delivered up. Because of our offenses. And was raised. What? He was raised. Again.

For. For. Our vindication. Our justification. So the resurrection means. That you and I. Have been justified now. Before God. That's very important.

That's very important. The resurrection means. That we have been justified. The resurrection means. That once we put our faith. In Jesus Christ. We are justified. We can. We are clean.

We come clean. Before God. And God has fellowship with us. God accepts us. Our sins are not against us anymore. God doesn't hold our sins against us. We are free from. From the power of sin.

[43 : 36] We are free from the punishment of sins. We are free from the penalty. It is a serious thing man. It is a serious thing. You can walk boldly in life. Knowing that no one holds anything against you.

According to Romans chapter 8. I like this. According to Romans chapter 8. Verse 23 and 34. Somewhere there. 32 and 33. It talks about who will condemn us. No.

No. There is no condemnation for us. Who shall bring a charge against God's elect. Is it God who justifies. No. So who will bring a charge against you before God. No. Is it God. God is actually justifying you.

Who. Watch this. Who is going to stand in court. And accuse you. Is it your lawyer. Your lawyer is not going to stand in court. And accuse you. So is it God who justifies. Go to the next verse. It says that.

It says. Who is he who condemns. It's Christ who died. Who furthermore is risen. Who is even at the right hand of God. That's next week.

[44 : 32] This one next week. Right hand of God. Right hand of God. Who also makes intercession. Hey. Now the one. The one who has what it takes to condemn. He's rather making intercession.

Christ is the one who has what it takes to condemn. He has what it takes to condemn. Because he's faultless. That is why. In John chapter 8. That's why he told the people. Verse 8 downwards.

Or verse 7 downwards. He said. He which is amongst you. Who is without sin. Let him cast the first soul. If you are without sin. Start condemning people. If you are without sin. Start pointing fingers at people.

And Bible says that. None of them was able to do. And he just said. Listen. Woman. If no man could condemn you. Then even me. Who is without sin. I also condemn you not. I also don't condemn you.

I do not condemn you. I do not condemn you. Ah. And guess what. He raised from the dead. He resurrected from the dead. To make a public statement.

[45 : 30] That there is not therefore. No. There is not therefore. No condemnation. Romans chapter 8. Verse 1. There is not therefore.

No condemnation. Romans chapter 8. Let's read it together. There is not. Therefore now. No condemnation. To them which are in Christ Jesus.

Say there is no condemnation. There is no condemnation. Say there is no condemnation. Say no condemnation. No condemnation. Why? Because unjustified. Unjustified.

Unjustified. Unjustified. Unjustified. He suffered under Pontius Pilate. Was crucified. Died. And was buried. But that was in the end.

He descended into her death. Third day. He rose again. From the dead. He rose. For our justification. We thank God for using his servant. Reverend Dr. David Entry. To share this awesome word.

[46 : 30] If this message has blessed you in any way. Please spread the word by sharing it. And send us an email. To amen. And at caris.org Remember to stay connected with us. On Facebook.

Instagram. YouTube. And Twitter. For regular updates. On what God is doing here. At Caris Ministries. Stay blessed.