

How To Get Right With God

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[0 : 0 0] Hallelujah. We thank God you've tuned into this message by David Entry at Karis Church. No hand can help you with the fulfillment of your destiny but the Word of God.

May God's hand align you further into your destiny through this word. So in our previous session, I tried to draw attention to Acts chapter 13, verse 5, and the Word of God.

They preach the Word of God. What did they preach? The Word of God. And then in the verse 7, the Sajos Palus called Barnabas and Saul and desired to hear the Word of God.

And then we see in the verse 15, I didn't mention it last week, but in the synagogue, the men and brethren, if you have any word of exhortation.

Paul had the Word of God, but they wanted the Word of exhortation. So they got the Word of God. And when you read down to us in the verse 26, it talks about the Word of salvation.

[1 : 0 7] So, men and brethren, children of the stock of Abraham, who is amongst you that fear God? To you is the Word of this salvation sent.

God sends a Word, and the Word is packaged with salvation. The Word of the salvation. So we are going to underscore and explore what he was teaching and what he taught, which was the Word of God, which eventually is also the Word of salvation.

And when you look at the verse 44, the Bible says in the verse 44 that the next Sabbath and the next Sabbath day came almost the whole city together for what?

To hear the Word of God. That is why it's a mistake to build or gather congregation purely around miracles. Because miracles don't save.

It's the Word that gets saved. And actually, God confirms the Word. So, Mark chapter 16, verse 20.

[2 : 1 6] Mark chapter 16, verse 20 says that they went everywhere preaching. And God also did his part. So, he says, God said, give me the Word so I can work with it.

So, God confirming what? The Word. The Word. Because they preached the Word. So, God confirming the Word with signs following. So, it is the Word of God that brings the grace of God to light.

The Word of God that creates the room for the power of God to be manifested. So, Paul posted this way, I am not ashamed of the gospel of Christ. Romans chapter 1, verse 16.

For it is the power of God. The preaching of the Word. He said, it's the power of God. 1 Corinthians chapter 1, verse 18. He says that we preach to some people.

He said, for the preaching of the cross. See, this is interesting. There are different phrases used in the scriptures to mean the same thing. They preach the Word of God.

[3 : 1 8] It's the same as preaching of the cross. It's the same as preaching of salvation. But it's not the same as the word of exaltation. Okay. So, the preaching of the cross is to those who are perishing foolishness.

But unto us who are saved. It is actually, the preaching is the power. Did you see that? The preaching, that's what I'm talking about. Anointed preaching.

The preaching is the power. It's not preaching that generates feelings. By preaching that is like a rose petals, right? Opening. And Christ is being unfolded.

Every sound Christian preaching must be systematically taking people from one level of understanding of knowledge of Christ to the other level. Every effective Christian preaching has one objective.

The perspective to reveal Christ, who He is and what He has done. That's where you find yourself in it. That is what is called the good news.

[4 : 21] So, Romans chapter one, verse two, it says that the gospel of God, verse one, sorry, says the gospel of God. Gospel is, Greek word is euangelion, which is good news.

Eu, euphemism. Eulogy. Nice way of saying things. So, eu and euangelion, eu and euangelion, euangelion has to do with message.

Angelos is an angel. Angel is a messenger. So, you angelion is good message. Good news.

That's what is called the gospel. It's been translated as gospel. But it's actually good news. And it says that it is the good news of God. God has always got something good to say to you.

And what God, the good thing God has got to say to you, hinges around Christ. Anything that falls short of Christ or falls outside of the parameters of Christ is not good news.

[5 : 25] It doesn't matter who is preaching it. It's not good news. And it is the good news that saves. It is the good news. It is the good news. So, if you don't have appetite for the good news, you are not in readiness for the good things God can do in your life.

What I am doing is not public speaking. It is called preaching. Even though in one sense it can be called public speaking. In the true sense of the word, it's preaching.

And the preaching must be, must have a certain content, noticia, the notae. The data of preaching must be Christ. So, in 1 Corinthians chapter 1, I don't want to go too much into that.

But 1 Corinthians chapter 1, it says that for the preaching of the gospel, I just read it. Preaching of the cross is to them that perish foolishness.

So, don't be surprised when someone says that, I'm not interested in this kind of crap. It's foolishness and it tells you who it's foolishness to. If you don't find the preaching of Christ, I'm talking about true preaching, because there's something when you go, I think, verse 21 or so, is that it pleased God that through the foolishness of preaching, as I said the other time, there is a classic difference between foolishness of preaching and the preaching of foolishness.

[6 : 51] Because preaching of foolishness is intellectual abuse. If you think a bit more, sometimes you worry about what kind of nonsense is this. Please remember, the fact that someone doesn't want to listen to what you are saying, doesn't mean they are saying the cross is foolishness.

So, it says that through the foolishness of preaching to save, verse 21, to save those who believe. So, it says that the foolishness of preaching to save those who believe.

Believe what? The preaching of the gospel. Some people might think, how can somebody say, how can someone who died 2,000 years ago save me from my sins?

What's that? And how can one person, one person's death, absorb all the sins of everybody? How can that be? Oh, come on.

This is, it will sound foolishness to you. But that person who died on the cross is an infinite person. That's why he has to be God. The theology of Christ, the fact that he's God, he has to be God in order to be able to save us.

[8 : 02] Because, as I always say, it's only God who can save man from God. And number two, it's only God who has an infinite capacity to absorb. So, it's that, I like the way a certain preacher puts it.

It's like your house is built next by a huge dam. Next to a huge dam. Thousands of tons of water.

And something happens and the dam breaks. And the water in the dam is coming. It can, in my opinion, a dam that can flood a whole city like London.

And your house is next to it. The dam breaks. It's coming. And suddenly, just before the dam gets to you, the earth opens and swallows up all the water.

Now, that's the typical illustration of our salvation. The wrath of God is so much against sin. It's the wrath of God. We are the targets of the wrath of God because of our sin.

[9 : 00] And the wrath of God is being vented out and Christ absorbs all the wrath of God. That's why on the cross, he said, Oh, Father, why have you forsaken me because of you and I are sins?

That's the gospel. True gospel always makes people know they are sinners. And what makes it good news is that you can't do anything about your sins. And the good news is you don't have to.

You don't have to. He's done it. That's good news. He's done everything about your sins. So you see in the text, they preached the word of God. They preached the word of God.

And as I was explaining the other time, Paul takes them through the history of Israel and tells them how God raised David because David is one of the, I mean, actually, they always look forward to the coming of a son of David.

Because when you mentioned David's name, everybody revered David as somebody who worked with God in Israel, the history of Israel. So he said when he took, he removed Saul, he raised David. And then he promised David that after your seat, I'm going to raise the Messiah.

[10 : 03] So they are expecting that. And then he makes them understand that the Messiah came after John the Baptist. Because John the Baptist's preaching kept saying that, listen, there's someone coming after me.

John the Baptist was a very popular figure. When you read the book of Acts, a few times he was mentioned in Acts chapter 1, verse 5. Jesus himself mentioned the baptism of John the Baptist.

He made reference to John the Baptist's baptism. And in Acts chapter 11, I think verse 15 and 16, they made reference to his baptism. In Acts chapter 10, verse 36, they made reference to after John the Baptist.

After John the Baptist. So, and in Acts chapter 13 now, you can see that reference is being made to John the Baptist. Because John the Baptist was at the junction of the switching from the Old Testament to the New Testament.

Or the junction of the entry of God into humanity. John the Baptist preached the message of repentance. Repentance is what qualifies you to embrace redemption.

[11 : 05] So, before you can endure redemption, what you bring to the table is a change of heart and a change of mind. John the Baptist was so significant. So, Paul says that after the preaching of John the Baptist.

Now, when John the Baptist has first preached before his coming, the baptism of repentance to the people of Israel. Listen to what John did. The next verse is that.

And John, as John fulfilled his cause, he said, who do you think I am? I'm not the one. There's one coming after me. I'm not even qualified to unlace his shoes.

Those days when you're a rabbi, you have apprentice rabbis who follow you. Not just sitting in class. They follow you and serve you and do everything. Whatever you tell them to do, they have to do it. Because that's how you raise a rabbi.

But one of the things that an apprentice rabbi will not do is to go down to undo your face. Because it's too low for anyone to do. It's a menial job that an apprentice rabbi will obey all instructions but to do your face.

[12 : 09] And John the Baptist is saying that the one coming, even me, I'm not worthy to just undo his face. Even going down, the level others will go, me, I'm not worthy to go down.

So John the Baptist made Jesus so real and big. And Paul is saying that Jesus came and people have killed him. The people who are expecting the coming of the Messiah ended up becoming his murderers.

So they murdered him but his murder was necessary for his resurrection. Because it's the resurrection that validates our justification. Without the resurrection, there cannot be justification.

So he had to die so he can resurrect. So the scripture I just read, verse 30, God raised him up. Let's all say, but God raised him from the dead. Let's read it out, let's go. But God raised him from the dead.

Please read it again. But God raised him from the dead. God raised him from the dead. And he reads, Acts chapter 2, he said, it was not possible, Acts 2, 24. But God raised him from the dead because it was not possible that death should hold him.

[13 : 14] Death holds every human being. Do you know why? Because of sin. The Bible says that the sting of death is sin. 1 Corinthians chapter 15.

It says, the sting of death. So if there is sin in you, death can hook you. Oh, yes. Sin leads to death. Sin leads to death. The wages of sin. Yes.

Romans chapter 6, verse 23. The wages of sin. So sin leads to death. The Bible says in Ezekiel that the soul that sinneth shall die. God told Adam and Eve, the very day you eat this, you shall die.

So sin brings death. Romans chapter 5, verse 12 says that Adam, the Bible says that, well for as by one man's sin, one man, sin entered into the world.

And death by, you see how death came in. Death came by sin. So death passed to all, for all have sinned.

[14 : 17] So the problem of sin is it leads to death. Now, Jesus Christ died on the cross and the scripture said it was impossible that death should hold him.

Because what is the handle? There's no sin in him. He was a sinless soul. And so death could not hold him. And the Bible says that God raised him from the dead.

Every pure Christian teaching, the foundation of Christian teaching is always hinged on the death of Christ and the resurrection of Christ.

We mentioned burial to show that he's actually dead. So death, burial, and resurrection. But it's not so much about the burial as it is the death and the resurrection.

The death and the resurrection. The death and the resurrection. Why did he have to die? For our sins. Why did he have to resurrect? For our justification.

[15 : 15] Romans 4.25. Look at Romans 4.25. It says that who was delivered for what? Our offenses. Let's already, let's go to that. I'm telling you the scriptures. Let's read it out. Let's go.

Who was delivered for our offenses? Delivered, that means he was delivered into death. Why was he delivered? For our offenses. For whose offenses? Our offenses. Is it not good news? Our offenses.

That's why I told you, you don't have to do anything about your sins. Because you can't. He did it. He did it. He was delivered for our, let's read it again. Let's go. Who was delivered for our offenses?

And was delivered for our offenses. Did you see that? He was crucified. He was murdered. He died for our offenses. Can you imagine the beautiful thing about the gospel is, whilst he was dying, or whilst they were killing him, he was dying for those who were killing him.

And he said, he said, go on, kill me. That's why I said at that time, last Sunday, that knowing about the fact that Jesus, the story of the cross really doesn't save.

[16 : 22] You must know why the cross. So like the movie, Passion of the Christ, you can know the gruesome acts and everything. Some, you'll be crying, how did they do that to him?

Listen, it still won't save you. It will break your heart. The Easter Friday story, how they killed him. It doesn't save. It doesn't save. And looking at Matthew, Mark, Luke and John, you will see the picture of what happened, but you won't understand it until you come to the epistles.

Epistles where Paul began to explain, or what the Bible began to explain, the reason for the cross. And the reason for the cross is because God must judge sin.

So somebody, an innocent person, died for a guilty person. God commended his love towards us in that, whilst we were yet, Romans chapter 5 verse 8, whilst we were yet sinners, Christ died for us.

Who did he die for? He died for us. That's Christianity. And you know, I said something the other time, that what are you going to do about your sins if you don't come to Christ?

[17 : 28] Now, I don't have a problem. You can practice any religion you want to. Go ahead, just practice it. But the problem is, how about your sins? Because there's only one guaranteed way to get sins sorted.

It's by somebody absorbing the sin. And God has punished him already. That's why God will not punish a Christian after death. He's punished Christ already.

So, it says that God raised from the dead. The next verse talks about how, and you'll see, that's the evidence of his resurrection. It wasn't something private.

People saw him. Alright. The next verse says that. And we declare to you the glad, you know glad tidings, that's good news.

We declare to you the gospel. Wow. We declare to you the gospel. Someone say the gospel. The gospel. The gospel. The gospel. We declare to you the gospel. Let me just use the word the gospel.

[18 : 27] But glad tidings. How that the promise which God made to the fathers, he has, God has fulfilled the same promise unto us, his children.

In what way? In that he has raised. So, the promise God made to Abraham and the rest, it was hinging on the resurrection of Christ. They were reading this in the synagogue and didn't even know it.

That's why they only ask for exhortation. Give us word of exhortation. Tell us the things we know already, we are familiar with. So, Paul, you see, Paul, after Stephen's encounter, knew so much and God helped him to understand that what happened in the Old Testament, it's all explainable in Christ.

Everything in the Old Testament from the beginning of the fall. I heard somebody was asking a certain preacher, but why are you always talking about sins? The reason I always talk about your sins is so that you can be in love.

The more you know how bad your sin is, the better you end up loving God.

[19 : 40] Luke 7, verse 47. It's there in the Bible. Luke 7, verse 47. It says that, it says that, her sins, which are many, are forgiven. For he that loves, for she loves much.

But he who, who, but to whom little is forgiven, the same loveth little. To whom much is forgiven? Loveth much.

Loveth much. So, it's good to know your sinful state. That makes you appreciate how much God has helped you. Most of us who have found yourself in a very compromising state that you know God must expose you and deal with you.

Sometimes, when someone crosses you, you really feel like, you let me let them go so I can also receive some mercy from God. Am I talking to somebody? Am I talking to somebody? The more you appreciate the weight of your sins, the more you appreciate the love of God, the goodness of God, you, you, you become unreserved in your expression of appreciation to God.

Because you know you're a sinner! In 1 Timothy 1, verse 15, Paul says that this is a true saying, and it's worthy for everyone to accept it.

[20 : 55] That Christ came into the world to save us. He came with an agenda! To save sinners.

For the goodness, Paul said, me, I was a chief of them. Of whom I am chief. Of whom I am chief. And so, he brings the attention to the fact that the promise that God has made to our fathers, he's fulfilled the same to ask his children, ask their children, by raising up Jesus.

Then he quotes a scripture from the second Psalm, Psalm 2, that he said, thou art my son, this day have I begotten you. Permit me to take a little bit of time to explain this text, because it's quite strong a text.

How many of you know that Jesus Christ is the eternal begotten son of God? Before he came on earth, John 3, 16 tells us who he was. Or John 1, 18 tells us who he was.

John 1, 18 says that the only begotten of the father. All right? He was in the bosom of the father. The only begotten son. John 3, 16, let's all go.

[22 : 07] For God... ...as whosoever believes in him should not perish, but have everlasting life. God gave his only begotten son, the monogamous.

The only begotten son. He had only begotten... So he was... Theologically, we put it this way in a very nice way that God the son came on earth and became the son of God.

Wow. Wow. We have God the father, God the son, and God the Holy Spirit. And God the son became the son of God, came on earth.

Now, he is God the son eternally. So why is Psalm 2 saying that this day I have begotten... No.

Eternity has not gone a day. Hello? Yeah. When we say eternity, eternity is outside of time. Yeah. When you say this day you are talking about...

[23 : 09] You are speaking within time frame. But eternity stands out of... So he's eternally... Whatever he is, he is eternally. For instance, when we say God is love, God is love eternally.

Before the world was created, he's love. And after the world goes, he's still love. When we say God is merciful, all the attributes of God, God is holy. He's been holy before... That's who he is. Like the sun is hot.

Whether it's in the night or in the day or winter or summer, the sun is always hot. It's just the nature of the sun. In the same way, the nature of Christ is that he is the eternal sun.

So how do you then say that God said to the sun, this day I have begotten you? What is this day talking about as I briefly referred to in the last teaching?

This day is not talking about a particular day with regards to his deity. Because it's always divine. When Christ became human, watch this, you don't have to miss this.

[24 : 07] He took his divine and divinity was captured in humanity. How many of you know he was never a human being? Oh, you didn't know that.

That's why we celebrate Christmas. Because to be a human being, you must be born. So God was conceived. Not before he became God.

But as he was God, because he wanted to become man. He took on the word... Became flesh. The becoming of fleshness had a starting point.

It had a starting point. So, watch this. Watch this. This is very important. In the big... John chapter 1 verse 1. In the beginning... It never said in the beginning was Jesus.

Yeah. Because Jesus was not in the beginning. Jesus is a name that was given to him when he became a human being. Come on. Jesus is the name of Jesus Christ of Nazareth.

[25 : 06] In fact, the angel told Mary in Matthew chapter 1. He told Joseph, sorry, Matthew chapter 1, verse 21. Look at this. He said, you shall call his name Jesus. He said, she shall bring forth a son and thou shall call his name?

Jesus. Why? Because he's coming to save people. Ah, I feel like preaching. He's coming. He's coming. That's why it says in Acts chapter 4, verse 20 and verse 12.

There's no name given amongst men by which we might be saved. Because there's only one name that brings salvation. There is only one name that brings redemption. There's only one name that brings forgiveness of sins.

What's the name? Jesus. But Jesus, the one, the Sahindrin warned them. We have told you, Acts chapter 5, verse 28.

We have warned you not to preach in the name. Watch this. Not Yahweh. They didn't have a problem with Yahweh. Because Yahweh is God. They didn't have a problem with Elohim. Elohim was God.

[26 : 05] They didn't say don't preach in, but you are preaching in a human name. So, because they saw Jesus as a human being. They said don't preach in his name. Because they didn't know that he was Yahweh who has been captured in humanity.

And so, when he came on the earth, that's when he got the name Jesus. Before he came on the earth, what was his name?

So, if John is going to talk about in the beginning, what name should I give him? He said, I just said no name I can give him, but he's just the reason.

Is that the logos, the logic, the logic, logic, logic behind everything. In the beginning was the logos. He was there in the beginning.

So, he didn't start existing from Mary's womb. He chose when to be born. Who can do that? No religious leader ever chose when to be born. He's not a religious leader.

[27 : 09] He's not. He's not. Amen. Jesus is not a religious leader. Jesus is God in the flesh. He's God in the flesh.

So, the God other religions are looking for, he came. He came. So, please, forget about Christianity. He came. And those of us who have found him there, some people decide to call us Christians.

Because, Christianos. But, he came on the earth to come and procure forgiveness of sin for man.

That whoever believes in this God who became flesh will be saved. His sins will be forgiven. That's the gospel.

[28 : 08] It's not a continuation of Judaism that, as you are a Jew, that's what the Jews thought. When they became born again, they thought, okay, this is a better version.

It's just. The only group of people on earth who can boast of forgiveness of sin. Is those of us who all know the way.

Hebrews chapter 2 since we have flesh and blood he also shared in the same way there's a purpose in the same he also partook in flesh and let's see what partook in flesh he also likewise took part in the same that through watch this watch this there is a reason why Jesus had to be flesh Jesus had to take on mortality in second Timothy what he talks about he he has abolished death and brought life and immortality to light he introduced something new in humanity he introduced immortality life and immortality he brought it to light hallelujah so when he died on the cross it wasn't God who was dead it was Jesus who was dead but Jesus is God yeah he's God in the flesh the flesh died the flesh but this flesh he says what the law could not do

[31 : 46] Romans chapter 8 in that it was weak through the flesh God did hallelujah that's the new king gives is better that is God gave the law we are flouting the law left and right we are struggling to obey the law oh wretched man that I am who can deliver me from this body and then after God gave us the law he himself came and did God cannot make a demand on you for you to meet it how can God set a exam for you and then you pass no he better rise it for you that's the only way you can pass so what the law could not do the law was like a mirror a mirror can't do anything for you a mirror cannot change the spots a mirror cannot do your eyebrows well the law is like a mirror as I explained the other time like the x-ray report it doesn't heal you it's just telling you what the problem is the law is just defining your problem it's just telling you what the problem is so the law could not do some things now that is

I'll be running up in a moment that is what Paul was teaching the people in the synagogue who were law abiding people but couldn't keep the law they had the law but couldn't keep it and they were holding on to it because it makes them look better than others so Jesus Christ took on humanity this is very important God took on humanity divinity took on humanity and with the humanity went to the cross he went to the cross with the humanity and died in the humanity and for the first time a human being he was fully human who died came back for two reasons because God raised him second reason it wasn't possible that sin or death should hold him because he was a human being he was a human being without fault human being without sin so death could not hold him even in the grave he is lost hallelujah now watch this there was a day when he was conceived the bible never bothers to tell us about his day of conception when you read the epistles in the book of Acts you never hear anything about his conception the Christmas story has been over emphasized

Christmas the apostle Elythe never spoke once about Christmas let me even use that term Christmas they spoke about Easter their message was always hanging on the resurrection that's what everything is they don't even talk about when he was conceived but they talk about they always will talk about how he resurrected he was killed and resurrected because his dying was why he came the only way he could save us from our sins the only way he can beat the Jesus is by dying on the cross so he offered himself for us oh Jesus is so good he bible says he gave himself up for us Galatians chapter 1 verse 4 he gave himself he just God who who gave himself for our sins so we were supposed to be executed by the wrath of God and he said God I'll take it for them I'll take it and then whilst he was taking for we are mocking him and insulting him even to this on the cross a thief a criminal or a convicted felon a convicted pedophile a convicted murderer on the cross had the unmitigated on of the cross to tell him can you help me to escape he wanted to escape his pain people are coming to church so they can escape use the church as an escapism or escape route from their harassment from their frustration from their you know some people are lonely some people are having problems and charismatic pastors we can end up emphasizing so much on your testimony your miracle your come you receive your miracle come you receive so people are coming and they really make us feel important because we are actually men of God signed for their breakthroughs and testimonies so it's you can be in church by like the thief on the cross you want to escape that's why you are here you want to you want to marry that's old

I feel I feel like preaching you like the music you like the music church music does something to you say oh it's so good it does something you like the music it makes you have a sense of religious feeling but it's not Christ you are looking for that's why any message that dwells too much on Christ make you sleep yeah you are sad because there's no drama there's no drama today movie loving people Netflix Netflix Netflix Netflix generation Netflix I'm not saying there's something wrong with drama

I'm not saying there's something wrong if some people use the music they want it's not the Christ that is being sung about the thief on the cross said can you help me escape how did he say if you are the Christ save yourself and save us too I need to get I need a way out of this but the other one said I need salvation not an escape I need forgiveness of sins not an escape Christ what his disciples couldn't see the thief on the cross saw they all ran away from him and abandoned him because they knew he was the Messiah but when he was crucified they said no that's not the kind of Messiah we were expecting they ran away Peter Peter said I'm going back fishing I'm going back to my career when he was crucified they ran away from him but the thief on the cross the other one could see he's a king how dare you think somebody hanging on this cross in such a helpless and miserable state how dare you think he's a king it takes an eye of faith so he said

[39 : 12] Jesus remember me when you come to your you have a kingdom I know you are a king I know you are a king you have a kingdom and I believe in you remember me Jesus said I tell you the truth today hallelujah hallelujah hallelujah hallelujah hallelujah I told you the story of this thief gets to the heaven the gate of heaven he was going in he said okay let's see your credentials he said on what grounds are you coming here he said um I don't know he said have you done baptism what's that did you sing in the choir what's that okay do you pay do you have a tithe card no membership card no what's that he said okay so why are you coming to heaven I don't know I think you should let me he said okay wait I'm going to bring my supervisor the angel goes to bring his supervisor he said excuse me can you step

I hear you want to be in normally everybody who comes in has a pass where's your pass he said I don't have it I mean sorry so how did you get here and why do you want to come in he said I don't have anything but the man in the middle cross told me I can come the man on the middle cross told me I can come and that's why I'm here so I know some of you didn't realize the weight of that statement I made that the bad news is you have sins you can't do anything about your sins and the good news is you don't have to he heard the good news on the cross he heard the good news on the cross and with that he could enter he hasn't been baptized he hasn't been in church he doesn't know the songs we sing in church by your behaving whilst the other one was looking for marriage he was looking for financial breakthrough that's why he's in church so when they announced the next wedding he said so when let's go back to the text

God raised him Paul explains the point I'm actually making the point I'm making this humanity of Christ which was crucified for the first time that humanity was birthed so that's why he's the first born from the dead so that is it's like you can put it God Jesus was born the human Jesus was when he was coming to be a human being he brought divinity into humanity then in his resurrection he took humanity into divinity so that transition from humanity entering to divinity is when he was declared the son of God so Romans chapter 1 verse 4 is there talking about Jesus Christ said Romans chapter 1 verse 4 Jesus was declared to be the son of God with power according to the spirit of God how by the resurrection so this son of God is talking about the best three

Jesus Christ the seed of David according to the flesh that according to the fleshness was for the first time humanity was raised into divinity and Jesus that's why he said the promise God made to our fathers now he has fulfilled it by raising humanity into divinity and then when he raised he said this day I have begotten you this day this day not another day this day I have begotten you so that Jesus becomes the first born amongst many Romans chapter 8 verse 9 amongst many brethren we are all sons of God now not in the eternal sense but in the resurrection sense and so Bible says that we have been brought into sonship through the resurrection 1 Peter chapter 1 verse 3 by the resurrection blessed be God and father of our

Lord Jesus Christ who according to his abundant message have begotten born again he has begotten us again unto a livelihood how by the resurrection of Christ by the resurrection when he was resurrection he didn't resurrect alone he said he raised us up together with him well Romans Ephesians chapter chapter 2 verse 5 whilst we were dead says that even when we're dead in our sins has quickened us quickened them made us alive that's resurrection with Christ he has made us alive together with Christ so when Christ was resurrected the resurrection means everything to the believer it's the beginning stage the crucifixion is the end stage he ended the old the first Adam the old man and then he terminated the old man and germinated the new man that was the crux of the preaching of the church so now he brought them to this and he said that look at the text again verse 34 and then he quotes another scripture he says that

[44 : 51] I'll give you the sure message of David the sure message of David has to do with a personality Jesus Christ all the blessings that come in Christ is all classified under the sure message of David the verse 30 the next verse wherefore he said also in another place thou thou shall not suffer thy holy one to see this all beefing up the resurrection Jesus is too holy to suffer so he was validating the resurrection and trying to say go to the next then he spoke about how David he saved his generation and he died he died and he sat asleep with his fathers so he saw corruption so that thing David said was not talking about him he was talking about him being a prophet was talking about the Messiah who is going to be the seed of David so he was speaking as though he was the Messiah it's a messianic expression that David did and so he says David after he had saved his own generation by the will of

God fell asleep and was laid unto his fathers and saw corruption but he who God raised saw no corruption so he was trying to say that you see this David we are talking about all the promises that God spoke is about Jesus see the way he built the case he explained the Old Testament all God has been doing was climaxing in Jesus and all Jesus physical living was climaxing on the resurrection and then he says that be it known to!

men and brethren okay therefore let it be known to you based on what I've said that through this man is preached this is what I've been saying through this man Jesus this man say this man not this God this man through him is preached listen forget about religion and think about your sins how many good things can you do to change your skin color how many good things can you keep doing and it changes who you fundamentally are forgiveness of sins is only in Christ Jesus it's only look at and by him all who believe are justified from all things watch this let's read let's go and by him all who believe are justified from all things from which he could not be justified by the law he was saying this in the synagogue there are things the law cannot justify but in him

Galatians chapter 3 verse 11 Galatians chapter 2 verse 16 3 verse 11 says that but no man is justified by the law in God's sight so you ask but why did he give the law I told you he gave the law it's like an x-ray x-ray report that's why he gave the but you can't be justified in the sight of God by the law look at verse 16 of chapter 2 Galatians by believe that's all it takes that's all it takes all that belief those who dare to believe that's why we have to dare to explain who

Jesus is we have to dare to tell people who Jesus is what this thing is about what it is about when they understand it they get it now the choice is to think it foolishness or to think that I want to believe all who believe will be justified I don't know who you are you might be sitting here guilt laden sometimes you can do things and guilt has you know maybe you might even be lying on the wrong bed listening to me now and yeah and you are feeling oh yeah you you you have the worst night because this is not what you intended to do but you keep catching yourself in this same stage it's like psycho!

[49 : 41] help me Lord! you just just you are down but the good news God has got good news that you didn't keep wrong but you believed and he said that believing will save you it says that we have been called to preach remission forgiveness of sin is there look at the verse again that through him forgiveness of sin and by him all who believe I just know I mean the verse before said a bit known to you men and brethren that through this man is preached unto you forgiveness of sins forgiveness say our sins can be forgiven you can live on earth and walk on earth sin free before God your sins are forgiven your sins it's a big thing it's a big deal it's a big deal that your sins are forgiven that your sins are forgiven that your sins are forgiven

Jesus said go and preach forgiveness Acts 531 they preached forgiveness in Acts chapter 2 verse 38 37 men and brethren what shall we do and he said unto them believe repent and be baptized every one of you for in the name of Jesus for their remission sins can be remitted sins can be obliterated God can remove it from you no no no I'm not talking about sinlessness I'm talking about forgiveness of sins you can't be sinless even though when you come to Christ you sinless but we always have forgiveness 1 John chapter 2 verse 12 said little children I write to you I write unto you little children because your sins are fair you don't want this you don't want this

Colossians chapter 2 verse 13 and 14 he says that Christ in whom Colossians chapter 2 verse 13 he said and he being dead in your sins in your secretion of your flesh has he quickened together with him having forgiven you how many all your trespasses look at the next verse and has blotted out handwriting of ordinances that were against us which were contrary to us took it out of the way nailing it to the cross that's what the preaching of the cross is about the preaching of the cross he answers the biggest question of man the biggest problem of man is the sin issue the biggest problem of man is the sin issue what you going to about your sins what you going to about your sins blood of Christ covers it I ask you Sunday school teacher asked the children what is it that

God cannot see one child said God can see everything nothing is hidden from the sight of God and one of them said no my sins when it's covered by the blood God can see it God can see it that's why we do the blood that's why we do Jesus thank you for listening to this message by David Entry we pray you have been strengthened and enlightened you can connect with David Entry on all relevant social media platforms including Instagram and LinkedIn you can also hear more messages from David Entry on all relevant streaming platforms and the Caris Church app don't forget to like and share the message be blessed of you