

# **NO CONDEMNATION**

## **No more guilt when it comes to the cross**

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**GREETINGS:** It's a great blessing for me to come to you and to bring you the message of the resurrection of Jesus Christ. I trust that you are just going to have a blessed Resurrection Sunday meditating on the resurrection of Jesus Christ and what He has done for us. The love that God had brought to us has been put on display, has been made plain. The heart of God has been laid bare. We could see what was going on in the heart of God from before the world began in Him giving Jesus, giving the only begotten, the only raised from the dead Son of God so that we can live forever! Hallelujah!

I want to welcome to welcome you to this service and I want to thank you that you allow me to serve you with the Good News of Jesus Christ today.

**PRAYER:** Father, thank You so much for the love that You have expressed to us in Jesus. Thank You that Jesus Christ was willing to enter into death, to conquer death, to be raised from the dead, to obey even to the death of the cross so that we can have eternal life.

Thank You that You have come to remove all guilt from us, all condemnation from us, that You have come to give us Your life, and Your life, abundantly. Thank You for that, God! Your life is the abundant life. Thank You that we can have that!

Father, thank You for empowering me today to preach a message that can bless Your people. Amen and amen!

**TODAY'S MESSAGE:** Today I am going to start by reading Matthew 28 from verse 1. I'm not going to read the whole chapter. I'm just going to read a part of it. I just want to read about the resurrection... what took place. Today's message is going to be focused on removing guilt when you think about the cross.

So many times, when we think about the cross, we come and put ourselves inside the shoes of those very evil Roman soldiers that nailed Jesus to the cross. And we sing these songs and we philosophy and we think ourselves into the Roman soldier that nailed Jesus to the cross where we are the one that stands with the hammer and nailed Jesus. Then, when we think of the crucifixion of Jesus Christ, there's basically mixed emotions inside our lives because we feel, "Well, look what we've done to Jesus! I've done that to Jesus. I've murdered the Christ! I've killed Jesus!" Now let me tell you, that is not true!

When we read Acts chapter 2, we are going to see that it was not every person that murdered Jesus. Peter preached and he said to the Jewish people, "You murdered Him!"

He was pointing to the Jewish leaders as well as the Romans and their wicked ways that murdered Jesus. He didn't say that we all murdered Jesus. He didn't say that. Jesus was murdered by some wicked Jewish leaders that were working together with the Romans and for certain political gain, love of money and power, they murdered Jesus. But the death that He entered into was the death of all people and the death that He entered into and the victory that He got over sin and death is therefore the victory of all people.

I would like, today, to help you get rid of guilt when it comes to the cross of Jesus Christ. We don't have to feel guilty all the time.

Just before I read **Matthew 28**, I want to quickly go to **Acts 2:23**:

***This man was handed over to you by God's deliberate plan and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross.***

So, God foreknew that they would kill Jesus. It does not say here that we all killed Jesus. It says here that you, he was pointing to some of the leaders that must have been standing there and some of the people that were involved and then He said,

***23 ...you, with the help of wicked men, put him to death by nailing him to the cross.***

***24 But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him.***

***25 David said about him...*** and then he talks about the promise that the Father made to Jesus that He will raise Him from the dead.

I want to start off by saying to you that today we are going to remove guilt from the cross. So, many times, we feel it was me that nailed Him to the cross because He died for my sins and because He died for my sins, I am responsible for killing Jesus. I don't think that is a healthy way where we are to look at the cross of Jesus Christ. The best way we can look at the cross of Jesus Christ is to say that we could not, we by our own works, could not qualify that we by our own works could get Him to deliver us from death. But He came to us while we didn't even have our own good works. We didn't qualify as Gentiles. As Jews we didn't qualify by obeying the law or any of those things. We didn't have access to life but He came and gave His life for people that could not deserve His life, by their own works. That we can look at and we can call that the love of God.

We can look at that in Romans chapter 5 where those things are mentioned, that He gave His life for us while we were yet sinners. That He didn't say, "You have to do everything right in order for Me to give My life to save you from death." That is what we are going to look at and I trust it is going to bless you.

We are going to start by reading **Matthew 28**. Listen to this beautiful passage:

***1 After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb.***

***2 There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it.***

You can just see this angel having a bit of an attitude, you know, he just comes in there, he appears, the earth shakes. Then his appearance is like lightning, full of fire and kind of a joyous bit of an arrogant kind of an attitude there with this angel. He just comes and he appears! He's a messenger from God. He's got a message from God. He appears, walks over to the grave, rolls the stone away and then sits on it. You know, I can just see him tapping his foot against the stone there.

And then there is something else that happened here. Listen to this

***4 The guards were so afraid of him that they shook and became like dead men.***

Now when we were kids in South Africa, I'm sure you do it in the U.S. as well, those people that watch, we played cowboys and crooks. Then you get your plastic guns and you shoot and if you get shot, what you need to do is you fall on the ground, give three or four shakes and then play dead.

Now, these guys did the very same thing. You know, they were so afraid, they were sore afraid. They were so afraid they were sore and then they were shaking with fear and fell over and became as dead men.

***5 The angel said to the women, "Do not be afraid, for I know that you are looking for Jesus, who was crucified."***

***6 He is not here; he has risen, just as he said.***

Isn't that absolutely beautiful! What Good News! What a wonderful message to celebrate today that Jesus Christ was risen! The angel didn't say that He was stolen! He didn't say that somehow dogs ate His body and that He was left at the cross and that this is all fake! No! The messenger of God, the angel of God, full of lightning fire, with a message from God came. He appeared. He rolled the stone away and he declared to the women there, you know after these guards started to shake and fell down, he said to them, "Listen, you don't have to be afraid!" This massive appearing of an angel, an empty grave, is the following message: "You don't have to be afraid!"

You can see that these guards were very afraid but the message was actually, "Don't be afraid!" Do you know that the very guards that were guarding that tomb, that Jesus Christ died for them as well? That the message of, "No guilt", the message of, "No condemnation", the message of, "You don't have to feel guilty every day because you have a new vision, you have a new hope, that you can now come to God, come to the throne of grace" was for the very guards, as well. That Jesus had the joy of saving the guards in front of Him and that helped Him in the difficult time of going through the cross, the crucifixion and death itself.

So here we see a message of no fear. It says,

**5 The angel said to the women, “Do not be afraid, for I know that you are looking for Jesus, who was crucified.**

**6 He is not here; he has risen, just as he said. Come and see the place where he lay.** He said, “Come and look. He is not here!”

**7 Then** (after you’ve watched and seen that He is not there) **go quickly and tell his disciples: ‘He has risen from the dead and is going ahead of you into Galilee. There you will see him.’ Now I have told you.”**

So here he says that he had a message. The message was to tell the women that Jesus was raised from the dead. In order to prove to them that Jesus was raised from the dead, he had to roll the stone away so that they could look into the grave and see that He really wasn’t there. Then he said, “Listen, He’s going ahead of them into Galilee and then he says, “Now I have told you.” That’s the message. Then it says,

**8 So the women hurried away from the tomb, afraid yet filled with joy, and ran to tell his disciples**

**9 Suddenly Jesus met them. “Greetings,” he said.** (Imagine that! The women ran, told the disciples and suddenly Jesus met them... “Greetings” he said. Well, isn’t that a nice way in Jesus appearing! “Greetings!” That’s how He greeted them!)

**They came to him, clasped his feet and worshiped him.**

**10 Then Jesus said to them, “Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me.”** Isn’t that beautiful! The other women ran, Jesus appeared to them. I don’t know if there were other people there as well. It might have been. Then He said, “Greetings!” So, it was like confirming you have just seen Me raised from the dead. Go and tell my brothers, go and tell My disciples.” And as they were running away, Jesus met them and, “Greetings! I’m really here!” Then, I think that could also have had something to do with the people on the way to Emmaus if we interpret that with other scripture. But, “Greetings! Go and tell My Brethren.” It is just such a beautiful, delightful thing! Jesus Christ was raised from the dead!

Now the reason why I read this to you and kind of explained what was going on is so that you can recognize the feeling of joy in your heart when you hear about the resurrection of Jesus. We feel very happy when we hear about the resurrection of Jesus but I found that in the church, we get stuck at the cross of Jesus. We think the whole of the victory, everything was at the cross, but, that the cross was also what we have done to Jesus. That we get from a wrong understanding of Isaiah 53.

So many times, we think that Adam sinned and because Adam sinned, therefore, Jesus had to die and that it was, basically, Adam's sin that was then imputed to all people that were basically causing enough anger in the heart of the Father towards sin and that the Father then had to punish Jesus inside what we call a penal substitutionary atonement theology instead of a theology of Jesus conquering sin and death which was much more of the message the early church believed. It then changed. It became, "A God is just. God is righteous. He has to punish and the only way that sin can be dealt with is by death." No. The way we deal with sin is by the resurrection.

The bible clearly says if you read **1Corinthians 15**, it clearly says that if Jesus Christ was not raised from the dead, we would still be in our sin or under the rulership of sin. That means that if the Father was upset with Jesus and punished Jesus for the sins of the whole world, if that was true, it would have meant nothing and it was just a frivolous exercise that was just an outburst of anger. That's all that it was. But if we study the scriptures carefully, we find that it was a joyful thing for both the Father and the Son to lay down the life of Jesus so that He could enter death and conquer death through the resurrection. That is what we need to understand.

What we also have to understand is that when we look at the cross, when we look at Jesus died for our sins, was raised for our justification, we need to understand that that death that Jesus died did not only involve our sin but also wicked men. Peter didn't crucify Jesus, neither did John, neither did Mary. No, they were at the crucifixion. I am sure they were begging for Him not to be crucified. So how can we say that they crucified Jesus? No. The crucifixion that took place was by evil men.

The death that Jesus entered into was the death of all people. He entered into the death of all people while these people weren't righteous by the works of the law, that they weren't good in their own works. Then He now, in His resurrection, saves them from the power of sin that they are under and from death itself. That's why we find justification through the blood of Jesus is the message of the death, the burial, and the resurrection of Jesus Christ. I wouldn't say that we should do this in compartments where we say, "Well, at the death, sin was dealt with. At the resurrection something else is dealt with." No, the bible says that in the resurrection is where our sin ends, but the resurrection cannot be entered should death not be entered. So, this whole thing is a package and I think one should look at it as a one, whole, salvation plan.

What we should also keep in mind is that the death of Jesus Christ is our death. He entered into the death of all people. Yes, He was murdered. Yes, He laid down His life. He made Himself available to even be murdered by people. That is what Peter said. He said that Jesus Christ was murdered but His life was not taken. He gave His life and then by the foreknowledge of God He knew that both Jew and Gentile would be involved in the murder of the people. That's why you know because Jew and Gentile were both involved in the killing of Jesus Christ, these two became one. It was both of them are seen as sinners.

Both of them were involved in the cross. And in the cross, He made of the two, one. So that would mean in the cross, the Jew and the Gentile were both seen as sinners in what they did in bringing Jesus to the cross. He also, in the cross, another way of unification, took upon Him the death of both Jew and Gentile, the sin of both Jew and Gentile upon Him. So, there's a unification from different parts there but we should see it as a unit. Now with that in mind, we can already feel, although there might still be some questions in your heart, but we can already feel that we don't have to feel guilty when it comes to the cross.

**Hebrews 11** talks about all the people that believed to the end. They believed that the Father will do what He has said. Now the Hebrew writer is encouraging the people to believe that Jesus Christ will return and we should believe to the end

**Hebrews 12:**

***1 Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles.***

Now, I want to read that from the Afrikaans which is more powerful than the English translation there. I'm going to try to directly translate it.

***Therefore, while we have such a great cloud of witnesses around us, let us after we have now already been set free from the sin that so easily clings to us, continue now with the race that is before us.***

So, we find here the difference between the two translations is the Afrikaans' translation basically says, and that's what I believe contextually is correct, he doesn't say, "Now, let us put sin away from you." He says, "**Now that sin has been put away from you, let us run the race.**" And the race is therefore to keep the faith. That is what it is all about because sin has been dealt with in the resurrection of Jesus and we are now just awaiting the resurrection.

Now listen to what Jesus Christ did here.

***1 And let us run with perseverance the race marked out for us,***

***2 fixing our eyes on Jesus, the pioneer and perfecter of faith. For the joy set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God.***

So, what is he saying here? He is basically saying that Jesus Christ, for the joy that was set before Him, endured the cross. So, he says that we have now already laid down sin through what Jesus has done for us in His death and in His resurrection. We have now already come to the faith. We've now already set aside the sin that's so easily clung to us. We've already done that and now the race that he set before us, the way that we are going to conquer, is by looking at the joy that is set before us.

What is the joy that is set before us? It is the resurrection of our physical bodies and the glorification of our bodies. What he now says is that Jesus Christ used the very same method. He looked at the hope that was before Him and it was called a joy and He endured the cross.

So, the cross was not a place where the Father was beating up on the Son or where the Father was beating the sins to death in the body of Jesus Christ. The cross was the place where Jesus was murdered but where He also entered into the death of all of humanity in a very gross way where He was brutally tortured and murdered. That is what took place there.

So, the death that He entered into was our death. The curse that He entered into was what humanity was under and it was shown in what the people did to Him but, there were good people that wouldn't want Jesus crucified. There were people that would say, "Don't crucify Him!" There were people that wanted Him to live but, there were other evil ones. So, we cannot identify with the evil ones that wanted to murder Jesus unless you might have been a person that wanted to murder Him, you can identify because He also said to those that murdered Him, "Father, forgive them for they know not what they do."

But to feel guilty all the time, about what happened on the cross, would be wrong in the light of the joy that was set before Jesus. What was the joy that was set before Jesus? The joy that was set before Jesus was you and me receiving eternal life. That is the joy that was set before Christ. He looked at you and me. He didn't see, "Well, I'm taking, 'They are killing Me. They are murdering Me!'" No. He was seeing here are mortals and I am providing the antidote for death itself and sin itself, and I will then grant, to these sinners, eternal life. I will justify the ungodly with godliness. I will give them godliness because it has been the dream of the Father and the Son from before the world began. Jesus Christ, in some, if you want to call it like that, or in God's form of God lived with the Father as the Son of God before. It was actually, "My God said to my God." So, there are the Father and the Son pre-existed the creation of this earth. Jesus existed and was incarnated. That's how it works. And He had a glory with the Father before the world began.

The Father and the Son, before the world began, before this death entered into world, before of all of these things took place, before Adam sinned, that would be the right way to say it, they already said, "If these people enter into death, how will We solve it?" And what Jesus said is, "What I'll do is I will become a human and then I will conquer death. That is what I will do. I'll become a human and provide the antidote for death and rule over their death."

They then entered into death and what the Father and the Son were already willing to do before the world began, then kicked in and They did it. It is not a Plan B! Jesus would always have been the One that rules but I don't want to get too dogmatic here. What we need to understand is that there is joy in the heart of the Father to give Jesus and there was joy set before Jesus and that is why He could endure the cross.

When Jesus met with sinners, He was their hope. He was not their accuser. He was the One that loved them. He was the One that cares for them. He was always the One that forgave, that raised the dead, that healed the sick, provide food for thousands of people... a good Man! And He had joy in His heart about the whole thing on giving His life.

Now, when He was in the Garden of Gethsemane, He did pray and say, "Father, if it is possible, let this cup pass by Me." I think this is what He was saying: If it was possible to bring eternal life to humans in any other way, can We do it that way, because I want people to have life but I don't want My will." In other words, "If it is not the way, if it cannot be that way, then We are not going to have My way. We are going to have Your way, Father." Then He was encouraged by angels and He went to the cross and He endured the cross. What was in His mind on the cross was that He will be raised from the dead, that He will ascend and be seated at the right hand of the Father from where He will be the One that rules over sin and death so that we will not be under the power of sin and death anymore but that we would be under the power of the loving Jesus Christ, the rulership of the Father, that gives us life.

So, the event at the cross is not the Father taking out His anger on Jesus. It is not the Father killing Jesus. It is Jesus entering into the death that was brought into the world through Satan tempting Eve, getting Adam into the whole thing and bringing death into the relationship between God and man.

Jesus, on the cross, was not receiving death from the Father. Jesus on the cross, through wicked men that murdered Him, entered into the death of all people. Death was already in the world when Jesus entered. Death wasn't something that the Father had to bring to Jesus. Death was already in the world. It was what the Father said would take place to man, when man eat from the tree of the knowledge of good and evil. They will return to dust. It's something that is natural. It is something that will take place should a man not partake of life, the life that God gives.

So, the death that Adam died, wasn't death that God brought on Adam. The death that Jesus died wasn't the death that the Father brought to the Son. We esteemed Him, stricken, smitten of God, and afflicted. But it was not the case. He was carrying the death of humanity. That's what He entered into. He entered into the curse of living by your own power and not the power of God. Now, He didn't enter into that by Him not believing. He was put into that by wicked men and He believed that even if people do this, even if people bring this into His life even if He entered into death that the Father would raise Him from the dead and that He would ascend on high and so provide rulership unto life for all that believe upon Him. Glory to God! That is absolute Good News!

I would like to go to Psalm chapter 40 and we are just going to look at Jesus' discussion with the Father about the cross and about Him having a physical body and so forth.

Those of you who listen to me regularly will know that I preach on this passage regularly so enjoy it with me again.



## Psalm 40:

**5 Many, LORD my God, are the wonders you have done, the things you planned for us.** (This is Jesus' prayer. You can also read this in Psalm 136:4. He comes and He says, "You have done many wonders. We've looked at all Your wonders but You've also got great plans for us." That is just another way of saying, "You can do what You've promised!") **None can compare with you; were I to speak and tell of your deeds, they would be too many to declare.**

### **6 Sacrifice and offering you did not desire—**

Now sacrifice and offering you did not desire. Did Jesus give His life as a sacrifice? Yes, but the language that's used when we talk about sacrifices and all those kinds of things is Old Testament language. It is Law language to try and explain conquering death. That's all that it is. It says here: **Sacrifice and offering you did not desire but my ears you have opened— burnt offerings and sin offerings you did not require.**

**7 Then I said, "Here I am, I have come— it is written about me in the scroll.**

**8 I desire to do your will, my God; your law is within my heart."**

What is He saying? He is saying, "It is My desire, as much as it is Your desire, Father, to do Your will."

Now, what was His will? Here is His will:

### **9 I proclaim your saving acts in the great assembly;**

So, what it is about is, it is Jesus had to come and proclaim the saving acts of God in the great assembly. And the way that He proclaimed the saving acts was by preaching and doing. That is what He was doing. He was showing that God can save from death in raising Jesus from the dead in giving Him authority over death so that no person would approach God by the works of the Law but that we approach God by the promise of eternal life that is in Jesus Christ.

So, the promise of eternal life was made for all people, towards all people. There was no person, who by his own works, could qualify for Jesus to die for Him.

1. Jesus died for people that didn't qualify by their own works.

2. There was no person who by sacrifices be pure before God to approach God. (We can go and read that in Hebrews chapter 10.) Those sacrifices didn't really cleanse anybody. It was just a type and a shadow. That's all that it was. The true cleansing came from Jesus dying and then being raised from the dead. So those who come to God don't come with a mindset of their shortcoming. They now come with a mindset of receiving what God promised. So, the Throne Room is now a place of promise. We qualify to go there because the promise is made to all. That's what it was about.

Then there were types and shadows. These types and shadows have nothing to do with us. It has everything to do with Jesus that Jesus had to conquer death. Jesus had to be raised from the dead so that the promise can be to all. So, the people that come to God come on the basis of to whom the promises were made and they were made to all people. It was to us.

So, let me summarize and I think then we can quickly go to Hebrews 10 and end off with that.

When we look at the Father and the Son and we look at what they do for us, we don't have to feel guilty. "Well, we've killed Jesus!" No. Jesus gave His life for sinners, for people that couldn't qualify. Jesus wasn't killed because I told a lie. No. Jesus saw that I am in bondage to lies and that I am in bondage to the power of sin. Then, He gave His life in love so that He could enter into death and conquer death. We can liken it to somebody that would be willing to take the Covid 19 virus or any other virus. Let's say that there is somebody who is willing to take the Ebola virus and then as his body produces anti-bodies that they draw his blood to take the anti-bodies the body produces and then create the vaccine for people that they will never get the Ebola virus. That is how we are supposed to look at that.

Now, a person might have contracted the Ebola virus through disobedience. They didn't listen and now they got the Ebola virus but the act is an act of love in saving people. There is a virus called death in this world. It entered into the relationship between God and man through the disobedience of Adam. That is just the way it is. And God said, "Well, let Us heal this sickness." We can look at this the way we look at a medical doctor that is very good that has sacrificed a lot. Maybe he didn't spend quality time with his children, his wife, didn't go on big holidays or whatever. He spent all his time studying for 20 years to develop something that can really help people.

When you go to the doctor, and he helps you, you don't go in guilt thinking of the difficult things you went through. You know that he did go through difficult time but you don't go with guilt in your heart. You approach him with a hope of being healed. That is how you approach him. And then, as you receive your healing, you will go away and you will say, "I'm so grateful to this doctor that he was willing to go through all these difficult times to help me." In the very same way, we should look at the cross. The cross should not be a place, an event, when you think about it, where you kind of have this underlying feeling of guilt. The cross is supposed to manifest the love of God to you.

The Bible says that God loved the world that He gave Jesus to die for sinners. That is what Paul says in **Romans**. "God so loved the world that He produced a resurrected, glorified, human to save us." So, there is always joy in the heart of God about us. The only sadness I could think that there would have been in the heart of God was the whole concept where you would cry out to Adam and say, "Adam, where are you? Adam, where are you?"

In desperation for the life of His son, that His son wouldn't now have partaken of death, in care. He wanted to know where he is the way you would want to know where your child is when your child is lost.

I want to end off by just reading **Hebrews 10**:

***1 The law is only a shadow of the good things that are coming—not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship.***

He says, "The Law has always been only a shadow. There was never any power in it. It was just a shadow. That's why if you just repeat it by repetition, the more you repeat it doesn't mean that it is going to work.

***2 Otherwise, would they not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their sins.***

***3 But those sacrifices are an annual reminder of sins.***

So, when we think of Jesus, should we be reminded of our sins? When we think of the cross, should we be reminded of our sins or should we be reminded of the love of the Father, the power of the resurrection and how qualified we are? We should not have any underlying feeling of guilt when it comes to the cross and comes with a burial, when it comes to the resurrection. The only thing we should feel when we look at all of that is the love of God for someone who is too weak to save himself. We shouldn't have this mindset of, the Father had to punish, therefore, He brought forth Jesus, created this human body, because He needed to punish and is now my punishment that was upon Him. No, the chastisement that brings our peace was upon Him. That which was needed in order for Jesus to save us, came upon Him. We were in death so He had to take death upon Him. It was not a punishment from the Father where we had to feel guilty.

It's like Helena said to me after we've preached the Afrikaans Service. She said, "We used to say, "Every little sin you've done is another blow on the back of Jesus!" So, whenever you see Jesus beaten, you will just feel guilty. But if you see that you were so ill as what Jesus was upon the cross, with the sickness that the enemy, the devil, brought into this world through deceiving Eve and coming, being called the murderer of man, when we see that we've been poisoned with that and we are in that state and how He's willing to take that poison into Himself to create an antidote for what's killing us, we will feel love in our hearts and appreciation towards Jesus and towards the Father. And in every area of our minds, He would be seen as a Savior and a loving God. Amen and amen...

I trust that this message blessed you. I would just like to pray for you.

Father, I want to thank You that I can pray for every person that is listening to my voice. I thank You, Lord, that they can walk away knowing that they are loved by you, knowing that Father, You are a good Father. You didn't want to beat people up. You didn't want to punish people for what actually happened to the temptation of the devil.

You came to bring an antidote to what was destroying Your people, and it was the joy that was set before You that made You endure this work of evil men, to murder You. But, Jesus, we know that You had the foreknowledge that this would take place and that You allowed it so that You can enter even into the depths of our death, so that You can be highly exalted and raised from the dead so that we can come to You not by the types and the shadows but by the hope of joy of the resurrection. That's why all people can gather for the same joy has been given to all. The same hope has been given to all. Thank You, thank You, thank You!

I pray for everybody that has listened to this message. Thank You that they will just have a blessed Sunday. They will just be reminded of Your love, Your resurrection, Your power, and that they will continue living free from the emotion of guilt but they were living the joy of knowing You. Amen and amen

Know that God loves you and that He cares for you with an everlasting care. Amen