

# Resurrection Con't.

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Preacher: Marvin Wiseman

[ 0 : 00 ] I was just saying when I thought I was unmuted, but I guess I wasn't. A big welcome to all of you for joining us this morning. This would not be our first choice. Our first choice would be to see you all in our familiar setting there, Grace Bible Church on Group Road. However, this is certainly better than not being together at all, so we are grateful for the modern miracle of electronics and for people like Terry Fisher, who's able to make it happen. So thank you for joining us this morning and we want to begin with a word of prayer and we especially want to remember those in officials who are in charge of our nation and will be making decisions regarding the lifting of the coronavirus pandemic when things can get back to what is reasonably normal. So if you would join with me in a word of prayer, let's go to the Lord, shall we? Father, once again, we recognize that each time we address you in prayer, it is a tacit admission of our weakness and in many cases our ignorance.

But neither weakness nor ignorance is part of your being and we are so grateful that you not only are omniscient, but you do all things well and you are only kindly disposed toward those who are in Christ.

And we are grateful for that truth that provides a warmth and a comfort for our heart and our soul. We pray this morning especially for our president and for the governors of these 50 states who are even now wrestling with decisions regarding the opening of society and resuming to what appears to be normal. And we know that it's complicated because each of these states are in different conditions and different areas of need.

And so we ask for those who are responsible for making the decisions that they may have wisdom from yourself. We regret those whose lives have already been taken through this terrible plague, but we recognize that these bodies of ours, marvelous as they are, were never outfitted for eternity. And so we are grateful for our body that is not only the body of flesh, but how grateful we are for the time to come when we'll have a body that is. So in this body of flesh, we do groan and we acknowledge our weakness and our inability.

[ 2 : 27 ] We are so grateful for what you have provided for our inner man so that even though the outward man is perishing day by day, the inner is capable of renewal day by day. And it's because of that, that we are here right now for this moment, looking together into your word for the reality and the realization and the accomplishment of that renewal of which we spoke.

So thank you for having made gracious provision for us in ways that we often don't understand. We are appreciative of and we ask now that as we prepare once again to the scriptures, you will use it to enlighten and to give direction and guidance wherever it is needed.

As you know, each heart, thank you for it. And for the presence of each one in Christ's name. Amen. By way of announcements, I'd like to mention that we have a small group that has been meeting for about the last, actually for about the last four years.

It's just a prayer meeting group and we have a great time of fellowship and camaraderie. And a season of prayer with whatever people have on their hearts and minds and whatever the Lord has revealed to them to pray about.

And it is a time that we have really come to miss in a big way. So the question has been made, why can't we resume that on Wednesday evening, much like we do this Sunday morning thing.

[ 3 : 56 ] And I've talked to Terry and he said he can arrange that. So we're going to do it. And even though there have been maybe 12 or 15 something like that attending each Wednesday evening, this Wednesday evening, it'll be open to anybody and everybody that would like to join us.

You're all you're all welcome. It's a very informal time and I don't know how we will be able to handle the open mic situation, but we'll tinker with that and maybe we'll drive Terry up the wall with it.

But at any rate, we will be right here just like this this Wednesday evening from seven until eight o'clock.

Usually these meetings would go maybe till 8 30 or quarter of a nine something like that. But we're going to limit this for different reasons to one hour.

So feel free to join us at seven o'clock until eight o'clock this Wednesday evening. And you can get on and make the connection just like you did with this. So it shouldn't be any problem.

[ 5 : 01 ] And I do hope that you will continue to remember in prayer in particular. I've already prayed for our governors, but Governor DeWine is responsible primarily for the state of Ohio.

And he's got a lot of different things to consider. And I'm sure he's getting advice and suggestions from all different kinds of sources.

And you may be sure that the advice as always is conflicting and contradictory. And he has to sort out what would be in the best interests of our nation.

And he's going to be listening to a lot of experts. And by the way, every time I hear the word expert, I can't help but think of Marietta Seifert.

Marietta is with the Lord now. She was in her 90s when she passed away maybe a year ago or so. But we were discussing something one day. I don't I don't recall what it was. And I said something to the effect.

[ 6 : 02 ] Well, I don't know what the experts would say about that. And she smiled and she said, well, Pastor Wiseman, you know, the definition of an expert, don't you?

And I said, all right, tell me the you know, Marietta had a great sense of humor. She said, an expert is well, an X is a has-been.

And a spurt is a drip under pressure. So so you want to be careful when you're appealing to the experts. And you know as well as I do, you will not find more experts per square mile than you will in Washington, D.C.

And it's all of those spurts that are sometimes drips under pressure that are responsible for part of the mess that this nation is in.

So what we're going to be talking about today as we resume our two or three part session on the resurrection is to return to Matthew chapter 28.

[ 7 : 08 ] And we will also be in Acts chapter four and a moment in John chapter 11. And I've got some absolutely stunning startling.

And I have to say it because it's true. Somewhat kind of depressing things to share with you about the nature of our humanity and the depths.

The depths to which it is capable of going. And. In spite of that. As wicked and vile as humanity can be.

And we're going to see that from Matthew and also from Acts. I want you to keep in mind that despite. The depravity of humanity. The abject wickedness and evil.

Yet Jesus Christ died for that kind of person. And that is amazing. That represents the description.

[ 8 : 14 ] That represents a manifestation of love that just goes over the top. So let's get to it. And I'll show you what I'm talking about and how this is going to come out.

We are in Matthew chapter 27. We were looking at the resurrection. And this is, like I said, a two or three part series. I'm just going to briefly run through the text. And I want you to follow along, if you will.

This is after the Sabbath, as it began the dawn. Toward the first day of the week. Mary Magdalene and the other Mary came to look at the grave.

And behold, a severe earthquake had occurred. And we suggested this might be an aftershock.

From the earthquake had occurred when Christ was on the cross. Just three days earlier. For an

angel of the Lord descended from heaven and came and rolled away the stone and sat upon it.

And his appearance was like lightning and his garment as white as snow. I tried to picture what this must have looked like in my mind's eye.

[ 9 : 21 ] And I just cannot imagine this scene. It had to have been so utterly shocking. So scary. So frightful. Nothing like this had ever been seen before.

And these guards, who by the way, and this is very important. These guards are Romans. These are Roman soldiers. Remember when Joseph of Arimathea and Nicodemus went to Pilate and begged the body of Jesus.

And Jesus said he would release the body to them. And before they left, Pilate was reminded by the Jews.

By the religious establishment who had to have been there on site. And they said to Pilate. Now we won't take time to look to the Gospels that says this.

But they said to Pilate. Sir. We remember when that imposter, Jesus of Nazareth, was alive.

[10:27] That it was said that he would return from the grave after he was dead. Our fear is. That his disciples, in order to make that look like it has come true.

That his disciples will sneak in there and steal away the body. And then announce to the world.

That Jesus has risen. And the last case will be worse than the first.

And Pilate said. Okay. All right. You've got a guard. And he probably nodded to one of his nearby officers. Who would assign a four-man guard duty to the tomb of Jesus.

And Pilate said to the Jews. Okay. You've got a guard. And he told his men. Go and make the tomb sealed and secure as you can.

And we are told that they did that. And they put the seal of Rome on. When it says seal the tomb.

That meant to put the signet ring. The impression that it would make on that tomb.

[11:32] Which meant that no one, under any circumstances, dare roll away this stone. And if they do, they are going to answer to imperial Rome. That's what it meant to have the stone sealed.

So in light of that fact, the angel, of course, just rolled it away. And sat upon it. And the women are there. And the guards are there. And we are told that the guards shook for fear of him.

And became like dead men. They were absolutely stunned. And the angel ignored the men. And turned and said to the women. Do not be afraid. I know that you are looking for Jesus.

Who has been crucified. He is not here. For he is risen. Just as he said. Come see the place where he was laying. And go quickly and tell his disciples. That he is risen from the dead.

And behold, he is going before you into Galilee. There you will see him. Behold, I have told you.

And they departed quickly from the tomb. And look at this.

[12:34] With fear. And great joy. Have you ever had those two emotions. Connected together so that you experience them at the same time.

I cannot honestly say that I have. Fear on the one hand. Oh, I've had some experiences of that. And you probably have too. Some things that just terrified you.

Scared you witless. And then there were feelings of joy. And I've had my share of those too. And I relish every one of them. But I can't honestly recall ever having had the mixed emotions of great fear.

And great joy. That's what these women. What caused the fear? The fear was the absolutely extraordinary, miraculous event that they had experienced.

They didn't know what to make of that. This being, this angel that they were talking to, who gave them this information, just absolutely stunned them out of their minds. And they're trying to process all of this.

[13:41] And yet, they are incorporating in their fear the joy. He's risen. He is really alive. On the one hand, they are scared to death.

On the other hand, they are so fully elated, they cannot contain it. And they run. Of course, you're not going to stroll. You're going to run to report it to his disciples.

Jesus met them, greeted them. They came up and took hold of his feet. Now, that seems like a rather strange thing to do. They took hold of his feet. What is that all about?

Well, that involves the mid-eastern posture of worship that we in the West know very little about.

But I'll tell you who does this. And you've seen it before, I'm sure, on television.

Have you not seen pictures of Muslims in a mosque on their knees, on their prayer rugs, and they bow forward and they put their forehead on the ground?

[14:47] That is their bowing in submission to their deity. That's the mid-eastern way of bowing before the Lord. On your face.

Your forehead touches the ground. You are on your knees and you lean forward and you put your forehead on the ground. And where did that put them and their hands in connection with the feet of Jesus?

Right in front of them. And they just emotionally, desperately grabbed his feet and held on. And I can understand why.

They're asking them, is this real? Is he real? And they took hold of his feet and worshipped him. And Jesus said to them, do not be afraid.

That's all right. Go take word to my brethren to leave for Galilee. And there they shall see me. Now, while they were on their way, behold, some of the guard came into the city.

[15:51] These were the Roman guards who were absolutely stunned into inactivity and immovability at this angel. They just, they are just shocked to their toes.

They come to the city and report to the chief priests all that had happened. Now, this is where I want you to really focus on.

What's taking place here? The guards experienced it. And they are plural.

We don't know how many there were. There was at a minimum two, very possibly four. A lot of times the guards worked in a shift of 16 and four would work one shift and they would work for six hours.

And then they would be relieved by another shift and they would work, the four of them would work for six hours. And that way in 24 hours, they would cover it. We're not sure that that was the configuration, but that was standard.

[16:54] So it's entirely possible and likely that there were four guards. And they came into the city and reported to the chief priests all that had happened. Now, here is something that's very important.

I want you to understand these guards are Romans. These are not temple police who are Jews from the temple who are under the authority of the high priest.

These are Roman soldiers. These are the same guys that Pontius Pilate dispatched to the tomb to make sure and put the seal of Rome upon it to make sure that his disciples would not be able to come and steal away the body.

So these four guards come into the city. They report to the chief priest all that had happened. Why did they go to the priests? Why didn't they go to their commanding officer? The answer is very simple.

Fear. Fear. If you knew anything about Roman military discipline, these men would have been subject to execution under the circumstances. And these guards were absolutely stunned out of their skull, not only by what they had seen from the angel.

[18:02] But the fact that they were responsible. And the tomb is empty. And they were sent there for the specific purpose of guarding that.

If anything ever looked like a dereliction of duty. That was it. And these guards know they are in big, big trouble. They don't know what to do. They dare not go to their Roman superior.

That'd be the end of them right there. They go out of desperation to the Jewish priests. And they explain to them what happened.

And this is what I find absolutely incomprehensible. They reported to the chief priests. All that had happened.

Verse 11. About the angel. What was the response of these chief priests? We are not told how many there were.

[18:58] We're just told that they were plural. And then in verse 12. When they had assembled. Now that simply indicates that between verse 11 and verse 12.

Having gotten this information from the guards who were at the tomb. They immediately sent out word. Probably messengers.

To gather as many of these officials that were available and could be found. And bring them to the temple for an emergency meeting. They have got a real hot potato on their hands.

How are they going to handle this? And we are told that in verse 12. They assembled with the elders. And counseled together. They gave a large sum of money.

You're not going to get off with this with peanuts. This is going to take some cash. Large sum of money to the soldiers. And they said to the soldiers. Okay. Now listen.

[20:04] Here's the story. This is what you're to tell them. That his disciples came by night. And stole him away.

While we were asleep. You got that? And all four of these guys are standing there looking at each other. Scare to death. And they're nodding their heads. Yeah. Yeah. Yeah. Yeah. Yeah. Yeah.

We got it. That's what we're going to say. And what they have to really be convinced about is. Is their superior going to buy that? Is that going to get them off the hook?

Are they going to be satisfied with that? These four soldiers who are supposedly experienced guards. Went to sleep. What in the world were you doing? Asleep on guard duty. Do you realize that's penalty for execution right there? They know they're in big trouble. Now the thing that fascinates me.

[ 21 : 00 ] Is the attitude of these Jewish authorities. Upon hearing the report from these guards. About the angel. About the empty tomb. Why didn't these men say.

How can that be? Surely he could not have actually risen from the dead. Could he? No. That can't be.

But let's examine this thing further. In other words. In other words. The possibility. That they just might have been wrong.

Was something they were never willing to even entertain. Partly because. Well. Look. Let's finish this. And then we'll go to John.

And they told the soldiers. You are to say. Verse 13. His disciples came by night. Stole him away while we were asleep. And. Verse 14.

[ 22 : 03 ] If this should come to the governor's ears. The governor's pilot. We will win him over. And keep you out of trouble. Listen guys. We'll go to bat for you.

We'll. We'll grease the skids. We'll do whatever needs to be done. So that. So that pilot will not require from you. The usual penalty.

For this kind of situation. Well. Let me ask you this. Now. What choice did these guards have. But to go along with that. And the idea would be that. The.

The Jewish priests. Who really had. Had no affinity. For the Romans. Nor the Romans for the Jewish priests. Yet. They worked together.

In a loose kind of cooperation. Because there wasn't much choice. And they just used each other. But the Jews hated the Romans. And the Romans hated the Jews. And yet there was still a certain amount of cooperation. Between them.

[ 23 : 00 ] Especially with the high priest. And that's what's borne out. In the passage that we looked at last week. And I want to touch on it just again. For. For just a moment. Before we leave. And that's in John chapter 12.

And it ties in. With the attitude. Of these people. The chief priests. Who were the principal ones in authority. So if you will look please.

To chapter 12. I'm sorry. Chapter 11. And we read. In verse 47. Right after.

The raising of Lazarus from the dead. The chief priests and the Pharisees. Convened a council. Now listen. These are the same people. That the guards are talking to.

In Matthew. Same people. The chief priests. The Pharisees. Convened a council. And we're saying. What are we doing? What are we going to do? This man.

[ 23 : 55 ] Is performing many signs. And we've told you. That the word for signs. Is simeon. Simeon. It's the word. S-E-M-I-O-N. And it's. Let me put it. It's. It's the word from which.

We get the English word. Semaphore. That sailors. Years ago. Would stand on the shore. Of a ship. I mean. Stand on the. On the board of a ship.

And with their flags. They would signal things. Back and forth. And they could communicate. A message. With the way they positioned. The flags. And the flags were called. Semaphores. And it was a communication.

Vehicle. And that's the word here. For signs. It means. It literally means. Miracles. This man is performing. Many signs. If we let him go on.

Like this. All men. Will believe in him. And the Romans. Will come. And take away. Both our place. And our nation. Because they served.

[ 24 : 51 ] At the pleasure. Of the Roman authorities. It was Rome. That allowed. The high priest. To minister. And function. In the role. Of the high priest. It was Rome.

That allowed the Jews. To do whatever it was. That they did. They were under the auspices. And under the authority. Of the Romans. And they enjoyed. The perks.

The benefits. The prestige. The privileges. And everything. As long. As Rome. Considered them. Cooperative. They were safe. But don't you dare.

Think for one moment. About crossing Rome. Because that would be. A huge penalty. To be paid. They will take away. Both our place. And our nation. Certain one of them.

Caiaphas. Who was high priest. That year. Said to them. You know nothing at all. Don't you see. What's taking place here. Don't you understand. Nor do you take into account.

[ 25 : 45 ] It is expedient. For you. And he's talking. To his comrades. That one man. Namely. Jesus. Should die for the people. And that the whole nation.

Should not perish. Now he's not saying that. From the standpoint. Of a sacrificial death. Of Christ. For the sins of the world. No no no. Not at all. He's thinking. In terms of Jesus. Being a sacrificial lamb. But it has nothing to do. With the sins of the world. It's just sacrificial lamb. So that it will get us. Off the hook. That's all they were thinking about.

And we are told that. In verse 51. The man didn't realize it. But he was actually prophesying. That Jesus was going to die. For the nation. In other words.

What he said. Even though he said it. Under a completely different motivation. Was going to be true. After all. And not for the nation only. But that he might also. Gather together into one. And the children of God.

[ 26 : 39 ] Who were scattered abroad. So from that day on. They planned together. To kill him. And the plan would come to fruition. Within just a few more days.

Immediately following. The triumphal entry. On Palm Sunday. Now I want you to go to Acts chapter 4. Because we're going to follow. These same people. Same individuals.

Who are in authority. In Jerusalem. At the time. And this to me. Is just absolutely stunning. This points out. In proof positive.

The kind of attitude. The kind of evil. And the depths of evil. To which the human heart can go. In order to pursue. One's own agenda.

And that's precisely. What we have here. This is in connection. With the man who was healed.

Leading at the gate. Beautiful. In Acts chapter 3. And this fellow. Had been lame.

[ 27 : 36 ] From his mother's womb. Had not walked a day. In his life. And now he is jumping up and down. And he goes over. And he grabs Peter. And he gives him a big hug. And he goes and grabs John.

And he gives him a big hug. And he looks down at his feet. And he starts dancing. Up and down. And all the crowd is gathering around. Because this is right in the temple complex. This is an area that has a lot of traffic.

And this guy. Who was 40 years old. Lame from his mother's womb. Had dibs on this favorite begging spot. Right there beside the temple.

When people would come to cast in their temple collection. They would think of him. And see him.

And he would stand there with his little pot. And they would drop their coins in it.

And this guy was a permanent fixture. His relatives would bring him. And set him down there every day. And they were used to seeing him. And now he's up jumping around.

[ 28 : 33 ] And rejoicing. And we are told. That Peter and John give their example. Give their explanation for what's taking place. And in verse 13 of chapter 4.

As they observed the confidence. Of Peter and John. And understood that they were uneducated. Uneducated and untrained men. They were marveling.

And began to recognize them. As having been with Jesus. And seeing the man. This is priceless. This is priceless.

Verse 14. Seeing the man. Who had been healed. Standing. With them. That is with Peter and John. They had nothing to say in reply.

Now they aren't rejoicing. They aren't happy. They are puzzled. They can't figure out what's going on. And they have nothing to say. But when they had ordered them.

[ 29 : 35 ] To go aside. Out of the council. They began to confer. With one another. I want you to get to setting here.

Because this is really important. People are congregating. The crowd is building. It's getting bigger and bigger. And people are saying. One to another. Hey come over. Hey you got to see this.

This is old so and so. He's jumping. He's walking. And people are saying. What? What's going on here? And the crowd is making. Getting larger and larger. And they have.

They don't know what to say. They're stunned. And we are told that. They come up to Peter and John. And to this man. And in verse 15 says.

They ordered them. To go aside. Out of the council. They dismissed them. Said. You. Go over there in the corner. And we'll call you. We'll call for you when we're ready.

[ 30 : 30 ] And they began to confer. With one another. This is the council. The chief priests. And the Pharisees. And here's what they say. What are we going to do with these men?

They've got a real hot potato on their hands here. And they know this. What shall we do. With these men. And they're talking about Peter and John. For the fact.

Oh. Can you believe that word is being used? The least they could do is say. Claim. But no. They call it.

A fact. Now what. Is. A fact. Facts. Are synonymous. With reality.

With truth. They're acknowledging this. The fact. The fact. That a. Noteworthy. Miracle.

[ 31 : 33 ] Not just. Some garden variety. Mirror. A real. Bonafide. Honest to goodness. Undeniable. Miracle. Has taken place.

Through them. Peter and John. Is. Apparent. To. All. There is a tacit admission. Everybody knows this.

This is. This is a done deal. Everybody's. Everybody's on board with this. Apparent. To all who live in Jerusalem. And these next few words.

Are some of the saddest. Ever uttered. In the English language. And we cannot deny it. Do you get the implication of that?

Do you see what they're saying? I don't want to read in the white spaces. But to me. It appears very obvious. That what they are saying is. We would love.

[ 32 : 39 ] To be able to deny. That this ever happened. But we can't. We can't. We can't. We can't.

We can't. Well. The question is. Why do you have to be committed to that? Why do you have to be desirous of that? Why can't you say.

Wow. What is this? How did this happen? Who are these men? Who do they represent? What power is this?

They refuse to ask the right questions. Because they already had an agenda in place. And they were determined to fulfill it.

We cannot deny it. But I'll tell you what we can do. We can contain it. We can keep it from spreading.

[ 33 : 36 ] Wouldn't you have loved to have been there to shout out to them. No, you can't. But they thought they could. This is called damage control.

And I'll tell you something else that it's called. It's called fake news. It's called delivering a verdict that you know is untrue.

And you pursue it anyway. This is knowingly manufacturing and propagating an untruth.

Knowingly like. Listen. We can live with. And I don't have any problem with being misled. By people in authority.

Because when you are misled. That means that somebody gave you bad information. But they thought it was true. And you believed it.

[ 34 : 37 ] And you were misled. But you were unintentionally misinformed. They didn't mean to lie to you.

But what they said turned out to be untrue. So it was a lie. But it was an unintentional lie. And we get that all the time. And you know that's very forgivable. Because people think they are right.

And they turn out to be wrong. Remember when Paul gave his testimony. And he wrote to Timothy in his first letter. I think it was. And he said. That he wasted the church of God. He would abuse it.

He hailed them into prisoners. And then he said. But I did it. Ignorantly. And in unbelief. He had no idea that he was fulfilling something that Jesus had said to his own apostles earlier.

The time is coming when those who kill you will think they are doing God a service. He had no idea that that was exactly what he was doing. In other words.

[ 35 : 41 ] Saul of Tarsus. Heart was in the right place. He really thought these followers of Jesus were nothing more than the scourge of moral spiritual cancer that was growing on Judaism.

And it was his job to stamp it out. And God would be glad that he did. And Paul said he did it ignorantly and in unbelief. Well, these men here in Acts chapter 4 cannot claim ignorance.

This is a contrived thing. And when someone is taking a position that they know is untrue.

And they pursue it anyway. Well, I guess we do call it fake news today, don't we? Because there are people who there are people who put out the news and they really believe what they're saying. And then there are people who put out the news and they know very well there isn't an element of truth in it. But they say it anyway with the hopes that somebody is going to believe it. And it'll make

a change in the public venue. And that's exactly what's taking place today.

[ 36 : 47 ] Public news, fake news, all the way around. You've got to be very selective. You've got to be very careful what you believe and who you believe and what the source is and all the rest. There used to be a time years ago when Walter Cronkite was on CBS.

And when Walter Cronkite would close out his broadcast every evening, remember what he would say? He ended every broadcast with this. He would say, and that's the way it is.

Well, nowadays, it may or may not be the way it is. Because there is so much hypocrisy and deception and untruth out there in our own public arena today that ought not to even exist.

And why does it? It's because those who are propagating it have an agenda that they are promoting. And you know something? Nothing new about this.

Fake news began in Genesis chapter 3. Yay. Has God said, you shall die? You shall surely not die.

[ 38 : 00 ] For God knows that in the day that you eat thereof, you will be as gods. That's the first example we have of fake news. And it's right there in Genesis 3. And here we've got it all repeated all throughout the scriptures.

And we've got fake news in abundance today. And it is all over the world. And, you know, it isn't systemic just to the United States of America. Europe has to deal with fake news, too.

Fake news is everywhere. Fake news is everywhere that air exists. So you've got to be discerning. You've got to check your facts. You've got to get both sides.

You've got to. And do you know something? Most Americans won't take the time and trouble to do it. So they set themselves up to believe whatever is coming forth from the airwaves.

And it's a perilous time that our nation is facing. And fake news has got a lot to do with it. And the thing that I want to close with is to me is just so absolutely stunning that puts the love of Christ and the death of Christ in a new perspective.

[ 39 : 08 ] I think people who would deliberately manufacture a lie because of their own chosen agenda, propagate it, insist on it, swear to it, preach it, teach it, publicize it, pay for it, and everything else.

I think these represent the lowest, most despicable kind of human being on the earth. Those who would deliberately mislead others.

And Jesus had something to say about those who do that regarding children. For those who lead children astray, it would be better for them that they'd never been born.

They'd be better off of a millstone were tied around and they were cast into the sea than that they offend these children. What would you offend them with? You offend them with a lie. You offend them with untruth. And for people who would purposely, deliberately manufacture and insist on and put forth information that they know is untrue is the most despicable kind of individual that ever walked the earth.

And you know something? Jesus still died for them. Now that, that is amazing grace.

[ 40 : 21 ] The lowest of the low. Jesus still died for them. And even one who propagates fake news is not outside the boundary of salvation.

If they will recognize the error of their way, repent of it, acknowledge God and his grace, and turn to Christ for forgiveness and salvation. God will even forgive a purveyor of fake news.

Right along with the murderers and thieves and rapists and everyone else. So great is our God and his grace. So thank you for joining with us today.

And I am, I look at my clock here. I recognize I'm already a little behind time. So thank you for joining with us. Let's close in a word of prayer. Our Father, we are grateful that the grace of God knows no bounds, that it is capable of reaching the likes of each of us.

And those who propagate information they know to be untrue. Each who's willing to manufacture and propagate a lie with the intent of getting people to believe it and act upon it.

[ 41 : 36 ] It's one of the most heinous crimes human beings can commit. And we see it in steady portion. And we pray that you will inform us of the importance of developing a discerning heart and mind.

That we will examine data, that we will listen, that we will collect evidence, that we will make intelligent decisions based upon that which is true. Not simply upon what somebody else has said. Thank you for the ability to discern, for the ability to search, for the ability to compare information, for the ability to think these things through.

We are grateful for that which you've given us. We pray that we'll be judicious in using it. Thank you again for the presence of each one here today. And for the truth that is being delivered through mediums like this all over the nation.  
In Christ's name we pray. Amen.