

Holy Spirit - The Blessed Trinity

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[0 : 00] I just want to talk about the Holy Spirit. So last Thursday I spoke about the Holy Spirit, but I will talk about the Holy Spirit and possibly want to focus on the blessed Trinity.

The Holy Spirit. You know, the Holy Spirit is so important. Thank you for that word. He is so integral.

Integral. It's very crucial in anything God can do on earth. Last Thursday I explained from Genesis chapter 1 verse 2, from verse 1 and 2, in the beginning God created the heavens and the earth, and the earth was without form and void, and darkness was upon the face of the waters, and darkness and the spirit of the Lord.

The word move, in some translations, used brood, brood, over the face, upon the face of the waters, and God said.

Now, in Genesis chapter 1, the first name apart from God is the Holy Spirit. You're right now. The Holy Spirit must be spoken about more regularly in church, must be taught about, must be discussed, because he's so integral, integral when it comes to the life of the church.

[1 : 27] There are people who desire to know about the Holy Spirit. There are different reasons why people desire to know about the Holy Spirit. Pastor, tell me about the Holy Spirit.

And there are six reasons I found out in my studies why people most of the time want to know about the Holy Spirit. Three of the reasons are bad.

Three of them are good reasons. Let me tell you the bad reasons why people want to know about the Holy Spirit. Number one reason, one bad reason why people want to know about the Holy Spirit is because of curiosity.

They want to know, okay, this Holy Spirit thing, can you tell me a bit more? This Holy Spirit thing, how does it look like? How does it work like? How? How? The reason why people want to know the Holy Spirit, curiosity.

Number two, the reason why people want to know the Holy Spirit is experience. Let me write. Because people want a certain type of experience, okay?

[2 : 31] They want a certain type of emotional, because emotionally, they are not really stable. So it's due to emotional dissatisfaction.

Emotional dissatisfaction, people want, because of their emotional dissatisfaction, they want a spirit. And most of them is empty spiritual people. So some people want, they are looking for the Holy Spirit for their emotional dissatisfaction.

And there is this, you know, people, some of us came from the world. I mean, all of us. I mean, but some of us were really, you used to, you used to rave and go on high.

And so our kind of, you know, like at Praise Nights we do, and our kind of environment, it's very attractive for people. So they replace their worldly enjoyment with what we are doing.

So your nightclub feelings, we just, your nightclub feeling, we just create a version here, but this one in church.

[3 : 45] So people come and have a good feeling, but not a God approach. It's all about how I feel, how I feel.

And sometimes people don't know. We watch things very carefully. We are more interested in you getting closer to God than coming to continue your lifestyle out there.

That's why you find it so easy to quarrel with people in church, argue with people in church, find it so easy to be useless in the house of God, and it doesn't even bother you.

But when it comes to some things, you just like it, and you come to church, because it's the music. You like dancing. So that is your thing. So when it comes to the Holy Spirit, it's the same.

People, especially young people, want their Holy Spirit to replace what they have left in the world. So they want, you see, and it's all about feeling high, feeling high, feeling high.

[4 : 45] So that's why, this is one of the reasons why people want the Holy Spirit. The third reason is, psychological inadequacy.

Yeah. Psychological inadequacy. Like the person who came, and I said, sometimes it's a deficient mental issue. And now, listen, if you're a Christian, and you're having some mental challenges, we will pray for you, but I think, you should also see a psychiatrist.

Because God has helped people, out of his love and goodness, to also be experts and managers of such things. We will pray for you, but see a psychiatrist. Instead of trying to put everything in church, and sometimes, you are affecting the staff, man.

Am I saying that? Because I'm telling you the truth, there are people who can feel attracted to all kinds of churches, and they actually have a lot of issues.

Emotional issues, or mental issues. And by experience, I realize that sometimes, you won't notice it very early. Three right reasons, why people, won the Holy Spirit.

[6 : 08] The weakness of the church. When a church is so weak, it's not impactful. Lives are not changing. People are not getting born again. And someone is in the church, people are in the church, and they feel like something is wrong.

It makes people want to, because this is not what I saw in Acts. In the book of Acts, we see people, that God was moving. Lives were being changed.

Why are we not seeing it? So, because of the weakness of the church, sometimes, it can drive people who really want to see God to be looking for the Holy Spirit. Anytime I see people sinning, I realize that there's too much sinning going on in the church.

Maybe someone has reported to me that my husband was doing this, or my wife was doing this, or this person has done this, has been called, and it's beginning to increase. I realize that, no, I need to seek more of the Holy Spirit in the church, because this thing is growing.

Or when crises are increasing, as a pastor, you know, human beings, we always will be pursuing something, but sometimes, you realize you have to intensify your pursuit.

[7 : 13] So, when I see certain trends in the church, like, if two people, or three in a week, God forbid, are taken to hospital, members of the church, I realize that I need to increase some spiritual activities, and seek more of the Holy Spirit, and believe God that this thing must stop, because it's not normal.

All right? So, sometimes, the situation that goes on in the church, especially weakness, can make one seek the Holy Spirit more, because we want to see what the church acts of.

And then, number two, reasons why people also seek the Holy Spirit is study of Scripture. The more you study the Scripture, the more you realize that, I think I need the Holy Spirit more. The more you study Scripture, the more you realize that, the Holy Spirit has been, it's there.

I'm not seeing Him the way I should see Him, or I'm not experiencing Him the way I should experience Him. And then, number three, good reason why people seek the Holy Spirit, which is general. There's a general reason.

You know, there are certain churches that traditionally, they don't pray in tongues, or they don't play drums, but in certain parts of the world, I don't know in UK, most of those churches have also started praying in tongues, because the charismatic churches, the way the Spirit of God is moving in some of the charismatic, many of the charismatic churches, it has made the other churches begin to, they have begun seeking how we can also engage the Holy Spirit.

[8 : 42] And so, which is a good thing. You see the Holy Spirit moving somewhere, somewhere, and am I also not a church? Holy Ghost, what are you doing? So, what should we do to get you?

What should we do? So, it has provoked a desire to see the Holy Spirit move in churches. Now, if you want to see the Holy Spirit flow in your life and in our church, this is why I'm teaching this, it's very important.

Last month was a month of flow, this month is a month of the Holy Spirit. If you want to see the Holy Spirit flow, three things that are very necessary, essential, okay, it's very important.

I heard a preacher say this, which I will just repeat. He said, some time ago, I think, a Caribbean brother who loves the Lord in the Caribbean or America or somewhere, was asked, man, how do you, because he said, holy ghost man and someone asked him, how do you get the Holy Spirit?

He said, I, I, I, I, I, I, I think myself clear, I pray myself hot and I flow.

[10 : 00] I think myself clear, pray myself hot and I flow. how does it relate to us? If you want to experience the Holy Spirit in a dynamic way, you have to think clear.

In other words, you must understand and know what is in the Holy Spirit, what is the Holy Spirit, what is not of God, what is of God. Scriptures must be made more alive to you.

And then number two, you must engage yourself in prayer. You can't experience Holy Spirit outside of prayer. prayer. So you must be someone who is giving to prayer and thirdly, you must be someone who learns how to flow.

Just release yourself, allow yourself to flow with the Holy Spirit. Am I communicating something? If, I've prayed for several people to receive Holy Spirit baptism for many, many years and I've prayed for people to receive the Holy Spirit for many, many years and one thing I realized that you, it will be hard for you to receive the Holy Spirit baptism or the Holy Spirit if you don't learn how to relax and release yourself.

Some people are so, you know, very, very rigid, very strict. I don't know, no, no, I don't know what to do. No, no. You are asking me, sometimes you are praying for someone to receive the Holy Spirit baptism with evidence of speaking in tongues and they say, I don't know what to say.

[11 : 21] But who told you you have to know what to say? They've prayed for me and prayed for me and prayed for me and it's not coming, it's not coming. Usually, about 10 people who I prayed for, sometimes about 8, as soon as I prayed, you see maybe two or one person and they are standing there.

If the Holy Ghost would you let him do it, by being I'm waiting. No. You must learn how to release yourself. You are too rigid, you are too frigid, you are too stiff, you are too conscious of yourself.

You are too conscious. Some people say, oh, I don't want to embarrass myself. Maybe if I begin to scream. No. If you want to receive the Holy Spirit or when you want, that's baptism. But generally speaking, if you don't learn how to release yourself and flow, you will be blocking the, that's why you call it a flow.

Something will be choked. So, there must be a flow. I think five things I want to mention about the Holy Spirit. Number one, I will take my time to explain all these things maybe next week or the week after.

But number one, when we talk about the Holy Spirit, we mean vitality. Somebody say vitality. Number two, we mean purity. Say purity. Purity.

[12 : 41] Number three, we mean personality. Say personality. Personality. So, the Holy Spirit has got, we are talking about vitality. We are talking about purity.

We are talking about personality. We are talking about deity. These are things that are, and then trinity. So, the Holy Spirit is deity. He is God.

He is God. When we talk about the Holy Spirit, he's not like some, a force from God as the Jehovah's witness would say, God's force. No. He is actually God.

He's deity. When we talk about vitality, when he comes, he brings life. He brings, you can't be born again without the Holy Spirit. Vitality.

Somebody say vitality. Vitality. All right. And then when we talk about purity, that's so important. I put it, I said it this way the other time, that God has not got bad breath.

[13 : 39] Because the Spirit is God's breath. So, it doesn't bring, the way you are so contentious, the way you are so argumentative, the way you are so quarrelsome, the way you are always confident.

No, no. That can't be the Holy Spirit because God has not got bad breath. If it's good, God's breath is clean, it's holy, it's clean, it brings, it brings the move of God. Possibly I'll touch on these things more, but today I just want to end by talking briefly more about Trinity.

When we talk about the Holy Spirit, we mean Trinity. Trinity. I want to start from the Trinity. The blessed Trinity. So, back to Genesis chapter 1, verse 1. Thank you, Jesus.

Thank you, Jesus. Genesis chapter 1, verse 1.

My Bible says that in the beginning God created, in the beginning God created the heavens, the heaven and the earth, and the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters.

[15 : 01] Everybody say the Spirit of God. The Spirit of God. Say the Spirit of God, please. The Spirit of God. Now, the text I just read, you will notice that the Bible says that in the beginning God, what is interesting is in verse 1, in the beginning God.

Now, the Hebrew, for your information, the Old Testament was originally written in Hebrew, and then the New Testament was originally written in Greek.

Greek. There is a reason why. Because the English language is not as rich and diverse as the Greek and the Hebrew and some other.

In fact, when I heard somebody say, when he goes somewhere and he's preaching and they have to interpret, when he say, the Lord is my shepherd, some language is, the Lord is my shepherd.

Yes. Yes. So, some languages, you need more vocabularies to explain one thing, something short.

[16 : 16] In fact, I heard Bishop Doug also say that in French, French is longer than English. So, when he's preaching and they are interpreting in French, he has to wait longer for the person to finish saying the French bit.

So, it's just language. Languages differ. So, I want to draw your attention to something because you hear people, especially Muslims, who keep saying that the Bible has got errors. The Bible has not got errors.

It has not got errors. sometimes, the translators may use a word that fully does not justify the original Hebrew or Greek word.

But, it's very close to it. That's why I hardly use or many teachers, many, many theologians and teachers apart from the English ones, but many teachers do not use or use King James or New King James Bible.

So, it's either King James or New King James version because it is closer to the original in this translation than the other ones.

[17 : 23] Now, for instance, in King James, Old King James, listen to this very carefully. In Old King James, it's when you come across the Holy Spirit, sometimes, they use the word it.

But, the Spirit of God, okay, Romans chapter 8 verse 16. Let me see if it's there. The Spirit, do you see that? The Spirit itself.

But, it's a person. You can't say Charles itself. But, look at New King James. Do you see that? The Spirit himself. And, you will see, there are places where you see he, in the Old King James, used in a small letter, but it was talking about God.

Oh, it's talking about God. So, like Ephesians chapter, let's say chapter 1 verse, 6, 7, 8, somewhere there. Ephesians chapter 1, in him, Old King James, Old King James, Old King James, yeah.

You see, you see that his grace there? So, in whom we have redemption throughout his blood. But, the his is talking about Jesus. But, New King James, they put, look at it, in him we have through his blood.

[18 : 34] You know, so these are just minor textual changes or differences, but the words are still the same. Alright, so, now, the original Greek, that was, or Hebrew, that was Genesis 1-1, in the original Hebrews, this word, if it was English, they would have added S.

Do you understand what I'm saying? Am I communicating? This is the plural form. Elohim is plural. It's not singular. It's like saying, boys.

Instead of saying, boy. So, Elohim sounds like gods. But, created is singular.

So, it's like saying that gods go, or gods go to school. Now, you say, gods go to school.

Because the go is singular, sorry, plural, go. If it's singular, it's goes. So, but they use gods go to school.

[19 : 46] So, it is reflecting the singular nature of the word that has been presented in plural. Does it make sense? So, in the original Greek, it's Elohim, and Elohim is plural.

Even though it doesn't necessarily mean gods, it's a plural word. You can't say gods because it's not gods. It's God. But God in himself has plurality of persons.

Does that make sense? That's why God, the Father, God, the Son, God, the Holy Spirit. I submit to you that this is the triune God.

This is not God, the Father. Neither is it God, the Son, nor is it God, the Spirit, but it is the triune God which is called the Godhead.

Not the head of God. All right, it's just a theological, biblical word. Actually, Romans chapter 1, verse 18, I think so. Romans 1, 18, I think so.

[20 : 56] It talks about, no, no, no, no, it's, I think verse 17, somewhere there. It talks about, or in him dwells, Colossians chapter 2, verse 9, that's easier. Colossians chapter 2, verse 9, what does it say?

Dwells the fullness of the Godhead bodily. Now, put it on the screen. So, in him, this is talking about, see, God is King James. Give me new King James. New King James. See, in him, talking about Jesus.

In Jesus Christ, can you come, Pastor, quickly. In, in Jesus Christ dwells the fullness of the, of the what?

Of what? Of God. Not the head of God, but the triune God. God the Father, God the Son, God the Holy Spirit. In him dwells the fullness of the Godhead bodily.

So, physically, when you see Jesus physically, he is an embodiment of the physical expression of the three in one God.

[21 : 58] So, he doesn't fall short of whatever God can be expressed physically. So, in human terms, in physical terms, God is, is eternal.

So, you can't restrict him to a place. However, Jesus came to show us how the whole God in human terms look like. So, in what?

This is a serious thing I will show you. So, in him dwells the fullness, not the partiality, not the part, but the fullness of the Godhead.

It dwells in him bodily. And he took this bodily existence of the Godhead and died on the cross with it and resurrected with it. So, it looks like God became flesh, went through.

So, Jesus Christ is the expression, the physical, oh, come on. Jesus Christ is the physical and the human and the natural expression of God.

[22 : 54] God. There's no other expression of God humanly outside of Christ. That's right. So, what does that mean? When God, Abraham saw God and all those people who saw God, theologians believe it is called the pre-incarnation appearance of Christ.

In other words, Christ appeared to certain people before he was born on earth because he always existed and no one can experience God physically outside of Christ because Christ, is the only one who gives God a physical expression amongst men.

Does that make sense? Christ is the only one who gives God. Now, watch this. So, when we talk about the Godhead, in the beginning, are you here with me? Yes. Genesis.

In the beginning, Godhead created the heavens and the earth. Then watch this. In the verse 2, in the verse 2, what does it say? And the earth, the earth was without form and void.

How can God create something that's without form and void? How? And it has darkness. How? But that's easy. That's where demons come from.

[24 : 03] But later, I'll go into that. Darkness was upon the face of the earth and the spirit of God. Now, do you see that the Trinity, the first person to be mentioned is the Holy Spirit?

Thank you, sir. The first person ever out of the Trinity to be introduced is the Holy Spirit. Because creation is a Trinitarian work.

But the first of the Trinity to go and make steps out is the Spirit. Without the Spirit stepping out, God can't do anything in your life.

the Spirit always starts with the Spirit. So, the Spirit has to go first. So, the Bible says that in the Spirit of God, the hoover, the hoover, the other trans, the moved, sorry, other translation is hoovered.

Hoover, hoover, it's like a bed. So, from the beginning, the Holy Spirit was actually described kind of a bed. Know what I discovered in the Bible?

- [25 : 11] The Bible says that when Jesus was being baptized, the Holy Spirit, chapter 3, the Holy Spirit descended in a bodily form like a dove. Most of the time, we miss that bit.
- The Holy Ghost descended in a bodily form like a dove. Now, watch this. John was baptizing the guy and he saw, ho, ho, ho, whoa, bed, bed, bed, bed, coming.
- When the bed came closer, it's not a bed. It looked like a bed. He didn't say it's a bed. It's not a dove. The Holy Ghost is not a dove. Read your Bible.
- It, bodily, physically, he appeared, when you look at it with your naked eyes, it looks like a dove. But when you look closely, it's not a dove. You know, like sometimes, silhouette of somebody's behind the candle and it looks like a rabbit.
- But it's not a rabbit. It's just somebody's fingers. So, the Holy Spirit, his appearance to the physical eye at the time was coming on Jesus was like a dove.
- [26 : 15] He was like a dove. He wasn't a dove. So, he appeared. So, the Bible says that he hovered upon the face of the deep. Then, what's the next thing? I like the next one.
- Let's all read it out loud from the screen. Louder, please. Oh, doesn't this sound good? Sometimes, when I hear just the Bible alone, it does something to my inner man.
- Let's all read it out loud again. George, let's all read it out loud. Again.
- Can I hear the ladies? Men. Looks like many men are tired.
- Let's try that man again. Men, let's go. Still, still. We need the help of the women. Ladies, let's go. Everybody, let's go. Let God say let's go.
- [27 : 22] Let's go. Let's go. Let's go. Their spirits moved. Then the word came. Their spirits moved. Then the word came. Last Thursday, I told you that Jesus physically was not there because Jesus was not yet born.
- So, he couldn't be here. But he was here as the word. And, and if I can even take it further, this is because Jesus is the embodiment of the triune God physically.
- So, he was actually here as well as the spirit. So, but Jesus, the Bible says that God said Psalm 33 verse 6.
- Look at Psalm 33 verse 6. By the word of the Lord the heavens were made. How were the heavens made? By the word of the Lord. By the word of the Lord the heavens were made.
- So, God had to speak a word. So, look at, look at the order. When God wants to do anything, it first of all must start with the spirit, then, the word, and then, light.
- [28 : 32] You can never experience the life of God anywhere without the spirit, without the word, and the light.
- and in that order, the spirit goes first. The word comes next and then light and it will surprise you to notice in the scriptures that the spirit is the spirit of life.
- Let's just say the spirit of life. The spirit of life. Romans chapter 8 verse 2. What does it say about the spirit? It says that for the law of the spirit of life is the spirit of life.
- Look at Philippians chapter 2 verse 16. I like this one. Philippians 2. 16. Holding fast, oh, oh, oh, you have not gotten it. It goes in the order, the spirit, the word, and the light.
- Now, this life, you can't, in fact, in Matthew chapter 4 verse 13 to 16, Bible says that Jesus went to the regions of Naphtali and then, Zebulun and Naphtali and then go to the next verse and that is when you fulfilled what was spoken by the prophet.
- [29 : 42] What was spoken? Look at this. The land that sat in darkness by the sea beyond the, I don't know, Zebulun, yeah, verse 16, yeah, the people who sat in darkness have seen a great light.

Jesus Christ appeared as light. In the beginning was the word, did you see that, did you see that, did you see that, did you see that? In the beginning was, John 1, 1, in the beginning was the word and the word was with God and the word was God.

So, the word, the word, so first of all, the spirit and the word. Jesus says that, Jesus is the spirit. In 2 Corinthians chapter 3 verse 17, he says that the Lord is the spirit.

Oh my God. The Lord is the spirit. And then Jesus said in Romans, sorry, in John chapter, chapter 4, or let's go, John chapter 8 verse 12, John 8, 12 and then 9.

John 8, 12 says that, then Jesus spoke to them again, saying, I am the light of the world. Wow. I am the light. John 9, 5, John 9, 5, John 9, 5, as long as I am in the world, come on.

[30 : 57] I, listen, it goes in that order, the spirit, the word, and the light. The spirit, the word. Jesus said, I am the light of the world.

People who start in darkness, light has appeared. And I'm showing you, look, look, I'm telling you that the spirit is the spirit of life. The word is the word of life.

And then, I was surprised to find out that even the light. Wow. Look at chapter 8 verse 12 again. John, 8, 12.

Did you see that? He who follows me shall not walk in darkness, but have what? Have what? What? What? The light of life. I've told you about the spirit of life.

I've told you about the word of life. And I'm showing you about the light of life. You cannot have life on earth. God cannot do anything on earth or bring life on earth without first the spirit, the word, and the light.

[31 : 58] And these things go in order. John chapter 3, sorry, chapter 6, verse 63. It says, the words that I, it is, no, sorry, it is the spirit. Oh, so you see the spirit goes before the word.

It's the spirit that gives life. The word profits nothing. The words that I speak unto you, they are life. The spirit.

I'm trying to draw your attention to the fact that God can't do anything on earth without the spirit. And it always has to start with the spirit. If we want to see the hand of God in our lives, what we need first to ask for is send us your spirit.

And every plan, I'm just now, where I just want to be running up now. Every plan of God concerning redemption, say redemption. Redemption. Shout it louder.

Redemption. Louder. Redemption. Every plan, say, every plan of God concerning redemption has always been Trinitarian. It has always, so creation, God said, let us make man in our image.

[33 : 08] Wow. Who are this us? The Trinity. It's the same. Let us make, so when it came to Trinity, the Trinity, creation, the Trinity was involved. Can you imagine, the early pages of the Bible, God said, the spirit moved, and they said, let there be, and God said, let there be light.

And the word that was spoken. Now, how about when it came to incarnation? Do you know what incarnation means? Like, Jesus becoming flesh. Okay. That's the theological word for, Jesus became flesh.

How many of you have heard, reincarnation? Yes. Reincarnation means that you are dead. And then now, you come back into physical existence again, to be a monkey, or a donkey, or a rat, or a prince, or, listen, when you are dead, you are dead.

You are dead. Go and ask that pig, who was eating, go and ask that pig, if he had any previous knowledge of an existence, you come back as Prince Charles.

Excuse me. Oh, that's, that's. So, incarnation means appearing in, in natural, in the natural. Okay. As, as a living creature, or whatever.

[34 : 22] So, Jesus Christ, when he was incarnated, his incarnation had to involve the Holy Spirit. So, look at Luke chapter 1, verse 34.

Luke 1, 34. when the angel told her, that you are going to have a child, she said, how can, how can this be? Since, another word of saying, I know not a man, I'm a virgin.

So, since I am a virgin, since I know not a man. And, what did the angel say to Mary? Watch this. He said, the angel said unto Mary, the Holy Spirit shall come.

You see, the Holy Spirit, always starts with the Holy Spirit. And the power of the high, that's God, shall overshadow you. Therefore, the Holy One, that's Jesus. The three. Oh, the dead, right there.

The Holy Spirit shall, it always starts with the Spirit. Oh, come on. It's the Spirit. God can, the point I'm trying to make is, God can do anything earthly, on earth, amongst men, without the Holy Spirit.

[35 : 30] the same in Acts. Yeah, the same. So, it says that, the Holy Spirit shall come upon you, the power of the highest shall overshadow you, and, therefore, that holy thing which you will be born, will be called the, son of God.

And then, when he came to his baptism, in the book of Matthew, or Luke, I'm not even sure which one to go for, because both of them are, just good. In Luke chapter three, we have read it, verse 21 and 22.

When all the people were baptized, it came to pass that Jesus, Jesus also was baptized, and, while he prayed, the heavens were opened. The next verse, and the Holy Spirit, watch this, did you see where it started?

The Holy Spirit descended, bodily, like a dove upon whom? Jesus. The baptism is, it's so essential in our redemption, that anything that has to do with redemption, always calls for the Trinity.

Wow. Calls for the Trinity. The three, the three. So, in the incarnation, also in creation, incarnation, in Jesus' earthly ministry, Acts of the 10th, the Bible says, how God anointed Jesus Christ, with the Holy, oh, that's getting interesting.

[36 : 41] Who anointed Jesus? God. Who anointed who? God. Anointed who? Jesus. So you see, God, Jesus, and then, Holy Ghost comes in me.

One verse, God anointed Jesus, with the Holy Ghost, and then he started doing his ministry. You want to do your ministry, but there's no Holy Ghost involved. The reason why Jesus, in fact, one of the Jesus' description is, he is the baptizer.

In fact, he is the original Baptist. John the Baptist, was the only Baptist, who was never baptized. He wasn't baptized.

That's why he says that, oh, you should baptize me. Yeah, so he wasn't baptized. But Jesus, is the one, there are two, two baptisms, in the Bible, in the New Testament, in the New Testament, for the believer, is the baptism of water, and baptism of the Spirit.

Now, water on the outside, and water on the inside. Water on the outside, and water on the, water on the outside, is for washing, and cleansing.

[37 : 49] Water on the inside, is for living. And, John the Baptist came to do, John the Baptist's baptism, to cleanse, and detach people, from their sin, to turn away from their sin. It's called baptism of repentance.

Then Jesus Christ comes, to baptize, with the Holy Spirit. inside. And so, watch this. As I told you, some time ago, the Jews, had this tradition. It is, they have just several feasts, but during the Feast of Tabernacles, yeah, Feast of Tabernacles, after the harvest season, when they have harvested, and they are enjoyed, there's a feast.

And at the end of the feast, which is the last day of the feast, let's just say, the last day of the feast. The last day of the feast. The last day of the feast. What happens is that, because God fed them, for 40 years, in the wilderness, and they drank from rock.

They were thirsty. Their places were so just dyed, out of lack of water. God supplied them with water, for 40 years, from a rock. And so, they always celebrated that event.

Watch this. So, what happens is that, when, during the Feast of Tabernacles, at the last day of the feast, the priest, will then take a golden, or silver pitcher, and walk down from the temple, which is at the top, and walk down from the top of the temple, through the city of Jerusalem, walk down, down, down, down, down, and go to the valley, to the pool of Siloam, and go and fetch water from the pool, and then walk again through town.

[39 : 22] It is tradition. It's the priest that must do it. And walk, and as he walks, he begins to say, whoever is thirsty, let him come and drink. Whoever is thirsty, let him come and drink. He'll be walking through town.

Whoever is thirsty, let him come and drink. Whoever is thirsty. And then when he gets back to the temple, at the threshold of the temple, he will pour the water. And when he's pouring the water, the whole place, everybody gets silent.

So they will hear the splash, and the flow of the water. To show how God is their living water. God has sustained them with water. So Jesus, Acts chapter, Luke chapter, sorry, John chapter 7 verse 37.

On the last day of the feast, he was there. On the last day of the feast, what happened? After the priest has gone to fetch the water, and he gets there, when he poured it, and the whole place was quiet, then Jesus stood out with a loud voice.

If any man thirst, let him come to me and drink. If any man thirst, let him come to me and drink.

[40 : 25] If any man thirst, let him come to me. Not this one. Me, for I am the water. If any man thirst. Watch this.

Watch this. Watch this. This is interesting. Look at the next verse. Look at the next verse. He who believes in me, as the scripture said, out of his heart, King James says, out of his belly, shall flow rivers of living waters.

Your inner man. Now the thing is going to come from your inner man. But what waters are we talking about? Look at verse 39. But this, he, the spirit, the spirit, the spirit.

He said, I've got water, and I'm coming to supply you. This water is the spirit. And at that time, Jesus had not been yet glorified, so the Holy Spirit has not been given. We are now in a better position.

He has been given already. So when he was talking, that come unto me and drink, he was pointing himself to the one who supplied the water of the spirit. He is the supplier of the spirit.

[41 : 27] John the Baptist used water, but he is using the spirit. No wonder, in John chapter 4, verse 10, he saw the woman at the well, and he said, if you knew the gift of God, and who he is, who is asking you to give me to drink, you will ask him to give, oh, living waters.

Living waters. Living waters. Look at verse 14. Verse 14 says that one. But whosoever drinks of the water that I shall give him shall never thirst, but the water that I shall give him, shall be in him.

Is that what he said? Anyone who drinks from me, out of his belly, shall flow rivers of living waters. And this, he's talking about the spirit.

The spirit. The spirit. Church, we need to test. He said, whoever is thirsty, this wine is not giving because you deserve it.

It's giving because you are thirsty. The Holy Spirit only gets attracted to people who desire him. You desire, you are thirsty. You are thirsty.

[42 : 34] The psalmist said in Psalm 41, 42, as the deer pans for the waters, so my soul pans after thee, O Lord. As the deer runs for the waters, so my soul runs after thee.

Whoever is thirsty, let him come to me and drink. And this, he meant the spirit. He meant the spirit. He meant the spirit.

He meant the spirit. He meant the spirit. The spirit is essential for whatever God will do. So when he sent them to go and preach, he said, wait until you are, in Acts chapter one, he said, he said, wait until you are endued with power from on high.

Acts 1, 8. He says that, tarji, for you shall receive power after the Holy Ghost has come to me and shall be witnesses unto me in Jerusalem, in Judea, in Samaria, and to all the other parts of the world.

Look, the Acts of the Apostles, when you read the Acts of the Apostles from chapter one to chapter 12, there are about 40 references to the Holy Spirit that tell you it's really not the Acts of the Apostles, it's the Acts of the Holy Spirit.

[43 : 46] It's the Acts of the Holy Spirit. So, the Holy Spirit is God, is part of the Trinity and everything God does because of my time.

I was going to show you in the Epistles how he spoke about regularly everywhere you can see. Let me say, this is important. When it came to even, when it came to his resurrection, the burial, in Romans chapter one, verse four, the Bible talks about declare the son of, see, the son of God with power according to the spirit of holiness by the resurrection from the dead.

Jesus Christ was declared the son of God by power. What, what, what was the instrumental factor? It's the spirit of, now, Paul put on his Jewish cap. The Jews don't say the Holy Spirit, they say spirit of holiness.

So, when he was writing this time, he said the spirit of holiness, who is the same as the Holy Spirit. So, it took the spirit of holiness, it took the Holy Spirit to raise Christ from the dead. Wow. It took, what this, this is the, this is what I have to say, I can't end without saying this.

So, it took, see, the son of God and then the spirit is the, all the trinity. But this, how about this one? Jesus Christ offered himself when he was dying.

[45 : 05] This one, I saw it, I said, whoa, this is interesting. In Hebrews chapter four, hallelujah, in the book of Hebrews chapter nine, verse 12, 13, 14, sorry, Hebrews 9, 12, 13, it says that, watch, put you on the screen, please, for me, neither by the blood of goats and calves, but by his own blood, give me New King James, please, New King James, I like the his, by his own blood, he entered the most holy place, once for all, how many times?

Once. Listen to that very quick, once and for all, having obtained what? Eternal. Eternal. Not, not timely, it's eternal.

Eternal redemption means that it is before time and it's outside of time. That's very important. That is why the blood of Jesus could save Abraham. Because it's an eternal sacrifice.

It's an eternal. It's not, it's not a timely, time bound. It's eternal. That's why the blood of Jesus, 20,000 years from now, if someone is born, it will still save them.

That's why the blood of Jesus, Adam, when Adam sinned against God, it took the blood of Jesus, because the blood is eternal. But Jesus' body, oh, come on, listen, listen. He offered his body physically on the cross.

[46 : 24] He offered his body in time. Jesus offered his body in time. Hebrews 10, verse 5. Hebrews 10, verse 10. He says that, a body has done prepared for me. When I came into the world, he said, sacrifice and offering you did not desire, but a body you have prepared for.

The body is limited to time. That body, body is limited to time. Body is limited to time. I can be in one place only at one time.

That's why he said, that's why he said, it is to your advantage that I go. John chapter 16, verse 6. He said, it's to your advantage that I go, because if I do not go, the comforter, next week I'll go into that, I'll go into the comforter, the advocate, the standby, our helper.

Oh, come on. You have an advocate. He is the authorized representative of God on earth, the Holy Spirit. He said, me being with you is not as better as me going, the Spirit coming to be with you.

He said, my being with you is to your advantage by far. He said, it's to your advantage that I go, because if I do not go, the comforter will not come.

[47 : 42] He needs to come, because when He comes, Pastor, He says that the Spirit whom the world cannot receive, John chapter 40, verse 18.

He said, the world cannot receive Him, the world. And I will leave John chapter 40, verse 17, whom the world cannot receive, the world cannot receive.

People who are not born again, He said, except the man is born of the water and of the Spirit. The world cannot receive the Spirit. The world don't know the Spirit.

They don't know Jesus. You know, when you are a human being and your brain's work, you will know there's something beyond human nature. So there and there you begin to think, this God thing, I want to know more.

I want to know more. I want to know more. Most of us, is that not how it was with you? I want to know more. I want to know more. Then, by trying to know God, you stumble on Jesus. Ah, I need Jesus before I can know God more.

[48 : 44] Because He died for me. Then when you discover Jesus, Jesus said, what you actually need is the Holy Spirit. Then you realize that this thing, this God thing, is a triune God.

It's not like God's Father alone. It's God the Son. As you go looking for, you will be attracted to look for God the Father. As you go looking for God the Father, instead, I am the way, the truth, and the life.

No man comes to the Father, except by me. As you go looking for God the Father, you discover God the Son. And as you begin to go into the God the Son, you realize, it takes God the Spirit to glorify the Son.

It takes the Spirit. You can never know Jesus without the Spirit. You can never see Jesus without the Spirit. Shout hallelujah. Hallelujah. But let me finish.

This one is good. What I want to finish, in the Hebrews chapter 9, verse 12, he offered his body. I said 10, 10, 5, but we didn't read 10, 10. That's also a nice one.

[49 : 44] Body. Say body. Body. Hebrews 10, 10. My body. By, by, by, that will, we have been sanctified through the offering of the body of Jesus Christ.

How many times? One. That is serious. If you offer body once and for all, you can't offer it again tomorrow. So how about the others who will need it tomorrow?

It has been exhausted. So the body was offered once and for all, but you have to take Kaya, Mangadashi, Gadika. Go back to chapter 9, verse 12.

Let's start again. Now, not with the blood of goats and cows, but with his own blood, he entered the most holy place once for all, having obtained eternal redemption.

Look at the next verse. I'm going to verse 14, but let's go. For if the blood of bulls and goats and hypha, sprinkling and the unclean, sanctifying for the periphery on the flesh, watch this, 14, AJ.

[50 : 54] How much more? That's where I'm going, sir. Some people are having heard that one. How much more shall the blood of Christ, how did he do it?

Who through the eternal spirit. Eternal spirit. Because the blood had to be presented to God. You have not read the thing. It says that offered with that support to God.

He offered this, not with the blood of bulls and goats, but he went with his own blood. How did he get it? Where did he get it? Because he has shed, the blood was spilled everywhere.

But as it was spirit, this eternal spirit was collecting the blood, was collecting the blood, was collecting the blood so that he can now give the blood to him in his hands and then he comes to offer his blood through the spirit before God, the throne of God so it's accepted.

So it becomes, it has an eternal effect. Abraham was covered. Isaac was covered. Moses was covered. Daniel was covered. Because they all look forward to the cross.

[52 : 08] How about us? Paul was covered. Peter was covered. Martin Luther was covered. David M. is covered. You are covered. Internal blood. Shout hallelujah. Shout hallelujah.

Hallelujah. He took the spirit. Because without the spirit, how can a body be offered once and for all and it's effective all times in eternity before?

Listen. Revelation chapter 13, verse 8. That's it. Whose name were written in the book of life of the Lamb?

Slain when? Oh, come on. We know he was slain 2,000 years ago. How can you say he was slain from the foundation?

Because the eternal spirit. He moves, he doesn't, he's not restricted by time. because he's, you see, God can't do anything without his spirit.

[53 : 14] Even the blood to work for us, it has to be the eternal spirit. He offered the blood through the eternal spirit. He offered his blood through the eternal spirit.

He offered his blood through the eternal spirit. Shout hallelujah. Hallelujah. Hallelujah. He offered his blood through the eternal spirit.

So, there's no restriction. There's no boundaries. There's no limit to how the blood, how far the blood can go, who he can reach to.

Wherever you were born, how much sin you did. The spirit is an eternal spirit. It's an eternal spirit. It's an eternal spirit. Bible talks about how we have been regenerated.

1 Peter chapter 1, verse 2 and 3. We have been regenerated by the spirit. Elected according to the foreknowledge of God. Sanctified of the spirit for the obedience and the sprinkling of the blood of Jesus.

[54 : 18] He sanctifies us. Everything God can do regarding your life. Your redemption is a function of the spirit. Creation. Trinity had to get involved.

Conception. Trinity had to get involved. Crucifixion. Trinity had to get involved. Resurrection. I didn't mention that. Romans chapter 8, verse 11.

It talks about if the spirit of it. Candida, Shabbat, Can't you see the Trinity there? Can't you see it? If the spirit of God who raised if at the first line the Trinity is there?

It's there. If the spirit of God is it not the same spirit of him who in the Genesis showed up before creation came up? Because if you look at the textural structure of Genesis chapter 1, verse 2, you are wondering but why did they have to mention the spirit?

God said that the whole earth was void and darkness was upon without forming void upon earth and then the spirit out. Is there any connection? No.

[55 : 26] The connection is creation is about to take place. Redemption has been planned. so Trinity must get to work. Creation of man, Trinity.

When being born, Jesus Christ, Trinity. His death, Trinity. Offering himself, Trinity. Resurrection, Trinity. Ascension, Acts chapter 2, verse 32 and 33.

Can I? Can I? Acts chapter 2. And this Jesus, God has raised of whom we are witnesses.

Look at this. 33. It's too serious. Therefore, having exalted to the right hand of God and having received from the Father. Do you see that? Jesus, received from the Father.

He has poured on us. The Holy Spirit is poured, not dropped. He's poured. So when you open up, it's like, without control.

[56 : 25] The way you are so controlled, it's going to be very difficult for you to enjoy the Holy Spirit. When you go to a church and they can be relaxed in enjoying the Word of God, Bible says, wherever the Spirit of the Lord is, then, it says, the Lord is the Spirit.

Another way to put it is, the Spirit is the Lord. the Spirit is the Lord. 2 Corinthians 3, verse 17, the Spirit is the Lord.

So, he says, the Lord is the Spirit. And wherever the Spirit of the Lord is, there is liberty. If you sit on the fence, he will come and electrify the fence.

Yeah. So, you can't remain aloof. When the Holy Ghost moves, you can't remain aloof. You are either convicted or anointed.

Yeah. Read the Bible. You are either convicted or offended. You can't stay in the middle. You can't. So, those of you who come to church and listen to people who are offended, they didn't hear by the Spirit.

[57 : 37] Maybe what they are offended about, you is what is supposed to bless you. Don't run on the offense of others because you can't run on the heart of others.

You can't run on the health of others. Don't run on the offense of others or even the excitement of others. Just that when excitement, because excitement is positive, it can move you in a certain direction.

But offense can kill you. Some of you have befriended, offended people and since that time your spiritual life has never been the same. As a pastor, there are some people when I see them walking with this one, I know that, he's gone.

He's gone. He will never do well. He will never do well. Even people who join the choir, there are people they join. I know that, he won't do well. He won't do well. Tell him. They join the ashes, this is your friend, I'm sorry.

You won't do well. You won't do well. You won't do well. Because, when the Holy Ghost moves, he moves people off the fence. They either fall on the side of offense or the side of action.

[58 : 44] Conviction. When Peter preached this word in Acts chapter 2, verse 37, and they were all cut to the heart. And they said, I'm convicted, what should we do?

But when Stephen also preached in Acts chapter 7, verse 51, 52, 53, the Bible says that they were cut. Stephen, after he told them that they were cut, the 52, they were cut to the heart.

And the Bible says when they were cut to the heart, they took up, picked up stones. They picked up stones, verse 57, verse 57, and they cried out to the loud voice and ran, 56.

Thank you, Jesus. When they heard these things, they were cut to the heart. And what happened? And then, the same cutting by the Holy Spirit.

One reacts with anger and pain and offense. Another person said, what shall we do to be saved? Another person said, same cutting, same cutting, same, the essential aspect of church is preaching of the world.

[59 : 55] It's not that, you can't say me, it's the music I come from. You are not a believer. You are not a believer. You are not a believer. Believers don't come from music. They run after the word.

They run after the spirit. They panned for the word. They panned for the word. Are you a believer? Why are you easily offended in the word? Why are you easily looking down on the word?

The word of God is sharper than every two nations. It's a sword. It's a sword. It's a sword. It's a sword.

It's a sword. It's a sword. It's a sword. Sometimes it will surprise you after such an environment. Somebody heard something different.

Somebody heard something completely different. Yeah. And go and say, you know, you know why they were saying that? It's because of me. Bible says, he that observes lying vanity will forsake your own mercy.

[60 : 59] The way your life is mercy. Mercy. Mercy. Not M-E-R-C-Y. Full of mercy. The way your life is mercy.

You need mercy. But if you observe lying vanities, you will forsake your own mercy. And your mess will continue.

Observing lying vanity. someone is not hearing what you are hearing. Don't let them redefine or reinterpret what you heard in your spirit. God's scripture.

The Holy Spirit is God and is the blessed Trinity. When it comes to anything on earth, he is the first to go before everything follows.

Jesus could not be born if the Holy Spirit had not come or married. There's no way. So when they are asking you, where is Jesus showing up? Look for where the Holy Spirit is going.

[62 : 04] That's the sign Jesus is going to be there. Holy Ghost comes, Jesus comes, and when Jesus sees Jesus, you've seen the Father. It's the Trinity. What we need is the Spirit.

Church, let's desire more of the Spirit. Let's be hungry more of the Spirit. Next week, I will talk about the work of the Spirit before it comes to do that.

Did you receive something? Somebody give the Lord a shine. We thank God for using his servant, Reverend Dr. David Entry, to share this awesome word. If this message has blessed you in any way, please spread the word by sharing it and send us an email to amen at karis.org.

Remember to stay connected with us on Facebook, Instagram, YouTube, and Twitter for regular updates on what God is doing here at Karis Ministries. Stay blessed. See you next time.

Bye. Bye. Bye. Bye. Bye. Bye. Bye. Bye. Bye. Bye. Bye. Bye. Bye.

[63 : 15] Bye. Bye. Bye. Bye. Bye. Bye. Bye. Bye. Bye. Bye.