

THE COMPLETE GOSPEL Beyond The Gospels

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 10 March 2024

Preacher: David Antwi

[0 : 00] Hallelujah! We thank God you have tuned in to this message by David Entry at Caris Church. No hand can help you with the fulfillment of your destiny but the Word of God.

May God hand align with you further into your destiny through this Word. I'll be reading from Acts chapter 2, reading from the verse 21. Thank you, Jesus. Hallelujah.

I'll be reading from the verse 21 all the way down to the verse 36. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved.

Ye men of Israel, hear these words. Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs which God did by him in the midst of you, as ye yourselves know. Him being delivered by the determinate counsel and the foreknowledge of God. Ye have taken and by wicked hands have crucified and slain.

[1 : 14] Whom God raised up, having loosed the pains of death, because it was not possible that he should be holding of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved.

Therefore did my heart rejoice, and my tongue was glad. Moreover, also my flesh shall rest in hope. Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to seek corruption. Thou hast made known to me the ways of life. Thou shalt make me full of joy with thy countenance. Men and brethren, let me speak freely unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us until this day.

Therefore, being a prophet, and knowing that God has sworn with an oath to him, and of the fruit of his loins according to the flesh, he will raise up Christ to sit on his throne.

He, seeing this before, speaks of the resurrection of Christ, that he was not left in hell, neither his flesh did see corruption. This Jesus God has raised up, whereof we all are witnesses.

[2 : 39] Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he has shed forth this, which ye now see and hear.

For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou at my right hand, until I make your enemies thy fruit.

Therefore, let all the house of Israel know assuredly that God has made the same Jesus whom ye have crucified, both Lord and Christ.

Here ends the reading of God's holy word. Amen. Shall we please pray? Father, thank you, thank you, and thank you again for giving us the privilege to come together and to hear your word read, taught, and preached.

As your word is preached, we pray that open us up into chambers within you that only the Spirit can do. Holy Spirit, as your word is taught, deliver the captives, save the lost, convict the sinning, empower the weak, encourage the despondent.

[3 : 58] Let your glory be seen. Let your power be in display. And let us have encounters in you through your word. As you said, and the Lord revealed himself by his word to Samuel.

Lord, reveal yourself by your word to us. Let none of us be the same again after this message. Holy Spirit, breathe upon me and breathe into us your fresh word.

In Jesus' name. Amen. Amen. Hallelujah. Please be seated. Thank you, Jesus. Hallelujah. Amen.

Derek Prince, great teacher of the gospel, once said, If you've got ten minutes to pray, it might be advisable you spend about seven minutes of that worshipping and appreciating and thanking God. Why? Because effectiveness in prayer is not predicated on the length we spend in prayer per se, or the need, or what we say in the prayer.

[5 : 06] Effectiveness in prayer is dependent on the place you are praying from. I'm not talking about geographical location. There is a space in the spirit.

When you enter, it makes your prayer, it gives your prayer another level. And that space is the space where your heart is set on fire for God.

When your heart is burning for God, and you pray from that angle, the prayer is more effective.

Passion for God will always give you an advantage when it comes to the things of God.

Your knowledge is important, but if the knowledge does not produce a certain passion, you are still disadvantaged. That's why they had so much knowledge about God, but they killed Jesus.

They killed Jesus because they didn't have the passion for God. No wonder they followed Moses, and yet they didn't understand what Moses was talking about, because of the state of their hearts.

[6 : 09] That is why, when we gather, even sometimes before we hear the word of God, when we gather, it is good to set our hearts on fire as we worship him, as we elevate him.

How many of you have noticed that sometimes in worshiping God and elevating him, your heart becomes softer? Softer. Sometimes you are about to pray against that enemy.

That's why you came. You are about to pray, you know, but an atmosphere of worship, and you will lift your name.

And as you elevate him, your heart becomes so soft, you are not even in, you are actually, it gets to a time, God forgive him. Lord forgive him. Stephen saw heavens open.

He saw the son of man elevated. He didn't have time for his enemies. He didn't have time for his enemies. Actually say, God, forgive them for they don't know what they are doing. When your heart is set on fire for God, God can do a lot through you and accomplish a lot through you.

[7 : 17] Somebody say amen. Amen. Now, the text we read is a very interesting text. I want to draw your attention to, I like really, you know, really, to be honest, I seem to have a strong attraction and draw towards preaching one message.

And my message, I like to really talk about the completeness of the gospel. Because it seems to me, I've been in church not too long. But I've been in church a while.

And properly in church. And my heart has been in church. And I realized that there are things that when the gospel is presented, or the way the gospel was presented for a long time, you can be in church for a long time and not have a proper grasp or grips of the gospel.

Most people, most average believers, when you ask them what is the gospel, they will have problems. They tell you, isn't it? The word of God, isn't it? They will tell you, isn't it about, come to Jesus?

For your sins will be forgiven. Yes, it is. Actually, in the books of scripture, in the New Testament, the New Testament opens with what theologians call the gospel.

[8 : 34] And then here, the gospel according to Matthew, the gospel according to Mark, the gospel according to Luke, and then the gospel according to John.

So really, those are the gospels from the gospels in the Bible. Matthew, Mark, Luke, and John. But they don't capture the entire, the full spectrum of the gospel of God.

Do you understand what I'm saying? So what are they about? They are, they are actually about the life of Jesus, the biography of Jesus. So Matthew's account of the human life of Jesus.

Mark's account, Luke's account of the human life of Jesus. And then John's account of the human life of Jesus. Yeah, but that, what again? That, that, that, that, that, that's the gospel that was presented.

Jesus Christ, the son of God became, was incarnated and lived a full human life and was crucified and died on the cross. And he was buried.

[9 : 36] He was buried. Listen, Jesus died. Okay. Anything that tells you Jesus did not die is from hell. Because his death, his death is coming very soon.

His death is so significant. It's so pivotal. That's what defines Christianity. Yeah. The cross. The religion will tell you Jesus didn't die. It's a lie.

That's the devil's message. Jesus actually died on the cross. To the extent that the well-trained Roman soldiers examined him. Normally people stay, as I told, I told you some time ago, the cross does not really kill.

If you stay long enough on the cross, you will die. Because it's like, you are suffocating. You are not eating. So, the longest anyone stayed on the cross is seven days.

You won't die. It's a very wicked way of killing people. So, you are, you are left hanging. And you are struggling because your diaphragm is stretched.

[10 : 39] And you can't breathe because you need your diaphragm, the movement upward and downward movement, right? Am I right? Yes, sir. Of your diaphragm to be able to inhale and exhale.

But when they are on the cross and you are stretched, you can't inhale and exhale properly. And the pain, you are in pain and you can't. So, over a period of time, people died. That is why on the cross, in John chapter 19, the Jews wanted to leave because the guys must die because Sabbath day was coming.

It is after 3 p.m. So, they said, just get rid of them. So, normally the Roman soldiers, they will break your legs. When they break your legs, normally when you are on the cross and you are breathing, you can support your upper torso with your legs by pushing up.

Then you can breathe a bit. But once your legs are broken, now you are hanging by your arms and now the diaphragm is super stretched. You can't breathe and you die very quickly. So, they came to break their legs.

So, the Bible says they broke the legs of the first thief. But when they called to Jesus, they realized he was already dead. When he came to Jesus Christ and saw that he was already dead, tell them Jesus died.

[11 : 56] Yes. These are not Jews. These were trained for that job, Roman soldiers. So, they knew he was already dead. They didn't break his legs because he was dead. The purpose for the breaking of the legs is so that they would die quickly.

But he was dead. So, to make sure he was dead fully, they took a sword and pierced it to the side. And blood flowed. But after the blood, because blood circulation has ceased, water came further. After the little blood that came, water flowed. Scientifically, part of the blood has separated from the fluid in the body. So, that's why blood flowed and water, it was actually dead.

Listen, brothers and sisters, this might sound simple, but it's so important. If you're a Christian and you believe Jesus didn't die, you are not a Christian.

What makes you a Christian? Listen, it's not attending church. What makes you a Christian is you believe Jesus died on the cross for your sins. Because if you didn't die, you are in your sins.

[12 : 57] What makes you a child of God is that you believe that someone died on the cross for your sins. That's very important. And it's like an actual human, he wasn't a spirit.

Spirits don't have blood. Spirits don't have flesh. So, it was an actual human being who died on the cross for your sins. And when you believe that he's the son of God, who became flesh and died on the cross for your sins.

And that when he died, for God to show that he has accepted the sacrifice of Jesus, he raised him from the dead. If you believe he died, but you don't believe he raised from the dead, you are still in your sins.

That means his death was an ordinary death. It was a useless, ordinary death. Like anybody you can think about. Anybody who died. That's why there's no human being who died and ever resurrected.

And lived forever. All the ones that we saw, those were miracles. It's more resuscitation than resurrection. In the Bible, Elijah, Elisha, they brought some people back to death.

[14 : 01] Jesus himself brought, I think, four people to life. Paul brought somebody. Peter raised somebody back from the dead. All those people who were raised, where are they? They died again.

They are not sitting on the right hand somewhere. So, those were resuscitations. But when we talk about resurrection, it's only one. Only one. Only one.

Only one. And he became, he became a forerunner. So, we are going to also resurrect. So, the Apostles Christ said, I believe in the Holy Spirit.

The Holy Spirit. The Holy, the universal church. The resurrection of the dead is part of what makes you a Christian. First of all, you might be touched. You can be a Christian without knowing that you'll resurrect.

That doesn't invalidate your Christianity. Or being a child of God. But you cannot be a child of God if you don't believe Jesus died. And if you don't believe he resurrected. That alone nullifies you. Now, the Jesus who died, first of all, you might be a Christian.

[14 : 58] And if you don't believe he resurrected. That alone nullifies you. Now, the Jesus who died, first of all, you must believe that he is the son of God. Alright? This is the basic of Christianity.

The basic gospel of Christianity. So, in 1 Corinthians chapter 15 verse 3 and 4. He said, I declare unto you, first of all, what was? He said, I deliver to you, first of all, that which I also received. You don't make it up, this gospel thing. You don't make it up. You don't make it up. So, you can't tell me, preach something else. What else? It's not mine. It's not mine. It's somebody.

I'll give you a message. Pass it on to my wife. A letter. Go and give it to my wife. And then you open and say, no, this is too long. And you cancel the Sabbath. No, you can't do that. I deliver to you, first of all, what I received.

That Christ died not for himself. For our sins, according to the scriptures. Anything that Christ did must be authenticated by the scriptures of the Old Testament.

[15:59] Because all the Old Testament was doing was creating the platform for the Christ to come. And when the Christ comes, everything he's coming to do will be fitted or is already described.

The Old Testament have described and prescribed what the Christ will be. So, any Christ who doesn't fit in the Old Testament is fake. That is why he always had to make references to what is written.

What is written. It's written of me. It's written. The preachers in the apostles' preaching. Their preaching and their writings was always going back to what the Old Testament have said. So, you cannot grow as a Christian and say, I only believe in the New Testament.

Come on. You cannot grow as a Christian and say, I only believe in the Old Testament. No, you need the old to understand the new. You need the new to appreciate the old. It is all one book called the Bible, the Word of God or the scriptures.

So, he died for our sins according to the scriptures. And look at that. It didn't end there. It didn't end there. The gospel doesn't end there. And that he was buried and that he rose again the third day.

[17:09] That's the gospel. He rose again according to the scriptures. Now, watch this. This is the gospel you can find in the Gospels.

Do you understand what I'm saying? When you read Matthew, Mark, Luke and John, this is the true gospel you can find in the Gospels.

But the true Gospels in the Gospels is not the full Gospel. It's not the complete Gospel. Okay. Then what next? What else? That's the message I'm telling you.

What else? Every book, every one book of the Gospel. Matthew, Mark, Luke. What are the Gospels? Matthew, Mark, Luke and John.

How do you know it? You are too good. Okay, let's say it again. Matthew, Mark, Luke and John. So these are the Gospels. Matthew, that's the biography of Jesus, alright?

[18:05] His history. It's already written. You can't change it. It's just telling what has already happened. Matthew and secular historical books authenticate most of the things that have been said.

So it's not like you can't, whatever the historicity of the Gospels are unimpeachable. You can't check it from history books or events because it mentions names, it mentions geography, it mentions politics.

All those things, it happened, I thought already, happened within a certain geographical setting, political setting, historic setting that cannot be denied. So the Gospels, every of the, I mentioned it in our last teaching, not all the Gospels talk about the conception of Jesus Christ and the birth.

No, not all the Gospels. Only two of the four. So 50% of the Gospels talk about that. But all the Gospels don't miss any of His, watch this, His death, His burial and resurrection.

So that's all the Gospels. But Pastor, as I mentioned the other time, I found out, this is what I'm saying, that as I grew up in my Christian life, I was taught this Gospel, which is the true Gospel.

[19:24] But I realized there is more to the Gospel revealed by the Gospels. Do you understand that? Does that make sense? Yes. What do I mean by it?

The first Gospel is the message. The second, Gospels, is what? The books. Matthew, what are the Gospels? The Gospels. All right. So, the true Gospel.

There is more about the true Gospel than revealed in the Gospels. Does that make sense? Does that make sense? Yes.

That means that if you want the full Gospel, the true Gospel, if you limit yourself in the Gospels, you won't get the full Gospel. However, Matthew, Mark, Luke, and John, what they wrote about and they spoke about was pointing to the truth about this Gospel we preach.

And they also inferred the parts that they didn't cover. It was captured within their Gospel. Or let me put it, it was hinted within their Gospel.

[20 : 34] I said, it's not a Gospel until we have the death of Christ, the burial of Christ. Wow, you got it. Let's say it again. What are the core contents of the Gospel?

The burial. The burial. One more time. The burial. The burial. The burial. So it doesn't get too long. The death, burial. The death of Christ.

The burial of Christ. Let's link the death of Christ to the last. So the death, the burial, and resurrection of Christ. What are the Gospels? The death, the burial, and resurrection of Christ.

What is the Gospel? The death, the burial. In fact, Romans puts it this way. Romans chapter one.

Paul puts it this way, sorry. Romans chapter one, verse one, and verse two, and verse three.

It says that Paul, a born servant of Jesus Christ, called as an apostle. Did you see that? Separated unto the, not Gospels, the Gospel is a message.

[21 : 36] I have been separated unto the message of God. Paul said, I have been separated unto, you know, Romans chapter one, verse 16. I'm not ashamed of the Gospel of Christ. But no, look at chapter one, verse one.

It said, separated unto the Gospel of God. Look at the next verse. Look at the next verse. Which, did you see the Holy Scriptures there? What kind of Gospel are you preaching that cannot be traceable to the Holy Scriptures?

The essence of anyone called prophet or any book written, including the law, was all pointing to the actual Gospel. So, it says that the Gospel was promised through His prophets, where?

In the Holy Scriptures. It's all, it's contained already in the Holy, but it's not manifested. It was promised. God said, I'm going to do it. It's coming. It's coming. It's coming.

So, the promises of the Gospel, the full, ooh, this is it. The full Gospel is already captured in the Old Testament. But the manifestation of the Gospel started, started in the New Testament.

[22 : 45] That is, Matthew, Mark, Luke and John is started to be fulfilled. So, every core essential, oh, okay, thank you, Jesus.

Every core essential component of the Gospel that brings salvation has been captured by Matthew, Mark, Luke and John. So, you can focus and stay on Matthew, Mark, Luke and John and be saved. Do you understand that? Do you understand that? So, that's why I said, we've been taught this and it's true, but there's more.

So, after you are saved, is that all? There is more. So, you see, Matthew, Mark, Luke and John captures the Gospel about his death, burial and resurrection.

But I saw from the preaching of Peter. To be honest, it seems like Peter completed the Gospel in his preaching, the first preaching of the church.

[23 : 52] When the church was born, the first preaching ever contained the full Gospel. That's the text we read. That's the text we read. However, I told you, it is always traceable in the Old Testament and it's always also hinted in Matthew, Mark, Luke and John, the Gospels.

Now, look at the Gospels. All of them touch on the essentials. What are the core essentials? Death, burial and resurrection of Christ.

If you don't know how many miracles he did, whether I open the eye, if you don't know those, it doesn't matter. It doesn't matter. If you know that, and you don't believe that he is the Son of God, died on the cross, was buried and resurrected for salvation, you cannot be saved.

Even though you know the stories of the miracles he did. But you can be saved without actually knowing about the miracles he did. Do you understand what I'm saying? So now, but I feel not, they all, all of them, to understand that Mark, Mark, the Gospel of Mark, Mark who doesn't spend time on a lot of things.

Mark was short, short, straight to the point, starts his Gospel from the core point. The starting of the Gospel tells us about the continuation of the Gospel or what completes the Gospel.

[25 : 14] Mark starts with John, the Baptist. That's how Mark can imagine. Mark, Mark chapter one, he starts by verse one.

Mark one, one, two, three, four. The beginning of the Gospel of Jesus Christ, the Son of God. Tell us about Mary and Joseph then. As it was written, behold, I send my messenger.

Who is this messenger? Mary, okay, Mary. I send my messenger before your face. Who will prepare the way? Maybe it's Joseph. Because we need the nativity here, seriously.

You see, Mark said, I don't do Christmas. Mark said, I don't do Christmas. So what did he do? Look at the next verse. Verse three. The voice of one cried in the wilderness, prepare the way of the Lord, make his path straight.

Who is this voice? Look at the next verse. John came back. Mark said, let's get to the chase. This is where it starts. The Gospel actually has a lot to do with this.

[26 : 18] The full Gospel has a lot to do with John the Baptist. Did you see what Mark said? He said, I will send, before he comes, I will send my messenger ahead.

The manifestation of the Gospel needed a messenger to go ahead. Who is John the Baptist. Whatever John the Baptist said was important. Some of the things he said. He said, that behold, the Lamb of God who takes, John chapter one, verse 29.

Behold, the Lamb of God who takes away the sins of the world. Did you see that? So that's the introduction. He didn't mean words about the fact that Jesus is the one who takes away sins. But that's not all he said.

I realized that much of much, he just said this when he was introducing Jesus. But before Jesus came, do you know he's preaching? John the Baptist's preaching Bible says that he preached repentance.

That's his preaching. He preached that, that he has only one title every day. Today, the title of my message is repentance. Yeah. Mark chapter one, from verse five.

[27 : 24] The title of my message is repentance. Then he will preach repentance. He preached repentance. Can you imagine? Preaching the baptism of repentance for the remission of sins. Then, when the people come, they accept his message and they come.

Do you know what he does to them? He will baptize them and they say, I repent, I repent. And he baptized them in the water. Then they go. Next. But do you know what he was doing?

When he was baptizing them, he was telling them. Put you on the screen. Mark. Mark. Look at verse six. Now, John was close to telling about John. He preached saying.

So what preaching was he preaching? There's coming one after me who is mightier than I. Who's son, who's son, that's strapped. I am not worthy to. So that was his message. He preached repentance.

But you come and you are going to the water. You are feeling, oh, if I have not met you, my life would be. Before you go to the, there's one coming after me. There's one coming after me. I'm not worthy to enter. So by the time you get up, you are wondering, who is this one coming?

[28 : 31] When, if you come into contact with John, you live with the question on your mind. Who is this one coming? Where is he? When is he coming? John preached. He said that I baptize with water. But there's one coming after me.

The real baptism is yet to come. So John preached baptism of water and baptism of repentance. But he's, within the preaching of the baptism of water, he made it clear that the water is not a thing. The spirit is coming. That is what you should be looking at. So nobody came into contact with John or accepted John's ministry without looking forward to the coming of the one who baptized with the Holy Spirit.

Ahhhh! So, as if they've been baptized, they're not the one coming after me. But he's, within the preaching of the baptism of water, he made it clear that the water is not a thing. The spirit is coming. The spirit is coming. That is what we should be looking at. So nobody came into contact with John or accepted John's ministry without looking forward to the coming of the one who baptized with the Holy Ghost.

Ahhhh! So, as if they've been baptized, they are there. These ones are just listening to John. John preached me.

And they were coming repenting. But those who have been baptized, do you know what the effect on them? They're looking for this one who is coming. He said, I want to be baptized with the spirit.

[29 : 41] Because if this water is so good, then the spirit will be better. Oh, I feel like reaching. Water. That's the full gospel. So, watch this. The full gospel was actually captured.

Can you imagine, in Mark chapter 1 verse 8, Mark said, sorry John, I'm sorry. John said, I indeed baptized you with water. But he will baptize you.

This one who is bigger than me, greater than me. So, what is his job? He said, oh, he didn't know. So, he's come for repentance. As I'm about to, he said, there's one coming after me. He's greater than me.

I'm not even worthy to undo the straps of his son. Then, he's wondering, but what is he coming to do? Ask me. What is he coming to do? I baptize you with water. By him. When he comes, he's baptizing you with the Holy Ghost. Wow. You see what? So, they go knowing that there's something far bigger coming.

[30 : 41] There's something far bigger. So, really, there's, oh, there are expectations of Jesus. Was not he coming to die?

Was not him coming to die? Was not him coming to be buried and resurrect? They knew that some will have by revelation. This will be okay. Okay. But they knew there was something this Messiah is supposed to be doing, which was not captured by the gospels.

He was supposed to be doing something. So, Matthew chapter 3 verse 16 says that there's one coming to baptize you with the Holy Ghost and fire. Mark chapter 1 verse 8, there's one coming to baptize you with the Holy Spirit.

Luke chapter 3 verse 11, there's one coming to baptize you with the Holy Spirit. John, John, John chapter 1 verse 26, verse 26 says that there is one coming after me.

He said, he answered, I baptize with water. But there's one standing amongst you. You don't know him. Verse 33, he said that he is the one, the one who sent me, told me, the one, the Holy Ghost comes and remains.

[31 : 49] He is the one who baptizes with the Holy Ghost. That's his introduction of Jesus. He said, behold the Lamb of God who comes.

And I told him, that's the one, even though he's the Lamb of God, he's a Baptist. That's the true Baptist. John the Baptist, his title, he confessed.

He confessed. He confessed. He did not deny that me, I am not the original proper Baptist. What I'm doing is water. When I pour water on you right now, in spite of the way you are dressed, sometimes when I watch something, you know, they put somebody in the pool.

Or in a party environment or something, someone is in a force into a pool. I'm thinking, oh, his clothes are all wet. But you come out, you dry it, or you can get another clothes to wear.

But when you fall into the Holy Ghost. Yes! Ah! He said, I baptize with water. Water. Water.

[32 : 50] Water gets you wet. And you go, even though it's significant because it gives you a change of heart and an expectation. Because that's why he said, he will prepare the way. So, John's baptism was truly, it's an authentic, heavenly accredited baptism.

That does something to you. And do you know what it does to you? I said, it makes you look forward. If John really baptizes you, it makes you look forward to the real baptism of the Holy Ghost. So, Matthew talks about it, Luke talks about it, Mark talks about it, John talks about it. All the four gospels talk about the baptism of the Holy Spirit.

All the four gospels. Then, Acts. But it's interesting how Acts opens up. In Acts chapter 1, verse 1, who wrote the book of Acts?

I thought you forgot. Who wrote the book of Acts? Luke. Luke. Luke wrote the book of Acts. The former account I made. Luke felt like, no, the gospel is not finished.

[33 : 59] I have not finished it. I have made part one. But I have to complete this thing. So, Luke, who is a medical doctor trained to be analytical and submit a credible report and account, knew that the account he has submitted was credible and authentic, but it was not comprehensive.

So, he had to make reference to the former account I made. He said, oh, theophilus. About all that Jesus. See, the gospel is about who?

Jesus. The gospel is about the person of Jesus and the works of Jesus. That's the gospel. When someone asks you, what's the gospel? So, what's the gospel?

Tell them. The gospel is about the person of Jesus. Not only the works of Jesus. No. The person of Jesus, who he is, and the works of Jesus.

The works of Jesus, including the death, burial, resurrection, and the building of the church. Didn't he ask them, who do men say I am?

[35 : 06] Matthew chapter 16. Who do men say I am? And the disciples said, some say you are prophets. Some say da, da, da. And then verse 16, he said, who do you say I am?

And then Peter says, you are the Christ. The son of the living God. And Jesus said, blessed are you, someone but Jonah, for flesh and blood has not revealed this to you, but my Father in heaven. And he says that I tell you, you are Peter. And upon this rock, I, now and now you have told me about what am I coming to do? I'm about to build a church. Ah. Ah. Is there a correlation between

the building of the church and the baptism of the Holy Spirit?

Ah. So, John told them he's going to baptize you with water. When he came, he told his disciples who had a revelation of him that I am about to build.

I'm about to build. But I can't build without baptizing. How do I start the building? I need to baptize people in the spirit. So, are you getting it?

[36 : 09] Yes. So, Jesus shows up. And Acts chapter one says that the former treatise I've written concerning what Jesus began to do and the teaching.

Verse two. He says that until the day which he was taken up, after he through the Holy Ghost or the Holy Spirit has given commandment to his apostles whom he had chosen, to whom he also presented himself alive after his suffering by many infallible proofs, being seen by them during forty days.

And speaking of these things pertaining to the kingdom of God. Let's go to the next verse. And then he says that, and being assembled together. Hey, this is after resurrection now. That's the end of Luke. If you remember, I taught this.

The end of Luke. It's now beginning to overlap with the beginning of Acts. Because you don't have the full gospel until the full gospel includes the beginning of Acts.

And I'm going to explain it. And then we're done. Is that okay? I told them, don't leave Jerusalem. But wait for the promise. Ah, there's a promise? Oh yes. There's a promise?

[37 : 16] What promise are you talking about? Look what we do. They knew it. They knew it already. The promise was in Joel chapter two. Verse 28. God said, it shall come to pass.

Afterwards, in the last days. That I'll pour out my spirit upon all flesh. Now it's not going to be upon Isaiah. It's not going to just be upon Elijah. And now Elijah has to be prophet in waiting.

For Elijah to be off the scene. You know, we can't have two senior pastors here. So, if your dream is to become the senior pastor of Caris. You have to wait. When God calls me. Then.

Or when I retire. Or something. You know what I'm talking about. Or something. But, we can't be two. So, that's how it was in the Old Testament. You have to wait. Elijah had to wait for Elijah to leave the scene.

For, he said, now it's my turn. It's my turn. Oh, the Holy Ghost comes upon individuals. But God said, this thing is not my original plan. But, it cannot be comprehensive or upon everyone until everyone is in me.

[38 : 20] So, I am waiting for the day. That is why, ah. Oh, I like this one. That's why when he came on Elijah. And Elijah was prophesying. He never prophesied without talking about the coming day. What day?

The day when Christ is going to die. And the spirit is going to come upon everybody. Isaiah spoke about the gospel. Moses spoke about the gospel. Elijah spoke about the gospel. Elijah spoke about the gospel.

Elijah, they all spoke about. What's the gospel? The message concerning the person of Christ and the works of Christ. So, they all spoke about the person of Christ or the works of Christ.

That's what made them prophesied. Because the spirit that came upon them was referring, waiting for the day when Christ will come and open it up to everybody. Is someone listening to me?

Open it up to everybody. So, when Jesus came, according to what we read, he said, don't leave Jerusalem.

[39 : 17] Wait for the promise. The promise which you have heard me speak. The promise of which he said, you have heard me. Look at what Jesus said. Look at Jesus. Look at verse 5.

Shall we all read verse 5 together, please? Let's go. For John's spirit, our tithe, the water, for each of us, our glory of the Spirit, not many days from now.

Jesus started referring to the work John started. He was just a forerunner. Yes, sir. He was just a way maker, coming to prepare, clear the way for what? So, it wasn't about your death because this is post-resurrection.

But it was pre-ascension. Ah! Post-resurrection, pre-ascension, and pre-instrument. Or pre-enthronment. Or pre-sitting in session.

He hadn't sat in session yet. Ah! He had just resurrected. And he was preparing them for his presence with them, even though they wouldn't see him.

[40 : 16] I thought of this already. So, he told them that, wait in Jerusalem for the promise of the Father. And Jesus didn't mean words. He said, wait, you have heard me speak.

So, he's been telling them already. Now, before he went, he had to reiterate it and said that Jesus began to talk about John. John! John! John! John!

Was such a significant person. No wonder he said he was the greatest of all the prophets in the world. John! He said, for John, truly baptized with water. He called John. John truly baptized with water. But you shall be baptized with the Holy Spirit.

Not many days! That meant that all the disciples of Jesus Christ, for some reason, had been baptized by John already. Oh yeah. You can't come to Jesus without meeting John.

You have to come through John to raise your expectation about the Holy Ghost. About Jesus. So, when he resurrected. But Jesus, you told us you are going to build the church.

[41 : 17] Upon this will I build my church. When are you going to start? He said, don't do anything until the Holy Spirit comes. So, you see what's happening now. Then, in Acts chapter 1, they brought a political question.

But he said, it's not in your power, verse 7, to know what God has put in his power. It's not for you to know the times and seasons that the Father has put in his own authority. But you shall receive.

But you shall receive power after the Holy Ghost has come upon you. And you shall be witnesses of me in Jerusalem, in Judea, in Samaria, into the uttermost parts of the world.

Now, watch this. Then, verse 9. Verse 9. Now, when he had spoken these things, while they watched, he was taken up and the cloud received him from him. Now, this is where the book of Luke ends.

The farthest the gospel can go. The farthest the gospel could go was when he left. When he left. Is that all the story? No.

[42 : 17] So, the Holy Ghost, he hasn't baptized anyone with the Holy Spirit. And, he hasn't built the church. So, that means the gospel is not complete. The full gospel has to include the pouring of the Holy Spirit for the purposes of building the church.

So, even when Paul, Paul, Paul was preaching. He was preaching to some Jews in Acts chapter 13. The Bible said, after they've been let go.

Acts chapter 13, verse 24. Can you imagine how Paul, Paul makes reference. After John had first preached, before his coming, the baptism of repentance to all the people.

That's how significant the job of John the Baptist. The significance of John the Baptist's job was it created an expectation of the real baptism.

So, Paul meets people. In fact, when Peter went to the house of Cornelius. Am I getting too theological or too? It was a scripture. Don't worry. Later on, you can listen to it.

[43 : 20] In the house of Cornelius in Acts chapter 10. When Peter went to Cornelius house in verse 34. Of the truth, I know that God is no respecter of persons. But, anyone in all generations.

Verse 35. But, in every nation. He that fears him is accepted of God. Then, he starts his preaching. Peter. Look at the preaching he started. The word which God sent unto the children of Israel.

Preached by Jesus. He is Lord of all. Look at the next verse. Interesting. The word, I say. Ye know. Which was published throughout all Judea.

When did it begin? Beginning from Galilee. Where? After the baptism. The baptism. So, when John's baptism came. Something began. Something began.

Which was not captured fully in the gospels. Do you understand what I'm saying? Something began. It's the expectation of the coming of the Holy Spirit.

[44 : 19] The expectation of the fulfillment. And the Holy Spirit could never come. Without the price of sin being paid. That is why Christ's work on the cross. Is so fundamental.

Is so pivotal. Is basic. For everything. So, John the Baptist said. Behold the Lamb of God. He was pointing to the cross. But he said. This Lamb of God. Is the one who is going to baptize.

The baptizing Lamb. Or the Lamb the Baptist. John spoke about. The Lamb the Baptist. That's what Jesus was. He is the Lamb. He is the Baptist.

And he is the builder. That's the word of the full gospel. Starts with the Lamb. Baptizes. So he can build. He only builds. With people. Who have been baptized. Wow. Wow. Am I.

Am I. Am I. Am I. Am I. Am I. Am I. Am I. Am I. Am I. Am I. Am I.

[45 : 16] Am I. Am I. Am I. Am I. Am I. Am I. So then. Let me finish from the text we read. The text I read earlier on. In Acts chapter. Two.

When the day of Pentecost was come. And they were saying that these guys are drunk. Peter got up and preached the first message of the church. Watch this. The first message of the church.

Contained the full gospel. The first message.

Because the gospels couldn't capture that. Why? Because the gospels were limited to the earth. But the full gospel includes what Jesus is doing in heaven.

That's the full gospel. Because on the cross. In John chapter 19 verse 30. He said that the last time. It is finished.

So why is he going to work again? Paying for sins is finished. Now he can baptize people with the Holy Spirit. So Peter starts his message. The text I read.

[46 : 11] In Acts chapter 2 verse 21. For whoever shall call on the name of the Lord. Shall be saved. Verse 22. Then he brings it to the. He quotes. This is interesting. You see.

You have to be very wary of preaching. That is not rooted in scripture. True preaching is explaining of scripture. True preaching is explaining of scripture.

And you can't explain the scripture. Without showing Christ. Because the entirety of scripture is about. Christ. So do you know how. What he did Peter. When he were mocking. He said no.

This verse 17 of Acts chapter 2. These people are not. Verse 16. Yeah. These people are not drunk. As you suppose 15. Then 16 said. This is that which was spoken by the prophet.

He quotes that. And he says that. Watch this. He says that. For it shall come to pass. He quotes the scriptures. He quotes. Within that short moment. He preached. He quoted five. He made five references to scripture.

[47 : 09] He quotes from. Joel chapter 2. Verse 28. Then. After 8. He says that. Then he starts with Jesus. He started. He quotes the scripture. And starts with Jesus.

Look at verse 22. He said. Men and brethren. I want you to know. That Jesus Christ. A man approved. A man displayed. A man authenticated.

A man put on shore. By God. Kadabashahaya. A man approved. Approved amongst you. By God. By miracle signs.

And one death. Which God did. Amongst you. Which you are aware. It's not something strange. It starts with the Jesus. They knew. The historic Jesus. He went to. Straight.

He went to the. God's homes. Matthew, Mark, Luke and John. Said this is the Jesus I'm talking about. The Jesus in the epistles. Is not different from the Jesus. In Matthew, Mark, Luke and John. And it's not different from the Jesus.

[48 : 04] The prophets always spoke about. He said. He quotes then. Then he goes. He said that. Then he preached about Easter. Said. Verse 23.

Him. Being. Easter was God's plan. Can we all say that together? Easter was God's plan. Say it again. Easter was God's plan. I know what some people are thinking.

By Easter it's not in the Bible. You know what I mean. I mean he's dying on the cross. Please. He's dying on the cross. I can't say it's death, burial, resurrection. It's too long. So Easter. It just captures that.

Okay. Please. Okay. Easter. That's what I mean by Easter. I don't mean eggs. I don't mean. Is it bannies or something like that? Bannies and what? All those kind of stuff you can't trace anywhere in the Bible.

I mean. So you see. Now I've satisfied you. You know. Now you are happy. Oh yeah. Easter is not in the Bible. So when I say Easter, please don't get upset. Okay. Easter.

[48 : 59] I like Easter. Because it talks about the death, the burial, and the resurrection of Christ. Hallelujah. Hallelujah. So it starts with Easter.

Peter starts with Easter. It says that Easter was the plan of God. Men carried it out through lawless hands. But God planned it. It was God's counsel. It says that being delivered by the determinate counsel and the foreknowledge of God.

That's why the prophets were talking about it. Because it was a plan. It was a plan. And he said, I'm going to use very wicked people, full of the devil who don't like my plan to be fulfilled.

I'm going to use them to fulfill my plan. So don't be worried about somebody that doesn't like you. Don't be worried about people who don't like you because they will end up fulfilling God's purpose for you. They have prepared a table before you.

Where? In the presence of my enemy. So you see enemies know that table is about to be prepared. God needs them so he can prepare the table. Maybe they will be the stand. The table stands for your table.

[50 : 05] He prepares them. God, you don't have to do it. You are busy trying to prepare a table for yourself for people to see that you two are married. You two have got a good job. You two have bought a house. You prove to all those family members, all those cousins of yours, the cousins who don't believe in you and not your neighbors.

Please stop attempting to prepare a table for yourself because you would have been able to do it a long time ago. All right, let me just. Yes, I like. So he was determined by God.

And then now, verse 24 says that, whom God raised. I like it. That's the gospel. And he asked a scripture. He said, because it was impossible. Then he goes from verse 25.

He goes to Psalm 16 from verse 8 to 11. He, from verse 25 to 29, he was quoting the Psalms from the 8 to 11. And then, verse 28, verse 29, he brings the message back to them.

He tells them what the reality of the situation is. Then he moves back again to verse 30 and goes from Psalm 89, verse 3 and verse 4, that God has sworn to David that I'm going to raise your seat to sit on your throne.

[51 : 07] Then he goes back and then quotes again in verse 31, quotes again from Psalm 16, verse 10. He said, sit at my right hand until I make your enemies your foothold. Now, already he's making four references.

Then he goes to verse 34. After verse 32 and 33, see us. Then he told them that we are witnesses of the fact that Jesus has been raised. Raised. Then he asked verse 33, which the gospels never capture.

He says, therefore, being at the right hand. Oh, this bit. This bit. This bit. You don't have to miss it. To have the true gospel. Therefore, being at the right hand of God exalted and having received.

Ah. From the Father. The what? The what? The what? The what? The what? You remember I told them, wait to receive the promise. The promise.

This thing that John the Baptist kept talking about. I'm baptizing in water. He's about to receive the Holy Spirit. I'm baptizing in water. It took him going to sit on the right hand before it could be happening. It could happen.

[52 : 10] And so if you limit the full gospel to the gospels, you have missed the true picture of what God is trying to do. That's why there are a lot of people who call themselves Christians, but they are not useful to God.

They only take from God what God can give, but they don't have to give. They don't have anything to give to God for what he's building. Because without the Holy Spirit, you can't be used to build God's work.

So he told them, you want to work for me? Wait in Jerusalem until the promise has come. So Peter told them that after his ascension and his session, when he sat down, he now received from the Father the promise Holy Spirit.

The promise of the, not the Holy Spirit made the promise, but the promise about the Holy Spirit. In Ephesians chapter 1 verse 13, calls him the spirit of promise. In Galatians chapter 3 verse 14, calls him the spirit of promise.

He received the promise and he has poured on us. And look at verse 38. When 37, they were cut to the heart. I'm talking about Acts chapter 2. 38, Peter said repent and receive.

[53 : 18] And then he says that, and you shall receive, watch this. And you shall receive, after all that, what happens? You receive the gift of the Holy Spirit. Look at the next verse. Verse 39. For, see this promise about the Holy Spirit.

It's about the Holy Spirit. That's why Jesus came. To save us from our sins, so that we will receive the promise of the Holy Spirit.

For what? To be useful in building his, so now that means Jesus is seated in heaven. However, he's working in us through his spirit in building his work.

You can never preach for someone to be converted. You. You can look at your family members. How many of them have you been able to convert them? You couldn't even convince the one's potential employers to employ you.

You couldn't convince the examiner about your abilities. Your mathematical abilities. So you got an F.

[54 : 21] Yeah. Or something like that. Or somewhere, somewhere. You, you want. We, we have limitations. We can't convince people enough. How can we convict anyone?

You can't convince people. How can you convict people? Even convincing them, you can't do it. How can you go past their mind to their heart? You convince people in their mind. You convict them in their hearts.

Wow. So how can you help someone take God serious? You can't do it. You can't do it. I can't do it. If anything I'm saying has meant something to your spirit, then it means that the doer has gotten involved.

The spirit has gotten involved. The power of the Holy Ghost has gotten involved. And for your information, Jesus Christ, the full gospel, he sat in heaven, poured his spirit upon us so he can work through us for the building of his church, which he said, I'll build my church and the gates of hell cannot prevail.

The full gospel are not captured in the gospels. The full gospel go beyond the natural, earthly living of Jesus. The physical, earthly life of Jesus did not complete the spectrum of the full gospel.

[55 : 31] It's when he's ascended in heaven. If you leave that bit, you won't be an effective Christian. You will still be born again. You will still go to heaven. But when it comes to reward, you will not be rewarded.

Because you are rewarded based on your works. You are saved based on your belief. Okay? So your faith in Jesus Christ, not your works, saves you. But your works determines your reward. And your works that will mean anything to heaven must be the one the Holy Spirit is working on you through. How do you understand what I'm saying? Did you receive something? Come on, let's give Jesus praise.

Hallelujah! Hallelujah! Thank you for listening to this message by David Entry. We pray you have been strengthened and enlightened. You can connect to David Entry on all relevant social media platforms, including Instagram and LinkedIn.

You can also hear many more messages from David Entry on all relevant streaming platforms and the Carous Church app. Don't forget to like and share the message. Be blessed. ■ organizations.

[56 : 34] People languages. Welcome back to David Entry. I'm out, I can leave you alone. I'm out, I can leave you alone. In my first year, I'm out, I am. Take care. Do you ever a di tariffs? No matter how the meters we've changed. I'm out, I'm out. All right, don't forget to log on the light our stream. You know, there we go to Amazon.

We oh, yes and I'm out. You can meet our experts in this channel. Yeah. Definitely that's kind of año. The concern is for the