

Introduction to ACTS

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[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 a line with you further into your destiny through this Word. Acts chapter 1 verse 1 to 9. The former treaties have I made, O Theophilus, of all that Jesus began to do and to teach. Until the day in which He was taken up, after that He, through the Holy Ghost, had given commandments unto the apostles whom He had chosen.

To whom also He shewed Himself alive after His passion by many infallible proofs, being seen of them forty days and speaking of the things pertaining to the kingdom of God.

And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith He, He hath heard of me.

[1 : 06] For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days from hence. When they therefore were come together, they asked Him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

And He said unto them, it is not for you to know the times or the seasons which the Father has put in His own power. But ye shall receive power after the Holy Ghost is come upon you.

And ye shall be witnesses unto me both in Jerusalem, in all Judea, and in Samaria, and unto the uttermost parts of the earth.

And when He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight.

Here ends the reading of God's word. Shall we please pray? Father, we thank you for the privilege to gather around your word. We pray that as we have come together in fellowship and to hear your word, you will deposit yourself into us.

[2 : 19] We pray that Holy Spirit, show us things in your word which we knew not. We pray that sensitize us to what you are saying to the church in these days.

For you said in your word, he that has an ear, let him hear what the Spirit says. So Lord, you keep saying to the church, but it takes a certain type of ear.

We pray that give us that kind of ear. Circumcise our ears. Sanctify our ears. Cleanse our ears. And open our ears.

So we will hear what you are saying in these times. Thank you that the entrance of your word brings light. Thank you for the healing of the sick as your word is taught.

Thank you for the convicting of the sinning as your word is taught. And above all, thank you for the saving of the souls as your word is taught. We say, we ask this through our Lord and Savior, Jesus Christ, to your glory.

[3 : 21] In Jesus' name, amen. Amen. Hallelujah. Well, I've been waiting for this moment for so long. And now that it's a new dawn, I believe that is the time to get into the book of Acts.

Amen. Yes, it's a good place to clap for Jesus. It's a long journey. And it's loaded with some strong meat and substance.

But the beautiful thing about the book of Acts is the flow of the Holy Spirit. So it gives us the opportunity to really continue enjoying watching like a movie in the text.

The movements and the workings of the Holy Spirit. When you look at the New Testament, the Gospels, Matthew, Mark, Luke, and John, you see the Holy Spirit is made reference to about 34 times.

And then when you look at the epistles, the Holy Spirit is made reference to not too many times. I think it's about 14 to 24 times.

[4 : 31] But when you come to the book of Acts alone, just that one book, the Holy Spirit is made reference to about 56 times.

That tells you really this thing is about the Holy Spirit. And so Acts chapter 1 verse 1 says that the former treaties have I made.

O Theophilus, who is this I? Have I? Because it's important to establish who is talking here. Is it Paul?

Is it Peter? Is it Jesus? Who is the one talking here who is making reference to the former treaty? I'm sure if you have been around for a while, when we're dealing with the book of Colossians chapter 4, I made it clear that the book of Acts was penned, physical penned, but it was breathed out by God, but it was penned by Luke.

Luke is not one of the disciples of Jesus Christ. He's actually about the only author in the scriptures who is not Jewish.

[5 : 44] Gentile author. All the others were Jews, but Luke is not a Jew. But it's important to understand this, that the book of Acts was penned, written by Luke.

He's a physician, medical doctor. Luke. Luke wrote it. And before I go any further, I've said it a few times, but let me reiterate this fact, that anytime you hear the author, so Luke being the author of this book of Acts, you hear Paul being the author of the book of Romans, Corinthians, and many more, Peter being the author of the book of Peter and Matthew, book of Matthew, and all that.

But when you hear this, even in the Old Testament, Moses being the author of the books of Moses, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, when you hear things like Isaiah being the author of the book of Isaiah, please let's not confuse.

They wrote it, but they were not the primary authors. They were the secondary author. Their primary author of scripture is God. So then, when someone pins what Paul says to just Paul's opinion, it's an error.

Because Paul was not sharing his opinion. Obviously, God did not, when I spoke about the authorship of scripture, I think I taught this a while ago. When, in fact, when Paul was writing, he didn't know he was writing scripture.

[7 : 17] That's how beautiful it is. God is using you to accomplish something you didn't even have the intention to do. So when Luke was writing, he didn't know he was writing scripture.

So, for instance, Paul writing 1 Corinthians, he didn't know that I'm writing the scripture. He didn't know it. But it was later that it was attested and accepted, even in the days of Peter, before the Bible was closed, Peter said that what Paul wrote was scripture.

So they knew that scripture, some of them later on, they knew this is scripture. The point here is that there are other letters Paul wrote which didn't make it to scripture. I said all this when we were doing Colossians towards the end.

There were other things Paul wrote which didn't make it to scripture. So, it's not necessarily Paul's opinion. Even though he was sharing his revelation and insight, that revelation and insight, that aspect of his revelation and insight was scripture.

So then I normally get weary when people say, but that's what Paul said. That's what Paul, that's just Pauline. That's Peterian. No, no, no, no. It's not Pauline. It's scripture. All scripture is given by the inspiration of God.

[8 : 32] God, paragrapha, theonopsis. That's the Greek. Paragrapha, all scripture. Theonopsis, God breath, noopsis. So, all scripture, paragrapha.

So, whether it was in the gospels what Jesus was saying, or it's in the epistles what Paul was writing, they are all equally scripture.

Not one of them is more scripture than the other. That is very important. Nothing in scripture, no statement in scripture is more scriptural than another statement in scripture.

Don't forget analogia scriptura. The scripture speaks with one voice. Total scriptura. Every aspect of the scripture is scripture.

Total scriptura. And sola scriptura. It is only the scripture that defines what is accepted and what is authoritative. The scripture I said some time ago, you see, when you are doing an academic submission or presentation, it is not just authoritative until you are making references to some authorities.

[9 : 42] If you are going to talk about computer science, and you are submitting, let's say, a dissertation or some thesis or something, we need to know your references.

You have to refer to some authorities. There are different authorities. So, maybe different school of thought. One school of thought is an authority in this. Another school of thought is also an authority. Even though they are all dealing with physics.

Sometimes there may be variations with this school of authority. This is what they believe. But when you are submitting anything, you must have a point of reference. Everything human that must be referred to must also have a point of reference.

But the scripture, so now, what is the point of reference of the scripture? The scripture has its own authority. It's its own point of reference. Hebrew puts it this way.

Because God, there was, in Hebrews chapter 6, there was no greater for God to swear by, he swore by himself. In Hebrews chapter 6, when he was about to swear to Abraham that, I'll bless you, Abraham, I'll bless you.

[10 : 45] Hebrews chapter 6 from verse 13 says that, for when God made a promise to Abraham, because he could swear by no, the problem is you only make oath or covenant by greater ones.

But God, there's no one greater. So he had to just refer to himself. Because himself is the greatest. Himself is the most high. Nothing is higher than the most high.

Nothing is greater than the greatest. So God made reference to himself. In the same point, the scripture doesn't need any authority from outside of scripture to validate what the scripture says.

So how do you know it's authoritative? Read it. It will get you. I think I've taught this already, so I don't have to go into it too much. The life transforming power of the scripture.

The scientific accuracy of scripture. The infallibility of scripture. That it transcends generations.

[11 : 46] The coherency of scripture. Everything is like Isaiah wrote. He never knew about this other author. But when you compare what Isaiah wrote to what Paul wrote, even though they lived 100 years apart, it's like they were copying each other's notes.

The scripture speaks with one voice. Right? So coming back to this, when we say it was penned by Luke, it doesn't mean it is Luke's opinion per se. It was the primary author of scripture is who?

Who is the primary author of scripture? Who is the primary author of scripture? Paul wrote the book of Romans. It starts by saying Paul, an apostle. He is the secondary author.

So Paul wrote the book of Romans, but who was the original primary author behind Romans? God. You have to understand that. So now coming back to this point, Luke says that the former treaties,

or when you read a different translation, it said the former account.

So he was given an account. The New King James says that, the former account I made. So he was given an account. And he says that, oh, Theophilus, what was the account about?

[12 : 58] The account was about all that Jesus began both to do and to teach. First of all, we have to find out that the account is about, what is the account about?

What is the account about? About what? It's about what Jesus began. Okay. It's interesting.

It's not what Jesus did and teach. He began. That means that he's still doing. That's very important. Jesus began. So he said, I, the former account I made.

Which former account is he talking about? Luke chapter one. Luke wrote only two books. Really, they were, theologians believe that they were written and sent together.

So, when you look at Luke chapter one, verse three, or let's start from verse one. I think, let's start from verse one down. It says that, for as much as many have taken in hand to set forth in order, a declaration of the things which are most surely believed amongst us.

[14 : 11] Now, this tells you that he wasn't the only one writing what he was about to write. He also said, I'm also going to, others have, many, many others have taken upon them to write. Matthew wrote, Mark has written, John has written.

So he said, many, and those times, others would also write, but because they were not scripture, it will not make it to scripture. So there were other accounts, like the gospel, I hear this, the gospel of Thomas, the gospel of Philip.

That's the one they like, because it contains a lot of nonsense that flesh likes. What? If flesh makes law, it will leave some things out.

Oh yeah. If you are a thief, why would you make a law? That will catch thieves. No. You make a law about diet. You make laws about dressing or fashion.

You make laws about even giving. You make laws about sharing. You make laws about earning, but you make laws about stealing.

[15 : 18] Because that's your problem. If you don't have self-control with food, you never preach against food. Unless you are a top rated hypocrite.

So, Luke says that, for as much as many have taken it in hand to set forth in order a declaration of the things which are most surely believed amongst us, verse two, even as they delivered them onto us, which from the beginning were eyewitnesses and ministers of the word.

So, these are people who were eyewitnesses. So, you know what Luke did? Luke sat down with Peter. He's a doctor now. He likes finding out. Step by step.

He sat down with Mary. I'm sure he went to Mary's house. He said, Mary, I want to ask a few questions about this. So, he did all his research. He did all, he's a trained medical doctor. He did all his research.

Check with this. Check with the eyewitnesses. He might have not been there, but he met the eyewitnesses. Asked and to make sure he detailed everything. And he set all of them in proper order.

[16 : 36] So, theologians believed, Bible scholars believed that, when you look at Luke's account, the chronological order in which things have been arranged, that's the most accurate.

Because he had to get all the information and even saw some information from Matthew and from Mark and put them together. And he, so he says that, verse three, he says, it seems good to me also, having had perfect understanding of all things.

How did he get it? Because he did the research. Having had perfect understanding of all things, from the very first, he definitely went to Mary and Joseph. From the very first, to write unto thee in order, most excellent, Theo, Philo.

So, Acts chapter one, again, verse one, says that, the former treatise, making references to what he wrote earlier on. The former treatise, have I, that's me, Luke, have I made, oh, Theophilus, did you see that?

When he was writing the book of Luke, he wrote to Theophilus. And here, he's saying that, Theophilus, the former treatise have I made, oh, Theophilus, of all that Jesus began both to do and to teach, until the day in which he was taken up.

[17 : 57] He was taken up. After that, he threw the Holy Ghost. When was he taken up? After that, he threw the Holy Ghost, has given commandments unto the apostles, who he had chosen. Verse three, to whom also he showed himself alive after his passion.

Many days will come to that. So now, you see that he says that, I've made a former treaty, and the former account was about what Jesus began to do.

And then when you read it, it says that, I've taken upon myself to set in order from the first. So everything about the life of Jesus Christ, the human living of Jesus Christ, until, he said it actually here, until he was taken up.

Verse three, until the day he was taken up. So, this is very interesting. Okay. So, he was making reference to, all that I wrote in my, it should have been first look, and this should have been second look.

All that I wrote in my former account, was concerning the things that Jesus began to do, and to teach, from the very first, until the time he was taken up.

[19 : 07] So, that means that, everything I wrote in the first book, is limited to when he physically left. So, the first account, was concentrated, only, to his physical living.

And he was taken up. So, after he was taken up, whatever happened, I didn't cover it. Matthew didn't cover it as well. Mark didn't cover it as well.

And John didn't cover it as well. In fact, out of all of them, it was really Luke, who captured matters to the very end. And some of the details of the things he said, just before he left.

And so, when you look at Luke chapter 24, the end, and Acts chapter 1, there seemed to be some overlapping. Because he spoke about her, in Luke chapter 24, verse 49, he told them, wait in Jerusalem, until you are endued with power, from on high.

It's the same thing, in Acts chapter 1, verse 4. So, it's the same author, so it's like, he picked it up from where he left. And where did he pick it up from? Just before he left.

[20 : 16] So, here, you see, verse 3, it says that, to, talking about his disciples, to whom, also, he showed himself alive, after his passion.

So, he spoke about, his life, after resurrection. Now, after his passion, talking about, the passion is about, what he went through, his sufferings, his crucifixion, his burial, and resurrection.

So, after his passion, I talked about that, I think, two weeks ago. After his passion, he showed himself alive, again, for 40 days.

They saw him, and look at how he pushed it, to whom, also, he showed himself alive, after his passion, by many infallible proofs. It's like, you can't deny it.

It is so undeniable, you can't say this, it's not possible. He proved it. Many infallible, get to that, infallible proof, being seen of them, 40 days, and he was speaking to them, as well.

[21 : 16] So, they saw him so much. Now, Luke says that, this account that I have given, I gave to the time he went out. All right. Now, this brings me to a very important point, about the book of Acts.

It's such a central book, in the New Testament, that any believer, who wants to grow, in your appreciation, of the full gospel, you have to give it attention.

I told you some time ago, that the full gospel, is not captured, in the gospels, entirely. So, the gospels, tell us the gospels, but, we don't have the picture, of the full gospel, in the gospels.

Why? Because, the gospel, definition of gospel, is the news, concerning, Jesus Christ, his person, and his works.

Okay. So, if you tell me, the gospels have finished, with the gospels, you are telling me, there's nothing to say, about Jesus' person, anymore, after the gospels, or, his works, after the gospel.

[22 : 29] But, there are things, he continued to do. That's why, Acts says that, the things he began to do. That means, I'm going to tell you, the first time I told you, the things he began to do, and to teach. Now, I'm going to tell you, about the things he continued, to do, and to teach.

So then, the gospels don't, capture everything, about the works, of Jesus Christ. It captures, it said it's Theophilus, from the very first, until he was taken up.

So, the gospel captures, the human, physical, earthly life, of Jesus Christ. His earthly life, when he was physically here, when people could see him, people could touch him.

That's what he said, verse 3, he showed himself, to them, with infallible pool, and being seen, of them, alive. So, he showed himself, alive, after his passion, with infallible pool, being seen, of him, 40 days, of them, 40 days, they saw him.

They, 1 John chapter 1, verse 1, it said, that which we have seen, that which we have handled, it said, that which we, from the beginning, which we have heard, which we have seen, with our eyes, which we looked upon, and our hands have handled, talking about the word of life, we physically, with our, watch this, watch this, not spiritual senses, natural senses, natural senses, we heard it, we heard him, we touched him, we felt him, we saw him.

[23 : 57] He says that, so this is not in the ethereal, or cerebral realm, it's in the tangible realm. So, the gospels, Matthew, Mark, Luke, and John, are very much, limited and restricted, to the tangible, life of Jesus Christ, on earth.

I'm talking about, his tangible life, and you know how, the gospels start, interesting, Luke, he said it, he said from the first, so Jesus, his physical life, has not always been, why would he have been born, if he was always there, physically?

He never, God never had, human nature, until, it was initiated, in the womb of Mary, that's why, the incarnation, is such a big thing, the angels, came to sing, that unto us, a savior is born, in the city of David, angels came, when they arrived, because, John, chapter 1, verse 14, this thing is amazing, and the word, that created, everything, that exists, the word, became flesh, before then, the word, never was flesh, never had it been flesh, because flesh, was created, but the word, is uncreated, so the, uncreated, the creature, for the first time, became, like the creator, so, in Philippians, it says, chapter 2, verse 6, that, who being in the form of God, thought it's not robbery, to be equal to God, verse 7, says that, he took apart, he made himself, of no reputation, and took upon himself, the form, so it's like, he was there, but he decided, to take this upon himself, and was made, watch this, what, was made, like men, so you see him, you can touch him, you can see him cry, you can see him tired, you can see him sleep, he was behaving, in the full spectrum, of humanity, or human beings, and yet, he was, before he became, a human being, so, in his incarnation, there was, an initiation, don't miss this one, so, he was initiated, into the human realm, say initiation, prior to that, he wasn't, human, he is just,

God, for the first time, God, becomes human, and not lose, his Godness, and not, also, upgrade the humanness, is the normal, human nature, so, theologians, put it this way, he was, not 100% God, if you say 100%, then, what was the, 100% means, if he's 100% God, he can't be another, any other percentage, this is basic maths, how can I tell you, that this Bible, I'm holding, is 100% paper, and yet, 7, or 10% letter, there is no 100%, be pardoned, it's 93%, or 10%, so 90% paper, or, I can tell

you, it is, 90% paper, 2% ink, oh, yes, and then, yeah, so I didn't, I forgot, fabric, so, this is, 90% paper, 1.3% ink, 1.3%, now I'm going to get it, very complicated, for those of you, who don't like maths, it is coming, it is coming, you run it up, 1.3%, what's ink, and then, 1.3% ribbon, and then, what's left now, 11, okay, I thought you said 11%, what percentage letter, eh, 7.5, you guys are, are there some mathematicians here, so, I can't say it's 90% paper, and then, 10% letter, and yet, 100% paper, 10% doesn't, so, [28 : 34] Jesus Christ, is not 100% man, get this very carefully, when people say, he's 100% man, to a certain extent, it's true, but logically, it's not coherent, logically, it's in the realm of logic, it's called contradiction, if you're 100% something, then you are nothing else, you understand, you understand, it does, but when people say, he's 100% man, what they try to say, is that, he's entirely man, in every sense, of the word, so he's totally, but the right, theological word, is truly, not 100%, truly man, he's truly man, that's a very important thing, no, if they are not, well trained, theologically, you might think, it doesn't matter, but, he's truly man, and yet, truly God, so he's God, in every sense, of the word, and yet,

God, is captured, in full man, so he had two natures, he had the full nature, of man, and he had the full nature, of God, without the two, forming a new hybrid, he wasn't hybrid, of God and man, he wasn't, he was, truly God, and truly man, right, what was Jesus, one more time, how many natures, did Jesus have, what are the two natures, Jesus had, human nature, and divine nature, okay, we say divine nature, so okay, for some of you, let me just say, God nature, so he can make it, easier, so he had the human nature, and the divine nature, and the divine nature, wrapped himself, with the human nature, that's why, he needed the Holy Spirit, before he started his miracles, because he didn't do, those miracles, as God, he did those miracles, as man, so that you and I, have hope, now, that Matthew,

Mark, Luke, and John, are restricted, related to, his physical human living, on this earth, the human living, so, as soon as, look how, Luke, who was taking, his time, to write an orderly account, from the beginning, to the end, as soon as Jesus, left, he stopped, because there's nothing else, to write about, the human, earthly life of Jesus, the physical life, there's nothing else to, he's gone, but you know, what's interesting, he went with the human nature, that's what gives us hope, he went with the human nature, and in, in first, first Timothy chapter, two verse five, he said, there is one God, okay, so, those who say, Christians believe in three gods, it's not, tritheism, it's, monotheism, Christians don't believe in, tritheism, trinity is not, tritheism, it's three unity, three, three, and yet unity, so, made the word out of it, trinity, so, there's a difference, between tritheism, and, monotheism, or, trinity, the trinity, tritheism, monotheism, one God, it's there in our scriptures, it's there, for, there is how many, one God, how many, one God, when, particularly, some of the, Islamists, who like, always want to challenge Christianity, that's, that's one of the things, you be Christians, believe in three gods, we don't, there's one God, one God, one God, one essence, one nature, one nature, but, three persons, in one nature, that's, I'm not teaching on the trinity, so, there is one God, and one mediator, between, God, and men, not and man, God and men, someone is in the middle, mediating, bringing us together, God, was in Christ, reconciling the world, to himself, not counting the, second Corinthians, chapter five, verse 19, not counting, their trespasses again, so, reconciliation, there's one God, one, not two mediators, not three mediators, there are no other religious leaders, that can bring you to God, the Bible says that, that's what the Bible, has got to say, okay, it doesn't need reference, from anyone, he has his own authority, you understand that, there is one God, and how many mediators, so anyone, who promises you, another mediator, is speaking on the behalf, of the devil, that's how you know, the devil talking, there's another gospel, we're telling you about something else, there's no, there's nothing else, and you know, you never know, what else do I have to know, the Bible is unambiguous, about it, it's different, if there is, some ambiguity, and uncertainty, then the gray area, this one, is not one of the gray areas, okay, it's not one of, there are things that people, other Christians, seniors, theologians, disagree on, should we baptize, some people, should we baptize babies, or should we baptize babies, there's a whole lot of, and those who say, let's baptize babies, they have some serious, theological arguments, they can put forth, and then those who say, let's not baptize babies, only believers, they also have, strong biblical arguments, and so sometimes, and some of you know, I know that, one of the areas, that you have been concerned about, is speaking of tongues, sometimes, there are people, who are serious theologians, who don't believe, that tongues, are necessary to be spoken, and there are also, serious theologians, who can show you, why tongues,

is really part of, the Christian life, and these are, gray areas, so this person, who's done this, definitely, there's one correct answer, all right, but these are not, essential for salvation, whether you speak in tongues, or you don't speak in tongues, whether you worship on Saturday, or worship on Sunday, it's not essential for salvation, that is why, even some places, they say women should cover their hair, some other places, they say women shouldn't wear earrings, or shouldn't use makeup, and all those, other things, you can be a woman, if you choose, to cover your hair, it doesn't make you, not non-Christian, because it's, it's not essential, for salvation, but the things, that are essential, for salvation, is what I'm overstressing, and no true gospel, marginalizes those areas, the things, that are essential, for salvation, are the very things, that other religions attack, because that is, what Satan is afraid of, without that one, no one can be saved, but when that is in place, all other things, doesn't matter what happens, when that is in place, you can be saved, and even grow now, on that, and some of the things, that are essential, for salvation, critical of all of them, is Jesus, is God,

[35 : 43] God, is God, in the flesh, is critical, listen, like last Sunday, I said, if you deny the resurrection, you can't be saved, it's as simple as, what do you mean, it's not my idea, it's not somebody's opinion, is your death of death, your opinion, or somebody's opinion, and sometimes, sometimes, people can miss it, someone can miss the dates, because of record skipping, it wasn't kept properly, but however, whatever the case, there was a day, you were dead, there was a certain moment, you came out, you, so it's a fact, you were born, as an ascertainment, these are facts, that you can circumvent, in the same way, the cardinal belief, necessary for salvation, the cardinal doctrine, necessary for salvation, is Jesus, is God, who became human, and yet, he didn't lose his godness, and he didn't upgrade his humanity, to become a pseudo human, some unusual human, that's why he didn't have temptation, he did, he did, the Bible was not ambiguous about that, he said he had a temptation, in order not to go too far, from the main point, he says that there is one god, and one mediator, how many mediators,

I can't hear you, when somebody, suggests another mediator, asks, is he called Jesus, and, is his mother Mary, is he the son of God, if he says, not the son of God, so no, that's not a mediator, that's a paper tiger, and watch this, the point I'm bringing, there's one god, one mediator, between God and man, who, the who, the who, not the god, the man, Bible says that, and God raised him, and seated him, on his right hand, so the same Jesus, who resurrected, now, for the first time, in history, he took, the human nature, and inserted, the human nature, in the trinity, God, oh, no, it doesn't mean that, the human being became God, but, he took the human nature, into God, when he was coming down, he brought the God nature, into man, that's why it's called, Emmanuel, God, Emmanuel, God, so when he was coming, when he was, his initial, first initiation, in his initiation, is called, incarnation, when he was coming, as a human being, he brought the nature of God, into man, and then, through the process, he went through, the passion, the crucifixion, the burial, and the resurrection, that is the mystery, about the resurrection, that for the first time, in history, somebody died, and came back, he came back, that's why he said, he said, Thomas, you don't believe it's me, look at my woops, feel it, it's there, it's the same body, it's not another body, it's the same body, in a glorified state, but it's the same, so what it means, is that, at the resurrection, I will see you, or when I see you, I will know it's you, it's not like, spirits, it's not like spirits, floating in the air, no, the Christian resurrection, is, oh, it's bodily, physical, bodily resurrection, that's the Christian doctrine, you don't need that, to be saved though, but you need Jesus, belief to, you have to believe, in Jesus's bodily resurrection, to be saved, but you don't have to believe, in the bodily resurrection, of the Christian, to be saved, you're already saved, when you wake up, you notice that, it's true, it's true, so, back to the point, Jesus Christ, physical living, there was a, there was a point in time, when he physically, became, a human, there was a point in time, that's what is captured, by the Christmas story, there was a point in time, that is why, celebrating of Christmas, is not too much an ask, even though, there was no emphasis, on that in scripture, two of the gospel writers, they didn't mention it, but two mentioned it, because it's also essential, Bible says, in Isaiah, God himself, give you a sign, Isaiah chapter 7, verse 14, a virgin shall conceive, and give birth, who says this, how can a virgin, conceive, and give birth to a son, give birth to a son, pathogenesis, which is an extreme, scientific, phenomenon, extreme, one in billions, where, the female egg, will fertilize itself, and begin to multiply, and in all, as in some animals, it happened, human beings is, that's like, in trillions, or something like that, you won't even know about it, because it's extreme, rare situation, it's biological situation, where the

female egg, will begin to, spontaneously, multiply, and then it becomes, a fetus, without the involvement, of a man, is called, scientifically, parthenogenesis, and even in that, the result, will always be a female, so even, in extreme, scientific situation, where a virgin's egg, a virgin, meaning that, an egg has not been, fertilized with, spermatozoa in the womb, and the egg begins, to multiply itself, it's called, parthenogenesis, and in all cases, because women don't have, you know, their chromosomes, it's only eggs, so in all cases, he only produces a female, but this one, he said, a virgin shall conceive, and give birth to a son, now how, how can he, he said, it's a sign from the Lord, God himself, will give you, a sign, and then when he comes, you shall call his name, God with a, ah, Isaiah, now, when he arrived, that initiation, throughout his life, and he died, he resurrected, that, was, this full spectrum, of his human, living, and watch this, human ministry, his, ministry on earth, his physical, in his physical life, but when he died, and resurrected, his ministry, had not finished, that's what Luke is saying, former one, I told you what he began, to do and to teach, and he showed himself, until he was taken, but after he was taken, he was initiated again, the two initiations of Christ, the first one, was, what, which one is it, initiated into human living, the second one, is when, he resurrected, with the human nature, and was ascended, so, believers, don't underestimate, the value, the importance, of the ascension, after resurrection, he has sealed, that's why it says, the telestai, it is finished, he has finished, his human assignment, in the physical life, tangible life, but after the resurrection, he had to be, initiated, that's a very important, point I'm making, he had to be initiated, that is, the ascension, he was initiated, and he sat, at the right hand, of the father, is that all, and then, he started, his second phase, of his, earthly ministry, so, when you read, [43 : 19] Matthew, Mark, Luke, and John, it captures, only, after the first initiation, his ministry, in his physical life, on earth, then the epistles, take you, into his ministry, in his, heavenly life, so, even though, he's in heaven, he's still living, his life on earth, he's, don't you know, he has a body, his body is here, the body is here, the head is there, can you imagine, oh, the church, the church, the body, the body is here, so, now, that's why, I keep saying, that Matthew, Mark, Luke, and John, does not encapsulate, the entire, complete gospel, because the gospel, is not complete, if you restrict it, only to his, physical human living, or his ministry, on earth, when he was physically here, now that he's not physically here, he's gone up, his ministry, on earth, continues, what was the transitional moment, how did he do it, that's what Acts, takes care of, so,

Acts begin to tell us, about his, initiation, into heaven, to continue, his ministry, so he began to do, and to teach, he continued, to do, and to teach, this time, not physically, on earth, this time, from above, and that's, what we are going to be, enjoying, through these seasons, the things, so really, it is called, in your Bible, you see, it's called, the Acts of the Apostles, truly, it is not, the Apostles Act, when you study the Acts, the book of Acts, very carefully, it's, you know, almost every book, has categories, or demarcations, or aspects, so the first, aspect, he focused on this, then he moved on to this, then he moved on to this, you see, the preparation, the first aspect is, how he prepared, his disciples, for his heavenly ministry, through them, by the Holy Spirit, and then the second aspect, is how Jesus, was propagated, he was propagated, by the Holy Spirit, through his apostles, on earth, for the producing, of his body, called the church, and that's what has happened, to many people, who are Christians, and they've missed, the value of that aspect, of the gospel, that aspect of the gospel, which has taken more time, 2000 years,

Jesus' physical life, was 33 and a half years, his heavenly ministry, physical ministry, earthly ministry, heavenly ministry, from heaven, is over 2000 years, and it's still going, it's still going, it's still going, and so, Acts, kind of, is like, the dividing book, because, Matthew, Mark, Luke, and John, and they all finished, how Jesus died, in Jerusalem, and he appeared, to his disciples, everybody saw it, then you go to Romans, and it's like, a letter to the Romans, where did they come in, where are these guys from, Corinthians, where, second, Galatians, Philippians, Ephesians, who are these guys, how did they come in, you can't know, the other aspect, of the New Testament, without, coming to the central point, where the transition, the transition, from Jesus' earthly ministry, to his heavenly ministry, it happened, in the book, of Acts, Acts, is, a backbone book, of the, New Testament, the gospel, actually, actually, as I was studying, it occurred to me, seems to me, and I'm, a bit more convinced, about 98%, or 99%, potentially, 100%, really, 100%, Matthew, Mark, Luke, and John, were all, under Old Testament, the New Testament, kicked in, when, he, ascended, and he sat in session, and he, poured, himself, he, poured himself, as the spirit, upon us, that is when, the church life, because, didn't he say, I'll build my church, didn't he say that, the one, who was sent, to come and introduce, Jesus to us, the foreigner, the foreigner, I mean, don't let us,

take for granted, how he introduced, Jesus, I taught on this, he introduced, Jesus, in fact, the book of John, the next day, verse 9, verse 29, John 1, the next day, John says, Jesus coming, it says that, behold the lamb of God, he introduced him, as a little lamb, a lamb, but it's not only a lamb, verse 33, a lamb, with a dove, 33 says that, I did not know, anytime I read this, it just takes all my attention, I want to stay on it, because, you are coming to introduce, someone you don't know, he said, I knew him not, so what are you doing there, I'm coming to introduce, the one who is going to, take care of the, company, to you, and he kind of said, he's amongst you, so I've been sent, to come introduce him to you, one of you is going to be the one, to rule the company, and he said, okay tell us, I don't know him, I don't know him, so why are you here then, get someone who knows, John said, I don't know him, but, I was giving clues, the one who sent me, he said, the one who sent me, left me in the, not in the, they don't leave me in the dark, he says that, upon the one, the one upon whom, you see the spirit, descending, and, maybe some people, he came and went, he said, holy ghost came, then he went, maybe,

[49 : 22] I'm not saying that, maybe, but this one he said, don't let us, marginalize the word, remain, the spirit came, and remain, so the one you see, what is he, he is the one, who baptizes, oh so Jesus is not only the lamb, he is not only the lamb, he is, John says that, he presented us a lamb, and he said, a lamb with a, with a dove, he is the one who baptizes, so he is not only a savior, but when he died to save, because that is the beginning, when he died in his physical living, because spirits don't die, so you have to be a human being, to die, when he died, I told you on Sunday, he had to resurrect, to show you that his death was worked, the thing has worked, because if he had not resurrected, the thing didn't work, he tried it, and then, it's like you invest a lot of money, and he tell you, every month, 30%, 30% turnover, turnover, every month, and you put it in, the first month, it looked good, so you added more money, the second month, you added more money, now after that, fourth month, fifth month, nothing is coming, see, a year, three years now, nothing is coming, and you've lost all the money, you want to withdraw the money, and say sorry, everything has gone bonkers, did it work, did your investment work, no, now Jesus Christ, he said let's go,

I'm telling you, I'm going, and I'll come back, because this thing works, I've been sent, I want you to know, I'm God, number two, I want you to know, I've been sent, to pay the price for sins, so okay, give it a go, he said I'm coming, he told them, I'll come the third day, he said why are you looking, for the living amongst the dead, did he not tell you, whilst he was with you, that on the third day, he'll rise, why are you coming here, to look for him, he's not here, he's risen, so he went, and he rose, and then he found to realize, oh, he's there with me, he, actually he's the Messiah, he's the Messiah, he's the sin bearer, but he wasn't only a sin bearer, so afterwards, he began to teach them, they'll be very excited, say wait, wait, wait, there's actual work to do, there's actual work to do, I need to be propagated, the Romans must hear about me, the Corinthians must hear about me, so I must be propagated, but, that's the call, he said, but you can't do it, you can't propagate me, you can't, you don't know what it takes, I must do it myself, but all I need is you as a vessel, so I can pour myself into you, when I pour myself, look at the amount of persecution, the early church went through, they went through persecution, right from chapter four, verse one, persecution starts, we'll go into that, they went through so much persecution, they didn't have, tried, and approved, and tested leaders, now maybe their leaders, are from Oxford, Yale, highly educated, well tested, approved that, these are the ones who can lead, they didn't have that, they didn't have money, they didn't have buildings, they didn't have power, they were not into, they didn't have anything, and they were most hated, and most persecuted, and punished, and yet, there was no community, they couldn't penetrate, and grow, there's no, what accounts for that, it is the Jesus himself, through the spirit, so the spirit is the one, who propagates Jesus, in the believers, so it's working, that's why I said, wait for the spirit, wait for the promise, because you cannot go, and propagate me, you cannot, you cannot, but the spirit will not come, until my second initiation, so for 40 days, he was telling them things, teaching them things, they were excited, just before I go, he said wait, when I go, I'll receive of the spirit, and I'll send him to you, and when the spirit comes, verse 8, Acts chapter 1, then you shall be witnesses of me, ah, ah, in Jerusalem, in Judea, in Samaria, to the uttermost part of the world, and there's no way, that you can be restricted, the only way, they can stop your influence, is to make a law, that you can't preach, but if they don't make a law, in Moses, that's why some nations, it's illegal to try and preach Christ, it's illegal, so, it's important to understand, that Jesus Christ, did not finish his work, his, his entire ministry, on earth,

on earth, he finished his earthly ministry, but now the good news, is we are here, because of the, heavenly ministry,

Jesus is still carrying on, the heavenly ministry of Jesus, Jesus, did you have, to receive something, did you have, to receive something, hallelujah, Jesus is alive, he didn't remain, on the cross, he's alive, and guess what, he's alive, in the church, by his spirit, and he's propagating himself, by the spirit, through the church, hallelujah, hallelujah, so the church, cannot stop preaching, about Jesus, in fact, if it's Jesus, he will talk about himself, 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 Carriage Church app, don't forget, to like, and share the message, be blessed,