

The Words Of This Life (Go, Stand, Speak!)

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[0 : 00] Thank you for tuning into this message by David Entry. Every true revival is a product of the strong preaching of God's Word. May you receive a word from this message that will spark a revival in you.

Acts chapter 5, and it says that, Then the high priest rose up, and all they that were with him, which is the sect of the Sadducees, and were filled with indignation, and laid their hands on the apostles and put them in the common prison.

But the angel of the Lord by night opened the prison door and brought them forth and said, Go, stand and speak in the temple to the people of all the ways of this life.

And when they heard that, they entered into the temple early in the morning and taught. But a high priest came, and they that were with him, and called the council together and all the senate of the children of Israel, and sent to the prison to have them brought.

But when the officers came and found them not in the prison, they returned and told, saying, The prison truly found we shut with all safety, and the keepers standing without before the door.

[1 : 15] But when we had opened, we found no man within. Now, when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

Then came one and said unto them, Say, behold, the men whom ye put in prison are standing in the temple and teaching the people. Then went the captain with their officers and brought them without violence, for they feared the people, lest they should have been stoned.

And when they had brought them, they set them before the council and the high priest and asked them, saying, Did we not strictly command you that you should not teach in this name?

And behold, you have filled Jerusalem with your doctrine and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom you slew and hung on a tree. Him has God exalted with his right hand to be a prince and a savior, for to give repentance to Israel and forgiveness of sins.

[2 : 37] Let me add to verse 32. And we are his witnesses of these things. And so is the Holy Ghost whom God has given to them that obey him.

Here ends the reading of God's word. Father, thank you for bringing us together to hear your word and to receive from you and to fellowship. We pray that as your word is taught, give us illumination. Holy Spirit, you are the teacher of the truth. Without you teaching, no one can teach us. So teach us, as I speak, teach us. Let your voice sound through my speaking, that your word will be known and your word will be revealed.

And Christ will be known better and discovered in the page of scripture. Thank you that healings will occur as your word is taught. Thank you that deliverance and faith will rise up as your word is taught.

Thank you that direction will come and salvation will happen as your word is taught. Thank you that we'll get to know you better and closely. In Jesus' name. We bless your name in Jesus' name.

[3 : 36] Amen. Please be seated. Amen. Hallelujah. Well, straight into the text. Last week we spoke about how through jealousy they went and arrested the people.

So you look at verse 17. It says that, Then the high priest arose, and all that were with him. Then the Bible mentions, which is the sect of the Sadducees.

So that was a sect. And in the Old Testament, you never see this word Pharisee or Sadducee. In the New Testament, it sprung up all over, especially in the times of Jesus and the history books of the New Testament, which is Matthew, Mark, Luke, and John, and Acts.

That's the history books. You saw Pharisees and Sadducees spreading everywhere. And here, this is not the first time it's mentioned in Acts. We saw it in Acts chapter 4 again. Chapter 4, verse 6, it talks about the Sadducees.

Actually, in verse 1, rather, sorry. And as they spoke to the people, the priest and the captain of the temple, and the Sadducees. Who are these Sadducees? They are sad to see, as I said the other time.

[4 : 45] And we have the Pharisees. They are far to see. Now, the Sadducees and the Pharisees were sects. The Sadducees were different from the Pharisees in a sense. They were both sects.

Now, the Pharisees were the Orthodox believers. And they were extreme in their belief system. So the Judaism they were practicing at the time of Jesus was different from the one Moses gave.

So the Pharisees has evolved. They've changed the whole thing that if Moses came, they said, What is this? Because that's why Jesus said, If you are followers of Moses' disciples, you would have come to John chapter 5.

Because what they were practicing was actually different from what God gave to Moses. So it is a whole new set of religious system they were practicing. That's why they were on a coalition course with Jesus.

And what the Pharisees were good at was hypocrisy. So when you mention Pharisees, you are talking about hypocrites. Jesus kept rebuking them and telling them, Hypocrites, hypocrites.

[5 : 48] In Matthew chapter 23, Jesus addressing them. And he used some of the words, Jesus, you have strong terms. Like fools. He said, first of all, he said, hypocrites. Warn't you, scribes and Pharisees.

Hypocrites. And then other places, I think they were saying, He said, fools. You fools. Jesus was quite strong on the Pharisees. That's how you can know how God does not take lightly hypocrisy and religion.

And so these Pharisees were very extreme. But they had, the people were tired of them. But they had the masses more on their side than the other sects called Sadducees.

The Sadducees were the aristocrats. The Sadducees were very political. Even though they were still religious people. But they were political people. And they were kind of in bed with the Roman authorities.

And so the Sadducees were the friends of the Roman authorities. Who were the rulers over the people of God or over the Israelites. So really, the Jews didn't like the Romans.

[6 : 55] And so if you are more on their side, they didn't like you. But they were the wealthy people, the Sadducees. They were the wealthy people. They were the intellectuals. They were the aristocrats. And they were the ones really in authority.

So even in the temple, it was the Sadducees who were wielding much authority. But they can't do it without the Pharisees. Because the people liked the Pharisees more than the Sadducees. So even though they were rival sects, the Sadducees had to make sure the Pharisees were on their side.

Does that make sense? So it was the Sadducees who came and arrested the people. They came after them. Now, in fact, in the times of Jesus Christ, you always see in Scripture the Pharisees.

Now, one thing you have to learn about the Sadducees is that the Sadducees, they didn't believe. Acts chapter 23, verse 6. But when Paul perceived that one part was Sadducees and the other part was Pharisees, he cried out in the council and said, Now, look at verse 8.

Verse 8 says that the Sadducees said there was no resurrection. They didn't believe in resurrection. They didn't believe in spirits. They didn't believe in angels. But Pharisees believed in resurrection.

[8 : 11] They believed in spirits. They believed in the supernatural. They believed in angels. So now, these people have teamed up to fight Paul, to arrest him. So Paul said, Listen, guys, I'm a Pharisee and a son of the Pharisee.

And I'm standing here because of my belief in the resurrection. And so because of that, the whole council turned against each other. Because that was a hot kick for them. And they fought against each other and Paul was taken out.

So the point I want to make is the Sadducees do not believe in the supernatural. That's why they came to Jesus in Matthew 22, 23. The same day, the Sadducees, who said there is no resurrection, came to Jesus and asked him a question.

Talking about if somebody dies and they are married, this one married, died, this one married. One person marries a few people and they die at a resurrection. Who married? Whose wife would be?

So they were coming to ask Jesus a trick question.

And Jesus points them to, Have you not read Moses? That's very interesting. Jesus points them to say, Have you not read the scriptures for what Moses was saying? Because the Sadducees were known to be the intellectuals.

[9 : 17] They specialized in the Torah. And they knew the law of Moses back and forth. But Jesus referred them to Moses and said, You guys, you see, you don't even know what you're talking about. But the point here is that the Sadducees, they didn't believe in the supernatural.

And they were the ones much more in control of the temple. They went and got the people. So let's look back at the text again. And the high priest arose and all that were with him.

Now, the high priest here is very interesting because this is not the first time we are hearing it in Acts. In Acts chapter 4, you hear about the high priest, verse 6. Acts chapter 4, verse 6. And Annas, who is the high priest?

Annas here is the high priest in Acts chapter 4, verse 6. But when you look at Luke chapter 3, it talks about Annas and Caiaphas. They were Luke 3, 2. It talks about Annas and Caiaphas being high priest.

Now, there is only supposed to be one high priest, just like Prime Minister. One high priest. But in those days, you see the way we have King Charles. He had to wait for Queen Elizabeth to pass or leave the throne.

[10 : 21] Because you can't have two people on the throne. Just like a pope. There must always be one pope. So, the same way, high priest, there should be one high priest. And two facts I want you to know about high priest. It is when God gave instructions to Moses, the high priest was appointed by God.

Based on his genealogy in the line of Aaron. So, when the high priest dies, the next in command, just like the monarchy here, the next in command should be.

It's based on God. No human being appoints the high priest. But in the days of Jesus, and then when you are appointed a high priest, you are high priest for life, so you die.

That you are supposed to be high priest for life. But in the days of Jesus, because of the Roman authorities, and the Roman had infiltrated the rule of the Jews, to the extent that now, it is the Roman authority that will appoint who was supposed to be the high priest, based on who they like. So, now it's no more the whole system. Maybe you might still be from a certain bloodline, but they appoint. Just like Parliament appoints Archbishop of Canterbury.

[11 : 27] It's not God who, you understand what I'm saying? That's the system, ruling system. And so, in their time, it was the Romans that would appoint the high priest.

And the text we just read, I'm just trying to attention to something, that there were two high priests. Why is Annas high priest, and Caiaphas also high priest? In the days of Jesus, this is the times of Jesus.

Annas and Caiaphas. Now, Caiaphas, in Acts chapter, in the book of Acts, you see him being mentioned more. Look at Acts chapter 4, verse 6 again.

In Acts chapter 4, verse 6, here it mentions Annas. Okay, so Annas was still Annas the high priest. Meanwhile, when you go down where we are going, you will see Caiaphas being mentioned.

What, who is, who is, okay. Now, this time, Caiaphas was still the high priest, but they mentioned him with his household. So, who is who? Let's look at Matthew. I want to show you something in Matthew. It might help.

[12 : 28] Matthew chapter 26, verse 57. Matthew 26, verse 57. And that's Jesus when he was arrested. And there that had laid hand on Jesus led him away to Caiaphas, the high priest, where the scribes and the elders were assembled.

So, they led him to Caiaphas, the high priest. And when you look at John chapter 11, verse 49, you also see there that Caiaphas was still high priest.

And one of them, named Caiaphas, being the high priest that same year, said. So, you see, Caiaphas was high priest at this time, but the Luke version we read, it says that Caiaphas and Annas were both high priest.

Now, look at John chapter 18, verse 13. John chapter 18, verse 13. It says that, and led him away first to, first to who? Annas. So, to Annas first.

For he was the father-in-law of Caiaphas, who was also the high priest. You see, so, which was the high priest. So, Annas, and this was, the father-in-law was, this is the days of Jesus.

[13 : 33] But in the book of Acts, we saw that they led him to Annas, the high priest. So, Annas was still, Acts chapter 4, verse 6. Annas was still the high priest. After Jesus had died and gone, was Annas, the high priest.

But in the days of Jesus, we saw Caiaphas, a high priest. And we also still saw that Annas was still high priest in the days of Jesus. So, it's like, the Romans have appointed.

Now, the truth is that Annas, being the father-in-law of Caiaphas, was the high priest, but he fell out of favor. So, they removed him and put Caiaphas. But so long as Jesus was concerned, he's still high priest, because he's high priest for life.

So, even though Caiaphas was high priest, Annas was also high priest. And they were not rivals, because they are still family. The thing was still in the, it was still in the family.

That's why in Acts chapter 4, verse 6, you saw Annas, the high priest, and Caiaphas, and John, and as many as were of the kindred of the family of the high priest.

[14 : 33] Now, back to our text. Acts chapter 5, verse 17 says that, And the high priest rose up, and all them that were with him, which is the sect of the Sadducees, which was, and were filled with anger, indignation.

That's jealousy. And laid hands. They laid hands on the apostles. This is not the first time they are laying hands on them. Please, it's different from when we say we are laying hands on people.

Laying on offense.

This is not laying on offense. Okay? Laying on offense. Bible says, Acts chapter 6, verse 6. And when, as I said before, the apostles, who they pray for, and laid their hands.

It's different from what is Acts chapter 4. They laid their hands on them and put them, and being grieved at, verse 3. And they laid their hands on them. This is, they arrested them. In Luke chapter 21, verse 12.

Jesus said, laying on offense will happen. It says that they shall lay their hands on you, and persecute you, and deliver you up in the synagogue. You see, so Jesus told them that laying hands there is not the one we do in church.

[15 : 40] But this one is the one the authorities do and arrest people. So it's another way of saying they were arrested. But Jesus had already said that you'll be arrested. He told his disciples. So now back to the text. They were filled with indignation, and they came and arrested the apostles.

This time, not only Peter. It's all the apostles. They arrested them and threw them, locked them up in a common prison. What's the common prison? Common prison, theologians believe that it's a prison, but it's a prison where people can see you inside when they are walking.

Just to serve notice to everybody that if you do this, this way. And it was a very dirty and a bad place. So they threw them in a common prison, locked them up, and they were there.

But let's see what happened. Hallelujah. Hallelujah. Verse 19 says that. But the angel of the Lord by night. Angels operating at night.

Angel of the Lord. The angel. Let's just say the angel of the Lord. Angel of the Lord. That's God's angel. Angels have always been part of the operations of God on earth.

[16 : 41] Angels are not eternal because they are created beings. Angels are not eternal. Angels are not eternal. And actually, people have always had interest in angels. The more spiritual people want to be, the more they are also interested in angels.

And okay, what about? People have written all kinds of books about angels. And then, and books about angels. When people go to spiritual sessions in bookshops, books about angels tend to sell a lot.

People want to know more about angels. And we have curiosity and some Christian sects, they've emphasized a lot on angels. Anything under Christianity that puts emphasis on angels, about we interacting with angels.

Oh, angel, Matibona is here. Angel, this is here. Please, let's receive the angels. Let's be careful. The angels. It's a cult. It's demonic. We are not meant to have direct interactions and engaging them in conversation and interactions.

What is the purpose of angels for the, it's called, it's the whole theological subject called angelology. Study on, of angels. Angels are part of God's operation on this earth.

[17 : 52] In the life of Jesus, they announced the birth of Jesus. When he was, in fact, they announced to Mary. An angel announced to Mary. When he was born, they announced to the shepherds.

Yeah, they announced to the shepherds. An angel appeared to, in a dream, told Joseph, take the boy out. And so angels have always been part. Even Jesus Christ, after his temptation, Bible said, and angels ministered to him and strengthened him.

So angels have been, they were part of Jesus' life. Now, you cannot say you have, your Christian theology is sound when you deny the existence of angels. Just the same way, you don't have a sound Christian theology if you deny the existence of the devil.

The existence of demons, devils, and evil powers is part of sound Christian theology. So you can't say, oh, Satan doesn't exist. Your theology is wrong.

Satan does exist. And it's still at large. Demons are real. Hallelujah. But we don't deal, we don't deal with angels. We don't call angels. We don't, no. The angels, what role do they play in us, our life, as believers, as Christians, in the church?

[18:58] What role do angels play? In fact, one, Bible says they are actually excited about the church. They love to look at what is happening in the church. In 1 Peter 1, verse 9, somewhere it says, verse 11 actually, which things angels desire to look into?

Talking about our salvation and our church life. Angels just love it. Do you remember in Luke, it says that when someone repents, angels rejoice. Okay? So likewise, I say unto you, Luke chapter 15, verse 10, I say unto you that there is joy in the presence of the angels of God.

Over one sinner, they actually love it when church is doing well. So people who create problems in church, angels don't really like you. The angels like it.

Now, what are they supposed to be doing for us? They serve God and they serve us. In what sense? In Hebrews, Hebrews chapter 1, I think there's 14 or so, they are ministering spirits.

They are ministering spirits sent forth to minister for those who will inherit salvation, us. So they serve, minister, they serve our interests.

[20:12] We don't engage them, but God sends them. So like Peter was put in prison, angels were sent to go and remove him out of prison. Peter never prayed to an angel. Peter never called for an angel.

And guess what? When the angel said, let's go, when Peter went out in Acts chapter 12, the angel didn't follow him. He said, now let's talk. And no, Peter didn't say, where are you angel? They don't deal with angels, but angels are served to minister to us.

May God send his angels to deliver you. He said, there's some knights who have said, he will give his angels charge over you. Let's not dash your foot against the stone. You will not dash your foot against the stone.

Just when you're about to stumble, an angel will come and sustain your foot in the name of Jesus. So angels are sent to serve us. In the same way, in Acts, remember, the Sadducees don't believe in angels.

They don't believe in angels. The cheek of it. They don't believe. But God sent an angel. The Sadducees put them in prison. God sent an angel to bring them out.

[21:10] So at night, the angel of the Lord opened the prison door and brought them out and said, run for your life. Go into the mountains. Is that what the angel said?

Logically, you think that's what the angel should say. Break their prison and tell them, run. Run. No, no. It didn't say right. It said, go. Stand in the temple and speak to the people.

They were speaking to the people and were arrested. Angels come to release themselves. Go back. You haven't finished the job. In other words, don't be afraid of the people who are arresting you.

There's something stronger than them. They broke into the prison without any notice. And nobody noticed an angel or the people who have left prison.

They were still guarding, but the people were already gone. And the guards didn't know that the prison was empty. So the angel says, before we move on further, this is very important.

[22:12] Verse 20. Please do me a favor. Can we all read it out from the screen? Go stand in the temple and speak to the people. All the words of the time. One more time. Let's go. Go.

Stand in the temple and speak to the people. All the words of this. He said, go. Stand and speak. Take a stand. Stand. Stand.

Speak. Go there. Stand. Be bold. Stand. Don't fall. Stand. And don't be quiet. Speak. Go.

Stand. Speak. Let's all say that together. Go. Stand. Speak. One more time, please. Go. Stand.

Speak. Those of you here, go. Those of you here, go.

Those of you here, stand. Those of you here, speak. Let's go. Go. Stand. Speak. Go. Stand. Speak. And speak to the people.

[23 : 12] Forget about the Sahindri. The people need to hear something. They need to hear. And what are they supposed to go and speak? This is so good. He said, words of this life. Philippians chapter 2 verse 16 talks about holding fast the word of life.

Holding fast the word. But these words, brothers and sisters, it's not some teachings that we are just doing. It's not doctrines we are discussing. It's not doctrine we are churning out.

We are speaking words of life. Words of life. When we come to church and the word of God is taught in purity and cleanness, you are releasing the words of life.

It brings life into where death is trying to reign in your life. It brings resurrection. It's talking about the resurrection life. Go. Speak to the people.

The words of this life. Now, permit me to go a little bit further. Not even just the words of life, but the words of this life. What is this talking about? I know you might be thinking about this world.

[24 : 16] This life. This life that is. And the life that is now to come. So, that's what you might be thinking. But I don't think that's what the angel was referring to. The angel was referring to, Peter, you have a certain life.

You have a certain life. And you are living it. You are preaching it. That's the life that makes you bold and stand before the sign and say, I will be God. The life that makes.

And before they were put in prison. Remember that people. What caused the arrest was the jealousy. And what caused the jealousy was the attention they were getting from the people.

People said they were bringing people from different cities who were sick. And placing them before Peter and the apostles. And so that Peter's shadow. Peter was the hot cake of the day. What made him that?

He was just a fisherman. He wasn't a politician. He wasn't the leader of the people. The general population. He wasn't an elected governor. What was he? He was just somebody who has met Jesus.

[25 : 17] And has got the life of God. And was living the life the gospel gives. And that life the gospel gives. Is producing all this results. And it has made Peter so unique.

And Peter has got this life. They've thrown him in prison. And the life he has got. Has made an angel come and say. You can't stay in prison with this kind of life. You have to go. And tell the people. The worst of this life you've got.

The worst of this life. The worst of this life. You are enjoying a particular kind of life. That makes you bold to speak. That makes you know you're going to heaven.

That makes you have a relation with Jesus. That makes you know. That makes the sick get healed when you speak. When they come near you. That makes disciples come to Jesus. That makes the power of God at work in your life.

The resurrection power is at display. And that is the life you have got. The angels said I recognize this life. This is a good life. That's why I came to prison. The life you've got is a unique life.

[26 : 15] Go and speak to the world. The words of this life you have got. When we come to church we have a life. Christians have a certain life. We have a life that we must live.

And the life we are living is what we have to speak to people. And it's given by the gospel. Go. It says stand in the temple. Don't mind what they are threatening you with.

Stand in the temple. This life you've got. Oh I think in the Caribbean. The old time singers. They heard a song. He says this little light of mine. I'm going to make it shine.

This little light of mine. I'm going to make it shine. This little light of mine. I'm going to make it shine. Let it shine. Let it shine. You can't stop it. You can't stifle it. You can't block it.

I'm going to make it shine. This little light of mine. I'm good. He says in him was life. And the life. John chapter 1 verse 4. In Jesus was life.

[27 : 12] and the life was the light of man. I am the way, the truth, and the life. He who has the son has life.

He who has not the son does not have life. John chapter 5 verse 24. He's life. He says that, and this is the witness of God. 1 John chapter 5 verse 11 and 12 that God has given us eternal life.

And this life is in his son. This life is in his son. This life is in his son. This life, and when you have the son, you have this life, and you can speak the words of this life.

This life has God's words to be spoken. And that was the problem of the Sadducees and the sons. So angels said, go stand in the temple and speak to the people the words of this life.

Let's look at verse 21. And when they had heard this, they entered the temple early in the morning and thought. They went and they were teaching.

[28 : 13] They were teaching. So they entered the temple early in the morning and taught. The Greek word didaisko. Teaching. They went and did didaisko.

But the high priest and those with him came and called the council together. Now they've got meat. We are going to deal with these people. So they called the council together. And when they called the council together, it's like I think some people were not there the night before.

So they sent to all the people, you know, we've got the guys. Today we showed them where power is. We've thrown them in prison. We want to quickly convene the court. And it's a court of 70 authorities, 70 people.

So let's call the court. So the council came together to come and make decisions to get rid of these guys with all the elders of the children of Israel sent to the prison to have them brought.

But unfortunately, or incidentally, interestingly, but when the officers came and did not find them in prison, they returned and reported saying that, as for the prison, indeed, we found the prison shut securely.

[29 : 19] It's not been broken. All the locks are working. Everything is intact. And the guards were standing outside before the doors. They were busy guarding the place.

So we told the guards, we are coming. So yes, sir, they are there. We opened, but we didn't find the people. But when we opened them, we found no one inside.

You mean there's no one in the prison? No. How? Somebody must have opened the door. The guards, they examine the guards. They are doing their job. They didn't even know the prison has been tampered with. It doesn't mean tampered with, but the people are out.

I didn't know how the angel did it. Angels are powerful beings. They are powerful beings. One angel. One angel is stronger than the strongest, the biggest atomic or nuclear bomb.

One angel within one second can cause havoc and damage than any atomic bomb can do. Angel. They are fast. They are strong.

[30 : 24] An angel came into the prison. He said, let's go. And opened the door. He opened the door. And the guards were still guarding. And they didn't know anything. And watch this. This is very interesting. And human beings, physical humans, not spirits.

Peter, they are not spirits. At least you and the angel is your spirit. So let's grant that. He can come in. No one knows. But how about the people who work out? Their footsteps. And it's not only one. Apostles. They were all coming.

They walked out and people were still guarding. They didn't know that people are guarding. So he said, we found the door shut. The prison secured. But when we open, no one inside.

You can imagine what would be happening. Look at the next verse. So the authorities, the Sanhedrin. Now when the high priest and the captain of the temple. So there's a captain. The one who, he's a very powerful person in the temple.

He says, the captain of the temple. And the chief priest had these things. They wondered what the outcome would be. Where's this thing going? What's going on here?

[31 : 25] So that would be a bigger issue on their mind. This guy. So where are they? Have they traveled somewhere? Have they run away to the mountains? And they are going to mobilize an army against us?

What would be the outcome? But in the first place, how did they come out? It's a complicated situation. Whilst they were still pondering over this. Wondering over this. Look at this. So one came and told them.

Say, look. The men you put in prison. They are standing in the temple. They have been run away. They are standing in the temple.

The dice calling the people. This is very crazy. They are standing there. They didn't run away. They are not afraid. They are still operating in plain sight.

Operating in plain sight. Speaking the words of this life they have. They have a certain life. That's why all these things are happening.

[32 : 24] They have a life. And the manifestation of their life is working. And they have gone back standing there and speaking the words of this life. So, guess what? Let's go and get them back.

So, then the captain went with the officers and brought them without violence. They should be angry. How come you escaped? There should be violence. But they brought them without violence. Somebody say without violence. Without violence. They brought them without violence. Why? Because they were afraid of the people. In what sense? Because they, see, these Pharisees and the Sadducees, people really didn't like them.

The Sadducees are bad. They are the Romans and they have all the money. But the Pharisees, they've been teaching the people things the people couldn't do. Suddenly, these guys come and they are teaching us things that make sense.

Ah. Ah. So, can you tell us more? The people were more interested in the people. And not just that. God was also confirming the word they were speaking with signs, wonders.

[33 : 31] So, this is what they have waited for all their lives. So, they were very happy. And you are coming to a residence. What have they done? They were afraid that if we are not careful, there will be an uproar against us.

And guess what? They will actually turn on us and stone us. So, they went. They said, I'm sure they said, excuse me, can you step aside for all of us?

They did it like the British police would do it. Excuse me, can you step aside? So, they called Peter. Can you come? All the rest of them, can you come? Excuse me. Yeah, yeah, yeah.

How are you? How are you doing? How's the day? I can tell you're preaching very well, yeah? All right. Oh, don't. Just come. Just come. Just come. Guys, they will be winning with you in the movies. They took them aside.

And they took them back. They practically arrested them. But it's a very gentle, smooth arrest. That didn't look like an arrest. They are good politicians. So, verse 27 says that, and when they had brought them, they set them before the council.

[34 : 36] They lined them up. They lined them up. And the council, and the high priest asked them. He's the head of the council. Annas or Caiaphas.

It was Caiaphas, I believe. So, he says, the high priest said, did we not strictly command? They didn't talk about a prison break. That's what they should have spoken about.

Yes. How did you get back there? Because there must be an inquiry. There should be a special committee to investigate how the guys left the prison.

Even before we discuss the issue that. But that should tell you that they are so afraid of the worst of this life. That the big up issue, the breach, the security breach in their system was not a problem. Was not a problem. The first question they ask is, did we not strictly command you not to did I school? Not to teach.

[35 : 40] The problem is there's a name. Because the life is in the name. Life is in the name. We don't like the name. They said we don't like the name.

And we strictly commanded it. It was a command. We have passed the law like they did to Daniel this morning. Today I'm reading Daniel chapter 6.

Very interesting. I said, wow. It's very similar. When you are taking a stand for, Garipo will rise against you. But because you have this kind of life. This life you have will always overcome.

This life you have will always overcome. The worst of this life. So, did we not strictly command you that you teach not in this name? He said, look. You have filled.

Oh, may they say this about Karis? That's my biggest, my biggest motivation. Is that when you mention Karis. What will come to the minds of people.

[36 : 41] Is the people who are filling London and Europe. With the true doctrine of Jesus. We have to fill with the doctrine of Christ.

Doctrine. Pure doctrine. The message about Jesus. Who he is. His birth. His death. And resurrection. And the salvation he offers.

That there's no salvation in any other. But an accept Jesus. For there's no name given amongst men. Acts chapter 4 verse 12. There's no name given amongst men by which we must be saved. But Jesus. Now, they were not just preaching dry doctrine. They were preaching doctrine that produces salvation. That's right. If you listen to them.

And you pay it to what they are speaking. You'll be saved. You'll end up getting saved. You'll either be jealous. Or you'll be saved. You'll feel that this doctrine is getting people saved.

[37 : 41] We strictly warn you. Don't preach in the name. The doctrine is about a name. Because they don't teach in the name. And you fill this place with your doctrine. That means people who

listen to them.

Have Jesus on their mind. Have salvation on their mind. This way not strictly want you not to preach. And you feel Jerusalem. You feel that this is a pivotal verse.

This verse speaks volumes. That is the role of a church in a society. Don't forget this. The true, pure, godly role of a church in any society and community.

Is this first. This. And on the back of this. Other things. Education. Speaking for the disenfranchised. Speaking against injustice.

And all that. On the back of this. But if you leave this. And you focus on the other things. You have missed yourself by this. You have gone past yourself by this as a church. This is what a church stands for.

[38 : 40] To feel. Oh my God's doctrine. I don't know. What's doctrine? Please. We are talking about. People. From what you said doctrine. Anyone who tells you they are not interested in doctrine. Don't know Jesus.

Because it's the doctrine that sustains what we do. Say. Didn't the angels say go and speak. Didn't they say go and do life. Speak. The words. The words of life is what we call the doctrine.

The doctrine of Christ. Sound words. Wholesome words. Healthy words. The words. The words of Christ. Speak the words of Christ. Speak the words of this life.

Go and speak. If you are a believer. You are a Christian. And people come around you. And they don't hear anything about the doctrine of Christ. I'm not saying. We argue.

No. That's why I took time to emphasize on the verse 20. The words of this life. It's not doctrine. Words of raw doctrine. But the words of this life is the doctrine that produces life.

[39 : 37] That produces Christ. If you deliberate the people. And you don't inject. Or you don't end up influencing them with an understanding about Christ and salvation. You haven't done your job.

You haven't done your job. I know your Christianity about being a nice person. It's good to be a nice person. But you must also have words of life. You must have words of life. You have filled.

That will fill London. That will fill UK. That will fill Europe. We will fill this generation. One of the things that I trust God for grace for.

Is that anyone who listens to me. Will get to know something better about. A better understanding about what this Jesus thing is about. And what salvation is about. And if a pastor listens to me.

Or a man of God. Other churches that listen to us. Must be provoked to begin to change the things they are teaching. To teach the truth that Christ gave to us to teach. That's one of my motivations.

[40 : 34] That people begin to ask their pastors. Pastor. Why are you only teaching that? You are not teaching. This one thing the apostles bring. The whole song. Pastor.

When pastors hear. They also begin to adapt and change. Because we can always easily veer. Drift. Hebrew is the word drift. It's easy for any human being to drift.

So sometimes your association. And people you listen to. Will help you not drift. Don't say a doctrine doesn't matter about a church. It's the doctrine that determines what kind of church it is.

Even whether it's a. There are some organizations that are branded Christian. But they are courts. How do you know a court? Christian court. Check their doctrine. Check the doctrine.

Check the doctrine. It's the doctrine that determines whether a thing. Or an organization is a court. Or not. Whether an organization is sound. Some are Christian. But not sound.

[41 : 34] Not sound. All the good things are happening. All nice things are happening. But not sound. That means. Christ cannot work with them for long. Satan likes false doctrines.

He can. Oh. I'm about to say something. Even stronger and better. Satan cannot comfortably operate. Where there is sound and good doctrine. I'll say that again.

Satan. Demons. Cannot comfortably operate. Where there is sound and a good doctrine. Or where the words of this life is working.

They cannot operate. So they said. Did we not strictly warn you. Not to teach in this name. And behold. Look. You have filled all Jerusalem. You have filled Jerusalem with your doctrine.

And in turn. You see. Because of their own guilt. Their jealousy and guilt. You are bringing this man. Who is this man? Jesus. They are talking about. You are bringing. The doctrine is about this man.

[42 : 39] You are bringing this man's blood upon us. So. But they are not talking about. Their preaching was not about. This is poor evil. They kill Jesus. No. They were just talking about. Salvation in Christ.

And forgiveness of sin in Christ. That's what the doctrine does. It offers forgiveness of sins. I will show you in a minute. So. Salvation. That's what they were preaching. But they thought. They said. You are bringing this blood upon us. They don't have time for that. They don't have time for that. They didn't. When they went in the temple. They would have been rallying support. Rallying support of the people. That against the Sahindrin. Because the people say. Yeah. Yeah. They would rally support. But they didn't. To their stand. And when they even came to arrest them nicely. They would know that. The people are now doing it nicely. They could have. Stared the people. Guys. Look at what they are trying to do to us. They didn't. They don't have time for vendetta. They don't have time for politics. And so.
[43 : 35] It says that you are. And then unlike Peter. Look at verse 29. But Peter and the other apostles answered and said. Hallelujah.

Just like Daniel. What I was surprised about Daniel. When the law was passed. About no one praying. He actually opened his windows wide. He went. Opened his window. Wide. Wide. Daniel chapter 6. And began to pray. When a law had just been passed. That no one should pray. Because it was a fake law.

By shambolic parliamentarians. They hated him. Out of jealousy. They passed the law. Because they couldn't find anything. No fault.

Bible says that. They could not find anything. They could. Because Daniel. I think the verse 3 or verse 4. He had the spirit of excellence. Bible says that. He had the spirit of excellence. So.

[44 : 35] Because of his. Verse 3. Verse 3 says that. This Daniel. This Daniel. This Daniel. Distinguished himself. Above all the government. Because an excellent spirit was within him.

Excellent spirit. I pray that. When you go to work. They will say that about you. I pray. Those of you who live with your parents. Your parents will say that about you. When it comes to.

Tidy the house. Tidy your room. Tidy the kitchen. Young people. May an excellent spirit dwell in you. When it comes to your academic work. May your teachers.

May your school. Say about you. That you do your assignments well. Say about you. It's not only just pray. Ah. I'm good. I'm good. I'm good. I'm good. If I don't pray. Say tell me.

You have to pray. But we also have to. I just get so distracted. When things are not in order.

[45 : 34] It's just not just. So if I see a cable lying somewhere here. It will be distracting me throughout. As for this Daniel. A spirit of excellence. Was in him.

And they team up to try. Lock him up. Or get rid of him. But it was. Rather. Day the thing was coming up. So the apostles were. Peter said to them. We ought to obey God rather than you. Tell us who we should obey. We ought to. It's a necessity. It's an ought to. Obey God. Rather than you. Can you imagine. An angel has just released them. They knew.

This life they are enjoying. You can't intimidate anymore. They knew the life they had. You didn't know the life we had. That's why people stay outside sometimes. And complain about your church. Complain about the way. Why are you fasting?

Why are you in church? Why are you so excited about church? Sometimes people come. It's easy for family members. Or ex-friends. To be very jealous. Because they can tell.

[46 : 29] That now. Your allegiance. And your heart. Your excitement. Is all about. Christ and church. And they say Christ. We don't matter. But church. You are loving church too much.

Listen. You can't separate the two. You can't separate the two. If you love Christ. It's to show in the church. It's to show in a way you serve. Your attitude towards church. It's a reflection of your heart to Christ.

Your heart for Christ. Your attitude towards the work of God. Your attitude towards the church. And the people of God. And the other. Church members will step on your toe.

But your attitude towards those who even offend you. It's a reflection. Of your heart for Christ. You can never claim you love Jesus. And divorce that. From engagement in church.

You can never. So. Let's look at this quickly. Peter said. We ought to obey God. Look at verse 30. I'm going to verse 31. We ought to obey God rather than. And then he says.

[47 : 23] The God of our fathers. Raised up. Resurrection. Sadducees. Resurrection. Sadducees. Resurrection. These guys. Look at what he's talking about now. The God of our fathers.

Raised up Jesus. Whom she murdered. By hanging him on a tree. Was he on cross or tree?

Sometimes. Somebody came and asked me. There's a contradiction in the Bible. Because the Bible says that.

He died on a cross. He's another place there on a tree. He died on a cement. Cement block. Cement block. He died. He died on a tree. He died on a tree. Yes. You want me to say. You want the Bible to say. He fell into a swimming pool. because when they say he died on a tree, there's a scripture in Deuteronomy that says that if you get hanged on a tree, it's a curse.

And they're trying to say that that tree, that cross he died was an epitome of a tree because it's made up from a tree, a wood. So you got the wood and he couldn't have died by stoning. [48 : 26] He couldn't have fallen maybe off a cliff as they tried in Luke chapter four to throw him off a cliff. He couldn't have died that way. He couldn't have died any other way, but he had to hang on a tree.

Galatians chapter three, verse 13. Christ has redeemed us from the curse of the law, being hung on a tree, having become a curse for us. For it's written, curse anyone hung on a tree.

That is why they say it's a tree because it's a metaphor saying that on a cross it's the same as the tree. Anyway, so he died. He said, whom ye murdered by hanging on a tree.

They hung him on a tree. Their nails were keeping him on a tree. He was hanging there on a tree so that our curse will come on him.

In theological terms, it's called the vicarious death. Our curse will come on him and his blessing will come on us. So when you are in Christ, you receive the blessing and he has already taken your curse.

[49 : 24] Now watch this. The key thing is where I'm going. He told them, you people hanged him on a tree. It's the God of our fathers raising from the dead. After you hang him on a tree, the God of our fathers raising from the dead.

I know some of you, most of you, the Sahindrin is made up of largely Sadducees and some Pharisees. God, the high priest himself is a Pharisee. And next week you see Gamaliel. He's a Pharisee as well. So it's not only Sadducees, the Pharisees are part of it. But it says that you hang on a tree, but God raised from the God of our fathers.

So it's not a different God. The same God we are all called. He is the one behind Jesus Christ. Raise your hand. Now look at the verse. The key verse. Here. Verse 31. Let's read that. Let's go. Let's go. Wow. This is so sweet.

[50 : 20] God has exalted. Watch this. After the resurrection, this is all part of the words of life. After the resurrection, he was exalted to the right hand of majesty.

Right? That's the first message Peter preached in Acts chapter 2, verse 33. He said, verse 32 and 33. Therefore being exalted to the right. The message doesn't change you.

It's the same message. And it's the same old fashioned message that saves. It doesn't need to be updated. It doesn't need to be upgraded.

It doesn't need to be edited. We don't need to spray perfume on it. The same message as it is. It's that message that saves. And that is what the early church preached.

Jesus crucified, resurrected, and ascended. That's what is called the doctrine of Christ. The doctrine of Christ. The doctrine about Christ is God. He was crucified. He resurrected.

[51 : 21] Yeah. Resurrection was not the end. He has exalted, ascended. Because the exaltation is what is making the church live. The exaltation is what it says that in Acts chapter 2, verse 33.

Him being exalted to the right hand. Acts 233. Exalted to the right hand of God the Father. And having received from the Father, from the Holy Spirit. He brought so in the place of exaltation. Exaltation in his session.

He's now living the life of the church. The life has been poured into the church now. Without the exaltation, the life of the church couldn't have been possible. So now watch this. Acts chapter 5, verse 31.

It says that God exalted to his right hand. To be what? Prince. Let's all say Prince. Prince. Shout it out loud. Prince. Prince. Prince. Prince. Prince. You remember Acts chapter 3, verse 15.

That the prince of life. You denied the prince of life. Acts 2, verse 15. You killed the prince of life. That same word. The Greek word is archehos. Meaning the leader.

[52 : 19] Meaning the captain. Meaning the ruler. Meaning the source. Meaning the origin. Meaning the originator. He's the originator of life. Here, he didn't say he's the prince of life.

He didn't say he's the ruler of life. He didn't say he's the leader of life. He said in Acts chapter 5, verse 31. He said he, God has exalted to be prince. That's a strong one.

To be prince. Some translation would say Lord. He has exalted to be, no, to be king. In Revelation chapter 19, verse 16. It talks about he being the king of kings.

Chapter 17 of Revelation, verse 14. It talks about him being king of kings and lord of lords. Yeah, so he's king of kings. But in this, do you remember? Caesar was in charge.

Caesar was in charge of the Roman world. Including Judea and Palestine. And yet there was a king called Herod. He was king. But that king was subject to the authority of Caesar.

[53 : 19] And so the kings of the world are kings. But there is someone who is the ruler. That word, archaigus. He's the ruler. Now God has exalted Jesus, not just as king of kings, but to be the ruler of life.

Ruler. He's in charge of everything on this earth. I'm going to explain it. He's risen to be the prince, the ruler, the leader, the supreme leader.

Jesus is the supreme leader. God exalted him and made him the supreme leader. Not only that, watch this, and savior. So two things that he became when he resurrected.

The supreme leader and savior. They were addressing the Sahindrin about a man, a human person, who they knew. They also, they crucified. But God exalted him and made him the priest and the savior.

What's the meaning of that? And he's the priest and the savior for a particular purpose. God, don't shout a higher. For a particular purpose.

[54 : 27] To give repentance to Israel and forgiveness of sin. So his rulership is not about finances. His rulership is not about territories.

Physical territories. His rulership is when he says you'll be saved. And you hear the preaching, no one can interfere with it. No one can stop it. Because some of you, there's no way you'd have been born again if the powers of the earth were in control.

But because he's the Lord. Because he's the Lord. He determines who will be saved. When you'll be saved, who is going free? Who is not going? He can determine.

When he's ready to save you, nothing can stop him. Come on. Hallelujah. Nothing can interfere. Nothing can interrupt with his salvation program for you when your time comes. Nothing can stop it. Even in prison, he can save you.

[55 : 30] Even in the most difficult situation, I've heard stories. People in the Arab world and different parts of the world who have heard their gospel and they are saved.

And their lives are at stake. But still God saved them. And people were saved and they know they'll be rejected by the society. They'll be rejected by their family.

Some were princes. Some are in rulership. And some are in politics. But they are saved. And once they got saved, they are willing to risk everything. They are willing to risk everything.

And sometimes I'm wondering, are you out of your mind? How can you? Because when you meet Jesus, it will cost you everything. If you want to obey God, it will cost you something. That obedience to God that is not costly is not true obedience.

But I'm talking about the ruler. Jesus being the ruler. Jesus is in charge over the kings of this world. Over the politicians of this world. Over the presidents of this world. When it's time to save it, he can save anybody.

[56 : 31] When he's ready for you, he will let you know that he is the supreme commander. He is the supreme ruler. God, after the resurrection, he has been exalted as lord of all.

As boss of all. As master of all. As prince of all. And savior. His prince, his kingship, his lordship, his captainship is to give salvation and forgiveness of sins.

And when he's ready to give you salvation and forgiveness of sins, no king, no power, no ruler can stop it. Because when he comes to that territory, he's lord of all. He's ruler of all.

He's boss of all. He rules. Yesterday we saw. We saw in Daniel. That God rules in the affairs of men. He rules. He rules. Tell somebody he rules.

He rules. Tell somebody Jesus is boss. Jesus is lord. Jesus is lord. Jesus is lord. He rules in the affairs of men. Let me just add this text so I can.

[57 : 31] John chapter 17 verse 2. Look at John chapter 17 verse 2. And Acts chapter 17. As, this is Jesus' prayer. He said, as you have given Jesus authority over all flesh.

What? He has been given authority over all flesh. That he should give eternal. Did you see that? He should give eternal life to as many as God have given him.

No, no. He has authority to do that. So no one can interfere. He has been raised to be lord of all. Acts chapter 17 verse 26 and 27. And then I end on that. Acts 17 verse 26, 27.

Look at it from the screen. It says that, and he has made, God has made from one blood every nation of men to dwell on all the face of the earth.

And has determined the pre-appointed times and boundaries of their habitation. That's an interesting thing. Yeah. God determines the boundaries of UK.

[58 : 32] Not Big Bang. God determines it. God determines the boundaries of America. God determines the boundaries of people's habitation.

But watch this. That's not the point here. Look at the next verse. He determines that. And that day should seek the Lord. If happily, they might feel after him and find him, though he be not far from them.

It doesn't matter where you are in any land. God has systems in place that when he is ready to find you, it doesn't matter your geographical location.

It doesn't matter your immigration. I feel like preaching. When God is ready for you. When God is ready for you.

Not just about financial blessing. Please, let's get over this material thing that natural human beings look for. There's something that is better than what natural human beings look for. Which is called salvation.

[59 : 29] It's called forgiveness of sins. Forgiveness of sins. Forgiveness of sins. Forgiveness of sins. Forgiveness of sins. Forgiveness of sins. Repentance. Forgiveness of...

I feel like preaching. Repentance. And forgiveness of sins. To give repentance there. It doesn't matter your location.

It doesn't matter your nationality. It doesn't matter your background. It doesn't matter your race. It doesn't matter your creed. It doesn't matter your confession. If he's ready to save you, he will send you the worst of this life I'm talking about.

Send you the worst of life. And when the worst of life, he will grant you repentance. Grant you repentance. When he comes to his, when we talk about his rulership, him being the prince, him being the prince refers to his authority.

Him being savior is referring to his salvation power. He's saving us. He has authority to save. He has permission to save you. I see somebody enjoying the salvation of God.

[60 : 30] Did you receive something? Come on, somebody give Jesus your world as praise. Give him praise. Hallelujah. Hallelujah. Hallelujah.

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