

What Is True Christian Preaching?

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[0 : 00] Hallelujah! We thank God you've tuned into 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's hand align you further into your destiny through this word. Just speaking from where we left off last Sunday, they had John Mark after they were sent out as their helper.

And we saw in verse 5, and when they were at Salamis, they preached the Word of God where? Where? One, synagogues.

So they were roaming from synagogues to synagogues. And what did they do there? What did they do there? Preach the Word. I can't hear you. Preach the Word. From the text. What did they do there?

They preached the Word of God. Don't forget that. And then we saw how when they came to Paphos, the proconsul wanted to hear a very intelligent man.

[1 : 02] Intelligent people are interested in God's Word. They wanted to hear God's Word. Intelligent man called Barnabas and Saul. Don't forget the order. You keep seeing in chapter 1, those who were praying, Barnabas, and who was the last name mentioned?

Saul. Then in chapter 2, the Holy Spirit said, separate unto me Barnabas and Saul. So that was the order. It was Barnabas who was the leader.

In chapter 11, I think verse 24, 23, 24, it was Barnabas who went, verse 25, who went to Tarsus to go and seek Saul.

And when he found him, he brought him to Antioch. So Barnabas was the key person who was sent from Jerusalem, in the verse 21 and 22, Acts chapter 11, sent from Jerusalem to come to Antioch, where people had become born again.

Sent from Jerusalem. When he came, he saw the grace of God. He encouraged them. And he left, went and brought Saul. And when he brought Saul, they strengthened their souls, and the church became strong.

[2 : 10] And in chapter 13, verse 1, talks about people, prophets, and pastors said, Barnabas. The last of them was Saul. The Holy Ghost said, separate unto me Barnabas and Saul.

And then Bible says that when they were let go, in verse 7, the proconsul, he said, Jospheus, a prudent man, or an intelligent man, this man called for Barnabas and Saul.

And so you see the order. It's very clear to hear. What did he want to hear? The word of God, verse 5, they went to the synagogues and preached the word of God. The proconsul wanted to hear the word of God.

That is what makes a man of God a man of God. It's the word of God. It's not his phonetics. Not his public comments or public current affairs.

Not his knowledge about what is going on in the society. Those things might be important. But what makes a person a man of God a man of God is the word of God in his mouth.

[3 : 17] The Bible says that he who God has sent, John chapter 4, 30, 3, 34, speaketh the word of God. So what makes a person a man of God? It says that for who? John 3, 34.

For who God has sent, what does he do? He speaks the word of God. The word of God. So when the angel brought Peter out of prison in Acts chapter 5, verse 19, verse 20 says, Go and speak to the people the words of this life.

The man of God, the primary characteristic or what might characterize a man of God is the word of God in his mouth. So the bigger the word of God in his mouth, the bigger a man of God is.

That is why the seniority of a man of God should be pointing more to the word of God found in his mouth. His seniority and soundness of doctrine. So when in the past, in the traditional churches in the past, when somebody is a bishop is, in fact, it means that they are the one who, they are the

custodians and the custodians and the guardians of doctrine.

So when there is disagreement and we, of course we are, Christian doctrine is foreign to everybody, even to the Jews. That's why they had to be taken, Peter, God was giving him lectures in his dream.

[4 : 36] Because the Bible said this was hidden in God from the ages. So no one just gets to know everything about God. It's progressive. So even the Jews had to be schooled about the things of God.

And so those days, when there is disagreement about what is right doctrine or false doctrine, that's how it should be today. There must be senior figures who are not seniors, not because of how long they've been around.

They are not seniors because of how powerful they can preach. But they are seniors because of their insights and understanding in the healthy words of God.

So that's what happened in Acts chapter 15 when there was discourse or disagreement about whether Gentiles should be circumcised and all that. The contention was sharp.

They had to go to the Jerusalem church to the apostles. The apostles for them to agree on what must be a standard doctrine. Now, in the fourth century, 325, there's what we call the Nicene Creed.

[5 : 47] Because there was disagreements about who Christ is and all. So bishops under Emperor Constantine summoned bishops, I think about 300 bishops, to come together for several days to have thorough discussions based on scripture to come out with healthy, sound doctrine concerning Christ.

Now that's, so when you're a bishop, they consult you for doctrine. Senior man of God must be a man of doctrine. Sound doctrine. Did you hear what I'm saying?

Sound doctrine. So they sought Barnabas and Saul, the Hebrew, I like the Hebrew, Shaul, to hear the word of God from their mouth.

So then, verse 9, because of what happened in verse 8, this showdown time. Because of what happened in verse 8, verse 9, and Saul, for the last time, that was the last time it was called Saul. Because his mission is now changing to focus on Gentiles. So it wasn't like Saul, he was no more, he still, Saul was his Jewish name, as we had heard last Sunday.

[7 : 02] And then, Paul was his Roman name. By the way, he was now going to a Roman world to Gentiles, so it was more advantageous to use his Roman name. So, Paul, who is also called Paul, now that's the first time he was introduced as Paul.

And the last time he was addressed as Saul. Filled with the Holy Ghost. Address the gentleman, as we all saw. And dealt with it, we saw it last week. It was explained.

Now, then when the verse, verse 12, verse 12 says that, then the deputy believed when he saw what has happened. Surprised at the, he wasn't surprised at the miracles.

He was surprised at the teachings. Doctrine is teaching. The teaching of the Lord. He saw the miracle, but his mind was on the doctrine.

Because men of God are supposed to be people who issue the word of God. Acts chapter 5, verse 28. Did we not strictly warn you not to preach in this name, but see, you have filled the whole of Jerusalem with what?

[8 : 10] Your doctrine. Your teaching. Your teaching. Any territory strong man, a man, strong, even one strong man of God is, must be influenced by doctrine.

Not just show down. There are a lot of men of God who don't know what Christianity is about. And it plays out in different ways. There are people who are called bishops who don't have a clue what the church is about, what the kingdom of God is about, and what Christianity is about.

Sad. Every community has their own pervading philosophy which people think that's the word of God. That's why those of us who are Christians must be very firm on the word of God.

And our Christian teachers must give themselves more to exegetical teaching or expositional teaching. Expositional teaching is taking the word.

So, a part of scripture. And let your main focus, your main point, the main point of your discussion, of your submission, of your preaching, should be the main point of the text.

[9 : 25] The authorial, theologians call something, authorial intent. The intent of the altar. When he was rising, Jesus went to Nazareth. What did he mean?

That must be the main point of what you are saying concerning that text. Before you extrapolate or before you extend it to application. Did you understand what I'm saying?

So, like Pastor Wall was talking about, this man didn't want the proconsul, St. Josueless, to hear the word of God. He was so close to him and influenced him.

That's what the text actually meant. Then, after we see what the text means, we can now see how we can apply it to our lives. But we cannot just take anything and read our own into it.

So, the guy believed the doctrine in verse 13. Now, I brought you to verse 13 because of something that I've said in the verse 1, in the verse 2, in the verse 7 and verse 9.

[10:22] Verse 1, Barnabas and Saul. Verse 2, Barnabas and Saul. Verse 7, Barnabas and Saul. Verse 9, Saul! Who was also called Paul.

Verse 13 says that, Now Paul and his companion, Now he's like, he's become the leader now. He trusts, but maybe that's why his, Barnabas's cousin said, No, I don't want to follow this.

That's why maybe John Mark left. Some theologians believe that that's why he left. Because he feels like now Saul is the one going to be the leader. The Bible said, Paul and his team. From that time, it was Paul.

Paul. Paul. Paul. Paul. Praise the Lord. So, verse 14. Verse 14 says that, When they had departed from Perga, they came to Antioch in Pisidia.

Those times there were many, many places called Antioch. Many Antioch. So, this Antioch in verse 14 is not the same Antioch in verse 1.

[11:22] The Antioch in verse 1, that's where they were sent from. So, they didn't come back immediately. They found themselves in Antioch in Pisidia because it was, there are quite a few cities that were named after, I think, Antiochus Epiphanus, one of the successors of Alexander the Great.

So, Antioch is another place. It's not the same Antioch. So, when they came to Antioch in Pisidia and went into, this word has come back again in verse 5.

Did you see verse 5? It's like they like coming in synagogues. What were they going to do in the synagogue? What has a Christian man got to do with the synagogue? Because when they go to synagogue, it's for religious activities.

What are Jewish Christian men doing in synagogues? Is it, was it right? Was it right at all in the first place?

Because when you look at, we have to look at what Jesus did in Matthew chapter 4 verse 23.

Matthew chapter 4 verse 23, Bible says that, and Jesus went about all Galilee teaching.

[12:29] He wasn't going there to practice Judaism. But he took advantage because that was the place of gathering. Matthew, Luke chapter 16, chapter 4 verse 16, chapter 4 verse 44.

Luke chapter 4 verse 44. It says that, and he came to Nazareth verse 16, where he had been brought up. And as his custom was, this Jesus went to the synagogue on a Sabbath day. Verse 44. Look at verse 44. And Bible says that, and he preached in the synagogues of Galilee. That's why he was preaching. He used to go to the synagogues a lot.

Matthew chapter 9 verse 35. It, it, it, it, it was Jesus. And Jesus went about all the cities and villages teaching in their synagogues.

So he wasn't going there to worship. He wasn't going there to practice. But he went there and took advantage of the gathering there and to preach and teach. John chapter 6 verse 59 tells us, that's what he said, eat my body and drink my blood.

[13:31] Bible says, these things said he in the synagogue as he taught in Capernaum. So when Paul and his companions go into the synagogue, they go there because number one.

Romans 1 16 says that, for I'm not ashamed of the gospel of Christ, because it's the power of God unto salvation to the, to the, to the, to the.

And so they go to the Jews first. That's one. And number two, that was where, especially in the non-Jewish territories, like Antioch, outside of Judea.

When you go outside of Judea and outside of the Jewish territories, now you are in Gentile territories. And where the Jews normally gather was in the synagogue.

And so when you go to the synagogue, there was already audience who were familiar with the scriptures. So it's easy to go to a ready audience. And from there, teach the scriptures and then you can launch out.

[14:40] So they will go to a ready audience. Besides being to the Jews first, that there's a ready audience there. And then number three, within the synagogue, there are times where you will see God-fearers.

They are Gentiles, but they are seeking God. They just want to know more about God. And so, you see, their hearts are actually hungry. So since they are seeking God, it's easy to meet them there. So that's why they will go to the synagogue. And in those days, the synagogue had what is called the liturgy, the order of service. And in the order of service, when the synagogue is about to start, they always start with the Shema.

Shema. Deuteronomy 6-4. Hear, O Israel, the Lord your God is one Lord. Thou shall love the Lord your God. That's how they started.

Then, if they are singing. Then, if there's readings from the law, then they're prophets. So they'll be reading from the law and reading from the prophets. That's why Jesus in Luke chapter 4, he stood up to read.

[15 : 44] And he found where, verse 17, he found where it was written. Then he read the verse 18. The Spirit of the Lord is upon me. Because that's the custom.

And he will always read when he went to the synagogue. And so, they will always read from the prophets. They will always read from the law. And then, afterwards, if there is any notable personnel there, they will invite you if you have anything to say to their brethren.

So, they will invite whoever notable person, the guests. So, that's what we saw in Acts chapter 13, verse 15. Let's go to verse 15 again.

And after reading of the law. Say the law. The law. Don't forget that. They read the law. And the prophets, the ruler of the synagogue said unto them. Talking about Paul and his companions. Them saying, ye men and brethren, if you have any word of exhortation for the people, say on. What does that mean? Why were they saying that? Because Paul was a learned and a very honorable man.

[16 : 50] And sometimes, when an honorable man comes amongst you, you can tell that there's something about this honorable man. And he was a rabbi. Very well trained. And so, they knew he was an honorable man.

Intelligent man and rabbi. Sometimes, the way they dressed, you could tell. So, the man knew that some good guys have come amongst them or notable guys. So, he said, if you have anything to say to us, speak on.

Paul didn't say, oh no, no, no, no, no, no. Not now. No, no. He seized the opportunity. They said, brothers, if you have got anything to say, bring it on. Paul said, yeah, yeah.

He called it back in the... That was the first recorded message preached by Paul. That's the third recorded message preached in the book of Acts. The first recorded message was Peter on the day of Pentecost.

And the second recorded message was Stephen in Acts chapter 7 before he was executed. The third recorded message was this one in Acts chapter 13 when Paul was asked in the synagogue if he's got anything to say.

[17 : 53] Definitely, he's got. He's got a lot to say. So, let's look at the content of his preaching because it's very important. That should give us, that should advise us about content of sound preaching.

When we say the word of God, that's what we mean by the word of God. It's not just Bible quotations. The fact that someone is quoting Bible quotations doesn't mean speaking the word of God.

That's why I drew attention to, they spoke the word of God. They spoke the word of God. They spoke the word of the Lord. The word of the Lord. So, if we look at the context, the content of his submission, of his speech, or his speaking, or his preaching, it tells us what the word of God entails. What is the word of God? So, he went straight. Now, look at this. He says that, look at the beginning of his preaching. He said the God of the people of Israel.

He said this thing is not new. Don't separate your preaching from history. Christianity is built on history.

[18 : 59] Can I say that again? The gospel is history to tell, not a life to live. The gospel. The gospel. So, you can't say, by looking at my life they will change.

No. David, looking at your life doesn't tell me Jesus died. It doesn't explain the reason for his death. Explanation for the reason of Jesus that must be communicated.

Then it's backed and validated by the testimony of our lives. Me giving you, being nice to you, doing philanthropic activities, which is humanitarian, very good, and living it at that, I have betrayed the

gospel.

Because when I'm nice to you, I do all that to you, and I don't point you to the facts. The facts that underget, that means salvation is believing in a message.

Not in a human being that is telling you. Not hearing somebody's testimony. But it's more about believing in the, didn't you see the Sergius Pallus?

[20 : 00] He believed the doctrine. When he knew, the Bible said, when he saw all these things, he believed. Being astonished at that doctrine.

That will not tell you not to preach about the name, but you have filled Jerusalem with that doctrine. The gospel must have a certain standard content.

In the absence of that, the gospel has been vandalized. Have been mutilated. Have been butchered.

So every sound preacher must have in his preaching elements of the core elements of the gospel. What makes the gospel the gospel?

Yeah. And that's where we are going. And that's what is called the word of God. They spoke the word of God. So when the Bible says in Acts chapter 8, verse 15 or 14, particularly 14.

[20 : 57] When it says that when the apostles were at Jerusalem. And now when the apostles which are at Jerusalem had that Samaria has done what? Received the word of God. What's the meaning of that phrase?

Received the word of God. You understand that? That means they have received and they have come to understand the teachings about Christ. And they have embraced it and have become also part of the redeemed community.

This thing is about Christ. So when they say they have received the word of God, it's just, what do you call it?

A figure of speech. To mean they have understood the gospel and they have believed in the gospel. They have received the doctrine of Christ and believed it. That's how you get saved.

And so, Bible says that Paul said the God of the people of Israel. See how he narrows this kind of God.

[21 : 55] He said the God behind Israel. When I was teaching, did I say this on Thursday? When the angels ask God, God show room. When the angels ask God to show them his sovereignty.

He showed them creation. When the angels ask God about his faithfulness. He showed them Israel. When the angels ask God about his holiness. He showed them the commandments.

When the angels ask God about his love. He showed them the cross. When the angels ask God about his grace. He shows them the church. You and I. We are evidence of what grace can do.

Hallelujah. And so, Bible says that. He said the God of Israel chose our fathers and exalted the people. When they dwelt in. They dwelt as strangers in the land of Egypt.

That's when he exalted them. Even when they are strangers. That's when he began elevating them. And Bible says that he brought them out. They knew the history. So, he began to tell them history. Verse 18.

[22 : 54] He began to tell them history. And he said about. For a time of about 40 years. He took them to the wilderness. And all the story. They knew it. They knew it. So, you see.

Those of us who maybe you came from. What is traditionally known as Christian background. Christian family. And you. When you were a child. You had access to the stories.

The stories. It's good. It prepares you. But if you are not careful. You might think you know God. The stories just prepares you. It's nice stories. Sometimes. It's good to know.

Be familiar with the stories. It's good to be familiar with the stories. But. And when people are familiar with the stories. And you're beginning to. Get to know God. We can use the stories as reference point.

So, he says that. The people of Israel. They came out of Egypt. God brought them out of. They read that in the synagogue. They know it. God brought them out of Egypt. And then Bible says that.

[23 : 49] He led them through the wilderness. And then. For 40 years. And then Bible talks about. When he had destroyed seven nations. Of the land of Canaan. He divided their land to them by lot. That's Israel. We know that.

And the verse 20 says that. Then. For a space of 450 years. He led them by judges. Until Samuel the prophet. Now tells you that. Samuel was the first.

Former official prophet. Even though in Jude. It talks about. From the prophets. And it mentions Enoch. So Enoch was also a prophet. But Samuel was the one to operate. In the capacity. In the office of a prophet. The first prophet of Israel. Official prophet. Was Samuel. So from the time of Samuel. He says that. He's been leading them for. Now. Let me show you something. In the verse 20 again. 450 years there. They were in Egypt for 400 years. So what about the 50? The 50 was all that happened.

[24 : 45] And the judges that were leading them. So everything from Egypt. To the time of Samuel. Was 450 years. And so he was telling them history. Somebody say history. He told them history. Then. But the history is leading somewhere. We are not detached from the history. Of what God is doing. What. In Romans chapter 15. Verse 4. It says that. I'm concerned in the scriptures. Romans 15 says. For whatever things were written before. For. Romans. For what. Whatever things were written before. Were written for our learning. That we through the patience and comfort of scriptures. Might have hope. Hope. So it was recorded. But for us. So when you go to the scriptures. And you see. The stories. In fact. Those stories are meant to paint. Paint pictures. Of your future. So your future become a story. To the glory of God. Because God. Is still working.

[25 : 41] He's the same. Yesterday. He's the same today. And he's the same forever. That is why you can't detach what God is doing now. From what he did. He's always been working. And so he told them that. He brought them out of Egypt. He led them by. Judges. And he said. Aunt. Alive verse 21. Afterwards they desired a king. And he gave them. The people desired a king. He gave them Saul. Son of Kish. A man of the tribe of Benjamin. By the space of 40 years. Then. The main message starts. So. He gave. He gave them. Brief history. Of where. Where God has been working. So these are people. We are part of this Israel thing. So he gave them the history of Israel. Like Stephen did. Can you imagine the impact Stephen's teaching. Had on. Teaching had on Saul. He schooled Saul.

[26 : 37] Who was a rabbi. He schooled him so much. That the man. Was flabbergasted. And. The guy couldn't forget about that. So in his time of preaching. He was also following this. The same history. So. Can you imagine. The preaching of Stephen. Was so much history. Built in history. But see where he ended. He ended on Jesus. Jesus. Jesus is the climax of history. Yes. He's the climax of preaching. He's the climax of history. He's the meaning of the ages. So in spite of everything God is doing. If you don't. If you don't. If it doesn't end to explaining. Jesus. You have detached God. From salvation. Tell. Yes. God did this. God did that. There are some other religions. Who also say. That Abraham is their father. And the God of Abraham is also behind. The. The. What they do. And so they also claim Abraham as father. They claim their roots to Abraham. The God of Abraham. Now. It doesn't matter what kind of history.

[27 : 34] You are talking about. So long as God is concerned. Even the Jewish history. If you. If you trace the history. And he misses Jesus Christ. You have misthought. Or you have misrepresented God. Or. You have discovered a different God. With the symptoms or mannerisms. And characteristics of the. The. He's called. The God. And father. Of our Lord. Jesus Christ. Hallelujah. In Ephesians. Chapter one. He calls him. The God. And father. Of our Lord. Jesus Christ. Blessed be the God. I feel like preaching now. He's the God. Please. I know when I say. We say the God of charis. I know when we say the God of. Daniel. When we say. The God of Moses. The God of Moses. All that. All that. Let's. Sometimes. Let leave all that. The God of the Gentry. Please leave that. In the Bible. What we know.

[28 : 30] Abraham, the God of Isaac, the God of Jacob, the God of Jesus Christ, and the God of the church. Six scripture, he has attached his name to Abraham, to Isaac, and Jacob. History, to Jesus, the meaning of creation. And the church is the God of the church. I know you say God of the Abraham tree. It's not bad, but it's low. Theologically, you are not tapping into richer wells. Instead of saying the God of the Abraham tree, it's not bad, but please, move further.

Go to the God of, he calls himself, I'm the God of Abraham, the God of Isaac, the God of Jacob. And then Paul makes it have to understand he's the God and Father of our Lord, Jesus Christ. Somebody shout hallelujah. Hallelujah. So he says, he began to tell them about, so the God, he submits to them, he says that when he had removed him, he raised unto them David, to be their king.

[29 : 50] To whom also he gave testimony and said, God said, I have found David. This is God's testimony. God said, I, God, I have found David.

I have found David, the son of Jesse. He didn't ignore his father. Because David is coming from somewhere. Even though David is the one he wanted, he didn't separate him from who raised him, who gave birth to him.

God does not ignore your fatherhood, who your father is. Anything that tries to detach you from your family. Anything that tries to detach you from your, who you are.

Where you were born is not an accident. It's part of the divine plan. Your father might have not been there, but it's still part of the divine plan. They have found David, the son of Jesse.

Then God says that he's a man after my heart. And look at what he said. He went further. He said, this guy will fulfill, fulfill all.

[30 : 54] Sam, that's a big, God can, God can put his credit on David like that. He will fulfill all my will. So the Israelites, the Jews knew David was the man.

And then God promised them, because all my will has to be fulfilled. And this guy can't live long. I'm going to bring a seed. Now, when you say a seed, that means that fresher version, a better, a purer. Because David is the seed of Jesse. But I'm going to bring a seed of David. So the Jews understood that if we respect David, then there is a proper, pure David coming.

Amen. That is why Jesus of a necessity had to be the seed of David. Because he was the only leader who was raised in the Old Testament who fulfilled God's happy joy.

Even though he also had issues in his behavior. Because no human being is perfect. But God said, I'm going to bring a seed. So all Jews and the Torah, everything was pointing to one day, this seed of David is going to come, who is going to be the Christ.

[32 : 09] Who is going to be the Messiah. And then that seed of David is going to have some special characteristics. And so, he said that after he had removed David, he gave them David.

Look at verse 23. Of this man's seed has God, according to his promise, raised a savior to Israel. Now, he's changing the focus.

He went into history. And the history culminated in the importance of David in the programming of God. And then David's importance has a lot to do with his seed, not just him.

So, he linked David to the seed. And he said, this seed, this, according to God's promise, he has raised a seed, a savior, Jesus Christ. So, he said, Jesus. The message was going on Jesus now. Now, look at the next verse. Quickly. When John had, then he goes on to talk about, John preached, he came, everybody knew about John. You know, John was an amazing prophet. But when he preached baptism of repentance, they asked him, and he told them clearly, listen, I'm not the one.

[33 : 12] So, John owned up and said, I'm not the one. And John said, there's someone coming after me. I'm not even worthy to lose the lace of his shoes. So, John, even though we put so much reverence and respect on John, we knew he's a pure prophet and great prophet.

He's the only one who was the last prophet of the Old Testament time and the preacher of the New Testament. So, in the New Testament, he's preachers. In the Old Testament, he's prophets. And John stood at the junction of both.

So, he was the last of the Old Testament prophets and the beginning of the New Testament preachers. Because what? He preached Christ. He preached his coming. He preached Christ. He preached Christ.

John the Baptist. So, he made reference to John the Baptist who terminated the Old Testament in a certain sense. And opened up the assignment of the new era. And he said, John said, I'm not the one.

And now look at the next verse. He says that, as he was... Then he turns to them. He said, men and brethren. Oh, he's so sweet. He said, of the stock of Abraham. And whosoever amongst you fears God.

[34 : 14] Now, he's added the guys who are there. Whosoever... To you is the word of this salvation sense. It's actually a word of salvation. Oh, yeah. It's a word of... He said, to you is the word of this salvation sense.

God cares about you. If you seek God, he will come towards you. If you go close to God, you go... Why didn't he go to us outside somewhere else? He started from the God seekers.

Those who have time to read the Torah. Who have time to read the scriptures God has given. He said, let me go and explain the scriptures they are reading to them. God. God.

To you is this word of salvation sense. Then the verse... The next verse talks about... It says that... What? This is serious. He tells them that the men of Jerusalem and their leaders, they didn't know Jesus.

Because they knew him not. You see, he didn't just say they didn't know him. He said, because they didn't know... So, he's going to talk about something they did. As a result of their ignorance of him.

[35 : 09] Because they knew him not. Nor the voice of the prophets which they read every Sabbath day. They fulfilled what they were reading.

And in condemning him who they never knew. The voice of the prophets were talking about him. But they were reading the voice of the prophets. And they didn't understand what they were saying. And then all their hopes were hinged on this seed of David coming. Because they didn't know the voice of the prophet. And they didn't know the seed. When the seed came, they caught the seed and killed him.

Do you know what he was doing? He was connecting them to history. It's easy to detach ourselves from history. And feel that, okay, they did it. I'm different.

Especially young men who have a beef with their father. Is that a right way to say? Yeah. My father was not my father. Or young ladies who have.

[36 : 07] Moms are always usually around. But you have a beef with your man. Don't forget you are the seed. When they tell you are a seed, it means you are a higher version. Hybrid.

Upgraded version. Sometimes it's so easy to say, not me. I'm not like that. I will not do this. And Paul was telling them.

Their fathers disobeyed God in the wilderness. They harassed God for 40 years. And now, as for you didn't harass God. When God, the Messiah himself came. The one who only came like David. After this, you caught him and killed him. And yet, they were always in church. They were always in church. And after church, they went online and crucified the preacher.

But they were still in church. Listening is feeding. Yes. What you listen to enters your spirit. Who you constantly keep listening to have an impact on you.

[37 : 06] I don't listen to a lot of things. I just, I just, I just. Because I can listen to one thing at a time. And I can give my attention to one thing at a time. And so, I don't want to waste my, what I'm listening to, waste my time.

So, he said that you kill the, you kill Jesus. Even though you go to Sabbath day. You go to the synagogue. Every Sabbath, they are reading about him. When he came, they condemned him. But look at the next verse.

And though they found no cause of death in him. They desired, yet desired the Pontius Pilate that he should kill him. They said Pontius Pilate, kill him.

In fact, they requested his execution. The same people who are waiting for the Messiah. Can you imagine? The same people. The same people. And not just waiting for the Messiah.

They go to the synagogue. Every Sabbath to hear about him. Hear the voice of the prophet. But they didn't know the voice. And they didn't know him. So, he came.

[38 : 06] They killed him. And what, you know what Paul is doing? He's trying to introduce the one they missed. Back to him for their salvation. And so, he says that they killed him. Look at the next verse quickly.

And then, and when they had fulfilled. Can you imagine? They fulfilled all that was written of him. They took him down from the tree. They fulfilled it. So, what did they fulfill? Pointing to prophets have been saying things about him.

And you are fulfilling it without realizing that you are fulfilling what the prophets have said. They took him from the tree. And then laid him into a sepulcher. But God. Everybody say, but God.

But God. Say it again. Say, but God. But God. Say it again. But God. When you read the Bible and you come across by God. It has changed the story. It has. It's introducing something new in your favor. But God.

But God. But God. But God raised him from the dead. But God raised him from the dead. But God raised him from the dead. But God raised him from the dead.

[39 : 03] But God raised him from the dead. Let me draw attention to something. See that preaching is preaching. His history, connected history to them. And then said that history of God culminates in him.

And how about him? But he died. Did that end the story? No. His death was part of the story. His death. Because you can't resurrect until you die. His death was necessary for resurrection.

So he hasn't finished. And so listen. Sound preaching does not ignore gospel preaching. How can somebody be listening to you? You are trying to get them born again.

Or you manage to get them into church. And they are listening to you. And they don't know Jesus died on the cross. What kind of preaching is that? They know more about witches. They know more about wizards. They know more about power.

And they don't know about the death of cross. And listen. Even when they know about the death of... Even when they know... Even when they know... You can't read Matthew, Mark, Luke, and John. And understand the importance of the cross.

[40 : 06] Oh God. You have to go to the epistles. That's where they explain... What the meaning of the cross was. And that's what we spend our time in church doing. You can watch the passion of the Christ. It still doesn't change anything.

It must be connected. You must understand why the cross. Why the cross. Why the cross. Why the cross. There is a reason behind the cross. There is a meaning to the cross.

He says that. But God raised him. True gospel. Talks about the cross. It talks about the same God of Abraham. The God of history is the God who enforced...

Who made the cross happen. And the cross was not the end. The cross was the termination of the Old Testament. And the resurrection was the germination of the New Testament. So he said...

That's true preaching of the early church. But God raised him. But God raised him. Watch this. Then he starts quoting scripture again. He said when he was raised... It was seen by...

[41 : 02] In Jerusalem. By many people. In Galilee. Look at the next verse quickly. And then... He said... Verse 33. He said... God has fulfilled...

The same unto... Okay, let's start verse 32. Please. Shall we all read 32? Let's go. And we declare unto you... Glad tidings. Our promise which is made unto the cross.

Say glad tidings. Glad tidings. This is news that should make you feel like... Hitting your head with your own Bible. It says that we declare unto you good news. And what's the good news?

How that the promise which God made... So history. All the things he promised. God made the promise to Abraham. To Isaac. To Jacob. That's the promise they lived for.

Paul told them that... Not in this preaching. Another plan. Acts chapter 20 beyond. He says that...

The promise God made to our fathers. Their hope is now what they want to kill me for. When they're trying to kill...

[41 : 59] He said... I live for the promise. Why do you think... Chapter 26 verse 8. Why do you think it's incredible... That God raised the dead? But the promise... The fact God made to our fathers. That's what I live for. We are all...

And our fathers have expected this. That's what I'm living for. Why do you want to kill me for that?

So they all live for that promise. And now watch this. He said... The promise... Acts chapter 13...

32... I declare to you that... The promise which God made to our... Unto the fathers. What God has fulfilled. How? The same promise.

How? Unto his children. How? In that... He raised... Up Jesus again. He raised him up again. So Paul said... What you are reading in the synagogue...

It's all culminating. It's the climax. It's about the resurrection. And the resurrection tells you... Jesus is the seed of David. The resurrection tells you...

[42 : 53] That God is faithful. When he promises... He will fulfill it. And the resurrection... Is the fulfillment... Of the promise of God... To the fathers. Which applies to us. His children.

Your children. What we are... What we are... Okay. Fulfilled to our children. In that he raised... Jesus again. As it is... Also written...

He quoted a scripture. Psalm 2. Look at some... The Christian... He said... Thou art my... My son. This day...

This is not getting... To some theological issues. For God so... That... So which one is there... This day? Which day is he talking about?

If he is the begotting of the father from eternity. In the beginning of the word. How can he... Let's go back to Acts chapter 13. How can he say... That's why I tell you... This is getting heavier now.

[43 : 47] But I have to... He says that... God has fulfilled the same... Unto their children. In that... He has raised Jesus again. As also is written... As it's written... Also in the second psalm.

Thou art my son. This day have I begot... Which day? It's like... I've born you. Which day is he talking about? He's talking about the resurrection. So on the day of resurrection...

There was a begotting... If I can say it that way. The resurrection was like... Birth. It was a birth... Of who? Jesus? Yes!

In what way? In what way is God giving back to him... At the resurrection? In what way? Because... For God so loved the world... That he gave his only begotting son...

He was the uncreated son. He wasn't created. And he came down... And he took on humanity. So you have divinity. Wearing humanity. And he died in the humanity.

[44 : 44] And that humanity... Was raised from the dead. As the first born son... From the dead. So that we... Can be the brothers... Of them... So when we are sons of God...

We are not sons of God... In the way Jesus is... The monogamous... The only begotting of the father. No, no. We are sons... In the way Jesus is... After resurrection. That's why yesterday...

I was sharing with you... That we are... The Easter people... According to... Ephesians chapter 2... Verse 6... He said... He raised us together with Christ. The resurrection was only not Jesus.

Those of us who are born again... We were part of the resurrection. That's why we were born. We were born into the family of God. Human... The first time humanity... Was born into the family of God...

Was at the resurrection. And that was the promise God gave to... Abraham. Yeah. That one day... Humanity... Will be born into divinity. And that's why Jesus was the climax.

[45 : 42] So when Jesus was... Resurrecting from the dead... Ephesians 2... Success... We were raised together with him. So we don't...

Only... Have resurrection life. We are actually the Easter people. Yes. Thank you for listening to this message... By David Entry. We pray you have been strengthened...

And enlightened. You can connect with David Entry... On all relevant social media platforms... Including Instagram... And LinkedIn. You can also hear more messages... From David Entry...

On all relevant streaming platforms... And the Caris Church app. Don't forget to like... And share the message. Be blessed. I'm a leader of this message. For more information, visit www.fema.org