

The Complete Gospel

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- [0 : 01] Welcome. Thank you for choosing to listen to this spirit-filled word by David Entry. When you catch a word, you have called God. May you catch a word today that will cause God to change your story.
- Be blessed. In Galatians chapter 1 from the 6, I marvel that ye are so soon removed from him that called you into the grace of Christ.
- Unto another gospel, which is not another, but there be some that trouble you and would pervert the gospel of Christ.
- But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accused.
- As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accused.
- [1 : 13] The apostolic anathema. Anathema means cursed. Really cursed. It's woe. You have been set apart for woe.
- So anything that is woe is miserable. It's hurtful. When it's coming and it's looking for somewhere to land, you have been set apart.
- It must come to you. That's what it means to be cursed. To be cursed means set apart for woe. So woe is coming. They know where to come. That will not be your portion.
- One of the other places he said, people be cursed. He said, anyone who does not love the Lord, 1 Corinthians 16, 22. Anyone who does not love the Lord Jesus, let him be cursed.
- Hey, it's a serious thing. Anyone, he said, let him be anathema. That is the word for curse. Let him, if you don't love Jesus.
- [2 : 11] But he said, if even we preach another gospel, back to Galatians, if we preach, he says that, I marvel that ye, this is interesting. I marvel that ye are so soon removed.
- That means you were there, but have been moved. Removed from him that called you into the grace of Christ.
- So he's talking about people who have been called into the grace of Christ and they were in the grace of Christ, but have been removed from him who called them into the grace of Christ. From him onto another gospel.
- So what does the removal is the another gospel. So that means these people have already heard the gospel. This is not a message to unbelievers.
- This is a message to the church. So you can be born again and end up looking like born a guest. He said, which is not another gospel, as I said the other time, which is not another gospel.
- [3 : 16] But there are some that trouble you and will pervert the gospel. Perverting the gospel only troubles people. It troubles the church. It hurts the church. As I said the other time, one of the things that make a church die is when the gospel is muted.
- A muted gospel equals to a dying church. A church can be popular like the church of Pergamos, church of Titeria.

They were very popular. They even had a woman preacher. Yeah. Oh, you're not getting it. They had a woman preacher according to the order of the day and she was the prophetess.

And the prophetess, they allowed her to teach. Wow. Prophetess teaching. Meanwhile, in those times, teaching was reserved in the community, was reserved only to men.

It was a male thing. So even in those times, for them to allow a woman to teach, and when you look at the early church, it wasn't, women could profess and preach, but the teaching and feeding of the flock was assigned to male leadership in the early church.

[4 : 32] Oh, pastor. Yeah, I'm talking about the early church. I mean, I don't want to go to another gospel, please. Yes, yes, yes. Yes, yes, yes. It was in the early church. Yes, yes, yes.

You see, you see, the Bible is, is, is, is, uh, um, sexist. It's, it's, it's, it's, it's, you are sexist.

You. It's you. It's you. All right, let's get into it. So they became so popular. They became so, uh, fit into the society that now they even had a prophetess, a woman who called herself, did they, did they say it?

She called herself a prophetess to be teaching. Teaching, and the result of her teaching is she even went far as teaching the man of God how to fornicate.

Is it, is it your Bible? Yes. Yes. You suffer the woman which calleth herself prophetess to teach and to seduce my servants to commit fornication.

[5 : 41] She said, no, don't worry. I will, I will teach you. Special lessons. Webinar. So they trouble the church when they want to present, change their gospel to what society wants.

They trouble the church. They trouble the church. They trouble the church. The church is supposed to be the light of the world. It's not the other way around where the world is supposed to teach the church what they must preach.

about, you know, you have to fit into the site. You know, yeah, what makes you think I don't fit in? I don't.

When I breathe out, it's not oxygen that comes out. It's the same carbon dioxide which every, so we don't be fitting. We fit in. We are, I'm not standing here with, is it bikini or whatever?

You know, men don't wear bikini, but you say, we are men. We are wearing what men were and the women. Don't we fit in? When you see us in town, you will not even think that you think you're just a normal person.

[6 : 55] So we fit in. But we are people who are a product of a message. And so, if they distract us from the message, they are troubling us.

He said, they trouble you by teaching another gospel. Wow. Pervert the gospel of Christ. Look at verse 8. Then it says that, but, though we, or an angel from heaven, preach, watch this, any other gospel unto you than that which we have preached unto.

So, we have preached already. That's why that gospel, watch this, the gospel that saves is what made you a believer. Yes. And so, you cannot be saved without the gospel that saves.

Someone being nice to you or someone inviting you to church doesn't make you saved. When you come to church, if you are saved, what made you saved? What did you hear? You must hear something in order to be saved.

Absolutely. You definitely have to hear. So, what did you hear? That is why in Ephesians, it talks about the gospel of your salvation, which you have heard, which is chapter 1, verse 13.

[8 : 07] the gospel of your salvation says that, in whom ye also trusted. After that, ye did what? Heard the word of truth, which is the gospel of your salvation. You hear it.

How can they be saved without calling? How can they call without believing? How can they believe without hearing? So, now, he's talking about people who have already believed who are in church.

And he said, you can be in church but be troubled by being exposed to another gospel. So, it's necessary. He says that if anyone preach any gospel different from what you have heard, we have preached.

So, now, we have to find out what they were preaching so that we don't go away from it. So, it doesn't matter how much miracles they do. You just, listen, validate a preacher by his doctrine.

First, before by his signs. Do you get what I'm saying? Yeah. The validity of a preacher is what he's preaching. The message, the content.

[9 : 12] I told you how God uses preachers. Yes. How do you know which preacher God is using? Listen to the, judge. In 1 John 4, verse 1, he said, judge, test all spirits.

You have to test it. Don't believe every spirit. Try every spirit. How do you try? So, you can know the false prophet. How do you do it? By the content of the pure gospel. So, now it's necessary to know the pure gospel.

And as I said in the previous teaching, the pure gospel, when the Bible mentions gospel, obviously, it's in three ways. Either the gospels and the gospel of the kingdom.

When Jesus was alive, what he was preaching, he preached only the gospel. And then, when he died and resurrected, the message they were preaching. Now, the gospel, simply, is the good news.

That's one. And number two, it's the good news, as I quoted in Romans chapter one, the good news about Jesus. But it is the message of God.

[10 : 10] God's message concerning his son. It's very important. So, Romans chapter one, verse three, concerning his son. Concerning his son, Jesus Christ, our Lord.

Shall we all say, Jesus Christ, our Lord? Jesus Christ, our Lord. Please say it again. Jesus Christ, our Lord. Concerning his son, Jesus Christ, our Lord, which was made now.

So, the content of the gospel is, our Lord was made a human being. That's seed of David. Okay? Seed of David points to his humanity. Was made according to the flesh.

Seed of David. And, he was resurrected. Verse four. Verse four. And he was declared to be the son of God with power, according to the spirit of holiness, by the resurrection.

Now, you cannot leave the humanity of Jesus out of the gospel. And you cannot leave the resurrection of Jesus out of the gospel. The major, major, okay, major, uh, content or elements and aspects of the gospel is what was captured in Matthew, Mark, Luke, and John.

[11 : 21] What is Matthew, Mark, Luke, and John about? Matthew, Mark, Luke, and John are about the living, the life of Jesus. The human living of Jesus. Did you remember in the book of John chapter 19, verse 30, on the cross, he said, the telestai.

It is finished. What is finished? My human assignment. He, his humanity was necessary for a certain assignment, but his assignment, it has not finished.

So, when he finished paying for the price for our redemption, guess what? Jesus Christ, God, Jesus Christ, the son of God, Jesus Christ, man, Jesus Christ, the son of man, came, was incarnated, in other words, became a human being, lived a human life.

He was crucified, that he died, not for himself, he died on our behalf, and his death was according to the plan of God, and according to the prophecies of God, God has planned that he, God, is coming to be a man, to die for men, to appease the wrath of God, in other, to redeem man, and save man.

So, he's our redeemer, he's our savior. He did, he became our redeemer, and our savior on the cross. He saved us, he redeemed us, he was buried, and the good news is, on the third day, God raised him up, to validate, the work of Christ, on the cross.

[12 : 56] God raised him up, to show that, I'll prove to you, that he's my son. I'll prove to you, that he's extraordinary. I'll prove to you, that he's the one who died, to save the whole world. I'll prove to you.

So, his resurrection, was a proof, that God has accepted, his sacrifice. That is the major aspect, of the gospel, but it is not complete.

So, listen, the gospel is not, Christ, died for us, so we don't go to hell. Amen. So, once you believe in him, that's it. That's the beginning.

But, it's not a full gospel. Because, for many years, I've always thought, the gospel is what you preach, to unbelievers. No, the gospel is, everything about the message, of the church, is called the gospel.

And, the gospel is primarily, as I said, about Jesus Christ, his person, don't forget that. His person, and his work.

[13 : 56] So, who is Jesus? If you don't know, who Jesus is, I actually wonder, if you are saved. That's why, someone from other religion, can tell you, who Jesus is.

Can attempt to tell you. They try to do that, because they know, there are a lot of people, who claim to be in church, but don't even know Jesus. So, they try to give you, their version of Jesus, just in case, you are dumb enough, to accept it, then, you are, or you are, you are not born again, enough to accept it.

But, to be born again, you need to know Jesus. When we talk about knowing Jesus, it's not just about, how you feel about him, but who he is, according to the scriptures. What does the scripture say, about Jesus?

He certainly is God. He certainly is the son of God. That's why I preach that message. What does it mean for Jesus to be the son of God? Everybody must listen to that message, over and over, because it is essential, for your Christian testimony.

Say amen. Amen. So, we have to know who Jesus is, but not just that, what he has done, his work, and what he is doing. So, the works of Christ, and the person of Christ, the message about the works of Christ, and the person of Christ, is what is called the gospel.

[15 : 08] Simply put. So, how many of you know Jesus is still working? But he said it is finished. So, if it's finished, what is he doing again, since he's finished it?

I think it's, Pastor, I think it's just, let me just come. I think it's, it would be good, to look at the first message of the church. If we consider the first message of the church, it might also help us, to be able to know, the content of the actual gospel.

So, we don't deviate from it. The first message, ever preached by the church, was preached by Peter. In Acts chapter 2, when the Holy Spirit came, Bible says that, they started to speak in tongues, and it was noise abroad, people heard it, and, they heard them speak in their own language, and guess what?

The world, because, watch this, this, you don't need to miss this. Because the church is a mystery, the world attempts to define it. So, when the church was born, they noticed the church, then they started asking questions, and they started giving their own explanation.

So, you start, you get born again, you start going to church seriously, people begin to give explanation, why you are going to church. They say, well, maybe she wants her husband, that's why, you know, let's give her three banks, she will stop all this.

[16 : 34] Some of you were given some time limits, and they thought she would backslide, but, today, now, they follow you now. You know, so, people try to explain the church, and understand the church, but no human mind, in its totality, can be able to understand the church.

Do you know why? Because the church is the mystery of God. The mystery of Christ, sorry. It's a mystery. There are two mysteries. Christ, the mystery of God. Church, the mystery of Christ. I will explain it later.

Don't get confused about it. But, the point is, when the Holy Ghost came, the people said they were drunk. They are not trying to accuse them, but that was their interpretation. They said, oh, these are drunk.

Others were mocking. So, these are only drunk with new wine. New wine. New wine can get you to do all kinds of things. And, oh, I like this. Can I preach?

In Acts chapter, in Acts chapter 2, in Acts chapter 2, Bible verse 14, Bible says, and Peter, he has tested the Holy Spirit.

[17 : 33] Something has changed. Peter standing with the 11. He used to stand alone. He said, if everybody forsakes you, me, I will not forsake you.

If it is, you bid me to come. But, after the Holy Spirit came, something has changed. Peter stood with the 11.

One of the early signs, that Christ is at work, in your life, is when you are working with the others, Christ is working in. Those who say, ask for me, church, I just go, it's between me and God.

Christ is not working in you. Christ is not working in you, because it doesn't work in an individual. The reason why these things have become popular, is because people don't know the gospel.

They think the gospel is just, come to Christ, and you'll be saved from going to hell. No, that's just fundamental. So, Peter stood with the 11, and he began to explain what is happening, that these people are not drunk, as he supposed, but this is that which was prophesied by Joel, saying, in the last days, I will pour out my spirit upon all flesh, say, say, yes, the Lord.

[18 : 48] I like that so much. Joel prophesied, and when he started prophesying, he said, say, yes, the Lord. So, who is actually saying it? It's the Lord, but Joel is just prophesying. So, prophecy is speaking on the behalf of the Lord.

So, this is what Joel prophesied. In the last day, I'll pour out, so he's beginning to explain what you are seeing. I'll pour out my spirit, and then he, the last days, we are in part of the last days, but the last of the last days, because he spoke about other things that will happen.

The moon will go dark, and climate change. Sorry. He said, there will be all kinds of global changes in the last days.

And so, the coming of the Holy Spirit, with the people speaking in tongues, and prophesying, was the first part of the last days. And Peter said, this is what was spoken.

And he said, and Peter began to explain to them, and you know what? Look, let's go to the text. Verse 19, that talks about, and I'll show wonders in heaven above, and signs on earth, with blood, and fire, and vapor, and smoke.

[19 : 53] No heat, fire. Vapor, and smoke. Now, look at the next verse. Look at the next verse. The sun shall be turned into darkness, and the moon into blood, before the great and the notable day of the Lord come.

Go to the next verse. Watch this. So, after he quoted it, he said, and it shall come to pass, who, you can't call, it's in that they're calling on the name of the Lord, those days, after man fell.

Calling on the name of the Lord was the only way to access the goodness of God. But because of sin, it was now really restricted to the Jews, who were actually genuinely even walking with God, like Aaron, Moses, David, Isaiah, and the rest.

Now, it says that, the spirit has been poured on all flesh, and whosoever shall call on the name of the Lord, shall be saved. So, the impact, the resultant of what you are seeing, is that people can now call on the name of the Lord, and be saved.

Now, watch this. Then, so he has summarized what you are seeing, then he began to go into details. The next verse, that's the gospel. Now, I started the gospel, the real gospel.

[21 : 05] Then, ye men of Israel, hear these words. Jesus, someone say Jesus. Jesus. So, the first mention, when he started, ye men of Israel, hear me.

Jesus of Nazareth, talking about his humanity, and he was so clear about it. A man approved of God. A man approved, the word approved, can also be interpreted, exhibited by God.

So, when you watch Matthew, when you look at Matthew, Mark, Luke, and John, when you look at Matthew, Mark, Luke, and John, it's an exhibition center. God was exhibiting God on the earth.

Matthew, Mark, Luke, and John, the gospels are an exhibition room, exhibition center, a showroom, showroom to see, when God is on earth, how he looks like.

So, God attested, approved him, with signs, wonders, and miracles, which he did amongst you. Oh, I'm preaching. The thing is kicking. Which he did amongst you. He said, amongst you, as you, yourself, also know.

[22 : 06] Look at the next verse. Look at the next verse. Him, being delivered by the predetermined council. Oh, he was delivered. Delivered by the predetermined council, and the full knowledge of God.

Oh, when he said delivered, okay, let me finish the text. Ye have taken, and by wicked hands, have crucified, and slain. So, watch this. They crucified him, but the real mastermind behind it, is the council of God.

God had a council meeting. He had a, he called in heaven. It's only God who can have a meeting in himself. So, he had a council, like just before he created man.

He said, let us. He had to, they decided among the Godhead, we have to go down, to go and save man. So, it was a council. So, Jesus is coming on earth, to save humanity, was a decision by heaven.

The Father, the Son, and the Holy Spirit, have decided, they had a council meeting. They had a conference, and Jesus said, okay, I will go. And so, when he came, and they were killing, that's why he told Peter, get behind me, Satan.

[23 : 10] When Peter said, you can't go on the cross, get behind me, Satan. You are trying to block the council of God. Wow. So, he came. That's why, on the cross, when they were going to kill him, he didn't fight back. He didn't fight back.

They said, if you know you are the son of God, come down from the cross. He said, no, no, no, no. I came because of the cross. I came. We have planned already. It was a planned deal. It was a planned move.

It was programmed. The death of Jesus was not an accident. Come on. It wasn't an accident in history. It was planned by God, the Father, God, the Son, God, the Holy Spirit.

I just said, who shall I send, and who will go for me? Then I said, Lord, here I am. Send me, for in the volume of the books, it's written concerning me. Wow. He said, when the Son came, he said, I have come to do your will.

Oh, the will of God was for him to come and die. That is why he said, if it's possible, let this sin come. He wasn't afraid of dying. It wasn't that dying, because Peter themselves killed us.

[24 : 10] Are you trying to say that the disciples were more bold than Jesus? And Jesus said, if it's possible, let this not come to pass. No. What he dreaded was, he was too righteous to take sin.

No. His righteousness couldn't, he didn't know how sin, and now he's going to bear the sin of humanity. Oh, no, no, no, no.

No, I'm too right. Me and sin, we don't, we don't gel, if it's possible. But nevertheless, not as I will, because this has already been decided, according to the plan.

Let the plan go out. I'm preaching the gospel. So he let them know, first of all, that he was crucified, according to the counsel, and the full knowledge of God.

Not according to just the wicked men decided. They didn't reign. They didn't, they didn't get an upper hand. They have not won. God won when Christ died. And he said, you crucified with wicked hands.

[25 : 11] Verse 24, but God, whom God raised from the dead, I told you, God validated the work of Christ by raising him from the dead. He said, I'll raise him to show you that you are wrong.

I will raise him from the dead. You crucified him because you wanted to get rid of him. You didn't like him. You didn't want him because he said he's a son of God. You didn't believe him and you killed him.

I'll raise him to prove you that he was right. God raised him. Now he's preaching the gospel. Then he goes on to tell them about how David said. David spoke about his coming.

David spoke about how God would not allow his Holy One to see corruption. So he preached heavily about the resurrection. And then he said, verse 32. Oh, thank you, Jesus. Acts chapter 2, verse 32.

He says that this Jesus has God raised up. Wherefore, we are witnesses. The same Jesus you crucified. Watch this. The next verse.

[26 : 07] Therefore, being, ah, being by the right hand of God, exalted, say, exalted Jesus. Exalted Jesus. When he died on the cross, he hadn't finished.

The Christ of the gospel is the Christ who became, who was God, who is God, became, or incarnated. So he became man. He lived a human life.

He died a vicarious. Vicarious means the place of somebody. He died a vicarious death. He was raised by God. And that's not the end. He was, he was exalted and was seated at the right hand of majesty as Christ and Lord.

And he shall return. He shall come back again. That is the gospel. His exaltation, his enthronement, his return, they are all part of the gospel.

And not just that. Many miss a certain essential aspect after his enthronement. And that is what I'm going to present to you in a few moments. His enthronement, when he was enthroned, as, look at the text again.

[27 : 15] Let me show you something. Christ, God exalted and having, Jesus having received from the Father the promise of the Holy Ghost, he has shed this which you now see and hear.

So all what you are seeing and hearing is prophesied. Jesus, died, he spoke like us and said now. So that's what has happened. He has received the Holy, the gift of the Holy Spirit is the Holy Spirit himself.

He has poured on us. That's what you are. So he's telling them what you are seeing and hearing. But I thought he would finish from, he finished there. He didn't finish. Then the next verse, the next verse, then he quoted from the scriptures how David spoke concerning Jesus that God says, sit at my right hand till I make your enemies die fruit so.

Verse 36. Now watch this. Therefore, let the house of Israel know assuredly that God has made that same, oh, see the other Jesuses, but this one is the same one that was crucified.

The one who was crucified, who was raised, any other Jesus is not that one. God has made, watch this, God has made that same Jesus whom he crucified.

[28 : 20] Even though it was the plan of God, you are so culpable. You killed him. You planned to kill him and you did it. Didn't know you were fulfilling the plan of God. But your wicked hearts said, whom you crucified.

Every bold preaching must return the message to the people. You crucified him. You crucified him. You are responsible for your actions.

Don't say a demon came upon me. You are responsible for your behavior. Whom you crucified.

Therefore, let you know that God has raised this angel whom you crucified to be both, both what? This is very important. Someone say, Lord Jesus.

Lord Jesus. So, he is our Lord and our Christ. Christ is the one who God planned to come and save humanity from our sins.

[29 : 19] The Lord is the one who must be in charge of your life and the church. Many people are happy to have him as Christ but not have him as Lord. That's why you come to church but don't live for him.

Yeah. There are people in churches who live like unbelievers and they don't have clums about it. They can't be bothered. What is wrong? There's nothing wrong. There's everything wrong because when Jesus is your Lord you are not in charge.

He must be in charge. You don't live for yourself. Really, I'm really upset and the way I'm really going to make sure I will deal with that, I will deal with him, I will never forgive him but what is your Lord saying about the situation?

If your Lord is saying something different, forget about your feelings. Deal with your feelings and your emotions and humble yourself, bring yourself in alignment with what your Lord is saying if he is your Lord and your Savior.

Until we watch this, until we learn how to call on the name of the Lord Jesus, if we don't learn how to call on him Lord Jesus, in other words, he's not only our Savior but he's also our boss.

[30 : 27] For whoever shall call on his name shall be saved, Lord Jesus. So he is Lord Jesus Christ, our Savior. Stephen was being stoned.

Stephen was being killed and in the midst of them stoning him, he did something. That's amazing. In Acts chapter 7, verse 59, Pastor, you know what Stephen did?

Verse 59, therefore they stoned Stephen and what? And they stoned Stephen, what did he do? Calling upon God. What did he say? Say, Lord Jesus. When you call on them, you say, Lord Jesus, I am at your mercy.

I do this. Watch this, watch this, watch this. Because he said, for whoever shall call on the name of the Lord shall be saved. So why didn't he, why was he not saved from dying? Why was he not saved from dying even though he called on the name of the Lord Jesus Christ?

Because in Peter's message, oh, in, am I getting too complex? No. No. In Peter's message, in Acts chapter 2, the first gospel preached by the church, when Peter preached, he said, God has made him both Lord and Savior who you crucified.

[31 : 39] Then, Bible says, they were cut to the heart, verse 37, and they said, men and brethren, what shall we do? And Peter said, repent from your sins and be baptized for the remission of sins, for the gift of the Holy Spirit, for the promise is unto you, unto your children, your children's children, and to as far as the Lord shall call.

And Bible says that, look at the next verse, and with many other, and with many other words did testify and exhort, saying, save, say save. Save.

Salvation. Say save. Save. This, when you are saved by the Lord Jesus Christ, this is what he didn't say, save yourself from your sins. Save yourself from your sickness.

Save yourself from your troubles. Say save yourself from the world. There must be a clear distinction between the church and the world. But you can't see that until we learn how to actually call on his name.

Now, watch this. Call on his name. So when Stephen was being stoned, he called on his name. Do you know what? Suddenly, watch this, suddenly, the Lord Jesus' Lordness took over his humanity.

[32 : 46] So the guy didn't die a normal death. In what sense? He died just the way Jesus, when Jesus was dying. Do you remember some of his utterances?

Jesus, what did he say? Father, forgive them. Ah. I still don't understand, Stephen. How could you have said, Father, forgive them, when they were, they hide, they hide false, false accusers, false witnesses.

And look at the script, verse 60. Bible says that, he cried on the name of the Lord, verse 60, and kneeled down, cried out with a loud voice, Lord, let not this sin to their church.

And when he said that, he fell asleep. He didn't die. He fell asleep. Ah. Do you know how he was able to do that? Because he called on the name of the Lord and he was saved from just being like everybody.

Oh, you see where I'm coming from. Now, the church cannot be the church outside of calling on the name of the Lord Jesus. Now, watch this. So, when we become the church, Jesus hasn't finished his job.

[33 : 49] When he was crucified, he died, he resurrected, he was enthroned, he sat in heaven. Do you know what? Now in heaven, he becomes our life when he becomes born again. Jesus becomes our life.

He becomes our future of glory. Christ in you. The heart of glory. Christ in you. The heart of glory. The gospel is not complete until we begin to bring to bear the work of Christ in the church.

The work of Christ in the church is part of the full cycle or cycle of the gospel. So, Christ is sitting on the throne and he's working.

He's working. He's working. And guess what? He's working in the church. It is the gospel. The complete gospel is also Christ in the church.

Living through the church. Christ and the church. Christ with the church. Christ for the church. It is the complete gospel. You cannot have a complete gospel when you live at the church.

[34 : 55] You can't live at the church. The church, guess what? Physical living of Jesus ended in the four gospels. He went up but when he ascended on the throne he continued living on earth.

That is why we have Matthew, Mark, Luke, John, physical living. Acts, supernatural living. So, the acts begin to continue.

So, the acts continued what Jesus began in his physical life. So, now, we, watch this, we are not living our own life. He is living his life through us.

And if you fail to understand the importance of the church to God, what the role the church plays in God's calendar, God's agenda, you have missed the purpose of God.

And so, if you just say that for me and that's all, I mean, I can't be bothered about any church thing, you are missing it. You are being taken away from the gospel. You are being taken away.

[35 : 59] You are beginning to latch onto another gospel because the actual gospel, the true gospel, the real gospel, the full gospel, the complete gospel includes when you are saved, he begins to use you in the church on the earth.

Why are you saying that? Because the church is his body. Come on. Today, in our reading Romans chapter 12, verse 5, it's so categorical in his statement. So, we, be many.

Come on. Let's read it out from the screen. Let's go. So, we, many. Some of you are not reading. I want you to read it with vim and energy. Let's go. So, we, many, are one body in Christ and everyone in his one.

How come you say, I'm not interested in the church? You don't understand the gospel. We, be many, are one body in Christ. Are you in Christ? Then you are part of the body.

You can't detach yourself. I don't like it. I don't like you. Shut up. It's not about you. It's not about, it's about the Lord. It's about the Lord. It's about the Lord. It's about the Lord. It's about the Lord.

[37 : 03] And it's not only one church, local church. There are other local churches all over the world. That is why Peter stood with the 11. As I preach this message, I'm not preaching that Carice is the only church.

Carice can never be the only church. There are also true churches of God all over the world. everywhere. In London, in United Kingdom, in Europe, in America, in Japan, in China, in Afghanistan, in Pakistan, in Saudi Arabia.

They are the true church. They are the true church. And listen, I am speaking on the behalf of, or with the church. This message is with the church. It's not about myself. It's not about Carice.

It's the church of God. It's the church of God. It's the church of God. That's why no government can stop the church. They can successfully pass laws to marginalize the church activities, but they can't stop the church.

Because if you manage to get rid of the church in a locality, the church is still alive somewhere. We are the body. We are the body.

[38 : 12] We are the body. We are this body. In fact, in Ephesians chapter, chapter 4, verse 16, it talks about how we are his body.

From whom the whole body, ah, which body are you talking about? The body of Christ. From whom the whole body fitly joined together and compacted. So whatever we are doing on earth shouldn't be what we want to do.

It should be what he's actually doing. The reason why we are, we have a church in London. We are, God has a church in London. It's because of what he's doing in London. It's not about charis.

It's about heaven. Now when I say heaven, I don't mean going to heaven. That is the least. Going to heaven is just like going home. Your daughter is in boarding school or your son is in boarding school and after vacation or university or after he's coming home, it's not any, it's just to come home.

But you should make sure it comes with good passes. I think that's important than just going home. Because for home, you shall go. But what report you are taking home is important.

[39 : 18] And some of us, if it's home time and you go home, your report is very bad. Yeah. You don't have any, you have F, F, F, F, F, F, F, F, F, F, F, F, F, F, F, F.

God forbid. God forbid. But the time you are reporting, you have A's. A stars. You have F because you got put off by somebody's attitude in church.

You have allowed yourself to have F because you didn't like the kind of that pastor. He did something and you were so disappointed and you decided, I will not go to church again. Those kind of people, I have, I want to personally address.

I will appeal to you. I just want you to know that don't give any human being the right from disconnecting you from God. Come on. They didn't die to save you.

Pastors are so human. Pastors are so human. Church leaders are so human that their humanity can take over their spirituality to the extent that you'll be shocked that how?

[40 : 24] How? So despicable. So unacceptable. How? Some of it is way below the belt. Some of it is way below the belt. And if you are not careful, you will let somebody's human irresponsible behavior deny you from getting an A.

When you, when you, when you see your final exam, you are writing external exam, say, it was my lecturer that was really annoying. I was annoyed with my lecturer, so that's why. And you just write editing and see who, who. The church is the mystery of Christ.

The world have their own definition of the church. They think that some people who gather and some of them even think that the fact that you go to church, you are stupid. Sometimes, I just don't understand how anybody in their normal, true sense can assume being in church or being a Christian makes you stupid.

But why is that so? Because people don't understand the church. So they, they just extend their own or what others have said about the church, they accept it. But the church is up, it's about time the church rises up to be the church.

Now, let's sort out, because Bible says that judgment will start from the house of God. Let's sort out ourselves. First of all, if you are born again and you are not really connected to church, I feel sorry for you.

[41 : 49] you have not believed the full gospel. You have not been told the full gospel. Okay, pastor, talk about church. I'm for every church. Come on. No one is against any church.

But the truth of the fact is, if you are a taxpayer, we have to see, you must have your reference. I use everybody's reference. I just pay like that.

Where's your account? I pay to every government. Oh, please. It doesn't work like that. It doesn't work like that. It's a sign. I'm about to say a very strong statement. This is what our current generation don't like to hear.

It's a sign of pride. Most of us claim we are born again, but Jesus is not our Lord. Because when someone steps on your toe, you still deal with them the way you have always dealt with anyone who steps on your toe.

In the same way, when it comes to church life, you still are living your church life based on what you want. how you choose. And because of some of these preaches we preach, there's a certain preaching of miracle which is part of it.

- [42 : 54] People actually come because of what they need, not because of the God they want to serve. And when they come in like that, sometimes it becomes very difficult to manage them with the gospel. Because they are not for the gospel.
- They are for their own belly. And the gospel is not complete if you leave out the church. That's the point I'm making. The gospel is not complete. The gospel is not complete.
- And Jesus Christ is now, the church is the body of Christ. And guess what? He, Jesus, is the head of the church. Think about it. He is not detached from the church. He is still living here.
- He is still manifesting himself. He is living his life through us. He is for the church. He is with the church. He is in the church. He is still living his life through the church. And guess what? He is the head of the church.
- Ephesians chapter 1 verse 22, 23. Let's look at that as I finish. Ephesians chapter 1 verse 22, 23. He says that and God has put all things under his feet. Jesus' feet and gave him to be what?
- [43 : 52] Gave Jesus to be what? Get over all things to the church. To the church. And verse 23. Very nice one. The church is, which is the body, which is his body.
- The fullness of him that fills all things. The church is the body of Christ and Christ is the head of the church. The church is the body of Christ. This is the gospel. This is the gospel.
- And we must know how Christ is working in the church and to align ourselves with Christ and live according to the full gospel so we don't get troubled by another gospel. Christ is the head of the church.
- Ephesians chapter 4, verse 15. Christ is the head of the church. Christ is the head of the church. Ephesians chapter 4, verse 15 said, By speaking the truth in life, we may grow up into him in all things, which is the head, even Christ.
- Christ is the head of the church. Ephesians chapter 5, verse 23. As Christ loved the church, for the husband is the head of the wife, even as Christ is the head of the church.
- [45 : 03] Christ is the head of the church. Christ is the head of the church. The church is the body of Christ. So in Ephesians chapter 5, verse 32, it said, This is a great mystery, but I speak concerning Christ and the church.
- Christ is a mystery. The church is a mystery. You have to understand the gospel to appreciate what the church is and what role Christ plays in the church.
- Don't separate Christ from the church. Don't separate Christ from the church. It is another gospel. And that Christ, who is not the head of the church, is another Christ.
- Wow. The Christ of resurrection. The Christ who is the son of God. Who is God. Who is divinity expressed through humanity.
- The Christ who is the first and the last. The Christ who is everything, all in all for the church. The Christ who is our savior. The Christ who is our redeemer.
- [46 : 05] I'm talking about the resurrected Christ. I'm talking about the exalted Christ. I'm talking about the Christ who is seated at the right hand of majesty. That Christ is the head of the church.
- Don't separate him from the church. If you love Christ, you will, oh, if you love his head, you will love the body. The true gospel.
- The true gospel is Christ, his physical living, his death, his burial, his resurrection, his ascension and enthronement.
- And now, as he's enthroned, he's working. How is he working? By living his life in the church. Accomplishing God's agenda. Accomplishing God's purpose on earth through the church.

Christ is now in his heavenly ministry. He is in his heavenly ministry manifesting himself through the church. That is why Peter, when he preached, he says that, therefore, God having exalted, he received the gift and he has poured on us, which you see today.

[47 : 16] What you are seeing is actually a manifestation of Christ in his exalted state. A manifestation on earth of the exalted Christ. That is what the church is. That is what the church is.

Don't take it away from Christ. Because when you appear, if you are Christian, if you are born again, when you appear before God, he's going to question you. He said, everyone is going to give account of what you have done in the flesh, in the body, whether good or bad.

Now, that has everything to do with the church life. Pastor, what are you saying? Are you saying we should serve in the church? That's part of it, but that's not all of it. You must let Christ live his life in you and when Christ is living through you and is manifesting through you, it plays out on your impact in the church.

Did you hear what I said? So then, the church is Christ in you, Christ in me, Christ in him, Christ in her. The living church is Christ working through me, Christ working through you, Christ working through her, Christ working through them, Christ working through him.

When we come together, the church is being built. The church edifies itself in love. It just builds itself up. If we live for Christ, we will build the church. Hallelujah. How can you say I live for Christ but you don't have any attachment and dedication and sacrifice in the church?

[48 : 38] in what way are you living for Christ then? That's quite strange. I call somebody to the full gospel. If you are born again, this is the time we start living and expressing the full gospel.

Don't accept a partial gospel. It will trouble you. The full gospel will bless you. The full gospel will save you from this generation. The full gospel will save you from this generation.

Ladies and gentlemen, the complete gospel. Did you receive something? Thank you for listening to this message by David Entry. When God speaks, works show.

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