

# A Good Preacher

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[ 0 : 00 ] Thank you for choosing to listen to today's message by Reverend Dr. David Engry. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God, even as you listen.

Be blessed. On the day of Pentacles, the Bible says that many people, what the tradition was that Jews traveled from all over the world, like the Bible said, from every nation under heaven.

It's very interesting. They came from everywhere. Jews are everywhere. Once a year, they do it. So it wasn't only on the day of Pentacles that they did it. Normally, the day of Pentacles is preceded by, it's a feast.

It starts a feast, but it's called the Feast of Tabernacles. It's the feast where after the Passover, 50 days after the Passover, the Feast of Harvest.

So they have this feast. Yeah, I think so, feasts. Seven weeks in between. Or it's also called Feast of Weeks. So on the 50th day from the Passover, there must be 49 days in between the Passover and the Day of Pentacles.

[ 1 : 14 ] And the Day of Pentacles was so big, Jews traveled from everywhere in the world and come. So I think Acts chapter 20 verse 16, I believe, Paul said, I want to celebrate the Passover in Jerusalem.

So I'm trying to go. Sorry, there's Pentacles. So Paul decided to sail past Ephesus so that he would not have to spend time in Asia. For he was hurrying to be in Jerusalem, if possible, on the Day of Pentacles.

So now this is the Day of Pentacles. After the... Every year they had the Day of Pentacles. So Jews, it's a good time. And I believe he wanted that time. A lot of Jews have come from all over the world. That's a good place to preach the gospel.

So God also waited. When all Jews have gathered, and then he decided that I'm also coming. But the believers were in the upper room praying. They were just doing their own praying.

And they were not really mixing with the people because they wanted to kill them. The leaders of the Jews, the leaders of the people, the priests, high priests, they hated the Jews.

[ 2 : 16 ] And so they hated the believers. Because these believers are... After Jesus was crucified, for fear of the Jews, they hated themselves because they would come and find us.

So when Jesus resurrected, he spent a bit of time with them. Forty days with them. Showing them... The Bible says that in Acts chapter 1 verse 3 or so.

It did... Verse 2 and 3. Miracles. He gave them proofs that he was alive. Yeah. To whom also he presented himself alive after his suffering by many infallible proofs.

Being seen by them during forty days and speaking of the things pertaining to the kingdom of God. He was teaching them. He was speaking concerning the kingdom of God, which is the same as the church.

He was speaking and speaking and speaking. And then after forty days, he took them to the Mount of Olive. In Luke chapter 24 verse 49.

[ 3 : 15 ] So the last sermon he gave them... Normally people will tell you that the last thing Jesus said before he died or before he left was go into the world and preach the gospel.

According to Matthew chapter 28 verse 19 and 20. Go into the world. He said, all power in heaven and in earth have been given to me. Therefore, go into the world and preach the gospel.

That is what normally in church circles ecclesiologically is called the great commission. But the great commission has become the great omission. Many people are not using it.

They are not going to the world to preach the gospel. Jesus said, so most people will tell you that is the last. But when I was studying my Bible recently, I discovered that it looks like that wasn't the last thing he said to them. The last thing he said to them was in Acts.

So in Luke chapter 24, when you start from verse 47, it's interesting. And repentance should be told them to preach. So this is...

[ 4 : 16 ] All right, go to 45. I like the 45 so much. I didn't want to be tempted to go there. By the way, I've been tempted already. Bible says that, and he opened their understanding that they might comprehend the scripture.

It's not Bible scripture that makes you understand the scripture. Jesus opened their understanding. This is been talking to them. But after resurrection, he opened their understanding that they might comprehend the scripture.

That's why Jesus Peter could speak and refer to scriptures in all his speaking and his preaching. So he opened their understanding that they might comprehend the scripture. And then Bible says that.

Then he said to them, that is his written. And thus, it was necessary for the Christ to suffer and to rise from the dead on the third day.

And that repentance and remission of sins should be preached in his name to all nations. How many nations? All. Isn't it interesting that God waited for all nations to come to Jerusalem before he started the work?

[ 5 : 15 ] To all nations, beginning from where? Beginning at Jerusalem. So all nations came to Jerusalem on that day, which normally it's done. But God said, what's the good time? What's the good time to do this?

And look at verse 40, the next verse. And you are witnesses of these things, that this is what is supposed to be done. The next verse. This is interesting.

Behold, that is finishing. Behold, I send you the promise of the Father. I send the promise of the Father upon you. But tarry, that's wait. Okay. Wait in the city of Jerusalem until you are endued with power from on high.

The next verse. And he said unto them. Sorry. And he led them out as far as Bethany. And he lifted his hands and blessed them.

That's why I learned it from when you are blessing people. He lifted his hands. And blessed them. And whilst he was blessing them, he was climbing in the air. And it came to pass.

[ 6 : 18 ] While he blessed them, that he was departed from them and carried up into heaven. And what happened? And they worshipped him and returned to Jerusalem with joy.

Initially, when he told them, I'm going, sorrow has filled their hearts. But after he left, they were rejoicing. The last thing he told them was not going to the world to preach. But the last thing he told them, wait in Jerusalem until you are endued with power from on high.

So the Holy Spirit, after he did all the proofs, infallible proof, showing them he was alive and he's their cries. When he was going, this is the last thing he told them. And then he was taken out of their sides, according to Acts chapter 1.

And so when he was taken, they went back to Jerusalem, to the upper room, where they stayed there in constant prayer. They continued in prayer and prayed and prayed and prayed and prayed.

Oh, I like chapter 2. And my book talks about, and when the day of Pentacles was fully come, there came a mighty Russian ring and filled the whole house where they were sitting. And there sat on each of them something like clothing thorns of fire.

[ 7 : 23 ] Verse 4 says that, and they all began to speak with tongues as the Spirit gave them utterance. I like that verse 5. And they were dwelling in Jerusalem, Jews, devout men from the nations.

They were there. And then verse 6 says that they heard them. And when this sound occurred, the multitude came together and were confused because everyone had this guy speaking in their language.

They have come from all nations, so different nations and different languages. But they come to Jerusalem and it's not common. And then this boy is speaking in our dialect, the language in which we are born. Even though we are Jew, we are born somewhere else.

So they had different nationalities. And they were born there. Look at that next verse. Then they were all amazed and marveled, saying to one another, look, are these not all Galileans?

How come we can hear them speak? And how is it that we hear them in each in our own language in which we were born? Parthians, they started mentioning their names.

[ 8 : 25 ] Then some said, oh, these people are drunk. I find it very interesting that you can tell someone who is speaking language that cannot speak. And you can hear him speak. You say, how can drunkenness make you speak language?

So Peter then got up, standing with the 11, verse 14. He stood with the 11. He stood with the 11. This guy is not by himself. Standing is not just standing. But he took a stand with the 11.

It's a corporate thing. He took a stand with the 11. And he says, these guys are not drunk as you suppose. You're wrong. He said, this guy, Peter, go to the verse 14 again.

He said, standing up with them, said, men of Judea and all who dwell in Jerusalem, let this be known to you. And heed my words. Listen to me. Good preaching will tell you, listen to me.

Listen to me. He said, listen to me. These guys are not drunk as you suppose. And then he goes on to verse 15. But this is verse 16. He said, this is what was spoken.

[ 9 : 28 ] Right when he started after, he said, listen to me. He took them to scripture. What kind of pastor is this that is not taking me to scripture? The puppet is not for entertainment.

The puppet is for issuing out of the word of God. God reserves the rights to be heard. And if you close the Bible, you have a muted God. Good preaching.

Every good preaching starts with the Bible and stays on the Bible. So he says that this is that which was spoken. Straight. I feel like preaching now.

He took them straight to Joel chapter 2. And he says, this is what was spoken by who? Oh, speak with me. By who?

Prophet Joel. By who? Prophet Joel. So who spoke? Prophet Joel. Who spoke it? Prophet Joel. From this text, it says, Prophet Joel spoke. And what the colon, that tells you, we are now going straight directly, quote him.

- [ 10 : 29 ] So he went and quoted. Started with exclamation marks. Did you see that? So it's direct quotation. So he quoted. And it shall come to pass in the last days.
- Says who? Says who? God. Who was speaking? Joel. And who is saying? God. So what Joel spoke was not him. It was God who was saying through what he spoke.
- Yes, yes, yes. Because he didn't say. He said, now he says, says God. And then God personalizes it. He said, in the last day, I will pour out my spirit upon all flesh. And your sons and daughters and brothers, your young men will see visions.
- And your old men will look at verse 18. And on my servants, and on my, this is God speaking, not Joel. Joel spoke. That's how God works.
- As a man is speaking, God is speaking through the man. God speaks through man. If you shut Joel up, you have stopped God from speaking.
- [ 11 : 33 ] That's the only way. The only way God speaks to us is through people. Through verses he uses. So then he quoted. Then he went.
- God said, I will do this. In the last day, the sun will turn into darkness. And the moons are blathered. Then he quoted that. No, because they were speaking in tongues. Why were they speaking in tongues?
- Preach with me. Why were they speaking in tongues? Why were they speaking in tongues? Because the Spirit of God has come upon them. And so the Spirit of God comes, and they were speaking in tongues. And people said, no, there's something wrong.
- And then Peter said, no, no, no, no. Don't get us wrong. This is what Joel said. So he referred to Joel and bring Joel and say, and then quoted Joel, that in the last day, I'll pour out my spirit upon all flesh. So what he's doing? What you can see?
- All flesh. In those days, it's some flesh. It will come on Moses. Then it will come on Samson. It will come on David. It will come on Joel. It will come on Elijah. He will come on. But not even Elijah.
- [ 12 : 29 ] Elisha had to wait for Elijah to die for it to pass on to him. You know, so it's not like Elijah and Elisha are operating at the same level. The Spirit comes on individuals and go. So when they anoint you, appoint you as a king, anointing comes on you until the time that goes to the next one.
- Priest, it comes on priest, then moves to the next one. Prophet comes on prophet, then moves to this one. So it's not all flesh. But God said in the last days, I'll pour upon all flesh, not only some individuals, but all flesh.
- Someone say all flesh. So he said, I'll pour my spirit upon all flesh, your sons and daughters. So what we are seeing is the scriptures being fulfilled. That's what he's trying to tell them. What you are seeing today is the fulfillment of scripture.
- Oh, Jews. What you are seeing is the fulfillment of scripture. Scripture from Joel. And then he started referring to the scripture, I'll pour my spirit upon all flesh. Your sons and daughters shall prophesy. Your young men shall see dreams.
- Your old men shall see visions. Upon my handmaidings and my main servants, I'll pour out my spirit. And they shall prophesy. And the sun shall turn. And it kept going. And then verse 21, part of all what he's saying.
- [ 13 : 31 ] See the end of 21. The quotation ends there. So it's a progression. It's not just the spirit. But he said, and it shall come to pass. This is the impact.
- After the spirit comes, it shall come to pass. Ultimately, then it shall come to pass. That whosoever calls on the name of the Lord shall be saved. Lord Jesus. So it is leading towards salvation.

Say salvation. Salvation. Say salvation. Salvation. It's not talking about just believing. Because when you believe, according to Romans chapter 10 verse 10, with the heart, man believes unto righteousness.

So with the heart, one believes unto righteousness. And with the mouth, confession is made unto salvation. So when you believe, you're right. Believing in God moves you in the grounds or in the premise of righteousness.

All right. But it's after confession. Now watch this. This is very important. It says that, and it shall come to pass. Whosoever shall call on the name of the Lord shall be saved. Saved from what? It's not only saved from hell.

[ 14 : 34 ] It's not only saved from the wrath of God. It's not only saved from judgment. I will show you what also saved from. Then after quoting this, this is what a good preacher would do. After quoting this, then he goes and starts, men and brethren.

Oh my God, I feel like preaching. He starts. He starts by telling them, men and brethren. Look, men and brethren. He, they see again, he says, listen to my words. Listen to my words.

Listen. Listen to my words. Men and brethren, heed these words. Then he brings Jesus in. Listen, every preacher, after quoting the scripture, the next important thing is begin to explain Jesus from the scripture.

So after quoting the scripture, he said, Jesus of Nazareth, a man attested by God, a man, okay, man, attested by God to you by miracles, wonders, and signs, which God did through him in your midst.

You yourselves also know. So, the next verse, then it goes into the death of Christ. Him being delivered by the predetermined purpose and foreknowledge of God.

[ 15 : 43 ] What caused him to be delivered? It was based on the predetermined purpose and foreknowledge of God. So it wasn't like it was an accident in the program of God.

No, it was foreknowledge of God. And it's the determined, God has determined that Jesus must be crucified. He was delivered by the predetermined purpose.

So it was a predetermined, you were doing it, but God has predetermined it. He was delivered by the predetermined purpose and the foreknowledge of God. God knew it was about to happen. He knew it was coming.

Foreknowledge of God. So, watch this. Let me start again. He said, him being delivered by the predetermined purpose and the foreknowledge of God, you have taken.

So he didn't say God has taken. You are culpable. Human responsibility is not only divine sovereignty. Human responsibility also comes into play. God has designed that that's what it's going to be. But some people have to fulfill it.

[ 16 : 44 ] So he said, you. It's you. You have taken by lawless hands. You have taken by lawless hands and have crucified and put to death. Is that not the death of Christ he spoke about? Every preaching that goes silent about the death of Christ goes silent about the significance of Christ is not complete.

So he started by saying that you took by lawless hands, even though God predetermined it. You took by lawless hands. The most lawless criminal activity or action of man on the whole earth was this.

This. Next to what Adam did. This is the most. A very innocent, pure, the purest man, the most perfect man was crucified like the worst criminal.

He was judged unfairly and crucified unfairly. He said, so he said, you have taken by lawless hands. What you did was illegal. You crucified Jesus.

It was illegal. You crucified him illegally. Because they were allowed to pass the verdict for his judgment. He said, I find no fault in him.

[ 17 : 54 ] John 19, 6. He said, therefore the chief priests and officers cried out, saying, crucify him. Who said, who cried out? Chief priests. Priests. Say priests. Chief priests.

It was priests who said crucify Jesus. The problems of the church, the attacks against the church started with the established religious leaders. So, you have through lawless hands have crucified.

So, he spoke about the crucifixion of Jesus. And the crucifixion of Jesus is not the end. Look at the next verse. And he spoke about the resurrection of Jesus. Somebody say good preaching.

Good preaching. He caught the scripture and then starts with Jesus. Spoke about Jesus. And spoke about his death. And spoke about his resurrection.

That is what the core of a Christian message is. And he spoke about the resurrection. Whom God raised. For it was not possible that he should be holding by the grave. It wasn't possible that grave to hold him.

[ 18 : 52 ] Then he makes, he starts to do what theologians would call cross-referencing. When you have cross-referenced Bible, you can see it's not only the Bible that's written, but there are other little, little, little things with different quotations.

It's called cross-referencing. Because the Bible speaks with the same voice. Anything said anywhere in the Bible is already said somewhere else again. So, for instance, as we read in Acts chapter 17, sorry, 2 verse 17, in the last days, put it on the screen.

It shall come to pass in the last days. Look at Joel chapter 2 verse 28. The same thing. It shall come to pass in the last days. So, when you are reading Acts chapter 17, you see it. If your Bible is a good one, it will give you a sign that this same thing is also here.

So, it helps you with your studies. It helps you with your studies. You understand what I'm saying? And so, that's why, as you are growing, invest into some good Bibles.

That will help you with your Bible studies. Christianity, you are capped at the level of your insight in Scripture. Absolutely. So, how did I get to cross-referencing?

[ 19 : 57 ] I got to cross-referencing. Because when Peter was preaching, after talking about the death, the resurrection of Jesus, the next thing is, he starts talking about, as David said.

So, he quoted another Scripture. But David, for David said concerning him, I foresaw the Lord always before my face, for he is at my right hand.

And so, he quoted David again. And then, he said, for you will not suffer your holy one to see corruption. And then, he let them understand that what David, it says, David, who said in Psalm 16 from verse 8.

Yeah, I think from Psalm 16. I have the Lord always before me. Amen. So, from Psalm 16, this preacher quotes what David said. But he said that what David said, he wasn't talking about himself.

So, you Jews have ignored what David said. And yeah, David said this. But he wasn't talking about himself. And he began to explain the text. So, in good preaching, we quote the text and explain the text.

[ 21 : 00 ] A genuine Bible preaching, quote the text, explain the text, and relate the text to you. So, Jesus, he said that David said, but when he explained that this is what David said, he said that David was not referring to himself.

But David was referring, he was trying to prove to them. Because David is dead, and his sepulcher is with us today. So, it couldn't have been David. But because David was a prophet, that's what he said.

Because David was a prophet, he was explaining the text. Because David was a prophet, he spoke concerning the Christ. So, he was prophesying, not himself, he was prophesying about Christ.

And he told them that then you quote another scripture. That in Psalm 110, verse 1, he quotes another scripture that, The Lord said to my Lord, the Lord said to my Lord, sit at that reference.

Go back to Acts chapter 2. He made a reference, being a prophet, knowing that the Lord has sworn on. He said God will raise up the Christ to sit on his throne.

[ 22 : 04 ] The next verse. He, foreseeing this spoke concerning the resurrection of the Christ, that his soul was not left in Hades.

That Hades means hell, down there. Nor did his flesh see corruption. Verse 32. This Jesus, God has read. Look at verse 29.

Let me show you where David quoted. He said, men and brethren, let me speak freely about, to you. Let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us today.

Verse 31. Go back to 27. I just want to say, for you will not leave my soul in hell. No, no, that's not the one. Go to the next verse quickly. I want to show you something. Verse 1. He made, you have made, sorry, you have made, that David would say, you have made known to me your ways of life.

And he said, 30. Let's go. Let's go back to the verse 30. I want to show you. He swore. All right. Verse 32. Now I remember where it is now. So he said, this Jesus God has raised, of which we are witnessing.

[ 23 : 12 ] What are we witnessing? His resurrection. Yeah. So David was speaking about Jesus. Look at verse 33. Therefore, being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, he poured out this, which you see.

So what you are looking at, he quoted that this is what, watch this. This is interesting. He said, this is what Joel spoke about. Then after quoting Joel, he comes with Christ. God proved him.

But you killed him. God raised him. And he said, that resurrection is the resurrection David spoke about. Because David is dead and his bones are with us. So this is the one. This Jesus whom you crucify, God has raised, whom we are witnesses of.

And he says that, verse 33 says, then God. Just after God raised him, he exalted him to the right hand of the Father. And he received the promise and poured on us. And the act of pouring is what you are seeing.

So the death of Jesus was not the end. The resurrection was not even the end. It was the coming of the Spirit that is meant to be. So he had to die before the Spirit could come.

[ 24 : 18 ] He had to resurrect before the Spirit could come. And he had to ascend before the Spirit could come. All these things were necessary things that had to take place before men could be filled with the Spirit.

So he was telling them that what you are seeing and you think people are drunk. No, it is the function of what Christ who has passed through the process of human living, death, burial, resurrection, ascension on the right hand of God and poured it.

And Joel saw that one day something will be poured on people. But it can't be poured without Christ coming. Christ dying. So he spoke to them about Christ. Because if Christ has not come, that testimony can be possible.

So he said your testimony that you are sharing is stemming out from Christ. His death, his burial, his resurrection. Are you learning something? Yes.

Now, so go to the next verse. This is where he quoted. For David did not ascend into heaven, but he says himself. That's 100 verse 10.

[ 25 : 17 ] The Lord said to my Lord, sit at my right hand. So this is, watch this, this is just good for you to know. This is the most quoted Old Testament scripture in the New Testament.

Jesus quoted it. Paul quoted it. Hebrews quoted it. Peter quoted it. It was the most quoted scripture, Old Testament scripture in the New Testament. So when Peter was preaching, he kept giving reference about what David said.

Kept referring, that's why I said cross-referencing. He was giving other scriptures. He was giving, so he gave the first scripture in Psalm 16 verse 8. And then he moved on to Psalm 110 verse 1.

It says that David said, the Lord said to my Lord, sit at my right hand until I make your enemies your food. But David is dead. Look at the next verse. That's David quoted it. Till I make your enemies your food too.

Let's go. Therefore, let, let, oh, I like this. Therefore, let all the house of Israel know assuredly that God has made, this Jesus, or the same Jesus.

[ 26 : 36 ] Why did he say the same? The one you people crucified. You. He made them responsible for the crucifixion. He didn't say because it was a plan of God. No, you are not at fault. You are at fault.

You are at fault. Oh, you know, because of the way my parents raised me, that's why I've become so, uh, cantankerous. That's why I've become so hateful. Because of the things I suffered. Yeah.

What you suffered makes people normally hateful. By your hateful actions, you are responsible. Ah. Yes. You are responsible. Mm. You won't be justified for a behavior that is not acceptable.

Mm. And that is where, where modern day psychology is moving towards. Mm. So we have to find every reason to excuse people's behavior. Mm. Yes. Because human beings are, human beings are intrinsically good.

They are good. But just that conditions have made them like this. So please, let's not, everybody is good. You are good in yourself. You are rubbish in yourself. I am, I am rubbish in myself.

[ 27 : 36 ] That's all right. Yeah. That's the lie the world tells. Yeah. The world tells a lot of lies. Four, I thought about four major lies the world will tell. Number one, lie the world tells that we are all, everything is random.

Okay. We just showed up. It's big bang and then it showed up. Anyone who has a little bit of sense of reasoning, if you can think, if you can think, you would know that nothing happens by chance.

Yes. You can't say nothing plus what you see equals to everything. No. Nothing happens by chance. I'm pregnant. What happened?

I don't even know. I don't know. Come on. Come on. Come on. No. No. No. No. No. No. No. No. No. No. No. No. No. No. No.

Science is about observation. No one was there to observe it. You can't observe it, neither can you repeat it. So we can't leave the explanation of creation in the hands of science.

[ 29 : 02 ] Men are now beginning to find out a bit more about life and a bit more about life. But it doesn't mean men understand how it started. So they tell you it's by chance.

That's one error, one lie. And then number two, the two the world tells is that everything, truth is relative. It's your truth, it's not my truth, my truth may not be your truth.

And let the, I mean come on, come on. It's a lie. It's a lie. It's a lie. It's a lie. Can you excuse yourself because you are not the determining factor?

No. Get over this your sorry self thinking that everything revolves around you. And let's begin to face facts. So the next lie the world tells is truth about everything, truth is relative.



The third lie the world tells us is man is the center of everything. You can become whatever you want to be. You are in control of your life. Really.

[ 29 : 57 ] Really. Some of us is eating. Hey. You are not in control of your eating. It's a problem sir. You are not in control. You would have passed all the exams.

You are not in control. You would have been able to walk away and forgiving that person who hurt you so much without, you are not in control. You are not.

You are not in control. You can become anything you want to do. Just, just let the energies come from everywhere. What's the difference? Is this not madness?

See, once you are running away from God and you don't channel your hunger towards God, you end up eating cow, the donkey head.

Because the truth is you are hungry. Yes. You are hungry for something. Yes. But because the only thing that can satisfy you being God and his word, because you don't want it, it ends up being filled by something else.

[ 30 : 53 ] Yes. So they tell you that you are the center of your life and you know whatever. And the fourth lie the world will tell people is that the goal of life is for you to be happy.

Happy. If you are with this relationship is not making you happy, leave it. You have three children with them, but it doesn't matter. Leave it. You have to be happy. So all this, excuse me, nonsense about I have to be happy.

I have to be happy. Grow up and get past yourself. Yes, yes, yes, yes, yes. I'm hoping you will say I have to be responsible. I have to be responsible.

I have to be responsible. I have to be responsible. I have to be responsible. Responsibility is more important than happiness. Yes. Yes. Because if you pursue pleasure, you end up killing potentials in your life. Wow.

I thought you said you were having fun with that boy. Look at what he did to you. Wow. So they did, they were lies to us that the goal of life is happiness.

[ 31 : 52 ] Wow. Just leave as long as, that's why it is, it's sad to say, it has infiltrated and invaded the church so much. People come to church because they want to be happy. Wow.

And churches put up adverse and things like that. Things like you are stressed, work is too much, family is too much. That's a wonderful place you can come to get off your stress. Now, coming to church is not for you to get off your stress, excuse me.

It's to receive more Christ into you. Amen. And the truth of God is four. The truth of God, four truths that deals with all this life. First one, God is the creator. We are not an accident. And if you don't admit God, you have abandoned your opportunities.

Number two, the word of God is the truth. John 17, 17. That word is truth. Number three, you are not in control until you are in Christ. Your life is in crisis. Christ is the one, the only one who can give you back dominion.

The dominion mandate God created us for. We cannot live it outside of Christ. And then number four, it's not in pursuing happiness and doing what you want. Number four, in submission, submitting to the purposes of God.

[ 33 : 00 ] Sacrificing your life for the purposes of God. That's what will determine the outcome of your life. You are alive to submit to the purpose of God, not to be happy. That's why those who are really living their Christian life, sometimes they can be persecuted, but it doesn't matter.

Yeah. So, he started by telling them that this is how you should live. So, when he referred to them in the book of Acts about Jesus Christ, he referred to Acts. Then in Acts 2, verse 36, very lovely text.

It says that, therefore, let all the house of Israel know assuredly that God has made this Jesus, the same one you crucified. He didn't say you are not culpable. You are culpable. You crucified.

God has made him both Lord and Christ. He didn't finish preaching. Whilst he was preaching, the people said, when they heard this, they were cut to their hearts and said to Peter and the rest of the apostles, men and brethren, what shall we do?

They interrupted the message because now something has moved their hearts. And Peter said, believe in the Lord Jesus Christ. Peter said, repent, every one of you, and be baptized in the name of the Lord Jesus Christ for the remission of sin, and you shall receive the gifts of the Holy Spirit.

[ 34 : 11 ] So, Christ, then the gift. Alright, look at it. He said, for the promise is unto you, to your children, and to all that are afar, as many as the Lord will call. So, he told them exactly that.

And I like the verse that follows. That's where I'm leading to. And I've gone through all. And then, verse 40 says that. So, he didn't finish preaching. Then he continued.

With many other words, he testified and exalted them, saying, be saved from this world. Amen. Verse 21 says that for whoever, after the Holy Spirit is poured, the last bit of that progression is, for whoever shall call on the name of the Lord shall what?

Be saved. I can't hear you, shall what? Be saved. I can't hear you, shall what? Be saved. So, whoever can call on the name of the Lord shall be saved. There is no name under heaven. Romans, sorry.

Acts chapter 4. By which men shall be saved. Save the name. Verse 12. For there is no name under heaven given amongst men by which we might be saved. They preached salvation. They preached salvation.

[ 35 : 16 ] The jailer said, what must I do to be saved? Acts chapter 16, verse 31. Now, men and brethren, verse 30, what must I do to be saved?

And he said, believe in the Lord Jesus Christ and you shall be saved. You. So, they preached salvation. Now, salvation from what? Acts chapter 2, verse 40. It says that with many words, thank you, Jesus.

Someone say, thank you, Jesus. Thank you, Jesus. And with many other words, did he testify and exalt, saying, save yourself from this untoward generation or perverse generation. Say perverse.

Perverse. Perverse. Perverse. Generation that is perverse. Our thinking is upside down. You have to be saved from this generation. We thank God for using his servant, Reverend Dr. David Entry, to share this awesome word.

If this message has blessed you in any way, please spread the word by sharing it and send us an email to amen at karis.org. Remember to stay connected with us on Facebook, Instagram, YouTube, and Twitter for regular updates on what God is doing here at Karis Finish Youth.

[ 36 : 24 ] Stay blessed. Thank you. Thank you. Thank you. Thank you.