

# Why I Do What I Do For God

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Preacher: David Antwi

[ 0 : 00 ] Welcome, and thank you for joining this message by David Entry at Carish Church. In this season of Great Awakening, may God pour out His Spirit through His Word, refreshing! your heart and awakening you to His will.

Acts chapter 20, reading from verse 17 to 27. It says, Then from Melitus he sent to Ephesus and called the elders of the church.

And when they had come to Him, He said unto them, You know from the first day that I came into Asia after what manner I have been with you at all seasons, serving the Lord with all humility of mind and with many tears and temptations, which befell me by the lying in wait of the Jews.

And how I kept back nothing that was profitable unto you, and have shewed you, and have taught publicly and from house to house, testifying both to the Jews and also to the Greeks.

Repentance towards God and faith towards our Lord Jesus Christ. And now, behold, I go bound in the Spirit into Jerusalem, not knowing the things that shall befall me, save that the Holy Ghost witnesses in every city, saying that bonds and afflictions abide me.

[ 1 : 21 ] But none of these things move me. Neither count I my life dear unto myself, so that I might finish my course with joy in the ministry which I have received of the Lord Jesus Christ, to testify the gospel of the grace of God.

And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore, I take you to record this day, that I am pure from the blood of all men.

For I have not shone to declare unto you all the counsel of God. Here is the reading of God's word. Father, we thank you for giving us the privilege to assemble and gather together in your name around your word.

We pray that give us insight and illumination into your word. Give us what man cannot give us. Holy Spirit, guide us into the chambers of God's word, which will be responsible for the glorious outcome of our work with you.

We pray and bind the work of the enemy. We come against any attack on any mind, demonic encroachment and hold, strong, demonic stronghold in anybody's mind.

[ 2 : 28 ] We come against it in the name of Jesus. And we pray that as your word is done, let healing come. Let deliverance happen. Let there be a release and the manifestation of your spirit and power.

Let the forces of hell be subjugated. Let salvation happen. Let convictions take place. Let Christ be revealed.

Let Christ be manifested. Let Christ be seen. And let Christ be heard. May the words of my mouth and the meditations of my heart be acceptable to you. In Jesus name.

Amen. Amen. Hallelujah. Hallelujah. Last week we spoke primarily about Paul. He got to Ephesus and we saw how Apostle Paul, when you read from Acts chapter 1, all the way through to chapter 20, verse 16, we see pockets and sessions of teachings and preachings or better still what is called sermons.

So there were sermons. So there were sermons. Like the first sermon that was delivered was in Acts chapter 2, where Peter gave the sermon on the day of Pentecost. And then the second sermon was Acts chapter 3, when the crippled man was healed.

[ 3 : 47 ] Peter preached to them. And then Peter also preached and declared their purposes to the elders of Jerusalem in Acts chapter 4. So you can see Acts chapter 5 that was preaching. The Acts chapter 7 was the longest of all the sermons by Stephen, right from verse 2 through to the end.

Stephen preached and summarized the whole of the Old Testament in the New Testament. So you can see pockets of preaching. Paul came. He was preaching. People were preaching, preaching now.

All these sermons were directly to unbelievers. So we were preaching to the people, explaining the kingdom. The first message and sermon that was dedicated primarily to believers is this message Paul preached.

And as it were, that was his last message before he went back to Jerusalem. So his last missionary message was to the elders of the church.

So this one is not going to really focus so much on how to be born again and how to turn to Jesus. He was focusing on the mission ahead and the things that he's been teaching them.

[ 4 : 54 ] So we see that he focused very much. He drew the attention in this teaching to his work. So you know what I've been doing amongst you.

And his courage. How problems from verse 20 to 23. Problems were ahead. Death was ahead. But I'm ready to face it. His courage.

And then he drew attention to his innocence. He told them I'm innocent of everybody's blood. Any man's blood. So he drew the leader's attention to his works, his courage, and his innocence.

Which is very important because you see the church is not a religious club. The church is not a religious club. The church is not a country club. The church is not an ethnic group of people who have a way of doing some things and come together.

The church is the body of Christ. It's the assembly of believers redeemed in the Lord. And so it's very important to understand that it is the body of Christ meeting.

[ 6 : 04 ] We meet together. We serve God together. We worship God together. We build one another up. So the church is a body of believers who meet together, build one another together, serve one another, worship God together.

It's the church. And our core practices are fellowship, love, prayer, worship, edifying one another, building up one another.

It's part of the practice of the church, serving one another. So you see, if you only go to church and say, ah, just for me, it's just Jesus, you're only fulfilling only a tiny fraction of the purpose of the church.

A tiny fraction of fellowshiping and worshipping. How about the serving? How about building one another up? How about admonishing one another?

Edifying one another? Encouraging one another? Oh, bearing with one another. Yeah. Yeah. So it's very important to understand.

[ 7 : 04 ] When you have the understanding of the church like that, it influences the way you react or you relate and you do your things when it comes to church.

When it comes to a club, there are things to do. You pay your dues and be part of a club and you enjoy the benefits. But when it comes to the church, it's actually the body of Christ and we are members of the body of Christ.

Amen. Amen. And it's also important to understand when you look at the text. I want to give you an overview because this text throughout Acts, this particular portion, because the message was to believers.

And the sermon was not just to believers. It was also to leaders, elders. So it's very pregnant with a lot of stuff.

So let me give you a general overview, at least of the things that Paul primarily focused on in his sermon. About six things he focused on in his communication when he called the elders.

[ 8 : 05 ] Number one, he focused on his mission. So he said, when I came to you, he knew my life. And then not only his mission, he focused on his vision.

Not only his vision, he focused on his commission. Not only his commission, he focused on his admonition. And then his commendation and his demonstration.

So his mission, vision, commission, admonition, commendation and demonstration. We will have to look at it as we go on.

Now, what do we mean by he focused on his mission? Look at again, if you will, the verse 18. And when they came to him, he said unto them, you know, from the first day that I came into Asia, after what manner I have been with you at all seasons.

I like that. He said all seasons. So you saw the different seasons and the manner I have been with you in first season, in season two, in season three, in season four. And all seasons.

[ 9 : 04 ] Not only one aspect of my life. At one point in time. And he said in the verse 19, serving the Lord with all humility of mind, not just of acts.

So his style of humility, if you even catch him on a ways, you realize that this thing is not just, it's not posing. It's not surface. It's authentic.

Humility of mind is more important than humility of act. I learned this many years ago that when people are in church, one, they are not stupid.

Two, they are not your own. Sometimes when people choose to honor you and respect you, because the work of God requires honor to do well.

In the absence of honor, ministry doesn't work well. That's why it's necessary for every minister to carry themselves with honor and dignity. So when you carry yourself with honor and dignity, there's the people you look at them, the way they carry themselves, they command honor.

[ 10 : 11 ] Such a way that if you even are addressing them, you are a little bit careful. And every minister, your text messaging with people, with brothers, with sisters, with people who you are becoming very interested in, even your text messaging, you have to make, because ministry works well with honor.

First of all, the honor lies on a minister to carry themselves with honor and dignity. When you are a minister, you have eventually been put in a box. It doesn't mean you shouldn't be real.

But you carry yourself. It's like you're a prime minister. It's like you're a politician. You can't be seen in the market saying everything. Because you are in leadership. So he says that, you know my manner of life, serving the law of humility of mind, and with tears and temptations, which befell me by the lying weight of the Jews.

And look at, he says that this is his mission. He's telling her about his mission. How I kept back nothing that was profitable unto you. Every minister of the gospel carries something that is profitable to others.

And there are times you have to be careful not to keep it back. He says, I kept back nothing that was profitable unto you, but have showed. Or King James said, shield.

[ 11 : 35 ] The new King James would probably use it better. Have proclaimed. Let's all say proclaim. Proclaim. I think NIV will use the word preached. So proclaim, showed, preached.

You know, preach everything that was helpful to you. So there is a preaching side of ministry, and there is a teaching side of ministry. Preaching declares what needs to be done.

Teaching tells how it needs to be done. And so he said, I was preaching and teaching. Preaching and teaching. The mission of ministry is primarily of preaching and teaching.

That was helpful, but have taught you publicly and house to house. That tells you, they used to have these home cell meetings or home meetings.

So in public meetings, they would go into public meetings. He would teach them. And his ministry to them was not only the one online. It was also offline.

[ 12 : 37 ] There is an online part of ministry and an offline part of ministry. There is a public type of ministry and the home to home part of. The home tells you is very exclusive, very intimate, very close.

He said, whether it's through intimate meetings or through public meetings, I taught you and I declared to you. I taught you. I didn't withhold anything that was profitable to you.

He told them about his mission when he taught them. He told them when he taught them. He said, from the first day to the whole time. He said, I was teaching you.

So when he taught them, from the first day I came to Asia. He told them where he did it from house to house. He told them what he said. He told them who he spoke to.

And he told them how he spoke to them. So we have seen where, when, when he came to Asia. We have seen where he did it. Okay.

[ 13 : 38 ] From house to house and in public. Now, look at it. He says that he taught them what. Look at the verse 21. He told them what he was talking about. Testifying to Jews and also to Greeks.

Repentance towards God and faith towards our Lord Jesus Christ. Shall we all say from the repentance. Let's read repentance towards. Let's say repentance towards God. Repentance towards God and faith towards our Lord Jesus Christ.

One more time. Two things. Repentance towards God and faith towards our Lord Jesus Christ. Repentance towards God and faith towards our Lord Jesus Christ. I'll come back to that. Look at verse 22. It says that, and see now I go bound in the spirit. So he told them what he taught.

When he taught them. Where he taught them. Where he did his mission. And what he taught and declared. And he said he taught. In fact, the first word in verse 21 is something that should be of interest.

[ 14 : 42 ] You cannot testify of something you have not experienced. You can talk about something you have not experienced. When you are single. And married.

You've never married. You can talk about marriage. But you can testify. You can testify. When someone is giving a testimony. He's coming to tell what they have experienced.

Paul said me. I'm not just telling you what I've found. What I've been reading about. He said, I'm telling you what I've personally. The things I have been teaching. Is my personal practice and personal experience.

It makes ministry more impactful. So he says that I testify. Let's all say testify. Testify. It's when a minister, a preacher testifies.

It's more potent. Than when he just declares. He was testifying. He wanted them to know. And he spoke with such clarity.

[ 15 : 42 ] Or such understanding. Like someone who has experienced what he was talking about. That's why last week I said. You know, it's not good for you to be a pastor.

And telling people about giving. But you don't give. You don't give. Telling people, oh, let's wake up. Let's pray. You don't pray. Telling people, you need to read your Bible. You don't read your Bible. It weakens the potency of what you're saying.

The divine strength. Energy. Behind what we preach. Is not just what we are saying. But it is from our relationship with God out of practice.

So, somebody asked me. Pastor, you clearly last week. You said there's a difference between teaching and feeding. Because not every teaching produces feeding. But the teaching that produces feeding.

I mean, you can't feed without teaching. So, that's how we feed. But you can teach without feeding. So, what's the difference? Someone said, Pastor, you didn't tell us the difference between the teaching that produces feeding.

[ 16 : 41 ] And the teaching that doesn't produce feeding. The difference is simple. The teaching that produces feeding has a lot to do with testifying. One. And number two, has a lot to do with.

It's something that it's based on your koinonia interaction with God. When you listen to a teaching that is not feeding you, your mind becomes empowered or activated.

You are stimulated in the mind. But you don't have what it takes to practice it. You are not strengthened in your inner man. Paul talks about how I pray that you'll be strengthened by the spirit into your inner man.

Ephesians chapter 3 verse 16. The inner man has not been nourished. Feeding nourishes the inner man. And feeding, raw teaching can just be dissemination of information.

Which can empower the mind. Or can inform the mind. But feeding strengthens the spirit. So, who feeds? Who feeds? The one who feeds is based on their private work with God.

[ 17 : 45 ] So, when you sit, you can't tell whether somebody, what the person is feeding you on. It's not. It's the impact it has on your spirit. Not just on your mind.

Because it's very easy to come and lecture. Give lectures and give a talk. On Sunday morning or when the believers gather, you have to speak. You give a talk.

People have learned something, but they haven't actually fed. Because you, the one doing the teaching, your interaction with God is minimal. Or it's non-existent.

And so, the life of God is not flowing through you. Am I communicating? The life of God is not flowing through you. So, number one, it has to do with the interaction, the personal relation, intimacy with God.

And then number two, people's spirits. When you are fed, your spirits become strong. It's one thing telling you, don't lie.

[ 18 : 44 ] It's another thing feeding you with the spirits being taught. It's being transformed by the renewing of your mind. The information, the revelation that is coming, is actually not raw message

information.

It's actually feeding your spirits. And suddenly, you realize that you are able not to lie after you heard that message. Do you see the difference? So, feeding empowers you to act.

It gives you the empowerment, unless you choose not to. You know, you can't force a child or a person to feed. You can't present the food. That's where Paul was going. He says that I'm innocent of any man's blood.

I've presented the food. I've presented the feed. Okay. So, now looking back at the text, the verse 21. Testifying both to Jews and also to Greece.

Repentance towards God. Shall we say that together? Repentance towards God. I've always seen it as, you know, repent. Because repentance is foundational and fundamental part of the Christian message.

[ 19 : 45 ] Men and brethren, what shall we do? Say, repent. For the kingdom of God is at hand. When Jesus showed up, he said, repent for the kingdom. John the Baptist's first message, Mark chapter 1, verse 4 and 5. Repent.

Jesus starts, Mark 1, 15. Repent. So, then when he resurrected from the dead, he told them and he exposed them to what happens after the Holy Ghost has come unto you or after Christ has resurrected. The Bible says he opened their mind that they will understand the Scriptures.

Luke chapter 24, verse 45. And he opened their understanding that they will understand the Scriptures. And the Bible says that. Then he began, look at the next verse. The Bible says that. And he said unto them, for that is written, that it behooves Christ to suffer and to rise from the dead on the third day.

Watch this. After the crucifixion, burial, and resurrection is at the end, he said that. And that repentance and remission of sins should be preached in the name of this one who has died and resurrected to all nations, starting from Jerusalem.

Okay? So, repentance is part of the, it's a foundational aspect of the Christian preaching. That's what I'm trying to say. The Bible says that in Acts chapter 10, Peter, as he spoke to the house of Cornelius, and when he gets to the verse 40, Jesus, God raised him from the dead and then showed him to all people and then commissioned those who of us who were witnesses to preach in his day, preaching repentance.

[ 21 : 03 ] All right. So, repentance is a foundational part. So, I've always seen this particular text. Acts chapter 20, verse 21. He said, I have been teaching Jews and Greeks repentance towards God.

You might think it's just being born again and turning from your sins. Now, let's look at the New American Standard Version. If he renders it any different. Is someone learning something? It also says repentance.

Repentance. English Standard Version. Repentance towards God. And then we go to NIV. It said, repentance towards God. Then NIV uses the same. That we must turn to God in repentance.

Now, let's not say repentance towards God. Repentance towards God. It's not repentance from sins. Repentance towards God here means, what's repentance?

Change of mind. Which leads to change of action. Sometimes the way you think about God, we need repentance. Why are you so worried as though God doesn't exist?

[ 22 : 06 ] That's why he's been teaching them day to day. So, he's not just telling them repent. But he gives them an exposition of God. You get a better understanding of God. You say, ah, okay.

If God said it, God is faithful then. Do you understand that? Repentance towards God. Your mindset about God needs to change. My mindset, as we are all growing.

As you grow in the Lord, you begin to understand God better. Or it begins to change. You change your mind concerning. You've always thought God is a good God. But you have never understood that he's this faithful.

You probably have never understood that God, when he says he forgives, he actually forgives.

There are people here who are born again. You are still being plagued. And the enemy is using guilt conscience about something that happened in your past, even before you became born again.

And you have convinced yourself that God will not forgive this one. Repent. Repentance towards God. Somebody said this many years ago. I was reading and I came across this information. That was kind of a blessing.

[ 23 : 09 ] That you know, sometimes when we are in church and brother A has just become born again. He used to be an alcoholic. Every time everybody knows him in the community. He's drinking and ah.

And then this guy has become born again. And now he's in church. Before he becomes born again, some people will tell you, but this guy, no, no, forget this guy can't save God. But the church always have an open arms for all.

So it doesn't matter how bad your sins are come. So the brother becomes born again. And now he's changed. Goodbye world. I'll stay no longer with you. I've made up my mind to go God's way, the worst of my life.

You know, he's a changed man. He's a changed man. I have decided to follow Jesus. No turning back. He's a changed man. And three months he's in church.

Now he has even become an usher. And then a whole year. Or eight months, nine months. He's seven. Then a year later, the church member sees him at the pub.

[ 24 : 11 ] And sitting in front of the pub, drunk. If you are not careful, we say, you have betrayed the church. We don't like you. We cut off people faster.

We embrace them when they are coming fresh. But if they come in, and we find out that maybe something again has happened, we can't stand them. We are able to tolerate, we believe, watch this, everyone.

We believe God is able to tolerate the sinner more than the righteous who has fallen in sin. When you are a child of God, he is willing to embrace you and tolerate you more.

Does that mean you continue messing up? No, no, no, no, no, no. In fact, one of the purposes of repentance, the Bible says that in Romans chapter 2, the kindness of God leads to repentance.

The goodness and the kindness of God. When you see how good God has been to you, you can continue on that track. The goodness of God.

[ 25 : 20 ] It says that the riches of his goodness, his forbearance, his long-suffering, not knowing that the goodness of God leads to repentance.

Shall we continue in sin? That great chapter 6, Romans chapter 6 verse 1. He said, God forbid! That God forbid is the strongest terminology used. God is stronger than Tafiakwa. God forbid! God forbid! How can we? You know, so, but sometimes, religion, we come into Christ with religious ideology of God.

That's why repentance towards God, that's why I said last week that no one knows God unilaterally. We get to know him progressively. Progressively. And I trust God that if you stay faithful in studies and be exposed to sound teaching, between now and the next three months, your repentance, your knowledge of God, your mind about God will even change for a better.

So he said, I was preaching and teaching, testifying to everybody, repentance towards God, and faith! Somebody say faith! Faith!

[ 26 : 32 ] So, you change your mind about God and have faith in Jesus Christ. Our faith is in Jesus. My faith is in Jesus. It doesn't matter what the enemy throws at you. My faith is in Jesus.

It doesn't matter what happens to me. My faith is in Jesus. It doesn't matter what I just heard. My faith is in Jesus. It doesn't matter what is going on around the world. My faith is in Jesus. It doesn't matter how the economy turns.

My faith is in Jesus. People are losing their job. My faith, I can't even lose my job. But my faith is in Jesus. I can lose money. But my faith is in Jesus. Believer, let your faith be in Jesus.

Not in your testimonies. Not in your money. Not in your opportunities. Not in what we call blessing. Let your faith be in Jesus! Hallelujah!

Hallelujah! Hallelujah! Repentance towards God and faith towards our Lord Jesus Christ. So he said, he told them what he taught. And he told them who he spoke to. To Jews and Greeks.

[ 27 : 31 ] And he told them how he spoke to them. With humility and with tears. So he made his mission very clear to them. Now it takes us to the verse 22, which says that, And now I go bound. That's a very interesting terminology.

Now I go bound in the spirit to Jerusalem. What's the meaning of that? Bound in the spirit. Bound. Now, it's not the Holy Spirit. In my human spirit. There is a certain...

It's like Isaiah said, I set my face like a flint. There's no room for change regarding this thing. And it's not just in my mind. The spirit is set.

Some people will tell you that it wasn't the will of God for Paul to go to Jerusalem. I strongly differ. It was certainly the will of God. Because he said that, Now I go bound in the spirit to Jerusalem. Not knowing the things that will happen to me there. But except that the Holy Spirit testifies in every city. Saying that chains and tribulations await me.

[ 28 : 28 ] Prediction. The Holy Spirit has been predicting that as you go, Chains and affliction or tribulations are waiting for you. It's not like you go into it. They are waiting for you.

Chains and tribulations. That's prediction. But don't let us mistake prediction for prohibition. The spirit of God was predicting, but he wasn't prohibiting. He didn't tell Paul, don't go.

He was just predicting as you are going. So that you are aware where you are going. What you are about to see. So the spirit of God was telling him. He said, I'm bound in the spirit going towards Jerusalem. And I don't know the things that are coming.

But one thing I know, the spirit has been predicting. That chains and tribulations await me. Chains and tribulations. It's not one place. Every city I go, the Holy Spirit keeps saying chains and tribulations.

Now, watch this. If it was prohibition, Paul wouldn't have problem. Because even when he wanted to preach in Acts chapter 16. And the spirit of God for 6, 7, 8. The spirit of God forbid them. They didn't preach.

[ 29 : 26 ] They obeyed the spirit. Preaching, let alone troubles. It's easier to say yes to the spirit when it comes to your personal interest and advantage. It's more difficult to say yes to the spirit when he's telling you, this guy is about to slap you.

Allow him to slap you. The spirit of God, are you really sure? Okay. Do you understand that? But here, Paul said the spirit is indicating problems are awaiting.

And when the spirit of God told Paul, don't go and preach. That one, he found it easy to go. No, that rather, they didn't go because the spirit of God said don't go. It's easier to disobey God in that one and do it.

Because preaching, you don't lose much. But sufferings and afflictions and bonds, you lose everything. Praise immense. Amen. So, I'm trying to say this for you to understand that the spirit of God was not forbidding him to go to Jerusalem.

Because he needed to go there. He needed to go there for the purpose of the gospel. And I told you two weeks ago, reasons why Paul wanted to go to Jerusalem, you know, from chapter 19, verse 21 or so.

[ 30 : 29 ] Reasons why he wanted to go to Jerusalem. Number one reason, which I didn't really emphasize on, was when he travels anywhere, he gets donations. Because the Jerusalem church was going through a bit of some financial hardship.

So, they do contributions and they give it by the hands of Paul and his team and they send it to Jerusalem. So, he was going to bring, you know, I think, when he appeared before, I think in Agrippa or Festus, he said, I was bringing arms to my people.

I came to Jerusalem to bring arms to my people. So, he was actually coming to Jerusalem to come and give the people. To come and make donations via the contributions he has made through his journeys.

So, he was coming to make donations. Number two, he was coming so he can also fellowship with the brethren there. Particularly the senior brethren like Peter. So, in chapter 24 now, after many years, I came to bring arms and offering to my nation.

This is when he was testifying why he came to Jerusalem. Right? So, he came to Jerusalem because he had donations that he has collected from people and he was bringing it to Jerusalem. Number two, he was coming also to fellowship.

[ 31 : 37 ] So, when he got to Jerusalem, he went to fellowship with, in Acts chapter 21, went to see Peter and went to see James. Right? So, he went to have some interaction. Because brethren, I miss the big guys.

It's nice to hang around some good guys. Oh, it's always nice to hang around some good guys. And then number three reason why he was coming is because he had the gospel understanding. He was bringing repentance towards God.

Let me put it that way. Because Judaism has really managed to infiltrate the church to a certain dimension. So, that's why when you go to chapter 21, when you go to Jerusalem, he was advised, you know, there are people here.

Let's jump into 21 and show you something. Chapter 21 from verse 17, he arrived in Jerusalem. And then when he arrived in Jerusalem, he went to see Peter and James. And they advised him, you know, people have heard that you are preaching against Judaism.

So, for them to know that you are, and some have come from the diaspora, they are in Jerusalem now. And they are spreading all kinds of malicious nonsense about you. So, for them to know that you are not that bad, take, there are some four guys here who have vowed to also go to the rituals. [ 32 : 44 ] Shave your hair and go through the rituals with them and actually pay their dues for them. So, people know that you are not against the Jewish customs. He did. But as soon as he went to the temple and they saw him in the temple.

They said, this is the guy. So, it wasn't his practice, but his message. So, wherever he preached the message, whether in Jerusalem, whether in Ephesus, great is Diana or David.

Can you imagine the people came, they are probably, if you know why they have gathered their access with Paul. Because Satan hates the message. In 2 Timothy chapter 4, I think the verse 15, Paul was warning Timothy about Alexander the coppersmith.

Yes. He says that, Now, look at verse 15. Look at verse 15. He says that, Another translation said, He greatly resisted our message.

The problem is with our message. And then, the next verse talks about how, verse 16. It says, When I came to my trial, everybody who forsook me may not be laid against their charge.

[ 33 : 58 ] Look at the next verse. It says that, But the Lord stood with me and strengthened me so that, So that, The whole thing is about the message. The reason why they hate the church is not because the church is a nice group of people.

It's their message. The reason why those other religions can't stand us. The reason why those kind of people who don't like God can't stand us. It's our message. It's their message.

So, Paul said that, I'm bound going to Jerusalem. I don't know what will happen to me. But I know, Chase, and everybody will be worried about something like that.

When you've been forewarned that afflictions and tribulations are awaiting you. But now, this leads us to Paul's vision. He said, I have a vision.

He declared his courage to the people. I have a vision. Verse 24. He said that, Nevertheless, But none of these things move me. What? That's a strong one.

[ 34 : 59 ] He said, None of these, What things? The things the Holy Spirit is saying are waiting for me. He's actually updating me that there are problems ahead. None of these things move me. Neither can't I my life dear to myself.

That's the language of sacrifice. Hello? The language of sacrifice. It is what distinguishes someone God can take farther from someone God cannot take any. It's sacrifice.

Sacrifice. Sacrifice. I wrote down some things here. Paul really despised his life. Or, listen to this. He had, watch this.

He had a disposable life. He said, My life is disposable. If it means fulfilling God's way. Let me read you some things that I wrote. Because I think that might be helpful. Might be a blessing.

Jesus Christ himself, remember he went to Jerusalem knowing he was going to die. Peter said, No, you can't go. He said, hey, don't stop it. I'm going. Stephen, he testified and they killed him because of his message.

[ 36 : 00 ] They executed him because of his message and yet he didn't compromise the message. He didn't say, sorry, I've changed my mind. I've changed my mind. He died preaching. And now we have great other men in history outside of the Bible who have lived a certain life and been dedicated to God.

Somebody like George Whitefield. It was George Whitefield who said, Let the name of Whitefield perish and Christ be glorified. Let my name die everywhere and even my friends forget me.

If by that means the cause of my blessed Jesus may be promoted. These are people who have given themselves to the purpose of God. There's Count Zingzingdorf who let the Moravians.

The Moravians had this saying. They said, preach the gospel, die and be forgotten. You are not as important as you think you are. Just preach that. The gospel is more important than your life.

Your life must be disposable in your eyes when it comes to the work of God. When it comes to the mission of God. It comes to the purpose of God. You must count your life disposable. That's what the definition of sacrifice is.

[ 37 : 08 ] So, the Moravians said, preach the gospel, die and be forgotten. There's this great woman called Amical Michael. He said, in light of what Jesus, this is a serious one.

Listen to this brothers and sisters. In light of what Jesus has done for me on the cross. How can anything I do for him be counted as a sacrifice? Amount of sacrifice.

In light of what Jesus has done for me on the cross. How can anything I do for him be counted as sacrifice? He said, what I do? Jesus' work has made what I do.

It doesn't matter whatever I do. And she died as a missionary. He said, she continues to say, the missionary life is a chance to die.

So, he said, bring it on. I want to be a missionary because it's a chance to die. Jim Elliot, great missionary. He said, consume my life, my God, for it is thine.

[ 38 : 08 ] I seek not a long life, but a full life. Like yours, Lord Jesus Christ. You see, Jesus didn't live long, but he lived full.

The quality of life is not determined by its duration, but by its donation. The quality of life is not determined by its duration, but by its donation.

Many of us here, about more than half of us here, are older than Jesus in his physical life. Yes. Some of us are 50.

50. Some of us are 40. Yeah, Jesus is your younger brother. Yes. Jesus died when he was 33. How old are you?

He lived a full life, not a long life. Paul said, I want to live a full life, not just a long life. Pastor, so what are you supposed to say?

[ 39 : 08 ] Long life is not important. I didn't say that. I didn't say that. I said, in the light of the cause of Christ, life, you must count your life disposable.

If it means my life will be disposed for the cause of the gospel. That's what true Christian sacrifice is about. And today, I didn't like the way they spoke to me.

I didn't like my emotions. You see, I've not actually started living the proper Christian. You must repent towards God. Change our minds towards God. It's so emotional.

It's so sentimental. It's easy to have those kind of people around in church, constantly in church, but very empty of the life of God.

You must be one who determines that I won't take offense in church. Even if the devil himself, the spirit of offense, comes to meet me face to face.

[ 40 : 08 ] You must determine that there are some places I will allow offense to lead me. I will allow offense to be my leader. I will allow some things because I am a living sacrifice for the cause of God.

Years ago, I heard this story. I just couldn't believe it. I felt it's quite extreme. Because in certain churches, especially events like sometimes churches, the music is so important.

We need good music. The Bible said, play skillfully. Psalm 33. He said, play skillfully on the instrument. So, we need it. It's necessary. However, the strength of our gathering should be our hunger for God himself.

The music said, oh, magnify Psalm 34. Oh, magnify the Lord with me. So, I am doing my thing. Join me. Oh, magnify.

When God thought about praise and worship, he didn't create keyboard. He created human beings. So, we can praise God and the music comes to enhance it.

[ 41 : 15 ] The music comes to embellish it. But sometimes, it's very easy to have skillful musicians who are not born again. That's where I'm going to. Skillful musicians who are not born again, who hijack the purity of ministry.

But if you are not careful, our humanity can get in the way of God so much that it looks distasteful. Doing it for the cause of the gospel.

Yes. If it is really for the cause of the gospel, then you are not so worried about who is preferred to do it. Paul said, I live a disposable life.

I live a disposable, dispensable life. And because of that, I do not count my life dear to me. He said, none of this movement nor do I count my life dear to me.

Sometimes, the reason why somebody is not going far in God is you count your life too dear to you. Your life is too important to you. And it shows up in various ways. Different ways.

[ 42 : 14 ] It's not only one way. Different ways. So, he says that, none of this do I count my life dear to me, so that I might finish. Say finish. Finish.

I want to finish my course. King Jesus says, my race. With joy. By the time I finish, I'm happy. God. I've finished well. Christianity is a marathon. It's not a sprint. You start today, and energetically, it's a long life, long journey.

It requires patience. And there will be, almost like marriage. Please, some of you are not aware there's a difference between wedding and marriage.

Because many people prepare for wedding, but never prepare for marriage. The point I'm trying to make is Christian life is a long journey, almost like marriage.

[ 43 : 11 ] God, marriage is life. Christianity is life. Your entire life. You might be doing well today. Now, one of my biggest prayer requests and prayer desire. If you want to pray for me, let me tell you my prayer requests.

2 Timothy chapter 4 verse 18. Pray that God, he said, that God will preserve me through his heavenly kingdom. Deliver me from every evil is good, but I want, deliver me and preserve me. Preserve me so I can finish well. Paul said, I have finished my race. I have finished. There are few people who can live and say, I have finished. Jesus Christ in John chapter 17 verse 4, he said, I have finished the work you gave me.

I have finished. He said, I have finished. I have finished the work which you gave me. You can't finish it being so sensitive about your emotions and about yourself and for me.

Get into the light of God. Let the word of God dwell in you richly. Pick up. Do something about your prayer life. Do something about your word intake. And humble yourself. You are too important.

[ 44 : 11 ] Sometimes when you become the center of your life, that's when you see so many things working against you. Everything doesn't say they are talking against you. They are talking about me or what they say about me. You are not that important.

Let Christ be that important. That's what I mean. As a Christian, as a Christian, the center of your life shouldn't be you. The center of your life should be Christ. So that I can finish my course with joy. I can finish my reign with joy. And the ministry which I have received from the Lord Jesus. I have received that ministry. That's more important to me. It's an assignment.

It's my commission. It's more important to me than how I feel now. Than the convenience in life. Than the comfort I'm enjoying in life. The ministry I have received. He trusted me and gave me a ministry.

A minister. Pastor. God trusted you. Next week you will see. That it isn't the church that makes you a pastor. It is the Holy Ghost who is actually in charge.

[ 45 : 11 ] And once you are being put into certain level of leadership. It's the Holy Spirit. And so you have to make sure you fulfill that ministry. Which you have received.

Say that I will fulfill my ministry which I have received. Look at this. That's how I thought I was going to just run there. But look. Look. The ministry. To testi.

To testify of the gospel of the. Come on. Preach with me. Come on. Preach with me. To testify. To testify to. Louder. To testify. To testify. To the gospel of grace before. To the gospel of grace before.

To the gospel of grace before. To the gospel of grace before. To the gospel of grace before. To the gospel of grace before. To the gospel of grace before. To the gospel of grace before. To the gospel of grace before. To the gospel of grace before. To the gospel of grace before.

[ 46 : 06 ] To the gospel of grace before. To the gospel of grace before. To the gospel of grace before. To the gospel of grace before. To the gospel of grace before. To the gospel of grace before. To the gospel of grace before. To the gospel of grace before. I'll show him how many things he must suffer for my name.

He's going to testify. I want to testify. Paul said, I want to testify. What am I going to testify? No. You see, Paul used the word gospel in his writings 74 times.

74 times. Gospel. Gospel. Most of, 69 of all those 74 times are usually about the gospel of God, the gospel of Christ, the gospel of the kingdom, the gospel.

So it's always about God, Christ, gospel of Christ, gospel of God, gospel of his dear son. It's only a few times he uses gospel and gives a special, for instance, Ephesians chapter 6 verse 15, the gospel of peace.

He uses the gospel of peace, which tells you his focus on that material moment is we going out for reconciliation, reconciling people to God. So that was the focus on what he was trying to say.

[ 47 : 10 ] And then you see in Ephesians chapter 1 verse 13, he calls it the gospel of your salvation, the gospel of focusing on the complexities of how God has managed to pull you, yank us out of something.

Yank us. It wasn't our doing. It is God's doing. Yank us out of something to save us. So he talks about the gospel. And in 2 Corinthians chapter 2, chapter 4 verse 4, the NIV says that the gospel of the glory of Christ, this gospel is about his glory.

We preach it so that he'll be glorified. The gospel of the... But here, he talks about the gospel of the grace of God. You can never have Paul of Acts chapter 20 without Saul of Acts chapter 9.

Saul of Acts chapter 9 was fighting. He became Jesus' opposition. He was opposing Jesus. Jesus takes someone who opposes him to make him someone who promotes him.

Guess what? On his way to Damascus, he was going to kill the Christians. He was spoiling the church. Cutting havoc to the church. And then Jesus appears.

[ 48 : 19 ] Thank God I'm not Jesus and you are not Jesus. Because if I was Jesus, when I appear, I won't give him a chance. I will crush him. Yeah. I'll crush him. Really, if I were Jesus, the guy is causing too much problem.

Let's just get rid of him. But instead of getting rid of him, Jesus rather comes to save him. Ah. He comes to call him. Why are you calling such a person? Why are you? Finish him.

Yes. Finish him. Finish him. Finish him. Finish him. Hallelujah. Jesus should have finished him.

But he called the one who was fighting him, who was against the gospel, to be the one to promote the gospel. The one who hated Jesus.

Jesus didn't hate him back. Jesus showed him love. He can say this gospel is a gospel of the Christ of God. He can say, I want to testify.

[ 49 : 19 ] And because of that, I don't count my life dear to me. Because this grace thing, people must say. There's a difference between grace, mercy, and judgment. Or justice.

Justice is being given what you deserve. So your pay slip. It's justice. Bonus is not justice. When you give someone tip, it's not justice.

Gratuity. Extension of grace. So justice is being given what you deserve. Mercy is not being given what you deserve. You deserve to be punished, but mercy says no.

And grace is being given what you don't deserve. Okay, let me explain it. You go to a restaurant, you're eating. And after they serve you, you give a tip of 20 pounds.

And then the door man said you to get a tip of 20 pounds. And as you're going, someone who was coming to eat, he said, oh, you're going to eat. Okay, you take 50 pounds too. For what?

[ 50 : 29 ] Why are you tipping him? Why are you tipping him? He doesn't deserve it. He hasn't.

That's grace. Grace is, you don't even come anywhere near what you have been given. But God extends, lavishes his goodness towards you.

Lavishes his grace towards you. And so the gospel of grace or the gospel of the grace of God is the gospel that can go anywhere and catch anybody and save anybody. And Paul said, if we are doing church, we should keep our focus on the advancing of the gospel of grace.

Sometimes it might be at the expense of our convenience. At the expense of our... I'm talking to somebody who has a hat for the testifying to the gospel of the grace of God.

Did somebody receive something? Give Jesus praise. Hallelujah. We're so glad you joined us for this message by David Entry.

We pray the word has inspired and strengthened you. You can connect with David Entry on Instagram, LinkedIn and other social platforms. And you can listen to more messages on all major streaming platforms and the Karish Church Bank.

[ 51 : 40 ] Remember to like, share and spread the blessing. Thank you.