

Righteousness, Self-control and the Judgement to come

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Preacher: David Antwi

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

Acts chapter 24. After five days, Ananias, the high priest, descended with the elders and with a certain orator named Tertullius, who informed the governor against Paul.

And when he was called forth, Tertullius began to accuse him, saying, seeing that by thee we enjoy great quietness and that very worthy deeds are done unto the nation by thy providence.

We accept it always and in all place, most noble Felix, with all thankfulness. Notwithstanding that I be not further tedious unto thee, I pray thee that thou wouldst hear us of thy clemency a few ways. For we have found this man a pestilent fellow, a mover of sedition amongst all the Jews throughout the world, and a ringleader of the sects of the Nazarenes, who also had gone about to profane the temple, whom we took and would have judged according to our law.

[1 : 29] But the chief captain, Lysias, came upon us and with great violence, took him away out of our hands, commanding his accusers to come unto thee, by examining him of whom thyself mayest take knowledge of all these things, whereof we accuse him.

And the Jews also assented, saying these things were so. Then Paul, after that the governor had beckoned unto him to speak, answered, For as much as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself, because thou mayest understand that there are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogue nor in the city, neither can they prove the things whereof they now accuse me.

But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets, and have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust.

And herein do I exercise myself, to have always a good conscience, void of offense towards God and towards man.

[3 : 14] Now, after many years, I came to bring arms to my nation and offerings, whereupon certain Jews from Asia found me purified in the temple, neither with multitude nor with tumult, whom ought to have been here before thee and object if they had ought against me.

Or else, let this same here say, if they have found any evil doing in me, while I stood before the council, except it be for this one voice, touching the resurrection of the dead, I am called into question by you this day.

And when Felix heard these things, having more perfect knowledge of that way, he deferred them and said, when Lycius, the chief captain, shall come down, I will know the uttermost of your matter. And he commanded a centurion to keep Paul and to let him have liberty and that he should forbid none of his acquaintances to minister or to come to him.

And after certain days, when Felix came with his wife, Jusilla, which was a Jewess, he sent for Paul and heard him concerning the faith in Christ.

[4 : 37] And as he reasoned in righteousness, temperance, and judgment to come, Felix trembled and answered, Go thy way for this time. When I have a convenient season, I will call thee.

He hoped also that money should have been given him of Paul, that he might lose him. Wherefore, he sent for him the orphaner and commuted with him.

But after two years, Paul Shaw's festers came into Felix's room, and Felix, willing to show the Jews of pleasure, left Paul bound.

Here ends the reading of God's word. Let's pray. Father, thank you. Holy Spirit, navigate us through the truth of your word and reveal Christ to us. Let us understand you better through your word.

And let us end the service and this message with a pure revelation from Jesus concerning your word and your purpose in our lives.

[5 : 39] We thank you. Bless you in Jesus' name. Amen. As I taught last week, I tried to cover as much as possible beyond what I read. So we ended by understanding the fact that the Sadducees and the Pharisees started fighting among themselves.

They would have turned Paul apart. But the centurion went in and took Paul out and kept him in the barracks. And then from the verse 11, the Bible says, At night, the following night, the Lord stood by him, Paul, and said, Be of good cheer, Paul, for you have testified for me in Jerusalem.

So you must also bear witness at Rome. I think Acts chapter 19, verse 21, it says that when these things were accomplished, Paul purposed in his spirit when he has passed through Macedonia and Achaia to go to Jerusalem, saying, After I have been there, I must also see Rome.

He's not going to Rome for tourism. So don't misinterpret the sea as sightseeing. He was not going for sightseeing.

He just had to step in Rome. Romans chapter 1, verse 11, For I long to see you, that I may impart spiritual gifts, so that you may be established.

[7 : 06] So his purpose was to advance the work of God in the capital of the empire. The capital of the Roman empire was Rome.

That's where the seat of government was. That's where the emperor was. Emperor Claudius was there at that time, followed by Nero. So if you can influence Rome, it's easy for the influence to spread across the whole region in the empire.

So he said, I must go to Rome. Now it's interesting the conditions under which he got to Rome.

Jesus appears to him. He went to Jerusalem. He was advised to go and do the rituals.

He didn't finish. He was there. And then I think he was waiting for the priest, because you can't sacrifice without priests. Priests are ordained by God, appointed from amongst men to offer sacrifices, receive an offer.

So in the Old Testament, you don't do sacrifices without priests. So if Paul was going to do something, he was waiting for the priest to come. And then the people saw him. The Asian Jews saw him. And there was a riot.

[8 : 15] He was arrested. Do you know why he was arrested? The captain thought he was the Egyptian. The Egyptians who had been causing problems. So he went in not to go and rescue him.

First of all, remember this. The purpose was to kill Paul. The Bible says that when they were about to kill him, they wanted to kill him. And then the captain and his soldiers went in and seized Paul.

They were not going to rescue him, but they were trying to calm the problem. Okay. So they went in to go and seize Paul. All right. He wanted to go and stop the commotion by taking Paul.

Because Paul is the main reason by removing him from the situation. That's why he went. And then in chapter 21, I think verse 28, he said, I thought you were the Egyptian.

Are you not the Egyptian? And he said, no, I'm a Hebrew. I'm not Egyptian. Let me, allow me to talk to the people. So the centurion, he didn't think Paul was a Roman citizen.

[9 : 18] Then in chapter 22, verse 24, verse 25 and verse 26. Verse 24 says that, chapter 22, verse 24. And the commander ordered him to be brought into the barracks and said that he should be examined under severe beating.

Okay. So that he might find out what was wrong with this guy. Now look at the next verse. Then Paul lets them know he's a Roman. And as they bound him with their thorns, Paul said to the centurion who stood by, is it lawful for you to scourge a man who is a Roman, uncondemned? They said, ah, you really? So he went and told the commander that the guy is a Roman. Don't touch him. So watch this. The commander didn't come to rescue him because he found out he was Roman.

Do you understand what I'm saying? This is very important to understand. Having understood that. So they took him. And he said the next day, the Sahindrin came to come and accuse him.

So he brought Paul before the Sahindrin. Chapter 23. And Paul starts talking. He said, listen, I'm a Pharisee, son of a Pharisee. Why are you accusing me? And then there was confusion between the Pharisees and the Sadducees.

[10:33] So the confusion was so strong, the commander feared that they would actually tear Paul apart. So he quickly rushed in command, fearing less Paul might be pulled to pieces by them, commanded the soldiers to go down and take him by force from amongst them.

All right. Now, Paul was taken back into the barracks. Then Jesus also shows up to Paul. He said, what you are going through, don't worry about it. I'm still with you. Jesus said, don't be discouraged. That tells you Paul was really getting tired now. Jesus told him that, be of good cheer, Paul. For us, you have testified for me. Let's go to the New American Standard Version of King James. Thank you. On that night, immediately following, the Lord stood at his right, at his side, and said, take courage. For as you have solemnly witnessed to my cause at Jerusalem, you must witness at Rome.

Okay. On the day of Pentacles, Jesus, before the day of Pentacles, Jesus told them in Acts 1, verse 8, that you shall be endued with power after the Holy Spirit has come upon you.

[11:53] And you shall... You see, one of the main reasons why the Holy Spirit come, for God's work now, Acts 23, verse 11, you have been a witness to me in Jerusalem. You must be a witness to me at Rome.

You have done the Jerusalem job. So, Jesus told them, you shall be... When the Holy Spirit comes upon you, what happens to you? You shall be witnesses. The Greek word, matus.

Okay. Matus. It's the same Greek word that is translated matai. A matai is someone who is actually a witness, but will witness even if it means they will lose their lives.

Witness to lose their life. So, there's no really... When he says that you are going to be witnesses, he's talking about, in spite of all the things that will come unto you, you will stand for me.

You will testify of me. So, when Paul, in Acts chapter 22, in Jerusalem, when he was telling them the story, he said, I was in Jerusalem, verse 17, Acts chapter 22, and I was in the temple praying, and in a trance, the Lord appeared to me, and he said to me, Paul, lift down quickly.

[13:07] Lift down quickly, for they will not receive your testimony concerning me. And he said, no, no, Lord, I don't think you are getting this right.

They know my story. And verse 20 says that, look at verse 20, they know my story. When the blood of your matus.

So, he used that word. Stephen was your witness. And they saw me when I was there when we executed Stephen. I was part of the team. Because, now I understand what it means to be a witness.

And they know my testimony. They can't fight against me. God said, Jesus said, just lift down. Now, he goes and then comes back to Jerusalem after a long time. And Jesus appears to him after he's been beaten and arrested.

Jesus said, you have witnessed. You have been. Do you see where this thing is going? Witness.

Witness. You have testified of me. Jesus said that you have solemnly, you have done it right.

[14:10] With the purity of your heart. With an entire being. You don't mind even dying. But you are not dying now. You have witnessed. He was killing the witnesses.

Now, he became a witness for what he was killing the people for. He saw witness Stephen executed. He said, Lord, I understand what it means to be a true witness of yours.

I'm going to stand as a witness. Even if they won't believe me, I'll stand as a witness. Now, when Jesus appeared to him again in the prison, in the barracks, he said, now you have witnessed to me. But interestingly, no. He was so bent on going to Jerusalem. But he didn't stay long in Jerusalem. The next day. Isn't he? He got him. Acts chapter 21 verse 17.

Then he got to Jerusalem. The next day he went to see James. Right? The following day, Paul went to see James. And James advised him, go to the temple. So, he found himself in the temple.

[15:11] And he was in the temple for about seven days. Because the people who are going to the Nazarite ritual, they start for a month. But the last seven days, you go into the temple.

And you stay in the temple for the six days. And the last day, you shave your hair. Sacrifice all the souls. So, he joined them when they got to their last seven days. Am I communicating something? Pastor, why all this detail?

You get it. So, he joined them in the last seven days. And then, I believe, by the ending of those seven days, they caught him. He wasn't free again to live normal life.

After following the advice, he finds himself in the temple. And from the temple, he was in custody the rest of his life. And then, he was in custody.

And watch this. The officer, the commander, said, bring him into the barracks. But, whilst he was in the barracks, information got to him through his nephew.

[16:13] That, from verse 12, Acts chapter 23, from verse 12. About over 40 men have bound themselves together that we will not eat or taste anything.

They've made an oath saying that they will neither eat nor drink till they kill Paul. This is serious, you know. I don't know what happened afterwards. Because Paul was not dying.

So, what are you going to do? Did you hear that? You have made a vow that you will not eat and drink till we kill the guy. Okay. Then, you will die. Because the guy is not dying.

So, when they made this, then they went to the chief priest and told him, Commander, commander, tell commander to bring the prisoner. As he comes, we will kill him on the way.

So, Paul's sister's son was there. He heard it. How he heard it is supernatural. I explained the sovereignty of God. In fact, he went and told Paul. Because Paul was a Roman, he had liberty.

[17:12] People could come to him. So, the boy got access. He must have also been a Roman. Went and told Paul. And Paul, he calls the guard. Paul calls the centurion.

One of the centurion said, come. Come here. Come here. Take this boy to the commander. When you are Roman, you enjoy some privileges, son. A prisoner. He was sending the centurion.

He said, take this boy to the commander. The centurion said, okay, yes, I will do it. And he took the boy. Went to the commander. And the commander held the boy by hand. He said, come. And the boy told him what the situation was.

And that very night, 9 p.m., that very evening, 9 p.m., he called two centurions. A centurion is a soldier who takes care of 100 soldiers. So, two centurions, 200 soldiers.

He called two centurions, and he told them that, come. Tonight, I need you to take Paul from Jerusalem. You are taking him to Caesarea, where the governor is.

[18:07] So, take 70 horsemen and 200 men of sword, 470. Protect and provide him a beast. Some translations say horse, but it's believed it's a donkey.

And let Paul ride and let them guard him all the way 60 miles away. So, they took Paul from Jerusalem. And the first set of 470, they took Paul all the way till they got to Antipatras.

And when they got to Antipatras, the 400 left. And then the horsemen now took him for the rest of the gent. The next day, they left the horsemen to go on with him and return.

So, they returned to their barracks. All right. So, now, that's the background to the story. And then, when he sent them, he wrote a letter. Let's look at it. Verse 33.

He wrote a letter in the following manner. Claudius, that's his name. The commander is called Claudius Lysias. Okay. It's believed that he was given certain privileges and favor by the emperor who was called Claudius Caesar.

[19:20] He said, Claudius Lysias. To the most excellent Governor Felix. Greetings. This man was seized by the Jews and was about to be killed by them.

True or false? Coming with the troops, I rescued him. True or false? He rescued him. Having learned that he was a Roman.

Is that why he came to rescue him? He's lying. He's a liar. Say that I rescued him because I thought he was an Egyptian. I came to take him because I really thought he was an Egyptian and for us to deal with him.

Only to find out that he was Roman. And so, I mistakenly actually bound him. He didn't confess all that. He said, I came to rescue him. Having learned that he was a Roman.

It's after they rescued him and they were about to beat him. That's when he was told the guy is a Roman. But everyone wants themselves to look good. So, they put their right foot forward. He didn't want to put himself in trouble anyway.

[20:19] So, he wrote a letter. Having rescued him, I brought him before their council. Right? So, he says that, I found out, verse 29, whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bounds.

And when it was told me how that the Jews laid wait for the man, I sent straight away to thee and gave commandments to his accusers also to say before thee what they had against him by child.

Verse 31 says that, Then the soldiers, as it was commanded them, took Paul and brought him to Antipatras. And then eventually they got to, Verse 34 says, And when the governor had read the letter, he asked of what province he was.

And when he understood that he was of Cilicia, I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

And how many days? Five days. Five days. So, really, five days afterwards, don't forget this, okay? Five days afterwards, the high priest, he's an old man.

[21 : 42] He had to do a whole journey for about 60 miles. Simply, he shouldn't have done that journey. But he wants to kill Paul. When people are after you, they can inconvenience themselves so that they can mess you up.

Especially when Satan enters their hearts. Don't underestimate someone into whose heart Satan has entered. They can do all kinds of unreasonable things just to hurt you and frustrate you.

They can risk their jobs to promote somebody just to demote you. But they will all fall if God is with you. Now, the high priest came down with the eldest and a certain orator named Tertullius.

They came with a prosecutor. They came with a barrister who was a narrator. When he speaks, he just will convince. These give evidence of the governor against Paul.

Now, permit me to tell you something little about Felix the governor. Felix was one of the unique persons in history, in the history of the Roman Empire, who rose to the higher office in a very strange way.

[22 : 55] He used to be a former slave. A slave that does the lowest of society. And he rose to be a governor. How? A slave. A free slave.

He had a brother called Pallas. Marcus Antonio's Pallas. His original, his full name is Marcus Antonio's Felix. And he had a brother called Marcus Antonio's Pallas.

This is not in the Bible. This is extra-biblical information from history. And Pallas was a slave who became free with his brother. But he had the privilege of playing in the royal courts with this current, that current, Claudius Caesar, when he was a boy.

So it was believed that when Caesar became Caesar, this guy had special privileges with Caesar.

And much more. He also became very wealthy. Very, very wealthy through business deals.

He became so wealthy, he was actually an advisor in the courts of Caesar. Because of that, he used his influence and access to Caesar to promote his brother.

[24 : 07] So his brother was sent to Judea to be the governor there, or that territory, to be the governor there, because that was a very rough area. But this guy, watch this.

The reason why this history is important is a former slave who has become a governor was very cruel. You see, when people have never tasted power, and have been...

People who have never been in power, when they get power... They can buy a car they can't afford just to announce that, listen, me to have arrived.

Now, I might say it's not bad. I'm just trying to tell you that those of us who have not been financially privileged is likely to be trapped easily with monetary opportunities.

Marcus Antonius Philips, when he became a governor because of his... He was known to be one of the cruelest governors in the...

[25 : 09] He created... He was killing people left, right, and center. The slightest thing will kill you. He was so evil. He was so dirty. He was known.

In fact, and because in Caesar's palace, because he had an insider, he took the liberties to misbehave, and he knew that even if he's reported, his brother will silence everything.

So he was really taking the liberties, killing people. He killed people who rose up against his authority. He will kill you. All mafias, he will kill you. If you are like a mafia, he will kill you. And at the same time, he will use the mafias to kill his enemies.

He will pay... He's a rough guy. He killed one high priest called Jonathan. He killed... He murdered him. The guy was brutal. In his reign, he killed more people than anyone has killed.

He made more crosses. He made educating people. That was wicked. He was known to be one of the cruelest. So the Jews hated him. It was before this, Felix, they took Paul, and Tertullius came to say that, we know you have been a good man.

[26 : 13] Tertullius. He was so cruel. That's why he was asking for bribe from Paul. He loved money. He married a woman called Drusilla.

Drusilla was a teenager who was in her second marriage. Drusilla was in her second marriage. She was... Drusilla was such a pretty princess.

She was the last daughter of Agrippa I, the one who killed... who wanted to kill Peter, killed James. Herod Agrippa I. That's his last daughter.

Very pretty. He got married when he was a teenager and divorced and married a king, another king. And then when he married the king, Felix saw the girl and said, this girl is good.

She must be mine. Meanwhile, he's married about twice already, Felix. He saw this lady and tried to win her from her husband and consulted some magicians and sorcerers to use their magical powers to win the girl and tell her, you are married to a wrong person.

[27 : 25] You are about to die. Felix. Felix eventually married Drusilla. He married her, who used to be somebody's wife, took her and married her, Drusilla.

And at that time, she was less than 20 years when Paul was there. Less than 20. Third marriage. Pretty girls, watch out. Don't be distracted by your niceness.

It's nice to be nice, but anyway, so she married into power. Felix was so dirty, corrupt, very corrupt, very brutal, very malicious.

It was this Felix, Tertullius, the orator was addressing, and you saw the way he addressed him.

Let's look at it again. And then Tertullius, verse 3, chapter 24.

And when he had called forth, Tertullius began to accuse Paul, him, Paul, saying that by thee we enjoy great quietness. Really? No, it's not true.

[28 : 31] By thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence. No. Unworthy deeds. So he's lying.

He's in court. Lying. This is all politics. Just to defame somebody. Well, seeing that by thee we have unto that nation.

Verse 3 says that we accept it always. It's not true. And in all places. Not true. Most noble Felix, with all thankfulness.

So you have to big him up, lie to him, and everyone there, including Felix, knows that this guy is lying. Because, no, no, listen, Felix's cruelty was not secret.

It's not secret. He will kill you. And everybody knew. So everybody there, including he himself, knew that this guy is lying. But let's get on with business. Then after saying all this, he turns on Paul, he said, not stand, then please bear us a bit, so I don't get you tired.

[29 : 38] I pray thee that you would hear us of thy clemency these few words. Then he turns on, for we have found this man, a pestilent fellow, a pestilent, pests, pests, pests.

pests. You have to get some pesticides to clear these pests. We have found this guy, a pestilent fellow.

He's creating problems. Paul never created any problem. Three charges. We found him, a pestilent fellow, a mover of sedition. That means that, stirring political riot against authority.

Paul never got into politics. a mover of sedition amongst the Jews throughout the world. That means he's the one trying to overthrow the Roman government. And a ringleader of the sect of the Nazarenes.

What's that? There's a difference between a Nazarene and a Nazarite. A Nazarite is someone who is undergoing a vow and some rituals to abstain from some things for spiritual or religious purposes.

[30 : 46] And Nazarene, according to Matthew 2, I think, verse 21, 22, 23. Let's look at it. I think that will help. Matthew, and arose and took the young child, that's Jesus Christ, and he came to Israel.

The next verse, when he heard that Achilles did reign in Judea in the room of his father, Herod, he was afraid to go, notwithstanding, being one of God in a dream, he turned aside into the parts of Galilee.

Verse 23 is the one I'm looking. And he came to dwell in the city called that it might be fulfilled, which was spoken of the prophet, he shall be called the Nazarene.

So a Nazarene is someone who lives in Nazareth. Okay. So Jesus was not a Nazarite. He was a Nazarene. Now, in those days, Jesus, okay, or the original Hebrew is Yeshua.

The English, we translate it Jesus, and it's the same as Joshua. Okay. So Joshua and Jesus is actually from the same Yeshua.

[31 : 49] Okay. Now, Jesus, there were a few guys called Jesus in those days. So, to distinguish which Jesus you are talking about, they called him Jesus the Nazarene.

In most of our Bibles, you see Jesus of Nazareth. How God, Acts chapter 10, verse 37, 38, how God anointed Jesus Christ of Nazareth.

Some translation will put Jesus the Nazarene. Silver and gold have I none. Such as I have chapter 3 of Acts, verse 6, give I the, in the name of Jesus Christ the Nazarene.

Jesus Christ of Nazareth. Okay. So, if they are saying that it's a Nazarene sect, you can tell that it's actually from some bad guys, the bad guys from the ghettos. All right. So, now, they call Jesus of Isaac, he was called Jesus of Nazareth or Jesus by Joseph to show either they call you by your father's name or by where you are coming from.

So, anytime you see Jesus of Nazareth, Nazareth is not his name, but just to distinguish the Jesus we are talking about. Now, what has that got to do with what we are talking about? Because of that, the followers of Jesus, they were following Jesus of Nazareth, but to use a derogative term to despise them, they said, this is a Nazarene cult or a Nazarene sect.

[33 : 14] And they said, Paul was the ringleader. It's a sect. A sect, a cult, they follow some doctrines that doesn't give people liberty, bind people, control people, and are intolerant.

So, a sect, if you are in, you can't even be free. So, he said, they are a sect and they are not allowed. A Nazarene sect. This man we are talking about, he's not just a mover of sedition. He's not just a pestilent fellow. He is the ringleader of the sect of the Nazarenes. So, see the accusation, he has to make it look so bad.

And even to earth icing on the cake, he said, and he has, who also has gone about to profane the temple? Who we took and would have judged according to our, is it true?

They are not going to judge him. They are going to kill him. We took and would have judged according to our law. But look at that. They said, police brutalities did not allow us.

[34 : 25] Is there? He said, the chief captain, Lysias, came upon us and with great. So, he even injured most of us. They were complaining about these guys were liars.

He said, with great police brutalities, they came to seize him. We are just going to judge him. Hallelujah. Oh, liars.

Commanding the accusers should come to thee by examining him yourself. You will have the knowledge of these things we accuse him of. The next verse says that, and the Jews assented. He said, yes, whatever he's saying is true.

And then Paul was asked, the governor said, Paul, speak on. And then Paul answered, as much as I know that thou has been of many years a judge unto this nation, he's been there for, he was in Samaria for two years and Judea for five years.

So, he's been there for seven years. But that's significant. And he was familiar about all the Jewish situation that is going on. So, Paul said, as much as I know you have been judge of this nation for many years, I do more cheerfully answer for myself.

[35 : 35] The next verse says that, because thou may understand that there are yet but twelve days since I, this is the twelfth day. So, he said he got to Jerusalem, less than two weeks, he was already in Caesarea.

He said twelve days. So, verse one of chapter twenty-four, it says that after five days. So, that means seven days before. You understand that?

Seven days. That's the time he was spending the time in the temple doing the rituals. However, after that day, I think there was another day. So, I think he spent about six days there about. So, he said twelve days ago, I've not been here for long.

I don't stay, I don't live here. I've been away. Twelve days ago, I went up to Jerusalem to worship. Next verse. And they neither found me in the temple, disputing with any man, neither raising up the people, neither in the synagogue, nor in the city.

Neither can they prove the things where they are accusing me. They can't prove. Well, it's all false, sir. It's all false. But I confess unto thee that after the way, say the way, which they call, see the way, some translation if you use capital W for the way, because that is talking about Christianity.

[36 : 55] Christians were not called Christians. Those days they were called the people of the way, people of the way. They were first called Christians in Antioch, and that was even a derogative term, I've explained that already.

So, Bible says in Acts chapter 9, Paul was persecuting the way. Paul himself used to call it the way. And Ananias said he has come to persecute the way. Christianity was known as the way.

What's the meaning of that? It's not just the way of life. Jesus said I am the way. Now, in what way is Christianity the way? It's the truths about God, the revelations of God, the visions about God. We have embraced the truth, the visions, the revelations, and not just the visions, the revelation, the truth. We have experienced and enjoyed Jesus. That's how to be in the way. Experienced and enjoyed Jesus, living the church life and preaching the gospel.

That is the full spectrum of being in the way. So, Bible says that I worship God of our fathers, believing all things that are written in the law and in the prophets.

[38 : 01] Now, this is very important because the Jews were accusing him that he was a ringleader. Yeah, I'm a Jew. I'm not an Eastern. And he's not a different God. He's the same God of our fathers.

And I actually believe not only in some. He said, believing all things which are written in the law and the prophet. That is the basis of Judaism.

I'm not against the people. I've not done anything wrong. And then he said, for the hope, the next verse says that, and I hope in God, which they themselves also accept that there will be a resurrection of the dead.

What's the meaning of that? That's from Daniel chapter 12. Whether you are good or you are bad, when you die, you resurrect. So, resurrection is not only for believers. But this resurrection, the resurrection you're talking about, some will be resurrection unto damnation, and others into glory. It says, I think, in John chapter 5, Jesus, from verse 26, 27, 28, Jesus talks about, said, most shall I say unto you, the hour is coming now, is when the dead will hear the voice of the Son of Man, and those who hear will live.

[39 : 10] Let's go to the verse 28. Verse 28, do you not marvel, for the hour is coming, in the which all who are in the grave will hear the voice. Everybody, all, everybody, do you know what?

This is moving very close to Felix. Because he was a very bad guy. Now, Paul is saying that all will resurrect. This is the hope of Judaism, that both the righteous, and then what Jesus was saying, let's read verse 29, what Jesus was saying, that all will rise, John chapter 5, he says that, and come forth, those who have done good, to resurrection of life, and those who have done evil, to the resurrection of condemnation.

Everybody rise. So, he says that, I am saved, this is hope that we all believe, that both the just and the just shall resurrect. Now, the next verse, verse 16 says that, this being so, I myself always strive to have a conscience without offense towards God, and I strive because I know one day there's going to a resurrection.

I may get away with it, people might not notice it, the Lord might not catch me, but resurrection is coming. So, because of that, I strive to have a conscience, a void without offense towards God and man.

The next verse says that, now, after many years, I came, that's, he's been living his life, I came to Jerusalem to bring arms and offering to my nation. Okay, that's, it sounds politically good, so I'm bringing arms, I'm not coming to, but that was true anyway.

[40 : 43] For many years, I came to give arms to my nation. In the midst of which some Jews from Asia found me purified in the temple, neither with a mob, nor with a tumult.

This is very interesting. Watch this, watch this. It says that, they ought to have been here before you. Those who came to me in the temple should have been here.

Their witnesses, that's how law works, where are the witnesses? Said they ought to have been here before you to object if they had anything against me.

But interestingly, you know what occurred to me? Where was James? Where were the team of brethren? Who were there? You see, they're all managed to.

They said, I think their brethren, including James, should have made an appearance and stood, you know, when you're going to court, they stand by you. Paul was left alone, but thank God, Jesus said, be of good courage.

[41 : 48] Paul was left alone. He said, my supporters, they didn't come, and my accusers are also not here. He said, where are they? Where are they?

The next verse, he said, and even those who are accusing me now, or else, let those who are here themselves say if they found any wrongdoing in me whilst I stood before the council.

Let them accuse me. Innocent. Unless it is in this one statement which I cry outstanding amongst them concerning the resurrection of the dead, I am being judged before you.

God, God, he is telling the governor, you, concern resurrection of the dead, I am being judged before you. Do you sense the sarcasm there?

The wisdom? He was not only, watch this, he was not only defending himself, he was testifying, and he was trying to reach out to this evil governor.

[42 : 49] I am standing before you about resurrection. Remember, everybody will resurrect. Praise the Lord.

But when Felix had these things, having more accurate knowledge of Christianity, he was aware of them. He adjourned the proceedings and said, when Lysias, the commander, comes down, I will make a decision on your case.

And he commanded that they shouldn't prevent people from visiting Paul, giving him liberty. So, it's believed that Paul was actually living with Philip, the evangelist, because he was at Caesarea.

Philip left Jerusalem because of Paul's brutalities. Many years later, he was the one hosting Paul in Caesarea. God has a sense of irony, you know.

He has a sense of irony. He went and was with Philip in Caesarea and people were visiting him. Someone learned something. Yeah. After some days, when Philip, watch this, when Philip came with his wife, you know this girl?

[43 : 58] This girl, Drusilla. When you are described as a Drusilla, he's not a nice one. The only nice thing about Drusilla is she was pretty. Pretty. He sent for Paul and heard him concerning the faith in Christ.

You see what's happening? You see what's happening? The guy was getting convicted. God sent him there for a purpose. He was on his way to the top. So he has dealt with the Jews.

He has dealt with the Sahindrin, the authorities. Now he's gone to the Roman commander. They've seen what was happening. Now he's at the governor level. Testify before the governor.

So after some days, when Philip came with his wife Drusilla, who was Jewish, he sent for Paul and heard him concerning the faith in Jesus.

Paul going to Jerusalem. For this most cruel governor in the Roman authorities, to be given the privilege to hear about the faith concerning Jesus, it must take a Paul.

[45 : 05] James won't do it. Peter won't do it. It must take a Paul. And Bible says, let's go to the next verse 25 says that, he wasn't shouting.

He wasn't doing. Because when you get to some places, they are not interested in that. They are not interested in that. As he reasoned, let's all say reason.

Let's say reasoned. That means you must have some intellectual prowess. What you are talking about, you must know it. It's not every Sunday people go, that's why thank God for the day of Pentacles.

We have prayed for the sake of everything. Even if you are not interested, I will preach the word. Do you understand that? Sometimes people must be, Christians must know what the text says.

I feel like preaching. I said I feel like preaching. So, verse 25 says that, as he reasoned about righteousness, righteousness, what?

[46 : 12] Righteousness, this guy was too brutal. Someone must talk to me about righteousness, doing what is right before God. Self-control is too lustful. Somebody's wife, you've gone to marry her and use a magician to deceive the girl to marry her.

Sir, you need self-control. So, do you get what Paul was saying? Look at somebody, say self-control, control. He didn't preach righteousness, he reasoned.

He didn't preach self-control, he reasoned. And guess what? The judgment took us. Can you imagine what Paul was doing to this man?

He called Paul. And Paul went with precision, targeted message, reasoned of righteousness, self-control, and just in case you don't do that, the judgment coming.

What happened to Felix? Now you understand why I have to tell you who Felix was. He was afraid. and answered, go away for now, for now, it's okay.

[47 : 35] Pastor, stop preaching for now, it's okay, please, it's too much, it's too much for me. Go away for now, I don't want to have high blood pressure, just go away for now. He asked the preacher, stop preaching, go away for now, when I have a convenient time, I'll call you back.

You see, having understood who Felix was, all this can now make sense. And you can understand why Paul had to reason concerning righteousness, reason concerning self-control, reason concerning the judgment to come.

If you don't give regard to righteousness and you also disregard self-control, girl, I know your emotions are always getting in the way, but self-control is necessary.

Self-control, don't do that, don't do that, don't do that. righteousness fails, self-control fails, you will meet the judgments. That's why everybody is going to appear before the judgment seat of God, everybody.

So he said, believers will appear before the judgment seat of Christ to receive our crowns and our award. So he's raising with him, the guy shook. This Felix guy, a slave who has become a governor. [48 : 55] He was born slave, slave. It wasn't like he was sold. He was born a slave. And so he grew up in that kind of mediocre environment, unfortunate, with vendetta in his heart, and now he becomes a governor.

Became so brutal, Paul said, listen, righteousness matters. Listen, sir, with all humility. Paul would not withhold back. He spoke the truth as he was.

He said, self-control matters. Self-control. Watch this. discipline is never localized. Lack of discipline is also not localized.

If you lack discipline here, it's an indication that all the other places are also. So, if you are overgrowing, first of all, it's likely your prayer life has taken a hit.

Not because you are disciplined.! because once you are disciplined in one area, it begins to affect all the other. So, those of us who keep saying, I want to go to gym, I'm not going to gym, it's a sign that other areas in your life are also still suffering.

[50 : 09] it's cascades, it affects your even level of purity, it affects your prayer life, your distance in reading the Bible, the way you treat your wife, the way you treat your husband, the way you treat when you're angry.

A lot of things begin to also, because lack of self-control in one area affects a lot of other areas. If you are a student and you keep failing your exam, it means that certain aspects of your Christian life are likely to also be wanted.

What I'm trying to say, I'm finding out that once you are beginning to lose the battle in one area of self-control, one area of chocolate, it begins to affect other areas of even the way you show honor, because honor requires discipline, forgiveness requires discipline.

I'm telling you. So one area of lack of self-control is the reflection that the other areas are also following suits. Not every area, but many of the areas.

So when he raises this area, the man was, let's finish the text, let's finish the text, quickly. Verse 26, please. Meanwhile, Felix, he hoped that money would be given to him by Paul. This guy doesn't have shame.

[51 : 26] He was hoping that money would be given to him by Paul, that he might release him. Therefore, he sent for him orphaned to converse with him. Why? Not because of the gospel, money. That's how bad that guy was.

And the next verse, the next verse, but after two years, he kept him, if Paul had given him money, he would have released him. After two years, Paul's first succeeded Felix, and Felix, wanting favor from the Jews of Deuterovita, left Paul bound, even though he knew Paul was innocent.

For two years, he kept him, but the secret is that keeping him for two years was not working against Paul. It was working the purpose of God. Paul was busy writing. Busy writing.

Busy writing. Look at how much the body of Christ has benefited by the letters God poured through. It was scripture God used through Paul, but he couldn't be roaming around.

He had to sit down, and God used him to pen out scripture. Did you receive something? Let's give Jesus praise. Hallelujah! Wow!

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