

Religion, Politics and The CHURCH

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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 25, reading from verse 1. Now, when Festus was come into the province, after three days, he ascended from Caesarea to Jerusalem.

Then the high priests and the chief of the Jews informed him against Paul and besought him and desired favor against him, that he would send for him to Jerusalem, laying weight in the way to kill him.

But Festus answered that Paul should be kept in Caesarea, and that he himself would depart shortly thither. Let them therefore, said he, which among you are able, go down with me and accuse this man, if there be any wickedness in him.

And when he had tarried amongst them more than ten days, he went down onto Caesarea, and the dead they sitting on the judgment seat commanded Paul to be brought.

[1:27] And when he was come, the Jews, which came down from Jerusalem, stood round about and laid many and grievous complaints against Paul, which they could not prove.

While he answered for himself, neither against the law or the Jews, nor yet against Caesar have I offended anything at all.

But Festus, willing to do the Jews a pleasure, answered Paul and said, will thou go up to Jerusalem and there be judged of these things before me?

Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged. To the Jews have I done no wrong, as thou very well knowest.

For if I be an offender or have committed anything worthy of death, I refuse not to die. But if there be none of these things whereof these accuse me, no man may deliver me unto them.

[2:32] I appeal unto Caesar. Then Festus, when he had conferred with the council, answered, thou hast appealed unto Caesar, unto Caesar thou shalt go.

Here ends the reading of God's word. Let's pray. Father, thank you for such a glorious day. Thank you for day 14 of our 21 days fast.

Thank you for bringing us together just to impact yourself into us through your word and through our fellowshiping. We pray that as a word is taught, give us illumination, understanding, insight by your spirit into your word.

That none will be the same after today, both in this building and those beyond listening. We thank you. In Jesus' name. Amen. Thank you, Jesus.

Hallelujah. Okay. So, in our last session, we saw how Paul, in Acts chapter 24, actually, now, Paul was bound and determined in his spirit to go to Jerusalem, according to Acts chapter 17 and chapter 19, verse 21, to go to Jerusalem.

[3:46] And then he said, after I have been to Jerusalem, my next destination is Rome.

And Paul went to Jerusalem. And Paul went to Jerusalem. And in order to fit in and not to be a contentious person, not to be a difficult person, he was advised to go into the temple to perform certain rituals which were not necessarily against spirituality or against Christ.

So, he went and engaged in these rituals. And some of the Jews who had come from Asia, Minon, their territories, saw him in the temple and they concluded that he's breaking their law.

So, they stared at the mob and the mob charged on him, beating him and wanting to kill him. So, when the soldiers, the centurion, heard that this was going on, they rushed in there to go and rescue Paul because they don't want any form of skirmishes to be happening there.

They rescued him. And whilst they were taking him into the barracks, he requested to speak to the Jews. And as he spoke to the Jews, when he finished, he shared his testimony with them about how he used to persecute the church.

[5:14] And Jesus rescued him. And Jesus told him in Jerusalem that they will not receive your message, so get out of here. I'm sending it to the Gentiles. And the scripture said, when they heard the word Gentiles, they lost the plug.

And they charged on him. But the centurion rescued Paul and took him in the barracks and commanded for him to be beaten so he can find out what is there about the guy.

He has to speak the truth. There's something about this guy we are not aware of. So he was taken in. And before they could beat him, he let them know that I'm a Roman citizen.

Now, one of the things you have to understand about the Roman authorities or the Roman rule is that the law works when it came to Romans. So they really have legal systems which everybody had to abide by.

And then, so being a Roman citizen, you cannot be beaten or punished if you have not been convicted through due process, through the court of competent jurisdiction.

[6:20] You have to go to the court of competent jurisdiction before you are permitted to be.

So Paul said, I'm a Roman citizen. And when the centurion found out that he's actually put a Roman citizen in chain, he was very worried and allowed him to be released. Now, so information got to Paul that some guys want to kill him.

So the Roman authority, Gaius, gave instruction that get Paul out of here and take him to Caesarea by night, sending 470 soldiers to take him.

Now, this is all, Paul just went to Jerusalem to go and fellowship and then one thing led to the other. So from Jerusalem that time, he was never a freedman again.

So he was sent to Caesarea and Phyllis, last time we heard, Phyllis, Antonius Philip, was the governor there, a very wicked, cruel, dirty man.

[7:29] He was a bad guy. He was the governor in charge. And so he sent a letter, Gaius, the centurion, the commander, sent a letter to Felix by the soldiers and said, these guys, this is the situation.

So now he was in custody in Caesarea. And so Phyllis said, let your accusers come from Jerusalem. Let them come and bring their charges.

And I want to hear thee out. And the accusers came and said, there was organized. Tertullius, their spokesperson, came and laid several charges.

Three key charges was that he was a man who was seditious or causing riots around the world against the Roman Empire. And he also defiled the temple.

And he also turned people against the Jews, all of which were false charges. And Paul defended himself. And when Paul was about to speak, the high priestess slapped his mouth.

[8:30] And the way they beat him, he had to actually also respond in a way that ideally he wouldn't want to do that. So, whilst he was talking, he realized that I'm dealing with Sadducees and Pharisees.

So, knowing that parts were Pharisees, parts were Sadducees, he then began to speak about the resurrection. And Sadducees and Pharisees, that's their bone of contention. So, Bible says that broke dispute between the Pharisees and the Sadducees.

Now, Pharisees say, we don't see anything wrong with Paul because he pulled out the resurrection card. And so, now there was a contention between them. The centurion fearing that Paul would be torn apart, had to take him out.

But now they couldn't come to a conclusion because he was innocent. He wasn't guilty. But Felix couldn't release him. And he reasoned with Felix on the grounds of righteousness, self-control, and the judgment to come.

And Felix feared because, as I explained, he was such a bad man. But all this, I want to draw your attention to something. Paul kept appearing before certain individuals.

[9:40] Number one, outside of the Jews, he appeared before Felix and his wife, Drusilla, a young lady who he has taken from her husband and forced her or deceived her to marry.

And the girl was also a bad girl. So, he also married him. Married him. And Felix was interested. So, the first two major authorities, Paul had appeared before outside of Rome.

This is important. They are a group of people. God wanted Paul to have an encounter with them. But if you realize, Paul didn't necessarily preach the gospel, as we say the gospel. But he witnessed, he testified to Christ before these guys. Why Felix? Because Felix needed some self-control, needed to hear about righteousness, and Felix needed to know about the judgment to come.

And God wanted Felix to hear it. So, Paul had finished his job with Felix. Now, Felix, bad guy. He wanted money. Even though he knew Paul was innocent. Instead of releasing him, he asked for bribe.

[10:47] He was waiting for bribe. But because Paul didn't give him any bribe, the last verse in chapter 24 says that, But after two years, Porteous Festus succeeded Felix.

And Felix, wanting to do the Jews a favor, left Paul bound. Even though he was in prison, he was under house arrest, his friends, loved ones were allowed to visit him.

That's where I believe Philip, Philip, the evangelist, would have been visiting Paul. Not only him. You remember Cornelius, Acts chapter 10.

Cornelius was in Caesarea. So, Cornelius would also be visiting him. I believe so. So, Paul was having some interesting times. But the most important aspect of this story, which I want us to understand, is that Paul was raised by God to be a great blessing to the body of Christ.

He was traveling as a missionary and as an apostle and establishing churches. He was busy with his itinerant ministry. But God wanted him to settle down.

[12:00] Because what God wanted to do with Paul's life transcended his immediate generation. He had to bless the church beyond Paul and the church of today and the church of tomorrow.

And Paul was giving revelations. Now, this is very important. According to Acts chapter 22, Ananias, a devout man, according to the law, having a good testimony, with all the Jews who dwelt there.

Verse 13 says that. Came to me and stood and said to me, Brother Saul, receive your sight. And at that same hour, I looked at him. This is the verse 14.

Look at what he told him. The God of our fathers. Let's all say the God of our fathers. Please say it again. Don't forget about that. It's very important. The God of our fathers has chosen you that you should know his will.

And see the just one. And hear the voice of his mouth. You should know him. See the just one.

[13:07] And hear the voice of his mouth. You should know him. See the just one. And hear the voice of his mouth. Paul had direct revelation from Jesus.

Direct revelation from Jesus. So whilst he was in prison, Jesus was giving him deeper revelations about the church. That is when, as I told you, he had the privilege and opportunity to write down the epistles of Ephesians, the epistles of Philippians, epistles of Colossians, 1 Timothy, 2 Timothy, Hebrews, Titus.

These epistles are heavy in Christology. So, wait, watch this, I'm about to say something very provocative. Without getting to those epistles, you will never understand Christianity properly. When some of these people, religionists, meet us and they want to talk about, challenge the Bible, most of what they talk about is Bible stories. Bible stories.

Bible stories are not sufficient enough to help you to work with God or to live the life of Christ.

Before I go morning, I was always in church, as I told you, morning, evening.

[14:21] I'll go to church in the morning, evening, morning, 14 times a week. And we knew Bible stories. Many people's Christian life is about the stories, the history, the narratives of Scripture, but not the revelation, not the economy of God in Scripture.

When you come into contact with the true revelation of God, the economy of God, the purpose of God, the plan of God, the eternal agenda of God in Scripture, you realize that what people talk about as some of the Bible stories is just the surface.

There is a story behind the stories. There is an agenda behind the stories. And guess what? There is a person behind the story. As I said, Matthew, Mark, Luke, and John, you stop there.

You can't understand the gospel. Even Peter didn't have the full gospel. Matthew, Mark, Luke.

That's why he said Jesus cannot go and die. How would he have said that if he had known what the gospel was about?

It was Apostle Paul who God used. He called him that he would see the just one. Now, watch this. The Jews had religion.

[15 : 35] They had the true God. They had the Torah. It is the Scriptures from God. The Bible calls it the oracles of God. It was handed to them. They know the God of Abraham, the God of Isaac, the same, the God of Jacob.

The Jews knew the true God. They had the oracles of God. They had the temple God inspired to be built. Their tradition was inspired by God. So they knew the true God.

They had the true religion that focused on Yahweh, the true God. But they didn't know the just one. So they were handicapped.

They didn't know the just one. It says that God has called you so you will know his will. See the just one. And hear the voice of his mouth. So because of what God has committed to him, it needed to be documented for the generations ahead.

Paul's singular lifetime couldn't do that. So he had to get into the books. However, with the way he was traveling, he wouldn't have had the chance. So you can see he goes on agenda behind the scenes by getting Paul to settle.

[16 : 44] For two years, he was in Caesarea. He wasn't moving around, but he was writing. He was receiving revelations and churning on revelations. And we see here that we are dealing with the Jews.

We are dealing with, watch this, political. There are three major settings or groups we can concentrate or consider. The Jews, political authorities, and the church.

So you are talking about religion. You are talking about politics, and you are talking about the church. Religion, politics, and the church. Religion, politics, and the church. Religion was blocking the flow of God, the purpose of God from finding an expression.

And religion has gone into bed with politics. Because from the text we just read this morning, you see, when Felix, because of his bad behavior, he was removed from power.

That's why we say after two years, Festus succeeded him. He was removed from power. There was a big problem in his terrain where he was reigning. He was massacring people.

[17 : 49] So it was really causing so much problem. Eventually, the emperor Nero had to remove him, come to Rome. Then Festus succeeded Felix.

But you see what Felix did? He left Paul bound. Why? Not because he was guilty, but just to please the Jews. To please these religious people. Religion and politics in bed.

It will always work against the church. But known unto God are all his works from the foundation.

When we talk about God, God's sovereignty, God, watch this, God is always in control.

In spite of what will be going on. When you look at this text, it looks like God was not in control.

They were beating Paul and they were imprisoning him and they were accusing him falsely.

And where is God? Where is God in all these things? God is actually working. He's working through both the evil of men and the good of men. All things work.

[18 : 51] I don't know what you might be going through. But if you obey God and work with God, I want you to know all things are working together for your good.

In Job chapter 42. You know, Job is a very interesting guy. In fact, the whole book was named.

That's the oldest book in the Bible anyway. Not Genesis, Job. Job, the whole book was named after him.

So he was doing a lot of talking. Ranting, ranting. Ranting, ranting. Ranting, ranting. Because it's his book now. He was talking. He was studying Job. He was doing a lot of talking, talking, talking.

From chapter 1, chapter 2, chapter 3. Chapter 38, chapter 39. Job was still talking. Making his case. He doesn't deserve to go through this. After I finished all that. The last few chapters.

God said, now listen, let me talk. Because God will always have the last word. After God spoke. Job said, ah. Where have I been all this while?

[19 : 51] I've been wrong. Job chapter 42, verse 1 and 2. Then Job said, if I should summarize it. Job answered and said, I know that you can do everything.

And that no purpose of yours. I'm trying to let it sink in. You're so worried. Why are you so worried? Like someone who doesn't know God. When the enemy throws his words at you, don't panic like an unbeliever. We had a brother sang this morning.

He said, in you, O Lord, I put my trust. That's the essence of Christian life is to live your life on gold. Yesterday I was teaching and I said, leave it in his hands.

True prayer is handing over things into his hands. And I taught yesterday, those of you who were in the service. I taught yesterday and I said, you know, when it comes to prayer, real Christian prayer,

the act of praying is more important to God than the answer to the prayers.

[20:59] Can I say that again? The act of praying is more important than the answer to the prayers. Because God will want you to spend time praying is telling God, I trust in you.

You are in charge. And whatever the outcome will be, you are still in control. Whatever the outcome.

Listen, when you get to that state in life, it will become very complicated for the enemy to have an upper hand over your life. Where you put your absolute trust and confidence in God.

Job said, there's nothing you can do. In Romans chapter 11 verse 33, look just how Paul puts it. He said, for the depths and the riches, both of the wisdom and the knowledge of God, how unsearchable are his judgments and his ways past finding.

The next verse, he says that, for who has known the mind of the Lord or who has become his counselor? Come on. Or who has first given him and it shall be repaid to him?

[22:07] Now look at the verses. He says, for of him, through him, to him are all things, to whom be glory forever and ever and ever.

I preached a message from him. I said, God is a micromanager. He's in charge of the details. He's managing all the minute details. He says, for of him, through him.

When you trust God. Why do you trust God? You live it in a sense knowing that he's able to do exceedingly, abundantly, above all that we can think or ask of.

To him be the glory. Ephesians chapter 3 verse 20. He's able. Our God is not disabled. He's able. He's able.

Somebody shout, my God is able. My God is able. Say it again. My God is able. My God. Look at someone and tell the person, I trust a God who is able. I trust a God who is able.

[23:18] Hallelujah. Hallelujah. Job said, you are in charge. You have the details. The details are all planned out by you. Job said, I know you can do it. So, what was, listen, can I tell you something?

There are no breaking news. There's no breaking news in heaven. That's something that's happening to you and now you are going to tell God because it's a surprise to heaven. Oh, no. There's no breaking news in heaven. It's breaking news to us but not to God. Whatever is going on in your life as you come to God.

So, why is he waiting for us to talk to him? Because I told you the act of prayer is more important than the answer to the prayer. The act of prayer is an expression of dependence.

When you pray, you are making a statement that, God, I trust you. When you refuse to pray, you are making a statement that, I trust myself. That's what we pray.

[24:15] Hallelujah. And so, Paul was being manipulated as it seemed by politics and religion. So, these religious leaders had gone to the politicians to lobby.

So, when Festus, now, Acts chapter 25. When Festus took over, he came to Caesarea. And then from there, after three days, he visited Jerusalem.

And then when you got, as politicians, when you assign a post, you always go and see the, you know, wherever you go, the authorities there or the leaders there.

You go and, I mean, you organize. Sometimes you organize some dinners. They come, you meet, you fraternize, so you can all work together. So, Festus went to Jerusalem to go and just pay obeisance and have an interaction with their leaders.

Can you imagine? After how many years? After two years, these people who wanted to kill Paul, they still had the bitterness inside. Bitterness will shut your valves.

[25:20] You can carry bitterness for a long time and bitterness doesn't affect the one you are against. It actually breaks you down. It's like iron rods and pillars in a building.

They are getting weaker and weaker. And the structural integrity makes it, it's weak, so it makes it unstable. So, when you harbor bitterness, your life is breaking down.

You open doors for all kinds of illnesses and ailments and sicknesses. It's interesting how you can hate a person till you die. Yeah.

Bitterness. Bitterness never makes anybody better. You are no better being bitter. I think rhyme's nice.

I'll make a song out of it. You are no better being bitter. After two years, you would have thought. You don't know usually when something is trending or negative news.

[26 : 25] After I was sometimes a month or it's gone. Yeah. So, but this guy, after two years, when another authority came, they went and consulted him. Can you? So, but obviously, in his handover notes, Felix would have told Festus.

Ine. There's a certain guy called Paul. The Jews wanted to kill him. And so, Gaius sent him here to protect him. The Jews are angry against him.

They don't think he's fit to live. They will do anything to kill him. So, bear that in mind. And in fact, the journey from Jerusalem to Caesarea, they have some wicked guys there on the way.

They lay ambush. So, be careful. So, when he took over, as soon as they met him, they didn't talk about the economy. They didn't talk about the economy.

They didn't talk about their roads. They didn't talk about infrastructure. They didn't talk about housing. They spoke about Paul. See how wicked religion can be? They spoke, we want to stop this church.

[27 : 30] Forget about economy. Forget about alleviation of poverty. If it means we can stop the church, let's focus on that. And a politician said, oh, no, no, no, no, no. It's not a good idea.

I'm going to Caesarea. He's there already. So, when I get there, you guys can come. After 10 days, he went to Caesarea and they came. And then when they came, they started accusing him. They brought their charges against him.

False accusation. False accusation. And when the governor realized that these things were not founded. Because, you see, when you go to court and you are going to be a witness against somebody, and he said, they asked you, did you see the Bible?

Was it read? And he said, I was told it was read. You can't be a witness when you are telling, saying what you were told. Saying what you, you didn't witness it then.

These people came, they didn't witness it. But they were coming to say what they thought was wrong with Paul. So, it doesn't hold water. You see, Roman rule. The Romans work with law.

[28 : 32] And so, the governor couldn't sidestep the law and satisfy their political desires. He couldn't. Because Roman works with law. Else, his job was on the line.

And so, but guess what? This is the main point. The main point here is God was behind the scenes working. He was using the Roman law. He was using the enmity and hatred of the Jews.

He was using the pollution of the political authorities to advance his purpose. To advance his purpose. To advance his purpose.

Ecclesia reformata, semper reformanda, secundum verbum de. That's Latin.

That's Latin. You know, when Jesus was crucified, they wrote on the cross three languages.

Hebrew, Greek, and Latin. And that had spiritual significance.

[29 : 32] Hebrew stood for religion. Greek stood for culture. Latin stood for politics. Because the Romans, they speak Latin. Latin stood for culture.

Latin stood for culture. Religion, and politics can always come together and fight the purpose of God. But God is sovereign.

It doesn't matter what the, if God is on your side, and if you are depending on God, and if you trust God. It doesn't matter what man does. You will have the last laugh. I see somebody having the last laugh.

Your amen is very weak. I see God changing your story. I see God changing your story. He's turning it around if you believe in Shadius. So, these politicians.

Politics, culture, and religion. Coming against. That's what put Christ on the cross. But really, it was the agenda of God that put him on the cross. Man cannot win when you compete with God.

[30 : 33] You cannot win. God is God. And he must remain God. So, they brought all these charges. And then, Festus realized that this will not work.

So, look at what he did. Festus now asked Paul, Do you want to go to Jerusalem? So, you go and face charges there. I'll go there. Let's go. What are you talking about?

You. I'm standing. I'm standing. Here. Where capital seat of Caesar is. In this jurisdiction. And you're asking me to go to. Knowing that these people will kill me on their way.

Paul also used the law. He said, under Roman law, If any Roman citizen requests to have audience or to be referred to Caesar, It doesn't matter your position.

You cannot say no. If a Roman citizen says, I want to. I want to appeal before Caesar. By law, your hands are tied. You have to allow them. So, it's like police asking you a question.

[31 : 36] He said, no, I want to see my lawyer first. So, the pastor said, you want to go to Jerusalem? He said, no. I'm not going anywhere. I stand as Jesus' judgment seat where I ought to be judged.

That's the law. To the Jews, I have done nothing wrong. As you very well know. The next verse. For if I'm an offender or I've committed anything deserving that I do not object to dying.

But if there is nothing in these things of which these men accuse me, No one, not even you, no one can deliver me to them.

I appeal to Caesar. Oh, the man realized that this is gone far. He said, when he consulted with his people, Confed with his counsel, he said to Paul, You have appealed to Caesar.

Caesar, you shall go. Remember the scripture I quoted from the beginning. Acts 19, 21. I must be in Jerusalem. From there, I will go to Rome.

[32 : 38] And then when he was arrested in Jerusalem, That night, in the prison, in Acts chapter 24, verse 11. The following night, the Lord stood, Jesus, Came to the prison, stood by Paul, and said, Be of good cheer, Paul.

For you have testified for me. Say, testified. You have testified for me in Jerusalem. You must also bear witness. So who was really in control?

Who was really in control? So when all these things were going, God has already told him, You are going to Rome, but it's not going to be a straight road. We don't know how long it will take, but you are not dying.

Not even the high seas can drown you. Because your final destination is Rome. You must preach the gospel in Rome. Rome. Someone shall Rome. Rome.

Now, because of my time, something I want to draw attention to, Very critically and very importantly, That Paul, he appeared before Festus, And let me rush through.

[33 : 43] He also appeared before, after appearing before Festus, Festus realized he couldn't deal with the matter. King Agrippa. King Agrippa and Bernice came. Bernice is his sister.

But they are in an incestuous relationship. There are some bad guys. They've always been bad guys. When it comes to politics and religion and those things, They've always been bad guys. It's not today it's starting. Can you imagine? The king was having an incestuous affair with his sister. She was once married to Emperor Festusian.

And they had a son called Titus. She already had a son. And abandoned him. And every now and then goes to her brother. And so, when you look at the text, It said, after some days, King Agrippa and Bernice came.

They didn't say Queen Bernice. They didn't say his wife. Not his wife. It wasn't his wife. But it was popularly known in the capital of the emperor, Rome. Because Agrippa grew up in Rome.

[34 : 41] They knew that he and his sister are in a relationship. It was a very funny kind of thing. This guy is a bad guy. There's some bad guys. Your sister. So who is his father? His father is the one who in Acts chapter 12 beheaded James.

He's called Agrippa the first. This is Agrippa the second. And his great uncle was the one who beheaded John the Baptist. And Herod the great was the one who wanted to kill Jesus.

See these people, they are not Jews. Watch this. They are not Jews. They are Edomites. Edom. You see, so right from Genesis.

They are strange people. But they kind of, they always will proselytize and try to practice Judaism. So the Romans found them suitable and gave them some small jurisdiction to reign.

That's where Herod is coming from. The actual surname is Herod. So Herod is called Herod the great. The one who was reigning when Jesus was born. Then his son took his stead when he died.

[35 : 46] He was the one who killed John the Baptist. And then his brother, his brother Herod Agrippa. He took over from Herod, the one who killed John the Baptist.

And he came to kill James at the beginning of the church and wanted to kill Peter. And angel released Peter. And he was given oration and worms. And angel striked him and worms ate him. Acts chapter 12.

But remember, yeah, that king, his two daughters. You remember Acts chapter 24? Drusilla. The teenage girl who had married already two. And is now married to Felix.

Felix's wife was the former Agrippa's daughter. So that stands to imply that this king Agrippa was the brother of Felix's wife.

And their other sister called Belize is the one who is in incestuous relationship. You see why God wanted Paul to speak before all these people? He's a network of conspirators.

[36 : 52] These guys were not perfect, but God cares about everybody. Everybody deserves their right to hear about Jesus. One way or the other. And Paul was testifying.

I want to end on Paul testifying. Say, Paul testified. Watch this. Watch this. This is very important. If you don't get anything, don't miss this one. Paul appeared before the Sahindrin.

He spoke about the fathers. Then he appeared before Felix. He risen with Felix and Drusilla on righteousness, self-control, and judgment.

And then now he appeared before Festus. You know Festus. He was trying to do the Jews a favor by going behind the law. He's also not straightforward. He lacked integrity. So Paul testified before Festus.

Number three. Of the top guys. And then Paul now appears before King Agrippa and Bernice. Bad guys. Testifying. But when he appeared before these authorities, he didn't actually preach Jesus died.

[37 : 55] He resurrected. He just testified. He gave his testimony. And watch this. But Jesus said, you have testified before me. You've been my witness. What did he witness?

What was he preaching? He's, watch this. This is the main point of the matter. His life was the gospel. I'll explain it. He's living.

In Philippians chapter 3 verse 9. He said that I might be found in him. He spoke about him being found in Christ.

When you are looking for him, you better go into Christ. He, in Philippians chapter 1. This is called. Keith, Paul. In Philippians chapter 1 verse 20 and verse 21.

Watch this. He said that according to the earnest expectation and hope that in nothing I shall be ashamed, but with all boldness as always. So now also Christ will be magnified in my body, whether by life or by death.

[38 : 57] For me to live is Christ. To die is gain. His living was the living of Christ. Christ inside him was his life.

That's the Christian life. The Christian life. Watch this. The Christian life is not about taking boxes.

The Christian life is not about ethical living. The Christian life is not just about moral living.

The Christian life is not just about religious ceremonies. The Christian life is not about being a good guy. But the Christian life is about Christ being your life.

And that life finding an expression. Christ being magnified in your life. How does that happen?

When we talk about Christ being magnified in your life, that means that the cross is the center of your life.

And God's purpose is all you live for. Watch this. It doesn't matter. You are happy to let God be glorified in your life. No matter the circumstance. That's what it means to live Christ.

[39 : 56] Your living becomes Christ. I live Christ. I live Christ. I live Christ. I live Christ. He said Galatians chapter 2 verse 20. I'm crucified with Christ.

Nevertheless I live. Yet not I. But Christ who lives in me. And the life that I live. I live by faith of the son of God. Who loved me and gave himself out for me.

Shout hallelujah. Hallelujah. Hallelujah. So wherever Paul gets to. His objective. Can you imagine Philippians? When he said for me to live is Christ.

To die is gain. He said I'm not even sure whether I should go. Because to be absent in the body is to be present with him. I'm not even sure whether I should go or I should stay. But watch this.

He said. He said. To stay is for your benefit. I prefer to go. But to stay. God's big. This is serious. God's biggest agenda. Is not for you just to be with him in heaven.

[40 : 53] His biggest agenda. Is for his assignments. So serving God's assignment on earth. Is a better position. Than just being with him. Paul's living was the gospel.

After giving his testimony. First of all shouted. He said. I expect you to be learned. We are talking about someone who dies and living again. You are mad. Much learning is making you mad. That thing has gone through your head.

Chapter 26. And Agrippa shouted. Paul. Much learning is making you mad. Paul said. I'm not mad. They said the same thing about Jesus in John chapter 8. Verse 48.

They said this guy has a demon. They said. In John chapter 10. Verse 20. When he said. I've laid down my life. I pick it up. Verse 18. No one takes it from me. I pick it up. Bible says.

John 10. 20. And many of them said. He has a demon. And he's mad. It's not only Paul. You see the way they live. They live based on God's agenda. And that's the Christian life.

[41 : 53] That's the Christian life. How magnified is Christ in your life? How much is our life being an expression of the living of Christ? Paul. And in conclusion.

As Paul appeared before them. When he started talking. He said something that got my attention. He said. I serve the God of our fathers. Oh. Oh.

I serve the God of our fathers. So Christianity is not. Listen. Christianity is not 2,000 years old. Yeah.

Let it sink in. I'm running up. Let it sink in. Christianity is not 2,000 years old. Christianity is as old as Genesis. It's just a continuation of what God is doing.

Christ was in Genesis. Christ was in the garden. Abraham saw Christ. Jacob. Isaac. Isaac. Jacob. All of these guys. It's just a program of God. And we are a continuation of what God started in Genesis.

[42 : 52] It's not just from Calvary. It started from Genesis. Genesis. So when Paul was defending himself. He took the matter from the God of our fathers. There's nothing.

I'm not. He said. I'm not doing anything new. I'm a Pharisee. That's what he said. He said. I'm a Pharisee. Born of a Pharisee. And my manner of life they know. And it's not anything new.

And now. He said. For the hope of the resurrection. Which our fathers had. That's why they are accusing me. Why do you find it so strange that God should raise the dead? He was.

Listen. He was making a case. That God started this from the garden. Our fathers have lived for this hope. And I'm living for it. It's not anything new. Christianity is not new.

It didn't start 2,000 years ago. It started from creation. It started right from the fall. God. Christ. The son. The son. The lamb of God. Who takes away the sins of the world.

[43 : 49] Behold the lamb. The lamb has been in Genesis chapter 3. He was slain. From the. Kashadabahayana. He was slain. From the foundations of the earth.

Revelation chapter 13 verse 8. Verse 9. He was crucified. At the beginning of the earth. Christianity has been. As old as. The earth.

As old as creation. And that's what Paul was testifying. He said guys. I'm not coming to tell you about stories. But God has been working something. From Genesis.

Genesis. Our fathers got it. He told them. And it's a continuation. Don't detach yourself. Listen. Don't just be doing church. Because of what you need. Stop that.

It's low grade Christianity. If I would call it Christianity. It doesn't attract heavenly reward. For we must all appear. Before the judgment seat of Christ.

[44 : 45] When you appear before the judgment seat of Christ. It's not the things God has done for you on earth. That you account for. It's the things that. You did. For Christ.

Paul said for me to live. Is Christ. To die. Is God. He defended himself. And he said. The last verse in chapter 26.

And Agrippa said to Festus. This man might have been set free. If he had not appealed to Caesar. He's too late. He's already said.

He's going to save. So. There's nothing wrong. They can't accuse him. So some people believe that. Paul made a mistake. He shouldn't have appealed to Caesar. He should have appealed to God. But that's not wrong. That's not true.

Paul was on a mission. It's not about what is the freedom. He's not thinking about his freedom. When he wrote to the church of Ephesus. While he was in prison. He didn't say pray for me.

[45 : 39] That I'll be brought out of prison. Ephesians chapter 6 verse 19. He said pray for me. That I'll get the opportunity. To rather open my mouth.

Boldly to make known. The mysteries of the gospel. For which I am in chains. This is why I'm in chains. I'm an ambassador in chains. I don't need to get out of the chains. I just need access to speak.

I just need opportunity to speak. Because for me. My prison is not a problem. My problems I don't care. But it's God. What God needs done. What God wants to be done. That is what I live for.

For me to live. Is Christ. To die. Is gain. Shadiah. Yes. 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.

[46 : 35] You can listen to more messages. On all major streaming platforms. And the Karish Church panel. Remember to like. Share. And spread the blessing.
Thank you.