

The Significance of the Holy Spirit in the life of a Christian

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 25 February 2024

Preacher: David Antwi

[0 : 01] Hallelujah! We thank God you have tuned in to this message by David and Tree at Harris Church. No hand can help you with the fulfillment of your destiny but the Word of God. May God hand a line with you fervor into your destiny through this Word.

We're going to read from two references. First of all is going to be from John chapter 16. I will be reading from the verse 5 all the way to verse 16.

And then from there we will go to Acts chapter 2, reading from verse 14 to 24. John 16. But now I go my way to him that sent me, and none of you has kept me.

Whither goest thou? But because I have said these things unto you, sorrow has filled your heart. Nevertheless, I tell you the truth. It is expedient for you that I go away.

For if I go not away, the Comforter will not come unto you. But if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, of righteousness, and of judgment, of sin because they have not believed on me, of righteousness because I go to my Father, and ye see me no more, of judgment because the Prince of this world is judged.

[1 : 26] I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, has come, he will guide you unto all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come.

He shall glorify me, for he shall receive of mine, and shall shew it unto you. All things that the Father has are mine. And therefore said I, that he shall take of mine, and shall shew it unto you.

A little while, and ye shall not see me. And again, a little while, and ye shall see me, because I go to the Father. Here ends the reading of God's word.

And then in Acts chapter 2, from verse 14, verse 14 says that Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell in Jerusalem, be this known unto you, and hearken to my words.

For these are not drunken, as ye suppose, seeing it is bad the third hour of the day. But this is that which was spoken by the prophet Joel, and it shall come to pass in the last days, says God.

[2 : 43] I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

And on my servants and my handmaid, I will pour out in those days of my Spirit, and they shall prophesy. And I will show wonders in the heavens above, and signs in the earth beneath, blood and fire and vapor of smoke.

The sun shall be turned into darkness, and the moon into blood. Before the great and the notable day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

Ye men of Israel, hear these words. Jesus of Nazareth, a man approved of God amongst you by miracles and signs, and wonders and signs, which God did by him in the midst of you, as ye yourselves also know.

Him being delivered by the determined counsel and the foreknowledge of God, ye have taken and by wicked hands have crucified and slain, whom God has raised up, having lost the pains of death, because it was not possible that he should be holding of it.

[3 : 59] Here ends the reading of God's Word. Father, thank you for bringing us together, just so you can impart yourself into us. As your word is taught, Holy Spirit, you are the master of the truth, the Magister Veritatis.

You are the source and the origin of truth. There is no way we can know the truth outside of you. So you being the spirit of truth, as we get into God's Word, reveal the truth of life to us.

Give us what man cannot give us. Teach us what man cannot teach us. Take of the things of God, even yea, the deep things of God, and reveal them to us by your Spirit.

We thank you for the privilege to be here. As your word is taught, let sicknesses be healed. Let salvation happen. Let deliverance happen. Let yokes be broken.

Let the heavens be opened upon your people. Let encounters be guaranteed and granted. We thank you for the power of your Word. Let the Spirit of joy saturate the hearts of your people, both in this building physically and those beyond.

[5 : 05] In Jesus' name. Amen. Hallelujah. Hallelujah. I am looking forward to the Word of God this morning.

Hallelujah. Hallelujah. A year of revival. Come on, come alive. A year of revival. A year of revival.

Pouring out of the Spirit of God upon all flesh. You cannot have church without the Holy Spirit.

You cannot have a gathering of religious people, and that's fine, but it's not church. Now, I want us to understand these things very carefully, because Jesus, the first scripture we read, our Lord Jesus Christ, before he went into death, he told his disciples that, I'm going to go.

And because he said he was going to go, evidently and necessarily so, sorrow had filled their hearts. Hearts. Why? Obviously, if someone who is making a big difference in your life, you're always around him, and you love him, you are following him, he's made a big difference in your life, and the person said, I'm going to go.

[6 : 22] How can you naturally be happy about that? Even when you have a friend who is traveling and is going to be away for a while, you feel it. People see friends of, or family members of at the airport, and they are crying.

So I'll be back just two months, or just a month, but they are crying. I'm going to miss you so much. I'm going to miss you. Let alone Jesus having God. You are walking with someone who is God.

You see all the things that God did through him, and you have the privileged position around him, and people will be following, and you are the ones around. And then he says that I'm going.

These are people, don't forget, these are people who have left everything. They have abandoned their businesses, left family, because Peter said that if it's going to be difficult for the rich man to enter the kingdom, then it's not possible for anyone to go.

And Jesus said no. Luke chapter 18, Matthew chapter 19, 28, 29, he says that no one who has left wife, family, son, daughter, he mentioned houses.

[7 : 27] He says that everyone that has forsaken houses, look at verse 28. The verse 28 says that, Jesus said unto the very lay I say unto you, that ye which have followed me, in the generation when the son of man shall sit on the throne of the glory, ye shall also sit.

So ye people I'm talking to, you have abandoned something and followed me. Then he goes on to say that everyone who has forsaken house, brethren, sisters, fathers, mother, wife, children, not wives, wife, children, lands, for my name's sake, shall receive.

So that's what they have done. The Luke account in Luke chapter 18, verse 28, Luke account says something very similar, because Peter raised the question, that means that there's no hope for us.

And he said unto them, very lay I say unto you, there's no man, right? In the Matthew account, he says that anyone who has, in the Luke account, like he said, there's no man that has left house. Parents, brethren, wife, children, for the kingdom of God's sake.

That means that these guys who were with him, had left these things. They have left one of these things, or all of them. And are following him, businesses, and then suddenly he tells them that I'm going to go.

[8 : 40] So are you trying to say, this thing is coming to an abrupt end? It might come across like, you're following Jesus, saying that now, this whole thing is coming to an end. That's what they heard, when he said I'm going.

What they heard was, so is this thing coming to an end? They thought it was coming to an end. He said no, Jesus said, it is expedient for you that I go. It's to your advantage. In what way can it ever be to an advantage?

You are with God, working with him physically. God, when he showed up, you are working with him side by side, and he's about to leave you and go, and he says to your advantage. What else? If God is leaving me, then who else?

In what way can the living of God for my life, physically, be an advantage to me? Because he says, no, no, you don't get it. I'm not going. He said, just a little while.

Verse 16 and 16 said, in a little while, you shall not see me. And again, a little while, you shall see me. Because I go to the, we shall see because you go to the Father.

[9 : 39] This is a very interesting thing. And so, but he gave them explanation why he's expedient. Because he said, for if I do not go, if I do not go, the comforter will not come.

Ah, so Jesus, are you trying to say there's someone more advantageous to us than you being here? Yes. And in John chapter 14, he uses the phrase, I lost paracletus.

Another comforter. Another of the same. I am going, but the one who is coming, you won't see any difference. When Jesus said, the Holy Spirit is another of the same, it means that, there is no, perceptible difference between the Holy Spirit and Jesus.

So, sometimes you feel, I wish that, Jesus was here in the physical. No. It don't make any difference. In fact, the only difference is that, if some people are having church somewhere, now, since he's here, he can't be there.

Physically, he can't be there. If he's here, he can't be there, but, spiritually, he can be everywhere at the same time. That is why I said, a little while you'll see me, a little while you'll not see me.

[10 : 50] As I taught you the other time, he had to train them in the last 40 days of his earthly life after the resurrection. He had to train them for the 40 days how to be accustomed to his presence without seeing him.

Because that was what was going to characterize what the church is supposed to be. The church is going to be Jesus Christ really in amongst us. Jesus Christ really in us.

Jesus Christ really with us. And yet, we don't see him. In fact, 1 Peter 1, verse 8 says that, whom having not seen, ye love, in whom, though now ye see him not, yet believe in, ye rejoice with joy unspeakable, full of glory.

You don't see him, yet you love him. That is what he was, because they are so used to the Jesus they were seeing, that when he, can you imagine if he had resurrected and the same day gone to heaven?

It's going to be a problem for them. How are they going to adjust? But he showed them he will appear and disappear. His appearances were as important as his disappearances. Or, his disappearances were as important as his appearances.

[12 : 05] So, Thomas, the doubting, what we call him doubting Thomas, Thomas said, if I don't see him and put my finger in his wounds, I won't believe he's the one. Then Jesus shows up in John chapter 20, he shows up the following week, and then when he shows up, he says, Thomas, feel it.

No, no, wait, wait. Jesus, I was just talking to them. You were not here. How did you know? No, I was here. I have been actually left. I was here. So, see, he trained them to know that I'm always with you.

In fact, he told them, go into the world, preach the gospel, and he said, Matthew chapter 28, verse 18, and verse 19 and 20. Verse 18, all power in heaven is given unto me.

Go ahead and preach the gospel. Then verse 19 says that, baptizing them in the name of the Father, the Holy Spirit. Look at verse 20. Very important. It says, teaching them to observe all things whatsoever I have commanded. And lo, let's read the last statement together.

One more time. And lo, unto the end of the, so he said, I actually, I am going to be with you.

[13 : 12] So, I am not leaving you, but I am coming as the Spirit. Because the same me, there's no difference. And then Thomas, a Jewish boy, this is a serious thing I'm about to say, a Jewish boy to call another human being God.

Thomas was the first person to call him God. He was saying that, I won't believe it. He was the first person, he said, my Lord and my God. Peter was the first person to call him son of God.

Martha, in John 11 verse 27, was the first woman to call him son of God. Peter was the first person to call him son of God. Martha was the first woman to call him son of God.

But Thomas was the first human being ever to call Jesus God. He said, I'm a Jewish boy. He had the experience of Christ in a way that previously nobody had had.

So Jesus taught them how to be accustomed to his appearances and disappearance or his presence with them without physically seeing him.

[14 : 20] This is very important. Now watch this. In Luke, Matthew, Mark, Luke, and John, Acts, they are called the narratives of the New Testament.

They are about narration history. You can't change it because things that have happened already, everything Matthew, Mark, Luke, John, say it's happened already, Acts, it happened already. And you see all throughout the New Testament and the scriptures particularly, you see the appearances and the presence and the actions and the working of the Holy Spirit.

So in the New Testament, it's even stronger. You see in Matthew, you see in Mark, you see in Luke, you see in John, and you see the work of God by the Holy Spirit in the book of Acts and even the epistles.

Now, these are historic, history books. So Matthew, Mark, Luke, and John, and Acts. But I want you to notice something very interesting. Jesus Christ told them that in Luke chapter 24, verse 49, it says that I am going and if I go, it says that, behold, I sent the promise of the Father upon you, but tarry you in Jerusalem.

Jesus speaks about a promise. Say the promise. What promise is he talking about? He's talking about the promise, oh, thank you, Holy Spirit. Thank you, Jesus. The promise in George chapter 2, verse 28, God says that, and it shall come to pass afterwards that I will pour out my spirit upon all flesh.

[15 : 53] I want to draw attention to something very important. Jesus said, I will send you the promise. Then in Acts chapter 1, verse 4 and 5, Jesus said, tarry in Jerusalem. Abiyah said, commanding to tarry, wait in Jerusalem, not to depart from Jerusalem, but wait for what?

The promise. It was the promise of the Father. It's God's promise to humanity. It wasn't the Spirit that made that promise. It's the promise of the Father. Jesus spoke about the promise and the verse 5, Jesus continued to tell them that John truly baptized with water, but he shall be baptized with the Holy Ghost.

Now, that's the promise. That's the promise. The promise is it? The promise is that you'll be baptized with the Holy Spirit not many days from now. Now, John the Baptist in John chapter 1, he introduces Jesus.

He said that, I did not know him, but he who sent me to baptize with water, verse 33, the same said to me, upon whom you see the Spirit descending and abiding.

It's the same which, the same which word? I can't hear you. The same which word? The baptism of the Holy Spirit. Don't be shy to use the phrase baptism of the Holy Spirit.

[17 : 09] It's God who used it first. That's what God said about Jesus, that he's a baptizer of the Holy, baptism of the Holy Spirit is a biblical phrase. Very important. God said Jesus is going to baptize with the Holy Spirit.

Now, Jesus then begins to talk to them about the promise of the Father. And then, I will come back to the Gospels.

Then on the day of Pentecost, the people were talking about these guys are drunk. Peter, Acts chapter 2, verse 14, Peter standing with the 11.

Hey, Peter, read the Bible and see. He always said, me. If everybody decide, me. Me. If you tell me to come. He was always talking about himself, what he would do.

Now, when the Holy Ghost came, he stood with the others and spoke. Oh, I feel like preaching. Peter, this time, he wasn't always just me and me and myself. He stood, but it was Peter standing up with the 11.

[18 : 13] He said, no, I'm not talking for myself. We are together. It takes the Holy Spirit to have a proper church life. proper koinonia. We are one. The Bible says in Romans chapter 12 that we are one, one body.

12, 5, and 1 Corinthians chapter 12, verse 12, said we are one body, one body. We are one. But it takes the Spirit, Ephesians chapter 4, verse 3, endeavor to keep the unity of the Spirit, sorry, the bond of the Spirit.

Endeavor to keep the unity of the Spirit through the bond of the Spirit. It's the Holy Spirit that makes us one. That word, unity, the word unity, the Greek word translated unity means oneness.

It's not like we are united. It means we are one. The body is one. So Peter, when the Holy Ghost came, now he's beginning to live the body life when someone says that I'm a Christian but I don't have to be in any church.

I'm just between me and God. No, you don't have the Spirit. The Spirit brings us together as one. He bonds us. He's the bonding agent. Bonds us together as one.

[19 : 22] So when someone touches you, he has touched me. He said the feet cannot say to the eye, I don't need you. The eye cannot say to the nose, I don't need you because it's one body.

1 Corinthians chapter 12. It's one body. Now, so Peter stood with the 11 and he said, watch this. He said, these are not drunk as you suppose.

Then he says that this is that witch. Then he takes them to Joel, that promise. Remember. So now this tells us the promise Jesus spoke about is this one. How do you know that that's the promise?

He said, this is that witch Joel. So what is manifesting now? What is being displayed now? What you people are observing now is actually a manifestation of what God spoke in the book of Joel.

So what you are seeing. He quoted Joel, the batim. He says that this is for, he says that, verse 16 says that, this is what that, he says that, but this is that which was spoken by the, what you are seeing, this thing, this is what the prophet spoke.

[20 : 29] Look at this. Yes. When it comes to Christianity, don't miss this. When it comes to Christianity, Christianity is very different from a lot of, I mean, all other religions, really.

The main difference is Christ. But then, every religion too has their own leader. Now, permit me to mention this. When you, when you, when you, when you are familiar with Islam, Islam says that, the prophets, God used different prophets, including Jesus, used different prophets, prophets, prophets, and Mohammed is the last.

So when Mohammed came, that's the last. So it's the climax of all the prophets. That's so different from Christianity. God used different prophets, prophets, individual, but when Jesus came, the thin down went to another dimension.

It's very different. Islam says it ends with Mohammed. The Christian, he says that, it began with Christ. Jesus Christ, they didn't come to monopolize the spirit.

He came to multiply the spirit. Because in the Old Testament, it will come on this, it will come on that, the spirit will come on this one and go, come on this one and go, come on this one and go. But Jesus said, I'm going to come so he can, pour on all flesh.

[21 : 50] Hallelujah. He says, came so the spirit will be poured on all flesh. Say all flesh. All flesh. The scripture he just read in Acts chapter 17, chapter 2 verse 17, he said, it will come to pass, says God, that I will pour out my spirit upon all flesh.

And what will happen? Your sons and your daughters shall prophesy. Hallelujah. All flesh. Now it's open not only to individuals, not only to few people, but all flesh.

All flesh. The church is part of the all flesh. When you look at the scriptures, Matthew, Mark, Luke, and John, and Acts, these are history books.

The Holy Spirit is so significant in everything. Now watch this. Jesus started his ministry after the Holy Spirit has come upon him. I explained it recently. He started his ministry.

John the Baptist is the only human being who started his ministry three months before he was born. That's the A.

[22 : 53] He started his ministry the only human being on earth. Who started his ministry three months before he was born?

Because his mother was six months pregnant and then Mary goes in Luke chapter 1, verse 40, goes to the mother and says, greetings, greetings on you.

And then, verse 41, and then it came to pass when Elizabeth heard the salutation of Mary, the baby said, that's the one, that's the one, the one is here, he's here.

The baby reacted to the voice of Mary and said that, ma'am, I came to introduce that person that is in the womb of Mary. And watch this, Elizabeth said, what?

She was filled with the Holy Ghost and then he spoke out, the verse 42, watch this, he spoke out with the love of saying, blessed are you among women, blessed, oh, how did she know that?

[23 : 47] The baby gave her the wind and Kaddai Shaddai. Blessed is the fruit of your womb. Look at the next verse. Oh, I feel like British. Listen to what Elizabeth said.

It says that, what is this to me? Give us new King James. But why is this granted me that, that what? She'll come to me.

What does she know? How does she know? No one had ever known it. But she said, the mother of my Lord, my Lord is in her womb.

Meanwhile, Mary was a virgin. But this woman knew she was carrying my Lord. How did she know? John the Baptist from her womb started saying, he's the one. Oh, I feel like preaching.

He's the one. Shout hallelujah. Hallelujah. He said he's the one. The only man who started his ministry three months before he was, even when he was his mother's womb, this man must be very powerful.

[24 : 49] No wonder he was the greatest of all the prophets in the Old Testament. So, Jesus starts his ministry after the Holy Ghost has come upon him. So, how dare anyone think you can do anything for God without the Spirit of God?

Even Jesus, when God became man. Now, I need you to understand this. Jesus did not raise the dead in a capacity as God. In his capacity as God.

He wasn't raising the dead as God. He wasn't calming the storm as God. He wasn't casting fig trees as God. He didn't multiply bread as God.

That is why he needed the Holy Spirit. So, the scripture we read, Peter said to the Jews that Jesus Christ of Nazareth, Acts chapter 2, verse 22, Jesus Christ, a man, say a man, say a man, a man approved of God amongst you by miracles and wonders and signs which God did by him in your midst.

Ye yourself know it. He was a man walking among them and God did amazing things. In Acts chapter 10, verse 18, how God anointed Jesus of Nazareth with the Holy Ghost.

[26 : 08] it's interesting when they are going to talk about humanity, they said, Jesus of Nazareth. Jesus of Nazareth. Can any good thing come out of Nazareth? Yes, when the Holy Ghost is over there. The Holy Ghost has a way of taking care of your inadequacies.

So, it's true you are from Nazareth. Nothing really good comes from Nazareth but not when the Holy Ghost comes upon somebody. Jesus of Nazareth a man and Jesus how God anointed Jesus of Nazareth with the Holy Ghost and with power who went about doing good.

How? It was the effect of the Holy Spirit upon him. So, everything he did, Jesus operated in the gifts of the Holy Spirit, word of knowledge, word of wisdom, discernment of spirit, miracles, interpretation of tongues, diverse kind of tongues, all the gifts he operated in it.

The only thing we never knew about whether he did or we never knew whether he spoke in tongues. But he didn't need help in his prayer life because he was God in the flesh.

But apart from that, every aspect of his life, all the miracles he did, he did because of the, he manifested the gift of the Spirit and he says that I didn't come to monopolize it.

[27 : 27] I came to multiply it. That's why it's to your advantage that I go. When you are a Christian, you have to believe God that the Holy Spirit will find an expression, noticeable, manifested, obvious expression through your human life.

That's what this whole thing is about. Now watch this. So, Matthew, Mark, Luke, and John, Jesus, who wrote the book of Luke? Luke wrote the book of Luke, okay?

It's so simple. All right, let's check this. Let me try another one. Who wrote the book of Matthew? Oh, you got it.

Wow. All right, let's, this one, I don't know if you, again, who wrote the book of Mark? How did you know it? Someone is telling you, reading my notes to you.

I don't know. No, okay, this one, there's no way you know. Who wrote the book of John? John. Ah, is someone, oh, is my notes on the screen? How did you know that it's John who wrote the book of John?

[28 : 31] Somebody said John the Baptist. The book of John, and then the book of Acts was written by Luke.

Okay, so Acts chapter one, it says, the former treatise that I wrote, that's making reference to the book of Luke. The former treatise I have made, oh, Theophilus, of all that Jesus began both to do, when you study the scriptures, especially the New Testament, you can see doing and teaching always go together.

It's not only teaching. It's not only teaching. It's doing, actions, and utterances. It says, no one can do these things.

We know you are a teacher sent from God because we see the things you do. It's there. Teaching them to do, going to the world, teach them to observe.

Doing and teaching have always gone together. Let's not separate it. In our modern days, it's like, you don't have to do anything to be important or to be, you just have to have maybe a video on social media or something and then you are an authority.

[29 : 43] You become an authority without having to do anything that back validates what you do. So, Jesus began to do, look, but it's interesting.

Who wrote the book of Acts? Who wrote the book of Luke? Luke. So, he said the former treat. So, it's like, Luke, second book of Luke or second Luke.

Acts is really second Luke. Like, second Corinthians, right? I know some people didn't get it. So, first Luke and second Luke. What's that?

So, first, which book comes before second Corinthians? First Corinthians? Which book comes after first Thessalonians? Which book comes after first Timothy?

Which book comes before second Kings? So, all the first and the second, they come just next to the other. So, Luke wrote two. Why do you put it aside and put John inside it?

[30 : 46] At least, you make it, Matthew, Mark, John, and Luke. First Luke, second Luke. But, you separated Luke and Acts and sang with John. Why? Why did you have to do that?

Do you want me to tell you why? Are you sure you want to know why? Because, there's something that theologians call the synoptic gospel. Synoptics.

Optics is sight. And then, synchronized, syn, together. So, they saw it from one angle, like similar angles. So, when you read most of the things you see in Matthew, most of them, not everything, and most of them are repeated in Luke or in Mark.

In the same way, Matthew, Mark, and Luke, they are called synoptic optics. They say it together. But, John is like he separated himself. John seems to be a very different book because his emphasis and his focus was kind of different.

So, when you look at the workings of the Holy Spirit in the synoptic gospels, now, I hope you know what the synoptic gospels mean. What are the synoptic gospels? Huh?

[31 : 49] Matthew, you remember? Oh, these people in the church are amazing. Do all of you have PhDs or something? Oh, you are too amazing.

You are too amazing. So, the synoptic gospels are Matthew, Mark, and Luke, right? When you study the mentioning of the Holy Spirit in the synoptic gospels, it focuses on the Holy Spirit in Jesus.

The synoptic gospel speaks more on the Holy Spirit in Jesus. He's working in Jesus. Now, when you look at the end of the book of Luke, which we read, I showed you, the end of the book of Luke, it overlaps with the beginning of the book of Acts.

So, really, it's a continuation. It's a seamless flow. But why did you break it and insert John? John was inserted and it's like he broke the continuum or he broke the flow.

So, you look at the end of Luke and it talks about how he took them to the mountain and he told them that, wait for the promise of the Father and after he had said that, he went to the mountain, he blessed them and went.

[32 : 54] And it's the same thing in Acts chapter 1. He told them, wait for the promise of the Father, you shall receive power of the Holy Spirit and the Holy Spirit have come. And whilst he was saying these things, he blessed them, verse 9, and he was taken in their sight, up.

So, it's really, Luke was saying the same thing. But John came in. Now, Matthew, the synoptic gospels presented the Holy Spirit primarily as the Spirit working in Christ.

The gospel of John presented the Holy Spirit as the Spirit who is about to come upon you. The book of Acts presented the Holy Spirit as the Spirit who is working in you.

See the progression? Yeah. So, Jesus being the greatest and the most important figure in Scripture or from the Old Testament who Bible says that the Spirit was given to him without measure.

He's the Word become flesh and he's the container and the carrier of everything divine on earth. He came instead of ending this Spirit thing, the Holy Spirit working on people, instead of saying now he has come upon me, the prophets are finished.

[33 : 59] Rather, he came and now multiplied, he says, that he's going to be in you. So, that is why when you look at John's focus on the Holy Spirit, the first time the Holy Spirit was mentioned in John, is someone following me?

The first time the Holy Spirit was mentioned in John, it was John chapter 1. In John chapter 1, John was baptizing at the river Jordan near Anon and Jesus comes to him and when he saw Jesus coming, the next day, verse 29, the next day when he saw Jesus coming, John said, behold, the Lamb of God which taken away the sins of the world, he's pointing to him as the redeemer, he's pointing to him as the savior of the world, that's what he said, he's coming to take away our sins, he's coming to bring us redemption, that is him, but John, few verses down, four verses again, or two verses and four verses down, he begins to introduce Jesus as something higher, not just a forgiver or remover of sins, but he said he's not only one who removes sins, but he's also one who baths

Shadabahiah, he baptizes with the Holy Spirit, he introduces Jesus as the one because he said the one who sent me to baptize the same, he told me that upon whom you see the Spirit descending and remaining the same is the one who baptizes with the Holy Spirit, the same, the same, the same, the same, the same, the same, the same, the same, the same, the same, he's the one, if you know Jesus as just a Savior, you haven't gotten the full picture, it's not complete, there are gospels that only preach Jesus as Savior and that's our Redeemer, it's a correct gospel, but it's not a complete gospel, because Jesus' ministry did not end on the cross, neither did his ministry end during resurrection, when he was resurrected, his ministry didn't end, when he said, bye,

Jesus, I'll see you guys later, see you later, bye, no, no, his ministry didn't end, I'm talking about his earthly ministry, but it continued in heaven, when he went to heaven, he continued his work on the earth, in the church, the full gospel is not only the Jesus in the Matthew, Mark, Luke, and John, the full gospel is the Jesus who also made the appearance in the book of Acts and is continuing, he's seated in heaven, Bible puts it this way, that we have, he's a minister who is ministering not on earthly things, earthly tabernacle, he's made, Hebrews chapter 8, verse 2, we have a minister, Bible calls him a minister, he's a minister of the sanctuary and of the true tabernacle, which the Lord erected and not man, the other ones, all the other ministers, they are doing it in the human, something tabernacle that has been built by human beings, but Jesus Christ is ministry, which tabernacle are we talking about?

We are talking about the tabernacle he came to build, the tabernacle called the church, the temple called the church, Jesus is the one who is ministering today in the church, the only way he can do it, even though he's in heaven and at the same time he's in the church, is by pouring himself as the spirit upon the church, so that we will have prophets who are filled with the Holy Spirit, many sons and daughters prophesied, sons and daughters prophesied, they open their mouth and God is flowing, that can only be when the Holy Spirit has come upon somebody.

[38 : 09] May I submit to you, let me go to John and I'll just try and jump to Acts. John, first appearance of the Holy Spirit, introduction of Jesus, he's the baptizer, he didn't leave it there, then the next time we hear John talking about the last day of the feast, if any man thirsts, let him come to me and drink, for as the scriptures have said, whoever believes in me out of his belly shall flow.

Out of my belly shall flow rivers, rivers of living waters, that's what it means to live the church life.

He said, in John chapter 7, verse 37, on the last day of the great day of the feast, he stood out with a loud voice and said, if any man thirsts, let him come and drink, the impact, he said, come and drink, it's like a cup of water, but after you drink, it becomes a flow, river.

You just took a cup, you just took a cup to drink, and the thing turns into a river from within you. Turns, it's just a come and drink, and this thing will begin to become a mighty river, flowing, not, the belly is not your tummy, the belly there is from your heart.

You, and Ivy, and I think even New King James might use the word, out of your hearts, hearts will flow. So, he's really talking about the heart, your inner being, your core, when you drink this, of this, and he's talking about, Bible says, Bible didn't mean worse, John says that, for this speak he concerning the spirit.

[39 : 48] Verse 39, he said, what he was talking, don't get confused about water, it's not just ordinary water, because you can't drink ordinary water and produce river, but he said, this one, he's speaking concerning the spirit.

John begins to paint a picture of the significance of the Holy Spirit in the life of a believer in a way that Matthew, Mark, Luke couldn't touch.

He begins to paint the picture that God is raising an army, God is raising a generation of people who when they open their mouths, the Holy Ghost will be flowing out like river.

I don't feel bad. Then, he introduced the subject of the Holy Ghost again the last night in Jesus' life. He's been teaching and teaching, he never taught anything about the Holy Ghost until the last 24 hours.

And John picks on that. In John chapter 14, John chapter 15, John chapter 16, three chapters, he focused on what Jesus taught on the Holy Spirit. And that's what he read, Jesus said that, it is expedient for you that I go, because if I don't go, the comforter, who is me in another form, will not come.

[40 : 58] But if I go, I will send him. And then, even when I was reading it, I saw something very interesting. He said, if I depart, I will send him.

Now, Peter tells them that this is the promise, is someone following me? This is the promise spoken by Joel. Then, that's Acts 2, 17.

Then, when he elaborates it, he spoke about the life of Jesus. How God used him for miracles. This is the Jesus who went to the cross for our redemption. But, it wasn't possible that the grave should hold him on the third day.

And his going to the cross was not an accident. It wasn't a cosmic accident. It was based on the foreknowledge and the predetermined counsel. Say counsel. Say counsel.

Counsel. That connotes an agreement by more than one party. There, there you can see. You can see that he's talking about the Trinity.

[41 : 59] He's talking about the Trinity. But the predetermined counsel of God. The Trinity. Can I digress to mention that when you read the book of Acts, the book of Acts is very, hello?

Hello? Hi. I'm being careful so I don't sound too theological, but we live in the United Kingdom. People like to think. The people who think that Christianity or faith life does not involve intellectual using of your mind, they are making a mistake because there's not an intellectual pathway to God.

However, God expects you to also think. So when your heart is revived, it begins to affect the way you think. How many of you have, you know, sometimes when your heart is filled with hatred for somebody, it's very easy to have a revelation about a person having an accident.

Oh, I had a dream about you. There's something terrible. It's because, not always, but when you don't wish someone well and you don't like the person, you only see the Holy Spirit telling you that they are thieves.

because what I'm trying to tell you that the human mind can be heavily influenced by the condition of your heart.

[43 : 20] The state of your, that's why you have to be very careful when you are dealing with, relating with people, especially in church, relating with spiritual people God has placed in your life, relating with your spouse, your husband, your wife, relating with significant, important relationships God has placed you in.

You have to be careful because when your heart is polluted, now your interpretation will be wild and very unfair. So, God doesn't say put aside your thinking, but make sure your heart is enlightened before you start using your mind to look for God.

Because your heart will influence your mind and you will think you are very sincere. So, Christianity doesn't separate thinking from worship.

It's the spirit of truth. Truth is kind of intellectual. It's not a spirit of feeling. The way I feel. No, no, I don't want anyone to tell me anything.

God is just telling me. God has freedom to go to work again. Himself will take care of me. Really? Really? Even Jesus was working as a gambitau.

[44 : 32] Really? Really? So, the book of Acts is very Trinitarian. That's the word I was going to use.

I said, but we live in UK, so it's good to be familiar with this. Trinitarian, Trinity. It's in the book of Acts. The Holy Spirit is mentioned about 40 times in the book of Acts. Jesus is mentioned about 40 times in the book of Acts.

God is mentioned about 100 times in the book of Acts. It's really the act of God through Jesus in the apostles by the Holy Spirit. But watch this.

There are three main subjects of the book of Acts. The kingdom of God, the name of Jesus, and the power of the Holy Spirit. Very Trinitarian. The kingdom of God, the name of Jesus, and the power of the Holy Spirit.

You can't separate, you know, opera Trinitatis ad extra indivisio sancti. The operations of the Trinity on earth are not divisible. It's very important now.

[45 : 32] What has this got to do with what I'm talking about? Jesus Christ prepared us for what was about to happen in Acts. The promise the Father spoke about. Can you imagine just before he left, after resurrection, after resurrection, his last discussion with them, his last interactions with them, his final discourse with them was for them to wait for the promise of the Father.

Why? Because the Lamb of God has finished the work. Sin has been taken care of. Now, the bigger one is about to come, which is the Holy Spirit coming to indwell us. The Holy Spirit coming upon us as the church so that Christ can continue his earthly ministry in the church.

When you look at the book of Acts, people say that the Pentacles, Pentacles actually happened about four times in the book of Acts. What do I mean? The Holy Spirit coming upon people. The Holy Spirit coming.

The first one was in Acts chapter 2 where the Holy Spirit came upon them. The second one was in Samaria when Peter prayed and the Holy Ghost came on. Simon the Sasan was there. The third one is in the house of Cornelius.

The Holy Ghost came upon them. The fourth one in Acts chapter 19 the disciples of John who Paul met and the Holy Spirit came upon them. All of it. But the first three were very significant.

[46 : 45] The first three had to do with God dealing with groups of people. So the first group was the Jews in the upper room. It was just the Jews and the Holy Ghost came upon them. The second group was the Samaritans in Acts chapter 8 when Peter went to preach.

But look at something that I'll mention in a minute. And then the third group was in Cornelius the Gentiles. So from the Jews to Samaria Jesus said that you shall receive Acts chapter 1 verse 8 you shall receive power after the Holy Ghost has come upon you and you shall be witnesses of me.

Where? In Judea the Jews where? In Samaria do you see that? And where? To the uttermost parts of the world. So it starts the first pentacles happened in Judea on the Jews the second pentacles happened in Samaria on the Samaritans the third pentacles happened in Cornelius Acts chapter 10 on Gentiles and when you see there was something very similar all of it you saw the manifestation you noticed something has happened because Acts chapter 8 Bible says that Philip went to Samaria and preached verse 14 says that when the apostles of Jerusalem when they heard that Samaria has received the word they said Peter and John watch this verse 15 it's very interesting who when they came prayed that they might receive their Holy Ghost verse 16 let's read it all together let's go their Holy Spirit has not come upon them but how do you know how do you know it hasn't come upon them how did they know how did Peter and John how did they know the Holy Spirit hasn't come upon them that points to the fact that when the Holy Spirit comes there will always be a manifestation there will be something visible there will be something audible there will be a physical aspect of the spirit when he comes because that's why they knew the Holy Spirit hasn't come and they prayed for them and verse 17 verse 18

Simon the sorcerer he saw the Holy Spirit was given he must have seen something he must have seen something so they knew the Holy Spirit hasn't come and he came upon them and now look at what happened in Cornelius house Peter as he was preaching the Holy Ghost just came too quick because if he had waited for Peter's endorsement Peter as a Jew whose mindset about the move of God the church has not been refined he would have said no I don't think they are ready now God can you wait let us take them to new believers class and then we will do baptism for them let them sign out for church membership and let us observe them for about a year or five years then God we can come Holy Spirit didn't have time the difference between what happened in Samaria and what happened in Cornelius house is that from Acts the first one the first pentacles was that there was a slight difference was that can I tell you the difference was that what happened in Samaria was like the problem of time the people have been born again but still the Holy Ghost hasn't come it's like a woman who is due but two weeks the baby hasn't come the Holy Spirit whilst in Cornelius house the Holy Spirit came like prematurely came very quickly so after the Holy in Acts chapter 10 verse

I think 47 46 47 do you know what Peter said he said what stops us from baptizing this one in the Holy with water baptism because you see the Holy Ghost went ahead so after they realized they have received the Holy Spirit can any forbid water that they should be baptized which have received the Holy Ghost as well as us do you see the difference he said the way they receive it there's no difference in fact when Peter was recounting this story in Acts chapter 11 he said verse 15 and as I began to speak the Holy Spirit fell on them watch this us on us at the beginning so Pentecost repeated it's a repetition see that means that when the Holy Spirit comes upon you there will be some form of manifestation there will be some people say no the Holy Spirit there's this whole theological approach three times that what happened in Pentecost was once some people believe that it was just a unique experience it was unique in the sense that how many of us if we are praying in church you are expecting fire to come on your head

[51 : 13] I've never prayed for anybody and expected to see fire fire that was the uniqueness of the experience that has not repeated any time anyway because in the other books in Acts we never saw that but Peter said the Holy Spirit came upon them as on us in the beginning but he didn't say there was fire or you are expecting a wind blowing no but the significant thing was the Holy Spirit actually definitely came and when he comes there is a common manifestation so some people believe that it's a unique experience what happens in Acts and it cannot ever happen I doubt if it is others also believe that it's unusual so maybe once in a while it will happen like the way it happened in Samaria and it happened in Cornelius house and it happened in Acts chapter 19 in the upper coast of Ephesus the disciples of John those ones are unusual once in a while but it's not but I believe the biblical position is that it is not just unique it is not unusual but it is universal because he said it very clearly that I will pour out my spirit upon all flesh then Peter said this is that which was spoken and then when he said this is that which was spoken

Bible makes it clear that it didn't just end with them because when he went to Cornelius house Gentiles he said as I spoke the Holy Spirit came upon them as on us so the thing didn't stop with us it is continuing and just to know that okay maybe that's the first one the first one on the Jews the first one on the Samaritans the first one on the Gentiles he said okay for you to know that is not just the first one the proto ones in Acts chapter 19 Paul meeting the disciples of John while he says verse 5 and verse 6 the Holy Ghost after he laid it the Holy Ghost fell upon them so that means that the issue of Pentacles is a church thing because it takes the Holy Spirit to have the church now this is my submission I have to end now this is my submission when you are born again it's not the end you have to be filled and baptized with the Holy Spirit so you become relevant for God God can use you for his agenda God can use you for building up the church because Christ is still building the church but he is working from heaven and you are the one he wants to work through but he cannot work through you until the Holy Ghost has come upon you so he said wait until the Holy Ghost comes upon you

Jesus Christ received the Holy Spirit and he said for him to continue to do his work on earth he still has to receive the Holy Spirit from the Father and now he said send him on us and we have received the Spirit so Jesus said greater works shall you do than this why?

because I will send the Holy Spirit I will send the Holy Spirit the Holy Spirit is not a force the Holy Spirit is not an it he is not an object the Holy Spirit is not a power the Holy Spirit is a person he is God in us God working in the church Christ the Christ we preach of the gospels listen brothers as I end the Christ of the gospels that we are preaching is the Christ who is our redeemer he is the Christ who is our savior he is the Christ who resurrected he is the Christ who ascended he is the Christ who is exalted he is the Christ who is sitting in session but he is the Christ who is working in the church who is with the church he is for the church he is Christ and the church Christ in the church Christ with the church Christ through the church that is what the full gospel is about.

When you negate the working of the Holy Spirit in the church, you have cut short the full gospel. Because Jesus is still alive. Jesus is still working on earth in his body. His body is not in heaven.

[55 : 10] His body is still here. We need the Holy Spirit. He is the promised spirit. Your greatest desire should be, fill me afresh, Lord. Fill me afresh. Do you know why? Because you are leaking. We constantly leak. Because of different things and human difficulties and human challenges and human weaknesses, we constantly leak. That is why the Bible says in Acts chapter 4 verse 31, when they had prayed, the place where they shook, they stood shook. And they were all filled with the Holy Spirit. Now this shaking, when you are praying, don't expect that if the earth doesn't shake, your prayer is not answered. Those are the unique words we are talking about. The earth doesn't have to shake for you to know your prayers are answered.

But one of the things that is, is when they prayed, they were filled. But I thought they were already filled. Yes, because we human beings, we leak. We keep getting, we have to be filled. In Ephesians chapter 5 verse 18, he said, be not be filled with wine.

But be, the original Greek is be filled. It's the present continuous. It just, the normal King James says be filled. But the original text is be filled. And if there's anything a Christian should desire more, it's the only thing the unbelievers cannot desire. Not money.

Not marriage. Not medical reports. Good medical report. All those things are good. But something is ultimate. Something is higher. The Holy Spirit. That's why you are born again.

So the Holy Spirit can come upon you and Christ, heaven can work through you as an ambassador, as a representative, as an authorized agent of heaven. And God can use you to do anything.

[56 : 48] Did somebody receive something? Thank you for listening to this message by David Entry. We pray you have been strengthened and enlightened.

You can connect to David Entry on all relevant social media platforms including Instagram and LinkedIn. You can also hear many more messages from David Entry on all relevant streaming platforms and the Carriage Church app.

Don't forget to like and share the message. Be blessed. You can also hear many more messages if I don't want to work. Apply more■■ until China needs to be done.

Take care to themselves and take care. Email back to the pergunta when there is no WordPress or don't learn to use blog purpose & online there. We're alike. Every question. Take care through the Claire■■■■ you will and Mac will quickly we'll ■■■■