

# I Believe The Prophets

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Preacher: David Antwi

- [ 0 : 00 ]     Thank you for choosing to listen to today's message by Reverend Dr. David Etch. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.
- Be blessed. In Acts chapter 26 verse 27, Paul said to King Agrippa, King Agrippa, King Agrippa, Believest thou the prophets?
- I know thou believest. King Agrippa, do you believe the prophets? I thought he was going to say, do you believe in Jesus?
- No. He said, do you believe the prophets? Do you believe the prophets? If you believe the prophets, it invariably ends in believing in Jesus or believing into Jesus.
- Oh, King Agrippa. A king is someone who has the authority and the autonomy to do what he chooses to do, what he's free. He's free to do what he wants to do, what he decides to do.
- [ 1 : 18 ]     And every one of us is a king in a certain dimension, especially when it comes to your faith and your belief. You choose to believe or not to believe.
- To trust God or not to trust God. To obey or not to obey. You, I submit to you, brothers and sisters, you are a king. In that sense, you are a king.
- Oh, King Agrippa. The one who is free to choose. You have free will. You have your free will to choose what you want to choose. Oh, King Agrippa.
- You choose what you want to choose when it comes to God. Oh, King Agrippa. Sister, I'm telling you that you are King Agrippa. Brother, I'm telling you that you are King Agrippa when it comes to the things of God.
- You are King Agrippa. You can choose to believe or not. Oh, King Agrippa. Believers doubt the prophets. I know you do. Is a believer doubt the prophets, the King Agrippa said to Paul, You almost persuaded me to be a Christian.
- [ 2 : 26 ]     And Paul said, I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except for these chains or these bonds.
- He said, it's not only you. Everybody was listening to me. He said, I want, he said, you almost persuaded me. But it's not only you. It's all the people around you. I want them to be Christians.
- Oh, King Agrippa. Believers doubt the prophets. You can tell my message today. I believe the prophets.
- I believe the prophets. In 2 Chronicles chapter 20, verse 20, the Bible says that, They arose early in the morning and went forth in the valley of Tekua.
- And as they went forth, Jehoshaphat stood and said, Hear me, O Judah and ye inhabitants of Jerusalem. Believe in the Lord your God, so you shall be established.
- [ 3 : 30 ]     Establish. Believe his prophets, so ye shall prosper. God wants to establish you. Prosperity. Things working well for you.

If God is going to be behind it, he is going to work himself through the voice of his prophets. I believe the prophets. I believe in God.

I believe in Jesus. But I believe the prophets. I believe the prophets. I believe the prophets. Because God is a prophetic God.

I believe the prophets. I believe the prophets. I believe the prophets. Oh, King Agrippa, believe the prophets?

No, I won't let anyone tell me what to do. I'll just decide, yeah, King Agrippa is talking. King Agrippa is talking. But if God is going to visit you, he's going to speak to you through an authorized agent.

[ 4 : 30 ] An authorized agent. How can they call on him whom they have not believed? How can they, on whom they have not believed? How can they believe in him on whom they have, Romans 10, 14, on whom they have not heard?

How can they hear except there be a preacher? And how shall they preach except they be sent, authorized? Except they be sent.

Oh, King Agrippa, believe thou the prophets. I am announcing to you that your case is different. I am announcing to you that God, there's a turnaround coming your way.

I am announcing to you that God is going to help you. I am announcing to you that your life will not end in shame. I am announcing to you, even though things look funny and things look rough and rocky, I am announcing to you that there are better days ahead.

There are better days ahead. I am announcing to you that this day is your day of visitation. I am announcing to you that this day is your day of freedom. I am announcing to you that this day is your day of power.

[ 5 : 33 ] I am announcing to you, this day is a day of joy. I am announcing to you, this day is a day of testimony for somebody. Believing thou the prophets, King Agrippa.

Lord, I believe. Paul said, King Agrippa, do you believe the prophets? Jehoshaphat said, believe in the Lord your God and ye shall be established.

Believe also. Believe in the Lord your God and ye shall be established. Believe also his prophets, so ye shall prosper. Believe his prophets, so ye shall prosper.

I believe in the prophets. Who is a prophet? The first person recorded as a prophet in the Bible, who operated in the office of a prophet, is Samuel.

Prophet Samuel. Acts chapter 13, verse 20. Thank you, Jesus.

[ 6 : 38 ] Says that, and after that he gave unto them judges about the space of 450 years until Samuel the prophet.

Oh, King Agrippa, believeth thou the prophets? Until Samuel the prophets. How can you say you believe in Jesus Christ and disconnect that from the prophets?

How can you say you believe in Jesus Christ and not believe the prophets? Oh, King Agrippa, believeth thou the prophets? And if you believe the prophets, you won't have a choice but to believe in Jesus Christ.

I believe the prophets. I believe the prophets. In Acts chapter 3, verse 24, let's jump to that. Acts 3, 24 says, It shall come to pass that every soul which will not hear that prophet shall be, I'm reading verse 23.

I'm sorry. It shall be destroyed from amongst the people. Verse 24 says that, Yea, and all the prophets from Samuel and those that followed after, as many as have spoken, have likewise foretold of these days.

[ 8 : 02 ] All the prophets from Samuel. So, Samuel, as it were, was the first person in human history, in redemptive plan.

The first person to operate in the office of a prophet. Enoch, the seventh from Adam, according to Jude, verse 14.

Enoch, the seventh from Adam, prophesied. So, he prophesied from the days of Adam, the seventh from Adam. People were, Enoch was prophesied.

So, in that sense, people saw Enoch the prophet. So, he's a prophet. He prophesied. Okay, he spoke. However, the first person to operate in the office of a prophet, and God has appointed him a prophet, was prophet Samuel.

Samuel. First Samuel, chapter 3, verse 20, says, And all Israel, from Dan even to Beersheba, knew that Samuel was established to be a prophet of the Lord.

[ 9 : 14 ] Samuel was established to be the prophet of the Lord. All Israel. And guess what? In the book of Hebrews, when they were talking about the whole of faith, by faith, a bell offered by faith, Enoch, what we've got, by faith, Noah, by faith, Abraham, Sarah, Isaac, Jacob, those heirs of promise, Isaac, Sarah, Jacob, Joseph, by faith.

By faith, they crossed, they kept the Passover. Moses, by faith, they kept the Passover.

They crossed the Red Sea. By faith, Rahab herself was saved. Did not perish. And Bible says, verse 32, what more shall we say? For time will not permit me to talk about Jephthah, Samson, Scythian, David.

What more shall we say? What more shall we say? For time will not permit me to tell of Gideon, Barak, Samson, and of Jephthah, and of David, and Samuel and the prophets.

He started the prophets. Samuel and the prophets. And he says that from the time of, and all Israel knew, Samuel has been appointed prophets.

[ 10 : 42 ] So, the prophets started way back. Way back. But Moses was also a prophet. Moses and Samuel, who came first?

Moses. So, Pastor, why are you saying Samuel was the first prophet? He was the first person to operate exclusively in the office. God said, I have appointed you a prophet.

But Moses, his function, he was, he functioned in the authority and in the capacity as a prophet.

So, Moses told the children of Israel in Exodus, Deuteronomy chapter 18, verse 15, that God himself will raise a prophet unto you like me. Because he said that me, I'm just a type.

I'm just a reflection of the main thing. As I told you, when you read the scriptures very carefully, you realize that everything in the Old Testament was, the things in the Old Testament, the activities, the ceremonies, the personalities, the key personalities, key events, key sacrifices, and all those things.

[ 11 : 50 ] They were all foreshadowing. They were shadowing Christ. So, Christ is the reality. When Christ came, all those things now make sense.

So, Moses, he being a type of Christ, was a prophet to bring the people out of Egypt. The Bible says in Hosea, by a prophet, God brought his people out of Egypt.

By a prophet, he brought Israel out of Egypt. By a prophet, he preserved them. So, it takes the work of a prophet. So, Moses was a prophet in that capacity. He was a prophet. Who is a prophet? A prophet is someone who speaks forth on the behalf of God in the interest of God's eternal agenda.

In the interest of God's eternal agenda, they spoke. So, what made anybody a prophet in the Old Testament, and for that matter, great, was not the fact that they spoke.

This is what God said. But the fact that there was an essential element. If that element was missing from your prophecy or your prophesying or your speaking, you are not a real prophet.

[ 13 : 02 ] And what was the acid test? The key essential component, element, the essence of the prophetic duty or the prophetic office of the prophetic ministry.

The essence, the core, the heartbeat is at the center of life. So, to know human life. So, to know that somebody has life, their heart must be, generally speaking.

So, there must be a heartbeat. In the same way, the core of the prophetic ministry is, what is the center? The core, the essence. If that is missing, that means the prophetic ministry is not a real ministry from God.

That is why they may not be in the office, appointed into the office like the way someone was appointed into the office. But they were still prophets because they spoke, not because they predicted.

Predictions doesn't make a person a prophet. I made a statement that you cannot accept Jesus. You cannot accept Jesus and detach him from the prophets. And you cannot say you believe in the prophets and not end up invariably accepting Jesus and believing in Jesus.

[ 14 : 09 ] So, if you believe in the prophets, if you believe the prophets, you end up believing in Jesus. If you believe the prophets, the logical conclusion is you end up being saved.

If you believe the prophets. Oh, King Agrippa, do you really, really, really believe the prophets? You can be going to church, but you don't believe the prophets. Pastor, so what makes, what is the core thing that you are talking about?

The key essential element of a prophetic ministry that makes it a genuine prophet or authentic from God? Watch this. Revelation chapter 19 verse 10. It says that, And I fell at my feet to worship him.

And he said unto me, See thou do it not. I am a fellow servant of thy brethren and have the testimony of Jesus.

Worship God for the testimony of Jesus is the spirit of prophecy. The spirit. In that word spirit there, you can also replace it with the essence, the core essence, the heart, the substance.

[ 15 : 18 ] What gives the prophetic ministry, okay? What gives its essence, its value, its quality? The quality of a prophetic ministry is in direct relationship with the Jesus, how close it is to Jesus.

In other words, how much it reveals Jesus, how much it points to Jesus. Look this. It says that for the spirit, the testimony of Jesus, can you see that?

For the testimony of Jesus, the testimony, testifying about Jesus, what this thing is, the testimony of Jesus is the core, is the heart, is the heart, is the essence, is the substance, is the spirit of prophecy.

So that's why I said you can't say I'm believing the prophets without end up believing in Jesus because everything that makes the prophet a prophet is hinged on the revelation of Jesus.

Not the revelation of what pandemic is coming. Are those things not important? Oh, it's okay. It's okay. They used to prophesy, this is going to happen.

[ 16 : 26 ] They're everywhere. Prophecies have predictive elements. So some prophecies may have predictive elements. All right? So in prophecy, you foretell and forth tell.

So to forth tell is to speak forth. This is what God is saying. This is what God is saying. And to foretell is to predict what is about to happen because of what God is saying.

So, but some people only predict and they call themselves prophet. Predictions doesn't make a person a prophet. There's something that makes a person a genuine prophet of God, stronger prophet, which is more, it has more to do.

Watch this. It has more to do with the word of God that he speaks forth. And when you speak forth the word of God, you're actually revealing Christ now. Because in the beginning was the word.

The word was with God. John 1, 1. The word was with God and the word was God. Without him, all things were made by him and without him was not anything that was made.

[ 17 : 25 ] In him is life and the life is the light of man. Christ is the word. Christ is the center. And so, you cannot say you believe or you cannot be prophesying.

And we do an inventory. We do a scan of your prophecy or your prophetic ministry. Maybe at a point you may say something. It may not necessarily be saying Jesus.

But when we scan your prophetic ministry, it looks like emphasis on Christ is missing. Hey, you are not a prophet of God. I believe the prophets.

You cannot give up. Believe it down the prophets. You believe it down the prophets. So, I'm talking about the prophets of old.

When they spoke, they pointed to Jesus. They come in Messiah. They pointed to Jesus. Does it surprise you when Jesus said that in Matthew chapter 11? He says that.

[ 18 : 22 ] Let me read it. I think I will. Matthew chapter 11, verse 11 and then verse 12. Verily I say unto you, amongst them that are born of women. Everybody is born of a woman. Okay. Amongst them that are born of women, there has not risen a greater than John the Baptist.

Notwithstanding, he that is living the kingdom is greater than John the Baptist. Amongst all them that are born of women, they have not risen any greater than John the Baptist.

Watch this. Verse 12. Verse 12. And from the days of John the Baptist until now, the kingdom of heaven suffered violence. And the violence shall take it by force. Verse 13.

For all the prophets. My, my, so, Kaya. Thank you, Jesus. This is sweet, man. All the prophets, prophets. Say, for all the prophets and the law prophesied unto John.

Listen to this. All the prophets and the law. The law was also prophesying. Now, it's introduced the law. I'm going to talk about that in a minute. All the prophets and the law prophesied unto John the Baptist.

[ 19 : 30 ] So, what makes John the Baptist greater? Because John the Baptist was, he said, he, I've always started, I've always explained this. He said, here he, there he is. They were always saying, the prophets were saying, he's coming.

He's coming. He's coming. Because the essence of prophecy is pointing to Jesus. Don't forget, the testimony of Jesus. The revelation about Jesus. The, the, the, the, the, the, the message concerning Jesus.

Everything about Jesus is the call. Is the heart. Is the reality. Is the substance of prophecy. And so, John, when they were spoke, they spoke always about him coming. He's coming.

He's coming. Then John the Baptist comes. He says that, behold, he's here. He's here. He's here. So, obviously, if I am introducing him to you, I, I, in so long as that, whatever I'm introducing to you, who I'm introducing to you, so long as proximity is concerned, I'm bigger than the one who just tells you, one day somebody will introduce you, one day somebody will introduce you.

So, John the Baptist is greater than all the prophets because he was just standing. He pointed, he said, this is he. They said he's coming. He said, this is he. And then they said, but, but the least in the kingdom of God is greater than John the Baptist.

[ 20 : 34 ] Because why? Why? Because we say he's in me. He's in me. He's in me. And the prophets of all said he's coming. John the Baptist said he's here. And then I'm saying he's inside me. Who is greater? In relation to, if Jesus is what makes, your relationship with Jesus, association with Jesus, your connectivity with Jesus, that may, if that's what makes you great, then who is greater?

Obviously, John the Baptist is greater than those who said he's coming. He said, no, no, I present, ladies and gentlemen, behold, Jesus, I present him to you. And then you, a Christian brother and Christian sister, we come and we say, ladies and gentlemen, behold, he's in me.

I walk with him everywhere. I show up. He's there. Hallelujah. So that's what makes us greater than John the Baptist in that sense. But the point here is that John the Baptist came to reveal Jesus, came to point to Jesus.

He said that I am, they asked, they sent, so just to ask, who are you? Are you a prophet? Are you the prophet? Are you, who are you? Tell us. And he said, no, no, no, no. I'm not the one. I'm not the Messiah, but I'm the voice of him, quarrying out in the wilderness.

In John chapter one, Bible said, John chapter one, he answered in the words of Elijah, the prophet. Oh, Elijah, the prophet. These guys were always talking about the coming Christ.

[ 21 : 48 ] In my studies, I stumbled across this gentleman called Balaam, he's a prophet. Balaam, because it's always, Balaam's prophetic ministry has always been a conundrum in scripture.

It takes time to understand it. But I just don't want to go too much into explaining in what ways he is, a true prophet or a false prophet, because he said he made some admissions or submissions that made him a certain type of prophet who God can give him credit.

That's why God had to warn him. That's why God said you can't do it. He's a prophet, but he followed prophets. So he ended up living for prophets instead of keeping his eye on the writing of God, even though he was kind of a heathen prophet.

It's a very interesting personality. Balaam. So the New Testament in the book of Jude and in the book of second Peter makes reference to him that he, and even Revelation, Revelation chapter two, verse 14 talks about Balaam in a negative light.

In Jude, it talks about Balaam in the negative light. But he was a prophet. The reason why he was a prophet is this. Let me tell you why. He saw something. Numbers chapter 23, sorry, 24.

[ 22 : 59 ] Thank you, Holy Spirit. Numbers chapter 24, verse 19. I think this would be a nice one for you to know. And this is Balaam speaking, but to cut to the church. He said that Balaam said, out of Jacob shall come he that shall have dominion.

And shall destroy him that, oh, sorry, I'm reading verse, chapter 24, verse 19. All right, let me just, I think it's verse 17.

I think there's a verse 17 I wanted. Verse 17 says that, but it's part of, verse 19 is part of it anyway. But then let's go to verse 17. It says, I shall see him, but now, sorry, it says that I shall see him, but not now.

I shall behold him, but not near. There shall come a star out of Jacob, and a scepter shall rise out of Israel, and shall smite the corners of Moab, and shall destroy all the children of Shef.

And Edom shall be a possession. Seah also shall be a possession for his enemies. And Israel shall do valiantly.

[ 24 : 10 ] Out of Jacob shall come he that hath dominion, shall have dominion, and shall destroy him. Did you see that? This is Balaam speaking about, he said, a star shall rise out of Jacob and out of Israel.

This is talking about Jesus Christ. He spoke about Jesus Christ. Balaam spoke about Jesus Christ. In 1 Peter chapter 1, verse 9 and verse 10. Receiving the end of the salvation of Jesus.

Verse 10 says that, of which salvation? Our salvation. The prophets have inquired. Who? O Kenagripa, do you believe the prophets? He said, of which salvation the prophets have inquired?

Have inquired and searched diligently. Who prophesied of the grace that shall come upon you? They were prophesying. But whilst they were prophesying, I want to, what am I talking about?

This is interesting. They developed great interest in the things they are talking about. Searching what and what manner of time the spirit of, watch this, this is so important.

[ 25 : 13 ] The spirit of Christ which was in them did signify. They were prophesying in the Old Testament. All right? The prophets of the Old Testament, prophets of old, they were speaking about something. And guess what?

It was the spirit of Christ which was in them, which was talking. Is the spirit of Christ inside the prophetic ministry that makes the prophetic ministry genuine? The spirit of, and the spirit of Christ always brings attention to Christ.

He said, they were wondering what manner of time and what, what of, searching what and what manner of time the spirit of Christ, which was in them did signify.

When it test, when the spirit testified beforehand, the sufferings of Christ and the glories that should follow. So when they were prophesying, they were always speaking about the sufferings of Christ and glories that should follow, the sufferings of Christ and glories that should follow.

Unto whom it was revealed that it was not unto themselves, but unto us, they did minister. They were ministered. Their prophetic ministry was up for us. They did minister to us. They did minister, not to them, but to us.

[ 26 : 15 ] They did minister the things which are now reported to you by those who have preached the gospel. So, ah, thank you, Jesus. The gospel we are preaching is not different from what they preached, what the prophets spoke about.

In the Old Testament, you cannot have the New Testament and say the Old Testament is not important. Brothers and sisters, sometimes people say, oh, we don't need the Old Testament. You do. You do. You certainly do.

Because talking Agrippa, believing that the prophets, in Matthew, Matthew opens by saying that that it might be fulfilled. After talking about the genealogy of Jesus, that Jesus Christ, the son of David, then he starts talking about Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judah and his brothers, and Judah begat, he spoke and spoke and spoke, and then he landed on Joseph and Mary, and he said, Mary, of whom was married, who was married to Mary, of whom was born the 16th, Jesus, okay, the mother of Jesus Christ.

Then he says, he starts talking about the birth of Jesus Christ was unto this wife. He says, the young lady, that angel visited the lady, and he said, you'll be pregnant, and blah, blah, blah. And then Joseph said, no, I can't take this, because this is somebody I have not fully married, and I have not met yet.

She's pregnant. And he said, the angel had to appear to him. He said, no, don't reject him. Reject her. For what is conceived of her is of the Holy Spirit. She shall bear a child.

[ 27 : 38 ] They shall name him, verse 21. Name him Jesus. And for he shall save his people from their sins. Verse 22 is the key one. And he says that, that it might be fulfilled by that which was speaking and which was spoken by the prophet Isaiah.

Now, that it's might be fulfilled, then he starts talking about fulfillment. This man is coming because prophets have already spoken about him in Matthew chapter 2, verse 15, that it might be fulfilled.

Matthew chapter 2, verse 17, that it might be fulfilled. I think verse 23, that it might be fulfilled. Matthew chapter 3 is there, that it might be fulfilled. Matthew chapter 4, that it might be fulfilled. Matthew chapter 5, that it might be fulfilled.

chapter 6, that he might, I mean, it's all throughout, and even on his death, that he might be fulfilled. Jesus said, let's go, that he might be fulfilled, that he might be fulfilled. He actually came and he was fulfilling what the prophets have said.

And so, I believe in the prophets. Okay, Nagripa, do you believe in the prophets? Now, this is what the early church, they are preaching. In fact, early church, when the first preaching of the church was, this is that which was spoken by the prophet Joel. This is that which God spoke by the prophet Joel. So, he said, in the day of Pentecost, Acts chapter 2, verse 16, 17, he said, we are not drunk, these guys are not drunk as you suppose. This is that which was spoken by God through his prophets. For Joel said, so he quoted the prophets straight, whatever we are doing in church, if he cannot have a trace in a foundation in what the prophets have said, I think it's a concern.

[ 29 : 12 ] That's what he's leading to now. I believe the prophets. I believe, oh, King Agripa, do you believe the prophets?

Believe and doubt the prophets. Oh, King Agripa, whatever you are doing, what prophetic basis grounds is it on? We cannot just be running with the New Testament without knowing or without having a function or having a foundation in the old days. Now, watch this.

When they, those days, when they go and preach the church, then they go to the Jews, the only church they didn't preach. They began to explain Christ from what the prophets have said and the law.

So, it was always based on the law and the prophets and the law of the law. Anytime you come across the phrase, the law and the prophet, it means the scriptures of the Old Testament.

The law and the prophet. You can never have New Testament without Old Testament. You can never have the New Testament. In fact, when we talk about New Testament, it's not necessarily that the other one is old and archaic and obsolete.

[ 30 : 21 ] No, that's not what it means. It just means that the governmental dealings of God, which can be called the dispensation of God, the way God is dealing with his people, there has been a shift.

So, before, in the Old Testament, he was dealing with them based on the, just dealing with Israel. Alright? Israel asked his people and they obeyed the laws he has given and going through doing the rituals he has asked them to do.

But all those laws were pointing to Christ. All the, I'll explain in a minute, the law pointing to Christ and then not only the law and there were prophets. Now, watch this.

In those days, they had priests. Initially, there were no prophets, they were just priests. And the priests, what they would do as so long as function, so long as ministry and function was concerned regarding God and his people, there were no prophets, there were priests.

And in those days, what the priests did, they used to have this, according to Exodus chapter, I think 28, yeah, verse 30 or 40, somewhere there, they had what they were and they were the leading effort and there was this Urim and the Tumim.



[ 31 : 26 ] They had 12 stones to represent the tribe of Israel, but they had Urim and Tumim. They are like special stones that light up. So it's like traffic light, green and red. When you want to go and listen, hear from God, when you go to the priest, the priest goes to God and then when it is red, that means that God said no.

When it's green, God said yes. So that's how they were operating in the Old Testament for so long as the priesthood office is concerned until God brought the prophet and the prophet, there was no Urim and Tumim.

What they said, they were embodiment of the statements of God, the message of God. So those days, it was the prophet who came to deliver what God is saying. The prophet will tell you what is God saying, this is what God is saying, this is what God is saying.

In those days, that's all. It was built on the prophetic ministry and so you needed the prophet and you needed the law. The law was just to tell you the standard of God. If you are going to deal with God, it's like the manual.

Okay? The honest manual. If you are going to deal with God, if you want to get close to God, this is how you should do it. This is how the principles of God, this is how you should do it. Now, so in what way? In Matthew 5, verse 17, Jesus said, don't think I came to destroy or abolish the law and the prophets, but I came to fulfill them.

[ 32 : 33 ] It's very important. Jesus said, I came to fulfill the law and the prophets. In what way did he come to fulfill the law and the prophets? What did he mean? I came to fulfill the law. How was he fulfilling the law?

This makes it necessary for me to talk briefly about Jesus, the relationship between Jesus and the law. It's important to understand. Bible says in Romans chapter 3, verse 31, Christ is the end of the law.

Ooh! Hallelujah! What does that mean? I will explain it. Verse 31, do we then make void the law, the law through faith? Now, what does that mean?

We are saying by faith. Look at verse 21. Verse 21 says that, but now the righteousness of God, the righteousness of God without the law is manifested. How could you have righteousness of God without the law? The law just tells you the standard of God.

So when you do what the law is saying that you are right, correct, correct, correct, how can you have correct without marking scheme? How can you have a pass mark without a marking scheme? You have the questions but no marking.

[ 33 : 30 ] All there must be questions and answers so you know what you are dealing with and then you check yourself. In the same way, the law was just telling us the standards of God and if you do this pass, if you do that, it's wrong. So the law just was telling us what the standards of God.

So you cannot talk about the righteousness of God without the law because the law comes to reveal God's righteousness. But there was a problem. There was a problem. So man couldn't keep the law.

So what the law actually ended up doing, which God knew about, ended up showing us how imperfect we are. Look, let me show you. Romans chapter 7, verse 9.

For I was alive without the law. But when the commandment came, sin revived and I died. The commandment rather came and I died. Watch this, verse 10. And the commandment which was ordained to life is supposed to bring life of God.

As you keep the standard of God, you receive, you enjoy the life of God. The commandment which was supposed, watch this, this is a very interesting thing. And the commandment which was ordained to life, I found to be unto death.

[ 34 : 32 ] How? For sin, sin is inside me. Sin taking occasion by the commandment deceived me and by it, by the law, by the commandment killed me.

So sin, sin used the law as a murder weapon. The law is good. The law is good. But sin took the law and then killed me, used the law to kill me.

Where is sin? Sin is inside us as human beings because of the fall of Adam. Everyone was, arrived, damaged on arrival, came damaged on arrival, deformed on arrival. So by what?

By sin. That's why it takes Christ, the Lamb of God who takes away the sin of the world. So sin used, sin inside me used the law, the standard of God.

The standard of God is so high than who? It's like the, the ally of God for our salvation inside a person is your sins. I'll say that again. For God to save you, he needs an ally inside you.

[ 35 : 31 ] What's the ally? The ally is your sin. How? The sin inside you when it comes close to the law of God makes you look so bad. So when the law came, sin said, yes, now see how bad you are.

So the law ended up rather revealing how damaged, how vile, how imperfect, how off we were. Watch this. He said, so the law came, verse 11, for sin, taking occasion by the commandment, deceive me and by it slew me.

Wherefore, the law is holy, the commandment is holy, but it's holy and just and good. The law, there's nothing wrong with the law. The law came from God. Everything that comes from God, James 1, 70, all good and perfect things come from God.

Everything that comes from God is perfect and is good. In Genesis chapter 1, verse 31, I will say, God saw all that he has made that it was good, very good. So everything that comes from God is what? Very good.

It's good. So the law is good. In 1 Timothy chapter 1, verse 8, it says that the law is holy and pure. The law is good. So how come the law is now making me die?

[ 36 : 38 ] It's killing me? It's because, watch this, I'll explain it. It's there. The Bible explains it for itself. It says that, wherefore, the law is holy and commandments is holy and just and good.

Was then that which was good made death unto me, God forbid, but sin, that it might appear sin, working death in me by that which is good, that sin by the commandments might become exceedingly sinful.

So it says, commandment came to show how sinful a person is. You see, that is why money sinners, oh, don't tell me ten commandments. The easiest way to say, I don't believe there is God, that's an easier one. So you can't commit to yourself.

There's nothing that is really revealing that you are, there's a problem with you. So you can just massage your conscience and go, I'm fired, I'm fired, I'm fired. I don't need God. That's why anyone who comes to church and becomes a believer without first admitting that you are a sinner, you will have problems in your work with God because you thought it's just your good works.

No, it's not your good work. You come in low. You come in very low. You come in broken and you recognize how bad, how vile your sins are and that is the standard of God. That is why it's good to preach the righteousness of God.

[ 37 : 47 ] Bible says, I keep talking about this, for in the gospel, the righteousness of God is revealed. I'm not ashamed of the gospel of Christ. Romans 1.16, I'm not ashamed for it is the power of God unto salvation, for all those who believe, to the Jews first and then to the Greeks.

Then it says, verse 74, therein, for in the gospel, the righteousness of God is revealed. The righteousness of God is so important. It takes the law of God to see the righteousness of God.

But look at Romans 5.19. I think I'm going off into something else. I believe the prophet. For by one man's, Romans 5.20, that's interesting. Moreover, the law entered that offense might abound.

Where sin abound, grace did more. The law, when the law came, it came. Why did the law come? Not to come and save you. It came so you can see how sinful you are. That sin might abound. Yes, that's what the Bible says. Romans 5.20, moreover, the law came, that sin might abound.

When the law came, your sins have increased because you're always sinning. But you know, where the speed limit is 20 and you're always doing 30, okay, where the speed limit is 50 and you're always doing 30.

[ 38 : 49 ] You have not done anything wrong. But if they drop it to 25, you're always doing 30. It makes you look bad. It makes you look bad. You're a bad, bad driver. All right, so all they have to do to convict you is to change the speed limit, to set the laws.

God brought his law, but he is perfect. Don't because, just to help you, to drive you. The Bible said, the law was like a schoolmaster. To drive you to the place where you know that, oh, wretched man that I am, who can deliver me from this body of death because I'm trying to keep the law of God and I just can't.

And no human being can keep the standard of God. No human being can meet the standard of God. Oh boy, thank you Jesus. So the law came back and sin my abode. Let me finish verse 14. So Romans 7 verse 13.

The thing says that, the last part is that, that sin, that sin by the commandment might become excellency. Look at verse 14. For we know that the law is spiritual, but I am carnal, so don't understand.

The problem is me, not the law. I am carnal, sold and sin. Now, why am I talking about the law? Because Bible talks about Jesus came to fulfill the law and the prophets. So Romans chapter 3 verse 21 says that, I'll go back to that where I'm moving to the law from.

[ 39 : 55 ] But now, the righteousness of God, the righteousness of God, okay, the righteousness of God, of God without the law. How can you have the righteousness of God without the law? Because it takes the law to show some who is righteous before God.

But now it says, God has another way to bring righteousness to a person without the law. That's what Christianity is about. Because you can't keep the law. So the right, thank you, Holy Spirit.

The righteousness of God without the law is made manifest. Hallelujah. The righteousness of God without the law. But now, the righteousness of God without the law.

Can you imagine? Without the law. How can that be? Now the righteousness of God without the law is manifested. Huh? Okay. Tell us what it is. Is that strange? The righteousness? Tell us then. Tell us then.

Without the law is manifest. Being witnessed by the law. So it doesn't even break the law and the prophets have been talking about it already. The law is pointing to it. The law and the prophets are pointing to a certain type of righteousness that is coming from God.

[ 40 : 58 ] That is not going to be based on do's and don'ts. A certain type of righteousness. And what is that righteousness? That righteousness that comes without the law.

Even though it's based on the law. The law said, yes, I admit that this is it. So the law was given to point to something. Not for us to keep it. So when you read the Bible very carefully, the Ten Commandments, the tablets of the law, they didn't display it.

God told Moses, put it in the Ark of the Covenant. Put it, keep it away from them. Because I didn't give it for them to keep it. I didn't give it for them essentially to keep the law. I gave it for them to have the law.

Because no man can keep the law. That's the truth. So why did he give it to us? So that it will help us to know how sinful we are. And out of our desperation, blessed are the poor in spirit, for they shall see the kingdom of God.

Alright, so blessed are the poor. So look at this. Romans chapter 8. You will like this. Watch this. For what the law could not do in that it was weak through the flesh.

[ 42 : 07 ] Did you see that? The law can do some things. The law was given but it can't do because the flesh is making the problem. He said, the law is good but I am carnal, sold, and that's in Romans 7, 14.

I am carnal, sold. I couldn't do something. So what the law could not do in that it was weak through the flesh. Watch this. Watch this. Watch this. The law was given for us to keep it but we couldn't keep it. It's not the end of the story.

Certain thing, God, you see, they can't do it. But God, you're joking, you do not have a master plan. It's what we do to the flesh. God sending his own son in the likeness of sinful flesh and for sin, condemned sin in the flesh.

Wow. Why? Look at this. Verse 4. That the righteousness of the law might be fulfilled in us. We have not kept the law. We haven't done the law but once you put walking, might be fulfilled in us who walk not according to the but after the spirit.

Once we begin to live for Jesus, once we, Jesus is our, that's why he's our focus. That's why he said that looking unto Jesus, the altar and the finisher of our faith, he's our standard. It's not the law.

[ 43 : 07 ] He fulfilled the law. So everything the law was asking, Jesus fulfilled it. And then when we come to him, we put our faith in him. That's why he said that the righteousness of God outside of the law has now been revealed.

Being testified by the law and the prophets. Oh, King Agrippa, do you believe the prophets? King Agrippa, do you believe the prophets? I want you to know, I believe the prophets.

I believe the prophets because everything the prophets were saying were pointing. So Jesus came to fulfill the law and the prophets. Now watch this. This is important to understand. So when you read the scriptures in the New Testament, they kept making reference to the law and the prophets.

The law and the prophets. Luke chapter 24. 24. This text is so nice. I really like this one. From verse 27. Luke 24, this is after the resurrection, Jesus met them and he said that, verse 26, that, Ought not Christ to have suffered these things and enter into his glory?

And watch this. Beginning at Moses, sometimes they use the word Moses to mean the law because in John chapter 1 verse 16, verse 17, somewhere there, 17 or 16, it said that the law came by Moses.

[ 44 : 21 ] Okay? So the law was, no, it didn't come. Sorry, I'm sorry. It's not, it didn't come. It was given. The law was given through Moses. The law was given through Moses. But grace came with Jesus Christ or by Jesus Christ.

Right? So the law was given to Moses. So sometimes you see Moses used to mean the law. Now let's go back to verse 27. And beginning at Moses and all the prophets, did you see that?

All the prophets. How come there's a prophet who didn't prophesy about Jesus? He's not a prophet because the essence of prophecy is the testimony of Christ. And then it says, all the prophets.

So beginning at Moses and all the prophets, he expounded onto, watch this. Hey! Hallelujah! He expounded onto them in all the scriptures. The things concerning himself.

Which scriptures? Talking about the Old Testament. Jesus himself was written in the Old Testament. He expounded to them on all the scriptures and the things concerning himself. Look at verse 44.

[ 45 : 17 ] And he said unto them, These are the words which I speak unto you whilst I was yet with you, that all things might be fulfilled. Fulfilled. Did you see that? Fulfilled.

Which were written in the law of Moses and in the prophets. Watch this. He added one. And the Psalms concerning me. So the Psalms is a totality of everything in the Old Testament.

So the Old Testament sometimes is called the law prophets. Other times it's actually said law prophets and the Psalms. But when you say the law and the prophets it still means the same thing.

I'm talking about the Old Testament. I believe in the prophets. So as I said, Jesus said I came to fulfill the law. So he was telling them that everything that must be fulfilled that's written concerning him in the law of Moses and the prophets and in the Psalms concerning me.

Verse 45. Then opened he the understanding that they might understand the scriptures. And then he says and he said unto them that it is written that the Christ he was talking about it is written.

[ 46 : 19 ] It is written and everything that should follow has got to do with what has been written. Look at John chapter John chapter 5 verse 20 verse 39. I love It's so beautiful.

John 5 39 says Search the scriptures for in them you think in them you think you have eternal life and they will testify.

The scriptures are testify of me but you will not come to me. You see verse 46 verse 47 said Do not think I came to accuse you to the Father.

There is one that accuses you even Moses. Do you know why? Because the law is always accusing people because we are weak we can't meet the law. So everything Moses said and what Moses stands for is actually condemning us.

Not because he wants to condemn us but the standard he brought condemns us. So Jesus said that don't think I'm going to accuse you it's rather Moses who you have put your faith in said for I'm reading it again do not think that I that I will accuse you to the Father.

[ 47 : 20 ] There is one that accuses you even Moses in whom you put your trust is actually accusing you because the standard he brought you can't meet it and he's always pulling you down. And then verse 46 says that for had ye believed Moses you would believe me for he wrote about me but if ye believe not his writings how shall he you see if you believe Moses now I'm talking about a prophet Moses as a prophet if you believed him you believe in me if you believe Moses you believe in me all throughout the scriptures.

Quickly let me show you why the prophets why God Jesus came to fulfill the prophets why is it such an important thing in fact I remember I was reading in my book in 2nd Kings chapter 4 verse 11 he said they were about they went for war they ran out of water they were about to die and King Jehoffa said is there not a prophet of God here who we can inquire of when they speak God has spoken when a prophet speaks God has spoken hallelujah he says is there not a prophet who we can inquire and then I like the 2nd Kings chapter 5 verse 8 where prophet Elijah said to the king why are you worried because Nehemiah has come he said the king says you hear him why are you worried that you have told him don't worry let him come to me and he will know there is a prophet in Israel hallelujah let him come to me and he will know there is a prophet in Israel and so now why do we make a big fast about the prophets because Jesus himself he all throughout his scripture he said

I came to fulfill the prophets he was always talking in relationship no first first of all God himself uses the prophets alright God gives the prophets in 2nd Chronicles chapter 20 verse 20 he said believe in the Lord your God and you shall be established believe also believe his prophets and you shall prosper in Amos chapter 3 verse 7 he said God cannot do anything God does not do anything except revealing it to his servants the prophets so God himself works with the prophetic office it's very important now number 2 Jesus connected himself to everything what the prophets have said okay so he he all that he did his person and his actions his person and his words and his actions where he referred it to what the prophets have said Jesus himself was talking about the prophets he said listen I'm here because the prophets are talking about me and I'm coming to fulfill what the prophets have said he came to fulfill that's why he said you check you check the scripture he showed them in scripture all that they've written concerning him

Paul I like that and the apostles early apostles they also built their ministry on the apostles what the apostles have said sorry what the prophets have said Paul throughout this there's a lot of places that I can show you but where I started from before he said oh can I agree if I believe you the prophet look at verse 22 Acts chapter 26 verse 22 it says that having therefore obtained help of God I continue to this day witnessing both to small and great saying watch it saying none other thing than those things which the prophets and Moses they say should come I don't say anything I don't have any message outside of what the prophets have said the new testament is not complete in itself outside of what the prophets have said so when they went to preach to Jews they referred to them they referred to the prophets and Abraham when they went to preach to Gentiles they referred to the God who created the heavens and they they didn't worship God of Abraham Isaac but when the Gentiles come in now we begin we have to integrate them into the

Old Testament God when I say the Old Testament God you can understand his works and things how he has been speaking from the Old Testament in Hebrews chapter 1 verse 1 it said God who in times past spoke spoke to us to our fathers by the prophets God spoke by the prophets God has always been a speaking God so as soon as you come in they connect you to this what the prophets have been saying and when you read the Bible throughout the Old Testament every prophet spoke about Jesus and I mean every book spoke about Jesus right from Genesis God said that the seed of the woman is talking about Jesus the seed of the woman that brood the head of the serpent in Genesis chapter 3 verse 15 in Genesis chapter 49 verse 10 he says that the scepter will not depart from Israel the scepter is talking about rulership authority ah how he said it's going to stay because in Psalm 45 verse 5 he said that rule thou in the midst of your enemies or Psalm 45 verse 5 the scepter you know reigning the reigning power he said it shall reign forever

[ 52 : 04 ] I think in Revelation chapter I think 11-15 or so he talks about how Jesus Christ will reign will reign he's the reigning one Revelation 11-15 Revelation chapter 22 verse 1 and 3 I saw the throne of the Lamb in the throne the throne of God and the throne of the Lamb has got a throne an everlasting throne so it spoke about the Lamb there's so much that I will not permit me to go into throughout the Old Testament they were talking about the prophet about the Messiah they talk about the Christ they said the Lord said to my God sit at my right hand so I make the enemies their fruit so the Lord God spoke to David that from your Psalm 132 verse 11 from your loins I will raise someone after you to sit on your throne that Jesus came now when the angel went to Mary he says God shall give him the throne in Luke chapter 1 verse 30 God shall give him the throne of his father David he came and sat on the throne of his father I mean the whole scripture is full of Jesus the whole scripture and so since the prophets were the main messengers of the Old

Testament the main messengers then everything they spoke must be pointing to Jesus oh King Agrippa do you believe the prophet you can't say I believe in Jesus but not the prophet you can't say I'm about to make something very important you can't say I believe in Jesus without the Old Testament the Jesus we believe in is the Jesus of the Old Testament the Jesus they spoke about in the Old Testament the prophets spoke about him Moses wrote about him the prophets spoke about him the Psalms describe him that's the Jesus so what I'm trying to say is when we say I believe in Jesus Christ or eat my flesh and drink my blood that means believe in Jesus and if you are believing in Jesus then you are believing in the Jesus spoken about in the Old Testament any other book that says anything different from what they have said in the Old Testament is not the Jesus we believe in I believe in all the prophets have said concerning Jesus oh King Agrippa believe that are the prophets if you don't believe the prophets and say I believe in Jesus I don't think it's a proper belief it's not the belief that brings salvation it's not salvific that belief is not salvific it doesn't bring salvation you cannot be saved believing

Jesus without the prophets or outside of the Jesus the prophets are talking if it's the true Jesus then we can have reference of him in the prophets in Ephesians chapter 2 verse 20 the Bible says that we are built this church the church of God and the body of Christ is a church it's a building that is built on the foundation of the apostles and the prophets apostles of Jesus Christ Jesus left them and told them to give us what he said go into the world and make disciples teaching them all that I have taught you commanding them to observe all that I have taught you so whatever he passed on to them he said they should come and pass it on to us Matthew chapter 28 verse 18 and 19 okay so the apostles Bible says in Acts chapter 2 verse 42 they continued in the apostles doctrine you cannot say you are a Christian if you detach yourself from what the apostles taught any other thing that I'm about to say something it doesn't matter how deep the revelation is if the apostles didn't teach it brother throw it away it's not Christian if it diverts from what the apostles said it is not church it is not church it is not it tears down the church it doesn't build the church that is why we always have to go to the scripture the prophets and the writings and the apostles so he said we the church we are being built on the foundation the foundation of the church is the apostles and guess what the prophets all

King Agrippa believe that are the prophets people have been going around saying I'm a Christian I believe in Jesus believe that are the prophets if you don't believe what the prophets have said the Jesus you have believed in is fake it's a fake Jesus it's a made up Jesus it's not the real Jesus it's not the original Jesus by whom grace comes by whom salvation comes by whom deliverance comes he said for there is no name given amongst men by which we must be saved save the name Jesus Christ he says that for the stone we the builders are rejected have become the corner stone oh King Agrippa believe that are the prophets I believe the prophets I believe the prophets because my sitting here talking to you I'm a product of a book given to us by the prophets and the apostles I believe the prophets why do you believe the prophets one God himself uses the prophets number two

Jesus himself referred his Jesus referred what he said and did to what the prophets have written number three the apostles based their revelations of Christ on the message of the prophets the apostles they base their revelation of Christ on the message of prophets you can't prophesy without Christ spiritual pointing to Christ and number four the church foundation the church is built on the prophets and the apostles the prophets form the foundation of the church if you don't believe in the prophets I think you are not on the foundation you are building on something else not the right foundation I believe the free man the intelligent man the one who is free to make your own choices and decisions King Agrippa believe without the prophets I believe the prophet as for me and my house we shall serve the

[ 57 : 48 ] Lord in Jesus name Amen remember to stay connected with us on Facebook Instagram YouTube and Twitter for regular updates on what God is doing here at Karis Ministries stay blessed