

Min. Charity Okoth



THE SERIES OF SALVATION

Saved To Serve

Transcribed and Published by Livingsermons.com

The Series Of Salvation: *Saved To Serve*

Preacher: Min. Charity Okoth

Publisher: LivingSermons.com

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Foreword

There is a quiet danger in every believer's walk: the danger of arriving. Of receiving salvation, settling into the comfort of the mountain, and never moving from that place into the purpose it was meant to lead us toward. In this message, Min. Charity Okoth takes on that danger directly, asking a simple but searching question — now that we are born again, what next?

Delivered as part of an ongoing series on salvation, this teaching turns from what we have received to what we are required to do with it: to serve. With warmth, humility, and characteristic honesty about her own growth as a young minister, she walks through the prerequisites to servanthood — anointing, and the filling of empty hands — using the lives of Moses, Aaron, David, Esther, and Peter to show both the power and the danger of the tools God places in our hands.

This transcript has been lightly edited for the page: timestamps, background sounds, and the natural repetition of live, extemporaneous teaching have been trimmed for readability, and a handful of scripture references that were clearly garbled in transcription have been quietly corrected. The minister's own words, her frequent checks with her listeners (“Tuko pamoja?” — “Are we together?”), and her voice throughout have been left untouched. Subheadings have been added to make the message easy to follow and to return to.

We present it as it was given: unhurried, personal, and pressing every listener toward the same conclusion — that salvation was never meant to be the end of the road, but the beginning of it.

— Wisdom Epsi

Chief Editor, LivingSermons.com

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Publisher's Note

This book is a faithful transcript of a live sermon delivered by the preacher under the inspiration and unction of the Holy Spirit. Every effort has been made to preserve the preacher's exact words, tone, flow, and spiritual authority, while carefully proofreading and formatting the message into a clear and readable ebook format.

The message you are about to read was originally ministered in a live congregational setting. As such, it carries the weight, urgency, and atmosphere of that sacred gathering. Minor grammatical and structural adjustments have been made solely to enhance readability, without altering the substance, intent, or power of the original delivery.

[Watch the live session](#) where this transcript was generated on YouTube

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Main Message

Begins Here



Opening Section

Hallelujah. I want us to take just two minutes — I know time is really much spent. Just two minutes, we can mute our mics and speak in the Holy Spirit, even as we allow Him to come and pave the way and have His biddings. Yes, we can unmute our mics and, for two minutes, do what we love to do in this place. Hallelujah.

(A time of praying together in the Spirit.)

It's a good time to be praying, even from where you are — if you're unable to unmute, it's still a good time to be praying. Hallelujah.

Father, we thank You. We thank You. We thank You for this moment, God. That which we have heard that You did in the past, we ask, Lord, that tonight, as You minister in our midst, Holy Spirit, that You would do that and more. We are hungry for You, oh God. You are not in the business of gathering the house of Jacob in vain. Lord, may each and every one of us receive a portion to go by, even to the glory of Your name.

Yes, we can celebrate Jesus one more time. I hope you're still following me — if I'm not clear, please, someone let me know, so I can be aware that I'm not being hard to follow. Hallelujah.

Introduction:

Yes, the Lord is good. He has enabled us once again to be gathered in this place, and even to hear from one another. Due to a few challenges here and there, we will not have our usual teacher speaking to us tonight — but because God is not in the business of gathering His people in vain, we, being His children, will also not gather in vain. There is something for us tonight. Hallelujah.

So, we can celebrate the word as it's given to us tonight. We have been looking at the series on salvation, and what we're going to look at tonight is not very distant from that — it's pretty much incorporated into the same thing, just a portion of it. I was asking myself: now that we are born again, what next? What does the Lord intend for us after we are born again? That is what I want us to look at tonight.

I'm not in the habit of teaching new things — I'll just be sharing things we have heard before. So if you've heard it elsewhere, it's not plagiarism! *(laughter)* We are just learning together. I want us to look at the prerequisites to servanthood, because we are saved to serve. After we obtain salvation, one of the things we are required to do is to serve. Hallelujah. I pray you'll encourage me as we go along — I may not be the most fiery preacher, but keep encouraging me, and we'll get somewhere. Hallelujah.

Saved to Serve: The Foundation

Let's start by looking at a few scriptures so we can take off. We can begin with 1 Peter 2:9 — a verse common to all of us, but there's no harm in repeating it. The Bible says: "But you are a chosen race, a royal priesthood, a holy nation, a people for His own possession, that you may proclaim the excellencies of Him who called you out of darkness into His marvelous light." In the ESV it reads: "a dedicated nation, God's own purchased, special people" — and that is basically what we've been looking at these past few weeks: how we have been purchased, "that you may set forth the wonderful deeds and display the virtues and perfections of Him who called you out of darkness into His marvelous light." My focus is on that latter portion — that you may set forth the wonderful deeds and display His virtues. Hallelujah. I believe we already know where I'm heading with that.

We can also look at Mark 3:13-14. The Bible says: "And He went up on the mountain and called to Him those He wanted, and they came to Him." Verse 14: "Then He appointed twelve, that they might be with Him, and that He might send them out to preach." Hallelujah. The reason I cite this verse is that most of us want to remain in that place of

simply being *with* Him — we have not reached the place of being *sent out*. God is in the business of sending men out, but we are in the business of gathering. We are comfortable — too comfortable — in the church, in the spaces where God has allowed us to be with Him.

The Bible says, in Deuteronomy 1:6: “The Lord our God spoke to us in Horeb, saying, ‘You have dwelt long enough at this mountain.’” Hallelujah. Some of us got to church, or got born again, and became comfortable where we are. The Israelites were delivered from Egypt so that they could go and serve the Lord — and when they got to Mount Horeb, the Lord told them, “You have dwelt long enough at this mountain.” They were meant to be in motion, but they had simply settled.

Let’s look at Matthew 11:28-30 — three verses before we begin. Verse 28 is one very common to us: “Come to Me, all you who labor and are heavy laden.” Remember, this laboring and being heavy-laden is not laboring *for* the kingdom — because He’s saying “come to Me,” which means you haven’t gone to Him yet. Hallelujah. So “come to Me” describes life *before* salvation. “Come to Me, all who labor and are heavy laden, and I will give you rest.”

Next verse: “Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.” And the next: “For My yoke is easy and My burden is light.” Hallelujah — that’s where my focus is: “For My yoke is easy and My burden is light.”

I’ve always thought to myself: if it were God’s intention simply to get us born again, purchase us, redeem us, and leave it at that, He wouldn’t be giving us another yoke —

He would be taking the yoke away and telling us to walk free. But He says, “For My yoke is easy and My burden is light” — meaning there is one yoke you are putting down, and another you are picking up. Hallelujah.

Are we together on that? Yes — you were not born again just to enjoy the ride. There is something for you to do. The Bible says we are His workmanship, created in Christ Jesus for good works — works we are supposed to present at the end of it all, because we’ve been reminded that it is not our faith that will be judged on the last day, but our works. So once you’re born again, there’s something you’re meant to pick up. That’s why we’re still lingering on “My yoke is easy and My burden is light” — it’s like coming out of one kind of slavery into another kind of service, only this time He says, “My yoke is easy, and My burden is light.”.

The First Prerequisite: Anointing

I hope our eyes have now been opened to something. Let’s go to Exodus 28:41-42 — that’s where I’ll draw our guiding scripture from. The Bible says: “So you shall put them on Aaron your brother and on his sons with him. You shall anoint them” — that’s the first part — “you shall consecrate them” — the second — “and sanctify them, that they may minister to Me as priests.” Next verse: “And you shall make for them linen trousers to cover their nakedness; they shall reach from the waist to the thighs.” Hallelujah.

So we’re looking at the prerequisites to servanthood, and we’ve already seen several scriptures showing that we are saved to serve, not just to remain in the same place.

Let's take note of the words in that verse from Exodus 28:41: "You shall put them on Aaron your brother and his sons with him. You shall anoint them." So the first thing is to **anoint**. Hallelujah — and I know we've heard this word "anointing" spoken of often. One thing is certain: you cannot serve the Lord if you are not anointed. Hallelujah.

What Anointing Really Means

Anointing has a lot packed into it — it incorporates so much. I know that when you hear "anointing," you might picture a man somewhere lifting his hands and people falling out of their chairs — we've all watched such things, and yes, we've seen wonders there too.

But when we talk of anointing in this sense, it's about **ushering a man into power**. Hallelujah — ushering a man into power, in the sense of granting him, or making him, a symbol of God's authority in a particular place of rulership.

Let's look at 1 Samuel 16:1. The Bible says: "Now the Lord said to Samuel, 'How long will you mourn for Saul, seeing I have rejected him from reigning over Israel? Fill your horn with oil, and go. I am sending you to Jesse the Bethlehemite, for I have provided Myself a king among his sons.'" As you follow that story, you realize this is the anointing of David — and even Saul, who has now been rejected as king, was at one time also anointed. So anointing is ushering a man into power — it is heaven giving that man permission to rule on heaven's behalf.

I hope you're following me — that anointing is God's Spirit poured out on a man or woman, that they may rule with heaven's approval in a particular area. And we've said

you cannot rule without it, because if anointing is heaven's permission, that means there are people ruling out here *without* heaven's permission. We've seen them; we've heard of them — it's not strange to us.

I personally believe — though this may not be documented anywhere — that this Old Testament anointing foreshadows what happens in Matthew 3:16-17. It's a story we all know: "When He had been baptized, Jesus came up immediately from the water, and behold, the heavens were opened to Him." Take note — the heavens were *first* opened to Him. "And He saw the Spirit of God descending like a dove, and alighting upon Him." So it's the outpouring of the Spirit of God upon a man, so that the man can be permitted to rule on heaven's behalf. I believe we've established that so far — are we still together?

Why God Needs Men Who Will Rule

So God needs men who can rule on His behalf in this realm. Look at Psalm 115:16: "The heaven, even the heavens, are the Lord's; but the earth He has given to the children of men." Right from creation, when Adam is given instruction on how to tend the garden, we see that this realm has been given to man.

So if God is to rule in this realm, He has to use a man — and that is why, in Ezekiel 22:30, He says, "I sought for a man to stand in the gap, that I would not destroy it — but I found none." That means God needs men in this realm we live in — that's why you have hands, legs, eyes, and ears: so that you can accommodate God and rule on His behalf. And for that, we've said, we need to be anointed.

It's like being officiated into the office of an ambassador. And what we know about ambassadors is this: an ambassador speaks the same language as the land he's from. He carries the same resources as the land he represents.

He defends the interests of the people of the land he's from. He can't invent his own language and start speaking on his own terms. He can't assimilate entirely into the people he's been sent to represent, or come up with his own strategies — he must always stay in communication with the office that sent him.

So as an ambassador — one anointed to represent heaven — you must defend heaven's interest. God also has interests. God also has needs. God has things He wants accomplished on this planet — but as we've seen, even to do that, God needs men.

Sometimes you find yourself praying, and the Bible tells us in Romans that we don't know how we ought to pray, or what to pray for, but the Holy Spirit helps us. That means you can be praying, but praying your own prayer: "Likewise the Spirit also helps in our weaknesses, for we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered."

So, just as it's necessary for an ambassador to remain in connection with the office that sent them, it's necessary for the anointed individual to stay connected to heaven, even as they operate in the land they've been sent to. You don't invent your own means when you're serving God. You don't invent your own tactics or your own ways of doing things.

The Cost of Serving Out of Order

And when you do invent your own means — because there are instances in the Bible where men were anointed to serve, but did their own thing — there are always consequences.

Take Eli and his sons. Eli was a man of the Levitical line, and there was a way he was supposed to rule, and a way he was supposed to correct his sons. But his sons became corrupt and very immoral, and instead of addressing the matter directly, he simply watched them go into error.

Because of this, there were consequences — that's why God comes calling Samuel four times in the night. And Eli says to Samuel, "Just tell me what the Lord has said to you, and if you conceal it, may whatever He has told you be upon you." Even Eli already knew that what he had been doing was not right before the Lord, and that there were consequences.

Then there's David. There's a time David also does something of his own accord — numbering the people — and because of it, he's given a number of consequences to choose from: a plague in the nation, or the people dying by other means.

And David, always wise, says it's better to fall into the hands of the Lord than into the hands of man. What I'm trying to say is: if you're anointed to serve, that means if you go about it your own way, you must still speak the same language heaven is speaking. You must use the tactics heaven wants you to use, and carry the resources heaven has given you. Hallelujah.

So, one of the things you must have before you serve is anointing. Service without anointing is dangerous — because, as we’ve seen, anointing is permission from heaven to rule. Without it, you are sending yourself, or ruling without permission from that higher office.

The Second Prerequisite: Consecration — Filled Hands

Going back to our guiding verse, the second thing we should look at is consecration, or ordination — the original Hebrew for both words is the same. We’ve looked at anointing — heaven’s permission for a man to rule. Now, “you shall consecrate them.” What is it to ordain?

Because of the many movies and stories we’ve encountered, we may have strange pictures in our minds. If I asked someone what it means to ordain, I’d hear various responses — but I believe we’ve all heard of it before.

Ordination, as it’s translated into English, is mostly about officiating someone into office. But if you check the original Hebrew for “consecrate,” it means **to fill the hands with.**

That brings me to the second prerequisite: you cannot serve God empty-handed. Are we together? You cannot serve God when your hands are empty. But there’s another danger

too — your hands can be filled, but filled with the wrong things. It's one thing for your hands to be empty; it's another thing for them to be filled with the wrong thing.

When you read the story in Exodus 28, of Moses ushering Aaron and his sons into leadership, he filled their hands with a meat offering — some offering was placed into their hands. That's where the word “consecrate” comes from: to fill hands with. So you don't serve the Lord with empty hands. Hallelujah.

Even when the children of Israel are leaving Egypt, on the night they leave, God commands the Israelite women to borrow jewelry from their Egyptian neighbors, so that they would not leave empty-handed.

When Pharaoh tries to convince Moses to let only the men go and leave behind the women, children, and cattle so that they would be sure to return, Moses insists: “We need these animals, because we must offer sacrifices to our God.” They could not leave anything behind. Hallelujah — still echoing that you cannot serve the Lord with empty hands, and even when they are filled, it's a good practice to ensure they're filled with the right thing.

We all know the famous encounter of Peter and John at the Beautiful Gate. When the lame man looked at them, he expected silver or coins, because it had become a custom that whenever he was brought there, he would receive enough to get by.

But Peter looked him in the eye and said, “Silver and gold I do not have, but what I do have I give you: in the name of Jesus Christ of Nazareth, rise up and walk.” Hallelujah. So it became the famous phrase — “such as I have.”

You cannot be empty while serving. Your hands must carry something to serve the Lord. I imagine what might have happened to that man had Peter and John not had “such as they had” — both a lack of silver and gold, and also a lack of power. I wonder what testimony this famous gospel encounter would have produced then. So it’s a dangerous thing to be empty-handed while serving the Lord — consecration is one of the prerequisites we need to check on.

The Right Tool, Wrongly Used

Let’s look at Exodus 4:2-3. The Lord said to Moses, “What is that in your hand?” He said, “A rod.” Hallelujah. “And He said, ‘Cast it on the ground.’ So he cast it on the ground, and it became a serpent, and Moses fled from it.”

We were reading the book of Exodus recently, and we saw all the things Moses was able to do with that very rod he was asked about. The ten plagues that Moses brought down on Egypt were all accomplished with that rod — parting the sea when the Egyptians pursued them and the people were hemmed in. The whole time, Moses had had the solution in his hand — the rod. But I want us to realize that it’s possible to have the right weapon, in the right hands, and still use it the wrong way.

Look at Exodus 32:1-6, the story of the golden calf — one we’re all aware of. “Now when the people saw that Moses delayed coming down from the mountain, the people gathered together to Aaron and said to him, ‘Come, make us gods that shall go before us; for as for this Moses... we do not know what has become of him.’ And Aaron said to

them, ‘Break off the golden earrings which are in the ears of your wives, your sons, and your daughters, and bring them to me.’”

Remember what those golden earrings were for, right from the beginning, when the Israelites were told to borrow from their Egyptian neighbors so they would not leave empty-handed — these were the right resource, in the right hands.

But here they are used to make a golden calf. “So all the people broke off the golden earrings which were in their ears and brought them to Aaron. And he received the gold from their hand, and he fashioned it with an engraving tool, and made a molded calf. Then they said, ‘This is your god, O Israel, that brought you out of the land of Egypt.’”

My emphasis here is this: your hands may not be empty — they may even be filled for the right purpose — and yet you can still misuse what’s in them. It’s not enough to have your hands filled; the question is whether they’re filled with the right tool, and whether that tool is being used for its right purpose.

Moses and the Rock

Let’s look again at that rod, in Numbers 20:7-12. “Then the Lord spoke to Moses, saying, ‘Take the rod; you and your brother Aaron gather the congregation together, speak to the rock before their eyes, and it will yield its water. You shall bring water for them out of the rock, and give drink to the congregation and their animals.’” Next: “So Moses took the rod from before the Lord, as He commanded him. And Moses and Aaron gathered the assembly together before the rock, and he said to them, ‘Hear now, you rebels! Must

we bring water for you out of this rock?’ Then Moses lifted his hand and struck the rock twice with his rod, and water came out abundantly, and the congregation and their animals drank.”

Notice, this is the very rod given to Moses earlier — the same rod that made the ten plagues and parted the Red Sea possible. But this time, Moses was instructed to *speak* to the rock, and water would flow. Instead, out of anger — because the people had frustrated him and worn him down — he struck the rock. Not once, but twice.

Are we still together? What I want us to realize is that when the rock was struck twice, water still came out — and abundantly. The congregation and their animals still drank. And yet, look at the consequence, a few verses later: “Then the Lord spoke to Moses and Aaron, ‘Because you did not believe Me, to hallow Me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them.’” Moses is even shown the promised land, but told he will not enter it.

He had the right tool — he was anointed, called from the burning bush, where he said, “I have heard the cry of My people,” and that is when his anointing came in, officiating him into the office of deliverer.

He had the right tool in the right hands — but he used it outside the boundaries of the instruction he was given. And you see it can still accomplish something massive — water still came out abundantly — even while the one wielding it is out of order, out of the context set by the office that commands how an ambassador should operate.

So it’s still possible for a tool to accomplish what you want, and do it in a massive way, while you yourself are out of order. And that is always a consequence — you may find

forgiveness, because God is merciful, but there is still always a consequence to operating out of order. We know the story of David and Uriah's wife — David cried out to the Lord, and the Lord forgave him. But from that point on, his own household began to unravel, war and betrayal breaking out even within his own family.

There are always doors that open when we operate out of order — even while there is forgiveness, there is still consequence for wielding a tool outside of its instructions. Just as with Aaron and Moses here, they are told they will not see that land — and indeed, they don't.

The Right Tool, in the Wrong Hands

It's also possible to have the right tool, but in the wrong hands. We know the story of Simon the Sorcerer, in Acts chapter 8, who saw that when the apostles laid hands on people, they received the Holy Spirit — and he offered them money, so that he too could give people the Holy Spirit by laying on his hands.

The Holy Spirit is meant to bring wellness and do amazing things — we all know what can be accomplished with His help. But when the same power falls into the wrong hands, it can become a source of ruin even for the one wielding it.

So we can have the right weapon in the right hands and still misuse it. We can have the right weapon fall into the wrong hands and it be misused. And we can also have the right weapon — but one that's only meant for a season, temporary. Think of the sons of Aaron, given meat offerings to place in their hands — but as Hebrews tells us, the

offerings of bulls and goats could never wash away the sinful nature in man. It was the right tool, but only for that season. Jesus says, “Sacrifice and offering You have not desired, but a body You have prepared for Me... Behold, I have come — in the volume of the book it is written of Me — to do Your will.”

So we should desire to fill our hands with tools that will not be limited by time, location, or season. We know the story of Esther, summoned before the king, and the king holding out his scepter to her, and she finding favor — so much favor that he tells her, “Even to half of my kingdom, I will give it to you.” What you hold in your hands will largely determine the direction things go. That’s why it’s important to have the right things filling them.

A Scepter That Outlasts Every Season

I would have loved to look at four things from our guiding scripture — hopefully another time we can look at the remaining two — but for now, let’s close with the last one: Hebrews 1:8-9. The Bible says, “But to the Son He says: ‘Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your kingdom.’” What is the Son of God holding? The scepter of righteousness — the scepter of His kingdom.

Next verse: “You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of gladness more than Your companions.” I tend to believe those “companions” refer to those spoken of in the parable of the tenants in the vineyard — the servants sent before, who were beaten and thrown out when they came

for the produce of the land. So particularly, Jesus loved righteousness and hated lawlessness — in other versions, “iniquity” — and because of that, He was anointed with the oil of gladness above His companions.

I mentioned that we should look forward to a weapon that outlasts our seasons and situations — one not limited by circumstance, time, season, or location. That’s why I want us to look at righteousness as that scepter. We’re still looking at consecration — what have you filled your hands with — and we’re told He loved righteousness and hated iniquity, and righteousness has been called the scepter of the Kingdom of God.

The One Thing the Enemy Cannot

Mimic

The devil can mimic so many things — we’ve seen him even quoting Scripture in the Gospels — and the Bible says he masquerades as an angel of light. There are many things the devil can mimic, but I believe he cannot mimic righteousness, because righteousness is right-standing with God, and to obtain it, you must be in Christ. Our own righteousness — Isaiah says our own attempts at righteousness are as filthy rags before God. The devil cannot be in Christ, so he cannot obtain that kind of righteousness.

Let’s look at Acts 16:17. The Bible says, “This girl followed Paul and us, and cried out, saying, ‘These men are the servants of the Most High God, who proclaim to us the way of

salvation.” This was the girl who practiced fortune-telling, during Paul’s second missionary journey, in Philippi. Her owners became very angry — because Paul cast the spirit out of her, ending their profit from her — and had Paul and his companions arrested.

Notice: the prophecy this girl spoke was actually true — there was nothing factually wrong with what she said. But Paul, grieved in his spirit, recognized that it was not the right spirit behind it, even though what she said was accurate. What I’m trying to tell us is this: if all we have in our hands is a gift like prophecy, there’s a limitation, because there is one who can mimic gifts and still empower them with the wrong spirit.

I hope we get that — sometimes we have the right “scepter,” such as the gifts of the Holy Spirit, but if that’s all we hold onto as proof that what’s in our hands is right, we may have missed it entirely, because someone else can use the same gift, fitting the picture perfectly, while the spirit behind the operation is off.

That’s why, when Paul speaks about love in 1 Corinthians 13:8, he says all these things will pass away — knowledge will pass away, prophecies will pass away — but love — “charity,” in another translation — never fails. Whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away. That’s why I’m encouraging us, even as we fill our hands, to desire to fill them with things that will have no limitation. Hallelujah.

Closing Prayer: Delivered from an “Arrived” Mentality

Are we still together? I want to stop there — I know I’ve already gone over our time. Allow me to borrow just a little more, so we can make one prayer as we conclude: that our hands would be filled with the right things.

We’re in a season where especially young ministers like myself get very excited by what we can obtain — the gifts of the Holy Spirit, prophecy, tongues, wisdom — and we find people are excited when we wield this kind of power. But we should be aware that this very power can also be used to fit the picture correctly, without it truly being of God.

The devil is already aware of what these tools can do if allowed to function normally, so he’s found ways to corrupt even the gifts of God — someone prophesying very well, but the wrong spirit is behind it. Our hands need to be filled with the right tools — ones that will not be eliminated by time, hindered by location, or limited by season.

Let’s lift up a prayer as we conclude. We thank God for the Holy Spirit, who, even when we don’t know how to pray or what to pray for, knows how to bring it out — in groanings that cannot be uttered.

One thing I want us to pray for is this: that we will not arrive too early — that we will not become too comfortable. Perhaps you’ve done one powerful miracle somewhere and have remained comfortable in that. The Bible says, in Hebrews, that so much accompanies salvation — and that’s what we’ve been looking at — but there’s so much

more that God wants us in motion doing. Some of us are still settled, thinking we're too small, or not powerful enough. But the Bible says, in Mark's final chapter, that these signs will follow those who believe and are baptized in Jesus's name: they will cast out demons, they will speak with new tongues, they will take up serpents, and if they drink anything deadly it will by no means hurt them, they will lay hands on the sick, and they will recover. The prerequisite is simply to believe and be baptized. Hallelujah.

So let's pray that the Lord will deliver us from an "I have arrived" mentality: *Lord, anoint me to do what You desire of me, that I would not carry that arrived mentality* — because that mentality will cause so many of us not to have the works we need, by the time we stand before Christ. The heart's cry that should rise from every believer is to hear Him say, "Well done, good and faithful servant." But how will you know you are a good and faithful servant?



About The Speaker

A Teacher of the Word

Dr. Crispine Odour is a teacher of God's Word with a passion for raising believers who live deeply committed lives for Christ.

*His ministry is built around the **Pillars of Yadon**: holiness and consecration, a lifestyle of prayer, meditation on God's Word, sacrificial giving, faithful service, evangelism, and genuine love for God and people.*

*Through online teachings, the mission is committed to delivering **God's counsel and equipping believers to live it out.***

Connect With Dr. Oduor C.O. Via:

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About Living Sermons

Our Vision

To become the world's largest digital platform for ebooks transcribed from live sermons, preserving and spreading the spoken Word of God across nations and generations.

Our Mission

At LivingSermons.com, our mission is to take the living voice of God spoken through His servants and transform it into accessible PDF resources, making salvation-centred truth available to the ends of the earth. We believe that the spoken Word carries divine power, and by preserving these messages in written form, we help extend their reach beyond pulpits, borders, and generations.

Why We Exist

Many life-changing sermons are preached and forgotten with time. We exist to preserve these divine utterances, making them available for study, meditation, discipleship, and spiritual growth. Through this work, we are committed to ensuring that no revelational truth is lost, but that every inspired message can continue to speak, heal, transform, and bring men into the knowledge of Christ.



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- **Transcribers:** Convert sermon recordings into accurate transcripts.
- **Editors:** Refine transcripts into polished, readable eBooks.
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