

# The Church of Ephesus - Opened Circumcised Cleansed Anointed Ears

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[ 0 : 00 ] Thank you for choosing to listen to today's message by Reverend Dr. David Etrie. 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. Last week, I started of the seven churches of Asia, which are the churches Ephesus, church at Ephesus, church at Smyrna, church at Pergamos, church at Teteria, church at Sardis, church at Philadelphia, and church at Laodicea.

And I explained that these churches, all their names, the name of these churches represent their particular condition.

So the churches, the names of the churches reflected something, something very interesting about the description of the church, number one. And number two, the letters that were written to these churches were written to existing churches.

So these churches were not ethereal or they were not imaginary. Okay. They were actual churches and they had actual conditions.

[ 1 : 20 ] And these letters were written to the churches addressing these actual conditions. Right. But also the churches, the letters that were written to these churches, even though they were addressing the current and incumbent conditions of the church, it was very much more predictive.

So it was prophetic. God was giving, watch this. The fourth one I want to add is, God was giving church history before church began. So now, when I went to Bible school, we were taught church history.

And what we are experiencing now is part of church history. People who are yet to be born, okay, in the next 50 years will learn about us. If Christ tarries, they are going to hear about one young man called David Apsie.

Yeah, yeah, yeah. Yeah, they will hear about that. God sent to United Kingdom to pioneer or inspire a certain revival, which God in his eternity past has programmed already.

And we had a place, it will also go on history, that there was a time the church was in a hotel. It's going to be history. All right, but the interesting thing is, these are the basic details of history.

[ 2 : 35 ] But God gave, Jesus Christ gave the history of the church before the church even was a few years old. The history of the church from the time Christ saved the church, or Christ, the church was born, till the second coming of Christ.

All that time is what these letters to the seven churches span. Does that make sense? So even though they were letters addressing incumbent issues, they were not just incumbents by nature, but they were prophetic in dimension, prophetic in dimension, because he was talking about church history before the history was formed.

Does that make sense? And now, the first of them was Church of Ephesus. And so he says that these things that you hear and see, write them in a book and send to the churches that are in Asia.

Revelation chapter 2 verse 1. He said, let's go into our text. Revelation chapter 2 verse 1. I like this.

He said to the angel, as I explained, as I explained the other time, the angel here is not talking about an angelic being.

[ 4 : 00 ] He's talking about the messenger. So some of your translations, you see messenger. How does Amplify put it? And Amplify, he said, to the angel, that's the message.

You see that? The messenger of the assembly. That's the church. Church is a gathering of people. Assembly. In Ephesus. So back to New King James. To the angel of the church of Ephesus.

So every church has a messenger who is supposed to be giving the message. And in theological circles and in ecclesiology or church history or church stuff or church history, it is described by many theologians or many scholars as it is explained as the messenger being the leaders of the church.

All right? And I believe that. So to the messenger and to the angel of the church, the church of Ephesus, right? But these things say, and I explained last week, that every time he was going to speak, he's speaking as the Lord.

Remember that. He speaks as the Lord, but he also speaks as, he describes himself with a particular description because of the particular condition of the church.

[ 5 : 16 ] So he realized that he didn't introduce himself the same way to every church. Every church, he describes himself in a certain way. All right? Does that make sense?

So for instance, look at verse eight. Just put you on the screen. Let me show you. Verse eight, it says, to the angel of the church as minor, these things say, the first and the last, who was dead and came to life.

See how he described himself. But look at verse one again. Verse one, to the angel of the church, these things say, he who holds the seven stars. So he presents himself differently from the way he presented himself from the other church because of what he was about to deal with and what he was about to address.

So to every church, there's a way he presents himself. Now, he says that to the, to the angel of the church, to the angel of the church of Ephesus, right, these things say, he who holds the seven, seven stars in his right hand, who walks in the midst of the seven golden lampstands.

I, so that's how he described it. Then verse two, he said, I know your works, your labor, your patience, and that you cannot bear those who are evil and you have tested those who say they are apostles and are not and have found them liars.

[ 6 : 32 ] This is what you guys have done. Commendable. Your labor, your works, your labor, your patience, how you can bear those who are evil, how you have tested the liars, the lying apostles and you have, verse three, and you have persevered and have patience and have labor for my name's sake and have not become weary.

That's so nice. Labor for my name's sake and have not become weary. They have all these wonderful things they have done. But it says in the verse four, nevertheless, in other words, in spite of all this, there are good things but there's something that is more important.

So it said, nevertheless, okay, nevertheless, I have this against you that you have left your first love.

That's why I ended last Sunday. But it said, I have something against you. How can you have something against somebody who does not entertain false prophets, who shuns evil, who is patient, who is persevering, who is laboring, he's sacrificing, dedicated.

He said, yet I have something against you. And what he said, I have against you is a love thing. He said, you have a dimension of love which is not unfamed or which is not the sincere, the purest of love.

[ 8 : 05 ] Other things can get a share in that love. It's not whole. It's not separated.

It's not exclusive. It's not exclusive. I work, you know, from Monday to Saturdays.

The only time I can actually rest is my Sundays. And so because of the nature of the demands of your work, you don't mind sharing God's Sunday with the demands of you so that you can work more.

So your work has now had an impact on what you have, the day you want to just dedicate to God or the time you want to dedicate to God. Even that, now because of the nature of the job you believe God gives you, it is sharing his time.

Every Christian, every Christian must watch out against working so much that it begins to impact on your worship life.

[ 9 : 21 ] sometimes the nature of the work, of our jobs, will invariably have a certain impact on your corporate worship life.

So let's say you are a health worker. Let's say you are an emergency worker or you are a pilot. And there are certain jobs that will definitely have an impact.

Or let's say you are a politician. It will have an impact on your corporate worship life to a certain extent. But it is your responsibility to minimize it as much as possible.

Minimize it. So if you are a pilot and you have to fly, maybe long haul flies, and it's going to affect your corporate worship life, there are times you have to choose that I prefer this flight.

Can I go on this flight? Even though that route, it doesn't pay more. Can I, so that I can make time for my worship life. So what am I saying?

[ 10 : 24 ] That you must fight as much as you can to make time for the things you love. Much as other things may be very important, you have to fight as much as possible to get the balance.

I don't see why you should work and work and work and work and work and work and go to church once a week. Or once a month. Depending on your level of seriousness.

Once a week. No! No! It's not a good worship life. Oh yeah. But you know, see many people will advise you and treat church like a function you attend.

So when you can attend, that's fine. If you can't attend it, church is not a function. It's not believers who think church is a function. Church is not a function, it's a fellowship.

It's the Greek word, it's koinonia, the grace of our Lord Jesus Christ, the love of God and the fellowship of the, it's the Holy Spirit who makes this a fellowship. And so they said that in the book, that's 1 Corinthians chapter 16 verse, no, no, 2 Corinthians chapter 14 verse 13 or 13 verse 14 the one I just read.

[ 11 : 34 ] But in the book of 1 John chapter 1, he says that the things we have heard, the things we have seen, the things we have experienced, those things we are writing or we are telling you or communicating, writing, that you have fellowship with us because our fellowship is with the Father and the Son.

So we are saying this so you can have fellowship with us. Koinonia, the continued in apostles fellowship. So your fellowship life is very important.

May I, may I say this at this juncture? Any pastor or every pastor who doesn't challenge you to a better fellowship life is doing you injustice.

It's not doing well. A pastor who is treating you like, oh, don't worry, you can't come anytime. No, it's killing you. It's killing you. It's like a mother telling your child that anytime you want to eat proper food, eat bad, just ice cream, it's fine.

No. Because naturally we are not bent towards God. Human nature is not bent towards God naturally. And so pastor's job is to encourage you like a lecturer, like a teacher.

[ 12 : 43 ] He has to challenge you to make sure you are steady so we can have good students. But a lecturer doesn't care whether he's steady or not. It means that he doesn't care whether he passed or failed. All right, let me jump to verse 7.

Revelation chapter 2, verse 7. All right, I think we should do the verse 5. I'm sorry. Remember, therefore, sorry, remember, therefore, from where you have fallen, repent and do the first works.

You know, he said, I have something against you, verse 4. You have left your first love. Is that right? You have left your first love. But when he came to verse 5, he said, go to your first works.

The word translated first in first love is the same word that was translated best, as I mentioned, in Luke chapter 15, verse 22. He brought the best rope to give it to the child.

The same Greek word, the same. So, the first love there is actually the best love. So, it's not first in order of priority or arrangement, but it's just best at all times.

[ 13 : 52 ] Nothing compares, separate. So, he said, go back to your best works. Your best works. It's a, it's works full of love.

Works full of honor. You give God your best. He said, you are doing everything but you are telling me you are trying. I need your best.

Give me your best. Your best love. He said, return, repent first. He said, repent. You can imagine Jesus, one of his first, recorded in the Bible, his first public comments or public statements, public words.

What he said publicly first, Matthew chapter 4, verse 17, repent, repent, for the kingdom of God is at hand. He started by saying, repent. Repentance is making you turn.

Revelations, this morning as I was reading my personal Bible studies before preparing, just finishing my notes, my personal Bible studies, I ended, I chanced on this scripture again in 1st, 2nd Peter chapter 3, verse 9.

[ 14 : 55 ] Last week, I touched it. But, as I was studying my own Bible this morning, it jumped out to me that the Lord is not slack concerning his promise.

And what got my attention is, deathness states, my phrase there, as some count slackness. What's slackness?

What's slackness? Give us the amplifier, let's see how if I put it any different. The Lord does not delay or is not tardy or slow about what he promises according to some people's conception of slowness.

So, some people think because God has not acted, he's just, you know, when I, if I tell you that, please, make sure you are here by 5 p.m.

so I can give you the keys. If you come one past five, I will give you. And then you came three past five, like most of the guys, that's what they do. Came three past five, you expect that pastor, at least I've tried three past five, four, seven past five.

[ 16 : 04 ] Yeah. So if God tells you that if you do this, I'm going to judge you and you have done it and no judgment has come. No judgment. You will think that, oh, God is slack.

No, no, no. It's not slackness. You think, because normally when they say, I'll do it and they don't do it, that means that the person has winked. No! You are continuing something.

Do you know why he delays? Not because he's slack. Look at it. Look at it. Read it. He said that the Lord, the Lord, no, give me the, the Lord is not slack concerning his promises.

As some, as some count slackness, but it's long suffering towards us. He's willing to delay. Why? Why? Not willing that any should perish, but should come to repentance.

So he's giving you repentance break. Repentance break. And you're still enjoying in your folly.

[ 17 : 02 ] Enjoy in your sins because nothing has happened yet. I've not been caught yet. I've not been found out yet. So I can continue. He spared you, not because he doesn't, he doesn't have judgment.

Hey, he's not slack. He has judgment, but he's just giving you repentance opportunity. He doesn't want you to perish, but you have interpreted repentance opportunity as weakness.

Lineancy is not weakness. God told the church of Ephesus, repent and go back to your first works.

Repent. Go back to your first works. I think I need to rush in. Repent and do the first works or else I will come quickly and remove your lampstand from its place unless you repent.

The lampstand is supposed to be the witness, the testimony of Jesus. Every church is supposed to be the testimony of Jesus. The body of Christ, the church, is the testimony of Jesus. Through our revelation, you will see the testimony of Jesus.

[ 18 : 08 ] It means the church in various aspects as the lampstand, as the redeemed people, as the New Jerusalem, as the bride, as the glorious woman. So many aspects of the lampstand.

So as the church, as a witness, a testimony of Christ, these are all various aspects of the church. And now, he said that if you don't repent, I will come and remove your lampstand. In other words, you are not bearing testimony for me anymore.

I will make sure that you are not relevant when it comes to what I'm doing. Remove yourself from what God is doing. Keep allowing your first love to go down and very soon you realize that you are irrelevant.

That's what I'm praying for, that God, help me to keep my best love. Because we are praying for revival. We can be praying for five years. And just when the revival will come, if you have lost your first love, you won't be the witness for that revival.

You can be praying for church growth and by the time the church grows, you are nowhere. Because of, you have abandoned abandoned your first love. He said, I will remove your lampstand.

[ 19 : 18 ] Man of God. Woman of God. God can remove his lampstand. He can remove it so that you are not the one to bear witness for him anymore. That's a serious one.

The men of God, the pastors who are meddling, peddling, and mingling the word of God with profit skills, profiteering.

Sometimes God will be quiet. I saw this in the Bible sometime ago in Hebrews chapter 13 where it says that marriage is honorable in all and the bed undefiled.

And then verse 4 it says that but the fornicators, you see, I've come down, I didn't want to come down. Say fornicators. Fornicators. And look at somebody's face.

Anybody who is not looking at your face is likely to be a suspect. Fornicators. Listen, it's very scary.

[ 20 : 20 ] He said, but fornicators and adulterers, God will judge. Isn't that scary? But you're fornicating and God hasn't done anything.

So you think that God is slow towards, slacks towards his promises. keep fornicating. Keep fornicating. Keep cheating on your husband or your wife.

Listen, you will never go unpunished. unpunished. Bible says, God himself, he's the one, he's the judge. He's going to, personally responsible for judging you.

But he has been giving you repentance offer. That's why he's delaying. He's delaying because he wants you to repent. didn't you read in the Bible?

He said, he wants you to repent. But when you read it and then you fornicate and nothing happens, you go again.

[ 21 : 23 ] How many of you have gone again and again and again and again? So it looks like, it looks like there's no consequence to what you're doing.

I'm fine, I'm fine, I'm fine. You are not. You are not. Repent! Because he said, I will come and take away.

I will come, I said, I will come and do it. He doesn't need the help of others. He himself will come and do it. Isn't it amazing?

It's amazing! Let's go on. Sorry, he said, if you don't repent, watch this, unless you repent. So repentance is what?

Repent from what? I'm doing all these good things. Yeah, I know you are in church but your attitude is bad. Your attitude is bad. May I say this? Those of you who work in church and sometimes in your times of whatever displeasure, you don't care what you destroy.

[ 22 : 30 ] You can fight the other brother, fight the other sister at the expense of the work and you don't care because you just want to make a statement. You want to make your point.

She's wrong. He's wrong. Please be careful. Be careful because it's God's work we are dealing with. It's not your work. It's God's work and he has given you the privilege because you don't even qualify to work with God.

You? No! Your hands are not clean enough. Ah! Ah! So, verse 6, but this, you have, that you hate the deeds of the Nicolaitans which I also hate.

There are things God hates. Jacob have I loved, Esau have hated. God, there are things God hates. Jesus said in John 14, Luke 14, I think 26, that if you want to follow him, you have to hate this and hate that.

So, not animosity, not evil, not hatred in a sense of animosity. You shun, you reject, you don't mind losing it. That doesn't become a priority for you. Alright? So, Bible says that God says that I hate the deeds.

[ 23 : 46 ] Can I talk about the Nicolaitans? I was talking about it, but let me just because so I don't come back to that again. You see, these people who have lost their first love actually hated something God also hates.

How I pray that you hate something God hates. Yeah. How I pray that you begin to, don't endorse what God, that God disapproves. Because so it doesn't mean, so long as I'm concerned, I don't see anything wrong with it.

But what does God say about it? Oh, excuse me, who do you think you are? Who do I think I am? For me to say that, well, I don't see anything wrong with it.

Even though I know clearly, God has clearly said that this is not right. So be careful. Hate what God hates. And guess what? Love what God loves. These people have lost their first love, but they still hated what God hated.

And what did God hate? The Bible says that God, I hate, verse 6, it says that you hate the deeds of the Nicolaitans. There are deeds. Who are these Nicolaitans? Nicolaitans is made up of two words.

[ 24 : 51 ] Nicol, that's where Nicolas, Nicol, Nicol, Nicolas comes from, that word Nicol. Nicolas means a victim, a victim, someone who wins, having victory over, okay, to have victory over.

Nicol, the same thing. So, that Nicol comes from Greek word, which means to have victory. And then, leitans is the word we get from, is lykos.

That's where, lykos, laymen, lykos. All right. So, leitans is laity, you know, the clergy and the laity. Laity. Secular people, normal people who don't have any special religious duties.

So, it's like secular. So, Nicolaitans, yes, they don't have sacerdotal duties. That's correct. So, the Nicolaitans are people who, they tend to rule over, supersede over, and say that you are not priest, so stay there.

I am the priest. We are the only people who have access to God. We deal with God. You don't deal with God. We are more close to God. That's Nicolaitans. Because, in the New Testament, it is the believer, the priesthood of all believers.

[ 26 : 07 ] In the Old Testament, let me just say this, I won't have time to mention the scriptures, but just say, in the Old Testament, God told them that he has made them to be kingdom of priests.

I think in Numbers, I think I would like to call that out. In the book of Numbers, he said, for them to be kingdom of priests, kingdom of priests. God, Numbers chapter 19, Exodus, Exodus 19, 6, he called them to be kingdom of priests.

But guess what? In Exodus chapter 32, something happened. They went to worship Golden Calf. Hello? Are you here with me? Yes. They went to worship Golden Calf.

And when they worshiped the Golden Calf, they disappointed God. So, instead of being priests unto God, they became priests unto a Golden Calf. When God came down, God says that, Moses said, who is on the Lord's side?

And the Levites said, we are on the Lord's side. From then, they got the priesthood. So, the Levites said that, we are, according to Exodus chapter 32, verse 1 to 6, that's when they worshiped the Golden Calf.

[ 27 : 12 ] Exodus chapter 32, 25 downwards, and then Deuteronomy chapter 33, verse 8 to 10. That's when the Levites were giving the priesthood duties.

Normally, originally, it was supposed to be for all. But it was given to the Levites because they said, we are on the Lord's side. When the rest of the tribes were worshipping idols, when they took side with the idols.

So, that's when the priesthood was given to Levi. So, you can't be a priest unless you are in the Levitical tribe. All right? Now, when Jesus came to die, watch this, he came to restore God's original intention of priesthood.

So, priesthood of all believers. That is why in Revelation chapter 1, verse 6, chapter 5, verse 10, 1 Peter chapter 2, verse 5 to 9, it talks about, for we are priesthood.

So, Revelation chapter 1, verse 6, it says that, you have met us, you have met us, 1 verse 6, you have met us kings and what?

[ 28 : 13 ] Priests to our God. So, we are kings and priests. Revelation 5, 10, we are kings and priests. And in 1 Peter chapter 2, verse 9, it says, you are a royal priesthood.

So, we are all priests. And now, when the Nicolaitan's teaching come in, and this come in, it makes some people, you don't have to go to God. You don't have to go to God. You need a saint.

Because you are too dirty to pray to God for yourself. You need a prophet. You need a saint. You need a Mary. You need an Anthony. You need a somebody. So, they began to tell people that, no, you can go to God. We can go to God on your behalf.

That is what is called sacerdotalism. Now, watch this. God said, I hate the deeds of the Nicolaitans. So, every believer, I have to teach you as a good pastor, if I'm a good pastor, I have to teach you to have a personal relationship with God so that it's not based upon me.

I am not your mediator. I'm not a mediator between you and God. I'm not. We are all priests. I'm a pastor. A pastor is supposed to feed.

[ 29 : 18 ] He's a shepherd. Feed. So, in the New Testament, the officers are not priests. He gives them to be apostles, prophets, evangelists, teachers, and pastors.

There's no priest because we are all priests. We are all priests, but in the church, there are functions, official functions. So, a pastor fulfills an official function.

And what's the job of a pastor? The Greek word is polemian, which is shepherd. Feed the flock. He said it so clearly in Acts chapter 20. He said to the pastors, feed the flock, taking care of the sheep which the Holy Ghost has made you oversee.

So, my job is to oversee whatever is going on in the church. I have a big responsibility when it comes to the church. And everybody, every member of this church, I have to believe God that you are doing well.

I have to believe God that I'm teaching you well. I'm teaching you about your marriage, teaching you about your life, teaching you about God, helping you to get closer to God. That is the work of a pastor. Hallelujah.

[ 30 : 20 ] I don't always have to come and pray over your house. It's really not an essential factor. Even when you are sick, I don't always have to be the one praying for you.

It's not an essential factor. Even though the elders of the church stand in the position to stand with you because when you are sick, sometimes your faith can be weak. When you're looking at what you are going through, sometimes the faith to even trust God is weak.

So sometimes you need some others to stand with you. Am I making it? He said, I hate the teachings or the deeds of the Nicolaitans which you also hate.

Well done. Then he said, look at verse 7. This is actually what I'm going to preach about. My time is up. He who has an ear.

Is there anyone who doesn't have ear here? Yes. Is there? Oh my God. Oh my God. Oh my God. So.

[ 31 : 33 ] Is there anyone who doesn't have ears here? So. Yes. Yes. So what does that statement mean? He who has an ear.

But everyone has an ear. He who has an ear let him hear. We all have ears. And we can actually hear what you are saying. So what do you mean by he who has an ear let him hear?

He who has an ear let him hear what the spirit. Do you remember when he started talking? He said, when I turned and I saw who was, he saw the Lord and then the Lord said these things right and then to the church of Ephesus right.

This is verse 2. Look at verse 2. Church of Ephesus right. Verse 2. Go to verse 1. Go to verse 1. To the angel of the church right.

These things says he who holds who was holding it's not the son of man holding this so he starts speaking as the Lord but when he finished speaking verse 7 he said he who has an ear let him hear what the spirit and he said these things right to the church of what?



[ 32 : 40 ] Ephesus. But did you realize that here he said what the spirit says to the churches? It's actually a letter to Ephesus but it's actually to Ephesus for the churches and not the body of Christ no local churches if it was the body of Christ he said I'll build my church but this is why he said churches so churches that means local churches you have to be part of a local church you have to be the letter was sent to a local church for local churches isn't it interesting he who has an ear let him hear what the spirit says to the churches to him that overcomes I may have to leave that one but let me talk about ears to hear because actually the title of my message today was supposed to be was supposed to be are you ready for this?

it's about the hearing though but it's supposed to be circumcised cleansed anointed ears see your title so opened circumcised cleansed anointed ears plenty so you can choose one now what's all I've been saying did you realize that all I was saying to the church I have this against you you have to do this you have to do this then he says that now what is he going to do I have a blessing for somebody but even in this state of that church those who will be entitled to the blessing first of all he said they must hear he who has an ear now watch this when it comes to the things of God hearing precedes seeing revelation chapter 1 verse 10

I was in the spirit on the day of the Lord and I heard is that not so and I heard behind me revelation chapter 1 verse 12 and I tend to see he heard before he saw in revelation chapter 4 chapter 5 the same thing and then he said don't cry John for the lion the tribe of Judah and I tend to see and I saw the lamb so hearing precedes seeing and when you read all the letters watch this all the letters that was written to the seven churches every one of them he says he that has an ear so in verse seven he that has an ear let him hear revelations two 11 he has an ear let him hear revelations two seventeen he has an ear let him hear revelations two twenty nine he has an ear let him hear revelations three six he has an ear let him hear the authority 13 he has an ear let him in the

Flying of ■ that has an ear. It always has to do with hearing. When God finished talking, someone, it's not everyone who will take it. Someone needs to hear.

And Jesus Christ, in the book of Matthew, chapter 11, write that down. Matthew, chapter 11, verse 15.

[ 36 : 22 ] Let's read it from the screen. Let's read it. So when Jesus was on earth, he was even saying it. He was saying it.

And it wasn't even only for the churches in Revelations he said it. He said it again, Revelation chapter 13, verse 9. He said it again. What's the book of chapter 39? If anyone has an ear, let him hear.

You got to hear. You got to hear. The problem is our hearing. Matthew 39. This is Revelation 39. I think Matthew 39 also do.

He who has an ear, let him hear. Let him hear. So Jesus told them a parable and they came to ask him, but why is it that we could not get it?

Why is it that we don't know it? And then Jesus told them that it is said in Isaiah. Isaiah chapter 6, verse 9 and 10. Isaiah chapter 6, verse 9 and 10.

[ 37 : 26 ] He said, go and tell these people, keep hearing, but do not understand. Keep seeing, and do not perceive, but do not perceive. Make the hearts of these people dull, and their ears heavy, and shut their eyes.

Let them see with their eyes, and hear with their ears, and understand with their hearts, and return and be healed. So what God can do for you has a lot to do with your ability to hear.

But if your ears are not sanctified, if your ears are not circumcised, if your ears are not opened, look at Psalm 40. I like Psalm 40, verse 6.

When I saw it, I said, what? Psalm 40, verse 6. Let's read it out loud. Let's go. Sacrifice and offering. Okay.

Shall we all read it? Let's go. Sacrifice and offering to the Lord of the Sire. My ears are open. First offering and sin offering. To the Lord of the Sire.

[ 38 : 28 ] Somebody say, open my ears, O Lord. Open my ears, O Lord. Because what you can do for God, and what God can do for you, and what God can do in you, is to open your ears.

Yes, yes, yes, yes, yes. So, one of the prayers we have to learn how to pray, is that God, open my ears. Because we can be talking to you and you are not listening.

Mm-hmm. You are not listening. Open my ears. In Jeremiah chapter 33, sorry, Job chapter 33, verse 14 and, and 14 to 16.

I like that one. 14 to 16. Open my ears, Lord. For, for God may speak in one way or in another, yet, men don't, do not perceive it.

A man does not perceive it. In a dream, in a vision of the night. So, even those are people, they are only in the service. Vision. In the vision of the night, one deep sleep falls upon men while slumbering on their, slumbering, God speaks in several ways, but men are not hearing.

[ 39 : 43 ] God is speaking, but we are not hearing. Brothers and sisters, what is it that God is trying to tell you and they are not listening? Look at the next verse.

Look at the next verse. Then he opened the ears of men and sealed, and sealed their, he opened, sealed their, their, their instruction.

So, when he's coming to give you an instruction, for you, for it to work, your ears must be open for the instruction to actually take place. Say, open my ears, oh Lord. Open my ears, oh Lord. Because you know, when your ears are not open, when I was growing up, when you had a recalcitrant child, you had stopped on, they tell you, don't hear, they, they, they, they, they drag you by your ear.

Yeah. They, they drag you by your ears. They pull you down. You, what is wrong with your ears? Say, open my ears, oh Lord. Open my ears, oh Lord.

You will like this. In Isaiah chapter 50, verse four and five. I think I'll stay on this end. Isaiah 54 and five. The Lord has given me the tongue of the learned that I should know how to speak a word in season to him who is weary.

[ 40 : 54 ] He, he awakens me morning by morning. He awakens my ear to hear as the learned. Did you see that? Did you see? Sometimes you can be reading but no, you are not hearing.

There are times, I mean, my study asks my wife and you hear me screaming. Wow. I've heard something. I've heard something. Not because someone says something else that, but it's an internal hearing.

As I'm reading, my ears are open. Oh, I heard you, Lord. Thank you, Lord. Thank you, Lord. Thank you, Lord. Because the outcome of your life is a function of what you can hear. Wow. Absolutely.

So, he told the backslidden, the church that have lost their love, their first love, he says that he who has an ear, you have to hear what God is saying.

Verse five. Five of Psalm 50. Psalm 50, verse five. Gather my sins together to me, those who have, who have made a covenant with me by sacrifice.

[ 41 : 59 ] No, Isaiah 50, I'm sorry. It's Isaiah 50, verse five. I was reading Isaiah 50. The Lord has opened my ears. Say, open my ear, oh Lord. Open my ear, oh Lord. Say, open my ear, oh Lord. Open my ear, oh Lord.

Open my ear, oh Lord. And I was not rebellious, nor did I turn away, open my ears. Now, in those days, when a slave, watch this, when a slave decides in days of Israel, you can buy a slave and an Israelite can serve you as a slave for seven years or six, I think, six or so.

And the seventh year, you have to let him go. Because it's called year of Jubilee. You have to let him go. Now, but if the person is supposed to go now, the person chooses that I'm not going because I love my master too much.

I'm committed to my master. I just love him. Or, when I was studying my Bible, I saw something that I found interesting. I love my master too much or I'm committed to my master or I have wife and children because if you have a wife, you can go with her.

But if you have children, then your wife and children will stay with your master. Hey. Or if you have husband and children, then your husband and children will stay with the master.

[ 43 : 14 ] So he said, if he loves his master or his wife and children and because of that doesn't want to go and he wants to willingly serve permanently as a slave, then you know what you're supposed to do to him? He said, take him and make a hole in his ears.

Exodus, you ought to see, you see the Bible. Exodus chapter 21 verse 6. Exodus chapter 21 verse 6. Then his master shall bring him to the judges. He shall also bring him to the door or to the doorpost and his master shall pierce his ear with an owl and he shall serve him forever.

The ear signifies something. The ear that has been opened. The ear. So he said, if the person wants to serve me forever, then we have to do something to the ears. So Jesus came on the scene in John chapter 5 verse 30 and he says that my father, John chapter 13, I can of myself do nothing.

Let's read it together. Let's go. I can of myself do nothing as I hear I judge. You remember I said, let's all read it. Some people didn't hear it so they didn't read it. Shall we all read it together?

Let's go. I can of myself do nothing as I hear I judge. As I hear I judge. How was Jesus judging? By the ear. So when Jesus was on earth, guess what?

[ 44 : 36 ] His ears were like this. Open. What is going to harm you is the closed ears. Closed ears. So you remember, what's your blessing in this scene?

I can see my heart. The reason why you can see your teacher is your teacher is supposed to speak, teach for you to hear. In Isaiah chapter 30 verse 20 and verse 21.

That is where I can see my teacher comes from. Isaiah chapter 30, he said, and though the Lord gives you the bread of adversity and the water of affliction, yet your teachers will not be removed into a corner anymore, but your eyes shall see your teacher.

Why? Look at the next verse. Why? Your ears shall hear a voice, okay, a word behind you saying, this is the way. For guidance.

So sometimes, my darling, people can sit under our teachings and their ears are closed. No wonder the resource doesn't show the way it should show.

[ 45 : 40 ] What's your blessing in this scene? I can see my teacher. Which means that I can hear when my teacher speaks. Seeing your teacher is what will point you the way out of commotion, out of danger.

God blesses us, saves us by touching our ears so we can hear. I don't know what you've been hearing. That is why it's so essential you have to be careful.

It's so essential you take care of who else is speaking into your ears because sometimes people can speak into your ears and block your ears. So your ears are blocked.

When your teacher speaks, you are not hearing that one, the other one. Let me give you a typical example. When it comes to matters of offering, most of us have heard so many negative things about churches. You've heard so much.

So when it's time for offering and tithe, there they go, there they go, there they go. So then a pastor is asked to share a scripture on offering. Everything they say, you are close your ears because you've been hearing so much about these guys.

[ 46 : 44 ] That's what happened to Ananias. When God told Ananias, go to Saul. I have come, I've changed the guy. He's needing help. I'm sending you. Ananias said, Lord, I've heard by many. I've heard by many.

Many people have said so much that what you are saying I'm finding difficult to obey. So there is a way your ears can be closed by the people you are listening to.

People you are listening to. If you want to thrive in a church, close your eyes or your ears to people who are not part of the church or were part and have left. normally what they do when they leave, you want to see whether they love the church.

Let someone who has also left put something that is slightly negative on social media. They are the first to come and support it. It's a fraternity.

It's a fraternity. Aluminum. It's because of you I'm saying it.

[ 47 : 57 ] If you are, let them have ears. Let them hear. There are people I kept warning, be careful. Be careful. Be careful. And the grace on the work has a way of not working for you when you are disaligned.

And it's be careful, be careful. And sometimes it's sad when you can see grace is not working for somebody and you can see deterioration is setting in under grace. It doesn't work if you are not plugged in.

He that has an ear. Let him hear. What the Spirit says. What the Spirit says. When, sir, when Stephen, he preached so powerfully, he was preaching to the people, the Jews who killed him.

Yeah. He was preaching. When he finished his preaching, Acts chapter 7, verse 51, he said, you, you stiff neck and uncircumcised in heart and ears.

Your ears must be circumcised. What does circumcision mean? It takes away the foreskin so that the actual one that can work properly stays.

[ 49 : 03 ] Michael. Michael. Wow. Circumcised. Because if your ears are not circumcised, you know what they did. Bible says that they blocked their ears.

Yes. They blocked their ears and they took, they stopped their ears. Can you imagine? And they cried out and they cried out with a loud voice, stopped their ears and ran, run at him with one accord and they took up stones and killed him.

They had to block their ears first. Be careful what is blocking your ear. God says that he that has an ear, let him hear what the Spirit says to the churches.

Ear to hear. Say, oh God, give me a listening ear. Oh God, give me a listening ear. Give me an open ear. Give me an open ear. Give me a circumcised ear. Give me a circumcised ear.

Let me give you one more scripture then I will leave it. I will take it next time. Jeremiah chapter 1 verse 10. Chapter 6 verse 10. Jeremiah 16.

[ 50 : 12 ] To whom shall I speak and give warning that they may hear? Indeed, their ear is uncircumcised and they cannot give heed.

Hey! Behold, the word of the Lord is a reproach to them. They have no delight in it. Why? Uncircumcised ears.

Uncircumcised ears. The word of the Lord doesn't find delight in you. We can say and say and say and say and say and say and do you know what people do? When a pastor is preaching, they say, oh, because he heard something about me so he's targeting me.

Yeah. They say it regularly. Some of you, as I'm preaching, I say it right now. And so, instead of listening to what God is saying, you are thinking that it's because of what he heard.

Because of what he has heard. If I'm teaching God's word and you are telling me it's because of what I've heard, but it's the word so, why don't you heed God's word and remove the clogs in your ears?

[ 51 : 19 ] Because if you can't hear, distraction is underway. It's not good. The only way God can help you is to speak to you. That's why God said, I'll give them teachers.

When you are unspiritual, when the word of God is coming, you begin to intellectualize it and politically assess it. Why is he saying that? Instead of opening your heart to find out what God is saying.

Next week, I'll go, I think I can't finish Ephesus. Next week, I'll go into, I'll give them to eat. Yeah, it's about eating. You have to hear, you have to hear so you can eat.

What Adam couldn't eat? Church of Ephesus, there's so much you've got to eat. Are you hearing?

Are you hearing? Matthew chapter 13, verse 16 and verse 17. I like that one and I think I'll have to end on that one.

[ 52 : 27 ] There's a scripture in Proverbs just jumped in my spirit. It says that he who often is rebuked and does not listen to rebuke will come to, suddenly come to destruction. We know how many? Look for that text for me. He who often rebuked and hardens his neck will suddenly be destroyed and without remedy.

You are being often corrected. We are telling you, this thing you are doing, be careful. The way you, be careful. This thing, you over, that's how some of us, that's what has happened.

Your mom told you some stuff, man. Not on spiritual things because some of us, the people who try to advise us spiritually are as blunt and as blind as bats.

You know, so spiritual matters are different. But when it comes to, your mother told you, don't go out with that guy. Didn't she? Didn't she? Yet, sometimes your mother will tell you, go for that guy.

You know that your mother is not wise enough. Don't go for that guy because she wants him because of the money. They want to sell you to make money. That car is driving on fire.

[ 53 : 35 ] But generally speaking, especially young people, young people, especially in our society, our community, they have been trained from school to be independent in their decisions.

Make your own independent decision because we, the British, we are very intelligent, independent minds. But most of us, the decision you are making, you don't, you don't understand the, the, the major issues about it.

Especially when it comes to marriage. When it comes to bigger issues of life. Because you will think, oh man, I can have a child, it doesn't matter, I can have a child with this, or I'll leave him, I'll have a child, and I'll be fine because I have money and things.

That's how we are thinking, but you don't, you don't realize there are bigger issues in life. Bigger, what's your matters in life? So, sometimes, when we talk about listening, we are talking about listening with spiritual ears.

Did I quote Matthew chapter 13? 13, verse 16. Alright, let's look at it. What does it say? Oh, let's not read it yet. Let's go.

[ 54 : 56 ] Wow. Wow. This is Jesus speaking. Blessed. If your ears can hear, it's a blessing. It's not about who is praying for you. Who are you listening to and what are you hearing?

Blessing starts from there. He said, I was in the spirit on the lost day and I heard. Blessing starts from hearing. Blessed are your ears for they hear, your eyes for they see.

Look at the next verse. Many prophets wanted it, they didn't get it. For surely I say unto you that many prophets and righteous men desired to see what you see and did not see it and to hear what they hear and did not hear it.

There are people at your age, people older than you who, if they have heard what you are hearing at your age, they wouldn't have made the mistakes they made. You want to be big, rich, happy in life?

Here. Listen. Listen. Listen to what the word that God is bringing to you.

[ 56 : 12 ] And my darling, you know what I like? When God is speaking to you, you know deep in your heart unless your ears are blocked. When your ears are blocked, you say, he's saying all this, but when your ears are not blocked, the thing goes so much into your heart.

How many of you, since I started preaching, you felt like, God is, I'm saying so many things directly to you. That's it. But I see, if your ears are blocked, you may think, oh, he's saying this because of this. But when your ears are open, the word of God has a way.

It addresses you personally and privately. Privately. Blessed are you for the things you hear. If that your uncle who is in pain and bitterness has heard what you are hearing years ago, at your age, he wouldn't have gone through what it's going.

If your mother has heard it, he wouldn't have had several children with different men. He wouldn't have divorced to have been in this state. Wow.

Wow. Thank you, Lord. Blessed are your ears for they hear. I will give you teachers.

[ 57 : 24 ] Your eyes will see them and your ears will hear instructions. So after you hear from your teacher, when you are going anywhere, I know a lot of guys, particular ladies who join this church, who have to, I mean, the last two weeks, one young lady was telling me that she's broken up with her boyfriend.

I said, oh, why? Oh, why? Young lady. Why did you break up? She said, because when I heard the word, I realized that the relationship is not good for me.

So I decided to go and break. And there are some of you who will not even listen. You will not act by your head. When you are in action, you will hear my voice behind you. Don't do it. Don't do it.

Don't do it. When you are on your marks, get set. Where is he about to go? Do you remember? You hear.

I'm not safe. I'm not safe. Most of you have been in situations, maybe you are about to argue with your mother, argue with your father, argue with your husband, say some things, or do some dodgy deals, and then you heard pastor's voice behind you.

[ 58 : 34 ] You heard the voice of your teacher. Hey, don't do that. You are about to give that guy your number. You don't know. Don't give in. You heard it. Heard it. You are about to go to the party and you are about to dance and they hook you.

The guy hooks you and just when you are about to dance, you remember, hey, hey, hey, hey, pastor is talking. I can hear, pastor. Then you stop. And they are wondering, what's wrong? He said, oh, no, nothing. You are the only one who heard it.

When God calls Saul, Saul was the only one who heard it. You will hear my voice. That's why I talk the way I talk. You may not like it, but it will follow you.

It will follow you. It will follow you. It will follow you. It will follow you. Pastor, sometimes when it's time for offering, then you begin to hear the voice of God.

Ah. Change your tithe. Do it better. Do it properly. Don't divide it. Don't share it. Give your tithe. How many of you have heard the voice of God before? I always hear the voice of God when it comes to offerings.

[ 59 : 36 ] That's why God is constantly providing for my needs. You didn't hear what I said. The reason why God is constantly providing for my needs is I always hear his voice when it's time for offering.

He's saying it because he wants us to give offering. But what do you think? I'm teaching you the truth. If you like, don't.

It doesn't affect us because we are not running. The budget is not based on your offering. It's based on our ability to hear. God finds his way.

Amen. trainer can verse about Let me close. open ears and open ears and circumcised ears we thank God for using his servant Reverend Dr. David Entry to share this awesome word if this message has blessed you in any way please spread the word by sharing it and send us an email to amen at karis.org 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