

Christ Alone

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[0 : 0 0] Welcome. Thank you for choosing to listen to this Spirit-filled word by David Enshu. When you catch a word, you have caught God. May you catch a word today that will cause God to change your story.

Be blessed. Colossians chapter 1, from verse 1 to 8. Paul, an apostle of Jesus Christ by the will of God, and Timotheaios, our brother, to the saints and faithful brethren in Christ, which are at Colossae.

Grace be unto you and peace from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus and of the love which ye have to all the saints.

For the hope which is laid up for you in heaven, whereof ye had before in the word of truth of the gospel, which is come unto you as it is in all the world, and bringeth forth fruits as it does also in you, since the day you heard of it, and knew the grace of God in truth.

As ye also learned of Epaphras, our dear fellow servants, who is for you a faithful minister of Christ, who also declared unto us your love in the spirit.

[1 : 3 3] Amen. Nice book. The Bible is divided into two major sections, the old testament and the new testament.

The old testament is equally the word of God as the new testament, and the new testament is equally the word of God as the old testament. Every letter and word in the word of God in the old testament is equally the word of God.

There are people who say that the God in the old testament is different from the God in the new testament. No. because they said the God in the Old Testament was authorizing people to be killing. But the God in the New Testament, no, didn't say you should kill.

He's such a loving God. Just gentle Jesus, meek and mild. So because of that, they said the God of the Old Testament is a brutal God. It's a blood-tasty God who commands that the children of Israel should wipe out Amalek, kill all of them.

What kind of God is that? You see, it's because of your mindset, your human thinking which you have projected on God. But the God of the Old Testament is the same God as the God of the New Testament.

[2 : 4 9] He started revealing himself through the Old Testament, through the Jews, and created the platform for he himself to come and live as man amongst men. If he had not called Abraham and started revealing himself to Abraham, it would have been impossible for him to have showed up.

But he called a people so that through the people he would come as one of them because they already have an existing covenant with him. And for many years, 2,000 years and more, they kept their relationship with God.

Having to realize for one year, two years, some people changed their relationship with God. The pandemic changed your relationship with God. You are watching, you didn't go to church. The pandemic has made you stop going to church and you are backsliding slightly, slowly, but you think you are still fine.

If you are not going to church and you are comfortable, you are backsliding. How can a fiery Christian not be going to church and you are comfortable? He said you are in an acute backsliding state.

But sometimes you are, you are, you have a name that you are alive, but you are dead and you don't know. Yeah, in Revelation chapter 3, he said, you know, you have a name that you are alive, but you are dead.

[4 : 01] You are dead and you don't know. In Revelation chapter 3 verse 17, because you say, I am rich and have become wealthy and have need of nothing and you do not know.

That's the problem. The problem is what you don't know. You think you are like me, but you don't know. Your actual situation is you don't know what's going on with you. You don't know what's going on with you. That's why sometimes people have to just go for checkup.

Because you don't know. You think it's just one of the normal pace in the leg or something, but you don't know. He said that you say, that's what you're going around saying.

I'm rich, I've become wealthy and I don't need anything. You don't know. That this same person who said he doesn't need anything. You don't know you are rich yet, you are miserable, you are poor. But I'm saying I'm rich.

He said, no, you are poor. Your actual condition, that's interesting. You don't know that you are poor. You are blind and actually naked. You think you are covered, but you are naked. E!

[5 : 02] That's a very serious decision. This is Jesus himself talking to a church. Jesus talking to a church. So, you see, you stop going to church and you are saying that now in this I have you fast more.

I'm on a personal quest. It is a bogus quest. It is not given to you to only believe in Christ. That believing in Christ, that doesn't make you belong.

It's not authentic. Who do men say, I am? You are Christ. I tell you, I built my church. When they discovered who he is, he said, okay, now let me tell you what I do.

He revealed the church to them. Any Christian walk and any claims of closeness to Christ which excludes you from in-depth church life, it is not of God.

These are strong words that a lot of religious people don't know. Well, so, how did I get into that one?

[6 : 04] The Old Testament God and the New Testament God. So, the Bible is divided in two sections. And then the New Testament, you can divide it into three main sections.

So, we have the history books. It's just telling things that have already happened. So, there are history books. There are five of them. Matthew, Mark, Luke, and John which are four.

Only, they are all about Jesus Christ. They are biographies of Jesus Christ. And the last one which is the book of Acts. These are all history. So, when you read and it happened, things that are written there have already happened.

It's like history being told. Okay, so, we have the history section and then we have the epistles. Okay, so, the history sessions fall under narratives. Someone is narrating what has happened.

And then we have the epistles which are letters which fall under didactic. Didactic is instructions. Do this. Do like this. Do like this. Go about this. So, we have the narrative sections and the didactic sections.

[7 : 06] And the didactic sections have the chunk of the New Testament is about how we should live the Christian life. And you find out that that's where you find more one another, one another, one another, one another, one another.

That's description of church life. So, what kind of Christianity is this that marginalizes church life? Meanwhile, there are about 58 one another's in the New Testament. And how can you live the Christian life effectively by yourself?

Where is the one another? Where is the one another? Forgive one another. So, even if the pastor says something you don't, because you are in church now, they have the chance to exercise, live that forgiving.

But, so, we have the didactic sessions, all the epistles. And then the last session of the New Testament is what you call Apocalypso, the revelation. That's unique in itself. It is what is yet to happen which hasn't happened.

Very interesting. Heavily prophetic about the end times. The Bible is the only book that tells us how the world began and how the world will end. It's everything.

[8 : 12] The world, the beginning of the world and the end of the world. So, now, today, Colossians, we are considering, is one of the epistles. Now, when you come to epistles, they are, you can divide them also into three sessions.

Epistles are letters. Okay. As I said the other time, there are no lectures. These are letters. Letters are personal. Lectures are impersonal. Letters are written and addressed to people.

So, it is with somebody in mind. Now, there are, when you talk about the epistles, the letters, you can divide them into three sections. One is the general epistle.

General epistle is an epistle, a letter that is written to all believers. So, it's like, it was written not to a specific person. For instance, the book of Ephesians.

Ephesians was never said, written to the believers in Ephesus. It was actually a general epistle which can be circulated to everywhere Christians are. But it was sent first to Ephesus.

[9 : 13] So, they put the epistles on it. But it's actually a general epistle. So, it's for everybody. While when you read 1 Corinthians, it said amongst you I hear there are divisions and I hear someone is sleeping with their father's wife and all that.

Is that happening here? No. It was happening in Corinth. It was happening in Corinth. They could finish speaking in tongues and then start fighting. They were very unique people. So, what was written is called occasional epistle.

Now, occasional epistle was written to address a situation. So, it was for an occasion. Not like once in a while but something occasioned it. Something caused it to be written.

Because of the way they were behaving the letter had to be sent to them to instruct them about how to do this, how to do that, how to do that. So, we have the occasional epistle, general epistle and the personal epistle.

They were epistles written to an individual. So, for instance, in the book of Timothy in the book of, I like this one, Philemon. Sometimes, if you will be wondering, Philemon, how did you enter the Bible?

[10 : 19] Because it's really so personal. One chapter written to a slave owner whose slave had run away. In those days, if you were a slave, you didn't have human rights.

You lose all rights if you're a slave. So, your boss can look at you, your owner can look at you and feels like, you know, I think you are growing too weak and it can kill you.

I think I don't like you. I just get, it can get rid of you and it's okay, it's fine. It's fine. Like, if you have mango in your house, you can choose to eat it or throw it away, right?

Yeah, it's a personal possession. So, if you are a slave and you run away, when you are caught, they can put you to death straight away because a slave is not meant to run away and there's this slave called Onesimus who had run away from his boss called Philemon and Philemon became a Christian who was living, I think, in Laodicean territory and was a Christian and he had a fellowship in his house.

Yeah, he was a care group in his house. Yeah. So, you are not the first to open your house for care group and if you have not open your house for care group, you are missing something that others have got.

[11 : 38] So, Philemon had fellowship in his house, a church in his house and I think he had, I think, a son called Akipus and a wife, Ifia. Yeah.

So, now, Paul was in prison at Rome and this runaway prisoner also finds himself in prison and gets born again and his, his conversion was so drastic and he was so genuine and he loved God and he served Paul so much that he became so close to Paul, Paul's heart, so close to Paul's heart.

Paul loved him as a son but for Paul, found out that, ah, you are a runaway slave of Pastor Philemon. I can't keep you, I want to keep you but I can't keep you.

Now that you are born again, you have to go back to your boss. I know when he catches he's supposed to kill you but I'm going to send you back and so when he sent him back, he wrote a letter to Philemon that please, for my sake, treat him as a brother.

Previously, he used to be just a slave but now he's coming back to you as a slave and a brother and he said, that's a very personal letter, very beautiful letter and the book of Philemon was written from prison by Paul the prisoner and so these three books, interestingly, Ephesians, Colossians, and Philemon, Ephesians being a general epistle, Colossians being an occasional epistle, Philemon being a personal epistle, they were all written at the same time and sent by a courier guy to be sent to Ephesus, Colossae, and Philemon at the same time.

[13 : 22] Those books were written at the same time and he sent it to them. So, now having explained that there are three types of epistles and letters, permit me to actually mention about how Paul used to solve problems if he couldn't go to some place, he would send a letter and now he was in prison so he had to be sending letters and his being in prison helped the church immensely because his being in prison made him write many more letters because he couldn't go there himself.

But interestingly, the condition, you also have to know about the church of Colossae. The church of Colossae was a church that Paul had never been there, never seen him, he's never seen them.

He didn't start the church. So, when he was going to rebuke them, he had to be quite thankful because these are people who don't know you. You can't just be talking to them anyhow. So, Paul was writing a letter and this letter was an occasional letter because it was occasioned.

Something has caused him to write this letter to address certain situations in the church. However, he had to be a bit tactful so his language was a bit soft because these are people he has never met.

They don't know him. So, how did they become born again? The church was started, you know, Paul spent a bit of time in Ephesus according to Acts chapter 19. You know, all Asia had the word.

[14 : 47] Most of the epistles were written to people within a certain geographical location and the same place where Jesus also sent a letter, Asia, those territories. Most of the epistles were written to the churches.

The churches were all there. And you remember Paul in the school of Tyrannus according to Acts chapter 19 from verse 17 when some were who speak evil of the way, he separated the brethren and for the space of two years daily reasoning with them in one school of Tyrannus.

So, and Bible says that and all verse 10 talks about all Asia and this continued for a space of two years so that all that which dwelt in Asia had the word of the Lord Jesus.

The whole territory was evangelized. Now, one of the brethren who came to Ephesus and Paul got converted is called Epaphras. Now, Epaphras became converted and he comes from Colossae.

So, he went back to send the fire and got people born again and started the church. So, as it was, Paul was like the father of the church of Colossae even though he hasn't been there because his converts strong believer went there and started the revival like the way some of us are about to go to places and start a revival.

[16 : 04] you could hear the different types and the older people don't say amen it's the younger people who are saying amen. You could tell straight away. You could tell straight away. You could hear the amen with soft, fresh, fresh voices.

Anyway, so, Epaphras went back to his home country, his home city. Origin. some of us we have to go and start a work.

I didn't say go back, I just said go. So, Epaphras went and got people born again and it was a good church. However, Colossae was a cosmopolitan city.

In other words, its location was on the main routes. So, a lot of people from different backgrounds settled there. Some of those, for instance, Colossae, Laodicea and Ephesus, some of those were cosmopolitan because they were on the trade route.

So, people who were traveling from Asia or from Rome into the other parts of the world who had to come through Asia, minority to Israel and other places. It was a major route.

[17 : 28] So, people, business was doing well in those areas. So, many business people and those were thriving communities. So, Colossae was cosmopolitan in the sense that there were Jews there, there were Asians there, there were Indians there, there were Africans there.

I don't know if there were Americans there but there were people from different, different, different backgrounds who were there and because of that when people travel, they tend to travel with their gods.

Yeah. Yeah. So, what was happening in Colossae, I need you to listen to this story. What was happening in Colossae is when the people became born again, there were other opinions that were now, so some people joined the church but they are joining the church with their free missing because so long as they are concerned, there's nothing wrong with yoga.

There's nothing wrong with reflexology. It's actually good for the health, for the body. So, they introduced you, your Christian sister will introduce you, your Christian brother is introducing you, have you considered reflexology?

Our family, we all do it. I'm just adding Christ to this thing. So, what happened was that they began to add on to, those who have become Christians and born again, the church began to open up to be inclusive and to add on to Christ is called syncretism.

[18 : 57] Syncretism is when you are adding different religions together and you are left with confusion. However, believe, watch this very well, believing in God or Christianity begins to weaken when you bring other faith into it.

Right. When you begin to bring other faith into it, the belief in God begins to go down and go down and go down because God is exclusive. You can't do well as a Christian when you are open to believing other things other people also believe.

The reason why some of us here were exposed to such in church traditions but you were still as worse as an unbeliever even though you were active in the church was because of some of this watered down approach to Christianity.

The reason why we have churches as major institutions but don't have influence for Christ is because of watering down of our faith.

When you water down the Christian faith, you have an organization that has gone past its sell-by date. You can put us in positions but we will still not have major influence for Christ.

[20 : 15] And that's what was happening in Colossae. And Colossae's own was very dangerous because people from the east have come in with their astrology. The Asia territory.

They've come in with their astrology. People from the Jewish territory have also come in with a certain version of Judaism because they are far from home and so their version of Judaism was low on morals and strictness on God.

And so it became something else. So there were all kinds of so they became very Colossae was a very pluralistic community. And there are people who were living there who were also practicing animism.

Animism is ascribing powers to the elements of creation. so the water has got power. The sun has power. The tree has power. The cow has power.

The elephant has a power. You don't tap the elephant. Animism, when you ascribe like some African traditional religion is heavy in animism. Animism, when things, created things have been ascribed with power and all that was happening in Colossae.

[21 : 35] And so they have different versions of worship to their standard. that now Christianity has moved from becoming a relationship with God to a religion. I know some of you, before previously you know to go to church, now you started, you became born again, and your neighbors are telling you that now I hear you have become religious.

Tell them, no, no, no, no, no, no, I've now run away from religion. I've run away from religion. Religion is man's way of getting to God.

Christianity is God's way of getting to man. So, Colossae was having this problem, and Paul, it was reported to Paul, but this is what is going on.

Colossae, they are in the church and they are believing different things, and they are believing, one of the major problems was because of the syncretism, because of amalgamation of religions that has invaded the church of Colossae, they had lost sight of God's transcendence.

So, they started believing that God is really not, God is transcendent and is imminent, I will explain it. When we say God is imminent, Emmanuel is right there. God is as close to you, closer to you than your breath, and yet, he's so high, higher than the heavens.

[22 : 59] So, in certain churches, it's like, when you see the ceiling, it's so high, it's like, you can't reach out to God, this God is not the kind of God who we can't reach out to.

And some other places too, God has become, they have reduced God so low, that God, hey boy, God, how are you man? What's up God? So, there's no even reference in dealing with God.

God is transcendent, he's high, at the same time, he's imminent. So, they lost sight of the transcendence of God. And when it comes to Christ, what they were doing was, they went as far as, okay, let me tell you, there was something called Gnostic religion, or Gnosticism, spelled G-N-O, okay, so Gnostic, Gnosko, is the Greek word for knowledge, or wisdom.

So, Gnostic religion, and then there's agnostic. The agnostics are those who say, no one knows anything. You can't know anything. You can't, how are you sure that this God, you know, is this.

So, you really don't know. And Gnosticism is very dangerous because Gnosticism is, we know what you don't know. We have special knowledge. Special knowledge, and they believe they have some deep things.

[24 : 18] So, all these Jesus things you are talking about, you know what, you see, very interesting, when people become Christians, watch this, I'm about to say something. have you noticed that when someone decides to do church seriously, he becomes an attraction for people who already believe they are doing church, but are, if it's funny, they are some way.

When you become a Christian, maybe where you work, previously you know, nothing, but now you're a Christian, you say I'm going to church, then you will see this other guy who practices religion begins to take interest in you.

because I've seen that you're interested in religion, they will have to now come and send you a certain version of religion that day. Yes. So, sometimes when you become a Christian, and a serial Christian, someone will just suddenly begin to want to sell you a different version of Christianity.

They'll begin to, they'll want to have religious conversation with you, because they believe that what they know, you don't know. And so, when you become a Christian, you are susceptible to all kinds of inversion, to come right from the beginning, to attack your Christian life.

That's why people become Christian, but if they don't have good teaching, and good teachers, before you could say Jack, they have been swayed off. They're working in all kinds of things, and how did this begin?

[25 : 35] How did this begin? So, narcissism was really plaguing the church there as well, because sometimes people begin to, when you go outreach, sometimes someone will ask you a question that can confuse you.

Wow, it makes sense what this guy is saying. But you know, you have made up your mind that you won't believe it. But still, it looks like, it makes sense. And your work only begins to keep bombarding you with a certain question, certain question, suddenly you begin to say, I think I might have to give it a go, or give it a tour.

So, gradually, you will see that the word of God that has started bearing fruit in you, you have been spoiled through philosophy. So, when you look at Colossians chapter 2, we haven't got in there, but let me show you something.

Years ago, this is about, about 30 years ago, I saw this scripture, it never left me again. Okay, let's go to the verse 8, it's the verse 8 I'm looking for actually. It said, beware, lest any man spoil you through philosophy and vain deceit.

you have to be careful. Let someone spoil you. Spoil you. You started out well. You were good. You have good fruit. Now, you have become a spoiled fruit.

[26 : 46] Beware, let someone spoil you through vain philosophy. You know, philosophy can be very appealing, especially if you are given to intelligence and you have a bit intellectually inclined.

Philosophy is very appealing, but you can be spoiled through philosophy and vain deceit. After the tradition of men, after the rudiments of the world and not after Christ.

So, you see the things they are dealing with, rudiments, traditions, philosophy, were invading the church and people have been now convinced through philosophy. Their Christian life was becoming aversion.

It has been swallowed up in tradition and they thought it was okay. Tradition, human tradition that is not based on God's word, but you see the problem is that some of these things are so good.

Yeah. And new age. New age is not a movement. It's really not a movement. It just goes on picking everything.

[27 : 49] It's like a snowball. So, anything that is good, add it. Anything that is good, add it. So, anything good in Christianity, add it. Anything good in yoga, add it. Anything good in Buddhism, add it. Anything good in Islam, add it. Add it everything.

So, if Paul does not rise up to help the church, the church will be spoiled. And you know what? The more you bring in all these ideas and philosophies, what happens?

The problem is not the ideas. The problem is Christ then begins to be marginalized. So, the purpose of Colossians, there's no book in the Bible that brings out the grand beautiful colors of Christ like Colossians because he had to teach them and elevate Christ.

So, Colossians is more about the preeminence of Christ. Christ is above all. It is not Christ plus something. It's not Christ plus that. It's not Christ minus that.

It is Christ alone. It's Christ plus nothing equals everything. Hallelujah. Shout hallelujah. That is what Colossians is about.

[28 : 55] Christ alone. And this Christ is beautiful. He is the Christ who has gone past the heavens. He is the Christ who is in us. He is the Christ who is the firstborn of creation.

He is the Christ who is the expression of the invisible God. He is the Christ. So many aspects of Christ have been captured in Colossians so that he can stand above all these other things they are talking about.

So that is the ethos behind the writing of Colossians and it's very necessary for our times. Very necessary for our times where all kinds of things are being imported into Christianity.

Important. Listen to this. This is what can be even more dangerous for Christianity. Good things. Good things.

So sometimes there are people who are heavy in theology but minimalists in Christ. You can be heavy in good works, in giving, sowing seeds, giving seeds, but Christ is less in you.

[30 : 02] That's the problem. It's the good things we are doing at the expense of how much Christ we are seeing. That's why we need the book of Colossians. Because you can be doing outreach, outreach, evangelism, evangelism, and evangelism has become the main thing for you but not Christ.

Church, you are serving in church. Serving in church has become the main thing for you but not Christ. So any one of us can fall into that category. I can be so busy preaching, preaching, preaching, looking for revelation and insisting my focus is not Christ.

I'm talking about Christ. I'm trying to teach about the focus is the good teaching, not the revealing of Christ. Anybody I don't can fall into that category. So you don't have to go somewhere and kneel down or chant and it's not just that.

The good things, the good traditions are as dangerous, they are also a threat to the Christ-centeredness of any believer or any church. So then we have to elevate Christ so much in our hearts and in our congregations that we can spot it from far when Christ is becoming put to the side or when he's being eclipsed.

We should be able to pick it up very quickly because this whole thing is about Christ. In Colossians chapter one, I'll go back to the beginning.

[31 : 31] But in Colossians chapter one, permit me to throw this in. I love it. Colossians chapter one from verse 15, 16, and 17 and potentially 18. He says, I think it will be good we all read it. Ha, ha.

Look at this. This is good, man. This is good food. Good food. Hallelujah. Let's not read it out loud. Let's go.

Who is the image of the invisible God? The firstborn of every creature. What? Christ is the image of the God you cannot see. The God you have never seen.

He chose to become like a human being so you can see how some people have so how God look like when you become a human being. That's Jesus. Jesus is, this is how God looks like when he becomes a human being.

It's the image of the God who cannot be seen. That's why he said, show us the Father I see now. He said, if you have seen me, you have seen the Father. The image of the invisible, the first born of every creature.

[32 : 32] When we get there, I'll comment a lot more on the first born. Primogeniture. Now, let's go to the verse 16. This is talking about Christ. Let's go. For Christ is created that are in heaven, that are in heaven, visible and invisible, whether they be thrones or dominion or principalities or powers.

All things were created by him. Shout hallelujah. Let's go to the verse 17. And he's before all things.

And by him, all things that consist is co-hair. The reason why this speaker has not fallen apart is that he holds all things together, Christ.

The reason why your hair is not flowing somewhere and then, you know, the earth, can you imagine? If you spin something, it can lose control easily.

And this earth is going around the sun. And yet, it doesn't go closer, it doesn't go farther. And the sun said, that's what happens.

[33 : 40] Who is keeping it together? Now, you try it. By the third round, you begin to fall. And the earth is spinning, but things are not falling off.

Everything. Because we are standing on the globe, it's like a ball. We are standing here. The other people are standing like that. Others are standing under us, and they are not falling. And when you go to them, it's like they are also standing upright.

We are, hey, this God. Hallelujah. Hallelujah. And he says that, by him, all things consist. I'll get there.

It's amazing. It's Jesus. You want to compare him to other things? You want to compare him to philosophy? You want to compare him to other religions? No! You want to compare him to a cow? Or an elephant?

No! No, no, no, no. He is in a different class. Look at the next verse. Look at the next verse, and I'll go back to it. Let's read it together. And he is the head of the church.

[34 : 44] He is the king of the firstborn from the dead. And he is the man of the preemilias. In all things. In all things. In all things. In life.

In finances. In marriage. In career. In society. In everything. So long as the church is concerned, Christ might have the preemilias. It doesn't matter what anybody feels or anybody thinks.

Christ must have. That is the church. And so, what Paul was doing was to eliminate every other thing and left only three things that are important for the church. The cross, Christ, and the church.

The three C's important for the gospel about the plan and the program and the purpose of God is these three. Christ, cross, church. Every other thing eliminate.

Oh, we have found this. It's very nice. Hey, please eliminate it. Eliminate it. Eliminate it. C, C. Christ, cross, and the church.

[35 : 44] All right. So, this is the background to this letter. And I believe that we are going to have some amazing times in this. The preeminent one. It starts by saying Paul, an apostle of Christ, by the will of God and Timotheus, our brother.

Paul, the apostle, and Timothy, the brother. Paul, he said, by the will of God. And when he speaks about the will of God, he's talking about, I became an apostle not because someone decided I will be, but I became an apostle because God has planned it like that.

If you are in any office, it is the plan of God. I have some people who just did it themselves like that. I'm talking about those who are genuinely in an office as a pastor.

You are not a pastor by accident. You are not a minister by accident. You are not even in this church by accident. When you hear the will of God in this context, it will show up again in a bigger sense.

I will speak more about that. But when you hear the will of God here, it's not just talking about, is it God's will that I should be a nice person, I should buy this. That's not what we are talking about.

[36 : 52] We are talking about the plan and the program of God. So God has something planned out, something programmed. He's up to something. He's actually doing his own thing. And he planned you who play this role.

He wrote the script and listed you in it before you even showed up. Hallelujah! Because if God had not written the script, I don't think you would make it.

You wouldn't have made it in because everything about your life disqualifies you. You are disqualified from the start. But God, thank God, because God wrote the script.

before anyone to even know about you. Before you knew yourself, he said, before I formed thee in your mother's womb, I knew you and I ordained you.

Jeremiah chapter 1, verse 5. How concerned when he's not born yet? Who is being formed in the mother's womb is actually already ordained a prophet. So that boy who was running around and pulling gadgets down and creating problems in the church, who doesn't even know himself, he's actually a prophet.

[38 : 00] The mother doesn't know the father that is by God knew it. That's why Paul is saying, I'm an apostle by the will of God. And look at, this is an apostle. Apostle was killing people. Killing people calling on the name of the Lord.

Killing people doing the church. And he didn't know he was an apostle. Can you imagine God would be sitting in heaven. Bible says, he does sit in heaven and he shall laugh. He'd be sitting in heaven. Oh, Paul.

And people would cry, oh, God, listen, don't worry. Don't worry now. I have a plan for him. And my plan is time sensitive. That's the time.

So Paul puts it to Galatians, Galatians chapter 1, verse 15 and 16. He said, when he pleased God, who separated me from my mother's womb. My mother's womb. When he pleased God, who separated me from my mother's womb and called me by his grace.

16, to reveal his son in me. Can you imagine? This is killer. Now God said, I made you be alive. I separated you from my mother's womb. It wasn't the midwife.

[39 : 02] I did it. I did it. Hallelujah. Hallelujah. He said, when he pleased him. The pleasure is not the separation from the mother's womb, but when he pleased him to reveal Christ in me.

He didn't say to reveal Christ through you. To reveal Christ in me. He said, I immediately, I did not, immediately, I did not confirm. Listen, I don't need your opinion about my fulfilling God's purpose.

When God wants to do it with me, even my wife will not, will not reign. No, no, no, no. My husband. Depends on who you are. Once you find out that this is what God wants.

When it pleased God, it's a pleasure of God to reveal Christ through you or Christ in you. When it pleased God, it not confess. So, he says that I am an apostle.

I don't care what you, some of you know about my past. Excuse me. Be careful what you do with what you know about people. People's past. Be careful.

[40 : 07] You might end up crossing God. Be careful. Be careful. Be careful. Your information is authentic. But be careful. What you do with the information you know about people's past.

Be careful. Be careful. All of us need to be careful. Because human beings, because we are so limited and restricted in the scope of our knowledge, we deal with people based on the repertoire of what we know about them.

So, I know you like, maybe you like laughing or you like shouting, you like whatever. So, when I'm dealing with you, from that bank of information I have about you, the data I have about you is what I deal with you, but not your future.

That is why parents must be careful and prayerful as you influence your children to choose schools. Yes, yes, yes. Yes, yes, yes.

You have to be very prayerful. Other than that, you fall in the category of human-centered approach to life. He said that Mary kept these things in her heart.

[41 : 15] The boy was growing, but he was hidden to the day of his showing. You wouldn't know that that's a prophet. No, no. You wouldn't know. You don't, none of us, that is why as a pastor, one of the things I have to do more is constantly give people different chances.

Different chances, because you never know. Be careful. And some of us, you know too much about some people and the information you have about them is a damaging information.

So when God has called them, you will still be calling him a killer. You still, that's why it doesn't have to be that by the will of men. Because if the will of men, if God decides to take a vote before he appoints some people, you should know, you will never be appointed.

Because people, including bishops and church people who know you, they know you too much to think that there's something good that can come out of your life so long as God's plan is concerned. They have actually placed you on a certain shelf in their mind that you can't cross anything.

Never look down upon anybody. It doesn't matter what you know about their past. It doesn't matter. Oh, but Pastor, this one, what I know about her is after born again.

[42 : 34] After she has become born again. It's not before, after she has become born again. I don't know if you know what I'm talking about. After he started coming to church, it's not before church, after he joined the choir, after he joined the ashes, after he joined the praising, the things that he has done.

Still, still, God is a God who is rich in mercies. Amen. He said, poor an apostle, I'm glad he had to act by the will of God so that he can open a window of opportunity for all of us.

Amen. Shout hallelujah. Hallelujah. Paul our apostle, Timothy our brother. Timothy has always been around. He's been around.

Hebrews chapter 13, verse 23, Timothy was there. He's always been around. Well, the second Corinthians chapter 1, verse 1, Timothy was there. First Thessalonians chapter 3, verse 2, Timothy was there.

Sometimes he sent, sometimes, the second Corinthians chapter 1, verse 1, he said, Paul and Timothy, Paul and Timothy, Paul and Timothy. You can tell, Timothy was a very good assistant. Reliable assistant.

[43 : 48] He said, Timothy has been released from prison. So, you know, yeah, Hebrews. Hebrews chapter 13, verse, I think, 23. Yes, he has been set free from prison. He's been through whatever with Paul.

No, our brother Timothy is set at liberty. We have released him from prison. He's been there. He's not taking the, he's not the lead.

Yeah. But he's always been there. There are people who, by destiny, they are not meant to be lead. Yeah. According to God's programming. Yeah. Yeah. Yeah. That may not permit me another time. When you look at Jesus' disciples, Yeah.

There are 12. Four, four, four. Yeah. And normally they don't mention their, their four core ones. Yeah. Peter was the main lead. Yeah. Peter, James, John. Okay.

Peter, James, John, and I think Andrew. And then the next core, four. You see, another name starts. And usually the rest, the Bible doesn't really mention the names.

[44 : 46] It usually will mention the ones who started, the leaders of those groups. And the groups were based on, uh, not importance, but, you know, rating.

After Jesus, some of them, we didn't even hear about them again. The last group, as well, you even know they're part of Jesus' disciples. So, you see, some people might not be in the forefront.

Yeah. But they are equally valid with the, in the plan of God. That's why I said, me, the will of God, apostle, and brother Timothy. Some of you, you think, well, when you are called pastor, that's when God can use you.

Timothy was a brother. Brother Timothy and apostle Paul. And yet, they were all flowing, flowing to uphold the uniqueness and the transcendence and the preeminence of Christ.

Hallelujah. Yeah. Brother Timothy. Is there brother Timothy here? You don't, you don't have to be there. Some people, if you, if you are not the leaders, they won't do it. You join the ashes.

[45 : 46] You have fantastic idea. But because you are not the lead, main leader, you have buried the lead. You join the choir. You are fantastic. You know where we can get this kind of soundtrack. We can get this. We can do this song.

You knew it all. But because you are not the leader, main lead. He said, no. The day I become leader, I will show that I can do that. Yes.

You know how to play an instrument. You won't do it. Yeah. You won't do it. You just learned it to get scholarship. Yeah.

God doesn't forget a lot of things. Maybe that was not your priority, but it became site. Use it as well. For the work of God.

Computer engineer. Website. Website. Yeah. Website specialist. You work for heavy, big organizations with a hefty paycheck.

[46 : 49] You sit in church and, amen, amen. This guy is drying. Yeah.

And even the little you are doing in church, you're always finding excuses. But because of the nature of my work, you should be ashamed that at your stage in Christ, you are not pastoring in church, you are not leading a group, or you are not in any leadership group, and yet the little you are doing, you are asking to be given less responsibility.

Because your job, your job, which has become your God, is demanding so much from you, you know, and because of my job, because of my job, because of my job, now, my manager is in America, and because of my job, and because of my man, and because of my job, and because of my job, and because of that, because of my job, and because of my job, and because of my job, and you know, doctor health.

Just be yourself. But what I'm saying is, be careful. You don't comfortably and happily downgrade your engagement with God in the name of something else.

Sometimes you might not have a choice, but you should feel very uncomfortable in that choiceless situation. And pray in your heart that one day I might get the choice, I might get the chance to be free from this.

[48 : 18] I might get the chance. Believe God. And there may be a lesser role will come that pay, drop might not be bad. Because of your commitment to God, you just decided, I'll walk away from this.

Because this will give me an opportunity. And then now see how God will say, what? You do this for me? Yeah. Brother Timothy! Apostle Paul!

Brother Timothy! Apostle and brother, all very valid. All very important people. I think it will just be good the way you are thinking for me to stop here so you can go home with the thinking of this matter.

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[49 : 20] Be blessed.