

The God of Glory

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[0 : 00] Welcome. Thank you for choosing to listen to another word-filled message by David Entry. Preaching is the means by which God manifests His word and nourishes our spirits. May the life of God enter into you and you as you listen to this message. Be blessed.

We are in exciting days. God is certainly doing something new. He is working in our lives and He is working in your life. He is working something out for you and I see your life moving from glory to glory to glory.

I want to just share something later about the promise of God. In Acts chapter 7, then said the high priest, are these things so?

They were accusing him. They were accusing Stephen. Then the high priest said, are these things so? And he said, men, brethren, and fathers.

Men, brethren, and fathers, hearken. That means, listen. Men, brethren, and fathers, hearken. And he says, the God of glory appeared unto our father Abraham when he was in Mesopotamia before dwelt in Haran.

[1 : 26] That means, there is something Abraham saw about God when he appeared to him that was so compelling and convincing that he had faith in this God.

It's the God of glory, not just God of creation. God of glory. He appeared to Abraham when he was still an idol worshiper. So Abraham's salvation, Abraham's walk with God was not initiated by Abraham.

It was initiated by God. Abraham didn't go looking for God. God came looking for him. Just like you and I, you know God is the one who came.

How you got born again is even very colorful, very interesting. God came looking for you. There's someone listening to me. You know God is looking for you and you are not watching by accident. God is after you. He came looking for you, not to arrest you, but to raise you, to help you, and to erase your nasty past in his sight.

[2 : 30] But your record, your credit history, your record is so bad. Spiritual record is so bad.

God is after you, not to arrest you, but to erase it by the blood of the Lamb. That's the purpose of communion. Communion is like a big eraser. The only thing that can erase sin is the blood of Jesus. Your sin can no more be held against you when you are eating communion the right way. He said, go and sin no more.

I don't condemn you. He said, oh, death, where is your sting? Oh, oh, grave, where's your power? Oh, death, where's your sting? He said, the sting of death is sin.

But on the cross, the power of sin was crushed. Therefore, oh, death, oh, grave, where is your power?

[3 : 34] Oh, death, where is your sting? Oh, grave, where is your victory? Grave doesn't have victory because the sting of death is sin. Sin is what gives death an upper hand in a person's life.

So in Romans chapter 7, verse 11, it says that when the commandment was given for sin, taking occasion of the commandment, deceived me and killed me.

New King James killed me. Sin killed me. Sin killed me. The agent of the murder weapon, the murder weapon sin used to kill.

Sin is a killer. And it's murder weapon to our breaking the law. Once you can't fulfill the law of sin, it says, I gotcha. But thank God there is blood that takes care of the power of sin.

And so in Romans chapter 8, verse 2, it says that for the law of the spirit of life in Christ Jesus has set me free from the law of sin and death.

[4 : 35] I'm no more dying. I'm no more going down. I'm not losing fellowship with God because blood has taken care of my sins. And watch this. Blood has taken care of my sins and the spirit has

empowered me to live for him.

So there's no problem in my past and there's certainly no problem in my future. The blood takes care of my past and the spirit takes care of my future. Blood deals with sins, past sins.

So you don't sin hoping that you'll be forgiven. You overcome sin by the power of the Holy Spirit.

And then when you move into tomorrow, the sin of yesterday, the sin of today which becomes yesterday, the blood, as you are walking with the spirit, you cannot activate the blood on your own.

It takes the spirit. The presence of the spirit who empowers you to live for the future. It's the spirit.

It's the spirit. It's the eternal spirit. Jesus Christ was even able, Hebrews chapter 9, verse 14.

[5 : 41] He offered his blood through the eternal spirit. He offered. How much more shall the blood of Christ, who through the eternal spirit, offered himself.

So for the blood to work, it takes, it is the, it is, it is, it is the, it is the engagement of the spirit that makes, makes the blood applicable. So the blood is applicable because of the presence and the working of the spirit.

He is the spirit of reality. He is the spirit of truth. And when the spirit is at work in your life, he uses the blood to wipe out the past sins and he empowers you to overcome.

It's called the law of the spirit of life. Hallelujah. Sin is no longer a problem for him who is in Christ.

In Hebrews chapter 9, verse, verse 22 talks about without blood, there cannot be forgiveness, remission of sins.

Without the shedding of blood, it says that for without the shedding of blood, of blood, for without the shedding of blood is no remission of sin.

[6 : 52] Remission of sin is sin being taken out of the way. So it takes the blood for sin to be taken away.

It takes the blood for sin to be taken away, but not ordinary blood. It is, verse 90 says that for when Moses had spoken every precept of all, to all the people, according to the law, he took the blood of cows and goats with water and scarlet wool and hyssop and sprinkled the book and all the people, saying, this is the blood of the testament which God has enjoined with you.

Moreover, he sprinkled the blood, both the, he sprinkled with blood both the tabernacle and all the vessels of the ministry. Almost all things are by the law, purged by the blood.

So according to God's standard of dealing with things, dealing with people, once blood comes, sins, things are cleansed and purged. That's, but the blood of bulls and goats cannot quite do the job.

So it's the, there was the need for the blood of Jesus to come on the scene to cleanse our sins.

[8 : 10] Now look at this chapter eight, verse, verse 12. He said, for I will be merciful to, I will be merciful to their unrighteousness.

Wow. That's so nice. Oh, think about it, think about it. God said, me, God, I will be merciful to their unrighteousness. And their sins and their iniquities is no more to be remembered.

Sin is history. The blood wipes away the sin in your history. The blood wipes away the sin in your history.

The blood wipes away. When you look at Hebrews chapter 10, verse 3 and verse 17, it says that, but in those sacrifices, there is remembrance again made of sins every year.

Because it was just ordinary. Okay. When you look at this, verse 2, for, I think verse 1 makes sense. For the Lord having a shadow of good things to come and not the very image of the things, can never, watch this, the Lord can never, with the sacrifices which they offer year by year continually, make the comers there unto perfect.

[9 : 33] We keep coming by. It's not making us perfect. The Lord and the sacrifices. For then would they have ceased to be offered. Because that the worshippers once purged should have, watch this, this is very important, should have had no more conscience of sin.

But that's not the case. They still have the conscience of sin. But in those sacrifices, there is a remembrance again made of sins every year.

But not what we just read. It said, chapter 8, verse 12, for I will be merciful unto their unrighteousness and their sins and their iniquities.

I will, will I remember no more. So there's no need for repeated offering. That's why Jesus has suffered once. To take once and for all, to remove your sins permanently.

The one in your past, not the one ahead. Chapter 10, verse 17. And their sins and iniquity will I remember no more. And their sins and iniquity will I remember no more.

[10 : 39] And their sins and iniquity will I remember no more. On what grounds? On the grounds of the blood of Christ. That is why we come and take communion.

But coming back to Abraham, Bible talks about how the God of glory, he saw something about God. He was an idol worshiper. But this is very important.

He met God and believed in Jesus. So even though, because you will find out that Jesus, Moses even focused on Jesus.

In Hebrews chapter 11, verse 26, Bible said Moses considered the reproach of Christ. Greater riches than the treasure, can you imagine?

Than the treasures in Egypt. But at the time of Moses Christ hadn't been born. Yeah, but he said before Abraham, I am. So Abraham, before Abraham was called, he has been.

[11 : 37] Before Moses. And all these people looked up to Christ. They were saved by Christ. So Abraham, when he was called from idol worshipping and he believed in God.

He believed in God because Bible says, Jesus himself in his own words, Abraham desired to see my days. And John chapter 8, verse 52, 53, 54, 56, 52, 56.

He said, your father, Abraham, rejoiced to see my days. And he saw it and was glad. Abraham had an encounter because the gospel was preached to Abraham.

Abraham, I'm going to the God of glory now. The God of glory gave Abraham a glimpse of the reality of the end times when Christ was coming to die for us.

And Abraham's faith was gone. When you see the God of glory, it covers all kinds of, the glory of God covers all kinds of things. Nobody was there when the earth was being created. Who was there?

[12 : 42] Which scientist was there? Which scientist was there? You are scientists and so you know how the earth was created.

You know how the earth came about. Creation cannot be repeated. If I can do, I can redo creation. Someone can redo creation. Then science can come into place because science is observation. To observe how, but no one was there. How can you use science to understand creation? And history cannot record creation. Because who will be there to record history? So who can tell us about creation?

The creator himself is the only one who can tell us about creation. So how did he tell us? Because the Bible was not written by God himself with a pen and a paper or ink. So someone wrote it down. And it's called Moses. The books of Moses. How did Moses? When Moses was fasting and went to the mount, he saw the glory of God. And within a split second, God downloaded into his spirit all these things.

[13 : 44] Because Moses was not there. How did he know? He wasn't there. How did he know? Because of the glory of God.

When he saw the glory of God, he encountered a God of glory. And God downloaded into his spirit. You see, when you have encounters, sometimes just what gives of encounter can open up so much insight that it will take lifetime to download.

Moses. And this same God of glory appeared to Abraham. And Bible says that the God, for this reason, the gospel was preached to Abraham. Galatians chapter 3, verse 7.

The gospel, verse 7 and 8. It says that, and the scriptures foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand. I mean, how can the gospel be preached beforehand when the gospel has not even been effected?

The gospel hasn't been effected yet. But Abraham had the gospel. That's what Jesus means by Abraham desired, rejoiced, to see my day.

[14 : 52] And he saw it. He saw it. How did he see it? The God of glory appeared to Abraham. The God of glory appeared to Abraham. And said to him, The God of glory appeared to Abraham, our father, when he was in Mesopotamia.

Before he dwelt where? In Charan. Charan is the same as Athenukian James, which is Haran. Haran is the same. Charan.

So Abraham came and dwelt in Haran. And what happened in Haran? Verse 3. And God said unto him, When he appeared in Mesopotamia, God said unto him, Get thee out of your country and from thy kindreds, and come into the land which I shall show thee.

He said, Get out. You haven't seen the land, but when you get out, I will show it to you. As you are going, I will show you. Okay, sir, can you give me the map?

Just give me the map. I will make my way. He said, No, it doesn't have a map. What's the direction? There's no direction. So the Bible talks about it. Hebrews chapter 11, verse 8. Abraham left, not knowing where he was going.

[16:05] Because he didn't have a map. He obeyed. When he was called out, there he would go. And he went out, not knowing where he was. Think about it. God appeared to him when he was in the land of Mesopotamia.

Mesopotamia, and God said, Move. Before he came to Haran, and God said, Get thee out of your country from your kindred, and come into the land which I will show you.

Then Abraham came out of the land of the Chaldees, and dwelt where? In Charan. From thence, when his father was dead, he removed him into this land.

That is the land of Canaan. So God came to him again, Move from here. He moved him to this land in which you now dwell.

Okay? So Abraham was first of all dwelling in Mesopotamia, and then he moved to Haran. And then after his father died, he moved to where? The land, Canaan land, where Stephen was preaching.

[17:08] He moved to the place where Stephen was preaching. Pastor, what has this got to do with communion? It's got everything. He's got everything because he's the God of promise.

Let me just indulge in showing you one or two things. Genesis chapter 11, it says that, just to give you a better update or understanding, verse 27.

Now, these are the generations of Terah. Terah begat Abraham. Now, Nahor and Haran. And Haran begat Lot. So Lot was Abraham's nephew.

And Haran died before his father, Terah, in the land of his nativity, in the heir of the childies, which is the same as Mesopotamia.

Mesopotamia, the heir of the childies was in the region of Mesopotamia. And so that's where Abraham's brother died. And Abraham and Nahor took wives.

[18:11] And the name of Abraham's wife was Sarai. Abraham's wife was Sarai. And the name of Nahor's wife, Milcah, the daughter of Haran.

And the father of Milcah. The father of Milcah and the father of Isaac. Verse 30. But Sarai was barren.

She had no child. When did he become barren? He became barren when they were living in heir of the childies. Before God showed up, the girl was barren.

Before God saw Abraham, Abraham should have been asking, oh, if I've had encounter, give me a child. Or God should have come talking about child. But he came talking about rather leave your land.

Abraham was childless. Now God came to make him landless. And Terah took Abraham his son and Lot the son of Haran.

[19:14] This is very important. Look at verse 31. Terah took Abraham his son and Lot the son of Haran his son's son. And Sarai his daughter-in-law, his son Abraham's wife.

And they went forth with them from heir of the childies to go into the land of Canaan. Who took them and who was going? Terah to the land of Canaan.

And they came into Haran. And they dwelt there. Where were they going? What was the last stop? Land of Canaan. And where did they get to? Haran. And what did they do in Haran?

And Haran died. Meanwhile, God came to Abraham when they were still in original hometown. And he took his father to say, let's go. Abraham, he saw the God of glory. But he didn't move.

He didn't move. His father said, my son, my other son is dead. This God who I've seen is a very powerful God. His father took them and moved them out to go to Canaan.

[20:16] But his father was not called. It was Abraham who was called. It was his father who took them out. It's here in your Bible. Am I saying something different? It's right in the Bible. So Abraham's father, Terah, took them away.

And they went to Haran. When they got to Haran, they settled there. And what happened in Haran? Look at the verse, the next verse. And the days of Terah was 205 years.

And Terah died in Haran. So that is when God came to Abraham. Look at the next verse. Now the Lord has said to Abraham. He had told him already. Get out of your country and go.

Go unto the land which I will show you. So now this one. After his father died, Abraham, God came. And he said, go. And then he took the step and went. The God of glory.

But now let's go back to Stephen. You see, this guy, he knew the Bible. He knew his word. When they asked him to speak, do you know where he started from?

[21 : 20] He started from Abraham. The history of Christ is traceable to Abraham. Because Abraham saw Christ. Now watch this.

Let me read the verse 3 again. And said to him, get thee out of your country and from your kindred and come into the land which I will show thee. Then he came out of the land of the Chaldees and dwelt in Charan.

And from there, when his father was dead, he moved him into this land wherein ye now dwell. Watch this. Verse 5. And he gave God.

This is God talking about God. God gave Abraham, him, Abraham, none inheritance in it, in the land. No, not so much to set his foot on.

He didn't have a piece of the land that his foot stands on. He said this, I'll own it. That's why he dwelt in tents. This is where my message is.

[22 : 24] And God gave Abraham, does him, Abraham, no inheritance in it. Not even enough to set his foot on. But even when Abraham had no child, oh, oh, God promised to give, watch it, to give it.

What's the it? The land. Even though Abraham didn't have the land. Now he was landless and childless. And God promised him that I will give the land to, I'll give you this land for your possession and to your descendants.

At that time, he didn't have a child. He didn't have a land. He didn't have a child. God said, I'll give you this land and not only to you and to your descendants. The God of promise.

He promised. That's the promise. It was a promise. It was a promise. It was a promise. At the time when it looked impossible, it was a promise. The God of glory is the God of promise. The God of glory is the God of promise.

And any time he brings instructions, he brings you the instruction because he's about to show his glory in your life. And if you can believe his promise and hinge your confidence on his promise, his promise will definitely come to pass.

[23 : 32] Because his promise is yes. His promise is amen. His promise is yes. And his promise is amen. His promises are yes. And his promises are amen.

If you are in Christ, why must he be in Christ? Because if you are not in Christ, your sin will block you. Your sin will block the promise of God from being fulfilled in your life.

So, in 2 Corinthians 1, verse 20, he said, oh, the promises of God in Christ are yes.

As soon as you come into Christ, blood speaks to sort your disqualification out. So, the communion comes in. So, the communion comes in to make you qualified for the promises of God that are yes and amen.

What is it that God has said that he can do? Get the communion going. The communion. The communion is not only for sorting out our sins.

[24 : 38] It's also into, it's like an agreement. You have entered into covenant. Or the easiest way to make it understandable, a pact.

Or better still, a contract. Contract is not a covenant. It's low. It's low. Covenant is higher authority coming to agreement with someone who cannot even pay. So, that covenant is bigger.

And it's only enforceable by blood. Without blood, there cannot be covenant. So, covenant means that what signs a covenant is the blood.

So, those days, they have to kill animals. So, when God made a covenant with Abraham, he said, Abraham, you need blood. So, in Genesis chapter 17, he made him, a slip come upon him before Abraham would cut himself.

And then God himself, and Abraham cut the animal into two. And then God, because you have to, those days when you are doing covenant, if you are, we need an animal, you bring, let's say, a goat.

[25 : 39] You slaughter the goat, and you divide the goat into two. Put one piece here on the left. Put the other piece on the right. And then one, every party. So, the two parties who are cutting the covenant, you go through it.

You walk through the cut pieces. And he said, this shall happen to me if I break this covenant. This is what happens to me if I break this covenant. This is what happens to me. So, he cut it.

He cut it down the middle and placed each piece opposite. But he did not cut the bed into two. The bed is so small. And then guess what? After I finished cutting, Bible says a deep slip.

God caused a deep slip. Now, when the sun was going down, a deep slip fell on Abraham. And behold, horror and great darkness fell upon him. Verse 13.

Then he said to Abraham, know certainly that your descendants will be strangers in a land that is not theirs. And will serve them, and they will afflict them 400 years.

[26 : 40] Verse 14. And also, the nation whom they serve, I will judge. Afterwards, they shall come out with great. Can you imagine all these promises? So, Egypt was a part of God's deal.

Pharaoh was just somebody God was going to crush later. Before Pharaoh was born, God had already told Abraham that your people are going to get into the hands of Pharaoh. And later on, they will come out, and I will judge Pharaoh in his land.

This is the place of covenant. The God of glory comes with the covenant. And then, Bible says that, and then a mist fell upon Abraham. And God, Abraham was not allowed to pass through the animal. Because if Abraham was a human being, and he could break the covenant. Because if he passed through, he said, if I break it, may this happen to me. So, he fell. And God, by himself alone, sealed the covenant.

That's what Christ did for us. So, it's like you didn't actually even do much. It sealed the covenant. God sealed the covenant. So, the covenant that God has made with us, or the covenant of redemption, the covenant of the blood of Christ.

[27 : 48] It covers us. You were not there when Christ was killed. You were not there. But now, when you are in Christ, it's like you were crucified with him. For real? For real? Yes.

In God's programming in the spirit, you were. You were. You haven't shed blood, but he did it on our behalf. So, when we take communion, all we are doing is enforcing the covenant.

We are making a statement that blood has been shed, and we are in a covenant protection. We are enjoying covenant protection, covenant provision, covenant direction, and covenant security.

All the time came to Abraham, he said, you know what? You haven't passed through, but I want you to do something. Because the problem of man, when he's dealing with God, is the flesh. So, he says that, I want you to also, there must be some blood flow from you, just for you to pay a certain price.

All right? So that you know that you have also engaged yourself. So, what was the blood flow? He said, you have to circumcise, be circumcised. And every male that is born in your family must be circumcised, which means that they are in covenant with me.

[28 : 55] That is why David, when he saw Goliath, he said, but who is this uncircumcised Philistine? He's not in covenant. And he's threatening us, we are in covenant. When we are in covenant, you fight us. You are fighting the one who is in covenant with us.

So, when you are in covenant with God, and somebody attacks you, he's invariably attacking God. When somebody, so when an enemy rises against you, he's arising against the powers of God. And that is when God is fighting. I'm telling you, God is fighting for your health. Every believer must always come to the Lord's table with excitement, knowing that, yes, I'm in covenant. I'm in a covenant.

I'm in a covenant. It's the communion for your health. If you're communion, believe God that the covenant will cover your health. The covenant will cover you. The covenant, that's why the Jews were called the circumcised, or day of the circumcision.

Day of the circumcision. So, the New Testament, sometimes they use the phrase, day of the circumcision. Acts chapter 10, verse 45. The Bible says that day of the circumcision, as many as came with Peter, were astonished that the Holy Ghost has also been poured on the Gentiles.

[30 : 03] Day of the circumcision, which believed, were astonished. So, there are people who are of the circumcision, but they are not believers, because they are not accepted Christ. All Jews who were circumcised, they are called day of the circumcision.

They had a covenant with God. But that was the old covenant. That was the old covenant. But we are in the new covenant. It's called the New Testament. Jesus is the executor of the New Testament.

And the Bible says that it doesn't have to be repeated. It's done once and for all. It covers sin, and then it paves the way for your future. It covers sin, and it paves the way for your future. It covers sin, and it paves the way for your future.

By the power of the Holy Ghost. God is a God of promise. And so, Abraham, to enjoy the promises of God fully, must be in covenant with God, the God of glory.

And if we are sons of Abraham, then we have to continue the covenant process. So, Bible talks about we are the circumcision. We, we, the ones in the, we are the circumcision.

[31 : 04] Philippians chapter 3, verse 3. We are the circumcision. We are, spiritually, we are the circumcision. We are the circumcision. Who are the we?

We, the church. Who worship God in the spirit, rejoicing in Christ, and have no confidence in the flesh. We are the circumcision. And so, when we are taking communion, we are taking communion as the circumcision.

Who, what does it mean to be the circumcision? We are those in covenant with God. The real covenant, which the Old Testament was foreshadowing, is the one we have come into.

So, in Hebrews chapter 10, it says, let us come beyond the veil. Since we have a blood. In Hebrews chapter 10, from verse 19, 20. It says that, since we, let's come boldly.

Since we have a blood, high priest, and the blood that's speaking for us in a new and a living.

Therefore, brethren, having boldness to enter the holiest of holies. How? By the blood of Jesus.

[32 : 03] The next verse. And by a new and a living way. This, our, it's, the Old Testament way is not new. It's old. And it wasn't living. But we have a new, we have to approach God in a new and a living way.

Which Christ has consecrated for us through the veil. That is his flesh. He's died on the cross. He consecrated a way to get to God. And that is why before he died, he said, do this in remembrance of me.

Remember, I've shed my blood for you. There are things we do in church that are covenant practices. Communion is the main one. But besides communion, tithing is a covenant practice.

Yeah. Serving is a covenant practice. That's why you shouldn't be serving for money. Serving is a covenant practice. Prayer is a covenant practice.

Praising God is a covenant practice. So this is a covenant. We do it because we are in covenant.

And we know, as we are doing, guess what? You are chaining the covenant. But all the covenants are effected through the blood.

[33 : 13] That is why communion is key and is paramount. When you take communion, believe God that the covenant covers this challenge in your body.

That pain, that pain, that pain in your stomach, that pain, the covenant covers it and cures it, clears it out of your system. That confusion on your mind.

When mental health attacks, the covenant clears it out of your system. By the blood of the covenant. It's called the blood of the covenant. It's also called the blood of his cross.

It's also called the blood of the sprinkling. Hallelujah! The blood speaks better things than the blood of Abel. And he said, this is what we have come into. We have reached chapter 12.

We have come to the verse 23 and 24. To the blood of sprinkle. The blood of sprinkling. We are in a covenant. We are in a covenant. And Jesus is the executor.

[34 : 11] He's the mediator of the new covenant. And not just Jesus. And to the blood of sprinkling that speaks. This blood is always speaking. Once the communion enters, it begins to address situations in your body.

That must clear off. I've come to the blood of sprinkling. That speaks better things than the blood of Abel. So I brought Abraham for you to see that the God of glory called Abraham. But he couldn't benefit fully until he had come into covenant.

Isaac, Ishmael was born without circumcision. Isaac was born after Abraham was circumcised. See that when you are not in covenant.

The thing that you are producing is not authentic. It's not baptized in God. God's promises are tied to his covenant.

His covenant. God keeps covenant. In some way in Deuteronomy chapter 7 verse 9. I think you are 7 verse 9. It talks about he keeps covenant. God keeps covenant. He's the God who keeps covenant.

[35 : 11] He keeps covenant. He keeps covenant to generations. Therefore know that the Lord your God. He is God. The faithful God who keeps covenant and mercy.

How long? For a thousand generations. With those who love him and keep his covenant.

Commandments. Keep his commandments. Once you keep his commandments. You have activated the covenant. And God will keep his parts.

