

Christ In Me - Removing The Veil Part 3

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Date: 08 July 2020

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[0 : 00] Welcome. You're about to hear an inspirational message by David Entry. May your faith increase and your heart be stirred towards God as you listen to this life-transforming message.

Press subscribe so you're the first to know when the messages are released. Blessed are your ears for the things they hear. So, I was talking about Ephesians chapter 3 verse 5.

In which, which in other ages was not made known unto the sons of men, as it has been revealed by the Spirit to his holy apostles and prophets.

That the Gentiles should be fellow heirs of the same body and partakers of his promise in Christ through the gospel. So, as I said, Peter went to the house of Cornelius and I spoke about circumcision and I kept going off.

You know, and I said, when you are circumcised, you are in covenant. You remember? So, circumcision was supposed to be a sign of covenant. So, all the Jews, usually they are called those of their circumcision.

[1 : 10] Because they are in a covenant with God. And so, when Peter in Acts chapter 11 verse 4, when he went back, they challenged him that Peter explained to them.

So, in the order of the Holy Spirit, verse 3 says that you went and ate with, you went into the uncircumcised men and ate with them. So, that's how serious it was.

So, watch this. So, Jews and Gentiles canomics. And it's unheard of. How would you feel?

You join the bus, you jump on the bus. Normal one day morning you are going to uni or you are going, and then you go on the bus and you meet, you see the queen is sitting near. You're being confused.

No, no, no. It cannot be. You understand what I mean? It can never happen. Some things can never happen.

[2 : 16] So, for a Gentile and a Jew to be together in one body, it can never happen. That's a mystery. But it was part of God's plan.

And nobody knew. So, it said that this mystery which was hidden, Ephesians 3:5, was hidden God or hid from men or was not revealed to any man.

Was not made known to any man, has been revealed by his spirit to the prophets and apostles and prophets. What's the mystery? That the Gentiles should be fellow heirs of the same body.

Ah! That's a mystery. You know what we are talking about? When we come together as a church, there's no male, there's no female in the spirit.

There's no Jew, there's no Gentile, there's no race. We are one body. How? It can be. That's the mystery of Christ. The mystery of Christ is that different human beings from different backgrounds which naturally cannot even mix.

[3 : 19] We come to the church and we are all one. And we are all part of one body. That's it. That the Gentiles should be fellow heirs of the same body and partakers of the promise in Christ through the gospel.

Go to the next verse. Of which I became a minister. I became a minister of this message. Of which I became a minister according to the gift of the grace of God given to me by the effectual working of his power.

To me, who am less than the least of the saints. This is grace given to me that I might preach among the Gentiles the unsearchable riches of Christ. Because the riches of Christ is so deep.

You can't finish searching it out. And I've been called to preach among the Gentiles. The unsearchable riches. Look at verse 9. And to make all see what is the fellowship of this ministry.

The administration of this ministry. The dispensation of this ministry. Men must see how this thing works. Because people can't understand. So Peter went to the house of Cornelius.

[4 : 20] And the Jews were confused. How can you go to the house of Cornelius? Now you are a more godly person than the Holy Spirit. How can you do something so ungodly? And Peter said, why do you call it ungodly? I didn't even want to go.

Acts chapter 10. God gave me revelation. Excuse me. And he said, go to. And I said, no, no. I can't eat it. I can't do that. I made you. And God said, don't call what is pure. Unclean.

And he saw the vision three times. And he was taken to heaven. When he woke up, he was wondering. What's the meaning of this vision? And then the people who were sent from Cornelius house. They arrived. Excuse me.

They arrived. And when they arrived. They said, Peter, some people are waiting for you. So they came. And then they said, Peter, Cornelius sent us to come and call you. They'll call you and go. And the Bible said, and the Spirit told him to go with them. So he went with them. And so when he got there, he said, ah, me, I've come. Cornelius, why are you calling me? I wouldn't have come to your house.

[5 : 16] I said, well, I met you. We are not meant to come to Gentiles' house. And now that I'm even more godly, why would I do what is against the law? So I met you. Why would I? Excuse me. What can I do for you?

I said, ah, I was fasting three days ago. And around the ninth hour, I went to the rooftop to go and pray. And when I was praying, an angel in shining armor appeared to me.

And he said, Cornelius, your prayers have been answered. Send to Joppa for a man called, named Peter. I told me I didn't know you. The angel gave me your address and gave me your name. So I sent, and then they came and called you.

And you two, when they came, yes, actually. And then you came. Then Peter said, ah, of a truth. God is no respecter of persons. I perceive that God is no partial.

I perceive that God is no partial. He does not show partiality. In some translation, is it NIV? What does NIV say? One of the translations, okay, God does not show favor. Another translation says that God is no respecter of persons.

[6 : 17] It's King James rather. Okay, let's go to King James. Yeah, thank you. So I perceive that God is no respecter of persons. But in every nation, in every nation, look.

But in every nation, he that fears him and works righteousness is accepted of him. So it doesn't matter your background. It doesn't matter your nationality.

It doesn't matter your gender, your race. It doesn't matter. In every nation, he that does righteously and fears God is accepted of him. Peter was surprised that how can a Gentile, God send me to a Gentile's house.

So after the Gentile narrated the story and his encounters, Peter is a spiritual man. He knew he said, wow. His first comments. Then from there, he started telling them about Jesus of Nazareth. How God anointed Jesus of Nazareth with the Holy Ghost and power. Who went about doing good. Healing all who were oppressed. So he told them about Jesus. And he told them about how Jesus, verse 39, how Jesus was crucified.

[7 : 20] And witnessed all things, both Jesus and Jerusalem, who slew and hung him on the tree. So he said that they killed Jesus on the tree. And then he said, but on the third day, God raised him back from the dead. And God showed him openly to all those who have been appointed to testify about him.

Not to all people. He showed him, not to all the people, but unto the witnesses chosen before God. Even to us, who did it and drank with him after he rose from the dead.

Go ahead. And he commanded us to preach to the people. And testified that it is he which was ordained of God to be the judge of the quick and the dead.

So he told us to go and preach. Look at the next verse. And to give to all, and to give him all the prophets, sorry. To him give all the prophets witness.

So all the prophets were witnessing to him. Okay. This is what I've been saying always. To him give all the prophets witness that through his name, whosoever believes in him shall receive remissions of sin. Now watch this.

[8 : 25] So now he preached and preached and told them about forgiveness of sins. So while he was here speaking, the Bible said that, whilst he was here, the Holy Ghost just fell on the people. So the Holy Ghost didn't wait for him to say, I've finished preaching.

Now what would you say? Anyone who wants to give his life to Christ, he didn't have time. Because it wasn't likely Peter would have done that. Because he wasn't still sure. But all God needed was for them to hear the message about Jesus.

Because you cannot be saved until you hear about Jesus. So he said, just go and preach the gospel. Angels cannot preach the gospel. Didn't an angel appear to Cornelius? Yes. But he couldn't preach the gospel.

Angels can't preach it. How can they call on him of whom they have not heard? How can they hear of whom they have not believed? How can they believe of whom they have not heard?

How can they hear if there's no step there will be a preacher? How can they preach? Angels can't preach. They can't preach the gospel because they are not saved.

[9:26] The gospel is only men who can preach the gospel. So he sent the angel to go and preach to Cornelius. Sorry.

The angel went to Cornelius and said, please call Peter. He'll come and preach to you. Be calm and I can preach. And then Peter came. And after he told them about Christ, whilst he didn't even finish, as soon as he's finished talking about forgiveness of sins, whilst he was speaking, the Holy Spirit fell upon all those who were listening to him.

And the circumcision, see the verse 45, day of the circumcision. Do you understand what that means? The original Jews, who as many as have come to Peter, those who have also believed. So there are people who are circumcised, Jews, but they have also believed. So they are believers, but they are of the circumcision. So those of the circumcision, who believed were astonished, as many as came with Peter.

Why? Because the gift of the Holy Spirit has been poured upon Gentiles too. Now Gentiles are also in this thing. They were confused. For they heard them speak with tongues, and magnifying God.

[10:26] Verse 46. Because they heard them speak in tongues, they knew they had received the Holy Spirit. And they were all baptized. So when all these wonderful things happened, Peter went back to Jerusalem, that's chapter 11, and then they sent for him.

The temple said, how can you go into a Gentiles house and go and eat? And he said, listen, brothers, you know me. How will you do that? But I was at Joppa, minding my own business. And in a trance, I saw a vision of God telling me, a big shit, eat four times. And then when I finished, Cornelius, some people were, I was told some people were waiting for me outside.

So I followed them, and we went to, we went to Cornelius house. And as we went, he says that, and he told me, and he says that, so, whilst, I think from verse 17 or so, he said, when I was speaking, the Holy Spirit came on them, and he said, who am I?

He says, and I remember, as I began to speak, the Holy Spirit fell upon them, as upon us at the beginning. He came on them the same way he came on us. I didn't get, I was just preaching, because I was asked to go.

[11:36] When I was, the Holy Ghost just bypassed me, and used my preaching, and came on them. How can I say, Holy Ghost, no, no, no, no, you're making a mistake. How can I do that? How could, Peter said it.

Look, look, he said that, and, look at verse 16. Then I remembered the word the Lord said, indeed, John baptized, but not many days, you shall baptize the Holy Spirit. Look at the next verse. If therefore God gave them the same gift, as he gave us, when we believed on the Lord Jesus Christ, who was I that I should withstand God?

And you are coming to query me, why am I going to the earth? How can I stop God? Are you getting the picture? God is not a person. So, the natural Jewish mind, a Gentile cannot be among God's people.

But when Christ died, the curtain in the temple tore. So, what has been containing God, for just the Jews, came out.

And now it became as many as believe in him. So, from all nations, God is not a respect of persons. But in every nation, you don't have to just be a Jew.

[12:44] So, now, that is the mystery of Christ. That the church is made up of two different entities, who, under normal circumstances, naturally, they can never mix. And they are all together as one family.

He said, this I have been called to teach. Look at chapter 3, verse 9, Ephesians 39. And to make all see what is the fellowship of this mystery, which from the beginning of the ages, has been hid in

God, who created all things through Christ Jesus.

Then that's, you know, we went to 10 earlier on, where it says that, look at chapter 10, where it says that, to the intent, what's the intention of God? What's the plan? He did this to the intent, that now, by the manifold wisdom of God, might be made known by the church to the principalities.

He has done this. So, when they look at it, they are wondering, how can an ex-prostitute, and a bishop's daughter, and a bishop, and someone who is a virgin all their life, how can they all be front line in church, and worshipping together?

The devil thought he has messed them up, but he comes in, and the angel said, wow, God, you wanted to, how did you sort this out? And they all look holy. They all look one.

[13:58] There's no discrimination. I mean, this is how this God is doing my job. So, they look at it, and they begin to clap. Go, go, go, go, God, because they look at the church, and it provokes praise to God.

Wow. Wow. Wow. Wow. Wow. Hallelujah. Amen.

Because of time, I wouldn't want to go to chapter two, where he spoke extensively, about the Jews, and the Gentiles, coming together in one body. One body.

We are one body. There used to be enmity. Okay, I'll say it. There used to be enmity, there used to be enmity, between the Jews and the Gentiles. They don't mix. All right, thank God I'm saying it. Because in Ephesians chapter two, verse 11, it speaks about how you, who were aliens, let's read it out loud. Let's go. Therefore, remember that, you are much Gentiles in flesh, you are called uncircumcision, for I was equal to uncircumcision.

[15:07] I hope you understand that statement. They used to call you uncircumcision. You don't belong. Remember that, you Gentiles, that's what you were. Don't forget. Sometimes you forget too quickly.

Today you are in church, you are singing, so you are behaving like you've always been holy. Remember when you came to church, you were at the back, you were crying. Oh God, one day I wish I could also serve God like that.

Now you are in so much, that you are bluffing. So it says, once Gentiles in the flesh were called, look at the next verse.

That at that time, you were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, without God in this world, people who are not in Christ, that's their condition.

Why would you envy someone like this? Listen, if you are a person, if you are a man, a woman, why would you marry somebody with these credentials? A believer, why would you go out with somebody with these credentials?

[16:16] It's because you are veiled. You are veiled. You do understand it. Yes. Yes. Yes. So he is such a nice person. We are not talking about niceness. Look at verse 13.

Oh, I like that first, those first two words. But now. Say it, repeat it again. But now. Repeat it again. But now. Repeat it very loud. But now.

You used to, but now it's a different story. Yes. Somebody shout, thank God for bad now. Thank God for bad now. Say it again. Thank God for bad now.

Thank God for bad now. You know those days when we come to church and we are all singing, you feel so alienated. You're sitting quietly. You feel like, oh God, I need this. But look at you. But now, now all that is past.

Now, you are so happy with Jesus. You are enjoying, flowing with Jesus. Why don't you clap for the Lord Jesus? Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

[17:16] But now, in Christ Jesus, you who were, say in Christ. In Christ. Have you noticed I've not actually come to Christ in you? But now, in Christ Jesus, you who were, who were once, who once were far off, have been brought near.

How? By the blood. God. Verse 14. It's getting hotter now.

This is what, the reason I wanted to read this. I told you, what did Christ do on the cross? He was working. What work was he doing? He was, he was condemning, yeah, he was condemning sin in the flesh.

On the cross, he was condemning sin in the flesh. On the cross, he was paying for our sins. On the cross, he was crushing the devil. On the cross, he was defeating the world.

Five things he did on the cross. On the cross, on the cross, he was crushing the head of the devil. [18:35] On the cross, number two, he was paying for our sins. Number three, on the cross, on the cross, on the cross, on the cross, on the cross, he was condemning sin in the flesh.

Number four, he was defeating the world. So, you notice that he dealt with sin, he dealt with the world, he dealt with the devil.

Yeah. And he paid for our, our sins. So, what we owed God, he paid it. So, God cannot say, I'll punish you anymore because he died on that behalf. And then lastly, on the cross, which a lot of people don't know.

Here. That's it. What was he doing? Okay.

So, I'll explain it. The answer is in verse 15. Let me explain this. For he himself is our peace. Now, our, our peace, is not talking about peace between God and us. Peace between us.

[20:02] Human beings are always segregated. This group of post-court people don't flow. And when we become born again, it doesn't matter how post-court we belong to. We are now one.

So, he himself is our peace, who has made both one. See, both, talking about Jews and Gentiles. And has broken the middle wall. There was always come some wall that separates Jews and Gentiles. So, even in the temple, there was a wall. Those who have become, they want to, they are Gentiles, but they want to practice Judaism.

You can't join the Jews. You sit at the back. There's a wall between you and them. But when he died on the cross, and Bible says, Jesus himself removed the middle wall of separation and moved us together.

Now, look at the verse 15. It tells you the other thing he did on the cross. Having abolished in his flesh the enmity that, the enmity, that is the law of commandment contained in the ordinance so that, so as to create in himself one new man from the two that's making peace.

[21:08] So, watch this. On the cross, watch what it is. He abolished in his flesh the enmity. So, there's enmity between people.

He abolished, he used his body. As he was dying, he was crucifying that enmity. So, he abolished the enmity. So, there's no enmity. Once we are in Christ, that's why it says that soul has to create in himself, inside him.

Once you come to Christ, inside him, he creates the one new man. But how can you, you know, positive and positive. Magnets, when you bring it close to the repair. So, but you want to put together, but they can't come together.

So, you have to do something and remove the negative, the repelling force. Remove it. So, the repelling force between us is what is called the enmity between us.

He died, and in his flesh, he abolished it in his flesh. He did it in his flesh, on the cross. He abolished the enmity, and so, thereby, creating within himself, one new man, out of the two.

[22:15] That's, is it not that? So, as to create in himself. In himself, it's like you're playing in, in the room. Not outside.

If you go outside of the room, it doesn't work. So, the sphere where, this unity happens, is within Christ. Once you are in Christ, you are one with everybody who is also in Christ.

Thereby, creating in himself, one new, the church, another name for the church is, one new man. And he said, he created new creation. He created, it's a new thing.

He created, one new man from the two, that's making peace. Are you getting it? Yes. That's, the mystery of the, of Christ, the church.

That two, separate people, who can come together, they are one. One day, that wicked boy, who hurts you? That wicked girl, who hurts you? One day, we come born again, and the two of you, are all, serving peacefully, in the same church.

[23:17] Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. It's one, it's one, one big body.

There's enmity between you, but one of the things, Christ did, died to do, is to remove the enmity, amongst people. So once you come into Christ, he creates us, joins us.

And when you go to 16, look at it, there's so much in the Bible. And that he might reconcile, them both to God, in one body, through the cross, thereby putting, putting to death, the enmity.

Because the only way, human beings can be reconciled to God, is by the cross. So the cross is in the middle, he says, you come, he push you, he push you, and then, he joins us as one, and then he reconciles us, to God, in one body.

