

The Church Of Laodicea - Jesus Out Of The Church

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[0 : 00] Thank you for choosing to listen to today's message by Rev. Dr. David Entry. We know you will be blessed as you seek and serve God.

We believe that this message will stir up a desire for more of God even as you listen. Be blessed. Revelations chapter 3, reading from verse 14.

And to the angel of the church of the Laodiceans write, These things say the amen, the faithful and true witness, the beginning of the creation of God.

I know your works, that you are neither cold nor hot. I could wish you were cold or hot. So then, because you are lukewarm and neither cold nor hot, I will vomit you out of my mouth.

Because you say, I am rich and have become wealthy and have need of nothing and do not know that you are wretched, miserable, poor, blind, and naked.

[1 : 04] I counsel you to buy from me gold refined in fire, that ye may be rich, and white garments, that ye may be clothed, that the shame of your nakedness may not be revealed, and anoint your eyes with eyesalves, that ye may see.

As many as I love, I rebuke and chasten. Therefore, be zealous and repent. Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and dine with him, and he with me.

To him who overcomes, I will grant to sit with me on my throne, as I also overcame and sat down with my father on his throne.

He who has an ear, let him hear what the Spirit says to the churches. Amen. Amen. I explained that the church of Laodicea, the city of Laodicea, was known for four main things, and they could boast about that.

One, they are a financial district, financial capital. And so banks were flourishing, and people were very wealthy. They had money. They were very wealthy.

[2 : 37] And money was not a problem to them. Number two, that the church of Laodicea, their clothing industry was booming because they had a particular type of wool, which you would hardly find elsewhere, but Laodicea black silk wool.

And it made Laodicea very special for that, and they were really doing well in that area, in the area of fashion. And so when it came to fashion, they were on top.

Comes to commerce or banking, finances, they were on top. And not just that, they also had private medical care. People used to travel from far to come, because if someone says that I'm going overseas for treatment, you know that the best place to go is Laodicea.

And if someone says, I'm going to Laodicea for medical care, you know that he's going to get the best medical care in that known time. And so they boasted of their health care.

And finally, fourthly, so their banking, their clothing industry, their health care, and then fourthly, their water supply.

[3 : 57] Even though they didn't have direct springs around them, they could tap water from far to come to Laodicea. But as I told you earlier on, the Laodicean water was quite a bother.

Because the stream flowed from nearby Hierapolis, which had hot springs.

And because of the hot springs, the water usually contained some minerals, particularly calcium carbonate and other substances.

So by the time it gets to Laodicea, it was lukewarm, and it has lost its health benefits.

And when you drank the water, it felt very, it was nauseous. It would make you sick. So that was the problem with Laodicea. And Jesus used all the characteristics of Laodicea to address the church.

[5 : 13] Now, I've said it over and over again. Now, this is what Jesus said to them. He said that, tell the church. Write it to the church and tell them that me, I, who is the amen and the faithful

witness and true witness, the beginning of the creation of God.

I know their works. So he said, I know your works, that you are neither cold nor hot. You are just like your water. Like, some time ago, my early days in UK, someone told me, ask for British people, they are like their weather.

Yeah, early days, early days I came to UK. Someone told me, or someone, you go to the bank, they are smiling with you, but they can't choke. You can't, yeah. So he said, the English people, with all respect to all of us who are English and British.

But those days, that's what he said. And some of you, I'm sure you've heard about that. He said, we, we're the English. We are, I'm not English. We told you. I'm standing here. He said, I'm not English.

Wherever. He said, wherever the source of your fish are still. I don't know, I don't know your system of judgment, but I'm using God's system of judgment.

[6 : 38] You may be using centigrade, I'm using Fahrenheit. Anyway, so the Laodiceans were like their water to Jesus.

He said, when I see you guys, you remind me of your water. Your tepid, sickening water. Your water that has got an emetic effect.

When I see you, it's just, you are not different from where you are coming from. So he said, but the problem is that the church of Laodiceans, the church of Laodicea or the Laodiceans were very confident in themselves.

They're fine. They didn't have a doctrinal problem per se. Because they had, there were a lot of intellectuals in that church. A lot of intellectuals, businessmen, big guy tycoons.

And their system was so tight, accurate, that they knew they couldn't get things wrong. So they were very good. They were good, but, you know, they didn't have, they said they didn't complain about their teachings.

[7 : 54] Unlike the church of Ephesus, who have allowed the practices of the Nicolaitans. Unlike the church of Pergamos, who have embraced the teachings of the Nicolaitans.

The Ephesians were the practices of the Nicolaitans. Ephesians have a revelation to seven and eight. But the church of Pergamos, it was known, it has become a teaching.

Yeah. That's a good one. Incorporated. And the church of Titeria, they were not only encouraging, allowing the teachings of the Nicolaitans.

They were encouraging the teaching. No, in fact, they have tolerated Jezebel. And Jezebel was teaching.

Jezebel was teaching. And the problem in those days was, you know, it wasn't allowed for ladies to teach.

[9 : 08] Because it was a very, the society was quite different. You know, so you will find ladies in leadership. Let alone in church.

And now in church, coming to teach. That was one problem. And now, she was teaching things that were contrary to the Bible. She was teaching men to fornicate.

And they said, no, if you fornicate, it is fine. It's natural. What is it? It's natural. Man for drink. Man for chop.

Yeah, man for chop. So, so, so, so his, the, the teachings were serious. So, you can see in Revelation chapter 2 verse 7, the teachings of, sorry, I'm sorry.

Revelation chapter 2 verse 14, the teachings of Balaam. I left that one. The teachings of Balaam.

All right. It says that who taught Balaam. It says that for you, if you have to, because you have there those who hold the doctrine.

[10 : 15] Doctrine means teaching. The teachings of Balaam. The teachings of Balaam who taught Balaam to put stabling blood before the children of Israel and to eat things sacrificed to idols and to commit sexually immorality. That's a teaching.

And they were, they were, they have, they have allowed it in the church. No, it's not just that. Now 21, verse 21 says that you have also now brought in or allowed Jezebel.

Give her, verse 21, yeah, and I give her time to repent. Go to verse 20, verse 20. Remember, I have a few things against you because she have allowed that woman Jezebel who calls herself a prophetess to teach and to seduce.

So now, to seduce my servants to commit sexual immorality and eating sacrifice to idols. Sexual immorality and idolatry. Those things go together. You can't separate them.

You can never separate them. They go together. Anyone engaging in sexual immorality invariably ends up becoming an idolater. Something else becomes their God. So for you to push sexual recklessness, you have to dethrone God and something else must be worshipped.

[11 : 23] Other than that, you can't go far with your sexual ideologies. If you have to propound and endorse certain sexual ideologies that are contrary to scripture, you have to dethrone God.

Other than that, it does not work. Yeah. Yeah. Yeah. Yeah. Okay. Yeah. Yeah. You have to dethrone God. Yeah. Yeah. Yeah. Yeah. Yeah. Every culture, that's how it is. They start by dethroning God and then introduce all range of sexual activities.

Or spectrum, yeah. A very broad one. So, anyway, this is happening in church. So, those of you say, I thought I was in church and how can somebody do it?

No, this one is less than 100 years after Jesus has left. Already, this has come into the church. So, we're 2,000 years down the line. Come on.

No, I'm not saying that it's endorseable. What I'm saying is, why are you surprised? Human beings, it's a human problem. Sexual issue is human. Human beings have it.

[12 : 34] And sometimes when the animal instinct kicks in, then you have it the way you want it. With anyone you want it. But when the human proper, true human nature, according to God's design, kicks in, there are boundaries.

There are boundaries. There are boundaries. So, your boyfriend who was cheating on you is animalistic instinct. Oh! It's animalistic instinct. How many of you have found out what I'm talking about?

There is this. He says, you are behaving like a dog. That's a goat. Do you know nothing? You know nothing is a goat. What differentiates us from the animals is that we use our brains to pause.

A lion can eat its owner. Just like a man who is cheating on his wife. You are like a lion eating its owner. There's no difference. It's animal instinct.

So you can be a Christian and yet animal instinct can kick it. But this one, Jezebel, she was teaching it. You have to feel free.

[13 : 44] Enjoy your life. Enjoy your life. Alright, so. Those who say the church should keep quiet about certain matters.

I'm sorry. They do not own the church. I know. The owner of the church is the one talking now. He bought the church. He died for the church. He's not a governor. He's the owner. He bought the church. The church is a purchased commodity. He purchased the church. He bought it with his blood.

According to Acts chapter 20 verse 28. He bought it. So the one who bought the church is telling how the church should. He has. He reserves the right to talk to the church.

That's right. That's right. That's right. He lives. So. He said that. Verse 21 of Revelation chapter 2. Verse 20. Sorry. So the teachings of Jezebel.

[14 : 46] Then when you go to that. So I've mentioned four teachings so far. Did you notice that? The teachings of Balaam verse 14. And then. So the teachings of Balaam verse 14.

And then Nicolaitans 15. And then verse 20. The teachings of Jezebel. And then verse 24. The teachings of devil himself. Now you say.

And now to you who say. And to the rest of Ticheria. As many as do not have this teaching. Doctrine is teaching. Okay. Who have not known the depths of Satan.

That Satan has deep things to teach. So it started from the teachings of Nicolaitans. Sorry. Balaam. And then moved to the teachings of Nicolaitans. Is it Balaam verse 14?

So it started with the teachings of the Nicolaitans. All right. Nicolaitans. Then verse 15. It went to the teachings. Verse 15. The teachings of the Nicolaitans.

[15 : 49] Then verse 20. It went to the teachings of. Jezebel. And then verse 24. The teachings of the devil. Four types of teaching.

Church is about teaching. But the teaching that just appeals to the mind. Satan can get involved. I will explain it.

Church is not for. Purely for spiritual education. So the word of God. The Bible says that all scripture is given by the inspiration of God.

Second Timothy chapter 3 verse 16. All scripture is given by the inspiration of God. And it is profitable for doctrine. For what? Teaching. Right. For teaching.

For doctrine. Acts chapter 2 verse 42. They continued in the apostles doctrine. In first Timothy chapter 1 verse 3.

[16:45] Chapter 1 verse 6. Second Timothy chapter 1 verse 3. They kept emphasizing teachings. I told you last week. During the midweek service.

I think second Timothy chapter. Chapter 4. First Timothy chapter 4. That. No. Second Timothy chapter 2 rather. That a time is coming when they will not endure.

Verse 4. They will not endure sound doctrine. It's first Timothy chapter 4.

First Timothy chapter. I think 2. Chapter 4. Verse 3. Chapter 4 verse 3. Yeah. Chapter 4 verse 3. It says that a time is coming. First Timothy 4 verse 3.

When they will not endure sound doctrine. That's what I taught on. I think. Not Wednesday. When? Was it? Yeah. Last Sunday. Yeah. I mentioned that. First Timothy chapter 4 verse 3.

[17:39] It says that. They will not endure. Second Timothy chapter 4. Yeah. Second. Second. Second. Second. Second. Second. And a time will come when they will not endure sound doctrine. But they will heap teachers. Their own.

According to their itching ears. They will heap teachers. So the church has. Human nature has the tendency to go after certain teachings that they want to hear.

Itchy ears. So it's like they scratch your ears. The preaching that brings discomfort. You don't like it. You want preaching that makes you very comfortable.

Was it? What was it last Sunday I spoke about? Preaching. I said the teaching will create discomfort. It's an enduring sound doctrine. Endurance. It will create discomfort.

It's good. It's good when preaching creates discomfort for you. It's a sign that you are alive unto God. But if you are not alive unto God. Teaching of God's word doesn't do anything for you. You leave the service and still go and fight.

[18:40] You leave the service and go and steal. You leave the service and go and do your nonsense drugs. You leave the service and still go and fornicate. I don't see why Christians should be doing drugs. You leave the service and go and fornicate.

Especially teenagers. I'm going to clamp down hard. So the teaching doesn't do anything for you. If the teaching of God's word is not getting the best of you. A better part of you. Your life. Either you have something.

You are in coma. You have a name that you are alive. But you are dead. Dead. Or an aspect of your existence has entered into coma.

It's gone off. How can you be singing and the word of God is not prepping you? You are not responding to stimuli.

[19:49] Alright. So he said that all these teachings. Now watch this. I have to talk about the teachings because of where I'm going. Church is not just about teaching. The scripture is not just for teaching.

Let's all say that together. What is it for? You'll find out in a few minutes. Let me just. I don't want to jump on something. I'll come to that in a minute.

So he says that. I know your works. That verse 15. I know your works. First of all. Revelation 3.15. That you are neither cold nor hot. I could wish that you were cold. Or hot.

So then because you are lukewarm. And neither cold nor hot. I'll vomit you out of mine. Because you say. Watch this. Verse 17. Because you say. I am rich. I am rich.

I have become wealthy. And have need of nothing. And do not know that you are wretched. Miserable. Poor. And blind. They. See. Most of the time.

[20:50] Everybody has something. That doesn't want others to know about. Yes. Yes. There is something about you. You don't want anybody to know about. God said.

Me. I know. He said. I know you. I know you. I know your works. I know the things you have been doing.

Think God has. I know. I know. I know the things you have been doing. He said. I know. Tell somebody God knows. God. Amen. Thank you.

Amen. I know you. And he said that. You say. You are rich. And has become wealthy.

And have need of nothing. That's what you are saying. But in my eyes, the contrary is true. You are miserable. You are wretched.

[21:45] You are miserable. You are poor, blind, and naked. Let's repeat those five words together. Wretched, miserable, poor, blind, and naked.

One more time. Wretched, miserable, poor, blind, and naked. This is a description Jesus is giving to a church. Wow.

That's very worrying. Jesus is telling a church. He won't wait for media to say it. He said, I'll say it myself. I'll deal with the church myself. He'll wait for the world to say it.

He said, I'll address my church. I don't. The church is mine, and I'm addressing the church. You are in the church. You are miserable. You are wretched.

You are poor. You are blind. But everything looks good for you. On the outside, everything is going well for you. Job is going well for you.

[22 : 44] You just bought another new house. And you are buying three more next week. You have recently bought an island.

You have recently bought an island. People would want to have who you are on the surface.

But God said, this is a wretched person. Is it possible that you can be doing well in your career and yet a very wretched person?

Because you have become the center of your world. You are naked.

You are naked. And it goes on to say in verse 18. I counsel you. He says, I'm advising you. He said, I counsel you.

[23 : 49] I advise you. I'm giving you counsel. You'll be looking for counselors. He said, me, myself, I'll be counseling you. I counsel you to buy.

Pay a price for the spiritual attainment that you're supposed to get. Pay a price. I counsel you to buy from me. He is the one who knows what the church needs.

Jesus knows what his church needs. And he said that his church needs gold refined in fire. Pure gold.

That has been tried. Now, when you read the Bible, gold epitomizes the nature of God. All right. So gold stands for the nature of God. Exodus chapter 25 verse 11.

When you are about to make the ark of the covenant, it said, overlay it with gold. And you shall overlay it with pure gold. Inside and out.

[24 : 51] Inside and out. You shall overlay it and shall make it a molding of gold all around.

Talking about the ark of the covenant. Because that is what represented the presence of God. The ark represented God in the midst of his people.

And he was showing Moses how to do it. He said, when you do it, make it of pure gold or overlay it with gold. When you see it, you see gold. Why?

Because gold represents the nature of God. Remember the church. Revelation chapter 1 verse 20. It says that the church, I saw a candlestick. Which is the church?

Look at the mystery of the seven stars. Which you saw in my right hand. And the seven what? Golden lampstands. Golden lampstands.

[25 : 44] And the golden lampstands. It says, the seven lampstands you saw are the churches. The church is supposed to be golden in nature. Gold represents the nature of God.

And so the pure church is actually godly. You see God's nature on the church. But they have lost their testimony. So he said, now you have money, but you are naked.

Come and buy pure gold. Refined, Malachi 3.3. Refined as fire. Refined in fire. Come and buy it. Buy of me. Buy of me. Pay a price. Didn't say come and beg. As I said last time. Come and beg. I will sit as a refiner and a purifier of silver.

And I will purify the signs of Levi. And purge them as gold and silver. That they may offer unto the Lord an offering of in righteousness. You must be a refined gold for God.

[26 : 48] He said, come and get it of me. He said, come to me and buy it. Pay a certain price. If it requires fasting. If it requires extra. Some of us want to join the choir, but you don't want the commitment of a rehearsal.

It goes together. Motherhood goes together with that.

Let's go to Revelation again because today I really want to. So, I counsel you to buy, verse 18, I counsel you to buy from me gold refined in the fire that ye may be rich.

I thought they were rich already. Say you are poor. So you have that nature of God. You are poor. That ye may be rich. Yeah.

And white garments. So, you should buy gold, refined gold, and buy white garments. Why?

[27 : 55] Because you are naked. Genesis chapter 3, verse 7. Thank you, Jesus. Hallelujah.

Hallelujah. Hallelujah. Hallelujah. Genesis chapter 3, verse 7. This is what happened to Adam and Eve. After Satan convinced them to eat of what God said they shouldn't eat, the Bible says that then the eyes of both of them were opened.

And when their eyes were opened, and they knew that they were naked. And so what did they do about their nakedness? They sowed fig leaves together.

I can't hear you. They sowed fig leaves together. And they used to cover themselves. They sowed fig leaves to cover themselves. So they did something about their nakedness.

Am I right? Yes. They had to cover their nakedness. Look at verse 10. Verse 10 says what?

[29 : 08] Let's read together. Let's go. Let's go. So he said, I heard the voice. This is when God came. Verse 9 says, Adam, Adam, where are you? He heard the voice coming. He went to hide. People who are not walking with God, when they hear God approaching, they run away.

Some people will not come to church not because they just hate you, just that they are afraid. They are afraid of God. They are afraid. Some people will tell you God does not exist just to massage their conscience so they can continue the way they are.

At least God does it. But deep in their heart, they know it. Why did they get so animated and so angry when you touch on some things from God? If we are all, in fact, in the area, in the field of discourse, it's just intellectual points we are making.

But most of the time, people get very emotive about issues that the Bible, how can you say something bigoted? But what you are also saying, I think it's bigoted too.

But you are making a point. I'm also making my point. But why do you get animated? Why do you get? Now that thing has moved from the intellectual realm into the emotional realm. Because deep in your heart, there's something you are running away from.

[30 : 20] And what I'm saying is going past your mind and reaching deep to you so that there's a reaction. That's why people react towards anything the church has to say.

When they are reacting, they react with anger. Anger. Anger. You are not tolerant. But you are the one talking now more intolerant than me.

You are more intolerant than me. But you are accusing me of intolerance and doing it with passion. What is it that I'm saying that is going past your mind and getting to you?

You got what you are saying? I'm fine. I'm fine. So the point I'm making is that the word of God casts deep. And people who say there is no God, most people who say there is no God, they are trying to blank their minds.

But when you engage, I don't know how many of you have tried to engage in a discourse with somebody who says that as you go on further and you begin to get a stronger point, they begin to get angry.

[31 : 33] They begin to get angry and very uneasy. Because now you are beginning to touch an F. As long as you can argue them past their reasoning, they are fine.

They are fine. They laugh at you. But once you begin to raise strong points, they begin to react.

That's very interesting. So he said that, back to what I was saying.

How did I even get there? I can't see you. Bye. So Genesis chapter 3 verse 10, he said that, I heard your voice in the garden and I was afraid. Why? Why?

But I told you they covered themselves. They covered themselves, but they were still naked. They knew it. Jesus said, come and you are wretched and naked.

You have this name that you are doing well. But I'm telling you, you are naked. Come and buy of me white garments. Say white. White. Say white. White. Come and buy of me garments. Now, can I talk about garments a little bit and I'll talk about white.

[32 : 40] So garments in the Bible typify or reflect your actions. What you do. So for God to mention garments for the Christian is about your behavior. Now, your personal righteousness, the things you do, okay, is very important.

But when it comes to the Christian, there are two types of righteousness for a Christian. Two types of righteousness. The first type of righteousness is Christ our righteousness.

Christ our righteousness. First Corinthians chapter 1 verse 30. Christ is our righteousness. So you cannot go to God because you are so righteous.

You go in the clothes of Christ. Christ, that's why I said, anything you shall ask in my name. You never approach God in your own name. It won't work.

You have to approach God in the name of Jesus. That guy who works with BT. When he's off duty and he still decides that he's going to come to your house and chase you for money.

[33 : 45] No. You can kick him out. Because he's not on duty and he's not working for that. He's coming in his own name.

But when he comes in the name of the company, that's a different story. Even though you don't like him, he's coming on the behalf of the company. The way you treat him is the way you are treating the company. And so when you go in the name of Jesus, how God treats you is the way he's treating Christ.

Right? So the 1 Corinthians 1 verse 30 talks about how Christ is our righteousness. Let's all say Christ is my righteousness.

Christ is my righteousness. But many Christians, especially those who over-emphasize on grace, grace, grace, grace, grace, they try to neutralize and marginalize and mute their human responsibility.

So when you are born again, it isn't your works that gets you born again. It is his works that gets you born again. The works of Christ gets you born again.

[34 : 46] But after you are born again, you are supposed to put on the cloak of righteousness. Look at how Jesus put it in Matthew 5 verse 20. I'm sorry. Matthew 5 verse 20.

He says that unless, for I say unto you, unless your righteousness exceeds that of the Pharisees, you will know by no means to the king. So the Pharisees, they have righteousness.

They have ways to do their things. They are very prim and proper. And this is said that you, you must also be prim and proper. So don't say I'm born again so what I do doesn't matter.

What you do matters. What you do matters. In Psalm 45 verse 13 and 14, it talks about the princess. It says that the royal daughter is all glorious within the palace.

Her clothing is woven with gold. What's gold? What does gold stand for? What does gold stand for? The nature of gold. This is describing us the church. It's clothed.

[35 : 48] The church, okay. It says that her clothing is woven with gold. She's got clothing that is woven with gold.

But go to the next one. Look at verse 14. It said, she shall be brought to the king in robes of many colors. So you see, there are two robes that have been described here. The first robe is what? Gold. Gold. And what about the second robe? Many colors. So this virgin has got two robes. I mean, when I say virgin, a daughter, okay. I don't mean virgin Atlantic.

She's got two robes. The robe of gold, which is the one Christ gives the church. We can't get it. But the robe of many colors, which we have to put on, it typifies our act and our behavior after we have come to Christ. And God will judge you on your behavior.

[36 : 46] It's very important. In Matthew chapter 22, there's a very nice story. They have preached on it before.

There's a very nice story in Matthew chapter 22 where the Bible says that a king organized a banquet for his son, a wedding. And then he said, go and invite people.

So the people who were invited sent the servants and called those who were invited to the wedding and they were not willing to come. So he said, this one is a Jewish thing, but some of them have then got down.

So he said, open the door, invite everybody. So he said, go to the next verse four, verse four quickly. And he sent the servants again, tell those who were invited, see, I have prepared my dinner.

My oxen and fatted calf are killed and all things are ready. Come to the wedding. Go invite them. What it is, verse five quickly. But they made light of it and went their ways, one to his own farm, the other to his business.

[37 : 51] The next one. So, and the rest, the rest sees his servant treated. So, verse seven. Let's keep going. And the king heard about it. He was very angry.

He sent his, I mean, destroyed those people. Look at verse eight. Verse eight. Then he said to his servant, the wedding is ready, but those who were invited are not worthy. Go to the next verse.

Therefore, go to the, say highways.

Highways. And as many as you find, invite them to come. Now, it's open. Highways. People have wayside. Are you interested in a wedding camp? Are you interested in a wedding camp? That's why the church goes out for outreach.

We are just inviting people to come to the wedding feast that is coming. Outreach. That's, that's outreach there. You can tell that. That's you go out and invite people.

So, we go out and invite people. It doesn't matter. You can be a thief, a liar, a murderer, a bad person. It doesn't matter your past. God said, come.

[38 : 49] The highways, anybody at all. It doesn't matter your background. The Bible says that, see our, 1 Corinthians chapter one, verse 27. It said, verse 27. It said, brethren, see our calling.

Not many noble. For you see, you see. For you see, you're calling, brethren. That not many wise, according to the flesh. It doesn't mean we are stupid. No, the human standard of wise people, the people we need to listen to.

God doesn't use that to call. He would have called all the professors. Not many wise, according to the flesh. Not many mighty, powerful people. Powerful.

It didn't say not any. Some people only see any. It didn't say not any. That means that there are people all social spectrum. But the more, the higher, the higher people are, sometimes the less they are interested in God.

Yeah, that's true. The richer people are. And as he said, not many noble were called. Now, the word noble there is talking about people with privileged birth. Okay.

[39 : 53] Not many noble. It doesn't say not any. Not many noble. So when you look at our calling, God has called all kinds of people. Look at the next verse. Next verse. But God has chosen the foolish things of the world to put to shame the wise.

God has chosen the weak things of the world to put to shame the things that are mighty. So when you talk about God himself doing wonderful, wonderful things with human beings, he has chosen people who are not mighty.

Many of us. Many of us here are not mighty. Many of us are not financially very powerful. Quite a few people here are in debt. Yes, yes, yes, yes. There are only a few job owners here.

Employers. Many are employees. Yeah. But that's the church. And God doesn't shy away. He's proud that I just called people whose society may not classify as the best.

I like them. So, but how does he get them? Go on the highways. Call them. Yeah, you come. You are active here. Come. You've been cheating on your wife and your wife. Come. Doesn't matter.

[41 : 01] You. You used to do drugs. Come. You. Call people. Just call them. Call. Are you. I've always been in church, but I've really never been serious. Come. Doesn't matter. I'm a fetish priest.

Come. I'm a Muslim. Come. I'm a thief. Come. I'm a. Call everybody. So he said, call all of them to come. Then look at verse 11. That's a very interesting one.

This doesn't seem fair at all. But there you are. Verse 11 says that, but when the king came in to see the guests, he saw a man there who did not have the wedding garments.

What? The next verse. So he said to his friend, how did you come in here without the proper clothing?

The proper. The proper. Without wedding garments. And he was speechless. And what did he tell his servants? Look at the next verse. Then the king tells himself, buy this back. You see, it looks like the man would have been better if he had not come.

[42 : 05] Now he has come to put himself in trouble. Because he came to church by doing change his garments. You have started coming to church, but you are still.

Hmm. Hmm. Hmm. Hmm. Hmm. Hmm. Hmm. Hmm. Hmm. Hmm. Hmm. You are still the same as your worldly friends. There's no difference in your behavior.

So he said, bring, bring everybody. After they came, they said, you have come to church and you are still, how come you are in church and you are behaving like someone in the world? Hmm.

Hmm. That's the question Jesus asked. Go, go. Verse 12. Verse 12. Let's all read it together. So he said to him, friends, how did you come here after that wedding? How did you come here without wedding commons?

I know I called you from the highways. But come on, you are at a wedding, you are not on the highway. You are not qualified. The wedding was not meant for you.

[43 : 11] It was meant for people of honor, people of dignity. But they turned it down. So I said, let me do you a favor. All of you come, invite anybody who wants to come. And you chose to come, but came to spite me because you don't care.

He said, back him and throw him out. Oh, put the screen. I didn't even want to go too much. Did you see that? Verse 13, he said that the king gave him, interacted, bind him hand and foot.

All right. Take him away and cast him into outer darkness. There will be weeping and gnashing of Jesus. Out of darkness is the people who are in church who go there. It's the same thing. Is it not the same thing they said to the talent? The one who received one talent in Matthew chapter 25, verse 29. He received the talent.

The Bible says that the master called his servants, three of them. They were all the same status. One, he gave one talent. The other one, two. The other one, five. The one who had five, verse 21, said, master, your men have earned five more.

[44 : 16] I've made ten so far. He says that, well done. Verse 20, 20. 20 said, he received five talent. He brought another five. And the master, verse 21, said, well done.

The other one, verse 22, the other one who also received two, brought two more. And the master, in verse 23, said, well done. But the other one who received one, they didn't do anything about that. And then he said, I know you're a hard man, from verse 26.

I know you're a hard man. And I hate it. And the master said, you should have put my money into the bank so I can make an interest. You came to the church and I gave you opportunity and you wasted it.

And you are coming for me to honor you. He said, look at verse 28. Verse 28. Take the talent from him and give it to the one who has ten talents. And what about him?

What do you do? Look at verse 29. For to everyone who has, okay, let's go to verse 30. Verse 30. Verse 30. And cast this unprofitable, to where?

[45 : 13] And what did he say about outer darkness? There shall be. Is it not the same thing he said about this one who came to church without change of behavior? And you are telling me grace. Come on.

When Jesus wrote a letter to them, he didn't tell them. He saved them by grace. But he said, change your behavior. He said, repent. Your behavior matters. So we approach, we are made children of God, not based on our behavior, but based on his behavior.

And his death qualifies us to come in. But once we come in, our behavior matters. Because therefore we must all appear before the judgment seat of Christ.

2 Corinthians chapter 5 verse 10. We must all appear before the judgment seat of Christ. And everyone will give an account of all they have done in their body. Whether good or bad.

Behold, I come quickly. Revelation 22 verse 12. Behold, I come quickly. My reward is with me. To give everybody according to your heart desire. No.

[46 : 16] No. No. No. According to your works, your garments. Buy of me white garments. He didn't say garments. He said white garments.

White connotes approved. Garments. Revelations chapter 19 verse 8. This is also the actual story Jesus told.

We just read the wedding. This is actually the proper wedding of the Lamb. And to her. Look at from verse 5. So that I can make sense. I just want some people to understand this.

Then the voice came from the throne saying, praise God. For all you, his servants and those who fear him. Verse 26. Verse 6. The next verse. And I heard, as it were, a voice of a great multitude sound.

Let's go to the next verse. Let's read verse 27. Let us be glad. Oh, this is the one. Look at it. Let us be glad and rejoice and give glory. Give him glory for the marriage of the Lamb has come. And his wife.

[47 : 15] When you read, I think King James said his bride. All right. His bride. Because you are not a wife until after you are married. You are a bride but not a wife. So give me the King James.

I prefer the King James. His bride. He also said, all right. How did I say? The Lamb has come and his bride has prepared herself.

So let's go to the normal version. He said, and his bride, his wife, has made herself ready. Now watch this. Look at the next verse.

Look at the next verse. Verse 8. And to her, it was the wife. The bride. The bride. Who is the bride of Christ? Who is the bride of Christ? You don't know that?

The church is the bride of Christ. Okay. According to Ephesians chapter 5 verse 25. Husbands, love your wives as Christ loved the church and gave himself for her.

[48 : 13] Look at verse 26. For her. That he might sanctify and cleanse her. The church. With the washing of water and the words. Look at verse 27. That he might present her to himself.

See, the hymn is capitalized. Christ is going to pretend the church to himself. A glorious church. Not having spot or wrinkle or any certain. But that she, the church, should be holy and without blemish. Yes. Then Paul, after talking about the church, he brings husband and wife back. He said, so husband. Look at the next verse. So the husbands. So the husbands.

So the husband. He's trying to give you a role model. Right. Okay. A role model. Jesus is the role model of every husband.

Amen. Wow. Thank you. Thank you. Thank you. Thank you. Thank you. Yeah. When it comes to the description between husband and wife, they use Jesus in the church.

[49 : 11] So husband, look at the Jesus Christ and see how he loves. I don't even have to comment to it. He said, so husband, love your church as Christ. He's there.

No, verse 25. Love your wife, sorry, as Christ, the church. So Christ, the way Christ did it. Then he began to explain how Christ did it for the church. Then look at verse 31. Verse 31.

For this reason, I have a shatter. I like this. For this reason, when it comes to wedding, I like this bit.

For this reason, a man shall leave his father and his mother and shall be joined to his wife.

And the two shall become one flesh. That's the mystery. And then verse 32 said, this is a great mystery. The man himself said, this is a great mystery. But he said, I speak concerning what?

So this man leaving his father and mother to be joined to his wife, he's talking about Christ and the church. So on the day of marriage, the marriage, the great supper, the feast of the lamb.

[50 : 11] In Revelation chapter 19, verse 7, he said, And let us rejoice and be glad, giving the glory to him. For the marriage of the lamb has come and his bride has made himself ready.

And verse 8 says that, they're talking about the bride. To her it was granted to be arid in fine linen. To be clothed. Arid means you are clothed. And his bride has clothed himself.

It says that, it's granted to be arid with fine linen. Clean and bright. And what is it? And the fine linen is the what?

Is the what? Your behavior is what determines your fine linen. Your behavior as a Christian.

That is what is clothing the church. The church, the way the church behaves matters to heaven.

The behavior of the church matters.

[51 : 09] I'm afraid. Some of us, please, I'm begging you. It's likely Jesus will throw you out when the day comes. Because of your behavior. Jesus may throw you out when we gather for the great feast.

Say the feast. When we assemble for the feast. You say, hey, how did you come in? You didn't change. You were born again, but your behavior was not born again.

You don't have the, because the garment, so long as God is concerned, is our behavior. Our righteous. That's what I said earlier. It's your garment. Your behavior. How you are.

So now, back to Revelations. Thank you very much. Back to Revelations. He says that, buy of me pure gold and white garment. White garment.

When you read the Bible, white, white, white, white stands for approved, approvedness. Let me.

[52 : 14] Yes, it's a good word. It's a good word. I love it. I love it. I love it. Praise God. Hallelujah.

Revelation chapter 3, verse 5, verse 18. It talks about how, verse 5, Revelation chapter 3, verse 5, it says that, He who overcomes our clothed with white garments.

White in heaven, so long as heaven is concerned, white depicts purity. It depicts purity. It depicts something that is, Revelation chapter 4, verse 4.

Look up chapter 4, verse 4. Revelation chapter 4, verse 4. Around the throne were 24 thrones. And on the thrones, I saw 24 elders sitting clothed with what?

White robes. All right. So there are quite a few places I can show you in the scriptures, but because of my time. But white in the Bible depicts purity. Let's all say purity.

[53 : 16] Purity. So it says that, come and buy from me pure clothes. Cover yourself with garments that are pure. Garments that are pure.

Ecclesiastes chapter 9, verse 8. I like that text. Ecclesiastes chapter 9, verse 8. Let your garments always be white. Hey. So it's a buy of me garments.

Pure garments that you might be clothed. There's a lot more in there. Let me unpack it. Thank you, Jesus. Somebody say thank you, Jesus. Thank you, Jesus. Garments that you might be clothed and the shame of your nakedness may not be revealed.

And the third thing he said they should buy is, and anoint your eyes with eye salves. I told you they had medical care. Did you see the garments he mentioned there?

That's why I told you that. He was telling me, you think you guys have the best garments, but you are naked. Buy from. Because in fact, the one you have is a silky black. Come and buy white garments.

[54 : 21] I know you are from Laodicea. Laodicea is known for their top best garments. But I'm telling you, church, change the garments you are wearing. Come and buy garments for me.

You say you are rich, you are poor. Come and buy gold for me. You say you have the glorious whatever. Come and buy for me. First of all, he touched your water. He said you are like your water. That is the boast of saying you are like your water. Laodicea is too tepid and it's nauseating. You are like your water. Then he said you think you are rich. Come and buy of me gold to deal with the wealth.

You are poor. Buy of me gold. You think because as I told you, Laodicea is known for their wealth. So the state, the condition of the city is beginning to reflect in the church.

So Christ had to separate the church from the city. So he says that your water, which makes you proud. Yuck. He said your gold, you are poor.

[55 : 23] Your garments that make the city unique. He said you are naked. Come and buy of me. And now your medical care. I saw. They had this special here.

I think it's on tablet or so. It's called Teflophrigia or so. So you have to, you mix it in some water and you just put your eye in it.

It cures eye. Not blindness. But eye, when your eyes are sore. And Laodicea was known for that. He said you guys, you have issues with your eyes.

You come and get eye salves. Laodicea was known for top eye salves. But he said you still need my eye salve.

Buy it for me. So you see why I took my time to explain. He used the condition of the city to tell them you are what you are boasting of. Actually it's what you are bankrupt of.

[56 : 20] Wow. Wow. So now what was the problem of the church? One, the church's problem was they were tepid or lukewarm.

Okay. Number two, the church's problem was pride. You say you are rich and we don't have need of anybody. That's pride. Pride. Most of us, what will cost you the intervention of God is your pride. Your pride will cost you your divine intervention. God backs off when he sees pride. I'm so self-sufficient.

Isn't it interesting how in this times and our generation, humanism, man has been put at the center. It's all about you, you know.

How you treat yourself. You know what they do? You know what they are doing? They are just, it's like putting so much focus about you. You matter. Give yourself treatment. And then they advertise so many different things you have to buy.

[57 : 32] This is great. So, they take your focus of the things that actually matter in life and put the focus on yourself. And they tell you what you are. No, you are actually a sinner, you know.

You don't have a problem. You don't have a problem. You see, that kind of gospel that makes people the center. That, you know, you are so important and God really loves you. You are not that important.

The truth is, you are a sinner going to hell. If you are important, you don't go to hell. You are going to hell. And your situation is so precarious, so miserable, you need Jesus. That is actually the gospel.

But the more we make people feel very important, the more they think they don't need God. I'm not supposing that we should treat people roughly.

No, no, no. That's not good. But there's emphasis on self. It's very disturbing in our generation. They were a proud people.

[58 : 27] How many of you have attempted to preach to a proud person before? It's so disgusting. It's very worrying.

People have become so proud. When they see you going to church, they look down on you so much. Look, how someone can say that if you should take care of yourself, you sort yourself out. I don't need him. Until the day. And now, to make it even worse, preaching like this has been branded begotten.

And extreme. How can you tell somebody this hell? That's your opinion. You can't be telling anybody. Keep it to yourself. You can't.

That day will be a very interesting day. That day. Because we have managed to find solutions, human solutions for basic problems, we think we are fine.

[59 : 34] But guess what? Because many people are very miserable and sad. Tell you. I'm telling you. Last night, some of you, some people, no, you're not your friends.

They couldn't sleep. He's driving a nice car, but he can't sleep. Rather, it should have been the other way around, isn't it? The more we are having everything we want, we are having the cars, we are having the clothes, we are having the phones, we are having everything.

Everything is in abundance. The more we are having, the more we should be at ease. But rather, the more we are losing our personhood. That's true. I heard one wise man make this statement. It was so wise. I'm trying to paraphrase it. He said, when a man comes, a human being, okay, a person, when a person comes to the place where he realizes that he is so lost and he needs a savior, until a person comes to that place.

Now, he said, when a person comes to that place, he stops becoming a problem to humanity and he starts to become an answer. Wow.

[60 : 42] He stops becoming a problem. Wow. The other thing. When you realize that, oh my God, I really need help. It begins to make you look beyond yourself for help.

And the more you look up to God, the more you're actually a solution to many others. The more, watch this, the more you look inside yourself, the more a problem you are.

Because it's all about you. So, so the point here is that the more we are inward looking, the more we are part of a problem. Verse 19, as many as I love, I rebuke.

Uh-oh. This is said, as many as I love, he loves you, I'll rebuke you. No one is correcting you, you are loveless.

Mom, correct that child. Dad, correct that child. Bible says in Hebrews chapter 12 verse 6 that a father chastens a child he loves.

[61 : 56] He who the Lord chastens and scourges, for whom the Lord loves, he chastens and scourges every son he receives. Look at the next verse.

If you endure chastening, God, now give me the new NLT. As you endure this divine discipline, remember that God is treating you as his own children.

Whoever had, whoever had of a child who is never disciplined by his father. The next verse. If God doesn't discipline you as he does all of his children.

God disciplines all his children. So, the way you are living, if you are really a child of God, some discipline is going to come. It's going to deal with you.

I'm telling you, God, the way you are treating your wife, he's going to deal with you. The way you are treating your husband, God is going to personally deal with you. Why? Because you are his child. He says, Satan, stay out of this, I'll do it myself.

[63 : 00] That's right. Because it's a father and son matter. Because God disciplines the child he loves. So, look at what he told the church of Laodicea.

He said, for he who the father loves. I love you. Verse 19. He said, I correct. Verse 19. As many as I love, I rebuke and chastere.

And chastere. Those of you who think pastoral life is just like we have come to a theater. Or someone should stand and talk and you go and decide.

No. Read your Bible. He said, the word of God. All scripture is given by the theonuses. Second Timothy chapter 3. I feel like preaching, you know. Second Timothy chapter 3 verse 16.

All scripture is given by the inspiration of God. Watch this. Watch this. And it is scripture is profitable. Prescripture is profitable.

[64 : 13] It is profitable for teaching, doctrine, for reproof. No, no, you can't do that. I don't approve of it. Reproof. For correction and for instruction in righteousness. Every genuine pastor will reprove you.

Will correct you. Will instruct you in righteousness. That pastor who can correct you. Who can instruct you. Is not pastoring you. Or is not using God's word. Yeah.

Yeah. He said, these things command and teach. Jesus said to the church. Jesus said to the church from heaven. He said, those I love, I trust him.

Then he said, therefore, be zealous and repent. Repentance means stop doing it. What's the meaning of repentance? Stop doing it.

I can't hear you. Stop doing it. Stop doing it means stop going there. Stop picking the alcohol. Stop watching. Tell somebody, repent.

[65 : 15] I think I have to stop. My friend asked me. I won't be. Oh, man. Okay, what does verse 20 say? Let me end with verse 20.

Is that okay? I won't take too much time. Is that okay? Am I permitted? You are tired? Okay, I think we should stop. Oh, I think we should stop. I think we should stop. So we should do the verse 20.

What does verse 20 say?

Let's all read it again. Let's see. Wait, wait, wait. If you read it out loud, I will know you are permitted. And you've permitted me to teach on it. If you don't read it loud, that means so, vote with your voice.

Let's go. If we know, I stand at the door and knock. If anyone hears my voice and opens the door, I will come into him and stand with him and lead with me.

Wow. Jesus is standing outside the door of a church. I told you last week, they have kicked him out of church. So it's not every church that has Christ inside of them.

[66 : 15] They can have their name as a church, but it's not for Christ. They have kicked him out. That's why you told them you are miserable, you are poor, you are wretched, you are naked, and you are blind. But that's not description for people of God.

But those people inside, they are not people of God. They are not representing us. The fact that somebody is a pastor, the fact that someone is a bishop, the fact that somebody is an ag bishop, the fact that somebody calls himself a prophet, an apostle, doesn't mean they are representing God.

He said, by their fruits, you shall know them. He said, I'm telling you, false prophets are going to come in the last days. Many will come and say all kinds of things. My name is said, but by their fruits, you shall know them.

In the book of Matthew, chapter, I think, 570 or 770 somewhere. He said, by their fruits, you shall know them. So check their fruits. What kind of fruits are you talking about?

Godly fruits. Godly fruits. Godly fruits. Godly fruits. Their words produce godly character. Anyone whose teaching is not producing godly character is not working for God.

[67 : 18] He can tell you seven things about yourself. I saw this. I saw that. I saw that. Excuse me. Give me a break. Doctors can even tell you more. Of course. Detectives can tell you more. Yes, yes, yes.

And the devil too can tell you more. People who read palm readers can say more. So what is the big deal? What's the first? But no palm reader will be able to break the text for you to convict your heart.

Yes. That's right. It's the text of God. So that is the uniqueness of a man of God. A man of God must be able to teach the scriptures to let people see God and they respond to God positively. That's a sign of a man of God who is working with God. If I'm working with God, his word must be in my mouth. And when I speak the word, somebody must know that God is speaking to me. He said, I stand at the door.

You guys have kicked me out of church. And Jesus said, I'm knocking. Hello.

[68 : 25] But they are having fun in church. And yet, he says, he's knocking. Can I come in? Can I come in? And this is what I want to end on.

He's knocking. I want to come in. Please, can I come in? And watch this, what he said. He said, I stand at the door and knock. If anyone is just looking for one.

One. Come on. And he said, if that one allows me in. I'm not coming for all. I'm coming for him.

If anyone hears my voice and opens, I will come in to him and die with him. No, with them. He was writing to the church.

But he said, no, the ball is in the court of individuals. Because it's a degraded church. We'll just cut Jesus out. But yet, those I love, I trust him.

[69 : 29] I have people in. If anyone can hear my voice and open, I will come in and dine with him. When you talk about dining, watch this. When you talk about dining, it's different from buying from McDonald's.

Yeah. Dining connotes different meals. Set. Dine. He said that those who overcome, I will give of the tree of life to eat.

Revelation chapter 2, verse 7. Those who overcome, I will give the tree of life to eat. Revelation chapter 2, verse 17. He said, those who overcome, I will give of the hidden manna to eat. But now he has taken it further. It first of all is the fruit of the tree of life, which is the paradise of God. Secondly, he said the manna which is hidden. Now, thirdly, he said, I'm taking it higher. It's going to be a dining. You remember how I started about teachings? The Bible is not just for teaching. It's for feeding.

[70 : 30] Right. Jesus' interest is that we will feed on him. Not just get ideas. That's why he said, man must not live by bread alone.

By what? By bread. So the word is for feeding. Paul said in 1 Corinthians chapter 2, verse 3. He said, when I came to you. 1 Corinthians 2, he said, I was with you, weakness and everything. No, chapter 3, verse 2. I'm sorry. Chapter 3, verse 2. Rather. He said, I fed you. The teacher, Paul. He said, I fed you. Church, when you come to church, please come and feed. That's why we need to get more time for the teaching of God's word. Because it's not just me teaching. Satan teaches. Jezebel teaches. Nicolaitans teaches. Belém teaches. But they can't feed. They cannot feed. They cannot feed. But if we teach people the pure word of God, what we are doing is we are feeding. Yes.

[71 : 32] So he said, if I'm coming, I'm coming to dine. You are going to eat with me. So he said that I could not.

My brother, 1 Corinthians chapter 2, verse 3. Chapter 3, verse 2. I fed you with meat and not with solid food until now. You are not able to receive it.

And even now you are. Why? Because he said you are a canna. So he's not talking about actual natural food. Look at verse 1. That will make sense a little bit.

Brethren, I could not speak to you as spiritual people, but as canna. As to babes in Christ. And look at the next verse. I fed you. So the speaking was the act of feeding.

But he didn't take them too deep. Because their spirituality was too low. Feeding. Their pastor's job is to feed. Do you know how Jesus describes himself? In John chapter 6, verse 35.

[72 : 30] He said I am the bread of life. We come to church to eat of him. In John chapter 6, verse 57. John 6, verse 57. Look at John 6, verse 57. I like that one. It says that as the living father sent me.

And I live because of him. So he who does what? Oh, come on. He who does what? What are we supposed to do with Christ? Feed on him. Come to church and feed.

Feed. When you go home. Just this message. Listen to it. Feed on it again. Feed. And feed. The reason why you are not overcoming temptation is because you are emaciated. You are not feeding. You are not feeding. Your spirit is so weak. Your spirit is so weak. That's why you are not overcoming temptation. And you ask the pastor, I'm trying. I've determined that. But I don't know why I'm struggling.

You are struggling because the thing is a spiritual matter. And you are spiritually so weak. Because your spirit man is not fed. He's weak. Your body is fed. Your soul is fed. Your emotions are fed.

[73 : 27] And they are reigning over your spirit. Feed your spirit. Feed your spirit. And you shall be an overcomer. Feed your spirit.

Most of us are not paying any price. In your car, all kinds of music. All kinds of music because you are free to go. You can like it. LBC.

Every time LBC. Not one premier Christian. My, my, my. Every time LBC. Largest conversation. What is it adding to your spirit? Nothing. I'm not saying it's bad.

But you are feeding on something. What you listen to will determine the state of your spiritual life. Because where's our containers? Whose music you listen to will determine what character you begin to, what character flaws you begin to have.

Some people are listening to all kinds of music and you don't know why you are so sensual, so lustful, so your libido is hitting the roof. The music. The composer, that's the spirit in him.

[74 : 27] As he composed those words, you have made the music. You are feeding your spirit with that. That's what I am. Yes. Yes. It's not a sin. It's not a sin, but it's a weight. It's a weight. It's a weight.

It's a weight. It's a long preaching. We came to feed. This is, this is banqueting. We don't come to nice hotels like this and they come and have takeaway.

We came for banqueting. Banqueting. If anyone hears my voice and open the door, I'll come in and die with him.

Amen. Feed on God's word. Hebrews chapter 5, verse 12, verse 13, verse 14. Look at what it says and I'll be ending. So, for though by this time you ought to be teachers, you need that someone teach you again.

What's he talking about? Teaching, isn't he? You are supposed to be teachers, but now you need that someone teach you again. The first principles of the oracles of God. And you have need.

[75 : 29] I thought you were talking about teaching. But why is he saying milk? See, in church, the teaching is supposed to be feeding somebody. That's what church teaching is about.

So, it's not about mental empowerment. Excuse me. It's more than that. He said, you need someone to teach you again the first principles of God.

And you have become, you have come to need milk, not solid food. Look at verse 13. For everyone who partakes only of milk is unskillful in the word of righteousness.

And he said, babe, babe, babe. I thought he was talking about teaching. Yes. The teaching in church is feeding. I'm ending in a minute.

Watch this. Look at the next verse. That's a serious one. But solid food belongs to those who are of full age. That is, those who by reason of use.

[76 : 27] When you hear the word, you do it. When you hear the word, you practice it. Now you are ready for more insight. When you hear, you practice. When you hear, you practice. When you hear, you practice. When you hear, you practice.

That is what he said. By reason of use, you have your senses exercised. Your senses are sharpened. Your senses exercise to discern between good and evil.

You can tell from afar this sin is not of God. You can tell from afar this sin is of God. Why? You are coming to ask me of your dream. Go and feed your spirit. Pastor, I had a dream that I was playing with three elephants.

What's the meaning? Did I have the dream? I was in your head. Go and build your spirit. You'll be able to discern between good and evil. Why have we made pastors so central to everything we do? It's the word that must be central. The word in his mouth. Not the word he prophesies. The word he teaches. They are two different things. I can be prophesied miracles. Listen, it's not as important as the word I'm teaching.

[77 : 28] The word I teach. The word. The word. He said, if you let me come in, I will come and dine with you.

Jesus says, he's so concerned about our spiritual nourishment. So he said, if you let me in, I'm coming. We are going to have meal. What's the meal?

I'm the meal myself. Is he not the manner he is? Is he not the tree of life he is? And now he says that, I'm coming to that. I'm the bread. Come. You are going to enjoy me as food.

He said, he who feeds on me shall have life. God bless. God bless. Well, I still have a lot to share. I thought I was ending this thing today. But I will end it at Victoria. I raised the message. I pray someone hears. And this, when Jesus finished talking, can you imagine?

[78 : 26] When he finished talking, he ends it with, he who has an ear. He who forces it, he who has an ear. Let him hear what the spirit is saying to the churches. He is saying something to the churches.

But people are not listening. Hear. You are believing God for a miracle. And he's talking to you. You are not listening. You are believing God for an open heavens.

Laughable. He's talking to you. Everything you need is contained in the word he's telling you.

Because I don't know you. And I don't know you need to fix that stuff.

But as I speak the word, God will be speaking to you. The spirit, let him hear what the spirit, not Pastor David is saying, what the spirit is saying. The spirit will be speaking to you. Some of you, the spirit is telling you what church you should be in.

Because the church you attend will determine a lot of things about your life, your family life, your testimony. You want everything and then eventually heaven. The reward in heaven. It has a lot to do with the church you attend.

[79 : 27] I'm telling you. He who has an ear, let him hear what the spirit is saying to the churches. Thank you, Jesus.

We thank God for using a servant, Reverend Dr. David Entry, to share this awesome word. If this message has blessed you in any way, please spread the word by sharing it and send us an email to amen at caris.org.

Remember to stay connected with us on Facebook, Instagram, YouTube and Twitter for regular updates on what God is doing here at Caris Ministries. Stay blessed. Thank you.

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