

The God Of Abraham, Isaac & Jacob - Message 16 - Wrong, But Chosen

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[0 : 00] Welcome. Thank you for choosing to listen to another faith-building message by Pastor David Entry. Faith comes by hearing and by hearing the Word of God.

May your knowledge of Jesus Christ increase as you listen. The God of Abraham, Isaac and Jacob is a very interesting phrase God used to describe himself.

The first time he appeared to Moses, when he appeared, he said, I'm the God of your fathers, the God of Abraham, Isaac and Jacob. He chose to describe himself like that. And in the past weeks, we have found out why he calls himself the God of Abraham.

Abraham is the start of something important. Jesus never said before Adam, I am. He said before Abraham, I am. Because there was Noah, there was Adam, there was Enoch, there was Abel. But all those people, Jesus never said anything about them.

It's a point, it's the starting of something to Abraham. So Abraham being a father means that the God of Abraham is knowing God as the father, from whom everything starts. Now we found out about the God of Isaac.

[1 : 01] Because Abraham worked with God in a certain way. His relationship to God procured something very profound. That every person who is part of the people of God must know God that way.

Isaac worked with God and his experience with God is an experience that must be repeated. That every person who forms part of the people of God must know God the way Isaac knew God. And then Jacob. And Isaac knew God as God the son. In the God of Isaac, we know God to be the God who is a provider. Isaac practically didn't do anything for his life.

Even to the choosing of a wife, he didn't choose. Even to the place of his burial, the tomb.

Everything his father did, he just came and enjoyed. Knowing God as the God of Isaac means that knowing God as the God who provides.

Christ in supply for you. Being in Christ means that it points to the works of Christ. What Christ has done. He died to save us. But Christ being in us points to his person.

[1 : 59] Who he is. He is manifesting his life in us. So in Galatians chapter 2 verse 20, he said, I am crucified. I have been crucified with Christ. Say crucified. Say crucified.

Crucified. It's not I'm going to be. Not I am being. I have been. So it's past then. I have been crucified with Christ. It's no longer I live, but Christ that lives in me.

All right. So the Christ in you is so important. Christ in you, the hope of glory. Jesus said, if my words abide in you, if you abide in me and I in you, then you ask the father of anything that you do. So there's the need for us to have both. We in Christ, Christ in us. And he said that I am being crucified with Christ. Nevertheless, I live. Yet not I. Yet not I, but Christ.

But Christ who lives in me. You see what? So he said, Christ lives in me. Now, watch this. That knowing God as the God of Isaac has to do with knowing God as the God of grace. You don't struggle to be.

[2 : 55] So then he lives his life in you. Too many Christians are busy trying to do. He actually wants to express himself in you. So that knowing the God of Isaac, God as the God of Isaac, is so much as to God has supplied.

You just come to be in him. And then he begins to live here. It's just, listen to this very important. If I leave this book right now, if I leave it, what happens? It's going to come to the floor.

Why? Because there's something called the law of gravity. You don't have to try and activate the law of gravity. It just happens. Laws are there and they just happen. If you operate in the direction of

the law, you experience it.

You can fly. Even though you are not a bird. Because you can use the law of aerodynamics. You can float on water. The law of flotation. Even though any object like you on water is supposed to sink.

Some of us will sink faster anyway. But then. Now, in Romans chapter 8 verse 3. Verse 1 says that there's not therefore no condemnation for those who are in Christ. He says, we'll walk after the flesh.

[3 : 57] Verse 2 says, for the law of the spirit of life in Christ. For what? For what? Say the law. This is a different law. The law of the spirit of life in Christ Jesus.

So, as soon as you become born again, Christ in you. There's this law that has been set in place in you. And then, all along your Christian life, you have to allow. You see, don't do.

Let Christ be. The law automatically begins to manifest. I'm going to explain it further. See, so when you know the God of Isaac, it has a lot to do with you seizing from your works.

And let him do what he has to do. Some of us are trying too much. You struggle too much. Try to please God. Don't try to. Oh, what does God want me to do? What does God want me to do? Just allow Christ to live.

Be crucified. I have been crucified. Christ lives in me. Now, so that is what we are supposed to understand. Now, when it comes to the God of Jacob, it's a whole different matter.

[4 : 55] Because the God of Jacob is the God. The God of Isaac brings us into grace to enjoy. The God of Jacob brings us under discipline. The God of Isaac will open the way for you to begin to enjoy him in a very unique way.

But the God of Jacob, listen, the experience and the history of Isaac is different from the history of Jacob. Listen, Isaac didn't fight. He didn't fight. But you know Jacob from the mother's womb. He was fighting.

Jacob was fighting from his mother's womb. Genesis chapter 25 verse 22, 23. He was fighting from his mother's womb. Isaac didn't fight any battle. When Ishmael started bullying him, Ishmael, God said, let Ishmael go.

Ishmael, I just didn't have to do anything. So, when you look at Isaac's history and you look at Jacob's history, very interesting different histories. Different histories. Because in Isaac, we just discovered a son.

In Jacob, God works on us. But some of us are too strong in the flesh. If God is going to use you, the more intelligent you are naturally, the more clever you are naturally, the more able you are naturally, the more God disciplines you.

[6 : 00] That's the God of Jacob. That's very interesting what I just said. Because God wants to work on you so much that he wants to work on you. I wrote this down. I like this. In the God of Isaac, we see him as the God who dispenses himself into us.

But in the God of Jacob, we see him as the God who disciplines us to make room for the God of Isaac. That Christ might gain a place and occupy more and more grounds in us.

So, Christ is in us, but he hasn't occupied grounds. Because of the problem of the flesh. And listen to me. Brothers and sisters. Isaac's life spanned a few chapters. Abraham had quite from Genesis chapter 12 to somewhere in chapter 25.

Isaac's own from chapter 25, somewhere there to chapter 27. Two. Jacob from chapter 27. He was actually born in chapter 25. But from all that to the end of Genesis chapter 49.

It's about Jacob. So, God works on us longer. Because his agenda is to cut a lot of your flesh out. And create room for the Christ in you to begin to express himself.

[7 : 11] It's going to be fun in these days. Today, actually, the main thing I wanted to talk about is why on earth God should choose Jacob. Should choose, you have chosen Jacob. Wrong, but chosen.

Listen. Listen. Jacob was chosen not because. See, most of us know that Jacob was a trickster. He did some wrong things and bad stuff. You know. But he was not bad.

Listen. He wasn't bad just because of the wrong things he did. He was bad because he was actually a wrong person. Before he was born, he was in the. Before he could come on. He was fighting.

God. Let's say. Can you imagine the United Kingdom, the prime minister, David Cameron saying that. My best friend, Osama bin Laden. He will lose an election. And God decides to call himself the God of Jacob.

Not Israel. Jacob. Jacob. At least Abraham, well. Isaac is a nice person. But Jacob for him is God. No. No. Jacob. Wrong person. Yeah. Wrong, but chosen. Most of you know you are the wrong person.

[8:10] When it comes to what God will do with people, you know you are not right. Am I talking to somebody at all? Yes. You know you are not right. Some people, when they hear you are in church, they are surprised. You.

You. In church. Let the Lord to hear that you have become a pastor. When I go born again, my friend said, hey, are you sure? No. That guy can't be born again. Really? Even though I was by us. You don't cross me. I will hunt you down like American government. I will hunt you down. Hallelujah. Hallelujah. And so, most of us were wrong people. And your history tells us you are wrong. You are the wrong person for the job of God. Am I talking to somebody at all? Some of us, the amount of herbs you have been, you have in the past. There are some, listen. There are some people here. If we check your phone, there are images on your phone right now. Images.

[9:06] Dangerous images. This morning, as I was praying, the Lord told me there's someone who is coming to church this morning who has really felt like he shouldn't come to church because you've blown it. Last night, you blew it, man.

God has already told me about you. That's okay. God has told me. Look at the person sitting beside. Don't say that. Just look at them. Look at them and just stand. It's true.

Yes. Somebody woke up from the wrong bed and came to church. But you are here. Are you not supposed to? People will say you are the wrong person, but God says you are chosen.

God said, he's the God of Isaac. He chooses you before you were born. Tell someone, I'm chosen. I'm chosen. I can't go into that because my time is up. I will leave that.

Four sections of Jacob's life. But just to recap, just give you something a little bit. In the God of Jacob, we know as the God who disciplines. He has to work yourself out so that he can have full flow with what he wants to do in your life.

[10:15] Some of us are blessed, but too many things are blocking the flow of the blessing. Not because you are a bad person. But you are not quite good enough for what God wants to do. But he still chose you.

George Whitefield. God used George Whitefield amazingly. People say, no, no, this guy can't be used. Not married from poor background. He lived in the wrong places.

He had the wrong background. He's not been to the good school and all that bad world. God said, I still want you. Sister, you are good enough. Some people might have left your life, but God hasn't left your life.

Amen. Now, Jacob, let's look at Jacob a little bit. Jacob from his mother's womb was fighting. He was too wrong. Genesis chapter 25 verse 22.

But the children struggled together within her. And she said, if all is well, why am I like this? So she went and inquired of the Lord.

[11:09] And the Lord said that two people are your, two nations are your womb. Two nations, two nations are your womb. Two peoples shall be separated from your body. Two peoples, two nations, not two persons.

Two nations. One people shall be stronger than the other. And the older shall say, who said that? God. But in the tradition, the older ones is the one, the younger one says the older one.

So that's the first struggle. The guy was the wrong person. Jacob. He was fighting. And when his brother was born first, we read down words, Jacob, now it's time to come. He was holding his brother's legs.

What kind of baby is this? Afterwards, his brother came out and his hand took hold of Esau's heel. So his name was called Jacob. That's why they gave him that name because the guy is too tricky.

And God decides to call himself the God of Jacob. Tricky. So it wasn't, he hadn't done anything.

Can I prove it to you? In Romans chapter 9 verse 10, 11, 12, and 13. Their boys, none of them had done anything wrong.

[12:11] Before they could do anything, God said, I have chosen this one. For the children not yet being born. What's the verse 10? Verse 10. And not only this, but when Rebecca had conceived by one man, okay, by one man, even by our father Isaac.

And not only this, but when Rebecca also had conceived by one man, even by our father Isaac. Verse 11. For the children not, listen to this. For the children not yet.

The word yet is important. Not yet being born. Nor having done anything good or evil. They haven't done anything. Not yet being born. Nor having done anything good or evil.

That's the purpose of God. According to election. Might be fulfilled. Not of works, but of him who calls. What happened? Verse 12. Quickly. It was said to her, the older shall serve the younger.

Go to verse 13. It was, as it is written. Jacob, I have loved. Esau, I have hated. Before the guy did anything wrong, he has been chosen. And he didn't have to do.

[13:17] He was actually the wrong person because he was born wrong. Fighting. But God, he was wrong person. Wrong works. But God said, I've chosen him. Am I talking to somebody who God has chosen in this moment?

Child, I'm chosen. I'm chosen. When you know you are chosen, how you conduct your life matters. When you fail an interview and you lose a job, how you handle it matters. Because you know you are chosen.

You know you are chosen. Now, it's so important to understand and appreciate that God has a way of doing it. When you know the God of Jacob, he will take you through certain processes. And you now say to yourself, he will take you through processes.

You come to a place where you say like Paul, 1 Corinthians 2, verse 3. 1 Corinthians chapter.

That's a very interesting thing that Paul said. He said, I was with you in weakness, in fear, and in much trembling.

God will shake your physical resources. So you can't put confidence in your physical resources again. That's what I'm going to show. Jacob's life was all that.

[14:20] The first time was just from chapter 25 to chapter 28. It was about his person, his nature. And then God had to break his self.

Break him. God broke him from chapter 28. Had to take him through some processes. It took him through Pantorana. It took him through Peniel. And then Shechem. And then he came to Bethel.

And then before he, when he ended in Hebron, his language has changed. God worked on him.

God is working on somebody here. Just make yourself much more available.

So it's important to appreciate. I wrote some things down. And I would like to, I'll read it for you in closing. Thank you, Jesus. Oh, this is beautiful. The real issue with Jacob and Esau was not what they had done.

It was about their election. The real issue with you and those who are competing with you, forget about them. It's about who God, as God has chosen you. If he has elected you, someone is trying to fight with you, struggle with you, compete with you.

[15:20] They'll be wasting their time. You may not do as much as they may be doing. But you'll be flying farther than they are flying. Shout hallelujah. All you have to do is learn how to work with God and avail yourself for him to keep working on you.

Don't abort the wilderness process. Somebody shout hallelujah. Hallelujah. It's very interesting to find out that it wasn't Jacob who went looking for God. It was God who came looking for Jacob.

The God of Jacob. He will hunt you down. He will look for you. And even when you mess up, he won't give up on you. Because he's the God of Jacob. But when he gets you, he's going to work on you. He's the God who works on you. He'll bring you to church and someone will step on your toe real well.

And you will lose one of your toes. Yes. Yes. People who run away from churches out of offense, their manifestation will take a long time.

Because you need your wilderness experience to be able to enjoy Canaan Land. The only place they go manna was when they were in the wilderness. That's where the law was given. That was where Korah and the wrong people were removed.

[16:24] Oh, tell someone I need my wilderness. I need my wilderness. I had one great man of God saying, he said, In the wilderness, that was where most of the attributes of God, or most of the characteristics of God that Israelites knew, they knew about him in the wilderness.

You need the wilderness experience. God's promise doesn't require man's hand for its fulfillment. God's promise doesn't require man's hand for its fulfillment.

When God promises, like he told Abraham, I'm going to give you a son. Abraham tried to help himself. God said, sit aside. If I said I would do it, I'm going to do it. Learn how to work with God. If

God tells you he's going to give you a husband, don't go looking for some men. Don't go to the wrong place. Patio, oh, I think maybe God will give him this one. God will give me him. God will give me that one. And now you are competing with other ladies over a man. Because God said, come on, give me a break.

That's not God. If God says, keep doing Salvation Squad, God knows how to work it out for you. Because he's working for somebody. I said he's working for somebody. Amen. God exercises more discipline on those who are clever, who are capable, who are should, who are resourceful.

[17 : 38] The more resourceful you are in your person, the more God will exercise discipline on you. Just to train you to know that it doesn't take you. It takes him. Jacob was a smart man. And he knew how to trick his brother to give him the best right.

His brother said, I'm hungry. He knew his brother would be hungry. He cooked up the one the guy can't escape. He said, I'm hungry. He said, ah, give me some of the food. He said, hey, I should give you the food. Let's make a contract.

If I give you the food, you give me your best right. He said, well, I can't be bothered. What is best right to me? I'm dying. You are talking about best right. Take it. Jacob took it. He tricked his brother. When his father was about to issue the blessing, Jacob teamed up with his mom.

And the trick they went to, he went and wore his brother's clothes and cooked what the mother cooked for him. He went. His father couldn't see. His father said, no, this voice is not right, but this is my son.

He tricked his father to get the blessing. Why didn't God allow the blessing? Because originally, can you imagine, if his brother has gone ahead, God has said that the older shall save the younger.

[18 : 40] He was working the plan of God, but he was using the arm of flesh. So God said, okay, don't worry. You get it. You're working my plan. He desired the blessing. Why didn't he desire the blessing? God said, fine. But your system, you're using your cleverness.

You're using your personal resources to work my work, and I don't like it. So he said, I'm going to take you through a process. I will strip you of all that, discipline you, and work myself into you. It's called the constitution of the spirit. Some of us, God is working himself into us, and you're running away because you don't want it. But it's good for your future. It's good for what God has called you for.

I see somebody having a testimony. I said, I see somebody having a testimony. God disciplines us so that we will be blessed through his discipline. He doesn't discipline us to just both us.

Oh, I like this one. Our hope, listen to this, brothers. He says, our hope lies in God's trustworthiness, not our trustworthiness. So God will teach you how not to trust in yourself, but trust in his faithfulness.

[19 : 40] Do you understand what I'm saying? Our hope lies in the trustworthiness. If God said he would do it. Jacob was not trustworthy. He was a trickster. But how come he ended up getting the promise? Because he was so pretty on the trustworthiness of God.

Say, God is faithful. God is faithful. And let me leave this with you. I like this one. Our usefulness.

Oh, I like this. Our usefulness to God. Let's all say that together.

Our usefulness to God. Say it again. Our usefulness to God Usefulness to God doesn't depend on your will.

It depends on his will. Because he said, Jacob, I have chosen. Esau, I have hated. He willed it. So even though Jacob was using his cleverness to enter into the will of God, it was actually God who willed it, not his cleverness.

It's not just his will that made him useful. It was God's will that made him useful. Are someone getting what I'm saying? Yes. I pray that God will deliver us from our personal wills. That will stay in the way of God.

[21 : 03] Jesus said in the Garden of Gethsemane, he said, not as I will, but let your will be done. Listen, as long as you pursue your own will, you will have a lot of crashes in life.

A lot of regrets, a lot of setbacks, and a lot of merry-go-rounds. But if you cannot allow God's will, sometimes God's will may not be popular. Sometimes God's will may not be very sweet and nice. But I'm telling you, it's the sure way. If you can allow the will of God. Somebody, I know I'm talking to somebody. God has been trying to get your attention for so long. And you are always finding yourself in the wrong ways.

Finding yourself moving in the wrong direction. Because of how you want to be accepted or fit in. And how you want to be popular. Don't live for comfort. Don't live and pursue comfort. Pursue destiny. Pursue purpose. Pursue the will of God. And you will have a lot of proper comfort in life. Shout out hallelujah. Hallelujah. Thank you for listening.

[22 : 06] To hear more from David Entry, follow him on Facebook, Instagram, Twitter and LinkedIn. Why don't you subscribe to our YouTube channel at Karish Church. And subscribe to our podcast so you are always up to date.

Be blessed.