

# Christ's Coming - Dr David Antwi

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[ 0 : 00 ] Merry Christmas to you. Thank you so much for checking in on this podcast. We are excited to bring you another inspirational message. If you wish to support this ministry financially, you can do so at [www.charis.org](http://www.charis.org) so we can continue making these podcasts available free of charge.

Prepare your heart to be blessed by this message. Merry Christmas to you and your family from Charis Ministries. God bless you. Because we are in the Christmas season, I just found it necessary to be talking about Christ's coming.

Not the second coming of Christ, but the incarnation. Why Christ came to die and to save us, or why he came on earth.

Last week I spoke about Emmanuel. Somebody say Emmanuel. Emmanuel. Which means? God bless. God is with us.

The reason why I usually start my preaching and teaching, usually almost everywhere I go, is my personal custom to do this.

[ 1 : 15 ] It's my Bible. The reason why I do it is just to encourage Christians to keep using their Bibles. I know the convenience of the smartphones and iPads and all that.

It's good. I mean, there's nothing wrong with that because you can have your Bible different, a lot of different versions on it. That's fine. But there's something about the old-fashioned way.

To have a Bible, your own Bible you use. You know, when you open it, we see you're reading. We know you are not reading emails. Or pop-ups.

It's a personal commitment and personal philosophy. And I believe it's very good. Amen. That's why you never see me preaching without the Bible.

I will always hold the Bible. When you see me holding this, you know what I'm doing. Yeah. Praise God. John chapter 1 from verse 1.

[ 2 : 16 ] The Bible says that in the beginning... In the beginning... All right. Shall we already out loud together?

Let's go. In the beginning was the Word, and the Word was with God, and the Word was God. In the beginning was the Word, not a Word.

The Word. Capital W. The Word. In the beginning. Now, in Genesis chapter 1, verse 1, the Bible makes us to understand that in the beginning, what?

God. Someone say God. God. In the beginning, God. But we discovered that in John 1, He said in the beginning, was the Word.

He didn't start in John 1, He didn't start with God. He started with the Word. In the beginning was the Word.

[ 3 : 22 ] Now, in the beginning there, that in the beginning in John chapter 1, verse 1, brothers and sisters, is different from the beginning, the beginning in Genesis chapter 1, verse 1.

They are not referring to, technically, the same beginnings. Now, in Genesis chapter 1, in the beginning, God created, He's talking about, in the beginning of the universe, of everything, life, in time.

In the beginning of time, God created. And so, that beginning, is referring more, to the beginning of time, was in the beginning, John 1, John chapter 1, verse 1, the beginning there, when He says, in the beginning was the Word, He's talking about, before time began.

You see, in the beginning, it goes farther than Genesis. So, because He said, the Word was there, it was with God. It's not something, that was about to begin.

Now, so, this is creation. So, in the beginning, God created. That's talking about action. Now, in the beginning, God created.

[ 4 : 30 ] Now, this beginning, beginning, creatorial beginning, is different, because it says that, in the beginning, was the Word. So, it was, before He began creating.

That's what I mean. So, there are kind of two beginnings, that, the other one is, before the beginning began. In eternity, beginning. Alright. Now, because God has not got beginning, has not got an end.

And so, if He was going to make reference, to the existence, the self-existent one, He's saying that, this beginning, there was the self-existent one, before everything began, before actually, God began doing stuff.

You get it. And so, the beginning in Genesis, is kind of different, from the beginning, in John. And Bible says that, in the beginning, was, the Word.

And, the Word, was, with God. Now, theologians, and philosophers, and particularly skeptics, have had problems, with this.

[ 5 : 35 ] If, Pastor Philip, is with, Pastor David, then it starts to imply, that, Pastor Philip, is not, Pastor David. Because, you can't be, with, something you are.

Does that make sense? So, that's, philosophers, and theologians, and skeptics, have struggled, with this text. Because, it's always, posed, a major challenge, to their intellect.

How can you say, in the beginning, was the Word, the Word was with somebody. And then later, he said, the Word was that somebody. It's, it's kind of, similar to when Jesus said, in John chapter 14, verse 6, he says that, I am the way.

The truth. Think about that. How can someone, be the way? And he said, if you have seen me, you have seen the Father. About eight verses, before then.

He said, if you have seen me, you have seen the Father. And yet, he said, I am the way to the Father. So, kind of, he, every now and then, it looks like, he's separated from the Father, and yet, he's still the Father. Or, and yet, he's still God.

[ 6 : 44 ] And so, in the beginning, was the Word, and the Word, was with God, and the conundrum steps in, and the Word was God. The Word, it's not, hey, hey, this is good.

It's not God the Son. It's God himself. Some people didn't get it, you'll get it later. So, the fact that he said, the Word was with God, does not mean the Word wasn't God, but the Word was God.

And so, what has, ah, what has always been, in the beginning, found a way, to come, and be part, of what has a beginning.

In spite of the fact, that he, didn't have a beginning. That's what Christmas is about. The beginner, became part of the beginnings. The creator, became a creature.

In the beginning, was the Word. And the Word, was with God. And the Word, was God.

[ 7 : 54 ] He was, in the beginning, with God. All things were made, through him. And without him, nothing was made, that was made.

Can you imagine, he started using, the pronoun, him, for the Word. This is talking about, a personality. Most people think, oh, religion, oh, Christianity, is just another religion, and all these things, just ideas.

No, it's not. It's your ideas, that make you think, these are ideas. Oh. Verse, oh, verse four.

I want to just, quickly rush through this, because of my time. Verse four, talks about how, in him was life, life, and the life, was the light of man.

What sort of life, is he talking about? In him was life. And that life, remember, when we talk about life, when the Greek word, translated life, in the English is, there are different Greek words.

[ 9 : 09 ] One of them is, bios, which is the, normal human life, or biological, created life. Okay. So we have the, created life, biological life, which is, Greek word, bios, and we have the, uncreated life, which is, zoe, the life of God.

And Bible says that, in him, was life. In him was life. That's what he meant, when he said, in John chapter 11, verse 45, that I am the resurrection, and the life.

He said, I am the life. John chapter 14, verse 6, he said, I am the way, the truth, and the life. He is the creator of life, and he gives life, to anything living.

Bible talks about how, in him was life, and the life became, the, light, of man. Verse 5 says that, and the light shines in darkness, and darkness, does not comprehend it.

Darkness cannot stand it. Darkness here, is not just, physical, absence of physical light, or physical darkness, talking about, the, the power of darkness, evil.

[10:31] So, I have a problem, when Christians say, the devil is chasing me, the devil is beating me. Once you are a Christian, you have an upper hand. I always teach this.

When it comes to, spiritual authority, someone say, spiritual authority. Spiritual authority. Or spiritual hierarchy. We have God. Okay. God. And then we have, the archangels. angels. Then, the angels. All right. Or, let me put it this way. Because when we talk about, Jesus Christ, Jesus Christ is a very interesting, phrase.

Because, it connotes, not just God, and it connotes, not just man. It connotes the fusion. The measure. Of God and man.

So, when you say, Jesus Christ, when you say, Christ Jesus, you are not just talking about, a human being, who lived. You are talking about, God. And you are not just talking about, God.

[11:33] You are talking about, a human being. And guess what? Christ Jesus went up, to heaven. And sat at the right hand, of God. So, you are talking about, a man, went to sit, on the right hand of God.

Very, very interesting. That's why, I have said this, here every now and then, or a few times, in 1 Timothy chapter, 2, yes, I think chapter 2, verse 5, and verse 6.

Yeah. 1 Timothy chapter 2, verse 5, and verse 6. It says that, there is one God, only verse 5. There is one God, and one indicator, between what? God, and who? Man.

Who? The man. Who? Not the God, the man. He's still there. So, there is a man in heaven. He's present with us. Amen. Now, so, Bible talks about how, Jesus Christ, the man Jesus, he went to heaven, to sit there, on the right hand of God, and in him, his life.

I want to jump to verse 14, because that's, where I want to, focus the message on, and my time is almost up now. Verse 14. Let's have a look at verse 14.

[12:42] This is very interesting text. Very interesting. John chapter 1, verse 14. All right. Let's already together, let's go. Let's go. Hallelujah.

And what became of the word? What happened to the word? That's Christmas. Christmas is the word becoming flesh.

What is flesh? Flesh is humanity. So, this is very interesting. This self-existent one, who was before everything began, became flesh.

Now, I, I, I, I, I, I, I, I didn't get it, I didn't say this, but let me just mention, throw that in. The word with, the word that was translated in the English as with, there are three Greek words that normally are translated with.

The first one is the, the first one is the, it's like, it sounds like sun, S-U-N. Okay. S-U-N. Sometimes people can put it S-Y-N, but sun. That's what we get, we derive the word synonymous from.

[13:59] Synonym. You know, words like, synchronize, synonymous. It's all actually, um, synagogue. You know, it means that it's like, um, when we talk about, uh, something similar, okay, it's not the same, but it is with, which also is like alongside.

That's another Greek word for with alongside. So, um, that's alongside, or they were going together, they are working together, working with each other alongside. Now, that's not the same with, okay, so we have the sun, we have the meta, and then we have the pros.

Pros, which means, the pros, which means like, face to face, very kind of intertwined. And that was the actual word the Bible used, Greek word, that was used to say, the word was with God.

So, you can't separate them, it's like, they are one. It's, it is with, all right. Now, this word, which was God, became flesh.

Now, that's where the problem also arises. Flesh. Anytime you mention flesh, you watch it, in fact, we tell people, don't be in the flesh. Christians tell one, each other, each other, every now and then, that, oh, this, this behavior is flesh.

[15:19] Don't be, which flesh, in the New Testament, when you come across the word flesh, one of the things it means, it means a few, a few other things, like, those of you who eat flesh, flesh eating. Now, that, sometimes when, Bible talks about, we wrestle not against, flesh and blood, okay.

And so, this, this is my flesh. Talking about, not skin, but the, the physical substance here. And other times, when you see the flesh, in the New Testament, it represents, physical things, created things, physical, so that's why I say, we wrestle not against, flesh and blood, physical entities.

But, when it says, that became flesh, another word for flesh is, self, self, outside of God. So, you can be a Christian, and still be in the flesh.

Okay, you are a Christian, but you are not acting, like God's word, teaches you to act. So, by so doing, you are acting in the flesh. Bible talks about, to be carnally minded, is dead. If he, that is in the flesh.

All right, Romans talks about, sin lives in the flesh. Now, watch this. Flesh is always, the flesh of sin. Okay. Jesus took on, the flesh of sin, but not the sin of the flesh.

[16:33] So, when Bible talks about, he became flesh, he took on, whatever we were. He, he became us, but, without the sin. And, Bible says that, so that he would, one of the purposes, for that is, so that he would destroy, he who holds the power, of death, and sin, which is, Hebrews chapter 2, verse 14.

The reason why, he took on flesh, is so that he would destroy, he who holds, the power, of sin. Now, in Romans chapter 8, verse 3, look at Romans chapter 8, verse 3. Romans chapter 8, verse 3.

Oh, for what the law, could not do, in that it was weak, through the, flesh. God did by sending, his, his own son, in the, so you see the word, the, the, the word likeness, in the likeness, of what, sinful, because the flesh, is always sinful.

That is why, the, the flesh, could not do, the law. So, what the law, could not do, in that it was weak, through the flesh, because the flesh, is sinful, God sent his son, in the likeness, of sinful flesh, okay, on the account, of sin, he condemned, sin, in the flesh.

Are you getting it? He, he condemned, so he took on, the flesh of sin, but not, the sin of the flesh. He became, flesh, say the word, became flesh. Do you know why?

[18:11] As I said, so he might destroy, the power of the devil, in the flesh. And also, what, you could not achieve, what you cannot, could not, and cannot achieve, in your flesh, he comes to achieve it, and then passes, on the credit to you.

So when you appear, to God, God said, who is this flesh? He said, everything flesh, is supposed to do, to please you. It has been done, by Jesus, and that's the record, it's mine. So that you can, you can come before God, without fear, and without guilt.

Now, in Hebrews, actually, in Hebrews chapter 4, oh, in Hebrews chapter 4, verse 15, look at it, that's an interesting text, it talks about how, Jesus Christ, became like that, at every point, for, Hebrews chapter 4, for we do not have, a high priest, who cannot sympathize, with our weaknesses, but, that's the one, the key word, but, was, it was, in all point, tempted, as we are, and yet, without sin.

Now, so, he was without sin, so that he can give us, the credit to appear, before God, blameless. So, you can't go, if you go to God, in your name, you are in trouble.

How many of you agree with me? Because, you've been messing up, too much. From the time you were born, right from the time you were born, you became naughty. Mom says, sit there, I won't sit, nah, nah, it's in us, it's inherent in us, that's flesh.

[19:35] But Jesus took on flesh, but didn't take the sin of the flesh, so that he will condemn sin, in the flesh, for once, flesh condemns sin. Oh, you didn't get what I said. For once, flesh condemns sin.

So that all of us, who come into Christ, we have the power, to walk sinless, and we have the power, to appear God, before God, blameless.

Ephesians chapter 1, verse 4, talks about, that he might present us, blameless unto God. God wants you to be blameless. But you are too blameful.

And so Jesus had to come, and do the job. So that as soon as you end, you go in the name of Jesus, you go in the name of Jesus, God sees you, and know that this one, is the blameless one. Say, I'm blameless. Some of you can't say it. Say, I'm blameless. Say, with boldness, the devil is alive. Say, I'm blameless. That is what gives you, the audacity to pray.

[20:38] Yeah. Do you know why, some people can't pray? Because they think, they have sin. But obviously, they do. Because, the sin problem, is a big problem.

You can say, I don't believe God exists. But what are you going to do, about your sin? I don't have sin. Who told you? You know you do. If, in spite of the fact, that you are not in prison, then the law has not, found you guilty, or, you, sin, sin is not about, the law of the land.

Sin is in the heart. And so, everybody will see you, you look so good, and so nice, you go home, you are, because there's sin, sin, you know in your heart, that you are not free.

Can you imagine, somebody telling me that, I don't believe there's God, and you are struggling, even to stop smoking. Sin is killing you. You are struggling to stop smoking. You see, you are not in control of your life. Something else is. The alcohol bottle is. Sex is. Pornography is.

[ 21 : 40 ] And you don't like it, but you are not free to stop. That's why Jesus came to help. Yes, sir. Because this flesh is a flesh of sin, but it became flesh, so that he can identify with us.

He will sit where we sat. So, you won't clap for Jesus. Yes. Nowadays, in our modern days, if you talk about sin in the church, you really upset people.

People are seated in church, with big sin, under their seats like that. Can you imagine, someone is sitting in church, and using iPad to self-internet, or some other, some bar sites, in church.

And so, you mentioned this, you say, God. People feel uncomfortable, about sin, because sin is actually, see, the problem of sin is a big problem. So, the easiest way to free yourself, is to say, I don't even believe there's God.

I don't even believe there's God. I don't even, you know there is. Because, it takes only a little bit of intelligence, to know. That's a strong one, isn't it? Yeah. I'm telling you, it takes only a little bit, of intelligence, to know there is God.

[ 22 : 56 ] Yeah. Because, you can't disprove, the God factor. Mm-hmm. Doesn't matter how much you try it, it cannot be disproved. Yeah. Because, somebody, a philosopher, puts it this way.

Something can never, become nothing. And, nothing can ever, become something. And, the point is that, something can never, become nothing.

The thing is, even scientists said, matter cannot be destroyed. Sin problem, is a real problem. Say, Lord, help me.

Lord, help me. Help me deal with my sins. Help me. This is a very interesting one, isn't it? Why are you telling her this in church? Because, God loves you. All right.

Jesus came so that, we can approach God, in spite of the sin problem, approach God, and look, blameless, and sinless. Because, he came, to condemn sin, in the flesh, and give us the credit to go.

[ 23 : 58 ] Amen. Amen. Amen. Amen. Amen. Amen. That's why, he took on flesh. He took on flesh, so that someone, can be free, before God, from the guilt, of the sin of the flesh.

And so, Hebrews chapter 4, as we read earlier on, Bible says that, he is the high priest, who can sympathize. I like that. I like that. That is our Jesus. All other religions, don't really talk about, the mercy, and the love of God.

Jesus is an expression, of God's love. He can sympathize with you. And so, then that is why, even if you are, you're struggling with sin, and you are in church, my brother, you don't have a problem.

God can help you, as long as you want. God is not after your sin. God just loves you so much. He loves you too much, to leave you the way you are. I like what in the scripture, in Ephesians chapter 2, verse 4, verse 2 talks about how, we were dead in our transgressions.

And then verse 4, it says that, by God, who is rich in mercy. God, who is, it's okay. God, who is what?

[ 25 : 04 ] Rich in mercy. So don't tell me, I don't feel like, being in church. You don't have a problem. God is not angry with you, he just loves, he wants to help you.

I'm not preaching, so when I talk about sin, I'm not talking about sin, I'm not talking about sin, in the sense that, oh, you are rubbish, and you, no, no one is rubbish before God. The gospel says that, God, he saved me okay.

So what I'm trying to say, in effect, is that, in case you, you feel uncomfortable about sin, just open your heart to Jesus. I'm already born again, I'm still struggling. Yeah, that's fine.

Open your heart to Jesus, and let Jesus take over, so that he gives you power to overcome. Say, I've got power to overcome. I don't see why, I don't see why, Christians say, I'm struggling with an addiction.

You can, if you want to, and you allow it to. That's the point I'm making. If you're struggling with an addiction, well, it doesn't make you a less of any human being. You are no rubbish, you are no bad, but it's just like, you've got money in your account, and on your card, there's a lot of money on your card, and you are in the city, and you're hungry, so I don't know what to do, I don't have anything to eat, and you literally, are even fainting, because you can't, you can't, you don't have food to eat.

[ 26 : 26 ] Why? Just, you should buy some food. Do you understand what I'm saying? So, you have the power to enjoy liberty. Why do you allow the power to sleep by, and say, I'm in bondage, I'm in bondage, that's what I mean.

But if any Christian, if any Christian, who is struggling with any form of addiction, you can, you get the power, you can break yourself free. Yes. I said, you can break yourself free.

You don't even need special prayers. You just need proper faith. I don't know what bothers me. I'm so naughty. I just can't humble myself. I've been insulting my wife every time, beating my wife every time, insulting my husband every time. I'm calling with everybody. I think I need deliverance. No. You don't need this deliverance.

Just grow up. Grow up. Be determined to, to embrace the liberty in Christ. I see someone walking here free.

[ 27 : 34 ] Listen, I hear God telling me this. You don't need to wait for New Year's Eve to make a New Year's resolution. You don't have to do it now. Do it now. You call that thing is killing you. Do it now. Do it now. I don't know who I'm talking to.

Don't wait. Do it now. Because there's a breakthrough that you need before the end of the year. And you're waiting for New Year's resolution. Do it now. There is a husband waiting to marry you. There is a wife waiting to marry you.

There is a boss waiting to promote you. Do the resolution now and stop going to work late. And the promotion will come before next year. Amen. No, I think that's for someone.

Someone don't have, I met a gentleman about two years ago. He said, you know, this drinking and smoking is too much. It's affecting my health. But I have determined that by the end of the year, by the end of the year, I will stop.

I was standing with him and he, I don't have a problem. You can't stand with me and smoke. I mean, probably it's legal, not in the building, but religious people say, no, no, you can't, just as you are.

[ 28 : 43 ] The guy was smoking and said, I know my wife is complaining, everybody, I know I have to stop this. But pastor, I have determined by the end of this year, this year is finishing. Anything you have to do, which you don't do now, you are waiting for another time, a chance at that, you won't be able to do it.

Don't postpone decisions that need to set you free. Don't postpone it. Don't say, I'm waiting the new year. And now when we enter the new year, every morning, I'm going to do exercise.

You will say that. Brother, start now, okay? Shout hallelujah. So the world became flesh and dwelt amongst us.

A lot of religious sects have always struggled with the fact that, now, in those times, there were some people called noctics. Noctics, they believe that flesh is so evil, anything human, anything flesh is so evil, that's why flesh cannot even serve God.

You must just know some special, have some esoteric, special knowledge in order to go, God, the flesh is so evil. And they have a problem. These skeptics then begin to have a, bomb into a problem when they found out that Christ, God, from the beginning, God, became flesh.

[ 30 : 04 ] because they believe God and flesh are incompatible. But Jesus came so that our flesh can have God or we can have God and God can be with us and enjoy a relationship with God.

And there's this, Docetist. Docetist, another set of guys who had some interesting belief, they believed that because the flesh is sinful, you need to punish, punish the body, punish yourself so bad so that the flesh will suffer.

Some people are here, they believe that, like, you need to really suffer for sins. You don't need to suffer for sins. That's why Jesus came. I said, that's why Jesus came. That's why Jesus came. Hallelujah. So Christmas is loaded with so much, God became flesh and God became flesh and God, shall we all say God became flesh? God became flesh.

Say, the word became flesh. The word became flesh. Verse 14, in conclusion, verse 14, what does it say? John chapter 1, verse 14, it says, and the word became flesh and dwelt, the Greek word translated dwelt, is tabernacle amongst us and we beheld his glory.

[ 31 : 29 ] Tabernacle, tabernacle. When we talk about tabernacle, it picks his tent. In those days, in the days of Moses, when they wanted to get to God, they had to go into the tabernacle. The tabernacle was a reflection of the presence of God with them.

So when the writer of John used that word, isn't it interesting, last week we were talking about the few genealogies before Jesus was born. In Matthew, Matthew starts with the genealogy of Jesus Christ.

Luke chapter 3 talks about the genealogy of Jesus Christ. John doesn't talk about the genealogy. He said, in the beginning, he's always there. He has not had any father, any mother, no genealogy. He's always been. So John presents the God side of Jesus to us.

Whereas Matthew and Mark, they present the human side of Jesus to us. Matthew was presenting the Hebrew, the Jewish side of Jesus, and then Luke was presenting the human.

And so Matthew traces Jesus' genealogy to Abraham. Abraham, Jewish beginning to Abraham, whilst Luke traces Jesus' genealogy to Adam.

[ 32 : 31 ] Adam, so that we are all men. We are all human beings born in Adam. That is what, but this particular chapter is loaded with the divinity of God amongst men.

God himself becoming man. That's what it is about. You see, so it talks about how God took on the flesh and tabernacled amongst us. He became flesh.

Now, the tabernacle has got three parts. We have the outer court, the inner court, and the Holy of Holies. The Holy of Holies, no one can go there. The outer court, so the inner court can do sacrifices by the priest and all that.

And then the outer court, that's where everybody kind of can approach depending on who you are. Now, so when we talk about tabernacle, he became the presence of God amongst us.

Watch this. I'll be ending on this. He became the presence of God amongst us. And then he said, interestingly, in the verse 41, the verse 41 of John chapter 1, look at verse 41.

[ 33 : 32 ] I want to show you something. Verse 41 and verse 52. It talks about, he first found his brother Simon and said to him, we have found the Messiah which is translated Christ.

Watch this. John chapter 1 starts with life and John chapter 1 ends with a building. Starts with the life that was before everything began and ends with the fact that a structure, God's interest is to have a house.

Look at the verse 52. So when he saw Peter, Peter, Jesus told Peter that, go to verse 1, that's where I want, and he brought him to Jesus and now Jesus looked at him and said, you are Simon, son of Jonah, you shall be called Cephas, that's Peter, which is translated as stone.

It takes stones for building, okay? Christians, Bible says in the book, first passage of the two verses, that we are lively stones, Christians. You also, as living stones, are being built into what? Think about it. Sometimes we read the Bible, how can you say, it's stone a living thing? Stone. It's stone a living thing. Stone doesn't have life, but I said we are stones with life.

[ 34 : 40 ] Amen. And what's God using us for? To build his house. To build what? A spiritual house. Say I'm a stone. A spiritual stone of God.

Hallelujah. I'm a stone. He said you also, as living stones, stones that have life, I am a living stone. I am a living stone. I'm alive, but I'm a living stone.

Not lifeless, living stone. That's why Ephesians talks about building a house, for the building of God's house. And so watch this. John chapter 1 is a very interesting chapter.

It starts with, in the beginning was the word, the word was God and the word is life and the word, the hymn is life. And then it ends with the fact that we are stones and being built into a house.

Look at verse 51. The last verse there, verse 51, talks about, what does it say in the verse 51? It said, it said, most assuredly that truly, truly I say unto you, hereafter you shall see heaven open and the angels of God ascending and descending upon the son of man.

[ 35 : 47 ] Now, that's what Jesus said. It's referring to Genesis chapter 28. When Jacob was asleep and he saw heaven open and angels were ascending and descending.

Genesis chapter 28 from verse 11, particularly verse 14, 15, 16. And then when he woke up from his sleep, he said, God was here. And I didn't know, and do you know what he did? The Bible said, he took oil.

He took a stone. Say a stone. A stone. He took a stone and placed it there and took oil and poured it. Oil is a symbol of the Holy Ghost and poured the oil on the stone to establish the house of God.

Some of you are not getting the way I'm going back. You get it. He took a stone. We are living stones. And when the Holy Spirit comes upon us, we then become the house of God.

That's right. That's why Jesus came. So that you and I can be living stones for the building of his house. For the building of his body.

[ 36 : 44 ] For the building of his body. That is why he says that ye are the house of God. He said, ye are the body of Christ. And we are all individual members. The reason why he took on flesh and he took on flesh so that, watch this, he became the tabernacle of God amongst men.

So then, that means that God has taken his place in our midst. God has taken his place in your marriage. God has taken his place in your business.

Hey! Christmas means that your business has hope. Hey! Christmas means that your family has hope. Christmas means that you will not die broke. Christmas means that there is hope for your future.

Why? Because God has come down and has tabernacle amongst us. The presence of God is with you! The presence of God is with you!

The presence of God is with you! And you are a living stone. Living stone. I like the way Paul Poole says, oh!

[ 37 : 48 ] He said, I know in whom I have believed and I'm persuaded. I am persuaded. I am persuaded that whatever I have committed to him, he's able.

2 Timothy 1, verse 12, he's able. He's able. You are not without hope, my brother. Stay up! Don't be afraid because there is hope for your future.

Tell someone don't be afraid. Don't be afraid. Some of us are worried. Pastor Charles, some of us are worried. The year is about to come to an end and they are thinking. They are thinking.

So, I don't have anything to show for you. You have Jesus to show. That's right. You are worried.

Listen, listen, listen, listen. Some of us are very worried.

The devil loves it, no? He loves it for you to be worried because it's affecting your hair and your skin. worry will affect your productivity.

[ 38 : 54 ] Stress is not good for you. You are not meant for stress. You are not meant to carry troubles. Human beings were not created like that. Like some of us have salon cars and then you go and pack gold to be and you buy cement and a lot of things and pack into it.

No, that car was not meant for carrying loads of cement. Or storms and bricks and stuff like that. In the same way, you are not meant to carry problems.

But the devil loves it when you own your problems because then it can help him break you down.

Jesus said, I came that you might have life. You remember his life? I came that you might have life. But the devil comes to steal.

I am here to announce to somebody that Jesus, Christmas, God has taken his place in a maze.

God has taken his residence in a maze. Make use of God. Take advantage of it.

Take advantage of his presence and don't be afraid. Your future is okay. Your future will be that of peace. Your future will be that of peace. I don't care what the politicians are saying. I don't care what the climate is like.

[ 40 : 02 ] I don't care what the statistics are showing. I know one thing that Jesus will ask. Christ in you, the hope of glory. Christ in me, the hope of glory.

Someone who believes alleluia. Christ in me, the hope of glory. That's hope for your future. Please, I beg you, I'm ending.

I beg you, pick up yourself. Stop sorrowing. Pick up yourself. Don't tell me, Pastor, I've sinned too many things. Sin is not a problem. It's your ability to hold on to God and look up to God is the problem.

because God has taken care of the sin problem. So when you come, as soon as you come, it's like, it's a cloak at my cross. Let me show you.

Thank you. I want to show you something. When you are coming to God, I didn't get a chance to read that scripture. Hebrews chapter 4, verse 16.

[ 41 : 03 ] He said, therefore, therefore, therefore what? Because of what he has done for us. because Hebrews 4, 14 says, we have a high priest. Say, I have a high priest. Why am I quoting?

Some people, I don't want you to be in church and feel guilty. Don't stay in guilt. It will kill you. Guilt will affect your faith. Bible says that evil conscience, it will affect your faith because the most important thing is to have fair and love, pure love out of a good conscience and sincere faith.

So if your conscience is here, it will affect your ability to receive from God. That's why I'm not here to tell you because you are struggling with this and this and that. God has got a problem with you.

I'm not saying that that thing is good, but what I'm saying is that God still loves you and if you can put it aside and embrace what Jesus has done, he sees you.

So it's no more you, he sees Jesus because Jesus has taken on flesh. He took on your flesh. I said he took on your flesh. I said he took on your flesh. Say he took on my flesh.

Say he took on my flesh. Say he took on my flesh. So that you can aid our Jesus. In Hebrews chapter 4, verse 16, the letters therefore come boldly.

[ 42 : 18 ] How should we come? How should we come? How should we come? You can't come boldly if you feel guilty. You can't come boldly if you feel bad.

You have to put aside what you feel and let the blood of Jesus, he took on flesh so that you can come boldly. Say hallelujah.

Say hallelujah. Oh, I feel the presence of God here. I feel the power of God here. Therefore, because of Christmas, therefore, let us come.

He didn't say let us go. Come. No. I, I, you don't need a saint. You don't need a prophet. He said you yourself, let us come boldly.

Say hallelujah. Hallelujah. Therefore, let us come boldly. Yes. To the throne of grace. Shout grace.

[ 43 : 25 ] Grace. Shout grace. Grace. Come to the throne. Hi. Listen to this. Ima, Ika. Alo, Iba. It's the throne of grace. It is. What does it mean?

When you go, what you get is grace. Grace. Because it's the throne of grace. Yeah. When you see someone in a perfume shop, what else would it be the person you're looking for? Why do you think the person is looking for video games?

No. No. So he said, let us come boldly to the throne of grace. He said, throne of grace. Why? So that you may obtain mercy. Why do you need mercy?

Hiya, Katamama. Mercy is only due for people who are guilty. Yes. People who are guilty, you are, you are fault. you are, you are broken the law.

He said, come boldly before the throne. Come boldly. Can you imagine someone who has broken the law? Police, you are wanted. You are wanted. The police is looking for you. And I said, come boldly to the police station.

[ 44 : 29 ] You know, you are going, you know you will come back out. But he said, come boldly. As soon as you hit his presence, you obtain mercy. Listen, let me say this.

It's not somebody praying for you that will make you get access to God. Get it. Listen to me. Stop giving, abdicating that responsibility and giving it to some pastor or some prophet. They can't help you. Why do you leave it for a prophet?

Why do you leave it to a pastor or a bishop? Himself, you know what he's struggling with maybe? He said, come. That you, so if you need mercy, go yourself.

Come yourself. Come yourself. But don't come in your own flesh. Come in the name of the Lord Jesus. Come in the name of the Lord Jesus.

Come in the name of the Lord Jesus. that is why he took on flesh. Shout hallelujah. Shout hallelujah. Shout hallelujah.

[ 45 : 35 ] I thought somebody shouting, I am blessed, I am blessed, I am blessed. Hey, hallelujah. Hey. The devil doesn't like it, but he can't do anything about it.

If I were you, I'd feel like jumping, I'd feel like dancing, I'd feel like rolling on the floor, because I am blessed, I am blessed, I am blessed, I am blessed, I am blessed, I am blessed, because I am blessed.

Thank you for listening. For more resources, please visit [caris.org](https://caris.org) or call us on 0207-740-9960. God bless you.

God bless you.