

The Firstborn Over All Creation

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[0 : 00] Welcome. Thank you for listening to this wholesome word by David Entry. The words you catch will change your world. May your story change from this message. Be blessed.

Colossians chapter 1. Permit me to indulge in reading again from verse 1. Paul, an apostle of Jesus Christ, by the will of God, and Timothy, also our brother, to the saints and faithful brethren in Christ, which are at Colossae, grace be unto you and peace from God our Father and the Lord Jesus Christ.

We give thanks to God and the Father of our Lord Jesus Christ, praying always for you since we heard of your faith in Christ Jesus and of the love which ye have to all the saints.

For the hope which is laid up for you in heaven, whereof ye had before in the word of truth of the gospel, which is come unto you as it is in all the world, and bringeth forth fruit as it does also in you since the day ye heard of it and knew the grace of God in truth.

As ye also learned of Epaphras, our dear fellow servant, who is for you a faithful minister of Christ, who also declared unto us your love in the Spirit.

[1 : 21] For this reason we also, since the day we heard of it, do not cease to pray for you and to desire that he might be filled with the knowledge of his will in all wisdom and spiritual understanding, that he might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God, strengthening with all might according to his glorious power, unto all patience and long suffering with joyfulness, giving thanks unto the Father which has made us meet to be partakers of the inheritance of the saints in light, who has delivered us from the power of darkness and has translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins.

Who is the image of the invisible God, the firstborn of every creature? For by him were all things created that are in heaven, that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers, all things were created by him and for him.

And he is before all things and by him all things consist. And he is the head of the body, the church, who is the beginning, the firstborn from the dead.

That, you know, things he might have the preeminence. Here ends the reading of God's holy word. Father, what we don't know, teach us who we are not, make us, and where we are not, take us all to the glory of your name.

As your word is taught, let Christ be revealed and let Christ be caught to the glory of your name in Jesus' name. Amen. Amen. What a scripture. It's one of the strongest Christian, strongest, I can't say the strongest test because every test is strong.

[3 : 19] You know, but Christocentric, strongest Christocentric test. Every test is Christocentric, but in plain language. Well, so as we all know, Colossians, really, as I told you from the beginning, that Colossians is written particularly to defend Christ's deity.

So it's to argue against the infiltration of wrong opinions and ideologies and suppositions that are beginning to take grounds in the church.

Every time a church is born, all kinds of flies will be attracted. Honey attracts flies. So flies should be attracted. And all kinds of flies are in the form of ideas and doctrines and teachings to the extent that even in the early church, they had a prophetess called Jezebel, one of the churches, particularly the one in Titeria.

You know, and it has to do with teachings. The churches in Asia Minor, they also suffered the teachings of the Nicolaitans. I think Pergamos also.

The teachings of the Nicolaitans. And the ones that suffered the teachings of Jezebel even went far in being exposed to the teachings of Satan himself. The doctrine of Satan himself.

[4 : 42] So doctrines matter. That's why Paul told Timothy, watch your doctrine. You can't be a pastor who doesn't watch your doctrine. You can't be a faithful pastor, a true pastor.

You can't be a minister of Christ and not watch your doctrine. Take it to yourself and to your doctrine. Why? For in doing this, you will save yourself and those who are hearing you.

So you are putting people here, your audience and your life at risk if you don't watch your doctrine. That is a faithful minister of Christ. Not only a preacher, but singers.

Yes, sir. Servants in the house of God. Watch your doctrine. So doctrine is so important. So Satan will always want to infiltrate the church.

The easiest way to kill the church is to kill its sound doctrine. Infiltrate with wrong doctrine. Not persecution. But persecution can't stop. Persecution doesn't stop a church. Persecution doesn't stop a church.

[5 : 38] When I got born again, I went through first class persecution. Not the ones that they murder you and things like that. But when I said first class, I remember that there are higher ones.

So it's not really first class. But actually, you know, some of you have not experienced that kind of persecution. Proper persecution from the school I was part of, the boarding school. Proper persecution simply because I was a believer in winning souls.

And all that everybody in the school knew about me, David, who is converting me to Christ. But it was a very interesting persecution. But it didn't affect me.

It made me stronger. Persecutions don't stop the church. In fact, John who wrote Revelations, in Revelation chapter 1, verse 9, when he was on the Isle of Patmos, he called himself a faithful witness of Christ.

And you say, John, who am also your brother and a companion what in tribulation. That's a sufferings. I am partaker of sufferings. Companion in tribulations and in the kingdom and the patience of Jesus Christ was in the Isle of Patmos for the word of God and for the testimony of Christ.

[6 : 47] He was put in the Isle of isolation because of his message. Because of the word of God. Not because of something wrong he did. He had the word of God. And people say we don't want the word of God. I was teaching at KP2 recently and I said, human beings by nature, we fight God.

Naturally. Okay, naturally. The way when you hit my hand. Reflex actions, I'll pull my, or something what. Yeah, human reflex action is fighting God. Bible says in Romans chapter 3, verse 11, none seek after God.

None. No one. No one human being has the natural installation to pursue God. So, God himself had to come to us and pursue us.

That's why Jesus said, no one, John 6, 44. You can't come to the Father except he draws you. You can't come to me. You must be drawn. So, that is why no one who is genuinely born again can claim he or she really did it.

If you think you're born again, sheep, it's because of your smartness or your goodness or, no, please, none of it.

[7 : 52] Then that's not really born again. If you are really born again, it's not by works that no man can boast. So, God intervened and called us. So, coming back to what I'm saying, that doctrines are so important.

Doctrine. The future. I think when we were starting the branch in Coventry, the message I preached. I said, why churches die and why churches don't die.

Two key things that are essential for the church to thrive is, number one, the doctrine. Number two, evangelism. The Christian faith is an interesting faith.

It's not so private. It's out there. We bring it out there because we are evangelicals. We bring it out there. That is why people would then want to challenge what we say.

It's not just yourself. It's just me. No. Your Christian life. The Bible says that you don't light a candle and put it under a bushel. You put it somewhere so it can shine.

[8 : 56] So, then, outreach or evangelism and doctrine. Particularly doctrine. Particularly doctrine.

Anything that any church that has declined, started declining in their doctrine. It's not in their membership. It starts with their doctrine. When your doctrine goes down, the God inside you is going out.

Yeah, yeah, yeah. God oppresses amongst us based on our doctrines. Our faith. Our faith is built on noticia. Our faith is built on facts.

Our faith is built on substance. There must be content to the things you say you believe. If you say I'm a believer, what do you believe? What do you believe?

So, the future of any Christian community or any Christian, personal Christian life is at the mercy of the soundness of your doctrine. Not your feelings about God.

[9 : 58] You know, people, someone passed a comment recently or something. He said, he was talking about a certain ethnic group of people. He said, these people love God.

Even those who are fetish and they just love God. You're describing some people who are religious. People, don't confuse the two.

You can be religious and not love God. That's why Jesus asked Peter, do you love me? There are two different things. So, it's important to understand that Paul said, the God you serve without knowing, him declare I to you.

Jesus said, you worship what you know not. John chapter 4. He told the Samaritan, the woman and the woman. You worship you Samaritans, worship what you know not.

Can you imagine? Worship, worship ye know not what. That is King James. We know what we worship. Do you see that? Jesus said, we.

[11 : 04] We know what we worship. No. So then, doctrine is important. That is why watch this. When you become born again, it's not the seat you get in church that is more important.

It's the foundation you get in church. It's not the friendship you make in church. It's important. Friendship. Okay. It helps your association. But it's the foundation. That is why every person must go through a foundation course.

Foundational teachings. They are fundamental in Christian doctrine. In fact, the Hebrew writer puts it this way. That Hebrew chapter 6 from verse 1.

He says that by now you should have known these things. You have to come to the elementary principles. He calls it living the principle of the doctrine that one translates it. The elementary principles. So there are six.

Some things are elementary. Now, the point I'm making is that doctrine is important. So Paul, when the church of Colossae was beginning to do well, Colossae was a territory of all kinds of opinions, philosophies, and ideologies as well.

[12 : 10] So suddenly, all these opinions and philosophies were beginning to invade the church. So Paul had to write Colossians. I've said this before. Colossians was a polemic writing. It was a polemical approach.

It's in other words to contend and fight or defend, to oppose, particularly to oppose and speak against or write against all those negative things that were coming in the church.

Negative opinions. And we have it in our times. All kinds of societal ideologies being imposed on the church. So Paul had to write to defend the position of the church.

So now, watch this. When he started writing to defend the position of the church and to speak about, to teach the people about the wrong teachings, he was writing to defend something.

See, he starts by saying, I'm greeting you. And I've heard about your faith. I've heard about your hope, your love, epiphras. And then after that, he goes on to, we are praying for you.

[13 : 12] We are praying for you. And what's our prayer topic? You know it already. Then after that, talking about, we give God thanks, who has qualified us to be partakers of this narrative of the saints in light.

Watch this. Then he said, giving thanks to the Father who has qualified. Verse 13 goes on to talk about how God has delivered us. Say, I'm delivered. I'm delivered. He's delivered us from the power.

Satan doesn't have full control. Your addiction can be broken if you are born again. Satan cannot control your life. Come on. Addiction is a manifestation of the power of Satan.

Can I say that again? Addiction. Addiction, whatever porn or cigarettes or chocolate. Whatever addiction is, it's a reflection that Satan has taken over.

Especially addiction to things that are destroying your life but you don't have control over it. You just don't want to do it but you can. You are a slave. You are a slave. That's the power of Satan. Now, you don't have to be, watch this.

[14 : 20] This is, oh, thank you, Jesus. You don't have to be addicted to be under Satan's control. Whether you are addicted or adapted. You are, if you are not in Christ, you are under Satan's power.

So, you know, the scripture quoted Acts chapter 26 verse 18 to open their eyes, turn them from darkness to light and from the power of Satan. Power of Satan unto God.

So, those of us who are born again, we have actually been turned from the power of Satan unto God. So, Pastor, why is it that I'm still addicted? Because you have not enforced your covenant position in the Lord.

How do I do that? Confess the word. Stay on the word. Check your environment. Check your experience. Because Satan will use things that are familiar with you to keep coming in. Because your body has not changed.

Your taste hasn't changed. The victory starts from your spirit. So, Bible says the Lord is the spirit. He said, if we tend to the Lord, if we tend, so we must learn how to tend, tend to your spirit.

[15:27] Tend to the Lord in your spirit. That's where our deliverance comes from. That's where our breakthroughs come from. That's where our salvation comes from. Bible said, watch this, work out. Work out.

Philippians chapter 2. Work out your salvation. How do I work out something that has not been worked in first? So, in fact, there was a time I preached the message, loaded in my spirit.

You are loaded in your spirit once you become born again. So, you don't have to allow yourself to be at the mercy of the weather or circumstances. Now, so, he tells them we have been delivered from the power of darkness onto the kingdom of his dear son.

Then he, oh, this is where the whole thing starts. This guy is, what is his, this writing, Colossians, was, as I said, a polemical writing.

So, he should be defending. He didn't attack what he wanted to deal with first. When he started, he didn't attack. That's why I said, don't start your prayer. If Satan, I banned you.

[16:34] He didn't start with what he wanted to attack. What he was writing the book to attack. Guess what?

He started by giving. Now, he's now about to start his address. The first time he was preached, all we have been hearing is just greetings. And then after greetings, I'm praying for you.

And he acknowledges that God is our father. He has delivered us. And then he says that he took the kingdom of his dear son. Then he's now moving to the son. Because this whole thing is about the son.

This whole thing is about the son. So, he moves on to the son. And he talks about, what did he say about the son? He said, in whom we have redemption. Redemption is we have been bought.

We have been bought. You can't be bought and still be owned by where you have been bought from. No. The price has been paid. 1 Corinthians 6, verse 20.

[17:35] Price. Precious. People call it, you are bought at a price. And in 1 Peter 1, verse 18 and 19, calls it the precious blood. What? Precious blood.

Acts 20, verse 28. Take care of the church. Take care of yourself and enter the church. By which the Holy Spirit have made you overseer. By the people of God. Which, the church of God, which he bought. The only thing God chose to buy.

It's not a car. It's not a house. Yeah. It's not a car. It's not a house. It's not a land. He created everything.

But he had to pay a price. To buy, not just you, but the church. That's the only thing God bought. God. God. He purchased that. And with his precious blood.

Unambiguous. It's there. With his own blood. Where did he get the blood from? God bought it with his own blood. Yes. The church of God, which he has purchased. Who has purchased?

[18:36] God. Which God has purchased with his. Where did he get the blood from? That's why he became a human being. This Christ thing is a God thing. That's where we are going.

The purpose of the writing is to prove and to let the people know that Jesus is God. Christianity is about Christ and Christ is God. That's all.

So he worked his way backwards. And now began to. We got to where he says that Christ has redeemed us. He purchased us. In whom we have redemption. And he says, even the forgiveness of sins.

What? Forgiveness of sins. You see. If you forget about forgiveness of sins. The meaning of forgiveness of sins. I don't think you have in mind the importance of Christianity.

And the work of Christ. The forgiveness of sins. Forgiving. Forgiving. In fact. In Jeremiah chapter 31. It says that.

[19 : 37] I will forgive their iniquities. And remember. No. Hey. Jeremiah. Yeah. Jeremiah 31. 34. And they shall teach no.

They shall teach no more. Every man. His neighbor. And every man. His brother. Say. Know the Lord. For they shall all know me. From the least of them. Unto the greatest of them. Says the Lord. For I will forgive their iniquities. And. Iniquity. And I will remember their sin. No more. God. In the Old Testament.

He spoke about this. In the Old Testament. That a time is coming. When he's dealing with people. And he doesn't remember their sins anymore. People might remember. But God. He said. I don't remember. God said. I will remember. Their sins no more. Did God forget. He doesn't forget. But he doesn't remember. Wow. He doesn't remember your sins.

[20 : 32] When he's dealing with you. So long as the records of heaven are concerned. The computer of heaven are concerned. As soon as you come into Christ. Everything you have done in your past. Has been wiped off.

What? Clean sleds. Somebody say. Clean sleds. Clean sleds. So long as God is concerned. That is what makes us. New creation. Yes. Yes. Yes. Yes. Yes. Yes. Yes. Yes. Yes. Yes. That's what makes us.

The novus homus. Wow. Novus homus. New creation. Amen. We are new people. I am not who I used to be. Yes. I am not. I am forgiven. I am forgiven.

Ephesians chapter 1 verse 7. The same thing. We have forgiveness. Through his blood. How did the forgiveness come? Through his blood. Even we have redemption. Through his blood.

The forgiveness of sins. Is the blood that brings the redemption. Is the blood that takes care of our sins. When you mention the blood. You are talking about sins. Why did he need blood?

[21 : 27] Just to pay for our sins. Because the life of a thing is in the blood. And the soul that sinners shall die. So when you sin you have to die. And to give his blood means that he has given his life.

For our life is called the great exchange. Theologians call his vicarious death. He died vicariously. He died not in his place.

In another person's place. So whilst he was dying. It wasn't his death he was dying. He was dying our death. That is why on the cross. He could look at somebody. Who was also dying.

And telling the person that. Today you will be with me in paradise. In other words. Your sins have been paid for. That is why on the cross. He could look at those who were killing him. And say father forgive them. Because his death on the cross.

Was a sin forgiving death. And so when he resurrected from the dead. And he met his disciples. And they had some fish. Broiled fish. When they finished having the fish.

[22 : 26] Oh. Verse 45. In Luke chapter 24. Bible says that. And he. He. He opened her. Now I submit to you.

This could only happen. After resurrection. Before pre resurrection. This couldn't happen. He opened their understanding. That means you are not in Christ.

You are not in love. See. So those who. Are making noise. Oh I have some of the Bible. I can't believe. And. Their understanding is what? Locked. And they pay keys with the devil. Yeah. The keys.

The devil. So. People are making all kinds of. Statements about. Against church. About. Don't. Don't. Don't. Don't take it personal. Okay. They are blind. And then their understanding is also locked.

Oh. But he's a professor. Yeah. His understanding is locked. Yeah. There's a veil. Yeah. There's a veil. Covering their face. So. So. He says that. He opened their understanding. Why? That they might understand.

[23 : 23] But. All along. What they've been reading. Oh. Yeah. They didn't get it. That's why. If they got it. The Pharisees. And the scribes. And the teachers of the law. Wouldn't have killed him.

Even though they are masters. Of the scripture. Jesus. Speaks it this way. Let me put it. John chapter 5. Verse 39. He said. You come to the scriptures. Thinking that in them. You have eternal life.

And these are they. That testify of me. But you. I've come. And you won't come to me. The next verse. Verse 40. They testify of me. And you will not come to me. That you might have life.

The scriptures are just. It's like signboard. You are going to Birmingham. And you say. Rose signs. Birmingham. What you are reading is. If your understanding is not locked. You will see the signs pointing to me.

But because their understanding was locked. They were reading it. And they couldn't see the sign. So now he's here. And they said. We will have to kill you. So he opened their understanding.

[24 : 18] That they might understand the scriptures. And then. He began to explain to them. What the scriptures have written. From Genesis. He took from. Verse 46 please. We are going to verse 47. But let's look at verse 46.

And said unto them. Thus. It is written. And thus. It behooves Christ to suffer. And rise from the dead. On the third day. Is that the end of the story?

No. No. No. Please. No. That is when Christianity is now about to start. He suffered. He. From. From the Old Testament. The scripture said that Christ. Must suffer. Must die. Must be buried. And then be raised from the dead. On the third day. And then look at the next verse. And that repentance.

And forgiveness of sins. Removal of sins. Should be preached. In his name. Everywhere. Amongst all nations. Among. Beginning from where you are with me now.

[25 : 16] Start from here. And take it out. That is why I came. I didn't come to start a political move. I didn't come to. For political campaign. I don't have time for politics now.

The time for politics will come later. So when he resurrected. They're asking. When are you going to. This. At the same time. When he's telling him this. They're asking. When are you going to restore the kingdom. Political kingdom to. Israel. That. You know. The Davidic dynasty. That Israel enjoyed. When are you going to restore it. He said. It's not in your power. To know when God is going to do all things. But you shall receive power. After the Holy Ghost has come upon you. So he moved them towards the Holy Spirit. So that's actually after one verse eight. But what we are reading right now. In Luke chapter 24. Verse 47. Look at it again. It talks about how. Repentance. It's interesting. Look at the. The starting of preaching. It's after he's resurrected from the dead. Repentance. And. Remission of sins. They go together.

[26 : 13] That's when redemption. Can happen. Redemption happens. At the back of repentance. And remission of sins. So. And repentance. And remission of sins.

Should be preached. In his name. Everywhere. Preach. Preach. Repentance. So they went everywhere. Preaching that people should repent. Repentance.

And remission of sins. When Paul was even talking about his manifesto. How Christ. Appeared to him. Let's look at it again. In Acts chapter 26. Verse. 18. 19. And 20.

It's there. To open. Their eyes. And turn. Them from darkness. To light. From the power of Satan. Unto God. That they might receive. What? Forgiveness of sins.

And inheritance. Among them. Which are sanctified. By faith. That is. In me. That's. In Jesus. Let's go to the next verse. Verse 19. Where are all.

[27 : 09] Can I agree. I was not disobedient. To the heavenly vision. But what? Verse 20. Look at verse 20. But she'll face. Unto them of Damascus. And of Jerusalem. Throughout all the coasts of Judea.

And to the Gentiles. That they should. Repent. See. That's what he started preaching. He said he told them. Repent. And turn to God. Repentance. Because. Repentance.

Is what. Entitles. Us to forgiveness of sins. So if you remember. Jesus said. I did not. Come to. Call the righteous. But I came to call.

Sinners. To repentance. Because he came. So sinners can be forgiven. But the gateway to forgiveness. Is repentance. When it comes to forgiveness of sins. That's Luke chapter 5.

Verse 32. But also in. Mark chapter 2. Verse 17. When it comes. Listen to this. You have to listen. This is very important. When it comes to.

[28 : 05] Forgiveness of sins. Forgiveness of sins. From God's. Dimension. From God's. Angle. What. Brings. Forgiveness of sins. Is the redemption.

In the blood of Christ. So God's path. Is to provide. The. The redemption. In the blood. Of Christ. Now. Our path. Is to bring.

Repentance. So if you don't. Bring repentance. You can't enjoy. Forgiveness of sins. God brings. Redemption. So that we can have. Forgiveness of sins. And we bring. Repentance.

To enjoy. The forgiveness of sins. So from the part of God. It is redemption. From our part. It's repentance. And what does it result in? Forgiveness of sins. Somebody. If you want your sins. Forgiven. Repent. Repentance. Means. Stop doing it. And turn to God. Repentance. Means. Do a you turn. Start heading towards God.

[29 : 00] That's repentance. Repentance. It's as simple as that. But it's very profound. And it's very. Not complex. Repentance. Okay. Now. I choose. To move. In the direction of God. By faith.

I'm just going to do it. I think I'm talking to somebody. Really repentance. You know. This thing. Pastor. God. This is hard for me. It's repentance. That is required. When one genuinely repents. Repentance. It brings. Abhorrence. Towards sin. Did you understand that? If. When you repent. When a person repents. You. There is this disgust. In you. Towards the sin. That you are. But you don't have any disgust.

It doesn't. It's okay. You have not repented. One of the signs that you haven't repented. Because Bible said. Repentance. Is. Produced by godly sorrow. Second Corinthians chapter seven.

[29 : 58] It said. Godly sorrow. Wackent. Repentance. It produces. Repentance. So. Every genuine repentance. Is not. Birth. By remorse.

Is birth. By. Godly sorrow. There is a difference. Between remorse. And godly sorrow. Is based on. Conviction. Sweet conviction. Of the Holy Spirit. And you feel. That.

David said. You. Against you alone. Psalm 51. Against you alone. Have I sinned. You feel like. You have done. So people may not even know. No one might know about it. No one might see it.

But you know. Bible says that David. When David cut the. Government of. He said. Didn't my heart smite me. My heart smote me. See. Repentance. Starts from. An individual's heart.

And you feel like. Ah. What have I done. God forgive me. God forgive me. And. You. You ask for mercy. And. Once you're asking for mercy. You really don't want this thing again.

[30 : 52] And when you see. It's trying to surface. You don't like it. You can't. Does that mean you won't do it again. That's a different story altogether. But. There is something.

Inside you. That begins to generate. Abhorrence. For what you are. Repenting from. Sometimes. After a while. We become acclimatized again. Even though. Deep inside.

There's the abhorrence. The strength. Physical strength. In our flesh. Resist. Might not be there. Based on. Certain conditions. We have not exposed ourselves to. And so then. You end up. Maybe. Doing it again. Your flesh is pulling you. It's pulling you. But you are. If you are a genuine Christian. Sometimes you are doing something. You really don't like it. You really don't like this thing. Even though.

It looks enjoyable. It feels enjoyable. Am I talking to somebody at home? Yeah. Yeah. I know someone is here. This week has been a very challenging.

[31 : 45] Week of temptation. I'm talking about temptation. It's like Satan has taken his coat. And put it on you. Yeah. A week of temptation. And you are sitting here.

Or you are listening to me. And you feel like. Oh God. When will I stop this? When? I announce to you. That today is the day of salvation. Today is the day of salvation.

So while you enter. We get forgiveness of sins in Christ. That's one of the biggest blessings. We Christians can.

Our inheritance. Our inheritance. Redemption. The forgiveness of sins. Through his blood.

Forgiveness. Someone say forgiveness of sins. Forgiveness of sins. Say forgiveness of sins.

Forgiveness of sins. We are people whose sins have been forgiven. And we are forever grateful.

We are forever thankful to God. For the blessedness of forgiveness of sins.

[32 : 44] Somebody say amen. Amen. Say I am forgiven. I am forgiven. Let's do so. Talk talk. Leave them alone. And just get busy repenting.

Repent and move towards God. Well. So. Now when you look at the text again. It says that. In whom? In Christ. What we have in Christ? Redemption. What we have in Christ?

Redemption. What we have in Christ? Redemption. That's where it stands. Christian brother.

Christian sister. What we have in Christ? Redemption. Say I've got redemption in Christ. I've got redemption in Christ.

So. In whom we have redemption. The forgiveness of sins. Now. Verse 15. Is going to get. Hot. In whom? Now. Did you notice that. He was talking about Jesus.

From the beginning. He was talking about. The people. Then he spoke about us. Then he spoke about. What God has done for us. And what God has done for us. When you trace it down.

[33 : 42] Now. You find it. The root of what God has done for us. In Christ. So he said. In him. Say in Christ. In Christ. Say in Christ. In Christ. What does he mean. To be a Christian.

You are in Christ. We are in Christ. And he says that. In him. In whom. They are littered all over. In the nature sermon. In him. In whom. In him. In whom. In whom.

In him. In whom. We are in him. We are in him. In him. So. He says that. In whom. We have. Redemption. That's where.

The whole thing starts from. The forgiveness of sins. How did you get in? How did you get in here? I got forgiveness of sins. That's what has entitled me. To be partakers. Or qualified. To be partaker. Of the inheritance of the sins. Why? Because. I am. I've been forgiven. I have forgiveness of sins. My sins are forgiven. Then. In whom. We have forgiveness of sins.

[34 : 36] Redemption. Even the forgiveness of sins. Of sins. Verse 50 again. Who is. Talking about the same Christ. Christ. What is Christ?

Who is Christ? Who is Christ? Please. This is not a trick question. It's only. Who is Christ? I can't hear you.

Louder. Louder. Christ. Christ. Is the image. Now. This is where. The rubber hits the road. He didn't start. By defending. He started.

By enforcing. Who the. Christianity is about. And who Christ is. Now. A lot of people. Don't realize that. The fundamental.

Strength. Of Christianity. Christian doctrine. Is hinged. On the fact that. Jesus. Is God. If you get that wrong. You are not a Christian.

[35 : 34] If you get that wrong. You've got Christianity wrong. But isn't it interesting. That is not heavily emphasized. In church. In fact. Some pastors don't. Some people. Some believers.

Even think that. Jesus. Jesus. The deity of Jesus. Is just for some. Specialists. To treat it. I can't be bothered. Listen. That's where the whole thing starts from. Because you know I hinted.

Acts. God purchased. With his blood. What does that. How can a spirit have blood? Because John chapter 4. Verse 24. Says God is a spirit. So spirit can have blood.

So how can God. Purchase the church. With his own blood. With his own blood. So then. One of the things. That the early church. Was faced with.

Is about the deity of Christ. Was Jesus really God. All right. Let me. Let me tell you something. There is a difference. Between theism. I don't know if you have heard that word before.

[36 : 30] I expect you. Theism. And deism. Okay. We have deism. And there is theism. When we talk about.

Theism. Okay. Let me just tell you. What is the difference. Between theism. They all believe. In a creator God. So. Thais. And deists. Believe.

In the creator God. A God who created the world. So there is a God. Who created the world. Unlike some who said. The world just happened. Somebody. Some was. There was an explosion. And then your hair was in place.

So. Deists. And deists. Believe. That the world. Was created. By. By. A creator God. God who created it. That's common belief.

But deists. Believe. That God created it. And then. We're back and sat there. Watch us handily. Because. He put. He instituted. What theologians.

[37 : 31] Will call. Laws. Natural laws. And moral laws. So he. Instituted. Natural laws. Comprehensive law.

And moral laws. That. You can work with it. So you don't need God. That's why we do our own discoveries. And we are running our life. Everything is going. I don't need God to pass an exam. I don't need God to. And they don't believe in. God giving revelations. And doing miracles. They don't believe. Deists don't believe in all that. Deists believe that God created. But we finish. And he's left us to run it.

Because he puts in. Moral laws. And natural laws. Natural laws. Example. Law of gravity. It's a natural law. If you work against it. It will hurt you. And stuff like that. So. And moral laws.

Which we all know. So watch this. God put this in this. And he sat somewhere. He's running his own business. And we should run it. That's Deists position. Now. Thais believe differently. Thais believe that.

[38 : 25] The world. God. And the universe. Was created by. Either a God. Or some gods. So that's Thais. Thais believe in existence of God. Or gods. Some way.

Okay. Who created it. However. Thais believe. That. The God who created. Or the gods who created the world. Are still involved.

In human affairs. And running things. And influencing things. So. Thaisim. Is different from. Thaisim. In the sense that. Thaisim believes. God is not involved. Thaisim believes. God is involved. And when we come to. Thaisim. We have the. Monotheists. And polytheists. And actually. Pantheists. But. Monotheists.

Believe. There's only one God. One. One. Not three. Please. Not three. There's only. One God. God. Which is. In Judaism.

[39 : 20] In Islam. And Christianity. These are. Three. Major religions. That are built. On. Monotheism. And there are others. Who believe in. Polytheism.

Like Hindu. There are many gods. So. But they are all under days. And all these gods. Also influence. So. Just to let you understand. To get the picture of.

What Paul was dealing with. Or what we are dealing with. So. Then. When he said. That. God. Created this world. You will see it. In the. In the. Verse 15 again. Says that.

By whom. He's the image. Of the invisible. God. This God. Is not seen. That's what we are talking. When we talk about. Theism. Monotheism.

We are talking about one God. But the issue too is. All those who say. There's one God. Which. Which one is the. Actual true God. God. There's one. This one says there's one. This one says there's one.

[40 : 13] This one says there's one. So some people to make it easy. Say okay. It's all the same thing. You are talking about. It's the same elephant. Someone is holding the tie. Another person is holding the trunk. Another person is holding the back or something.

So you see it from different angles. But it's this same one elephant. It's not necessarily so. Because. Because. If it's. It's the elephant. I am. Holding. Why is it that.

I can have a lot. I can. I can feel a lot of feathers. So everywhere is feather. So that means. You say. What you are holding. Does it have feathers? No. Okay. Then that's not. It can't be that. So why don't you describe.

What you are dealing with. But. Christianity. We believe. The Bible says that. There is one God. And this God is invisible. That. Jesus himself. Put it this way. John chapter 1 verse 18.

That no man has seen God at any time. Say God is invisible. God is invisible. Jesus said. No man has seen God. What? No man has seen God. Because God is invisible.

[41 : 09] No man has seen God. Unto the king eternal. Immortal. I can't hear you. Unto the king eternal. Immortal. I can't hear you. Unto the king eternal.

Immortal. First Timothy chapter 1 verse 17. Immortal. Invisible. Immortal. You can't see him. You are worshipping. A God you can't see.

You are following a God. You can't see. He is invisible. First John chapter 4 verse 12. No one has seen God. No man has seen God.

At any time. No man has seen God. But this God who has never been seen. How does he look like? People try to paint him.

No. Are you surprised that some people think the elephant is him? He is in the elephant. Some people think he is in the cow. Some people also think he is in the river. Because we don't know how it looks like.

[42 : 10] And people attempt to draw and paint pictures that might capture and depict God. So we don't know how he looks like. Why? But why don't we know how he looks like?

Because no one has seen him. But we are creatures that have been created to relate with things based on how we see our five senses. So at least let me see something.

No one has seen God. Jesus said no man has seen God. The Bible says no man has seen God. But we have to see. We have to have. So how does he look like? And the Bible says that Jesus Christ.

If you want to see how God looks like. God himself. If you want to see how he looks like. How he feels like. Look at Jesus Christ. That's why I told them. Have you seen me? Have I been with you all this while?

And you don't know me? You are asking me to show us the father. John chapter 14. Show us the father. So now look at this. Let's go back to the text. It's a very important text. Colossians chapter 1 verse 15. Jesus Christ is the what?

[43 : 07] The what? The what? The what? The image. The Greek word is icon. Image. It's an icon. It's the true exact representation.

But how about Genesis chapter 1 verse 26 and verse 27? God said let us make man in our image. So let us make man in our image.

In our likeness. Verse 27. Verse 27 says so God created man in his own image. Oh. So there's nothing unique. No.

Man was created in the image of God. But Jesus is the image. There's kind of a difference. Was created in the image. God told God.

God told God. Genesis chapter 1. Let us. Let us. So before man was made. There was. A conversation. There was. A meeting. There was a committee meeting.

[44 : 10] And. They decided. God said to God. Let us. But I thought she said. There's only one God. Yes. There's only one God. But he can't. And he's not soliloquizing. Okay. He's not talking to himself.

He. He. He. He. He. He. He. He. God. Spoke to God. In the beginning. What's the word? Yeah. And the word. Was with God. That's why he could talk to the word. Because the word was with God. He could. They had a relationship. They could talk. They could talk. Okay. Oh. Let me. I can't even use the word day.

Okay. Persons. So the persons. But he could talk. Not with himself. As the father. Talking to the father. Right. Okay. Without trinity.

You won't even understand this properly. So. So. God said. To God. Let us. Let us. Make man.

[45 : 06] In our image. In our likeness. And he said. And God treated man. In his own image. Not in their image. Because he's not a dare. God is mono.

One. So it's him. It's him. So. He created man. In his own. So man was created. In the image of God. Colossians chapter 3 verse 10. Talks about. Renewed. After the image. Of Christ.

We are renewed. After. Put on the new man. Which is renewed. In knowledge. After the image of him. That created him. So. You know. This image thing. Is not really. Unique.

But. When we talk about. Christ being in the image. Of the father. It is not. In the same sense. Like we were created. In his image. I will explain something. There's something. Theologians call. The attributes.

Of God. The attributes. Maybe. The. Easiest. Simplest words. I can use to explain. Like the mannerisms. Or. The constituent characteristics. Of God.

[46 : 01] It's like. The. Who he is. And he can be seen. So. He can be. Explained. Or described. So. God. Is. Holy.

That. That is. That is. His. His. Attributes. The attributes. Of God. God. Is. Holy. Now. Theologians. Call something.

The incommunicable. Attributes. Communicable. Diseases. Now. You understand. Yeah. So. When they say. Something is.

Incommunicable. It cannot be transferred. Yes. It's very important. You have to understand. I know some of you. Might attempt to sleep. But that's not. Now. When you wake up. Listen to it. The incommunicable.

I almost said disease. Anyone here. Who has caught any. Some communicable disease. I catch that disease. You are free. In the name of Jesus. So.

[47 : 02] The incommunicable. Attributes of God. What does that mean? He created us. In his image. But listen. When it comes to his holiness. We are not like him. When it comes to his omniscience.

No. You can't pass that to humans. When it comes to omnipotence. It cannot be communicated. Or communicate. Transferred to humans. So. Even though. And when it comes to God's moral nature. God is pure. God is holy. How can we. Contain God's moral nature. So. Even though we are created. In his image. We are really. Not fully. In his image.

Because we don't have. His. Attributes. We don't possess. The incommunicable. Attributes of God. We don't have it. We can't possess it. Even when we die. And go to heaven. We are perfect. We still can't contain it.

Because that's deity. We can't contain deity. It's like saying. That you want to. You are relocating to America. So. Your house.

[47 : 59] You are put in a plane. Yeah. You want to. Your five bedroom. It's a flat one. That's even a.

Mildest way I can put it. Yeah. But it cannot be communicated. Think about. You saying that. I am a very holy person. I'm just holy as God. No. No. It can't be transferred. No.

So. When we are in this image. It's in a very limited sense. In a very limited sense. Not in this full sense. Not in this full extent of his image.

Because it cannot be contained. Not in this full extent of his image. But here. We see that Christ. Is the. Image.

Of the. Guru cannot be seen. Now. This is very important. Christ being the image. Is not the same way we are the image. He is actually. The image.

[49 : 00] We are made in. The image. He is actually. Okay. Time print. Yes. Okay. Biometric. And you put it there.

It's on the system. It's the exact image. Of the prints of your time. The exact image. If someone comes to do it. It will be the same. Even though.

Their time might be the same size. And everything. Or twins. It's still. It's different. Jesus Christ. Is the. Accurate. Express. Hebrews chapter. One.

Verse three. Let's all read it together. Let's go. This. The who. Is talking about Jesus. Okay. Let's go. Who. Will be the brightness of his glory. The express image of his person.

Upholding all things. By the word of his power. Listen. It's okay. So. He is the. Brightness. The effusions. The. When a light shines. The rays.

[49 : 53] What brings the brightness. That's the effulgence. Jesus Christ. Is the effulgence. The radiance. The redness. The King James says. The new King James says. The brightness. Other translations.

Is effulgence. Other translations. Is radiance. He is the shining. He is the radiance. Of God's glory. So. When he was walking amongst us. God's glory was.

Being radiated. Or being shined out. Of human vessels. That is why. You don't come to him. Sick. And stay sick. Yeah. That is why. It's interesting.

Jesus Christ knew. He was God. God knew. Jesus is God. The apostles. The. The witness. That he is God. The prophets.

Prophets. That the Messiah coming. Is God. The angels of God. Know. That he is God. The demons. Acknowledge. And knew. That he was God. That's why they said. Don't come and torment us.

[50 : 50] You are the holy word of God. They knew it. They recognize him. It is all littered in the scriptures. That Jesus is God. And he.

God. He came to give. An expression. Because. You know. How many of you. Would really love to see God? Is it to settle it off?

Oh yes. And God cannot be seen. So he decided to bring his seeable version. Just like us. So he was. As I said.

I think on Thursday or so. You look at Christ. The theological expression. Is not his. Fully God.

Though people say it. It makes sense.

Or. And fully man. He is not. 100% God. And 100% man. Now that I say 50% God. Or 50%. That's even worse. 50%. 100% God.

[51 : 45] 100% man. That's. Bad. Arithmetics. He is. He is not. 200%. Okay. So he is. And. Really.

People say it. Especially. 100% God. 100% man. Fully God. Fully man. People say it. It's not. So bad. In itself. But. Technically. He is not.

Fully God. And fully man. You need to understand. What I'm saying. The original. Theological position. He is. He is. Truly God. Truly man. Pastor.

What's the difference? 100%. 100%. 100% is 200%. So it's bad. Arrhythm. And it's not 50%. When you say somebody is 50%. No, no. It's not 50%. Okay. But. Okay. How about fully God?

When you say it's fully God. When you see him. Everything. Is God. Everything. Including. His nose. And everything. Is fully God.

[52 : 39] If he's fully God. Then he can be partly something else. Because he's totally God. He's not totally God. And he's not like me. I'm totally man. But Jesus Christ.

Is not totally man. He's truly man. I'm truly man. And totally man. He's truly man. And truly God. Truly God. Truly man. In one person.

And yet. The two natures. Never mixed. True. Is truly God. For your info. Just to make it easier for someone. Hundred percent. Some times. Hundred percent God.

And. Hundred percent man. Holy God. And holy man. But the true word is. Truly God. If you want to talk about. How does a God look like.

On earth. In the physical. That's him. He's truly God. How does man look like. He's truly. So. Pantos Pallet. Presented Jesus. He said. I beg you. The man. Behold the man.

[53 : 34] A man. A man. A man. A man. You want to know. How a man looks like. Does it. He's truly man. And truly God. Truly man. And truly God. Now. He is the image.

You remember. Second Corinthians chapter. Four. Verse four. It says that. The God of this world. Has blinded. Dead minds. Of. Them. Which should not believe. Less. The light of the glorious gospel of Christ.

Who is the image of God. Immagio Dei. The image of God. Christ is the image of God. When you see him. You have seen God. What. We wanted to see God.

God said. Okay. I'm going to show myself to you. But. Can you imagine. If. When God came. If he was. Shining. Even Moses. They couldn't look at his face. After going to spend time with God on the mountain.

Without seeing God. Hey. Moses. No. No. No. He can't see. He can't. How much more God himself. That's what happened. On the Mount of Transfiguration. In Mark chapter 17. The Bible says that. And.

[54 : 31] Lights. Everything. His appearance. From. Yeah. And. He was transfigured before them. And his face. This shine. As the sun. How can you look at someone. Whose face is shining as the sun.

Can you dare to look at their face. You can't. Because you've been trying to look at the sun. Even some of these lights. You can't really look at. If I'm looking at it. A moment. You turn. There's black spots on your eyes. How much more the sun.

And Bible says that. Jesus Christ's face shone like the sun. The sun. And his. His clothes. Became like. White. White. Radiant white.

Not the bleached white. Radiant. It's like. It's glowing white. They couldn't. What happened? They fell. They were afraid. Can you imagine if this person is walking in town. And he said. Come to me. Who will come to him? No. Who will come? No. Who will come? He will. He will repel us. We will run away from him. So he had to come. Just like us.

[55 : 26] So much. That is why. The Kinesis. In. In. Philippians chapter 2. Bible says. You guys must learn how to be humble. Paul was teaching them humility. Verse 5. He said.

Let this man be you. Which was also in Christ Jesus. Who. Though. He was in the very form. It says that. Who. Being in the. In the form of God. Thought it not robbery to be equal with God.

So that means. He was equal with God. Reduce himself. From that level. He didn't bother. He was humbling himself. He was equal with God. Jesus. Equals to God. Jesus.

Equals to God. Jesus. Equals to God. Other things. Not. Not equal to God. Jesus. He was fully God.

He humbled himself. And became. Watch this. Bible says. He was fashioned. In the form. Of a servant. He appeared like a servant. He made himself. Of no reputation. Took upon himself.

[56 : 21] The form of a servant. And was made. In the likeness of man. Before he was born. He had existed. Come on. Don't you understand that? Before he was born. He was made in the likeness. That means he was there.

Before he was made. He was made in the likeness of man. He came like man. So we saw him. We thought he was one of us. But really he wasn't. He was.

And in another sense. He wasn't. Wow. Wow. He was. Just like us. So that he can save us. Hallelujah. He wasn't just like us.

Because he was just like us. He will have sinned. He wasn't just like us. So he could save us. He was just like us. So he could save us. He wasn't just like us. So he could save us.

Hallelujah. Hallelujah. Hallelujah. Jesus was the image of God. As he walked, God was walking on the earth. Once upon a time, God walked on this earth. That's why the day he appeared on the earth, angels came from heaven to sing.

[57 : 22] They sang. They sang. All other religious leaders, at best, listen, let me tell you this. At best, they say, I'm a prophet.

The religious leaders, that's the best they say. No religious leader can claim the claims of Christ. They claim, I'm a prophet. They said, I'm a prophet. I'm a prophet. I'm a prophet. Muhammad said, I'm a prophet.

Other ones said, I'm a prophet. Moses said, I'm a prophet. They said, I'm a prophet. Jesus said, I'm a prophet, but I'm also God who sends the prophets. Me, myself, I've come. I'm the God who has been sending the prophets.

None of them could say that. That is why they have to debate and fight that Jesus didn't say he's God. They have to fight that Jesus didn't say he's God, but he is, and he said it. He said, before Abraham, no, I was.

That's bad grammar. Bad grammar to say, before this, I was. It's bad grammar. He said, before Abraham, I am. I am. If I am, I is. I am.

[58 : 22] I am. Come on. He said, before, before, I am. In the beginning was the word, and the word was with God, and the word was God.

All things. Is that all things? Don't want to say all things. All things. That's true. All things were made by him, and without him was not anything made that was made.

In him is life, and the life is the light of man. The light shines in darkness, and darkness cannot comprehend it. Hallelujah. And Jesus is God.

He is the image of God. Show us the Father, and he surpassed us. Thomas said to Jesus, to Philip. Philip said to Jesus, Jesus said to Philip, have I been so long with you?

You are asking an elementary question on a graduation day. I've been around with you all as well. This one is the basic question. I've been around, and you don't know me.

[59 : 38] He who has seen me. You are saying, show us the Father. He said, he who has seen me, has seen the Father. He who has seen me. I am. I am.

He said, unless you believe that I am, you will die in your sins. John chapter 8, verse 24. I am. So now let's go back to what Paul was talking about.

It's a song the early church used to sing. Colossians chapter 1. It's a song. Verse 15 is amazing. It's amazing. You can't teach the deity of Christ without touching on this.

And watch this. Oh, the problem is, ah, see? He's the firstborn of every creature. That's the problem. But so that means he's also a creature. Oh, okay. I get what you mean. I get what you're trying because he said, Jesus, this Jesus.

How can God be created? So he's not God then. He said that he's the firstborn of every creature. We have to understand what firstborn means. Why did he say he's the firstborn?

[60 : 39] Why did Paul say Jesus is the firstborn if he wasn't born? Why is he called the firstborn? As I said last Thursday, first lady. Please, when we say first lady, he's not the oldest lady in the country.

It's not about the oldest. In Jewish times and other cultures, there's something called the right of progeniture. The right of progeniture.

That means that like King Charles has become king because he has the right of progeniture. He's the firstborn. So when the dad, the mom is not there.

Now, he naturally, according to the constitution, he has the right of progeniture unless he, that is why from King Charles, he doesn't go to his brothers or his sister. It goes to his first son or first daughter.

So he goes to his first. That's why it's now William and it doesn't go to Kate. It goes to William's first child. So it's the right of progeniture and it's very important. That means that in those days, that means that the firstborn has double portion.

[61 : 43] This is very important. The firstborn always had double portion of the father's inheritance above every other person in the family. And then number two, the firstborn becomes responsible for running the family.

He becomes the CEO of the family. So when somebody is a firstborn, it's a serious thing. Like just look at what has happened to King Charles. Just the mere fact that he's the firstborn has become the king of England.

Great Britain is serious. That's one of the biggest positions in the world. He stepped into it by virtue of somebody passing. He is the first.

So he stepped right. He now is in charge of the royal family. So when someone is a firstborn, in Genesis, Joseph brought his sons to his father before he died.

They brought his father. The father was about to, Genesis chapter 48, verse 13. The father was about to die. So Joseph brought his sons and Joseph took both Ephraim on his right hand and towards Israel's father, towards Israel's left hand and then Manasseh towards his right, in his left hand towards his right hand.

[62 : 53] So he, so Israel was sitting there. That's the father of Joseph. Joseph brings his son. So he brought the other one in his right which becomes his father's left and the other one and the right hand must go to the first son because the first son is very important.

So he brought Ephraim in his right hand towards Israel's left and Manasseh to the, Israel's right so that Manasseh would get there. Then the father did, look at what happened, look at the next verse. Then Israel struck forth his right hand and laid it, instead of Manasseh, laid it on Ephraim's head and who was the younger one and the left hand on Manasseh's head.

Joseph said, sir, and he started declaring residence. Joseph said, sir, you are making a mistake. This is not the first son. This is the first son. He said, yes, I know what I'm doing because he has swapped the positions so he gave the right of firstborn, progenitor.

He gave it to the younger one. Normally, that shouldn't be. It's against, so sometimes by a covenant, royal covenant, a king can confess somebody as a first child and it's not common so they can give that and when they say you are a first child, you are the one really in charge of everything the father owns.

[64 : 04] So when they say Jesus is the firstborn, it's not talking about he was the first to be born but it's talking about he's the one who owns everything God has created. He is the owner.

Oh, come on, Jesus. And brothers and sisters, not just that. In Psalm 89, verse 27, it also depicts that the one who has firstborn rights is actually going to govern.

So it says that this is God professing about Jesus. I will make him my firstborn higher than the kings of the earth. In other words, he has sovereignty and authority. So when he says Jesus is the firstborn of all creations, he's talking about his sovereignty, his authority over anything on this earth. That is what he's talking about. Just like Israel in Exodus chapter 4, verse 22, Bible says that God said Israel is my firstborn. It doesn't mean Israel was the first nation but have elevated Israel into a status that no other nation compares with Israel.

That's why Jesus, even though, watch this, watch this, even though Jesus came as a human being, we saw him as a man, yet God, he's the firstborn. So he's above every man.

[65 : 13] He's above all men. Please, don't make a mistake and compare Jesus to other religious leaders. He's the firstborn of creation. So it isn't because he was created but everything created, he's the firstborn, he's above everything.

But really, okay, look at the next verse, just to satisfy your curiosity. Look at the verse 16. Let's all read it together. No, no, let's start from verse 15 and then those on the screen will help us to flow into verse 16.

Let's read 15, let's go. Loud. We will be here because we will be to God, the firstborn of every creature. For by him, shh, for what? By him.

What? By him. By him, what happened? All things. All things. He's not a creature. Everything created was by him. But by him, you'll notice the number of all you see.

In 16, there's all. In 17, there's all. In 18, there's all. In 19, there's all. In 20, there's all. Everything. All, all, all, all, all, all. That's the first one we are talking about.

[66 : 13] So he said, for by him, verse 16, he said, for by him were all things. What does the meaning of all? All. All means everything. All things created.

All things created. You remember John chapter 1, verse 3, says that all things were made by him. everything created bears a label. Not made in China.

Made by Christ. Made by Christ. Made by Christ. Even though he made all things, he became like the things he has made. So we don't get it wrong.

They knew that Christ lived. Christ existed. They had to. The church needed to be educated that he's a firstborn. He said, firstborn, for by him, oh, I like that one.

For by this, our Jesus, all things were created. All things. For by him were all things created. For by Christ were all things created.

[67 : 13] I don't know what you are believing God for, but by Christ all things are created. And by Christ all things are created. For by Christ all things are created. For by Christ all things are created.

So Christ is sufficient. Christ is sufficient. Christ is sufficient. I'm talking about the sufficiency of Christ and the supremacy of Christ.

The sufficiency, he's supreme and he's sufficient. The sufficiency of our Jesus. The supremacy of our Jesus. Hallelujah! That's why we are Christians.

If the world don't understand, don't worry. The understanding is locked. Satan is sitting on the key. That's why we have to deliver them from the power of Satan. For by him all things were created. And he went further. He said, just in case, just to make it clear, that are in heaven. So there are things in heaven that were created, the angels. That are in earth.

[68 : 17] Physical things. Everything you see. How can this one be a creature? If by him all things were created, he can be a creature. Yes. He can be a creature. Because then, how can the creature be the one who created everything?

By him all things. Everything created occurred through him. He was not created. He existed. He actually is the creator.

Creator. That's why he could say, before Abraham, Abraham. Abraham. I am. There's a before. Let me run through it.

So by him, all things were created. That are in heaven, that are in earth, visible and invisible. He is the image of the invisible God.

And by him, all things were created. That are in heaven. That breakthrough that is in heaven is by him that was created. Okay. It's coming down very soon. Your breakthrough is coming. I thought I could hear a better amen.

[69 : 27] In heaven, that are on earth, anything physical, anything in the earth realm didn't happen as a result of a bang or an accident. That's why there is order.

That's why we have cosmos and not chaos. I'll show you in a minute as I run up. For by him, all things were created that are in heaven, that are in earth, visible and invisible, whether they be thrones.

Whether they be thrones, governors. They govern. You know, the Bible says that there are angels around the throne. There are elders around the throne. They govern with him.

They didn't govern. They sat around the elders. 24 elders. They sat on thrones. So, whether they be thrones, he, by him, all those were created.

And look at that. So, by him, all things were created. It says that thrones or dominions. You know, there are angels who govern nations. There are different angels in charge of nations, in charge of territories and all that.

[70 : 34] Angels. Dominions. They were all created by him. By him, all those were created. Dominion. Principalities. Those who, there are angels who are assigned.

Angels who are assigned to carry out special tasks. Special tasks. They have authority and principalities and powers. Including demonic, all demons are angels falling.

All of them. He said, he assisted before them. They were created by him. So, when they see him, they said, oh God, oh God. That's why he said, the demon said, in Acts chapter 19, he said, Jesus I know.

We know, they knew Jesus. Paul I know. Paul has been using his name. Paul has been given the authority and the audacity of Christ from above to go in his name.

The 70 returned. And Luke chapter 10, verse 17. The 70 returned and he said, Lord, sir, even demons were subject to us.

[71 : 37] Sometimes you forget that through thy name. Through thy name. Demons were subject. Even before you die, they are subject to us. They are subject to us. He said, oh, don't think, don't be worried about that because I saw Satan fall like lightning.

Satan is no problem. I saw him fall. I oversaw his fall. Hallelujah. So, he says that dominions, powers, principalities, they are all subject to him.

All things were created. Oh, oh, oh, oh. I think I will end on this one. But, all things, not some things. How were they created? No, no.

How were they created? How were they created? By him. And by him were all things created. And it's like book ends.

Started the text by saying by him were all things created. And then he's saying that by him were all things, all things were created. It's clear. He made it very clear. I mean, that's not a human being you are talking about. That's not a human being.

[72 : 42] So, he's being first born. He supersedes everything. By him, all things were created. And not only by him, but for him, for his enjoyment. When you look at the things that, all things, that means that the grass, the clouds, the mountains, the falls, waterfalls, the beautiful sun, all things were created by him.

And not for your enjoyment. You can enjoy it, but it was created for him. For him. Well, many years ago, when I got born again, I used to lead praise and worship.

And there's a song we used to sing. My body, now God, I go give arm. My body, it's, it's, it's, it's, it's, it's, it's, it's, it's, it's, it's, it's, it's, it's, my body is there for my God.

Yes. Now they don't sing that again, because really, maybe it's not a praise and worship song, but. So people too have now taken their body into their own hands.

My body, now God, I will give him. Because this thing, it belongs to the Lord. Yes. Tell your ex, hey, don't come close. Don't come close. Now it's Christ's property.

[73 : 51] Yes. Pastor, sometimes I really feel for him. No problem. It's you. It's, it's your human nature. Yes. But you still are the temple of Christ. You still belong to Christ. Yes.

Hallelujah. Amen. And the good news is that you are a new creature. Yes. Yes. You are a new creation. Yes. Yes. So, all things were created by him.

That's it. Sometimes you are wondering. So is this thing in the Bible at all? It was created by him and for him. Yes. Yes. Think about, think about, think about it. Think about it. See, this is one of the things that makes it easier for someone whose heart is bent for God.

Yes. To not struggle to give for the work of God. Yes. Not to give for Christ. Right. Christ, you want it? Have it. All things were created by him and for him. Wow.

All things were created by him and for him. So, you see, when you are talking about inheritance, it starts from somewhere. It starts from somewhere. I belong to the Lord.

[74 : 55] I belong. Sometimes it doesn't feel like that, but the fact is, it is. Yes. Yes. Don't, don't, don't relate with God or to God based on your feelings. No.

Don't do that. That's why church, we have to teach for people to know. They will know the word of God. They will know what the word says. They will know what God says. Any teaching that is not based on the scripture, throw it away.

It's the devil. It kills. It can kill you. It can kill you. That's what we have to teach. Wow. And one of the things about Christianity is total scriptura.

Everything in the scriptures, not some things. Total scriptura. Total scriptura. And sola scriptura. Only the scriptures. If the scriptures have not said, I don't care.

But you know the book of Thomas. Which one is that one? The gospel according to Philip. Which one is that one? Which one is that one? You yourself, do you know Thomas? Have you met Philip?

[75 : 55] Everything in this is God's word. Total scriptura. And analogia scriptura.

Scripture doesn't contradict itself. The scriptures speak with one voice. That Jesus is God. Analogia scriptura. Sola scriptura. Only the scriptures is enough.

You want to find out who Christ is? Open the scriptures. Open it. But somebody wrote it. Oh, is it my father? Who? Let us not go into that aspect.

Because later on, you waste your time to realize that, oh, it's really, it's the word of God. That's the whole subject. But what makes you a Christian? Who is a Christian? Someone who believes in the word of God. That's all. If you don't believe this is the word of God, look at me.

The person is not here. You are online. You are not a Christian. You are not a Christian. Because Jesus is not your Lord. And if Jesus is not your Lord, he's not your Savior.

[77 : 00] What shows that you're a Christian? You believe in total scriptura. Analogia scriptura. Sola scriptura. Spiritualia, spiritualite, examinatu.

Hallelujah! Hallelujah! Sola show glory! Hallelujah! What do you know about Jesus? Jesus is God. He's the firstborn of all creation. All creation. The firstborn. He's the, I like that. He's the invisible. He's the image. He's the image of the invisible God.

He said, look at me. This is how God looks like. When he bends, God has bent. When he smiles, God has smiled. When he jumps, God has jumped.

He's the attributes of God. That's why they search and look for every means to find something false in him. Something wrong with him. He said, the authority said, I find no fault.

[78 : 10] In fact, he asked the Jews, this is a very serious thing. May God give us grace to all get there. Which of you convict me of wrongdoing? He asked people who grew up with him.

He lived there all his life. He said to them in the book of John, which of you convict me of sin or which of you convict me of wrongdoing? Dear King James, which of you convicts me of sin? Which of you? Which of you can say, you saw me do wrong? You saw me, which of you? I am perfect. Why? Because I carry the entire image of God concealed in the flesh, compressed in the flesh and yet still fully God or truly God and truly man.

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[79 : 20] Be blessed. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.