

Christ We Preach

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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, reading from verse 21 all the way to 29. I'm reading from King James Version. And you, that were sometime alienated and enemies in your mind by wicked works, yet now has he reconciled in the body of his flesh through death to present you holy and unblameable and unreprouable in his sight.

If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel which you have heard and which was preached to every creature which is under the heaven, whereof I am, I, Paul, am made a minister.

Verse 24, For who now rejoice in my sufferings for you and fill up that which is behind in the afflictions of Christ in my flesh for his body's sake, which is the church?

Whereof I am made a minister according to the dispensation of God, which is given to me for you to fulfill the word of God? Even the mystery which has been hid from ages and from generations, but now is made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory, whom we preach, warning every man and teaching every man in all wisdom that we may present every man perfect in Christ Jesus.

[1 : 47] Whereunto I also labor, striving according to his workings, which worketh in me mightily. Here ends the reading of God's holy word.

Let's pray. Father, what we don't know teach us, where we are not take us, who we are not make us. Lord, I submit myself under your influence that as I preach your word and I teach your word, Spirit of God, I receive grace to be one spirit with Christ, that my speaking will be Christ's speaking, that Christ will shine forth, Christ will be expressed, Christ will be revealed in this teaching.

For the edifying of your people, for the building up of the body of Christ. Thank you, Lord, in Jesus' name. Amen. Amen. Amen. Hallelujah.

Amen. Well, in our last week's teaching, I said something which I wanted to draw your attention, which is meant to point you to something. I said that there are arteries in the body and when by accident something touches an artery, it's a major situation.

The blood that gashes out is not the same when a little vein somewhere around your arm is touched. When there's so much pressure in the blood that gashes out because it's like mainstream.

[3 : 15] So when you are sorting out a problem created by a fractured or punctured and injured artery, it's not the same as some vein somewhere. All right.

So it's the same thing when you are drilling for water. You hit the water table. Water starts. Because where you go to, there's so much water. It gashes out. You know, when a house is flooding, a major pipe is burst.

The flood of water, it takes so much to contain it. Now, I'm teaching on Colossians, and we are in chapter one, and I hit an artery. I hit a major component of what makes us Christian.

So sometimes it's not easy to just read over it and go. You can't just, because it's a major aspect of the meaning of Christianity, which a lot have obscured to their head.

There are things about our Christian life which if marginalized, it injures, and it doesn't help the people of God. Many people think God is about solving problems.

[4 : 25] There are a lot of people whose approach to God is about problem solving. You will be heavily disadvantaged if that's your main approach to God.

Particularly if you have problems in your life, and you are coming to church for your problems just because you want your problems to be solved. That's why after the problems are solved, you're

actually not interested in Christ.

So it's not that Christ people are looking for, but solution. But because Christ is a solution giver, we replace him for the solution. So if you come to church because you want God to do something for you, it is not bad in itself, but it will disadvantage you unless your approach and your understanding is upgraded or updated.

And the job of good preaching or good preaching is focused on the true gospel. And what true gospel does is some of the things that we stumbled across, what Paul touched on in Colossians chapter 1.

Because you know Colossians is written to really highlight the sufficiency of Christ and the supremacy of Christ. So if you have Christ, that's all you really need.

[5 : 51] You are fine. In fact, it says that we are complete, chapter 2 verse. We are complete in Him. Wow. Complete in Christ. Complete in Christ.

Amen. So, when you look at the text we read earlier on, He has reconciled in the body of His flesh. If you continue in the faith, verse 23, grounded and settled and be not moved away from the hope, which is in the gospel, which you have heard.

Verse 23, it says that I, Paul, am made a minister of the gospel. And verse 24 talks about, I rejoice in my suffering and fill up in my body. This is so important.

The afflictions that, which are behind, that which is behind in the afflictions of Christ. I'm about to say something very strong. Do not make a mistake and separate what was written in the scriptures, in the epistles of Paul.

Separate it from the words of Jesus. Yeah. Yeah. Yeah. Yeah. Wow. They say, as for Paul, because Paul is very particular about this.

[7 : 02] Paul is like this. That's why he wrote, please stop that. Stop that. All scripture is given by the inspiration of God. Yes. Yes. Yes. Whatever Paul wrote is not different from what Jesus said in the gospel.

Yes. Don't separate the two. Yes. Yes. Yes. Whatever Jesus said in the gospel, though it's red letter. Yes. Jesus never wrote anything apart from writing on the floor when they brought the woman for him to accuse him.

That same, they quoted the law. The same finger that wrote the law was written on the ground and was wiped away. Yes. Yes. The only thing Jesus wrote, recorded in scripture, was when he wrote on the ground and we don't even know what he wrote.

and afterwards, the wind blew it away. But the rest of the, please, the gospel, Matthew, Mark, Luke, and John is not enough to present as the true gospel.

Yes. Wow. Wow. The full gospel is not in the gospels. Oh. Yeah. Yeah, that's right.

[8 : 02] You can't just read the gospels and think you have the full gospel. Wow. Wow. Paul said, I have been given this commission, Colossians chapter 1, verse 25, to fulfill the word of, to finish it up.

Wow. Wow. So why do you marginalize what Paul is saying? And put, and slap his personal, his personality on it and separate it and all downgrade it.

Total scriptura. Yes. Yes. Yes. Yes. All of scripture. Total scriptura. Oh, yeah. Analogia scriptura.

Yes. Scripture speaks with one voice. That's right. Let me add this because I'm going to say it anyway, so let me say it ahead of time. Yes. When you hear someone saying that, you know, there are things in the Old Testament that they don't agree with.

Or, the Old Testament says something. So, why are we not doing it? And why is the New Testament saying something different from the Old Testament?

[9 : 15] In fact, some people go as far as saying that the God of the Old Testament is different from the God of the New Testament because some wild people, some wild people with human ideologies thinking they are smart and intelligent but they didn't know that the mystery of the Gospel is hid.

So, your intelligence can't discover it. Never. No. He said, there are people who say that the God of the Old Testament is different from the God of the New Testament.

That is madness. Yes. Yes. Yes. Yes. Yes. When he hears and he's separating what the Old Testament said from what the New Testament said, they don't get it.

They don't get it. Paul said, I was called to complete. Yes. So, there are a lot of things in the Old Testament that can only be understood in the light of the New Testament.

Is Christ. To die. Is a breakthrough. Right. To die. Is a breakthrough. Wow. So. What I'm trying to say.

[15:20] Is that. God's plan. Covers. A whole. Lot of different. Things. God's plan. And Paul said. Have you made.

A minister. According to the. Oiko no maia. Of God. The dispensation. The dispensation. Of God. I am. A steward. And the stewardship.

Has been entrusted. To me. This stewardship. Is God's plan. Has been entrusted. To me. And so. I have to live.

To fulfill. That plan. Know what I said. I finished my course. I've kept the faith. And I've fought. A good fight. Therefore. There's later. For me. A crown.

Wow. Hallelujah. Hallelujah. Of that. The modern day church. Will have this. As their motivation. This. As our motivation. There's laid.

[16:15] For me. A crown. Of. A crown. Of righteousness. With the Lord. The righteous judge. He's a righteous judge. Yes. Amen. So. Paul says that.

I made a minister. According to the dispensation. Of the. Of God. Which was given to me. For you. To fulfill. The word of God. Now watch this very carefully. I made a minister.

Based on God's dispensation. Based on God's. Administration. Based on God's plan. To fulfill. The word of God. That word fulfill. Actually means. To bring to completion.

So. Without Paul. I'm going somewhere now. Without. The ministry of Paul. A lot of the revelation of God. Will be left.

Uncompleted. In the hearts and minds. Of the people of God. If you haven't read Paul. Permit me to say Paul. As though it is him. It's what God did.

[17:10] Through Paul. But if you haven't read. The epistles of Paul. Your revelation. About God. And about Christ. Is not complete. It's not complete.

Many people know. Just the Christ. Of the gospels. The Christ. Of the gospels. Died. He was crucified.

The Christ. Of the gospel. Resurrected. And the fathers. The gospel. Takes us to. He resurrected. And he bit by. And went. So the fathers.

The Christ. Of the gospels. Matthew. Mark. Luke. And John. Will take you. Is Christ. Is gone. Christ. Is gone. So now. We are left alone. We are by ourselves.

Apart from the fact. That he said. I'm with you. To the end of the. Under what circumstance. With who. Who is there. You. I'm with you. What situation. You won't get it.

[18:10] If all you know. Is Matthew. Mark. Luke. And John. Matthew. Mark. Luke. And John. Is primarily. About the human. Living of Jesus. Jesus. Hmm. But it doesn't capture.

The. Life-giving. Spirit. That Jesus became. Hmm. The exalted Jesus. Is not really covered. In Matthew. Mark. Luke. And John. John. The ascended Jesus.

The high priest. Matthew. Mark. Luke. And John. Didn't speak about. The high priestly. Rule of Jesus. Ah. God. But no. He's a high priest. Yes. Yes. He's a high priest.

Who liveeth forever. And such a priest. Is fitting. Ah. Oh. Oh. Let us. Therefore. Come boldly.

Yes. Yes. Seeing that we have such a high priest. Who has passed through the heavens. Yes. Yes. Verse 14. I'm talking about. Hebrews chapter 4. From verse 14. And I'm going back on myself now.

[19:07] Seeing that. We have a high priest. Who has passed through the heavens. Do you know what that means? Yes. I know. We gloss over that. He has passed through the heavens. I know.

In chapter. I think chapter 6. Or chapter 7. Or chapter 9. It talks about. Our high priest. Has gone past the heavens. Yeah. But here.

He said. He has passed through the heavens. Since we have a high priest. Who has passed through the heavens. Has passed through the heavens.

Jesus. The son of God. The son of God. So you don't get it wrong. We are talking about Jesus. The son of God. Not the Jesus in the Quran. Yeah. I'm. Listen.

I'm telling you point blank. The Jesus in the Quran. Is different from this Jesus. Yes. Yes. Yes. Please. Let me let you know. I know you are genuine.

[20:01] In your submission. I know. Anabi Isa. Is mentioned in the Quran. But it is different. From this Jesus. Who has passed through the heavens.

The son of God. Is different from this. Yes. That is why. You can't present him as the son of God. Because actually. The one you are talking about. Is not the son of God. Yes. Excuse me. Bring out

your Jesus.

Let's compare notes. Yes. Yes. Is he a high priest? Yes.

Yes. Yes. Yes. Yes. Yes. Yes. Yes. Yes. Yes.

your common sense. You are making big statements about it, but this is above you boy. The gospel is above the normal comprehension of the normal church person, let alone the normal street person. The gospel, that's why we have to specialize pastors. The job of pastors is to specialize in preaching the gospel.

[21 : 22] The full gospel, because the gospel is hidden. The second Corinthians chapter 4 verse 3, it said, if our gospel is hidden, ah, so the gospel is actually hidden from some people.

Then they begin to say, you know, all this church, I know what the church is about, I've read the Quran, I've read the Bible, I've read the Hindu books, I've read the Bible, the gospel is hidden. No wonder you are talking the way you are talking with confidence, but you don't know you are actually advertising your ignorance. The gospel is hidden. So, Paul, in Colossians, he's talking about how I've been made a minister to complete the word of God. Even, and then he's beginning to expound on the word of God. He said, even the mystery, oh, so this word of God is talking about, he said, even the mystery, which has been what?

Hidden from the head. Hidden from the head. No wonder the Old Testament saints, they didn't have the complete gospel. Yeah, yeah. Because it's hidden.

Yeah. The gospel is hidden. They had it in glimpse. So, prophets were prophesying about the gospel. And then when they finished, they said, what am I talking about? It's not realistic. It's not. According to 1 Peter 1 from verse 9, they prophesied about it, but they didn't even know. They didn't have a good word they were talking about.

Yeah. So, afterwards, they had to do a research. They go to the book, what am I talking about? The Spirit has to reveal to them, please, you are not talking about yourself. So, just so you don't get yourself confused and worried. You are ministering to the church.

[23 : 04] Yes. They are ministering to us. They are ministering to them in the Old Testament. The church is amazing. The Bible says that all these died in faith, having not obtained the promise.

Talking about Abraham, talking about Moses, talking about Joseph, talking about Isaac, talking about all these Hebrews. They all died in faith. And then the verse 40, Hebrews chapter 11, verse 40, it says that God having provided something better for us, that they without us should not be made perfect. You see that word perfect? Say perfect.

Perfect. Say perfect. Perfect. People who are dead, all these great guys, they are not perfect without us. The perfect there means complete. All their work they've done is incomplete outside of the church.

Wow. Wow. Thank you. They were working. That's why Paul said, now I've been brought to complete the word of God. This thing that I'm now giving the mystery to unveil, to unveil so that when the people of God are handling the gospel, they have a complete gospel they can now delve into and grow in.

Hallelujah. Hallelujah. Hallelujah. Okay. So, he said that to complete the word of God, even the mystery which has been hid from ages and generations. Watch, there's a difference between ages or generations. There's a difference between that and people. So, it's not like it was hidden from certain individuals. It was hidden for ages. So, Abraham saw his days, Jesus' days and was glad and yet he didn't understand it. Oh, let me add this. Most of us would think that Abraham and Moses, their excitement were only about Jesus coming to die, living. No, not that. The greater part of their excitement is about us. Wow.

[25 : 04] Not the Jesus of the gospels because we are the logical outcome of the Jesus. The Jesus of the gospel doesn't mean much unless it has an expression produced in the church. Wow.

Wow. Okay. Wow. Wow. You know what I did. He said, Christ loved the church and gave himself to that to present him with our anchor and holy. So, the church is the crown, the crowning of the work of Christ.

Yeah. Okay. How can you say you know the gospel when you don't have a proper understanding about the church? You only have the story about baby Jesus. He was in a manger. He did miracles. He lived. They crucified him. Bad people crucified him. How could they do that? And you are crying about Easter. They crucified him and he resurrected. Yesterday I was listening to the Bible. It says that an angel came from heaven and removed the stone and sat on it. Not only removed it, they

took the stone, rolled away the stone. And the Bible said the soldiers were so scared. They were soldiers, trained souls. They were so scared they fell like dead men. They fell. When they saw the stone, the Bible said that. And the fear of that angel, one angel, for the fear of that angel, the keeper shook and became as dead men. They were sent to go and guard the tomb. Do you know what they said? I'm sorry to go back. Is that okay?

[26 : 35] Yes. It's okay. They said send some people. They went to Pilate and they said send some people because that deceiver, when he was alive, said to his disciples that he will come back from the dead.

I know you have not heard what I'm about to say. He said he will come back from the dead. Yes. So send soldiers to go and make the tomb secured.

Yes. Lest they will go and steal him and say he's resurrected. Yes. And watch this. And this one will be worse. That's what I'm about. What got my attention is not the stealing. But they said, if they say this guy is resurrected, the problem, later problem will be worse than why we killed him. Yes.

Yes. We have to do everything possible to block the resurrection. Yes. Because if we don't block the resurrection, what is going to happen after the resurrection, you are going to have a church.

That cannot be stopped.

Yes. The gates of hell cannot prevail against the church. Yes. You are going to have an onslaught and the move of God and an explosion of the hand of God in this generation and beyond that nothing can control it.

[27 : 38] Yes. They saw it ahead. They said send soldiers to stop him from coming back from the grave. Yes. Wow. Yes. Therefore, command that the tomb be made secure until the third day. Yes.

Preaching. Be made secure until the third day. Lest his disciples come by night and steal him away and say to the people, he has risen from the dead. So the last deception will be worse.

Wow. Wow. Think about it. Yeah. Think about it. The last deception will be worse. That they have risen. That they have risen.

That they will say Jesus has resurrected. Yeah. Those who came and said that's a deception because he didn't resurrect. Yeah. They are afraid that if Jesus really gets to resurrect. Now, there are two things.

First of all, even if he doesn't resurrect and people are made to have the impression that he resurrected, it is going to be a bigger impact than the wild. Now, how much more if he actually resurrected?

[28 : 39] So, Bible says in Acts chapter 10, verse 40, 41, 42, 43, just before the Holy Ghost interrupted the preaching of Peter. It says that, him God raised on the third day and showed him.

That's the problem. That's the, they were trying to stop this thing. They were trying to stop this thing. God said, you can't stop me. I'm going to raise him and show him openly. Wow.

Hallelujah. Him, God, is that not what they said? Let's stop it. Let's stop it. Put it on the screen. It says that, let's stop it. Send, send, therefore, command that the tomb be made secure unto the third day.

Yeah. Let's, the disciples will steal him and say, he said he will resurrect. They said, at least, let's do it to the third day, not permanently. Only for three days. Yeah.

He's meant to come back on the third day. Yeah. So you, after the fourth day, let's do it so you just can't go. There's something they were afraid of. Wow. It's that, ought not the Christ to have suffered this thing and be killed.

[29 : 39] And on the third day, rise again from the dead. Amen. No. It wasn't the religious leaders talking. It was Satan who was talking behind them. Yes. Yes. Yes.

Satan. Satan who was talking behind them. He said, the Christ will be crucified and on the, when Peter said, you are the son of God, Matthew chapter 16. Yeah. But, and he began to tell them how he must go to Jerusalem and be crucified.

And on the third day, on the third day, Jesus began to show how his disciples, how he must go to Jerusalem and saw many things and the other, and be killed and be raised. On the third, say on the third day.

On the third day. On the third day. Peter didn't hear the third day. He didn't hear the third day. Come on. All he heard was crucified. Killed. All he heard was crucified. So he tried to stop him from going to be crucified.

He took him aside, he started to rebuke him. See Satan. Satan is coming again. Satan is coming to his Christ as his closest ally. He's coming again. He's coming again. He's coming again. He's coming again to a box and block the, oh, oh, did you see what I'm preaching?

[30 : 42] Yeah. He was trying to. Satan has always determined, desired to block the agenda, the plan, and the, oh, look, watch this. The plan of God is an eternal plan. Yes, God.

Before the foundation of the earth, he has started this. He planned it and set it in motion until the climax of time. Nothing can interfere with this. Now, Jesus is the pivot, the center of the execution of the plan.

So the coming of Christ is what changes the game. Yeah. Yeah. The end of Christ is not, it brings it into reality. Mm. What God has planned for generations past.

Yeah. So Satan feared that. So he's through, if he could speak through Peter, why can't he speak through Pharisees? Yeah.

Oh, yes. Yeah. They said, command that the tomb be made secured. Yeah. Let's, on the third day, for three days, just secure for three days. Mm. Because on the third day, they will go and steal him. Yeah.

[31 : 38] And then they will say. Yes, yes. They will say. You see, they tell the people and deceive the people and let the people know that he's risen. Yes. But God too said, Bible says that, whom God raised from the dead.

Acts chapter 10. Who God raised from the dead. God raised, verse 40. Again, Acts 10, 40. God raised him up on the third day. Yes.

Say the third day. The third day. Everybody was fighting towards the third day. Mm. Sure. And when God was about to raise him, an angel came from heaven. Just one. His presence, there was an earthquake first.

When the angel was coming, there was an earthquake. His presence was so scary. The gods, who were supposed to ensure that Jesus doesn't come out. Why, why someone, why you're bothering someone who has to make sure that you won't get your promotion.

Don't worry. And one angel from heaven will shake everything. Amen. Amen. So, an angel from heaven came and there was an earthquake and whatever.

[32 : 41] There. As the story goes on. Jesus came out. So, in Acts 10, he says that, him God raised on the third day and showed him openly. That's the problem.

Even if he had done it, he has raised him secretly. He showed him openly, but we also have a little problem. He didn't show him openly to everybody. Oh no, God, why?

He will make our work easier. Not to all the people. Oh no. Who did you? Only to witness his chosen before by God. You see, God has already got a plan.

He's got a plan. Chosen before. So, can you imagine if you are one of those chosen and been given the commission to go, how dare you change that message?

How dare you change that message? Because it's a dispensation of God that has been given to you. It's stewardship that has been committed to your trust.

[33 : 39] Don't change the message. Don't change it. Because he hasn't given it to everybody. He's given it to says that, showed him openly, not to all the people.

You see, that's very interesting phraseology. Showed him openly. So, you are happy at the ending of verse 40. Hallelujah. Matthew chapter 27 verse 64 has been defeated.

Has been fulfilled. They said, God has raised him himself. Showed him. So, you are happy. Then the next verse says, not to all the people. Oh. But to witnesses chosen before God.

Before God. Even us. Jesus. Wow. And it says that, the witnesses were supposed to go and tell people. What has happened? Yeah.

What are they supposed to say? He died. He resurrected. And he's alive. For the remission of sins. So, before he died, he told them. That's very interesting. After he died.

[34 : 35] Just before he left to heaven. In Luke chapter 24. Verse 45 says, he opened their understanding. That they might understand the scriptures. It's possible you might be preaching, but your understanding is not opened.

Wow. Yeah. I know you've been to theological seminary. Yes. So, you think that entitles you to opening of your understanding. No. That is just formal training.

I'm going to show you what opens your understanding. He opened their understanding that they might get the scripture and not butcher the scriptures. Right. Oh. There are people who preach the

scriptures, but they are preaching something different from what the scripture actually is supposed to be revealing.

Right. I like that. Right. And not like they are preaching false doctrine. Please don't confuse it with wrong doctrine. Wow. As for wrong doctrine, it's out of the window.

But you can be preaching the right doctrine, but you are still preaching it with an unopened understanding. Wow.

[35 : 39] He opened their understanding and understanding the scriptures. And Bible says that from throughout the scriptures, verse 46. He showed them how, then it does, it's not written, it pointed to Old Testament.

Those who say the Old Testament is different from the New Testament. He took them to the Old Testament to show them how it is written in the Old Testament about him, concerning him. How the Christ ought to have suffered all these things. Watch this.

He has died, suffered all these things. And on the third day, that's written that it was necessary that the Christ suffer and rise from the dead on the third day. He also put the third day, they're very important. On the third day, look at the next verse.

And that repentance and remission should be preached in his name to all nations beginning at Jerusalem. Wow. Hallelujah. So now that he is resurrected, the preaching begins.

Amen. The assignment begins. Yeah. Say, the preaching begins. The preaching begins. The preaching begins. After the resurrection. After the resurrection.

[36 : 35] Before the resurrection, it was prophesying. After the resurrection, it was preaching and teaching. Yes. Wow. Yes sir.

Can I say that again? Yes. Before the resurrection, all they did, all the agents of God, they prophesied. They prophesied. What were they prophesying?

Not your breakthrough. No. Those of us who have reduced prophecy to some caricature.

Something that is very foreign to New Testament Christianity or biblical Christianity.

Prophesying is not about your personal convenience. Prophesying, the spirit of prophecy. It says that the testimony of prophecy is the spirit of Christ.

The heart of prophecy. So prophesying, they all prophesied about the coming Messiah. Amen. The coming Messiah. One day God himself is going to step on the earth. One day God is going to step on the earth.

[37 : 36] And they prophesied that he will be, some said he will come, others said he will suffer, others said he will do miracles. Everything Jesus did was spoken about. But just that it wasn't all spoken in one place.

Yeah. So sometimes if you don't realize, if you don't look at it very carefully, you think the Messiah is just coming to fight the Romans. Yeah. That's why Peter took the sword. Yeah. You can't kill him. We are going to fight. We are going to fight for our, for our, so when he being resurrected, now they brought the question that at what point are you going to restore the kingdom to Israel? Because they know that the Messiah, this is part of his job. Yes.

You know, but they have missed the part, the part that talks about his sufferings. Yes. Because they glossified. So Jesus said, the Messiah had to suffer and to go through all this. And on the third day rise again, then repentance and remission will be preached to all nations beginning at Jerusalem.

Amen. That is for the producing of the church. Say for the producing of the church. For the producing of the church. Now, let, let me cut to the chase and tell you something and move on from there.

[38 : 36] God's eternal plan is to work himself, to put himself into his chosen people through Christ for the producing of the church to accomplish his purpose and express him on this earth.

I will say that again. God's eternal plan is to work himself into, in Christ, into his chosen people, not everybody.

So when you are a Christian, what it means to be a Christian is that God has worked himself. God is in you. That is the beginning of the economy of God. The plan is, can you imagine human beings containing God?

Hallelujah. Hallelujah. Human beings walking around, they contain God. They contain God. They contain God. They contain God. And it's not only one person. It's not only a group of people. It's different, different across the generations.

They contain God. And they become one body. They become one body. They become the church. Yeah. For the expression of God's plan. For the expression of God.

[39 : 42] For the expression of God. For the expression of God. And fulfilling of his agenda. So God's eternal plan is to work himself through Christ into his chosen people. Amen.

Into his chosen people. For the building and the producing of the church. Which is his body. Which becomes an expression of God. For his expression on this earth.

Is it too much? Is it too much? No. No. So you see, if you understand it that way. I think you spend time trying to investigate and appreciate what the church really is.

Instead of thinking in a very myopic way. The church is a group of people who have gathered somewhere. And that's singing and clapping or singing hymns.

And a priest is coming to preach. No, no, no, please. That's, that's, that's. You're getting it wrong.

Wow. The church is the people of God. They contain God. The house of God.

[40 : 41] Oh, yeah. The body of Christ. What? Yeah. So, you see, the church is actually a continuation of the Matthew, Mark, Luke, and John.

That's right. Yeah. We are the living Christ. Yeah. But now, Christ is in me. Christ is in you. Christ is in her. Christ is in him.

Christ is in different people. And we all become one body. Hallelujah. Hallelujah. Somebody shout hallelujah. Hallelujah. That's why I like what the choir sang.

The, the gospel. The, the simple gospel. Yes. Amen. It does not change. All right. Now, let's go back to the text and I can work something through and then we can. Is somebody learning something?

Yes. Oh, I have a short time to go. Now, watch this. So, where have I made a minister according to the dispensation of God which is given to me to fulfill the word of God? Even the mystery which has been hid from ages and generations but now is made manifest to the saints.

[41 : 45] See, it was hid but now is made manifest. The mystery. The mystery. That is what he said. What she said. Look at verse 25 again. I just want you to follow this very carefully. Um, where have I made a minister according to the dispensation of God which is given to me for you to fulfill the word of God?

And then it says that what's the word of God I'm talking about? Even the mystery which has been hid. So, this whole thing that Paul is beginning to bring to light to the church called the gospel is a mystery that has been hid.

It's been hid from the ages and generations but now is made manifest. So, what was hid is now being revealed. Yes. That's where you should look at it from.

Now, this thing that has been hid which is a mystery, let's look at it. What is the mystery? Now, watch this. Look at the next verse. To whom, to whom, these are, the to whom is referring to the saints.

Because we read it the other time. When you read it from different translations, it tells you God is very happy to reveal it to the saints, His special people. Alright. So, to whom God would make known, I think let's read, um, which version now?

[42 : 53] Alright, let's go to the New American Standard Version. It might be. To whom God willed to make known what is the riches of the glory of this mystery.

God willed to who? To the church. To the church. Why are you saying the church? Because when you look at the previous verse, um, I think let's try the NIV. It might be a little bit straightforward from verse 26.

The mystery that has been kept hidden from ages and generations, but now, now disclosed to, did you see that? To the lost people. Watch this.

Go to the next verse. Yeah. To them. Who are the them? The lost people. God has chosen to make known among the Gentiles the glorious riches of this mystery.

Hey. So, God has chosen to make known the glorious riches of this mystery. So, then those of us in church, those of us who are in church and who are in Christ, who are the people of God, God has chosen to now begin to make known.

[43 : 58] This mystery that has been hidden in ages is exclusive privilege of the church. Hallelujah. If you are outside of the church, you can't know it. Yeah.

No. You can't know it if you are outside the church. Yes, yes, yes, yes. Because the one who is choosing to make known to us is God. Yes. You can manage to mix the church to hear what they

are hearing, but you will still not get it.

Hallelujah. Hallelujah. Because it's, Bible says that if our gospel is hidden. Yes, yes. 2 Corinthians chapter 4 verse 3. The gospel is hidden to those who are lost.

So, even if you come and sit here and you hear what we are hearing, it's still hidden. Yes. It's hidden to you. Why? Because your classification is, you are lost. What does it mean to be lost? You don't have Christ. Wow. Yes. Wow. You don't have Christ. I try to teach you. I'm teaching you. I'm teaching you. You won't get it. No. No, no at all.

[44 : 58] You won't get it. You won't get it. Yeah. I won't get it. If I start to speak a certain language to you, which you don't understand, it doesn't matter how much deep things I'm telling you.

You will never get it. You will never. Others around you might be getting it. But you won't get it. Why? Because it's not your language of comprehension.

You won't get it. Those who are lost, it doesn't matter how we try to preach this church thing and this, they won't get it. They can't get it.

They can't get it. But look, watch this. On a more serious note, I'm about to say something more serious. The minister of the gospel is the only one authorized by God to make known the mystery to the people of God.

So then why, why would a minister of the gospel leave that which the people of God needs most? Yeah. And to begin to talk about other things that other people can talk about.

[46 : 08] Wow. Sure. Wow. Wow. Yeah, yeah, yeah. Why do I become a master of what others can speak about? And I marginalize what I have been exclusively set apart for.

He says, separated unto the gospel of God. Paul, Romans 1, Paul an apostle. Paul a servant of Christ called to be an apostle. Separated unto this gospel that no one can preach.

Wow. Wow. Strong. Wow. Strong. So, he's talking about, I have been made a minister according to the dispensation of God, which was given to me. For you.

For you. For you. To complete the word of God. What of God. You are in church, but the word of God is not completed to you. Oh. Watch this. To complete the word of God, even the mystery which has been hid from ages and from generations, but now has been manifested to his saints.

To whom God knew King James. To them God willed to make known what are the riches. Listen. There are riches. This, this mystery is rich in glory.

[47 : 15] Ah. This mystery is rich. And it says that God wants to let you know what are the riches of the glories of this mystery. And you will think that it's going to talk about financial breakthrough.

You will think it's going to talk about marital breakthrough. You will think it's going to talk about good health. You will think it's going to talk about national influence. You will think it's going to talk about large online following.

He didn't talk about any of these things. He said that is not the riches of the gospel. The riches of the gospel is not even a big church. The riches of the gospel is not a big house. The riches of the gospel. He says to, he said the riches of the glory, God wants to let you know the riches of the glories of this ministry.

And he said, which is Christ. Christ. What is the riches of the glory of this mystery?

Christ in you. Oh, if I were you, I would shout a big hallelujah. That is why you are in church. Christ in you.

[48 : 18] But how can Christ be in somebody? That's the mystery. Christ in me. Christ in me. You can't leave him in the gospels. He can't be in me if you only leave him in the gospel.

Get him through the gospel, through the cross. Because if he doesn't go through the cross, he can also come into me. He had to go through the cross to pay for my sins. He had to go through the cross to bring me to God. He had to go through the cross to redeem me. He had to go through the cross to justify me.

He had to go through the cross to resurrect me. And after resurrecting, now he has a life giving spirit. He had to go through the cross and resurrect. And after resurrecting, now he's a life-giving spirit.

He can come into me. He can come into you. He can come into her. He can come into him. Shout hallelujah. Hallelujah. Wow. Yeah.

So he had to suffer all this in his human living so that he can be in us. And he said that Christ in us.

[49 : 17] 2 Corinthians chapter 13 verse 5 talks about Christ in us. Examine yourself. If Christ is in you, Romans chapter 8 verse 10, it talks about Christ in us.

So it's in the scripture. Christ can be in you. We are in Christ, but Christ is also in us. If any man be, 2 Corinthians chapter 5 verse 17, if any man be in Christ.

But the good news is that we are not just in Christ. The secret is Christ is in us. Christ is in us.

Colossians says that the riches of the glory of this mystery is Christ in you.

Christ in you. Say Christ in me. Christ in me. So we saw in 2 Corinthians that Christ can be in us. In Romans chapter 8 verse 10, Christ can be in us. In Galatians chapter 2 verse 20, I am crucified with Christ.

Nevertheless, I live. Yet not I, but Christ in me. Say Christ in me. In Galatians chapter 4 verse 19, it says that I travel in Beth unto Christ before.

[50 : 16] Ha ha. Hallelujah. Christ in me. Christ in me. That is, that is the riches of the glory of this mystery.

Oh. So this mystery is all about Christ in people. Woo. This mystery. This mystery is all about. And that is where, when Christ is in you, that is where the expression of anything God can do in your life starts from.

Wow. So man a God. A minister should preach the gospel. Now watch this. I need to, I really need to run up. Now look at the next verse.

So it talks about how, yeah, through that, among the Gentiles, which is Christ in you, the hope of glory. Say Christ my hope. Christ my hope.

1 Timothy chapter 1 verse 1, the end of it. It's so nice a text. 1 Timothy 1 verse 1 talks about Paul, an apostle of Jesus Christ, by the commandments of God our Savior and the Lord Jesus Christ.

[51 : 15] Our hope. Woo. The Lord Jesus Christ. Our hope. The Lord Jesus Christ. Our hope. Not your potential husband. Hey. Not your potential wife.

Hey. Not your potential breakthrough. Wow. Some of us are here, are listening, and you are so desperate for a man. Yeah. Yeah. That you are happy to sacrifice Christ.

So you can have a man. Amen. Say Christ in me. Christ in me. The hope of glory. The hope of glory. It's interesting. The riches of the glorious of this mystery among the Gentiles is Christ in you, the hope of glory.

Christ in you, the hope. I don't know what you're hoping for. If it's meant to be glorious, Christ in me, the hope of glory. Christ in me, the hope. Now, let me finish this.

Look at verse 28. Ah, it's now getting a bit more intense for me. Please. Verse 28 is much more intense. I know you haven't noticed it, but it's very intense.

[52 : 20] Pastor, just tell me and stop telling me what it is. It's very intense. Verse 28 says, him we preach. Let's all say that together. Him we preach. Say it again.

Him we preach. For the last time. Him we preach. That's true preaching. Wow. Wow. How do you preach him? Warning every man and teaching every man in all wisdom that will present every man. Ah. Every man, every man. Every man. Every man. So warning every man, teaching every man so as to present every man. So this every man people you are talking to is to present the same every man.

But the only way you can present every man. This every man person you are preaching to. You are warning. The only way you can present them perfect is by preaching Christ.

Yeah. Yeah. Him we preach. Now, that's why I said it's a bit tense. There are a lot of preaching. That's not Christ.

[53 : 18] Oh, God. It is so strong, I don't think the short time I've left can help me to encapsulate it. It is so strong. It's not that people are bad.

I can be preaching all this thing I'm preaching. I will show you something. I can be doing all this thing I'm doing. Preaching and sweating. Wow. But it's not Christ I'm preaching. Wow. I can preach about Christ. I can actually speak for Christ.

But I am not preaching Christ. Wow. I'll explain it. Amen. The teaching is like this. What's this? A phone.

What do you need this phone for? For communication. For communication. If this phone cannot do communication, it's useless.

The main purpose of your plate is to put food on it. I can come to church and present plates, preaching. Where is the food pasta?

[54 : 19] Yeah. Every healthy preaching, every wholesome preaching is meant to watch this. It's meant to reveal Christ.

Or reveal is even quite far. It's meant to impact Christ. You are preaching. Listen. Where you preach? To anywhere.

Someone on the street. If you are not careful, you will preach forgiveness and not preach Christ. Woo! Woo! Wow. I'm preaching. You can preach redemption.

You can preach deliverance. You can preach breakthrough and having not preached Christ. We can meet people and be preaching to them. We are preaching everything we know. We are preaching doctrine.

We are preaching theology. It's not bad in itself. But the problem is we are not preaching Christ. Paul said, him we preach. In our teaching, in our warning, it's Christ we are preaching.

[55 : 17] So if I teach you, if I warn you, and I fail to preach Christ through my teachings and my warning, I've actually let you down. 2 Corinthians chapter 4 verse 5 is a very interesting text.

Let's read it out from the screen. One more time. For we do not preach ourselves. Louder. For we do not preach ourselves.

For the last time. For we do not preach ourselves. Many people can preach about Christ. We sometimes preach for Christ.

But after all that we are preaching ourselves. We are showing forth ourselves. Jesus puts it this way. In John chapter 7 verse 18. It said anyone who speaks himself speaks for his own glory. It's in your Bible. It's that he who speaks from himself seeks his own glory. So I can be here speaking for myself. That's why every preacher's prayer must be God.

[56 : 26] As I preach, give me the grace to be one with you. That my preaching will be your preaching. My speaking will be your speaking.

The Bible says in 1 Corinthians chapter 6 verse 17. He was joined with the Lord. It's one spirit. In 2 Timothy chapter 4 verse 22. It says the Lord be with your spirit.

Ha! The Lord Christ Jesus be with your spirit. Grace be with you. Galatians chapter 6 verse 18. Grace be with your spirit. So that if I'm...

See, the Christ is actually with me in my spirit. One of the things I found out is Paul in Galatians chapter 1 verse 3. He said grace to you. Grace to you. Most of the greetings he said grace to you. Grace to you. But when he finished Galatians, he didn't say grace to you. He said grace be with you. I came with grace to come with you.

[57 : 21] By the time I finish, grace must have been with you. Christ has grace. That is the essence of the true gospel.

The true gospel is not communicating doctrine per se. It's not just communicating ideas. It's not just communicating theology. The true gospel is actually preaching Christ.

How do you preach Christ? How do you preach Christ? You know I spoke a little bit of... I attempted to speak French a while ago.

Aujourd'hui et samedi. I can speak Lingala too. Yes. Ma bon copo na yesu.

Yes. I'm saying a phrase in Lingala. I'm saying it to my mind. I'm speaking it. Watch this. The extent to which I can take you is the extent to which I understand the language.

[58 : 23] The extent to which I can take you in Christ is the extent to which I have gone in Christ. So that means people are genuinely preaching but because they have not had...

They have not enjoyed Christ or experienced Christ. Your enjoyment of Christ, the dimension to which you have enjoyed Christ, you have experienced Christ, is the dimension to which you can take people.

That's the dimension can take me. So now what does it mean? What does it mean? I am preaching. Watch this. I am actually preaching. People are hearing different things.

Yes. Some are saying this guy is very funny. Some are saying... Watch this. Some are saying, wow, this guy can say Greek words. Some are saying this guy can quote a lot of scriptures. See, all those things can be me preaching myself or speaking for myself.

Even though I might be preaching and saying pure gospel, pure gospel, pure gospel. I can say all those things but I'm actually not...

[59 : 27] Christ is not being expressed into people. What happens is that when Christ is being expressed, it's not so much about the language but your spirit receives an impact. Something happens to your spirit with regards to Christ.

Something, something, sometimes you can't even articulate it. But as the pastor is preaching, he said that our hearts are not burned whilst it spoke to us. So that is my job is to go deeper in Christ.

Not just because I'm studying but my work with Christ. I'm becoming so one with Christ and you can keep going deeper. And the more I become one, that is why people like Charles Spurgeon, John Wesley, and Charles Wesley, some of these great men of old, when they spoke, we can't repeat what they said.

Yeah. But we can't make the impact they made. Wow. Yes. It's not the same effect. The effect is not the same. It's not the same. I can go and listen to an anointed man's message and repeat it and even say it better than him like singers.

You can listen to somebody's music and repeat it and sing it better, but the impact will not be the same. Wow. It's not guaranteed. Wow. Yeah. Because when it comes to true ministry, it's Christ impacting.

[60 : 48] Oh, yeah. Definition of true ministry is impacting of Christ. Impacting so that as I am speaking, Christ is being expressed.

Oh, yeah. Christ, that is, that is the true gospel. And when Christ is being expressed, he can only be expressed within the confines of a certain type of message.

Wow. Two things that help for Christ to be expressed. The message you are preaching, he said, we preach Christ. First Corinthians chapter one, verse 22, it's even nice.

First Corinthians chapter one, verse 22. Guys, can I take you a little further and I'll say, and are you ready for this? This is very interesting. This is very interesting. Watch this. First Corinthians chapter one, verse 22. It says that for Jews request a sign, great seek after wisdom.

So now if you are a Jew and I'm coming to you, he has already told us what a Jew wants. Yeah. I have to be sicker sensitive then. Yeah. Yeah. Because this is what you want.

[61 : 48] I have to come to you with what you want. Yeah. And maybe I can package what I want to tell you within what you want. Yeah. But so it says that for the Jews request a sign.

The Greeks seek after wisdom. Yeah. There's a big bat. Look at the next verse. Yeah.

Unfortunately, we preach Christ. This Christ, we preach, we preach him crucified to the Jews.

I stumble. They were okay until they heard you preach. Now you made them stumble. Ah. Wow.

What you are preaching is offensive. Yeah. Say to the Jews, it's a stabbing block.

Mm. To the Greeks. Ha ha. I suppose that's a stupid man. Look at what you're talking about.

Dickens. Isaiah chapter 8 verse 14.

1 Peter chapter 2 verse 8. Romans chapter 9 verse 32 and 33. Luke chapter 2 verse 34. Look at Isaiah. Can I show you this and as I try and close.

[62 : 50] He will be as a sanctuary but a stone of stumbling and a rock of offense to both the houses of Israel as a trap and a snare to the inhabitants of Israel.

This is talking about God. It will be an offense. The message is offense. It's a stumbling block for people. I like the 1 Peter bit. 1 Peter bit is very interesting. When I saw it, I said, whoa. It says the 1 Peter bit.

It says a stone of stumbling and a rock of offense. Wow. That's Jesus. Okay. What shows that is Jesus? Look at the verse before. Therefore, to you who believe, he is precious.

Talking about Jesus. He is. Give us. That's why the he is capital. He is precious. But to those who are disobedient, the stone that the builders rejected has become the chief cornerstone.

Is that not what Peter quoted? Yeah. In Acts chapter 4 verse 10 downwards. He quoted to the elders. So this is talking about Jesus. The stone that the builders rejected. Look at the next verse. And a stone of stumbling and a rock of offense.

[63 : 51] They stumble being disobedient to the word to which they also were appointed. It's a stone of stumbling. It's a stone of stumbling. In fact, in 2 Peter chapter 1 verse 10, it talks about if this did make your diligence to make your ministry and election sure.

And if you do these things, you will never. Now, in Luke chapter 2 verse 34, you don't want to hear this.

Simeon came to the temple and took the little boy Jesus. And when he took him, this is Simeon, he's a prophet. And he said to Mary the mother, behold, this child is destined for the fall and rise.

Oh, no. Oh, no. Oh, no. Oh, no. Oh, no. Oh, no. Oh, no. Oh, no. This child, because of the message. The message is destined for the fall and rise of many. Oh, no. Oh, no. Oh, no. Oh, no.

Oh, no. This doesn't fall on good ears. How can you, a pastor, a pastor is never meant to be offensive.

[64 : 50] Yeah. You are not supposed to be. You are not supposed to be arrogant. You are not supposed to talk at people. You are supposed to just preach Christ. Just preach Christ. It saves and it offends.

Yeah. When Stephen finished preaching, they knocked their teeth at him. Can he back the elders of the Israel? They knocked their teeth and they took a stone and killed him on the spot.

Wow. Yeah. Acts chapter 7 from verse 51, 52. I was, they knocked their teeth. The preaching.

Knowinging of teeth is an extreme expression of hunger.

Preaching. He was just preaching. He was just preaching. He was just preaching. But that preaching stayed with somebody.

Stayed with a gentleman who, after he met Jesus, he made reference to, when your servant Stephen, Matti, was being killed, I was there. I was, Acts chapter 17. He said, I was there consenting.

[65 : 56] I was holding the garment of those who killed him. So when Jesus met him, he brought that message up. He said, me, that had a profound impact on me. And today, he was used to complete the word of God. Yes.

Oh, right. He was used to complete the word. Him, we preach. Him, we preach.

It's supposed to be a true gospel. A sound gospel. A gospel that displays Christ. Not exhibits the preacher. Nowadays, we preachers.

That's why our dressing is so high. We put so much on ourselves. God should save us, you know. God will help us.

We put so much on. Pastor, I think some of us need to tone down a little bit. Wow. We're preaching. I think we should.

[66 : 52] The Jeffrey Brothers, I think the Jeffrey Brothers, revivalists, great revivalists. I think the Jeffrey Brothers. It got to a time, they put black bean bag on their head. Because they don't want people to see them.

It's not about me. It's not about me. It's not about me. Just hear my preaching. Just hear my preaching. It's not about me. It's not about me. I'm not saying a preacher is not supposed to look okay. But sometimes, we speak for our own glory from ourselves.

Seeking our own glory. We want acceptance. We want large following. We want people to believe us. Yeah. It's more about us.

Yeah. It can be easily. Anybody. Yeah. For all you may know, if I haven't spent intense time enjoying Christ, watch this. I didn't say studying. Studying is important. But you can't preach Christ if you have not experienced and enjoyed him.

Wow. Wow. When you enjoy Christ, when you are preaching, the thing is, something has consumed you. You are pouring from your depths. And your depths.

[67 : 52] And your depths is he that is joined with Christ. It's one spirit. Come on. Then you can say, I'm preaching the gospel. Paul puts it this way.

First Timothy chapter one, verse four. It says that, warn them. They shouldn't be listening to some people. Not to give heed to fables and endless genealogies. All kinds of things.

This led to this and this happened to this. It's rather, it's that this kind of things which causes disputes rather than godly edification in faith. Now, this is why I like New American Standard Version or English Standard Version.

You see, Christians does administration. Yes. You see, rather than feathering the, this is our economy. Ah, the economy. Economy of God. Our preaching is meant to push the economy of God.

It's to push that. By the time you finish listening to an anointed preacher, that's what, an anointed preacher is not the one who makes you have good bomb. An anointed preacher is the one who, when he finishes preaching, you feel Christ, Christ, Christ.

[68 : 54] Christ has imparted. There's Christ. Christ has been imparted into you. It says that rather than the administration of God, which is by faith. Then it goes on in the verse nine talking about, for the law is meant for the, should we read it?

I don't think you want to know what is there. For the law, realizing the fact that the law is made for the unrighteous person, for those who are lawless, religious, for the ungodly, for sinners, for unholy and profane, for those who kill their, hey, this one is there, who kill their fathers and mothers, for, for, for murderers.

