

# Blessed Be God

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[ 0 : 00 ] Hallelujah! Thank you for tuning in to this powerful message by David Entry at Caris Phase 2, our Christ-centered youth services. As we hear God's word, it brings us to an understanding that no man can teach.

May Jesus Christ reveal himself to you as you listen. Hallelujah! Well, today, I just want to do something very different.

You know, when I was coming, I just know I'm coming to teach you briefly, but deep. Then we go. So I got on stage, and then the grace for doxology came.

Just to praise him. Just to give him thanks. Just to elevate him in our singing. To make him, put him above any other thing we can think about.

He's in a league of his own. He's not in any class. He has his own class by himself. That's my God. That's my Jesus.

[ 1 : 05 ] In Ephesians chapter 1, there's something that is called expository. Expository preaching. Expository preaching is where you open the scripture and explain step by step what the scripture is saying.

Step by step. Okay, so this line said this. After that, that line meant this. And that's why it's like this. Step is called expository preaching. Expository preaching builds stronger Christians than general preaching.

Because it is a systematic course. You are on and it helps you. It affords you to cover broader areas more than just preaching on one topic.

Because very interestingly, if you want a topic on prayer in the Bible, it won't be like in one place. If you want a topic on marriage, you go to the Bible.

It's not in one place. A topic on love, it's not in one place. Any topic you pick is not in one place. So that you see, if you are talking about prayer, you see something in Matthew.

[ 2 : 21 ] You see something in Genesis. You see something in Exodus. You see something in Revelation. It's dotted all over the place. In one chapter, one chapter, you might see maybe one verse about prayer or two verses about prayer.

Then another three verses about prayer somewhere. It's all over. Because the scripture speaks with one voice. We are not meant to just read one part and get everything. So, like topical.

When you read Galatians chapter 1, you get everything the Bible has got to say about mercy. No, you can't get it like that. You can't get it like that. Even Abraham, when God told him to leave his father's house and to go, you might not see the details.

Like, so you read other parts of the scriptures and you realize that in Genesis chapter 12, verse 1. And the Lord, it's very interesting. Now the Lord had said to Abraham.

Now the Lord what? Said. The Lord. Had said. The Lord. Had said. He's already told him. You think he left when they told him to go.

[ 3 : 32 ] The Lord had said. To Abraham. Get out. Get the out of. That's the first appearance of God and Abraham in the Bible. Like together.

The relation between God and Abraham in the Bible. See this one. Genesis chapter 12. Genesis chapter 12. But when you go three verses backwards from chapter 11 or 4 verses from 27.

It speaks about Abraham. Abraham and how his wife was already barren before they met God. So Abraham had a life before God came in. But then Abraham and God.

It seems like the capturing of the Abraham relationship with God was first recorded in Genesis chapter 12. So he says that now. Now the Lord God had.

Now the Lord had said to Abraham. Get out of your country. From your family. And from your father's house. To a land that I will show you.

[ 4 : 31 ] He said. Your country. Your family. By events. With his people. Your family. And your father's house. To a land. And what happened. Verse 2.

And I will make you a great nation. I will bless you. And make your name great. And you shall be. I will bless those who bless you. And bless those who bless you. And bless those who bless you. Verse 4. All the families of the earth. Be blessed. So Abraham departed as the Lord had spoken to him. And Lot went with him. They said leave your family. But Lot went with him. And Abraham was 75 years old.

When he departed from. From where? Where did he depart from? Haran. What does the next verse say? And Abraham took his wife Sarai.

And Lot his brother's son. And all the possessions that he had gathered. And the people who they had acquired in Haran. And they departed to go to the land of Canaan.

[ 5 : 28 ] So they came to the land of Canaan. So where was he living? Haran. Haran. Haran. Acts chapter 7. Verse 3.

That is when you realize. When God appeared to Abraham. He didn't appear ordinary. He appeared as the God of glory. You will see that in Genesis. He said. Brethren.

Listen. The God of glory appeared to Abraham. When he was living with. Ah. Ah. But what did we. Generally say he was living. But this one is Mesopotamia.

Before he dwelt in Haran. Ah. Ah. Ah. Ah. Ah. Ah. Ah. Ah. So you wouldn't know. That God had already spoken to Abraham.

Before he came to Haran. Ah. Ah. God spoke to him when he was in Mesopotamia. Ah. Ah. He moved from there with his father.

[ 6 : 29 ] But they said, leave your father's house, leave your family. He moved with his father, and they came to Haran, and his father died in Haran. Oh, yeah. You see what I'm talking about?

Look at the next verse. And he said unto him, get out. So God told him when he was in Mesopotamia, get out of your country from your relatives and come to the land I will show you. Then he came to the land of the Chaldeans and dwelt in Haran. So Genesis chapter 12 starts from here.

But there was a pre-existing, something going on before he got to Haran. And what happened? And there, where his father was dead, he moved him to this land.

That's before. So after his father died, God came to Abraham in Haran. Do you understand that? He told him in Mesopotamia. That's why Genesis chapter 12, verse 1, he said, now the Lord had.

[ 7 : 33 ] He had already told him before he came to Haran. But he didn't take the step the way God wanted him to. They said, go to the land I will show you. He journeyed and stopped at Haran and went to live there.

So when you read Hebrews said, Abraham, when he was asked to move, he went not knowing where he was going. No one, not before Haran. He left Chaldeans knowing he was going to Haran. But his father had to die. I think his father was a very strong influence in his life. That's why I said, leave your family. So everything in the Bible is not concentrated in one place.

That's what makes expository preaching very important. When I went, God gave me assignment to start preaching on TV. It's efficient. I went.

Because the intention is not to do expository preaching on Ephesians in general. I just want to, I won't give you background history.

[ 8 : 40 ] I just want to go straight into the text. And can you imagine, the whole book starts with Paul. First, the first word, the first name in that book, Paul.

There's nowhere in the Bible you see him called Apostle Paul. Never anywhere in the Bible you see Apostle Paul, the way we see Pastor David.

Paul, an apostle, is just more the function than a title. An apostle, not of a church. That's why my favorite term to describe my school people call me that term.

I love it. God's servant. I'm not your servant. But I am a servant. I'm not a master. I'm a servant. And yet not a servant of the people. I'm a servant of God first. My service to you is my service to God. So how you feel is not as important to me as how God feels.

[ 9 : 53 ] Wow. I'm not called to serve you. I'm called to serve God. And in serving you, I'm serving God. So as I'm serving you, my mind and my heart and my focus is on God.

Paul, an apostle of Jesus Christ, by the will of God. Say by the will of God. By the will of God. So he's telling us who the Spirit of God used to write this.

It's a letter. The other time I was teaching and I was telling people that the New Testament is not, we don't have lectures in it.

We have letters. There's a difference between lectures and letters. Lectures are impersonal. Letters are personal. Most of the letters were written to usually situations.

So usually if you, if someone sends you a screenshot of their conversation with somebody, you may not see everything.

[10:58] Or you don't tend to see what they have said earlier on. Because there had been a conversation going on already. And then they screenshot what they want you to see.

And sometimes they even crop it. Yes. They crop what they want you to see. And then they send it to you.

That's the way a letter is like a phone conversation. So sometimes it is, you only hear one part. Now you see Paul's letter.

But what is he addressing? There are things that was, definitely must have been going on for which reason he has written this letter to address. So they are quite, they are general letter epistles.

That one, it wasn't written to specific persons. While they are pastoral epistles. And they are occasional epistles. The occasional epistles is like Galatians.

[11:59] It's like 1 Corinthians. Galatians, people were trying to infiltrate the church and Colossians. Infiltrate the church and bring in restrictions. If you want to worship God properly, you have to kneel down like this.

And face east or face. They were bringing it to the church. And Paul had to write a letter to tell them, like, listen, you don't need law to serve God. You don't need all these restrictions.

Because he who the son says free is free indeed. So it was occasioned. Something caused that letter being written like Philippians.

It was occasioned. But the other letters that were not occasioned, they were not occasional. They were just general epistles. The apostle felt impressed on his heart to write, to educate the people. And then we have the personal or pastoral epistles like Timothy. First Timothy. Second Timothy. Philemon is somebody's name. It's not Chinese food.

[12:59] Somebody's name. Philemon or Philemon. The book just before Hebrews. One chapter. It was written to Philemon who used to be a master of a certain slave who ran away.

A runaway slave called Onesimus. And Onesimus came to Rome. He ran away from his master. Those days, if you are a slave and you run away, and they catch you, they kill you.

So he ran away. And he went to Rome. And whilst Paul was in prison at Rome, he comes into control of this guy. Preaches to him. The guy becomes born again.

And that guy was so helpful to Paul. And then later, he found out that, ah, so you are a runaway slave. Who used to be your master? I said, Philemon. I said, ah! Philemon? Philemon is my son in the ministry.

He's my son. He's my son. But you know what? You have to do what is right. Now you are born again. You have to go back. I want to keep you here. Because you are so profitable to me.

[14:01] You are such a fantastic person to have around, to do ministry with. But Philemon, we have to do what is right. You are Philemon's slave. Philemon is your owner. He's your boss. And now that you are in Christ, you have to do what is right.

You have to go. But he's a good man. But I'm going to send you with a letter. That when you get there, for my sake, everything you have done, he should forgive you. Yes, in your Bible.

So he wrote the letter and said, but if he has wrong, he said, okay, I, Paul, am writing with my own hands. I will repay not to mention to you that you actually owe mine.

If he has done, so no, what is he trying to say? If he has done you any wrong, go back. If he has done, but if he has done you or owes you anything, put that on my account.

Put you on my account. This guy has done some wrong things. I'm sending him back to you. I didn't want to use the word. I'm sending him back to you.

[14:58] And this time, not as a slave, but as a brother. Oh, yeah. I'm sending him back. He said that no longer as a slave, but more than a slave, a beloved brother, especially to me.

But how much more to you? Yes, both in the flesh and in the Lord. He's now your brother. And I'm sending him back. If he has done anything against you, put it on my account.

Then he said, let me put it. Don't forget, you owe me your actual life. So he said, you actually owe me your life. Everything that is happening in you, by God's grace, God used me to bring you where

you are.

And if someone has hit you and I'm bringing, put you on my account. But don't forget, you owe me your life itself. Wow. So this was an occasioned letter, but it was personal.

And then we have the one that was written to Philemon. James is a general letter. Even though his name wasn't written to James, it was James who wrote it. Peter is a general letter.

[16:01] He wrote it to the believers, the Jews who have gone in the diaspora. And then 1 John, 2 John, 3 John. These were letters that were written to a particular group of people who are in the Lord.

In fact, he says that if you claim you have a servant, 1 John chapter 1. That's a very strong, I don't know how can we, people miss this.

Those who say, I don't do church, I'm just a Christian. But if we walk in the light as Jesus is in the light, we have fellowship with one another. If you are walking in the light, you have fellowship with one another.

He said, if we have fellowship, we have fellowship with one another. And the blood of Jesus cleanses. So that means if you are not working in, if you don't have fellowship with one another, you are in the dark, you are not in the light.

So these are all epistles to another. Now, coming back to Ephesians. Ephesians was not written to correct a problem, but it was written to reveal the heart of God concerning the church.

[17:05] You don't know what the church is if you have not read Ephesians. You don't know what the church is. You just get up and think it's a group of people who have gathered and clapping. Oh, it's more than that.

It's far, far, far mountain. Gather other people, let them clap and sing praise and worship song. That doesn't make it a church. Doesn't make it a church. So, it says that Paul, an apostle of Christ, he says by the will of God, too.

This letter was written. Listen, the Bible is not written to unbelievers. It's written to the saints. So, when an unbeliever tells you, I don't believe in what the Bible is saying, go to hell.

It's not yours anyway. It's not sent to you. Go to hell. So, he said, to the saints.

Who is a saint? How can you write a letter to a dead person? A saint is not someone who is dead, please. Okay, there are saints who are dead. I'm not talking about St. Andrew.

[18:11] A saint. Some people did die after many years. And a pope would say, I'll make you, I'm now looking at all your record of life. You are a saint. Who is a saint anyway? What's the spirit in French?

Esprit. Esprit. So, what is holy? Sant. Okay. So, Sant espere. So, saint spirit.

It sounds like sanctify. To sanctify, it's to be made a saint. To sanctify. You understand? I'm saint, making you, I'm sainting you.

Sanctify. In Hebrew chapter 2 verse 11, Jesus is the sanctifier. Wow. It says that both those who are being sanctified and him who sanctifies.

Ah. I like the Bible. It says that both he who sanctifies and those who are being sanctified are all of one.

[19:19] For which reason Jesus is not ashamed to call us brothers. So, we are being sanctified. For those he foreknew.

Romans chapter 8 verse 29. For those he foreknew. He predestined. Them he predestined. To be conformed to the image of his son.

That he might be the firstborn amongst many brethren. And those he foreknew. He predestined. Them he called. Those he called. Them he justified.

Those he justified. Them he glorified. Hallelujah. So, we have been. First Corinthians chapter 1 verse 2.

It says to the church. To the church of God which is at Corinth. To those who. Oh. See that word again. Those who are sanctified in Christ Jesus.

[20:19] Called to be. So, who is a saint? It's already defined in scripture. Who is a saint? Those who are sanctified in Christ. Those who are sanctified in Christ.

Is called to be saints. He's saints. So, a saint. Who is a saint? It's you. Amen. I know your face doesn't look like one.

But I'm telling you. It's not in your face. It's in your spirit. Hallelujah. Hallelujah. The sanctification. Sanctified means to be set aside. To be set apart.

To be separated from the earth. So, to be made uncommon. You are not like everyone. Let me tell you. If you are born again.

You are not like everyone in your family. That's right. You are different. So, long as heaven is concerned. You are different. You are different. So, he wrote.

[ 21 : 18 ] Paul, an apostle of Jesus Christ. By the will of God. To the saints. Who are in Ephesus. And faithful in Christ Jesus.

Not all saints are really properly faithful. When you come to church. Befriend faithful saints.

Some saints. They are not faithful. They will come to the throne. They won't come. Not that they have something to you. Your faithfulness to Jesus Christ. Will always place you.

In fact. At the top of the queue. Oh yeah. It will always you. It bumps you up. To executive seating. Let me show you something. The biggest revelation. All those who say prophet, prophet, prophets. They are in the Bible. Great prophets. But no one saw the biggest, greatest revelation.

[ 22 : 20 ] Like John. On the Isle of Patmos. Yes. John. John. John. The book of Revelation. He showed us so many things about how the whole world will end.

And how God's plan will be unfolded. How things work. Oh. John. He was. And. He's. John chapter. First John. Sorry. Revelation chapter 1.

Verse 9. Bible tells us something about. I, John. Your brother and companion in tribulation and the kingdom and patience of Jesus Christ. Was on the Isle of. Isle called Patmos.

For the. For the word of God. And for. The testimony of Jesus. That's why he was there. He has been. Barnished. Into. A land where.

Nobody's there. Away from exile. But there are no human beings there. To. To suffer and die. Because of the word of God. Because of Jesus said his word.

[ 23 : 17 ] And that's where Jesus appeared to him. The way he saw Jesus. No one has ever seen him like that. Saw him with his two. Two edged sword in his mouth. The kind of Jesus he saw.

When you see you run away. Yeah. It's a very scary Jesus. And so when Jesus said I am with you. I think you should remember. Oh yeah. Don't fear demons.

When Jesus said I'm with you. Because. This kind of. He said. Let's. Can I. Can I. Let's look at this description. Revelation chapter 1. From verse 13.

He said. His head. Okay. I watch. In the midst of a golden. One like a son of man. Clothed with a garment. Down to the feet.

And gathered about. The chest with. A golden band. He has a gold. Golden band. In his chest. And his gum. Gum was to his feet. And the next verse.

[ 24 : 12 ] He said. His head. And his hair. Were. White. Like wool. As white as snow. And his eyes were like. Flame. Flame of fire. This is scary.

Can you imagine someone. Whose head. And hair. Was white as snow. And like wool. And then. The eyes was like.

Flame of fire. Hey. And it's not like. As though that was not enough. Look at the next one. Look at the next one. His feet was like. Fine brass. As if. Refined in fairness.

It's like when you put. Metal. Brass in. Hot fire. And you take it out. This is the way. That's how his feet is like. Hey. This is serious. And then his voice was like.

The sound of. Many. Hey. What kind of scary creature is this? Look at the next one. Look at the next verse. He had in his right hand.

[ 25 : 08 ] Seven stars. And out of his mouth went. Hey. Sword was coming out of his mouth. When he does it like you.

Just does it. They cut off your head. Even before he cast your head off. The eyes alone.

It's like laser beams. The feet. When he's coming to your house. He'll burn all your carpets. And he said. That's the kind of Jesus he saw.

So when Jesus said. I'm with you. Fear not. You know why. Do you understand why he said.

Demons know it. When this Jesus is with you. Don't be afraid. Demons see.

And they begin to run. But that's the kind of. And this Jesus. Revealed himself to Paul. I said sorry. John.

[ 26 : 03 ] Faithful man. And Bible says that. When he saw it. He was like a dead man. He fell down. Oh yes in the Bible. When I saw him. I fell at his feet as dead. But who won't fall?

No. Me I won't fall. I will run. You will fall a lie. No. Even if I fall.

I will run. No no no. No no no no. I don't want this child of God. Please. Please. Please. Let me alone. Let me alone. So those of you who have been saying.

God I want to see you. You don't know what you are asking for. Wow. Yes. So Jesus said that no one has ever seen the father.

And God told Moses no one can see me and live. I agree. Yes. You can't see God and live.

Because what you see will kill you. Yes.

[ 27 : 06 ] No one sees God and live. Yeah. You can't see God and live. Yeah. You cannot see my face. For no man shall see me and live. John saw a miniature version of original look of God.

In fact it is called in anthropomorphic terms.

Okay. Now I will explain it. I like explaining because I'm a teacher. Morph. Anything that comes. You have morph after it is talking about form.

Morph has to do with form. And so anthropomorphic is something that has the form of anthropos. Now anthropos is human.

So sometimes we can say anthropomorphic expression. Wow. What does that mean? He's speaking as a human. So sometimes the Bible says God who sits in the heavenly shall laugh.

[ 28 : 10 ] God is seated. Does it mean God has a backside? You understand that? God is laughing. He has a mouth. God is a spirit. But when you say God who sits in the heavenly shall laugh.

He's using anthropomorphic language. For instance. For instance. When you look at the sun. The meteorologists will tell you.

Today sunset is at 7.15. Sunrise is at 8.6 a.m. That the sun rise.

Doesn't rise. The sun doesn't fall. So what are you saying sunrise sun for? No. That is just anthropomorphic language. As it appears. Sorry.

That's not. It's phenomenological. Sorry. Phenomenal. That's another one too. So. I said something phenomenological.

[ 29 : 09 ] You can put it on the screen. You see it's true. A phenomenon. As it appears to the naked eye. So when you stand you see like the sun is rising. It's not rising. But phenomenologically the sun rises.

My God. Do you understand? Can someone get what I'm talking about? Yes. Yes. Oh yes.

Phenomenological language.

Phenomenal. Yes. And logic. Yes. It's reason. So when we say. So there are times where God can use phenomenological language.

Or can speak in anthropomorphic terms. Put anthropomorphic. You found it on it. What's that meaning? Ascribing human form. Or attributes to a being.

Or things not human. Especially a deity. So. So. God needed a form today. So that we can. We can just. Relate with him. Okay.

[ 30 : 06 ] So there are times that you can hear. Anthropomorphic language. When God wants to speak to you. He has to speak anthropomorphically. He has to speak to you. Else. If he speaks in a different world.

We are just. Within the realm of anthropomorph. And we can't get it. Do you know dogs hear sounds we don't hear? Yes. Dog hear sounds that human beings don't hear.

And some of the seals in the. In the sea. They hear things. They see things. That we don't see.

Because we are restricted and limited. You think all the sound you are hearing is the sound that is.

There are a lot of other sounds you can't hear. When you have special apparatus. You will hear different waves. The sound waves. There are different types of sound waves. Even in music.

There's some woofers. There are some. Frequency that they can play. Which these other ones can play. And there are some frequencies that. Some of us can play. That new man here cannot play quickly.

[ 31 : 01 ] Say am I right? So. There are so much. There's so much we don't know. So if God is going to communicate with us. He of a necessity. Have to talk in anthropomorphic terms.

So when Jesus appeared to John. That's why he said his feet. That's why he said his mouth. His hair. He had. It's just anthropomorphic language.

But when the Holy Ghost was coming. For instance. On Jesus Christ. They have to use. He came like something. We have to be able to phenomenologically. Be able to describe how he's appearing. So as he appears to the naked eye.

He came like a dove. But it doesn't mean he's a dove. For goodness sake. How can you make. God cannot be a dove. For those of us who are using dove to represent him. God is not a dove. So. When he appeared to John. He appeared to him. At a very. Anthropomorphic language. Term. Or. Level. Even though.

[ 31 : 59 ] It was so scary. It was still anthropomorphic. Do you understand that? So. The real likeness of God. When you see. You die. No. No. You can't see it. Leave it. Because.

How can you look at the sun. And still see everything again. You keep your. Gaze at the sun. Just. For one minute. The sun. In its full strength.

You gaze it for one minute. You see things. You can't see. You can't see anything. How can you see God. And be okay. So. An aspect of God.

A seeable. Aspect. Version of God. Which was. Anthropomorphically. Compatible. He showed it. To John. And he fell down as dead.

Why did he show himself like that to this guy? Because this guy is a faithful guy. When you are faithful to God. You tend to. To see things. Others are not qualified to see.

[ 32 : 55 ] You tend to experience God. In a way. Others cannot ever experience. I'm talking to you. As someone who has experienced God. On a different dimension. God has dimension. They are. Listen.

Brothers and sisters. There are dimensions in God. There are dimensions in God. That. Paul writes to the church of Ephesus. He says. That to the saints that are Ephesus.

To. To those who are faithful. To the saints who are Ephesus. And faithful. In Christ Jesus. Let me round up. By adding that. You see.

This is only one verse. We love it. It's only one verse. Let me add the verse two. I don't think I can finish verse two. Oh. That's easy. Grace.

Grace. Grace to who? Who is that you? Huh? The saints. And the faithful ones. Grace to you.

[ 33 : 51 ] And peace from God. From God our Father. And the Lord Jesus Christ. God is our Father. Christianity is always our state.

So when he says that grace to you. That you is not a singular you. It's a corporate you. You can never experience God by yourself alone. You need a community to experience God.

Even God himself is a self-contained community. He said let us make man. Yes Lord. Make man in our image. That's why you need church. You need church. You need church.

Your experience with God. Oh look at this. Your experience of God enriches me. My experience of God enriches you. Because I can't have everything of God. You can't have everything.

So can you imagine as we come together in our fellowship. We begin to know God even better through our relationship and our fellowship. That's why it says that you might understand.

[ 34 : 46 ] You might use the word Ephesians chapter 3 verse 18. That you might comprehend with all the saints. You can't comprehend alone. Spiritual depth, deep comprehension of God cannot be unilateral.

You need other people. You might be able to comprehend with how many people. All the saints. You see the same things keep appearing. The same things keep appearing. I don't know where they got these dead saints from. Because when you read the Bible you realize that the saints referred to in the scriptures are not dead.

But that's another subject altogether. So, grace to you and peace from God our Father. Then it starts by saying, blessed, blessed.

That's what I have to think. Blessed be the God and Father. Look at it. The first Father he mentioned, he said our Father. But this blessed God, he says that he's the Father of our Lord Jesus Christ.

Wow. You don't know God until you know the Father of our Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ.

[ 36 : 04 ] I want to stop on the second word there. Let's say the first two words together. Blessed be. One more time. Blessed be. Everybody didn't know the difference between words.

They already hold sentence. I said only two words. Let's go. Blessed be. One more time. Blessed be. Jesus said when you pray, Matthew chapter 6 verse 9. When you pray, say our Father who art in heaven.

Theologians have come up with this. Hallowed be. Is it a request or is it an ascription or ascribing something?

He said, hello. Are we asking that let your name be hallowed or may your name remain hallowed? There are two things there. Hallowed be your name.

May no one take your name for granted. May no one take. Hallowed be your name. So he said, blessed be God. Blessed be God.

[ 37 : 11 ] In other words, move him above every other thing you think of. Blessed be. The God. Blessed is blessed.

Thank you, Lord. Every time you wake up in the morning and you think God, you must think blessed. Many years ago when I was in secondary school, we were thinking, but how can we say I bless God?

How can you bless God? Why do we say bless God? The Bible says bless the Lord, oh my soul. How can I bless God? Bless the Greek word for bless. It's eulogia.

You. That's why we have eulogy. You'd never hear eulogy. You'd say, this guy was a very wicked person. Nobody liked him. No, no, no, no. Eul has to do with good.

That's why euangelion, angelus, angel. Angel is a messenger. So euangelus, good message. Gospel is euangelus, good news.

[ 38 : 12 ] So eu has to do with good. Eulogy has to be saying something good about somebody. So then when we talk about eulogy, eulogy has to do with word.

In the beginning was the logos. So eulogy has to do with word. You remember homo logia. So logia has to do with speaking. So eulogy, homo logia is saying same.

Eulogy means good saying. So bless, check, some of you have good Bibles. You'll find out that blessed to bless means to eulogy.

That's why we have eulogy. Eulogy. Eulogy. So I am speaking well of God. I'm ascribing glory to God. Okay, eulogy, Greek for a blessing.

You see that? So eulogy, logic. Logia is speaking. It's good speaking. So when he says bless the Lord, that means you are speaking good of the Lord.

[ 39 : 14 ] And I say, blessed be God. It doesn't matter what you go through. Never go through some matter that I say, I am upset with God. Hey! Your basis for blessing God, he says, blessed be God, the Father of our Lord Jesus, the God, the Father of our...

Who has blessed us. Now, that second blessing is not just good speaking. It is commanding things, great things, good things to happen for you.

Amen. Benevolent. Woo! Speaking good things to happen over your life. So God has already commanded things to work for you.

So when you are going through whatever, always bless him back. Hallelujah. Jesus. Shout hallelujah. Hallelujah. Church, every time you think God, God must be blessed.

God must be elevated. God must be exalted. Even when you don't understand it, blessed be God. Who has blessed us with all spiritual blessings and heavenly blessings through Christ our Lord, Christ Jesus.

[ 40 : 16 ] Amen. That's where the letter starts from. Brothers and sisters, if you can always place God first and put your feelings next or put God above your feelings.

Put God above your anger. Put God above your disappointment. Because God must be blessed. That's when you can see his blessings in your life.

But you won't put him above. You put him below and you say he should bless you from below. No. Have you ever seen rain falling from below before? Rain doesn't come.

It's not that fountain. Rain comes from above. Is someone getting what I'm saying? So God must be blessed.

God must be praised. That is the kind of God we are worshipping. So that when things are rough in your life, when things are confusing in your life, remember that blessed be God.

[ 41 : 13 ] Everybody say blessed be God. Blessed be God. Say it again. Blessed be God. Say it louder. Blessed be God. How about when you don't understand? Blessed be God.

How about when you feel very disappointed? Blessed be God. How about when you feel so down? Blessed be God. How about when you feel so angry? Blessed be God. How about when things are working for you?

Blessed be God. How about when nothing is working for you? Blessed be God. How about when you are tired of life? Blessed be God. Blessed be God. Blessed be God. God.

Hallelujah. Hallelujah. Hallelujah. Somebody say blessed be God. Blessed be God. That means God must be blessed, must be praised.

All the adoration, all the honor, all the glory. Don't give the glory to your intelligence. Don't give the glory. You had eight stars.

[ 42 : 11 ] Don't give the glory to your smartness. First of all, you have to learn how to say, to God be the glory. On my phone, I've just done, you know the shortcut thing?

One of them is blessings. Once I type some, I say bless, bless, bless, some shortcut. In Jesus' name. So every time I'm sending you a message, you see Jesus' name with a red exclamation, I'm sending you a shortcut.

I have them. Because everything has been in Jesus' name. And we had a name, Fada. Yeah. In Jesus' name. But one of the things that I've also got is greetings. Grace be to you.

Grace be to you. I want to have a shortcut for it. But if you communicate with me a lot on WhatsApp, you always see grace to you. I have a shortcut for that.

Because that's what I want to say, but it's too long. And I don't want to finish talking without saying grace to you. But I also have glory be to God. Oh, yeah.

[ 43 : 13 ] When you send me a message about how your examination went, you see, before I say congratulations, you usually find out I say glory be to God. Before I say congratulations, I say glory be to God.

Because that one is ready to go. Because why? Blessed be God. So it doesn't matter what good thing is going on in your life. The real blessing must go to God. Then I also clap for you, congratulations.

Someone say blessed be God. Blessed be God. That's where Christianity starts from. When you see God, instead of falling like a dead man, he humbles you and you want to say blessed be God.

When Satan wants to destroy you, he eclipses the blessedness of God. Shout blessed be God.

Blessed be God. No one blesses God and runs out of blessing.

Did you receive something? Yes. Give Jesus praise. Yes. Thank you for choosing to listen to this message by David Entry.

[ 44 : 25 ] We hope you were blessed by it. You can connect with David Entry on all relevant social media platforms, including TikTok and Threads. There's also many more messages to listen to from David Entry on all relevant streaming platforms and on the Karish Church app.

Be blessed.