

# Hearing The Voice of God

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Date: 23 November 2025

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- [ 0 : 0 0 ]     Hallelujah. We thank God you've tuned into this message by David Entry at Caris Church. No hand can help you with the fulfillment of your destiny but the word of God. May God's hand align you further into your destiny through this word.
- The voice of God. Let's all say the voice of God. The voice of God. In Psalm 19 from verse 7 to 14, Psalm 19 verse 7, it says that, The law of the Lord is perfect, converting the soul.
- The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. The commandments of the Lord is pure, enlightening the eyes.
- The fear of the Lord is clean, enduring forever. The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold.
- Sweeter also than the honey and the honeycomb. Moreover, by them is thy servant warned. And in keeping of them there is great reward.
- [ 1 : 1 8 ]     Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins.
- Let them not have dominion over me. Then shall I be upright and I shall be innocent from the great transgression.
- Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer.
- And I also want to read from John chapter 10 verse 27. John chapter 10 verse 27 says that my sheep hear my voice and I know them and they follow me.
- Amen. Shall we all read it from the screen? Let's go. My sheep hear my voice and I know them and they follow me. One more time, please. My sheep hear my voice and I know them and they follow me.
- [ 2 : 3 0 ]     Amen. Let's pray. Father, thank you so much for the privilege of gathering together as a body. For the chief purpose of hearing your word and impacting yourself into us.
- We pray that our hearts are open. Give us listening ears. Give us circumcised ears and hearts that will be able to hear your voice. Because your voice is upon the many waters.
- Your voice divides, break asunder the iron gates. Your voice changes lives and rescues lives. Let us hear your voice so we can become what your purpose has to be.
- We rebuke the spirit of arrogance, the spirit of religion, the spirit of stubbornness and the spirit of argument. And we pray that let your word fall upon us.
- Save the lost. Convict the sinners. Oh Lord, let your name be glorified. I submit myself to you that as I teach your word. Let the words of my mouth and the meditations of my heart be acceptable to you, oh Lord.
- [ 3 : 4 1 ]     My God. In Jesus name. Amen. Amen. Hallelujah. Well, there's one thing that is responsible for our existence.
- Which is the word of God. The word of God. God. We are all a product of everything you see.

According to Hebrews chapter 11 verse 3. Everything that is. Came to be as a result of the word of God.

So that things that are seen are not made of things that do is. It says that through faith we understand that the worlds were framed by the word of God.

It wasn't by evolution. The Bible says that the worlds were framed by the word of God. And it says that he sustains all things by the word of his power.

[ 4 : 47 ] God sustains. I think Colossians chapter 1. He sustains all things by the word of his power. So he spoke. Let it be. And not just that he spoke and it became.

But the word that was spoken kept everything going. Sustained. The reason why your chair is able to sustain your weight is because God spoke it into existence.

So it is still held by the word of God. Now, so we are all here as a result of what's. Everything you see is a result of God's word.

And so God's fingerprint. His fingerprint is on everything created. So if you investigate it very carefully, you'll find out that there is something that cannot be seen behind what is seen.

That's why wherever you go, anywhere in the world or any time in history, from times of antiquity till now, primordial men or modern men, they always had a certain form of worship.

[ 6 : 00 ] And it's not lack of civilization. You don't worship because you are not civilized. You worship because you are not stupid. Psalm 14 verse 1.

Psalm 53 verse 1. It is very stupid to say there is no God. Because when you look at the way your intestines even work. And no human being created it.

How did that work in like that? So he says that it is stupid to say there is no God. The fool has said in his heart. So worship, having a sense of worship is more natural than deciding not to worship.

It's unnatural not to want to worship. It's unnatural because God created us to worship.

But the question is that what are we supposed to worship? That's why you find out in Acts chapter 17, Paul met people in Athens. Philosophers. Intelligent. Intelligent.

[ 7 : 08 ] Up to now we are still using their philosophy. Some of them philosophers. Plato. Aristotle. All these people. They had a major influence there.

And they were philosophers yet they had a sense of worship. But the problem is they had a sense of worship but they didn't know. You can't find him. You can't find him.

God who created everything, created things according to Isaiah, I think 45 or so, and hid himself. God hides himself. God went into hiding.

Per adventure if we will seek him. Groping in the darkness. Isaiah 55 said, Verily thou art a God that hideth thyself. O God of Israel the Savior.

God hides himself. So in Acts chapter 17 from verse 26 somewhere it talks about God put, he created, he said, And has made of one blood all nations of men for to dwell on the face of the earth and has determined their tithes before appointed and the bounds of their habitation.

[ 8 : 15 ] The next verse says that they should seek the Lord if happily they might find, they might feel after him and find him though he be not far from every one of us.

And yet you can't find him. So he's put eternity, Bible says God has put eternity in the earth. Once you arrive on earth there is eternity. There is a sense of looking for something beyond which is a sense of looking for God.

In Ecclesiastes chapter 3 verse 7 he said, He has made all things beautiful in his time. He has also set the world in their hearts so that no man can find out the works that God has made from the beginning.

When you read, I think a different translation says, He has put eternity in the earth. Eternity is in the heart. So the reason why when you are not born again, you still knew something is missing.

You can have all the money in the world and still be very empty. You can have all the material things in the world and still something is missing. Because the God factor.

[ 9 : 29 ] But you might not have a lot if you have God. Oh, Godliness. That's what the blessing is. Hallelujah. So, God, we are a product of God's word.

And as soon as we arrive, there is a sense of looking for God. It's like when a child is born. When a baby is born, the first thing that happens to that baby is they will cry.

They don't laugh. They will cry. Then after they cry, the next thing they look for is something to enter their mouth. If you put your finger in their mouth, they will suck it.

The child doesn't have any sense of intelligence. But because of the sense of life, they didn't have to think. Life makes them want to suck. When you watch safari or you see birds, mother bird goes to bring worms or food.

The chicks in their nest. As soon as they don't have eyes or they might not see. As soon as mom comes, they open their mouth like somebody is seeking praise and worship.

[ 10 : 40 ] So, as soon as you are born and you arrived, you came on earth. There is this God thing inside you looking for God. Looking for God. And sometimes somebody will even attempt to preach to you, but society will make you think you don't need it.

But deep in your heart, you still don't have peace. Acts 17. Acts 17, verse 27 says, So that they should seek the Lord in the hope that they might grope for Him and find Him.

That's what's happening to humanity. So, when you read the Psalm 19, it speaks from the beginning from verse 1.

It says, The heavens declare the glory of God and the firmament show His handiworks. What you call nature is a display of what God can do.

That's why you have to be stupid to say there's no God. The beautiful waters of some of the places, when you go to some of the Caribbean waters, beautiful. When you go to Mauritius, some of the waters, beautiful waters.

[ 11 : 48 ] Explosion created that. So, it says, The firmament show forth His handiworks. The next verse. Day unto day uttereth speech, and night unto night showeth.

What has been created is always speaking. It's a testifier to the existence of God. Look at verse 3. Verse 3 says that, There is no speech nor language where their voice is not heard.

Wherever human beings can speak, there is also nature speaking to them. The nature is always speaking. So, wherever there is language, nature also speaks to the people.

Because you need language to communicate. So, where people, where they are human beings, nature will be speaking to human beings. They don't, they don't have to be educated. The nature will tell them.

So, it says that, so it's beginning, this text tells us about how the voice of God, or the knowledge of God through His voice, is glaringly before us.

[ 12 : 53 ] Something keeps speaking to us. Something keeps talking to you. And so, in creation, Bible says in Romans 1, verse 18 and 19, it talks about creation, actually, the invisible attributes.

Oh my God, I feel like preaching. For the invisible things of Him from creation, from the creation of the world.

He said, it's in plain sight. That's why Bible says you must be stupid to say there is no God. The things you can't see about God are actually in plain sight.

When you look around you, when you look at your shoe, it tells you there is God. Yes. He says that His visible attributes are clearly seen, being understood by the things that are made.

Even His eternal power and Godhead. So that, you can't say, I didn't know. They are without excuse. The argument of atheism is not an intellectual.

[ 13 : 58 ]    Atheism is not an intellectual argument. It's a moral argument. It's a polluted heart. And that's where I'm taking you to. How Jesus shows up.

And they said they were looking for God. And Jesus shows up and they chose to reject Him. No, no, it's not intellectual. It's moral.

In John chapter 3, verse 19, it says that light has come into the world. But the moral problem, and this is the condemnation, that light has come into the world.

And men love darkness rather than light because their deeds were evil. It's a moral thing, not intellectual thing. So when they rejected Jesus, they didn't reject Jesus on the grounds of facts.

Credible facts that you are a liar. No, they couldn't prove He was a liar. They couldn't say He was a liar. They couldn't prove that He wasn't who He said He was. They couldn't prove it. They couldn't disprove everything He claimed.

[ 15 : 01 ]    They couldn't disprove it. And the scriptures they were following were actually validating Jesus, His person, His actions, His history, and everything about Him was being validated by Scripture.

So they were without excuse. Yet they did not want to. So in John chapter 5, Jesus said, you sent to the wilderness, I think from verse 32, 33, 34, 35.

You sent to the wilderness to John. Yes, sir. There is, Jesus said, you have sent to John. And he bore witness to the truth.

So John's testimony, John was a very powerful guy. His testimony about Jesus. They sent people to John because they knew John carried something. And yet they don't want to accept his testimony about Jesus.

And look at the next verse. He says that, yet, I do, no, no, no. Let's start from there, verse 32. There is another who bears witness of me.

[ 16 : 02 ]    And I know that his witness, which he, the witness which he witnesses of me is true. You have sent to John. John's witness of me is true. You sent to him and he was bearing witness, but you will not take his witness.

Then Jesus said, I have another witness. The next verse says that, you do not receive the testimony of man. Yet I do not receive the testimony from man, but I say these things that you may be saved.

The next verse says that he was, that's talking about John. John was a burning and a shining lamp and you were willing for a time to rejoice in his light.

These people are bad. It's the human nature. But I have a greater witness than John's for the works. Hallelujah. The Father has given to me to finish.

The very work that I do bear witness of me. So he said, John the Baptist bore witness of me. I bear witness of myself. John the Baptist bore witness of me.

[ 17 : 05 ] The works the Father gave me to do bear witness of me. Then the final one, he said, the greatest thing above all this. Look at the next verse. And the Father himself who sent me has testified of me.

You have neither, say his voice. Ye have neither heard his voice at any time nor seen his form. His voice. See, so there is a voice of God on earth that can get you condemned but not get you saved.

So there is a voice of God that makes you inexcusable if you don't seek him. That's a voice. So if you say, I didn't know there is God.

You are without excuse. That voice. But the voice that saves, you have to, you have to, it says that the testimony of the Lord.

You cannot be saved without the actual speaking, the word of the Lord, the oracles of God. Salvation comes from the oracles of God. So the text we read in Psalm 19, it says that the law of the Lord is perfect.

[ 18 : 21 ] Oh, yes. It says, the law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise, they're simple. How many of you, since you started believing God and following Jesus, you can tell you're wiser now?

Wiser. So it says, it makes wise the simple. The statutes of the Lord are right, rejoice in the heart and the commandments of the Lord are pure, enlightening the heart.

The eye, sorry. The fear of the Lord is clean and joyful forever. The judgments of the Lord are true and righteous altogether. More to be desired are there than gold, yes.

Yea, than much fine gold, sweeter also than the honey and the honeycomb. Moreover, by them is thy servant one, and in keeping of your words, your word, there is great reward.

Now, so the psalmist starts by saying, all heavens declare the glory of the Lord. So he said, if you want to know about God, creation. God is revealed in creation.

[ 19 : 25 ] But he said, God is also revealed in his word. The same Psalm 19. Start by saying, all heavens declare, all the heavens declare the glory of the Lord, the firmament.

So they are no without, they are without excuse. Everything created that is talking, he's speaking about God. Then he gets to the verse seven. He moves this. What is speaking about God? He said, the word of God is perfect.

So is it creation or the word of God? Creation, but the word of God takes it further. The word takes it further and makes it clearer.

The word of God. There are one or two things that testify of God. God has revealed himself. I've already been saying this and I won't stop saying it. So, number one, in creation, right?

God has also revealed himself through Israel. God has also revealed himself through history. If you watch history very carefully, you can see that there is God. If you look at Israel, it tells you there is God.

[ 20 : 26 ] God has revealed himself through human conscience. Every human being knows that I ought to have done this without sometimes being told I know that this is not right.

No, no, this is not right. Without any law. The Bible says he has put his law in their hearts. So, in Romans chapter 2, it says when the Gentiles do the law, what their conscience, so their conscience speak to them.

Without the word of God, the conscience testifies. It says that, for when the Gentiles, which have not the law, that's the word, do by nature the things contained in the Lord.

These having not the Lord, are a law unto themselves. Look at the next verse. So, they can do. Which shield the works of the Lord written in their hearts. Their conscience also bearing the witness.

And their thoughts, and their thoughts, the meanwhile, accusing or excusing one another. So, the conscience of a man, God uses their conscience to testify that there's something beyond you.

[ 21 : 36 ] So, anyone God has created, God leaves a temperance of himself in their conscience. Hallelujah. And so, nature, Israel, history, conscience.

But the biggest of all of them, that nature can reveal God to you, but it can't help you to be saved. Their conscience can point you to be looking for something, but it can't save you.

History can make you understand, I think that, wow, this event, wow, God. History has a way of announcing God. Israel has a way of announcing God. All these things announce God, but they can't bring you to God.

They can't reveal the God behind the voice to you. Nature has voice. Conscience has voice. History has voice.

Right? And Israel has a voice. And the voice keeps speaking, one, about God. And yet, this voice cannot reveal the God behind that voice to you.

[ 22 : 42 ] So, God has chosen to do it in a special way. In a special way, by giving us his word.

His word. It takes the word. That's why Satan likes fighting the word of God. That's why Satan likes saying that the word of God is not, the Bible is not the word of God. And any satanic religion, their first attack is the word of God.

Not even Jesus. So, some religions say, oh, we also believe in Jesus, but we don't believe in the word of God. The first attack of Satan is the word of God.

Not even Jesus. So, the greatest defense that a Christian must have is the word of God. We are not called only to believe in the word of God.

We are called to also preach the word of God. We are not called only to preach the word of God. We are also called to obey the word of God. We are not only called to obey the word of God.

[ 23 : 49 ] We are also called to defend the word of God. We are not only called to defend the word. We are called to content. Fight for the word. Content for the faith.

Content for it. So, as I have been saying recently, that one of the jobs of a pastor is not only to give care to the souls. It is also to be a caretaker of the words.

Some words that help preserve the purity of God's word in the hearts of the people. Wow. It is very important. So, God has given us his word so that by his word we can know him.

Now, watch this. This is very important. Why has God given us his word? Even though nature has a voice, speaks about God, Israel speaks about God, conscience testify of God, and history testifies of God.

Why has God then gone further to give us his word? Can those things lead us towards God? I said, it will tell us God exists, but it can never show us the God who exists.

[ 24 : 59 ] So, the scripture makes us to understand that God has revealed himself through his word.

Now, watch this very important. Why did God give us his word? Number one. God gave us his word number one, so that we can know Jesus.

The only way to know Jesus is through God's word. That's very profound. The only way you can know Jesus is through God's word.

Tell somebody, the only way you can know Jesus is through God's word. That's the only way you can know Jesus. It's through God's word.

The word of God. So, God gave us his word. So, God gave us his word, so we can know Jesus through his word. So, when Jesus Christ came on earth, some of the people who saw him early, who wanted to follow him, they went to tell others.

[ 26 : 06 ] We have found him, the one Moses was talking about. See, the word was already given to announce the coming one. John chapter 1 verse 45.

He says that, Philip and Natalini said unto him, we have found him, of whom Moses is the law. He's the one. He's the one. He's the one.

Moses, the word that God gave through Moses was talking about this guy. I think we found him. So, the Pharisees sent disciples, the Jews sent some disciples to go to Jesus.

John chapter 1 verse 19. That's, sorry, to go to John. To go and ask John. Tell us, who are you? John did not deny, but he confessed that I am not he.

Because, I look very much like somebody who has been described in scripture. But John said, I don't come anywhere near. He said, then this verse 5, verse 25 says that the sandals of his feet.

[ 27 : 13 ] I am not even worthy. Verse 25, 26, 27. He said, he is coming after me. He is preferred before me. Whose shoes latchets. I am not even worthy to lose. So, when they sent to ask John, who are you?

The Bible said, he did not deny. I like that. He did not deny it. He says that, who are you? Verse 20, please. He confessed and denied not.

But confessed. Listen, I am not the one the scripture has been speaking about. So, why did they say, who are you? Because the scripture has been speaking about somebody.

The word of God has been pointing to God himself, his arrival. So, that the word of God is so good, he has to give us his word so that when he arrives, we can just see that that's God.

If you are so familiar, if you know God's word, when he shows up, you know that's God. That's why they said, we are disciples of Moses. John chapter 5, from verse 40.

[ 28 : 14 ] That was, they said, we are disciples of Moses. He said, if you are disciples of Moses, why do you want to stone me? Verse 40 says, Moses wrote about me. For if you believe Moses, you would believe me.

Why? Because he wrote about me. So, his subject, if there is topic, you accepted his topic, how come I come and you can't accept me? What does that mean? It means that what Jesus or what Moses was giving to rats, the word of God that was given to Moses, was actually talking about somebody so that when the person comes, you don't struggle to identify him.

You can just see him. So, the word of God was given. That's why they were expecting. John the Baptist, John the Baptist, please, I'm not the one. He said, okay, so who are you? Are you the prophet? He said, no.

Are you Isaiah? He said, no. He said, no. He said, okay, so tell us who you are because there's something unique about you so that we can have something. I think verse 23, John chapter 1, somewhere there, 20 to 23.

Tell us who you are so we can, those who sent us, we can have something to them. Then he says that, the Bible said, he answered in the voice of Isaiah. NIV says that.

[ 29 : 26 ] I like that. He answered, he replied in the words of Isaiah. So, he went to Isaiah. He said, you want to know who I am? He went to Isaiah and picked Isaiah and gave it to them.

He said, me, you can find me there. But I am not the one he's describing. I'm just the one who is coming to introduce the one everything has been describing to you.

Hallelujah. So, they were expecting. They said, so if you are not he, then why are you baptizing? Who is there? They asked him, they asked him and said unto him, why baptize thou if you are not that Christ?

So, that means that there's a Christ that, where did they get the idea of the Christ from? It's from the word. That's what I'm talking about. So, God gave us his word so we can identify, we can know Christ, we can come to Christ.

Because outside of the word, you can come to Christ. So, God gave us his word so we can come to Christ. Then Jesus shows up on us in John chapter 10.

[ 30 : 35 ] Then he says that from verse 1. He starts telling them about shepherds. Ah, that's interesting, isn't it? He said, verily I say unto you, he that entered not by the door into the sheepfold, but climbed up some other way, the same is a thief and a robber.

Yes. He tried to get your attention online. The same is a thief and a robber.

The next verse. The next verse says that, but he that entered in by the door is the shepherd of the sheep. Verse 3. To him the porter openeth and the sheep hear his, going somewhere now.

The sheep hear his voice and he calleth his sheep, his own sheep by name and leadeth them out. Verse 4 says that. And when he put forth his own sheep, he goeth before them and the sheep follow him.

Why? They know his voice. The way you can serve God and know God is by knowing his voice. God in the Old Testament, very interestingly, presented himself as a shepherd.

[ 31 : 56 ] So in Psalm 80 verse 1, God describes, I am a shepherd. He is the shepherd of Israel. Verse 1, Psalm 80. Give ye, O shepherd of Israel.

They knew him to be a shepherd. Isaiah chapter 40 verse 11. Isaiah chapter 40 verse 11. He said that he shall feed his flock like a shepherd. He shall gather the lamb with his arm and carry them in his bosom and shall gently lead those that are with young.

He said God presents himself as a shepherd. So the imagery of God being a shepherd is not foreign in the word of God or foreign to God's people. Then Jesus comes on the scene and sometimes when you read the Bible, it is necessary to read it within the historical context and the context of the other texts around that text.

So when you read John chapter 10, it is just necessary and wise and potentially shrewd to consider what has been going on in John chapter 9 and what has been going on in John chapter 8.

It helps you to know where John chapter 10 is coming from. And in John chapter 9, there was a man who was born blind, whose eyes were opened by Jesus.

[ 33 : 17 ] When Jesus met the man, he opened his eyes and he told him, take up your mat and walk. And the Pharisees, when they saw the man carrying his mat, knowing very well that this man has been blind, asked him, why are you carrying your mat?

And he said to them, the one who made me well, the same said to me, carry your mat. Their focus sifted from his wellness. They don't care about his wellness.

That's religion. They care about their law he's breaking. They said, why are you breaking the law? Who told you to? The man asked them a question, which they were too stupid to realize.

They said, who told you to carry your mat? Look at verse 14. Quickly. Verse 14. It was on the Sabbath day that Jesus made a clear open his eyes.

The next verse quickly. So again, the Pharisees also asking how he had received his sight. He said unto them, the man made clay and opened my eyes and did this for me. The next verse says that, therefore, some of the Pharisees said, this man is not of God.

[ 34 : 29 ] Because he seeks not, so he keepeth not the Sabbath day. Others said, how can a man that is a sinner do such miracles? And there was division.



Jesus said, I came to bring division. Simeon in the temple, he said, this child shall be for the rising and the falling of many. Through him, some of you are rising. Through him, some people will fall.

He didn't come to bring people together. He came to create division. Because some hardened hearts will not follow. So, now, go back to the text. So, he said, who? He met you?

Then look at the next verse. Verse 17 says that, they said unto the blind man, what saith thou of him, the one who opened your eyes? He said, he's a prophet.

But the Jews did not believe concerning him that he had been blind. Now, there was a problem they are dealing with. This miracle is too strong.

[ 35 : 32 ] So, they didn't, let's deny the miracle. Let's deny the miracle. Because until you deny the word of God, you struggle to deny who Jesus is.

So, Islam will tell you, no, the word of God is not the word. The Bible is not the word of God. So, if you can attack that one, if you can attack that one, then it's easy for everything to follow.

So, that's why I'm teaching you the word of God. Why he gave us his word? Because if you lack his word, you will lack him. There's no way you can know God outside his word.

You cannot, you cannot, you cannot, you cannot get outside of his word. So, they didn't want to believe it. And they said that, they said that he had been blinding on and received his sight.

Until they called his parents and asked the parents, can you tell us what he said? He said, yeah, it's our son. We know it's our son, but. Then they asked the parents, by what means did he receive his sight? He said, he's old.

[ 36 : 35 ] Please go and ask him. We don't want problem. Don't rail us into this political situation. No comment. No comment. He's old enough. He's an adult. Go and ask him.

Then they went to the man. They asked him how he received. He said, I've told you already. Verse 24.

Go to verse 24. I'll tell you, I'll show you something. And again, he called the man and said to him, give God a religious hypocrisy. I'm in this church just for Jesus. As for me, I'm here because of Jesus.

Liar. Liar. How is it that you have not impacted anyone to be stronger in the church? How is it that your influence for Jesus cannot be felt in the church?

Rather, your influence for Satan is what can be felt. He said, I'm here for Jesus. Don't believe people who say, I'm just in the church because of me. It's Jesus.

[ 37 : 35 ] It's all. Jesus is all I'm looking for. I don't care about anybody. It's Jesus. We are all looking for Jesus. But it says that we declare that you can have fellowship with us.

Because we have fellowship with him. Well, so they said, give praise to God. We know that this man is a sinner. And that is the Christian testimony follows in the verse 25.

He said, whether he's a sinner or not. That one thing I know. Am I preaching somebody at all? Is this somebody's testimony? But one thing I know.

Once, ah, I know. It says that one thing I know that whereas I was blind. Now, give us New King James.

I prefer New King James. New King James says that, it says, one thing I know that though I was blind. One thing I know. There are people standing here. And one thing you know. I was blind. But now I see.

[ 38 : 34 ] I was rough. But I'm decent. I was mad. But now I am sane. Hallelujah. So he said, that's what. And then they still won't want to take their testimony. They kept putting pressure on him.

I was mad, but now I am sane. Hallelujah! So he said, that's what. And then they still wouldn't want to take their testimony. They kept putting pressure on him. Then he asked them a question, do you want to be his disciples at all? The way you are so interested in this man. He said, shut up. We are Moses' disciples. And the man says something in the verse 32, which was quite profound, says that from the since the world was created. You are saying this one is a sinner. How can a sinner do these wonderful things? Then the verse 32 says that since the world began, it's been unheard of that anyone opened the eye. The opening of the blind eye was not a miracle of the Old Testament, but it was a prophecy of the Old Testament that the spirit of the Lord is upon me. For he has anointed me to preach the gospel, to open... Hallelujah! It was a prophecy in the Old Testament, but it was not a reality in the

Old Testament. It wasn't part of the Old Testament experience. So when he did that, he was pointing these guys who said they know the word of God to show them the word of God. The blind man whose eyes have been opened had a sensible understanding of Jesus than those who were supposed to be theologians. He had a sense because his eyes are open. He has met Jesus and suddenly the word is making sense. Then they started railing accusations at him. He started lecturing them since the world began. You haven't seen anything. Why are you saying that? And then they started rebuking him. You were born in sin. Are you coming to lecture us? You were completely born in sin. And are you teaching us? And they cast them on. Get out of here. But before then, the end of chapter 8, they took up stones to stone Jesus. Then chapter 9 comes and he opens their eye and they come to him having discourse and challenging him. And Jesus Christ also began to tell them about... Look, let's move on. Let me show you something. So in John chapter 9, verse 35, I think it was 35, praise the Lord. It says that, Jesus said that they have cast the guy out. He saw him and said, you know, do you believe the son? He said, who is he?

Tell me so I can believe. He said, the one. It's okay, I'm the one. I'm the one. And he said, I believe. And he worshipped him. Then Jesus said, for judgment, I told you earlier on, book of verse 39. Jesus said, for judgment I come into the world that they which see my not see, though which see not might see, that they which see might be blind. And so the Pharisees were with him. Who were with him when they heard this, these words, they said, are we blind?

Jesus said, ah, it's up to you. If you were blind, you should not have seen. But now, he say, you will see, therefore, your sin remained. Then Jesus began to tell them, verily I say unto you. Did you see that? You see where this conversation is turning from?

[ 42 : 15 ] Yes. He was lecturing them the truth about God and him God appearing. Then he began to tell them, I'm telling you the truth. The shepherd, verse chapter 13, verily I say unto you. He that enters the door.

You guys are supposed to be teachers, but you are thieves. You are seizing, you are stopping the people from knowing the truth, the word in truth because of your political convenience.

So, he began to tell them. Then he says, my sheep know my voice. Verse 4 again. For they, he says that, for they know his voice. Ah, I like the verse 5. Verse 5 was very deep when I saw it. I said, my goodness, God, thank you.

He said, one of the signs that you really know Jesus is evidence in what you choose not to follow. Is there? A stranger will they not follow, but will flee from him, for they know not the voice of his.

How come you are so comfortable with the stranger's voice? People who are saying all kinds of strange things about Christ, about the church of Christ. You can tell this is where the word of God is. Strengthen. And you are joylessly to them.

[ 43 : 33 ] It's a sign that maybe you don't know the voice of Christ. If you are a true follower of Jesus Christ, you run away from strangers. From strange things. Strengthen things that are strange.

From the voice of God. Is somebody learning something? He said, a stranger, they will not follow. Say a stranger, I will not follow. Say a strange voice, I will not listen.

That's what divides the true Christians from the fake Christians. So there are people in church who say, I love Jesus, I love Jesus. But when they go home, they are listening to these strange voices.

Strange voices. And you have been listening to all these strange voices. You don't know his voice. I didn't say, Jesus said this. A stranger will they not follow, but will flee.

For they know not the voice of strangers. But he says that they know my voice. And Jesus takes them further. When he gets to the verse 10, he said, I am the door of the shepherd, of the sheep.

[ 44 : 36 ] He said, I am, I am the door by me. If any man enters, he shall be saved. See, now he's leading them after all the other voices. He's saying that God's sheep.

If you want to be in, you want to be saved, it's through me. He said, I am the door. But then he said, I am the door of the, he said, I am the door. Then he's talking about the door of the sheep.

Then the next verse, the thief comes to see. Look at the verse 11. He's not, I'm not just the door. I am the good shepherd. Which are you now? Are you the shepherd or the door?

I am both. But how can somebody be a door and the same person be the shepherd? This is metaphorical. Jesus is showing us something. Then God is, God in the Old Testament said, I'm shepherd of Israel.

Jesus said, I'm God, the shepherd of God's people. He's telling them that the shepherd of the Old Testament has not showed up. I'm the shepherd. He said, I'm the good shepherd.

[ 45 : 38 ] Verse 13. He said, I'm the good shepherd. Verse 13. He says again. Verse 14, sorry. I'm the good shepherd and knows my sheep. So you see, he was telling them, this miracle that has happened, you have stopped, you have decided not to listen.

But he's trying to point to them that there is a sheep that belongs to me. And verse 16 said, this sheep, they know my voice. Verse 4 said, they know my voice.

Verse 16 says, other sheep I have, which are not of this fold, them also I must bring that they shall hear. Oh, this thing is about the voice of the master, the voice of the shepherd, the voice of the savior.

When you hear his voice, it's not about political convenience. It's not about intellectual accent. Something happens in your heart. The true sheep always is, the heart of a true sheep seeks the voice of the shepherd.

The heart of a shepherd always wants to speak to his sheep. The heart of a shepherd wants to see. That's one of the reasons why I came here.

[ 46 : 49 ] Hallelujah! I want somebody to catch God. It says that there shall be one fold and one shepherd.

Then, verse 27, which I read from the beginning. The verse 27 says that, shall we all read a lot from the screen? Is that okay? Please, let's go.

One more time. You are reading so soft, like you don't believe in the gospel.

It's pretty very loud. Let's go. So, he's not concerned about the Pharisees who will not follow.

He's not, they are not his sheep. But he said to the man whose eyes were opened, I am the one. The Bible said he worshipped him because he knew the voice.

[ 47 : 55 ] Once the Pharisees, look at the end of chapter 10, they wanted to kill him again. Towards the end. They wanted to kill him. What's the verse? Chapter 10, towards the end.

The verse 40. Yeah, 40. Okay, verse 39. Verse 39. Look at verse 39. Therefore, they sought again to take him by escape out of their hand.

This after 30 chains. Because they don't know the voice of God. They don't know his voice. God gave us his word so we can find Jesus.

Let me just give you three more reasons why God gave us his word. Number two. God gave us his word. His word. His voice. So that we can reverence him.

God gave us his word. Or we might, it's better this way. That we might approach him with reverence. We might approach him with reverence.

[ 49 : 01 ] When you are serving God, you do it well. Not a feeling, but intelligent sense of reverence. Doesn't matter what others are saying. You know his word.

So no one can just fool you. God gave us his word so we can approach him with an intelligent sense of reverence. We know this is our God.

He reveals himself to us through the scriptures. We understand him better. We revere him. We give him all the glory. We give him all the honor. Number three.

He gave us his word so we can trust him wholeheartedly.

Even if your feelings are not following, you trust him. You know sometimes God's word is saying something and your feelings are saying something else. Yeah. Some people will tell you, I ask for you every time Bible.

[ 50 : 03 ] Listen, be careful. That's a stranger's voice. Who tells you, this one put the Bible aside. This one. Years ago, I was having a discussion on the phone.

I remember this is years ago, I think 2003 or so. No, 2003 or 2004. I was having a conversation with a pastor friend. And something was going on.

And I said, no, the Bible says. That's how I've always been. This pastor told me, my friend, put the Bible aside. You are talking. He left a mark on my mind.

This person was not worth my energy. We were discussing church matters. Discussing ministry. The work of God. And he said, put the Bible aside.

Trust. Trust. He gave us his word so we can trust him wholeheartedly. In other words, whatever his word says about any subject is final.

[ 51 : 07 ] Amen. He said, children, obey your appearance in the Lord. It's what? Final. It's final. He has said it. It's final.

Husbands, love your wife. Husbands, love your wife. Not if she's a nice person. If she is. No, no, no, no. He said, love your wife. Final. Whether your wife is a witch. Oh, yeah.

Yeah. Yeah. Yeah. Yeah. He said, wives, submit your husband. Whether your husband is smart.

Or only his phone is smart. Only the TV is smart. Say, submit. If you have a wife and you have a husband, the scripture says, submit to your husband.

Your husband said, this is what we are doing. And this is why I feel the decision we should make. No, no, no. I disagree. We will never do this. I will never do this. You got a problem.

[ 52 : 08 ] I understand. Sometimes you can tell that this man is not thinking. That's why don't fall in love with someone you can't submit to.

Else you have to disobey God's word. Or live with a lot of pain. Intellectual suicide. Intellectual torture because everything says, this guy is so stupid.

His level of thinking. And yet, it's your husband. Submission doesn't mean agreement. Submission, in other words, accept his leadership.

Accept his leadership. So, if you are wise, you can influence his decisions. Submission, in other words, a wise woman can always influence the decision he is supposed to submit to.

Anyway, but, he said, without having, like having more children, you have to accept that decision. We may have a way of making you have more children, even when you are not ready.

[ 53 : 19 ] Trust God with all your heart, Proverbs says. Trust, verse chapter 3, chapter 6, sorry. Trust in the Lord with all your heart. And lean not, chapter 3, verse 5, verse 6.

Lean not unto your own understanding, but in all your, trust in the Lord. Act on the gym. Trust God wholeheartedly. You are obeying God and it looks like you are losing money. Trust God. You are obeying God, you are losing fame.

You are losing friends. Trust God. You are obeying God and everybody has turned against you. So what? Just trust Him. That's why you have His word. That's why you have His word.

The believer's strength is the word of God. Let me put it this way. His voice you hear in His words. You hear His voice.

How many of you, you read the Bible sometimes, you can tell God is trying to tell you something. And you know. Others don't know. But you know that God, God is saying something to you. My sheep know my voice.

[ 54 : 21 ] The voice of God. I need to run up now. So, He gave us His word so we can trust Him wholeheartedly. And then, finally, last but not the least.

Number four, He gave us His word so we can obey Him. Obey Him completely. Give us His word so we can approach Him reverently.

Give us His word. We can trust Him wholeheartedly. Give us His word so we can obey Him completely. Without reason. What if? What if? What if?

I'm dying. I'm dying. Die obeying God. Yeah. Then live disobeying Him. Sadrach, Mejah, and Abednego. They said, even if you kill us.

He said, He will deliver us. But if He doesn't deliver us, we will die obeying our God than to live disobeying Him. Yeah. He gave us His word so we can obey Him completely.

[ 55 : 24 ] I don't know who I'm talking to. But you've got to obey God. That's where your blessing starts. The voice of God. You've got to know His voice. Hear His voice.

Obey His voice. Do it based on what He said. Don't say, no, no, don't tell me what the Bible is saying. That's the... You sound like the devil.

Yeah. How come you have appetite for strange voices? Negative voices. Since you started listening to them, how has it helped you? How has it helped you get close to Christ?

You are sinking, listening to the wrong voice, strangers. And in John chapter 8 verse 47. He says that... You are not of God.

Because if you are of God, eh? He that is of God, heareth God's words. He therefore heareth them not because he are not of God. He are not of God.

- [ 56 : 25 ] One of the signs that a person is alive towards God. A baby who doesn't suck is comatose.
- A baby doesn't suck. Huh? Doesn't suck. You put the feeding button in the mouth, that's like, you give the rest, that's nothing.
- Hey. That's a serious thing. Because one of the greatest desires of a baby is milk. As a newborn baby.
- Newborn babies want one thing, milk. If you don't give them milk, they will blow your head, your brains off by screaming all night.
- Why? Why? Why? Why? I need milk. And he said, as newborn babies.
- [ 57 : 28 ] See, the way, in other words, the way newborn babies will not give you rest until they get milk. You should also not have rest until the word of God comes.
- He should desire. Ah, I need you. He says that, in the psalm we read, he said, sweeter than the honeycomb. Sweeter.
- He said the word, finer than gold. More, more, more to be desired than money. Gold, that means money and material things. Your word, your voice, your word, your voice is more to be desired than gold.
- Yes. Than much finer, you know, the top, top, top premium range of gold. He said, your word is more to be desired. He said, sweeter also than the honey.
- And the comb itself from which the honey comes. Word. Your word. Your word.
- [ 58 : 34 ] If you are of God, you hear God's words. You don't go into argument or other, all the nonsense. He said, he's a sinner.
- He said, whether he's a sinner or not, I don't care. One thing I know, once I was blind, now I see. He made saliva. Saliva comes from his mouth.
- It's extension of his words. Took clay, spoke the word into clay and opened the eyes. Like he started creation again. Started creation again.
- The word that created came back to create again. And you don't like this, what do you want? The voice of God.
- That's what gives you meaning in life. The voice of God will guide you. The voice of God will save you. The voice of God from the word of God, the pages of scripture, is what we need.
- [ 59 : 37 ] So we can know God. You can, listen. Listen. One great man of God said this. He said, the Bible is God preaching.
- The Bible is God preaching. That's why, what's the point of a preacher preaching? That's the thief. Say, I'm the dog.
- What a difference is he's trying to lead people to God outside of what he has spoken. Why? Nowadays, it's fashionable for a preacher to sound great.
- Sound like politicians. So there are bishops and arch bishops who don't have a message. And their message is what trends in the news.
- These are strange voices. Strange voices. But you can understand why an unbeliever will not have an appetite for God's word. Because he's none of God's people.
- [ 60 : 43 ] He's not God. So unbelievers don't have it. They don't desire God's word. But if you're a believer, you desire God's word. Don't listen to a preacher who is not pointing you to scripture.
- A preacher who is not explaining, it doesn't matter the miracle they do. It doesn't matter. Satan can also do miracles. The only way you can know who is of God is John chapter 3 verse 34.

That's how you know who is of God. How do you know who God is? For he who God has sent. Speaks the words of God. Speaks the words of God. And he said, did our hearts not bend?

The word of God grabs your heart. It holds your heart. It does something to you. It holds you. When you belong to God. His voice.

So there are people who are not yet born again. But the voice of God, it can pierce through all the arguments. It's true. Like the way one's spermatozo.

[ 61 : 50 ] Who swims through all the difficulty. Swim through and locate the egg. And fertilize the egg. The word of God. He said, you are not born again. But you are born again.

Not by incorruptible. But incorruptible sperm. The sperm of God's word. That's how you get born again. The sperm of his word.

Being born again. Not of corruptible seed. That word seed is sperm. Sperma. Greek word. Sperma. You are not born again.

I said, not born again by corrupt. Not of corruptible seed. But the incorruptible. By the word. The word of God is the sperm of God. The word of God is the sperm of God.

Yeah. God has got sperm. Yeah. Yeah. He has a lot of spermatozoa. It's here. It's the sperm bank of God.

[ 62 : 49 ] God. God. The Bible is God preaching. I came to submit to somebody.

The voice of God is your greatest asset in life. The voice of God is the greatest. I know my sheep. And my sheep know my voice.

John chapter 10 verse 20. My sheep hear my voice and I know them and they follow me. Why would they follow me? Because they hear my voice.

They hear my voice. Thank you Jesus. Thank you for listening to this message by David Entry. We pray you have been strengthened and enlightened.

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[ 63 : 53 ] And the Karis Church app. Don't forget to like and share the message. Be blessed.