

The Equipping of the The Saints

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[0 : 00] Hallelujah. Thank you for tuning in to this powerful message by David Entry at Karis Phase 2,! Our Christ Centred Youth Services. You can never find Christ outside of the open Word of God.

May Jesus Christ reveal Himself to you as you listen. Ephesians chapter 4, reading from verse 1, I therefore the prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness and long-suffering for bearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, through all, and in all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore, he said, when he ascended up on high, he led captivity captive and gave gifts unto men. Now that he ascended, now that he ascended, what is it but that he also descended first into the lower parts of the earth.

He that descended is the same also that ascended up far above heavens, that he might feel all things.

And he gave some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, the Lord.

And of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

[2 : 28] Here ends the reading of God's holy word. Praise the Lord. Last week was a nice one. Praise the Lord. And last week we learned about how to each one of us. Everybody say each one. Each one. To each one.

To each one. Say each one. Each one. But as you saw in the verse three or verse four, verse three says that, endeavoring to keep the unity of the spirit to the bond of peace.

Then he continues to talk about how there is one body, one spirit, even as you are called in one hope, one Lord, one baptism, one Lord, one faith, one baptism, one Father of all, who is above all, through all, and in all. As I explained, we all share oneness. Then he says, Jesus, when it comes to all of us who share oneness, now there is exclusivity to each.

So now the distinction is about to be made clear. Even though we all have oneness, something in common, that is based on your natural ability, not on your race, not on your background, not on your color, not on your gender, neither is it based on your intellectual education, but based on grace flow.

So then, when it comes to Christianity and our fellowship, we do not promote people based on none of the things I've mentioned natural.

[4 : 28] So, your education or your higher education is not what qualifies you to be a leader in church. Your wealth, if you are rich, is not what makes you an authority in church.

Neither is it your gender or your race. God will not raise you because of your race.

Raises you because of the grace you have contacted. So, nobody, when it comes to the work of God, I heard this many years ago and I've always used that illustration.

You know, do you know Nigeria has a high commissioner here? Is there Nigerian high commissioner and Nigerian? Okay, the ambassador.

The Nigerian ambassador. Okay. Representing the Nigerian country and government. Is he Nigerian? Yes. Yes.

[5 : 51] And how about our brother's dad? Is he Nigerian? Yes. So, they will all have that green passport. Yes. Yes.

However, his father can be arrested. God forbid. God forbid. But the ambassador cannot be arrested. Even though they are all Nigerians.

But we are all Nigerians. We are all Indians. We are all Canadians.

Yes, we are all Canadians. But we are not all equal. No. No. Are you getting what I'm saying? No. A Nigerian high commissioner in UK cannot be arrested.

But a Nigerian citizen in UK can be arrested. Even though they are both citizens. We are all sons of God. We are all sons of God.

[6 : 57] Really? One day a demon can say, Jesus I know. Paul I know. We are all children of God. Nobody is special. So, why do you say, why do you have to honor a pastor? Listen, listen, listen. It's not by force.

But don't ever be so ignorant to assume. Because we are all Christians. We all carry the same rating. In heaven.

Grace are different. Paul said, I am what I am by the grace of God. Nevertheless, I labor more abundantly than them all.

Yet not I. I receive a particular grace. That made me excel. He said, unto me, who am less than the least of the saints.

[7 : 59] Was this grace given? Ephesians chapter 3 verse 8. Was this grace given? In the kingdom of God. Nobody is entitled.

What God can make of you is not because you merit it. It's not your merit. It's not because you desire it. Not because you deserve it. Not because you have achieved it.

But because of his grace. What makes us all the same is that none of us is better than anybody when it comes to our sonship.

When it comes to our sonship. Okay. Let me give you a typical example. Some of you here have a family with more than one child.

So you are not the only child. Maybe you have, let's say you are 20 years. And your younger brother is four years old.

[9 : 05] Last year, when I went to Zambia. The gentleman who was driving me around. I think he's in his late 60s.

Yeah, late 60s. And he has, he had a son and a daughter. I think his oldest son is 48. And his youngest son is six years old.

So, he's very close to all his children. And he said, when he's not around, his older sons make sure bills are paid. He's taken. Now, he can expect his older son to pay the bill.

If a car breaks down, he can expect his older son to go and fix it. But he can't expect that of his six-year-old son. Why? Because he's not ready for that. So, even though they are all sons, their privileges will be different.

Their expectations will be different. And when it comes to the kingdom, when it comes to the work of God, when it comes to the life of God, we are all at the same level.

- [10 : 12] When it comes to the work of God, we are not at the same level. So, it's a bat onto each one. Somebody say, each one. Each one. He said it very lazily.
- Each one. Each one. Say it with some zeal. Each one. But, unto each, unto each one of us.
- Who are the us? Not human beings. The church. Those of us in the church. Those of us who share the oneness. One father. One hope. One faith. One baptism. One spirit.
- One Lord. Those of us who have the unity of the spirit. Those of us who are expected to walk, verse 1. Walk worthy of the calling with which Christ, that we have been called.
- Those of us. So, when you read the New Testament, you come across us. We. Us. We. There are two categories of people, so long as God is concerned. There are not too many races. Only two types.
- [11 : 09] As long as God is concerned. Two categories of people. Those who are in the us, and those who are in the them. Those who are in the new creation. And those who are in the old creation.
- Those who are in Adam. And those who are in Christ. So, when the final trumpet sounds. And we are gathering home. You go to heaven.
- Not because of your behavior. But because of who you are in. Either Adam. Or Christ. Yeah. The Bible talks about.
- At the last trumpet. 1 Thessalonians chapter 4. Let's go to verse 16. Verse 16. Let's start. The Lord himself will descend from heaven. With a loud shout. And the voice of an angel.
- And with the trumpet of God. And the dead in Christ. Do you see that? In Christ. In Christ. In Christ. So, you come across in him.
- [12 : 09] Through him. In him. In whom. All those things are descriptions about us. When I say us, I'm not talking about British. I'm not talking about human beings.
- I'm not talking about men. I'm not talking about women. I'm talking about human beings. Who are in Christ. So, if you are not in Christ.
- You will die like the thief on the cross. On the other side. Two thieves. None of them have done.
- Anything good not to die. On the cross. Both of them. Deserve death. Because they were hardened. Criminals.
- So, the other thief said. Don't you know that. He has not done anything. We deserve. What we are. The other answer said that. Rebuking and saying that.
- [13 : 06] Do you not fear God? Seeing. Seeing you are under the same condemnation. He has not done anything wrong. Indeed. We. Indeed.
- Justly. Give us. NLT. We deserve to die for our crimes. That's what.
- The thief on the cross said. It's not the one who killed him. The crucifixion. That is saying. He himself knows that. Oh God. We deserve it. The other one told the other. We deserve to die.
- For our crimes. But he said. But Jesus has not done anything wrong. Even the thieves know that. Jesus didn't belong in that group.
- But you put him there. It's not the Jews who put Jesus on the cross. Your sins. My sins. We put him on the.
- [14 : 01] If you were the only one alive for him to die for. He would have still been on the cross. So. The thief said to him. The other thief said. I know you are innocent.
- I know who you are. He's insulting you. And. The one who was insulting Jesus. The other guy said. Don't you fear. God. He said it. He said.

Hey. Don't you fear God. Don't you fear God. Even when you have been. Sentenced to die. And you are going to preach God. You don't fear God. You don't fear that.

We are with God here. And he says that. He said. Please remember me. When you come. I know you have a kingdom.

For you to tell. Someone who is dying on the cross. That you have a kingdom. There's something you must have seen about him. Who do men say I am. And who do you say I am. It's a confession.

[14 : 59] Not. Not who do you think I am. Who do you say. Ah. Who do you say I am. So. He said to. The king on the cross.

A king dying on the cross. Was told. And. The people who killed him. Didn't believe he was a king. No one believed he was a king. But the thief on the cross. Believed.

How did he know. Should I tell you how he knew. Matthew 16. 17. That's how anyone can know. That's how you can know. Nobody can know. Outside of this.

Matthew 16. 17. Blessed are you Simon Bajona. For flesh. Pastors cannot even reveal it to you. Flesh and blood.

Has not revealed this to you. But my father himself. So. Whilst he was. Ah. Whilst he was about to die. On the cross. It reminds me of.

[15 : 56] Romans chapter 9. Verse 22. One was in 22. One was in verse 23. And both verse 22. And verse 23. Are meant to accomplish.

The purpose of God. For if. What if. God. Wanting to. Show his wrath. And to make his. Power known.

And just with much long suffering. The vessels. Of wrath. Prepared for destruction. One of them. Was prepared for destruction. And it is.

His distraction. Is made to show. God's. Power. Wanting to show his wrath. And to make his power known. So. It's for his own display. And then verse 23.

We find ourselves there. And that he might show. He might make known. The riches. Of his glory. On the vessels. Of mercy. The riches. The riches.

[16 : 55] Of his glory. On the vessels. Of mercy. He wants to display his mercy. So he looked. At. Humanity. He said.

Okay. There will be two types. One group. Are supposed to be used. As display. For me. To display my power. And wrath. And the other group. Are meant to be used.

To display. My mercy. And they are all needed. So when you go to heaven. When you look at your cousin. And your loved one. In hell. Suddenly.

You don't see their suffering. But you see the display. Of the wrath of God. Justified. Wrath of God. The glorious. Wrath of God. Glorious. Wrath of God.

And you see. How they deserve. Then. Suddenly. You look at yourself. And you say. But I don't deserve it. I don't deserve. Because I should have even. Suffered more than him. But how come I'm here.

[17 : 50] And you say. God. What did I do. To deserve this kind of love. What did I do. To receive such mercy. What did I do.

And you will always bow to say. I worship you. I honor you. Because you know. You don't belong to heaven. No one can qualify for heaven.

No. No. No. No. No. Not even the one who says. A prophet. The prophet who said. God appeared to him in a cave. He can't.

He doesn't. He said that. I don't even know whether I go to heaven or not. Can you imagine. But Jesus said me. I am the way. The truth and the life. Yes.

Choose who you follow. Wow. You appreciate it. Yes. Yes. Yes. Yes. Yes. Yes. Yes. Yes. Yes. Yes. So on the cross.

[18 : 50] Jesus Christ. One thief. Said. If you are the Christ. Save yourself. If you are. One of the thieves said.

he wasn't even he was Moky Christ Messiah okay save yourself then save yourself if you are a can prove it prove it by saving yourself first and us too whilst you are at it and the other thief said shut up shut up shut up don't you fear God seeing that we deserve what we are dying for our crimes but I said but this man we deserve what's we deserve to die for our crimes but this man has done has not hasn't done anything wrong the next verse then he said to then he said to Jesus remember me when you come into your kingdom watch this two points there one the other one said if you are a Christ that means it was a public knowledge that he said he's a Christ then the other one acknowledged that you are actually the Christ and you have a kingdom even though you are on the cross in fact that is stronger that is watch this it is easier for Peter to say you are the

Christ the son of the living God than the criminal on the cross do you know why do you know why because when Peter said you are the Christ Bible says that then Jesus told them don't tell anybody from that time forward Matthew chapter 16 from verse 21 Jesus began to tell them how for it says that from that time Jesus began to show to his disciples that he must go to Jerusalem and suffer many things from the elders and the chief priests and the scribes and be killed and raised on the third day Peter said that's here God forbid God forbid God forbid you will not die God forbid and Messiah is not supposed to die Peter's definition of a Messiah was no because his definition of a Messiah was a human projected definition not a scripture scripture revealed definition and so when Jesus resurrected from the cross in Luke chapter 23 sorry 24 verse 24 that's nice to remember

Luke chapter 24 verse 24 and certain of those who were with us that they were giving a report to Jesus that they went to the tomb and they found that Jesus was the women found that Jesus was not there found it just as the women have said but him they didn't find Jesus look at the next verse then Jesus said to them oh foolish ones and slow of heart to believe all that the prophets have spoken now look at the next statement ought not the Christ so they didn't realize that that Christ Isaiah spoke about that Christ Moses spoke about that Christ Abraham saw that Christ God prophesied about to the devil in the garden that Christ David spoke about they haven't checked the scriptures very well that that Christ is supposed to suffer first so even after his passion that is after his suffering even after his suffering they didn't expect him to rise because they are all their hopes were dust because they were not expecting a crucified conqueror you get what I'm saying they are not expecting a crucified so these same guys if you read from the verse 17 that they are on the road to

Amaios and they are having a discussion and then as they were they were having discussion Jesus also came and started walking with them and he said oy guys hello hello hey hi guys that's disciples but they didn't recognize him because after the resurrection he had a glorified body he can appear in a certain way that they didn't recognize him and he said what are you guys talking about they said are you the only stranger in town haven't you heard the news it's everywhere it's trending yeah it's trending you don't know what's trending he said this is okay tell me so then and he said unto them what thing what is it that you had go back go back to 18 go back to 18 then one whose name was Cleopas answered and said to him are you only a stranger in Jerusalem and have you not known the things which have happened there in these days he said what what has happened that's Jesus he said what has happened and he said to them what thing so they said to him the things concerning

[24:18] Jesus of Nazareth who was a prophet mighty indeed and were before God and all the people these are his disciples talking the chief and how the chief priest and the rulers delivered him to be condemned to death and crucified him look at the next statement that's why I wanted to teach but we were hoping that it was he who was going to redeem Israel indeed besides all this today is the third day since he died this happened and some of our ladies and yet certain of the women who arrived at the tomb and were surprised that he is not there so when they did not find his body they came saying that they are not seen they are also seen a vision of an angel who said he was alive so this is very spooky what's going on now because we thought he was the one to deliver Israel that means the Messiah so they didn't expect a Messiah who would die the Jews never so when they killed him they thought yes we got you that's why they laughed

Messiah Messiah come down from the cross Messiah what yeah and they were laughing at him because 1st Corinthians chapter 2 verse 8 if the princes of this world had known they wouldn't have crucified which none of the rulers of this age knew for had they known they would not have crucified the Lord of glory they thought they were getting rid of him but rather fulfilling the purpose of God had they known so they didn't expect so as they were talking Jesus said what is it that's what they are telling him and after they said all that and then they said the third day some of the women went they couldn't find him so they came and told us and some of our brothers went and they found what the women said to be true but they didn't find his body and Jesus said oh foolish why did he say oh foolish one and slow of hard to believe all the prophets have said you are too slow believe quickly taking a long time for you to understand that titan is good it's taking a long time you've been coming to church it's taking a long so long for you to realize that fornication is no good foolish foolish ones and slow of hard to believe you are believing but too slow we will leave you behind we will leave you behind you are too slow

Jesus said you can be slow of heart to believe to believe all the prophets have said foolish ones Jesus said slow of heart to believe all that the prophets have spoken now look at what he said the next verse say ought do you understand what that means it's a necessary requirement it's supposed to happen ought not the Christ to have suffered so for Peter to tell him that you can't suffer this thing he had to get behind me Satan you are not thinking about the things of God look at the scriptures properly look at the scriptures Peter Satan is taking advantage of your ignorance Satan is taking advantage of your way of thinking your way of thinking is not right it's not fair shut up God is behind it so ought not the

Christ to have suffered these things and to have entered his glory the Christ was supposed to suffer but the Jews missed it so even those who were with him when he was they discovered he was the Christ they didn't expect that he would die that's why Peter said far be it from me can you imagine he said this will not have Matthew chapter 16 he took him aside to rebuke him he said Jesus Jesus Jesus Jesus excuse me excuse me Peter took him aside and he rebuked Jesus why because Jesus had just commended him he had heavenly revelation so he thought he was a spiritual authority okay he got and his vision was right but it didn't mean he was the authority so

Peter took him aside because I have got a revelation from the father it's a flesh and blood has not revealed by my father in heaven has revealed this yes and I'm still flinching the revelation so you see you can have good character is not a permanent possession sound spirituality is not a permanent possession you have to fight to the end Bible says that he that endures to the end the same shall be saved not because today you have done well it means that listen if you go through a lot of greens traffic lights you are driving and you go and police stops you and said you've gone through it and say yeah officer but always I go through green this is the only time I'm going through it does it make you free does it make you innocent no you are guilty you are guilty Bible says that if we!

[30 : 41] so you don't have to keep all the law you don't have to keep all the demands it's the book of James chapter 2 for who whoever shall keep the whole law and yet stumble in one point he is guilty of how many all it's like a pearl chain a pearl chain if you if you break it all the pearl everything you know what I'm talking about it's all gone it's only small place you go broken but the whole thing is useless the whole thing is useless so Peter was thinking political was thinking convenience was thinking human it was not bad it was not wrong it was not evil but it wasn't God not everything that is good that is

God some things might be good but it's not God nothing can be bad and it's God nothing can be evil and it's God sometimes they kill Jesus he looks bad but that one is the plan of God so you saw it as bad but God saw it the Bible says that he shall see Isaiah chapter 53 he shall see the travail of his soul and be satisfied what he shall see the travail of Jesus his soul Jesus once was suffering on the ground why will God take pleasure in afflicting Jesus no it's not that he takes pleasure in afflicting

Jesus but from generation to generation they've been sacrificing animal blood sacrificing and it doesn't satisfy the justice of God because it's a human being that sin and the Bible says whosoever sinned shall die so if the animal die for human being it's not the same level human being is more valuable how come somebody takes your gold and is giving you metal so it's undervalued so they will give it to you but you know you be short changed that's not fair that's not fair that's not fair he took my thousand pounds and he gave me only hundred that's not fair that's not fair that's not fair and so he was the justice of God was not satisfied that's why we sing this song till on the cross while Jesus died the wrath of God was satisfied on him was laid for every sin on him was laid fullness of

God in Christ I stand till on the cross while Jesus died the wrath of God was for once it's called propitiation God said the justice of God has been met no human being could meet the justice of God the blood of bulls and goats could not meet the justice of God but the blood of the lamb!

God who takes away the sins of the world! Oh if I were you I would shout my loudest hallelujah!

[34 : 32] I heard somebody here shout with a very high female pitch I like that one we will go back to Ephesians but this is too sweet I just can't leave it like that it is too sweet 1 Peter 1 18 19 it says that we are not saved by corrupt knowing that we were not redeemed with corrupt things like silver and gold from your aimless candle received by tradition from your fathers but with the oh my God with the precious blood with the precious blood of Christ we ask of a lamb without blemish and without spots without blemish means faultless no wonder on the cross nobody could accuse

Jesus of wrong in fact Jesus himself puts it this way which of you accuses me of sin which of you accuses me which are you convict me of sin nobody they asked what crime has in fact when his enemies brought him before Pontius Pilate for judgment and Pontius Pilate in John chapter 18 verse 29 30 31 asked them that what charge do you bring against him Pilate went out to them and said what accusation do you bring against him do you know what they said they said they answered and said if he were not an evil doer would we have delivered him to you that didn't answer the question all right okay he's an evil doer you are delivered tell me the evil they didn't have it they didn't have it look at the next verse the parents said take him and judge him according to your law therefore the

Jews said it is not lawful that we should put him to death so they wanted to kill him but they didn't have any reason and when you go to chapter 19 4!

and the soldier tried to let's go to verse 4 quickly and Pilate brought Jesus out then Pilate went out again and said to them behold I am bringing him out to you that you may know that me I am as an expert I've examined him thoroughly and I find no false in him look at verse 5 look at verse 5 then Jesus came out wearing crown crown of thorns and a purple robe and Pilate said behold a kahoma behold the man therefore when the chief priest and the officer saw him they cried out saying crucify him crucify him Pilate said to them you take him and crucify him for me I don't find a fault in him I am the one to authorize his execution I have examined him and this man is faultless that is one of the thieves said if you are the

Christ deliver yourself and whilst you are doing the others too he was mocking him and the other thief said that oy oy he was you know when you are hanging on the cross you struggle to breathe oy!

[39 : 05] he we deserve what you are going to but he has not done anything wrong and he said he said lord said to Jesus he called him he said lord i know in uni some people said there is no God some people said Christianity is white man's religion but today I have seen how do you know the Bible is from God when you hear the Bible read it does something to you you can put up a bold face but you know the thing the guy is saying is doing something to you especially when he called the scripture and it on the screen like that the thing is arresting you you are putting up a bold face but the thing is hallelujah hallelujah hallelujah and he got a strength

Lord remember me who do you say I am Lord remember me when you come into your kingdom Jesus said I have time to talk now the first man he didn't talk because God did not send his son into the world to condemn the world so it doesn't matter what you attack him with what you say against him he will speak back to you they killed him and when they were killing him he said father forgive them I did not come to condemn the world so when the foolish thief on the cross a criminal that's what criminals do a criminal was accusing him he didn't say anything he took the believer to answer to that that's my

Lord that's my Jesus I don't care what you may think he's the prophet but he's my savior you may say he's not a son I got but he's the son I got I don't care whether I believe it or not I believe I believe I believe I believe I believe I believe he said that some people this is foolishness but to those of us those of us those of us those of us those of us Those of us!

Those of us! Those of us! Hallelujah! Hallelujah! The guy was on the cross he was sinking into death he was dying but I said I better die in Christ I might not have anything to stand on in life he might not have an account his family might have rejected him because normally when he died on the cross family abandoned him family might have rejected his friends might have turned their back against him his girlfriend might have given birth!

to somebody else all his people have abandoned him but as he hung on the cross he was sinking into death and he said Christ is my fame found on which I stand everything around me shaking hey I'll never be more glad I hold my faith in Jesus he is the Messiah so you notice that the thief on the cross it took more faith to even believe that

[44 : 18] Jesus is the Messiah because Jesus Bible sufficient chapter four he descended to the lowest path verse nine what does it mean that he also first descended to the lowest path what does that mean the grave he became like a vegetable on the cross and in his lowest path the criminal could still believe him the criminal could still believe him on the cross it was easy for Peter to believe him while he was walking and doing miracles but when he was at his lowest end the criminal said remember remember me when you come into your kingdom he said I tell you the truth today you shall be with me in paradise how about the other one

Romans 9 22 the other one it was his choice it was his choice he if he was silent then we couldn't have said it was his choice and even that it was still but he validated the fact that he has chosen to mock Jesus because it was an expression of disbelief you say you are the Christ show it prove it what kind of crisis did die on the cross what kind of a king is this who cannot even deliver himself let alone his subjects this king if you are the king then I better go to hell I don't want you I will embrace hell nobody goes to hell without choice everybody who goes to hell is by choice so hell will keep getting when anyone gets into hell their conditions worsen not their living conditions but their hardness against

God it doesn't soften because hell is away from God God puts restriction on us so sometimes you can't go too far in hell all restrictions are relieved so your real hatred for God grows and you hate God more and more you say I don't like church I don't believe you this way to get to hell it to be worse any preaching that doesn't tell you about hell is not complete it any preaching that is silent on hell is marketing it's it's marketing it's marketing tricks so that someone can just get into it softly or if they don't like it okay I like this person you don't need to like the preacher he doesn't have to say things that you like for you to like him you have to like your future to accept the message of the gospel well so when it comes to our justification we are all at the same level but when it comes to the work of

God the work of God the grace to do the work differ from person to person based on the measure of the gift of Christ you remember yes grace grace grace grace grace voy voy based on the measure of the gift of Christ.

Did you hear what I'm saying? Message is not from politicians, not from motivational speakers, not from financial gurus, but from anointed Bible preachers.

[49 : 06] A lot of preachers, I don't listen to them. For me to listen to you, please open the Bible for me. And if you open the Bible, what you are saying must be the point of what the Bible is saying.

Let me put it. This is how I put it nowadays. I like it so much. The main point of your preaching must be the God-intended meaning of the text you are using to preach.

Every text has God-intended meaning. Don't tell me to mean this is what it means. It don't matter. Pastor, okay, this is my point. Pastor, okay, that's what it means to you. No, no, no. What it means to me doesn't matter.

What does God mean? It's called the God-intended meaning. God-intended meaning. The God-intended meaning of the text.

Or another way, theologically to put it, is the authorial intent of the text. Author, the author. The authorial intent of the text.

[50 : 22] So when the one who wrote it was writing, what exactly did he mean? Don't slap your meaning on it. Go for his meaning. Does that make sense? So to each one of us, grace is given.

Each one of us, grace is given. So your grace is based on a measure. What do they use to measure their grace? You see, what is used to measure your grace is the gift of Christ.

Operational in your life. When I say the gift of Christ, those of you who were here last week, you know what we mean by the gift of Christ. All right. So, when you run through all that, to some he gave apostles, some prophets, some evangelists, some pastors and teachers for war.

For, then we go to the verse 12, for the equipping of the saints, for the work of ministry.

Now, let me tell you the God-intended meaning of that text. He said, the purpose of a pastor is not to pray for you.

[51 : 41] The purpose of a pastor is not to cast out demons out of you. Because there shouldn't be in you in the first place. If Christ is in you, demons will be dislodged.

If you think too much air is entering your bottle, just fill it with water. It will displace the air. When Christ comes in, demons are dislodged.

Amen. No Christian can be demon-possessed. Wow. For the equipping, so pastors, apostles, prophets, evangelists, teachers, their purpose is for the equipping of the saints, catatism, of the saints for the work of the ministry.

Now, let me show you what that means. So, the pastors, evangelists, prophets, apostles, teachers, their work is to equip, that means to prepare.

King James is for the perfecting, perfecting, in other words, to fix you because everyone arrives in Christ deformed, one way or the other.

[52 : 51] That's why it takes a long time for you to be a church leader. You can't arrive yesterday, you became born again, and today you're a church leader. You know, because you arrive damaged, not physically, but spiritually, your understanding of God.

You must know the ways of God, the things, so it takes time. That's why the Bible says that don't put a novice into leadership, else you'll be puffed up like Satan.

Yeah. Because he doesn't understand what it means. So the fact that you are highly educated doesn't mean we should make you a pastor. Go to the football stadium and let them make you a captain.

Let them make you a captain. Go and play football then and let them make you a... You have no train with them and you just get up. He said, because I'm chief executive of Tesco, I'm a captain. Give me the captain's band.

I'm a captain. Go and fight Tyson Fury. Are you getting what I'm trying to say?

[54 : 01] You can never join the army today and become an army general. It takes time. So equipping means perfecting, fixing.

Give us the amplifier. Let's see if it puts it in slightly different. Forever. And he did this to fully equip and perfect the saints. The saints, that's God's people, for the work of service.

So God gave, Jesus gave these gifts, prophets, apostles, prophets, evangelists, pastor, teacher, to fully equip, fix us, fix us.

So, you know, when the Bible says that there were, the fishermen in Luke chapter 12, chapter 5, sorry, they have gone out of their boots, verse 3, 4, 5, they were mending their nets.

That's the same way, you know, they are fixing their nets. They were fixing, their nets were torn after whole work. So the nets, so they are fixing their nets, like service. When you take your car for servicing, they have to change their filter.

[55 : 02] They have to change their oil and do a few stuff and check the bricks and fix them there. So the work of the pastors and the leaders is to fix the saints for the work of ministry.

So it is not they who do the work of the ministry, but the saints do the work of the ministry. That is why unto every saint of us, grace is given based on how well you've been fixed.

Are you getting it? To each one of us, grace is given according to the measure of the gift of Christ. And he said the gift of Christ was given for the fixing, so for the equipping of the saints.

Some of you, if you are not careful, it's easily made read like this. He gave us for the equipping of the saints and then, number two, for the work. No, no, no, no, no, no.

So the ministers, apostles, prophets, brothers, teachers, they fix the saints, they equip the saints for the saints to do the work of the ministry.

[56 : 05] Shepherds don't give birth to sheep. Okay, you didn't get it. When you see someone whose sheep has multiplied, certainly, there isn't a shepherd who gave birth.

If you want your sheep to multiply, what do you do? Let the sheep breed. Sheep give birth to sheep. Members give birth to members.

The job of the apostle, prophet, evangelist, pastor, teacher, is to prepare you to be able to give birth. Prepare you to be able to do the work.

minister. After you are exposed to a decent ministry, you should be a minister. Minister not by title, but by function.

Didn't Jesus say in John chapter 16, verse 15, that I called you, you did not call me, I called you, verse 15, 15, 16, that you will bear fruit. I called you, that you will bear fruit, and that your fruits will remain.

[57 : 21] In John chapter 15, verse 5, it says that, I am the vine, ye are the branches. He who abides in me and I am, bears much fruit. And with that, I mean, don't think you can do it.

Bear much. So, our relationship with Christ is supposed to be a fruit-bearing relationship. a fruit-bearing relationship. Where are your fruits?

If you are well-pastored, you will be fruitful. So, that means that pastoral work is supposed to help you to integrate more with Christ so you can bear, because he said, if you abide in me, he who abides in me, verse 5 again, verse 5 again, he who abides in me and I in him, bears much fruit.

And so, the pastoral work is to help you abide more so you'll be found more in Christ. The more you are in Christ, the more fruitful you become for him.

And that is what determines your rating in heaven. That's what determines your placement in the kingdom. So, a Nigerian citizen and a high commissioner are both citizens, but the high commissioner has a ranking.

[58 : 36] in the same way, the more you are in Christ, the more fruitful you become and that is what determines your spiritual ranking in the church. Ministry.

Every one of us has been called for ministry. That's what that text means. And what is ministry? The text also mentions that. It says, to equip the saints for the work of the ministry.

What's the Bible? For that. So, really, the work of the ministry, this is like parallelism. Parallelism. For the work of the ministry, for the equipping, edifying of the church.

Edifying, give a different translation. It's a building. Building. Building. So, it's you and I who build up the church. Work of ministry is meant to build the church.

Some people are saying they are doing ministry, but they are tearing down church. That's no ministry. That's no ministry. That's no ministry.

[59 : 42] Your gospel ministry builds the church. Shall we all say that together? Your gospel ministry builds the church. Please say it again. Your gospel ministry builds the church.

Tell somebody, do the work. Do the work. Build the church. Build the church. 1 Corinthians 14, verse 4, He said, He that prophesies, he who speaks in tongues, builds himself.

He that prophesies. NIV saw us edify. One of the translations that we use built. He who speaks in tongues, builds himself. That's why you should speak in tongues. So, you are building yourself.

You are building yourself. When you feel so tempted to do photography, better speak in tongues. How many of you have experienced this before? Sometimes you are tired, you don't want to speak in tongues, you don't want to pray.

But you start, shalabada, shalabaya, shalabaya, mandalabaya, yankalabaya, ramadabayana, kandalabayana, kandola... Why?

[60 : 43] Because as you speak in tongues, you are building yourself. You are building yourself. how many of you have experienced that before?

So, myself, he who prophesies, build the church. Build the church. Build the church. 1 Corinthians chapter 14, verse 4.

Build the church. Shikaru, you must have it on your heart that you build a church. But you can't do it on an empty spirit. And you can't do it gracelessly.

You need a grace of God. So, it says that for the equipping of the saints, for the edifying of the body, for the, for the equipping of the saints, for the work of the ministry, for the edifying of the body, for the, for the equipping, the equipping of the saints, for the work of the ministry, for the edifying of the body.

Thank you, Jesus. Yeah. You put the verse 12 up. No. 1 Corinthians chapter 4, verse 12. Chapter 14. I'm so sorry. Chapter 14, verse 12. For the church, for the church, for the church.

[62 : 06] Even so, you, since you are zealous for spiritual gift, let it be, let it be for the building of the church. So you want to excel because you want to build the church, not so you can look important and powerful.

Building the church should be your greatest desire. That's what paves the way for your greatness in the kingdom. And you remember, Jesus said, I will.

Flesh and glass has not revealed this unto you, Simon, by Jonah. I tell you, but my Father who is in heaven, and I tell you, you are Peter, upon this rock, I will build.

I will build my church. I will build my church. In Ephesians chapter 4, verse 16, look at verse 16. We haven't gotten there, but it still says, from whom the whole body joins and knits together by what every joint supplies, according to the effectual working by which each and every part does its share, causes growth of the body for the building of itself.

How does it build itself? By what every part, the share, every part does. The body. Christ has a body. The body of Christ.

[63 : 26] And he has left you to build the body. So, you know, you should be a professional bodybuilder. Do I have some bodybuilders in the house?

Do I have some bodybuilders to the house? Hallelujah. Thank you for choosing to listen to this message by David Entry.

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