

The Effects Of The True Gospel

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

Alright, going back to Colossians. For those of us who are joining the first time, I've been teaching on the book of Colossians and we just started so we haven't gone far.

I'm reading from chapter 1 from verse 1 again all the way through verse 8. Colossians chapter 1. Paul, an apostle of Jesus Christ by the will of God, and Timothy, our brother, to the saints and faithful brethren in Christ, which are our Colossae, grace be unto you and peace from God our Father and the Lord Jesus Christ.

We give thanks to God and the Father of our Lord Jesus Christ, praying always for you. Since we heard of your faith in Christ Jesus and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel, which is come unto you as it is in all the world, and bringeth forth fruit as it does also in you since the day you heard of it, and knew the grace of God in truth.

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

[1 : 4 1] Here ends the reading of God's holy word. Amen. Father, thank you for your word. Now, I explained. Actually, I actually like the drama because Ephesians chapter 4, verse 4 talks about how it's a one body, one spirit, and all that.

Then verse 7, it talks about how unto every one of us, grace is given according to the measure of the gift of Christ. Then he begins to explain the gift of Christ, for he said when he ascended on high, he let captivity captive a gift to men.

He who ascended, descended first to the lower parts of the earth, that he might fill all things. I like that way. And that he might fill all things. And then verse 11 talks about how to some he gives apostles, some prophets, evangelists, teachers, and all that.

Then verse 12 says, for the purpose for a pastor, please. The purpose for a pastor is not social work. The purpose for a pastor, it's in the Bible, yeah? It's very important. The purpose for an apostle, the purpose for a prophet, the purpose for a teacher, a pastor, an evangelist, it's clear that for the equipping of the saints, for the work of the ministry.

So their job is to equip the saints, so the saints do the work of the ministry. Say ministry. Say it again. Say ministry. The work of the ministry for the edifying of the body of Christ so that the body of Christ is edified.

[2 : 5 9] The body of Christ here is church, is edified. So the pastors and the leaders are meant primarily for the church work, and the church people do the other work. Now, verse 13, that's why I'm coming.

All this is that till we all, I like that till we all. So they have to keep working until we all come to a certain level. In verse 3, we already have the unity of the spirit.

So you endeavor to keep the unity of the spirit. But it doesn't mean we have the unity of faith. We all, our faith levels might be quite, that's why we need pastors to bring us all to a certain level of faith.

But when you come in, you come in with your own religious ideologies, religious persuasions, and we all come with different, different. So when you go into different places, the gospel is received into a certain culture.

Because when you say God to somebody who has grown up with multi-gods, and a God with several hands and legs and lips and stuff like that, when you say God, it's better you begin to define this God of the Bible we are talking about.

[4 : 05] Yeah, when you say God, they define it as the God that they've been taught in all their lives. And so that's why in church, we spend much of a church life in teaching, helping people to come to an understanding of the true gospel, which helps you to know the true God, and for that matter, experience the true grace.

So it's very important. And so we all come to the unity of faith. It's important. We might all have unity in the spirit, because the fact that you are born again and born again, we are one.

There's nothing you can do about it. If you are born again and born again, it doesn't matter. Even if you don't understand everything well, the fact that it's the same, oh my goodness, it's the same Jesus that is working in me.

Bible said one body. Say one body. It's one body. And it's one spirit. It's not a different spirit. So if you are really born again, and I'm really born again, then there's something that makes us one, that makes us unique, that makes us the same in the spirit.

So it's one spirit, one hope of our calling. I like that. One faith, one baptism. I like the verse 6. One father. Can you imagine? It's that one God and father. It's the same God and father of all.

[5 : 12] And yet, we don't have unity of faith. So Christ gave pastors, apostles, evangelists, prophets, teachers for the equipping of the church till we all come to the unity of faith.

Watch this. The importance of unity of faith is that we come to the unity of faith to the knowledge of the Son of God. Is it good to sound American? Son of God.

To the knowledge of the Son of God. Christ is the Son of God. When he was on earth, when he was on earth, when he was coming, Christ underwent two births.

The first birth was he was born to be a human being. He never had an experience of being a human being, even though he existed. He was the Son of God eternally.

He is eternally the Son before he was born. And so, he was God, but he never knew what he meant to be a human being. Until he lowered himself. He humbled himself.

[6 : 13] He reduced himself. And he was born as a human being. So, that when he was born as a human being, later on you find out in Colossians that he is the first born of all creation. So, we have two types of creation.

We have the old creation and the new creation. In the old creation, he is the first born of all creation. Because through him, all things were made. And then you find out that in the new creation, he was also born from the resurrection.

So, when this human Jesus died, he resurrected into a new... When he was coming, he brought God into man. So, can you imagine? When Jesus was walking on earth, angels would say, oh, look at God.

Look at God amongst men. Look at God amongst men. When he resurrected, for the first time, he took the human Jesus. And human being was sitting in God. And so, now guess what? Angels say, look at man in God.

Look at man in God. Look at man in God. Look, it's amazing. Shout hallelujah. Hallelujah. And that's why he said, we are seated together with Christ Jesus in heavenly places. Ephesians chapter 2, verse 6.

[7 : 09] He made us to sit together with him in heavenly places. Shout hallelujah. Hallelujah. So, then he says that, till we come to the knowledge of the Son of God.

You must know him. Listen, what's the essence of your Christian life and Christian life? You don't know the Son of God. It's the Son of God that makes you a Christian. And so, the more you know him, the more refined your Christianity is.

That's why all other religions that can't stand Christianity, their target is the Son of God. Their target is the Son of God. Don't tell me that you're a Christian if you say, oh, but Jesus is just a simple prophet.

You are not a Christian. That makes me know you are not a Christian. That's a strong statement. How do I know you are not a Christian? When you don't know who Jesus is. Once you don't know who Jesus is, listen, it doesn't matter your persuasion and how nice you are.

You're not a Christian. You are not a Christian. You are not. Okay. Maybe I'm not. Okay. Political. Define Christianity. That's the political definition. But God's Christians. God's children.

[8 : 08] You are not one of us. And that means that when you die, you can't go home. I tell anybody to school. Vacation. We're going home. You can't follow me to my house.

Go to your house. Everybody goes home. Vacation time. Home time. I'm going home. Please don't marry my American. I don't know this guy.

I'm going home. Vacation. I'm going home. Vacation. I'm going home. When it's vacation, we are going home. And so you will see this friend, they go to their house. If you say, oh, I like their house.

I'm following their house. Their mom said, nice to see you. After you finish eating, they say, are you not going home? So heaven is home for Christians.

I know some of you didn't hear what I said. It's not for night. It's just Christians. We are just children of God are going home. So when you get there, you are not part of the children of God. You also have to go home.

[9 : 10] If you are not in Christ, when you die, you will go home. So we all come to the unity of faith, to the knowledge of the Son of God, to a perfect man.

That means that perfect death is not impeccable. Perfect death means fully grown, mature. See, so that child crying is not a perfect. Not a perfect.

Because you won't cry like that. Because when you grow up, you don't. But children, because they are growing, that's why they need to be protected. They need to be guarded. They need to be directed. But when it gets to a time, you are on your own.

You are not perfect. You finish uni. You are perfect. You can marry. Because you are perfect, in that sense. Full grown. So until we come to the stature of, we come to the perfect, matured, the measure of the stature of the fullness of Christ.

The body is at the fullness of Christ. Then the next verse says, not being like children. Ah, look at the next verse. That we should no longer be children tossed to and fro by every.

[10 : 18] That is the problem. So you can be a Christian, but you are so infantile that all kinds of things toss you. Once it sounds so good. That is why Colossians is important.

Because there are all kinds of versions of Christ people are projecting. Even behind puppets. Behind puppets. There are preachers who have specialized in not talking about Christ.

Talk about everything. Talk about politics. Talk about climate change. Talk about all these nice, important things of our time. Talk about, I mean, some even talk a lot about football than quotations.

Talk about things. So people talk about so many things. There are people who you can hear hope preaching. They will teach you how to be the best of you, but never mention Christ.

Please give me Jesus. Give me Jesus. Give me Jesus. Because there is no better version of me outside of Christ. So it is important to understand.

[11 : 30] Now, some of the drama. What we notice is that how they are subtle. They are subtle. They sound very intellectual. They sound very appealing.

And in our generation, since people have become so narcissistic and self-centered, all the best word is love. You are God. Because there is so much tension everywhere. So some people say, you don't even need religion.

All you need is love. All you need is love. And then the next day. You see, these are the people I can't stand. The one who is telling you all you need is love. He is telling you he can't stand you because you say Christ is the way.

Yes. They are okay with you as long as you sing their song. I can. Yeah. We are all very selfish.

Yes. We are all very one way. I will be talking about how it's important. Some people will say, no, you don't have to discriminate against anybody. And I'm against discrimination.

[12 : 27] But that same person is discriminating against someone who doesn't share their opinion. Yes. Human nature. Human nature is very interesting.

You'll be crying against discrimination whilst you are a major discriminator. Yes. It's interesting how some liberals are not liberal.

Most of them are not intolerant. Most people who claim to be liberals are very intolerant. Yes. About conservative views. Very intolerant. Yes. Yes. You'll be shocked the way they react to you.

Yes. The level of intolerance. Yes. No. No. No. No. No. No. No. No. No. No. No. No. No.

No. No. No. No.

[13 : 22] No. No. It's always tailor your organization. No. No. No. Yes. No. No. No. No. No. No. No. No. No. No. No.

No. No. Why are they ■■■aamps? It was like employing you on with your own wish of your own. But why call it who died right after which you are. Why don't we just put the gospel aside and let's focus on those opinions.

Let's stay with this. This is good. It's very harmless. Some of these preachings are not very compatible with society nowadays. Society must move up. That's their propositions.

So that if you are not careful, you bite into all that kind of presentation and suppositions because the media likes it or society seems to like that.

Now, so we have to constantly highlight our teaching. I'll share a few things with our branch pastors and I was telling them, listen, pastor, give yourself to studying more about Christ.

[14 : 28] Read more. And I had to put it within context because some people will begin to come to you with deeper, deep revelation about Christ. Yeah, that's the whole thing. That's why Colossians was written.

Esoteric revelation. And they always, listen, don't be moved by spiritual antics. Those things, they don't mean anything.

Someone say, I've seen a revelation. It still doesn't mean anything. Especially those who say, God told me. It doesn't mean anything. Please, it doesn't mean anything. When I see things, it comes to pass.

Please. It still doesn't mean anything. It still doesn't mean anything. When the pastor says, oh, his message is based on what I've seen. What God is showing me.

Shut up and just open the Bible. Tell us so we can come to unity of faith. So we can all come to unity of faith. What you are telling us is not bringing us to unity of faith. And it keeps us still infantile. Being tossed to and fro by every wind of doctrine.

[15 : 26] Yes, yes, yes, yes, yes. I actually feel like preaching. Let the Bible speak. Yes, yes. So it's important to understand that the teaching of the gospel must be restricted to the preaching of the gospel.

Amen. Our teaching must really freeze. Pastors, people, politicians can't teach their gospel. Lecturers in universities can't teach their gospel.

Businessmen can't teach their gospel. Pastors are meant to teach their gospel. Don't let us do what they can do and they do better. Others are there doing it better. So why must the surgeon stop doing surgery and start trying to fix lights in the theater?

Start fixing lights and fixing cables in the theater. Please, you are not good at that. There are people who are good at it. Let them do it. In critical situations, you draw the attention.

But quickly go back. He says that it is no reason that we should leave the Word of God and serve tables. Hallelujah. He says that get us before to do this. In Acts chapter 6 verse 4.

[16 : 35] He says, but we will continually give ourselves to prayer and the ministry of the Word. Amen. God, that one is what can sustain the move of God in our times.

So he says that. Let me go to my text because I don't have time. Paul, an apostle to the church that is in Colossae. And last, we heard how he spoke about when I heard of your faith.

Say faith. Faith. And then I heard of your love. Say love. Love. And then the third one, verse 5. And the hope. I like that one. Can I pick it from there?

Because if I stay on the other ones a little bit, I will just. There's always more to say. For the hope which is laid up for you in heaven.

Amplify says that because of the hope of experiencing what is laid up, reserved and waiting for you. When you are a Christian, there's something reserved and waiting for you in heaven.

[17 : 42] Shout out. Hallelujah. Yeah. For me to live is Christ. To die is gain. When you are a Christian, there's certainly something laid up and restored, reserved for you and waiting for you in heaven.

Now, look at the text again. Verse 5. For the hope which is laid up for you in heaven. Whereof ye had before. Can I have the new King James?

Because this is a bit. Can we read it out loud from the screen? Loud. Let's go. Because of the hope which is laid up for you in heaven. Of which you had before in the work of Jesus Christ.

Let's do exegesis. Or grammar. Because of the hope which is laid up for you in heaven. Of which. What's the of which talking about? The hope.

Of which hope. Okay. Okay. This hope that is laid. You had. You had before. You had of this hope before. So, as I'm speaking to you, I presuppose that you've.

[18 : 49] Paul. I'm writing to you, but I expect that you've had. Not that I know you have heard before. Of this hope which is laid. You've heard before. Where did we hear it?

He said, in the word of truth of the gospel. My God. My God. Word of the truth of the gospel. My God. That sounds interesting. Yeah. So, when you hear the true gospel, you hear the hope.

Amen. Doesn't make sense when he says that, be ready to give an account. 1 Peter 3 verse 15. Give a reason. Give an explanation.

What? He says that, sanctify the love in your heart. And be always ready. Always ready to give a defense to everyone who asks you for the reason. A reason for their hope.

That means if you're a Christian, there will always be this hope that is different. Different from what normal people can know. So, when they see you, one of the things that must be striking about you is the kind of hope that is in you.

[19 : 46] Yeah. Yeah. And he says that, watch this, watch this. He said, be ready to give a defense. All right. Come on. Be ready to give a defense of the hope.

Be ready to give a defense to everyone who asks you a reason. Yeah. Wow. Because they can see the hope. And the hope is the subject matter here. Yeah. They are asking you a reason for the hope.

And you say, defend it. Be ready to defend it. Defend it. So, if you're a Christian, so that means that, how can you be a Christian without hope? Yeah. Yeah. Yeah. Yeah. Yeah. Yeah. Yeah. So, what are you going to defend? He said, be ready to defend.

Now, he says that the hope which is laid up in Colossians chapter 1 verse 5, laid up in heaven for you, which you heard in the word of the truth of the gospel.

In the word of the truth of the gospel. In the word. So, there's truth in the gospel.

[20 : 46] And the truth of the gospel has a word. So, there's a word of the truth. But that's why. Is that what we seem to be reading?

Yeah. What's the truth of the gospel? What's the word? That's not to make anything complicated. I believe that the word is just referring to the content, the data, the information, the actual.

That's why I like the Apostles' Creed. It's just pure doctrine. So, that's the doctrinal aspect. Christ died on the cross. He was born of Virgin Mary. And the Apostles' Creed tell us the data, the fundamental content of the gospel.

I was actually going to say something earlier on about the fact that I told the branch pastors, make sure, deepen your knowledge of Christ. But you have to be careful you don't get distracted in the name of, oh, people don't know this about Christ.

No. What it means is deepen your knowledge about Christ. There are fundamental things about Christ you don't have to sway away from. Christ is God. Christ is man. He was born of a virgin. He lived 33 years, sinless life.

[21 : 53] He died on, he actually died on the cross. And for our sins, not for his sins. He was sinless. He was buried. He actually was buried. He resurrected.

And then he went to heaven. And the church is his body. Now, if these foundations are true, now, go deeper into this. In the same foundation. So, don't go away.

Anything that contradicts any of these things, I've said, hey, the devil has gotten involved. It's clearly the footsteps of the devil. I was telling the pastors yesterday, when you start having the desires for some things, as a pastor, you are beginning to have desire.

You are starting to miss certain songs. Or certain friends, girls, boys, or whatever. You know, you are starting to miss certain worldly stuff.

It's just, it's human. It can come. It's human. But it just, it means that that's the footsteps of the devil. It's very close to you now. The devil's footsteps. The devil is getting very close to you.

[22 : 52] You've started having feelings for certain people. Hey! It comes now. No, it's natural. No, it's not meaning you are bad, though. But it means certain is closer now.

It's closer now. It's closer to God. It's closer to God. Am I preaching to somebody at all? In the same way, I was teaching them something that was actually a blessing.

That, watch this. When you are there as a Christian leader, and actually a Christian. You know, how many of you have experienced this where some song is playing, some sweet, godly song? It's playing.

Sometimes you can tell. Something is playing inside you. It's playing. It's the footsteps of God. Look for that song. And create the atmosphere.

Create the atmosphere. That means you are, it's like birth punks. Birth punks. When a woman is getting close to delivery, there's something called show. What show?

[23 : 52] What show? No show? Yeah, you are, yeah. Maybe I don't know what I'm talking about. I think I'm better off staying away from that.

Please. Forgive me, please. I shouldn't describe it. Maybe I don't know what it is.

I think I don't know what I'm talking about. I thought it's just a feeling that baby's coming. Oh, okay. Yeah, so. So, there are times that you keep hearing a song.

Maybe within an hour or two. A song. Here I am to worship. It's playing. No music. But you are hearing your spirit. It's a good thing. Try and get that song out if you can.

Because it's like God is getting ready to speak to you or draw you closer. So, these are things that you shouldn't take for granted. In the same way, when you start also feeling very strong and you are hearing.

[24 : 56] Somebody is getting closer to you. Right. So. The word of truth of the gospel.

Yes. So, the word is the content. Now, this is the truth of the gospel. What is the truth of the gospel? Most of the time when you read the New Testament and you come across the word truth, it's referring to reality.

What has been made real. So, it's not ethereal. It's experiential. So, when you talk about the truth of the gospel, the word of the truth of the gospel, you are talking about when the gospel has actually been real.

You've tested it. It's not something that is an idea. It's an experience. The gospel has become your experience. When you say the spirit of God, the Holy Spirit is the spirit of truth. It means that he's the spirit of reality.

You shall know the truth. It's not talking about just information. You shall experience in reality the goodness of God. Right. So, when you say the gospel, the word of truth, the word, you can talk about the information, the data.

[25 : 59] But the truth is when you have actually experienced the gospel, when you have actually experienced God in the gospel, the real experience that comes. How many of you have had the situation where when you became born again?

It's like you can't explain a thing. But there's this thing. There's this God thing that has happened to you. That is beyond explanation. There are times you can encounter God.

That's the reality. And someone may be talking, talking, talking. But you say, they don't know what. Oh, the reality? Some people's reality? I mean, you're talking to, let's say, Prince Harry about joblessness.

He can understand the concept. He can understand. He's talking about. My boss said, whatever they are offering you, we can match it.

And what should he do for you to stay? Some people can't understand that one. Yeah. Yeah. No. Yeah. You see what I'm saying? Yeah. Yeah. Because to you, it's a certain reality.

[27 : 07] Yes. Certain reality. When, I want to take it a bit closer to spiritual people. Yeah. Spiritual people. Yeah. Some of you who claim to be spiritual and unforgiving, you are not deeply spiritual.

Oh, yeah. You are not deeply spiritual. Yeah. If you have met God for real, it's so humbling.

Oh, yeah. It's so humbling, you don't want to retain anything against anybody. Yeah. Yeah. You don't have the room for it. You don't have the room for it.

It's so humbling. If you have really met God, you'll be very merciful. Yeah. Yeah. I agree. If you have really, that God you met, who has not made you merciful, but has made you extra mean and very judgmental, is maybe certain you met.

It's not good. It's just God. When you meet him, you feel like, who am I? Who am I?

[28 : 11] Who am I? And suddenly, your faults and your sins don't, you realize that I don't qualify. When you meet God, the first thing that comes to you is I don't really qualify, you know.

I don't qualify. But it's just like someone sees you and says that, congratulations. We have been waiting the whole, as soon as you entered the hotel, someone is telling, everybody is waiting for you.

You're wondering about what, who are they talking about? I'm not, oh, yeah, the chief executive has said we should reserve the presidential suite for you. You're thinking about, I'm not coming to even sleep here.

I'm just, you're wondering, what are they talking about? And at the later on, you'll find out that, actually, you'll be in the room and we're wondering, but why? Why? Why? There's no one you'll be making calls.

Have you made, that guy in that room, he hasn't paid. I think he should. See, you can't do that. Because that experience you're having is, it's like undeserved.

[29 : 07] When you take grace in truth, you become gracious. So, he says that the gospel, watch this now, let me quickly go, I have to try and run up now.

Because of the hope which is laid out for you in heaven, of which you heard before, in the word of the truth of the gospel. Now, when you hear the gospel, if you have actually heard the gospel, number one, the truth of the gospel makes you have a certain hope.

True gospel, what it does to you? Number one, hope. Somebody say hope. That's number two. Look at the next verse. Grammar, again, comprehension.

What is this sort of comprehension, right? Is it grammar or comprehension? It's grammar. What is this talking about? The witch? What is he referring to? Okay, let's go back.

Am I troubling you? That's how you should be studying your Bible. Now, we are talking about the hope. Okay. Because of the hope that is laid out for you in heaven, of which you heard before in the word of truth of the gospel.

[30 : 15] Okay. Which? Now, the word of truth of the gospel, which has come to you. Okay. Okay. So, this witch is talking about the gospel which has come to you. Yeah. The gospel must come to you.

So, number one, the gospel has hope. When you hear the gospel, it brings hope. Number two, the gospel comes to people. Don't block it when it's coming. When God wants to help you, he will send you the gospel.

Uh-huh. What is the gospel? No, I'm not talking about repent. No, no, no. The gospel is anything purely God and what he wants to do in your life.

Okay. Okay. So, the gospel comes to you. He said, which has come to you? If the gospel has come to you, then it leaves you with a certain hope.

Okay. Yeah. If the gospel has come to you, and you have received the gospel, it leaves you with a watch this. Number three, as it has also in all the world.

[31 : 14] It's not only you, boy. Yeah. It's not only as you are. Our deaths are also here. God has a way of sending his message everywhere. And the same, this same gospel is what is going all over the world.

Yeah. Because that's the only thing that can give birth to Christians. Anything, I said this some time ago, you can't be born again. Listening to the wrong gospel. No, no.

You can't hear the wrong gospel and be born again. You can be very moral. You can be a good person. But the wrong gospel cannot give birth to you. It must be the true gospel.

The right gospel. Which Bible says that it's in all the world. It's everywhere. As it has also in all the world. The gospel is also in all the world.

It is going to places. So, the gospel goes anywhere in the world. Number one, it brings hope. Number two, it comes to people. And number three, it goes anywhere. It's not only you.

[32 : 10] It's also. What, you see, when you are hearing a preaching, when you start feeling some way, when you are listening to preaching, you are not the only one. Especially if it's godly. It's moving towards God. Others are also having it.

It's working in others. The gospel works in people. Even sometimes. Not sometimes. Most times. If you are a true preacher of the gospel, it works on you too. As you are preaching, the thing is working on you.

As you are preaching, the thing is working on you. As you are preaching, the thing. Because the gospel, it works on people. That's why some people don't want to come to church. Because they know that gospel works on them. And they are not ready to break that relationship with that boy.

They are not ready to break that relationship with that girl. They are not ready to change. So, they say, no, no, no, no, please. I don't come to church. Because they know if they get exposed to the gospel, the gospel will work on them like it's working on some of us right now.

If I were you, I would say, work on me. Work on me. Work on me. Work on me, Lord. Say, work on me, Lord. Say, work on me, Lord. Work on me, Lord. Number four, back to the text in verse 6.

[33 : 15] Number four, it says that, uh-oh. Did you see what the gospel does? What does it do? It brings forth fruits. Let's all say the gospel brings forth fruits.

The gospel brings forth fruits. That is what makes people tend to get, or you tend to get their attention. Where you work, they realize you're a different person. Politicians realize that the church, if there's a problem, the church can help.

Why? It's not because we are only good people. Because we have the gospel brings forth fruits. The fruits of the gospel cannot be ignored by society. They may not like the message of the gospel, but they can't deny the fruits of the gospel.

They can't deny the fruits of the gospel. As I was saying last Thursday, I mean, I'm saying lives that are changed. Lives that are being transformed. It's not, watch this.

People should get this right. It's not because of the eloquence of a pastor. Yes, yes, yes, yes. Get this right. Thank you. Get this right. Get this right. Pastors, eloquence, and phonetics don't change people.

[34 : 19] No. No. No. If you can convince people, they'll accept what you are saying. But the active changing ingredients in a message is the gospel.

It's the God in the message. And the God in the message is based on the purity of the gospel you are preaching. Pastor! You can't change anybody.

I was telling the pastors yesterday, some of you, people have come to your church and they are now deteriorated. He used not to fornicate.

Now after turning the church, now he's become a very chronic fornicator. I'm not saying you made him do it. But what are you preaching? Because if there is God content in this preaching, people, the more they are exposed to your preaching, the more they are catching God and the more they are moving away from their natural self into a godly self, a godly version of this.

And so pastors must have the gospel in their preaching. I don't know if that makes sense. A pastor who is not spending time reading your Bible, praying, working with God, you can't change anybody.

[35 : 36] The gospel in itself. He said in Isaiah chapter 55 verse 11. So shall my word be. My word. It changes lives. It brings forth fruits. It brings forth fruits. Expose yourself through gospel. You will change. You will change. You will change. You will be a better wife. You will be a better husband. A better mother. A better employee. A better employer. A better student. A better citizen in the nation.

A better brother. A better sister. A better whatever you are. When you expose yourself to the gospel. Because the gospel brings forth fruits. Yes, yes, yes, yes.

And I'm talking about godly fruits. Yes, yes, yes, yes, yes. Godly fruits. Yes, yes, yes. Some of you, haven't you noticed the change in your life? Yes. You're wondering, how could I be such a good wife?

[36 : 35] Yes. Because these things with me, naturally, I wouldn't have been this far. Look at how wonderful a mother you are. Yes. I'm not saying it takes only, because there are people who are not in church, but they are better wives.

Yeah. Yeah. There are people who are not in church, and they are more fantastic mothers than some other person who might be in church. But that's some other person who is in church.

If that same version had not been in church, it wouldn't be better. So, the gospel brings fruits, which is better fruits, godly fruits, and it's holistic.

Yeah. It's, that's why I believe that the more you are praying and getting close to God, you won't say, I won't work. No.

No. I find it a problem to understand how you are getting close to God. You're always fasting. And this fasting is not changing you. You are fasting to change nations, but just the you.

[37 : 42] It's an imagination. Nation in the image. It's not real nation. I believe. I believe.

As I grew up, and I'm working with God, and I'm growing in the gospel, I begin to appreciate the sanctity of work. When I was younger, it doesn't matter.

We all die one day. You know what? Let's just do the gospel. Let's just do it. I begin to realize the people who are around me who say, oh, work doesn't matter. I have to realize they are not spiritual. They are not getting spiritual.

Because the closer you get to God, you have a basic common sense. More of it. And balance in life. You understand. You understand how to treat a wife better.

You understand how to treat a husband better. There are complexities in life. However, the closer you get to God, the better positioned you are and the better person you become. The gospel brings forth fruit.

[38 : 40] And so, because of the fruit, some people have also... Yes. ...have made themselves a pastor whose message is always about how to be a better you. How to be a better... You see, instead of preaching the gospel for the gospel to bring forth the fruit of better you, you are now...

You are teaching something that is trying to produce the results that the gospel produces. Don't put the lion in the cage and fight for the lion.

Get out of the way. Let the lion out of the cage. The lion will defend itself. Hallelujah. Hallelujah. Shout hallelujah. Hallelujah. The gospel brings forth fruit.

And not only that, and the gospel is increasing. Yes. Hallelujah. Yes. It's increasing. Bring forth fruit also amongst you since the day you heard it and knew the grace of God.

So, the gospel... Look at the NIV. It says that the gospel is bearing fruit and growing throughout the whole world. It's...

[39 : 44] It's... It's... It's... It's... It's... It's... It's... It's... It's... It's... It's... Nothing can diminish the gospel. Amen. Amen. Amen. Amen. I was sharing with the pastors. I don't know why it keeps coming out because I was blessed.

I was sharing with the pastors yesterday that don't leave the gospel and focus preaching something else, pastor. Let's build the church. because the church is the only thing the gates of hell cannot prevail against.

If you leave the church and focus on other things, hell will have a few days. Church. And the Bible says that it's increased.

The gospel is increasing throughout the world. It's increasing. Let me add the last one. The benefits of the gospel, the blessings of the gospel, the effects of the gospel.

The last one. Look at the text again. I like that one. It says that. Do me a favor. Shall we all read it out from the screen? Is that okay? All right. Let's go. Let's read. Let's go.

[40 : 45] We shall come to you, as it has also given all the love, and it has given all the truth, as it also among you is the day you heard, and the grace of God is true.

Since the day you heard it, and what? You know the grace of God. You know when I was talking about the grace? Since the day you heard the gospel, and when you hear the true gospel, what you begin to realize, ah, so that's what grace is about.

And he said, you knew the grace of God in reality. In reality. In Romans chapter 5, verse 2, he said, through whom we also have access by faith into this grace.

When you come into Christ, you have actually stepped into grace. Excuse me. You are a man and a woman of grace. A man and a woman of grace.

Stay away from anybody, so long as religion is concerned and spirituality is concerned, who tells you they are working for God, for Christ, but they tell you, Paul, I don't agree with what Paul said.

[41 : 51] That's the devil's language there. Where do you know Paul? Have you met him? Where do you know Paul? By what he said, where did he say it?

In the Bible. And you don't agree with something in the Bible. Then you are not a Christian then. You don't believe in Genesis chapter 1?

No, no, I'm making a case. I don't believe in Genesis chapter 1, and God created the heavens and yet, but my Christian, excuse me, you don't, okay, where would you start believing? Is it from Exodus?

Or from Psalms? No, no, no, where, where? Where would you start believing? And where are you going to cap and you're believing? Come on. Which one do you, do you have the right to say, I don't believe?

Do you know who wrote it? Did you write it? Did you see that when they were writing it? And you have an opinion on that? It has changed empires, nations, kingdoms, generally. Please, you either accept it all or leave it.

[42 : 56] Accept it all. Don't claim, I'm a Christian, but there are parts of the Bible I don't accept. Say I don't understand, but don't say I don't accept. Because, because this, because this is the word of God, we are all learning.

But the fundamentals won't change. Christ is God. There is nothing else you will learn that will contradict that. Then that will not be of God. The fundamentals for redemption, for salvation, and for the building of the church, they are very clear and straight away in the scripture you will notice them.

The core message of the Bible is unambiguous. Theologians call it the perspicuity of scriptures. The scriptures are perspicuous enough.

The basic message of the scripture is perspicuous. You don't have to be a theologian to get it. Thank you. Thank you. The protestant principle of perspicuity of scripture is there.

Otherwise, so, so, so, so don't say that if we make the Bible available for people, they'll misinterpret it. No, the core message of the Bible is hard to misinterpret.

[44 : 06] It's those who feel they have deeper revelation about the core message. that's what they will tell you that this is thing. Paul said women should keep quiet so Paul can't, doesn't have the right to say that.

I disagree with Paul. You. Am I saying something? Okay. Let it go on record that I said it.

If you don't believe in the whole of the Bible, I wonder what version of Christian you are. You are not a pure Christian. What does it mean to be a Christian? Someone believes in Jesus. Oh, really?

With Jesus? How do you know Jesus? What Jesus? Can you explain him? Can you describe him? Where do you know him? Who tells you, who defines Jesus for you? Excuse me. It starts with this.

If you can't accept this, you're on your way of becoming a better Christian. If you can't accept it, forget you have rejected Christianity. And there are pastors, there are bishops, there are clergymen who tell you this whole thing is about love.

[45 : 06] Just close the Bible. There are things in the Bible all of us don't understand. One day we'll understand. But you know what? Let's think about how to help people. Look at you. Look at you. Look at you.

And you call yourself a minister. Let me jump ahead of myself because I have to end now. Because I mentioned the word minister, I think it's good to read the thing to the verse 7 and wrap it up.

Okay, is that okay? So it says that the gospel also comes and bears fruit. And then when you hear the gospel, you know the grace of God in truth. Acts chapter 11 verse 23.

Bible says that and when Barnabas, he saw the grace. When Barnabas came and when he came and he had seen the grace of God, you can't see it. When the gospel really comes, the grace of God will be manifested in truth.

In Acts chapter 4 verse 33, Bible says that and great grace was upon them. Great grace after preaching. Great grace was upon them. You can tell something is manifesting that is pure hand of God upon people's lives.

[46 : 05] So when you hear the gospel, you know the grace of God in truth. You know the grace. I see that becoming somebody's story. I see that becoming somebody's story. And let me finish it by the next verse.

Look at it in truth. Look at verse 7. As you learn, you learn the gospel from people. Epaphras came, if it's a genuine church, it's a gospel church. Thank you, Lord.

Every church is full gospel church. If it's a genuine church, it's built on the full gospel. Not the personality of the pastor. Not the ideologies of society.

Not, excuse me, not the niceness of the music. Please, even that is the worst bit. You are 10 and 10 because of music. You choose a church based on music.

Who bewitched you? You choose a church based on doctrine first. Doctrine, the word, the gospel, the message in the church.

[47 : 06] And then when they turn the message into music, that even makes it better. But there are churches that are singing songs that you can't trace in the gospel. All right.

Please, can I finish? Are you sure? And next, the next, put you on the screen again. Said, you learn from Epaphras. Paul has not met these guys.

Epaphras went to meet them. Epaphras said, he's one of you. According to chapter 4, verse 12, Epaphras, who is one of you? Paul said, I have not seen your face. But Epaphras, who came to hear the gospel I preach in Ephesus, came to Colossae and brought the gospel.

And the gospel is bearing so much fruit. Now, I am in prison writing to you guys because I know you have the hope. And he said, this gospel which you have learned from Epaphras.

Hey, this Epaphras is a good guy. He didn't change the message. Epaphras, you should have learned from Epaphras. Our dear fellow servant, the Greek word, sundoulos, fellow servant.

[48 : 09] Doulos is a slave. So really, the actual, some versions we use fellow slave. We are slaves of Christ. No wonder he was in prison and still doing the work of God.

Fellow slave, fellow servant, sundoulos, sundoulos, servant. But there's another Greek word there, who is a faithful diaconus?

That's deacon. The word we get deacon from, diaconus. He's a faithful, he's a doulos to Jesus Christ, but a diaconus to you.

A minister. Who is a minister? Two key jobs of a minister of the gospel, or minister, is one, you serve the people of God. Serve the church.

So you are a servant of the church. You remember, a servant of the church in Sincrea, and then he spoke about Phoebe. You are serving the church. Jesus said, the son of man did not come, Mark chapter 10, verse 45, yeah, 10, 45.

[49 : 13] The son of man did not come to be saved, but to give himself as a ransom for men. You know what a ransom is? A price you pay to release someone who has been kidnapped.

Jesus said, no, you kill me and let these guys go. He came not to be saved. So, to serve us. When you are a minister, when you are a minister of Christ, you are a servant to the people.

not a celebrity, but a servant. They can choose to treat you like a celebrity, but keep reminding I'm a servant. I'm a servant. I'm a servant. Let them use you.

All the ways. Let the people of God use you because you are a servant. You want to be a pastor, but you don't want to be used. You are joking. That's not a proper pastor.

But the core of a proper servant, minister, is not only serving the church, but they serve Christ.

[50 : 13] No, no, no. I'm not saying they are serving Christ, but what they serve is Christ. What they are serving is Christ. As you get close to them, what's on the menu is Christ.

You are not a proper minister if you have other things on the menu. It's only one item that must be on the menu. Amen. Christ. Diaconus, a servant, a minister, faithful minister, is a minister who serves just Christ and nothing else to the people of God.

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