

The Church is The Fullness of Christ

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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. Let's pray, Father. Thank you so much for bringing us together to hear your Word. We pray that as we hear your Word, we will catch your grace.

As we hear your Word, the heavens will be opened and we'll have encounters in you. We thank you. We give you praise. In Jesus' name. Amen.

Hallelujah. Somebody is blessed. I said somebody is blessed. Where did we stop last week? Ephesians chapter 2 verse 1 says that, And you, as he quickened, who were dead in trespasses and sins, wherein in time passed, he walked according to the cause of this world, according to the riches, sorry, according to the princes, the prince of the power of the air, the spirit that now works in the children of disobedience, amongst whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, even as others, by God who is rich in mercy.

[1 : 42] For his great love wherein he loved us, even when we were dead in sins, has quickened us together with Christ.

By grace are you saved. Here ends the reading in Jesus' name. Amen. Amen. Amen. I will attempt not to go off like I did last week.

Today I want to stay on track. Well, last week I went, I spoke a bit more about some stuff, isn't it? You forgot it.

I spoke about, what did I speak about last week? Yeah. Huh? What? Reputation. Behavior.

And how you are developing your life and all that. But today I want to try and see if I can stay more on explaining the text.

[2 : 45] Now listen to this. For this reason, when I heard of your faith, do not cease to pray for you, making mention of you in my prayer.

I give thanks. Making mention of you in my prayers, that the Father, the God and Father of our Lord Jesus Christ, may grant unto you, or the Father of our Lord may give unto you, the spirit of wisdom and revelation, the knowledge of him, the eyes of your understanding, being enlightened, that you may know what is the hope of his calling.

And that you may know what is the hope of his calling, and what the riches of the glory of inheritance, his inheritance in the saints, and the power, the exceeding greatness of his power to ask what would believe, according to the working of his mighty power, which he wrote in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above principalities, and power, and might, and dominion, everything that is, every name that is named, not only in this world, but also in that which is to come.

So the world is not just here. There's another one to come. 22. 22. And put him, and has put all things under his feet, and gave him to be the head over all things to the church, which is his body. The fullness of him that fills all things, or fills all in all. So now, he makes mention, look at the text very carefully.

[4 : 40] In Ephesians chapter one, says that, maybe I should have started from there, to run through. Blessed be God, who has blessed us with all spiritual blessings.

So he mentions God. Then he goes to Jesus Christ, who has made us accepted, verse seven, made us accepted in the beloved, verse seven, who has, we got redemption through his blood, and forgiveness of sins, that's through Jesus.

After talking about Jesus, he goes to the verse 13, about the Holy Spirit, who are, we are sealed, in whom we have been sealed, with the Holy Spirit of promise.

Verse 14 says, he's our guarantee. The Holy Spirit is the, the end of our inheritance, unto the redemption, of the precious possession, to the praise of his glory.

And that's greetings. So he speaks about, what God has planned, what Jesus Christ, has accomplished. God planned it, Jesus Christ executed it, the Holy Spirit applies it to us.

[5 : 48] Okay. So you see the Trinitarian formula, right there, in the beginning. So he said, blessed be God, our Father. Then he goes to, and Jesus Christ, our Savior, in whom we have redemption, through his blood.

Then, he goes to, the Holy Spirit. And after talking about it, he says that, I, I, do not cease to give thanks, for you making mention of you, my prayers, since I heard, verse 14, since I heard, of your faith, in the Lord Jesus, or your faith, in the Lord Jesus Christ, and, your love, for the saints.

All right. So he brings it to, the people, who are receiving the message, he brings greetings, blessed be God. Then he mentions Jesus. Then he mentions the Holy Spirit.

Then he says that, when I heard of your faith, I will make you mention of you, my prayers. And then he goes on, to the prayer topic, that he will grant you, the spirit of wisdom, revelation, the knowledge of him, that the eyes of your understanding, be enlightened, that you will know, what are you supposed to know, the hope of his calling, and the riches of his glories, his glorious inheritance, in the saints.

And the power, that works, exceeding greatness, of his power, that works towards us, who believe. Does that make sense? Three things we are supposed to know, towards us, who believe.

[7 : 10] Then when he was coming, to the end of the power, he said, listen, this is the kind of power, that God exercised, when he raised Jesus, from the dead, and seated him, on his right hand.

Then he describes, where he seated. Far, now you see, he's moved away, from the focus, on the power. I'm praying that you know, verse 19, and the exceeding greatness, of his power, to us, who believe.

So he decides, to comment, on the nature, of the power. He said, this is the kind of power, that raised Jesus Christ. Yeah? Yeah. So, and he seated him, on the right hand, of the father.

Yeah? He said, far above principality. Oh, okay. and, a principality and power, and, has, made him head, over all things, verse 22.

Far above, and has put all things, under Jesus' feet. Okay? And has given him, to be the head, over all things, to the church. Seems like this, the first time, he's mentioning, the church.

[8 : 16] Said, to the church. So he couldn't leave it. He goes further, to give a little, a little description, of the church, in the verse 22. So he mentions the church, and he said, the church, is his body.

The church, is the fullness, of Christ. New King James, so that the hymn, can change. New King James, is the fullness, of him. It's not a normal hymn.

This is a messianic hymn. The church, is Christ's fullness. That's why, when people are saying, oh, it's not about church, it's about the kingdom. They don't understand, revelation of God.

What do you mean, by the kingdom? What do you mean, by the kingdom? It's your kingdom. Me, I'm not about any church. I'm a kingdom. It's just, you don't know, what you're talking about. Your level of understanding, of what the church is, is so myopic, or so minimal, that you can, make flippant statements, like this.

Did Christ die, for the kingdom? Husbands, Ephesians chapter 5, verse 25. Husbands, love your wife, as Christ loved, oh, oh.

[9 : 28] He loved the church, let me go ahead. He loved the church, and gave himself, for her. He uses the church, he uses the, feminine gender, feminine pronoun, for her.

The church is a her. It's a she. I preach a message, about the universal bride. The church, don't keep, keep the scripture there. The church, is a she, but it's not, an individual she.

She's a, it's a corporate she. So you, and I, and us, and them, and those of us, in Christ, we are all, the she of Christ. When you read Colossians, chapter 1, verse, I'm going off again, but it's important.

When you read Colossians, chapter 1, verse 15, it said, Jesus, is the image, of who? Who is Jesus?

What is Jesus? Okay, so the God, who cannot be seen. This is talking about Jesus, and his humanity. He is the image, of the God, who cannot be seen.

[10:42] Remember, in Acts chapter 17, Paul told them, him whom you worship, without knowing, him declare I to you. You are trying to worship, someone you've never seen, you never know, but I declare him to you.

So, Jesus Christ, is, what is Jesus? Colossians 1, 15. What is Jesus? He says, so in, John chapter 14, verse 9, he said, Philip, I've been with you, all this while you don't know me.

Whoever has seen me, has seen the Father, right? So, Jesus is the image, of the invisible God. He told John, sorry, Philip, Philip said, show me the Father, show us the Father, is enough for us.

He said, excuse me, Philip, have I been with you, all this while you don't know me? And he said, who has seen me, has seen the Father? Why did he say that? John chapter 1, verse 18. Ah, no one has seen the Father, at any time.

But, what? Let's not read it out loud. Let's go. No one has seen God, at any time. But only the Lord's Son, is the Lord's Son, of the Father. He has to tell you.

[11:51] No one. So, if you want to see God, you have to go to the Son. He defines him. He, he reveals him. He demonstrates God. No one, no human being, has ever seen God.

No human being. Anyone who told you, he said, he saw God, he's a devil, he saw. Because Moses said, Moses said, I want to see you.

He said, no one sees me, can see me and live. Because, humanity cannot see divinity. That's why, when God was becoming a human being, he didn't come in his divinity.

We all ran away, and we'll burn. Up to now, no scientific discovery, has been able to allow man, to step on the sun. You, you, you, you will melt, before you get close.

You can't even look at the sun, get closer. If this, our, earth, goes, few inches, closer to the sun, we will all, we will all melt and die.

[12:48] If it goes, few inches away from the sun, we will freeze. God created it to be, at the right, distance from the sun, to keep the right temperature, and to help, the changes of the seasons.

You can't even go close to the sun, let alone to attempt to see, the one who created the sun. He said, no one can see me and live. So, if God has come, in his full glory, we can't see him.

In Matthew chapter 17, the disciples went, he went to pray with the disciples, and, when, the Bible says that, suddenly, he was transfigured. The glory that was concealed in him, an aspect, just an aspect of it, you know, showed forth in his humanity.

The Bible says, they fell. Can you imagine? His face shone like the sun. I just mentioned the sun. Just his face. This is even in the concealed aspect.

His face shone like, ah! His clothes became as white as light. Even the natural things he was wearing changed, and they captured something.

[13:57] And, look at what happened. And, they were, they were so, he was transfigured before them, and Moses and Elijah appeared to him, and they were so afraid, they fell down as dead. They fell down. No one would tell you to lie down.

They fell on their faces, and were greatly, they were, what is this? Can you imagine if such a person is walking in town? Amen. He came to welcome us to God.

If he shows, he appears like God, we run away. So, he had to conceal it, conceal it so much that, you wouldn't know it's God. He looks so human, but when you listen to him, and watch his actions, you can see how God behaves, when he's in the earth, on earth.

So, he is the image, of the God who cannot be seen. Hebrews chapter 1, verse 3, he says that he's the express image, of God's person. Now, when you use the word, that word, express, in fact, they use it, I think I read Newt Kijames, but when you read Kijames, he says he's the effugions, that's a very complicated terminology, you might have to ask, chats, G.P.

G.P. He, he, he, he, he's the express image, okay, Kijames, one of the translations says that, I think NIV or something, so he's the effugions, the, the, the expression of, the concealed glory of God, when he showed up on earth, Bible says, and we beheld, John chapter 1, verse 14, and the word became flesh, and we beheld his glory, the glory as of the only begotten, only begotten of the father, and the word became flesh, and dwelt, and we, we, watch this, we beheld his glory, what glory did they behold, it's not the one that they fell, it's not that one, we beheld his glory as the, the glory of the only begotten of the father, full of grace and truth, when he speaks, when he asks, they brought a prostitute, and he wouldn't condemn the prostitute, what grace is this, I will worship you

forever, love you forever, because, this God, is too good old,

[16:07] I mean, you come into contact with Christ, it's humbling, to know that, with all your faults and messes, he's willing to receive you, the only answer you can give is, I'm the one that is shown mercy, so, he's full of grace, well, we beheld his glory, but in John chapter 17, verse 2, verse 3, Jesus was praying, and he told the father, look at what he said, he said to the father, as you have given him authority, talking about your son, you sent on earth, you have given authority over all flesh, that, he should give eternal life to as many as you have given to him, you have given him, look at verse 3, and this is eternal life, that they will know you, the only true God, and Jesus Christ, whom you have sent, this Jesus Christ's prayer, the longest prayer he prayed on earth, it's captured in John chapter 17, we are going to verse 5, verse 4, watch this, I have glorified you, watch this, on the earth,

I have finished the work which you have given me to do, now look at what he said, glorify me, he said, oh now, oh father, glorify me together with yourself, with the glory which I had with you, before the world began, that means as I walk here, I'm not actually operating in that kind of glory, so when I came, I laid aside the glory, Philippians chapter 2, verse 5, let this mind be in you, which was also in Christ Jesus, who though, said, in Christ Jesus, verse 6, who being in the form of God, did not count its robbery to be called with God, by what, verse 7, but he made himself of no reputation, taking upon himself, and taking the form of a born servant, and became in the likeness of man, so in other words, he laid, there's a song which says that, you laid aside your majesty, gave up everything for me, suffered at the hands of those you have created, you took all my guilt and shame, when you died and rose again, now today you reign, in heaven and earth forever, forever, I really want to worship you, my Lord, you have won my heart, and I am yours, forever and ever, I will love you, you are the only one, who died for me, to set me free, so I leave my voice to you, in adoration, from where I started, from the talk, give out the words, you laid aside your majesty, gave up everything for me, and became a, and suffered at the hands of those you have created, can you imagine, he could have just said, hey, and they were all dying, but he willingly suffered at their hands, why would he do that, he took all my guilt, how many of you know you have always been guilty, and he took all my guilt, and my shame, and whatever, go to the next verse, he took all my guilt, and said, when you died and rose again, now today you reign, in heaven and earth exalted, so in Philippians, he says that, you, he did not count it, give us NIV,

Philippians chapter 2 verse 6, even though he was God, he says that, who being in the very nature God, not the nature of God, in very nature he is God, nature, in very nature do you know what I am, human, I'm not a dog, I'm not a monkey, now, in very nature, I am human, okay, in very nature, he was God, he did not consider, equality with God, something to hold on, I can't let go, some of you, if we move you from the front seat, you'll be, world war was that, yeah, some of you, your position, you won't let go, you, you, you, you climb onto the position, oh, nowadays they don't let me lead prayer, nowadays I don't do testimony, I'm not happy, Jesus Christ did not hold on to his position, with God, equality with God, but what did he do, look at the next verse, wow, now, but he made himself, nothing, and became, the very, taking the very nature, of a servant, being made in a likeness, that's why we couldn't see, when he came, and now he says that, the glory which I had with you, from the beginning, now, glorify me, with yourself, with that glory, so he laid aside his glory, why did I go into all these things, he became a human, are you here with me, so, Jesus Christ, is the very image, of the invisible God, it's higher than any, what any religion can even assume, when Jesus, when some religions say, Jesus is in their book, they are joking, is it the kind of Jesus in their book, they don't know this Jesus, he's the image of God, don't forget this, so, Colossians 1 15, who is the image, of the invisible God, wow, who is the image of God, who is the image of God, who is the image of God, who is the image of God, who is the image of God, who is the image of God, who is the image of God, who is the image of God, who is the image of God, who is the image of God, who is the image of God, but in Genesis chapter 1, verse 26, God said, let's read it out loud, let's go, let's read it out loud, one more time, let's read it out loud, let's read it out loud, let's read it out loud, let's read it out loud, let's read it out loud, so, man was made in the image of God, so, he can accommodate the, the life of God, to properly remember, to express God, to be his expression, his counterpart,

[22:20] What? Habitation. So from Genesis, we are supposed to be his expression. So Jesus said, if you have seen me, remember that?

So Adam, the first Adam, he was made to be the image of God. He was actually made in the image of God. Now it was left with the life of God to come into him. Then he becomes the full package.

And then the nature of the devil through the disobedience of God was injected into him. So he lost the image. How many of you have seen, you have a nice mirror.

Some of you, your phone, when you smash the screen, you can't even read things properly. Or when you have a mirror and someone throws something to the mirror and it's smashed by silver, you see your nose is, things like that.

So the image, kind of the image, but it's not the proper image. So Christ has now come as the image. Because Adam was supposed to be the image. And then Adam was supposed to give birth after his likeness.

[23 : 22] Ah, Genesis chapter 5. So everything Adam, so if Adam has produced Cain or Abel before he sinned, Cain and Abel would have had the nature of God or the image, that original image.

And then if they eat the life of God into them, then they'll become like what we are today, born again. But without the distorted flesh. So that's why when you are in Christ, you receive the life of God, which was put in the garden of Eden and told Adam, eat it.

And then they went and ate the tree that represented the nature of the devil. So whatever tree they ate became their reality, their expression.

Now, that's why you and I express so much of the devil. When we are not in Christ. Or when we are not walking by the Spirit. But naturally you express the mannerisms, the characteristics of the devil. Jesus said, brood of vipers. Why did he say, why did he say, why did he say, bunch of cats? Or dogs, like the way some people like sex.

[24 : 32] Jesus said, bunch of dogs, pornographic guys, bunch of dogs. But still he wouldn't. He wouldn't say that. He said, brood of vipers.

Why? Vipers, what has that got to do with us? The nature of the serpent has been sown into us. So I've thought this a few times. That's why Jesus Christ in John 3, 16.

But before you get to 16, where you get to? 15. Before you get to 15 and 16 are saying virtually the same thing. Have you seen John 3, 15? That whosoever, whoever believes in him should not perish.

Isn't it John 3, 16? Look at John 3, 16. For God so loved. So that whosoever. I see that whosoever. It's the same thing that 15 is saying. It's repeated in 16.

So then this one, 16 added, for God so loved. That's why he did something so that. So the 15th first part is in 14. Am I confusing?

[25 : 32] Okay, wait, wait. Put 15, 15. 15. Let's read here. You don't start a conversation with that. Go to 16. Let's go.

Why? For God so loved the world that he gave his only begotten son. Why? That whosoever. So he brings that same that. So that means that there are two parts.

The first part is, for God so loved the world that he gave his only begotten son. That's the first part of the text. What's the second part? That whosoever. All right. How about verse 15?

So the first part is meeting. Am I communicating? So where is the first part of verse 15? It's in verse 14.

So let's go to verse 14. Ah. As Moses lifted up the serpent. What has serpent got to do with me? As Moses lifted up the serpent, so the son of him has also been.

[26 : 30] So he's also being lifted up as a serpent. As. It's like for like. Serpent for serpent. So when he was being crushed on the cross, it's that serpent's nature that has entered you and I.

That was being crushed on the cross. So that whosoever believes. Oh. So what happened with Moses is just a replica that's telling us what's about to happen.

So that Jesus, this is, this is, this is, this is always. It's not somebody. He just said that as Moses lifted the serpent in the wilderness. Even so, the son of man must.

The serpent Moses lifted was not a proper true serpent. Do you know that? It was a bronze serpent. It's just a replica to, to signify the serpent that is biting them and killing them.

So whoever is bitten by a serpent, all you have to do is look for Moses' serpent. If you can see it, you will live. The serpent was killing them.

[27 : 29] Serpents were killing them. God said, Moses, make a bronze serpent and put it there. Anyone who is bitten. When the poison of the serpent enters you and you are dying, look for the serpent that God told Moses to make.

If you can look at that serpent, your serpentine issue will be swapped and then now you are free. So he said, that is showing what Jesus was coming. So when he says, Jesus came, Jesus said, that thing, I'm the original serpent.

Serpent without the venom. Say serpent without the venom. Serpent without the venom. What's the venom? The venom is the sin. Oh, can I, in Romans chapter 8, verse 3.

It's there. Serpent without the venom is there. Read it and tell me where the serpent is and where the venom is. Let's read it. Let's go. Let's go. So he sent his son.

What is this? This word. Likeness of. That's where the venom is. It's likeness, but it's not really.

[28 : 45] It didn't have the sin. So he's the flesh without the sin. Like Moses' serpent was the serpent without a venom. Do you understand that? It was just likeness. So he, that same nature of the serpent that we have, he also adapted it.

So that when he's lifted on the cross, anyone, that whosoever shall believe in him. Now that serpent sit in you. You have the power. Sin shall no longer be your master.

Or shall no longer have dominion. Are you getting it? But the image of God in man was distorted. But look at that.

How was man created? From Genesis 1, 6. 16, sorry. 26. How was man created? In the image and? I can't hear.

How was man created? In the image and? Do we all agree? Yes. From the text. Man was created in the image of God and his likeness. Who is Christ? Colossians 1, 15.

[29 : 45] He's the image. So you see, Adam was an image. Christ was an image. Then after God creating man in his image, Genesis chapter 2, verse 18. God said something.

What did God say? I can't hear you. I can't hear you. Some guys are happy to read that.

It's not good. Watch this. Watch this. But how was man created? How was man created? He created man in his image.

He's saying that it's not good for man to be alone. So are you telling us something about yourself, O God? Counterpart, you remember? What are you telling us about yourself, God?

That it's not good for you created us in your image? Yeah, that's all. Jesus Christ came as the image of God to come and tell you. The image of God has a purpose.

[30 : 51] So that the image must have a counterpart. So Jesus Christ, he died for the counterpart. The church.

Oh, you are getting confused now. The church is the bride of Christ. That's why I took you to Ephesians chapter 5, verse 25. Husbands, love your wives. Husband and wife, what has that got to do with Christ?

Ah, you didn't know that Christ was God. Because he says it's not good for the image of God that has been created on this earth to be alone.

So when he also came as the image, it's not good. He came for a wife. Where is his wife? I am. We are. Tell somebody, we are a wife.

We are a wife. We are a wife. So in 2 Corinthians chapter 11, look at this, look at this.

[31 : 56] I've taught this. I've actually gone off my Ephesians, but that's okay. I love to teach these things. 2 Corinthians chapter 5, sorry, chapter 11, verse 1, 2, 3.

It will shock you. Those of you who have not heard this yet. Verse 1, oh, that you bear with me in a little foley. And indeed, you do bear with me.

Now, let's go to verse 2. I think let's do NIV so it can be easier to understand. NIV says that, for I'm jealous for you with a godly jealousy.

Why? Why? Because I promise you to one. You know, last week I was talking about he must increase, I must decrease. The bridegroom.

It's the same message. I promised. Okay, let's go to Amplified. Oh, no, no, no. Let's see New Living Translation. Let's see how he'll put it. Because it won't get it wrong.

[32 : 57] For I'm jealous for you with the jealousy of God himself. God has jealousy, yes. You touch a man's wife, you see what he'll do to you. I promise you as a pure bride to one husband.

Who is that husband? Bride. Oh, so Christ is the husband. And we are the bride. Bride. Bride. See, the marriage has not really taken place yet.

So, that's why I was hesitating to say the wife of Christ. Because the marriage of the lamb is yet to happen. And not everyone will be part of it. Said, his bride, those who don't have linen, the pure linen, Revelation chapter 19 verse 7.

Yeah, you won't be allowed to be part of the marriage ceremony of the bride. Oh, let us be glad and let us rejoice and be glad, giving glory to you. For the marriage of the lamb has come.

And his bride has made herself ready. What? I will say, and he took me to the mountain to show me the bride of the lamb. Let's leave that. I don't have time for that.

[34 : 05] So, there. Someone is catching something too much. Somebody shout hallelujah.

Hallelujah. Hallelujah. I mean, if you understand the scriptures from God's perspective, how can someone from another religion come and be telling you about your religion?

A lot of pastors and ministers and church goers don't even have a clue about what Christianity is about. Well, so, the bride of Christ, Paul said, that's serious.

He said, I have betrothed you. Let's look at how the message Bible put it. Message, I'm not sure, but he won't miss it because this is, you can't put it any other way. So, the thing that has had me so upset is that I care about you so much.

That is the passion of God burning inside me. I promise your hand in marriage to Christ. Presented you as a pure, sorry, as a pure virgin.

Somebody say pure virgin.

[35 : 22] That means there are pure virgins and fake virgins. Fake virgins. I don't have time.

But let's amplify it. The amplifier says, I'm jealous for you with a godly jealousy. Now, that godly jealousy is not like a good or God-centered jealousy.

It's like a jealousy that belongs to God. That is God's jealousy. I'm carrying God's jealousy. Because I'm a man of God, sent by God, and I can feel his pain.

Because like you are cheating on God. He said, with a godly job, because I have promised you to one husband to present you as a pure virgin to Christ.

But if you go around sleeping with others, I can't present you as a pure. But where is it? And this is a letter to the church. A letter to the church.

[36 : 33] He said, the church is being presented as a pure bride to a husband. Let's go back to NIV or Nick and James, any of the ones you write.

Look at the next verse. It's very worrying. The next verse is very scary. But I'm afraid. That what? Who is Eve? Who was Eve?

Adam. How was Adam created? And then, because it's not good for him to be alone, God brought a wife. And then the serpent came and deceived the wife of Adam.

Now the second Adam has come in the image of, and he has got a bride. Paul said, I'm concerned. Let's ask, watch this. Ask Eve was deceived by who?

By the serpent's cunning, your minds may somehow be led astray from your sincerity and pure devotion to Christ.

[37 : 46] So it's not just that you have gone off, but your pureness to Christ has been deceived by all kinds of ideas and philosophy. And he said, I'm afraid.

That's how Satan got him to Eve. And until we teach the pure gospel, the church stands the risk of being beguiled just as Eve.

Look at the next verse. That's even determinative. Look at what he said. If someone preaches another Jesus, that's the problem of the church. That's how you deceive the church.

Sing the normal songs. Dance the normal dancing. Give the normal offering. Preach everything for God so loved the world, but just alter the Jesus a little bit. Amend, adjust, so that it can be a socially inclusive Jesus.

Which Muslims would think is the same thing in the Quran. Just adjust the Jesus a little bit. A little bit, not too much.

[38 : 52] It's the same Jesus. In fact, you don't need to talk about he died and all the bloody cross. It's not necessary. Jesus is a good person who was just loving. Everybody's inclusive. He loves everybody.

Jesus loves me. Jesus, I know. But I don't talk about the judgment of God. No, it's not necessary. It's not necessary. Jesus loves everybody. You don't have to change.

You don't have to repent. Just be the way you are. And Jesus likes you. He's a lie from the devil. That's another Jesus. That's the presentation of another Jesus. Jesus. And that's what just endangers the purity of the church.

Right. I've gone too far into that. Let me come back. The church is the bride of the image of God.

So, now watch this. All right. Let me share something with you I didn't get to share this morning in the main service. Whatever the church is, the imagery has been depicted in the Old Testament. [39 : 58] So, the church is a people of God. In the Old Testament, Israel was the people of God. They still are in a certain sense. The church was the house of God.

Israel was kind of the house of God. The church was the family of God. Israel was like a family that represented God on earth. Most of the imageries are the portraits.

Portraits that were used to represent the church. Are used to represent the church. You can see, they can see similar. The people, the gathering of God and all that. Similar in the Old Testament. But not in its full sense. Because the New Testament is the original. Whatever the image in the New Testament is the original. Whatever in the Old Testament.

But there's one imagery or portrait of the church that you will find in the Old Testament regarding the Israelites. Which is the body.

[41 : 01] It's not, listen, listen. We have a body of parliamentarians, right? Right? In fact, we have a body of professional, let's say, accountants.

ACA and other bodies, accounting bodies. They are bodies. We have a body of lawyers.

So when you finish, you do their professional, whatever requirement is there. You are added to their body. You get a certificate that you are a certified member of this body. The body of lawyers.

The body of chartered accountants in the United Kingdom. The body of chartered engineers. Civil engineers in the United Kingdom. They are all bodies. Listen, don't confuse it with the body of Christ.

The difference between these bodies and the body of Christ is these bodies are made up of individual parts come together.

[41 : 56] Whilst the body of Christ is different. In what way is it different? Do you want me to tell you? Am I not telling you something too deep? I assure you I want to assimilate what I'm teaching. Yesterday, one of the branch pastors asked me, last Sunday you were teaching in the main service.

You spoke about how the church was born on the Day of Pentacles. But you said, the church is made up of Jews and Gentiles and all that.

But the Day of Pentacles, only Jews were there. So that was not full representation of the church.

And I said, yes, whoever gets born with their underarm, arm, air, and pubic air.

No one gets born with their hair. Weird. You develop it later, isn't it? Isn't it still part of you? Your teeth. Were you born with all these teeth?

Where did it come from? We bought it from Tesco. Where did it come from? It came from inside. It comes naturally from inside. It is part of your DNA from arrival.

[43 : 05] But it takes time to show. When the church was born, it was in its baby stage. All the Gentiles having come, there was no Pastor David in the church. But in the mind of God and the eternal plan of God, we are all part of the church already.

Including David and Moses. But when he was born, it was not in its full stage. So the church is still growing now. The difference between the church as the body of Christ and the body of lawyers is the body of lawyers is like an organization.

But I told you last week, the church is not just an organization. It's an organism. The difference between an organization and an organism is an organization is assembling of different parts.

An organism is multiplying on the same life. That's why your teeth will still have your DNA. That's why your fingernails will still have your DNA.

That's why your beard, even though it grew later, it still has your DNA. Because it's the multiplication of one life. The church is the multiplication of one life.

[44 : 10] The life of Christ. That is growing. That is growing. Anyone who has been part of the church has the life of Christ. It's growing. That's what makes it an organism. So what affects me affects you if you're part of the church.

That's strong teaching. And I've said it so casually. Strong teaching. Which you may have to pass it on to some pastors.

Now, let me try a round up. So, today I'm sitting there because Jesus sat down and taught.

Matthew chapter 5, verse 1. Matthew chapter 5, verse 1 is there. And seeing the multitude, he went onto a mountain. And when he was seated, his disciples came onto him.

Verse 2. And he opened his mouth and taught them, saying, Blessed are the poor. You see, he was sitting. So, today I prayed I would survive. Because the fire, sometimes the fire is too much.

[45 : 13] I can't just be still sitting. Praise God. So, now, the first, when we talk about the body of Christ, you never see it as Israel was not a body of God.

The church being the body of Christ is very unique. Now that goes, takes me to where I started. And he, the power that works towards us, this, the greatness of the power that works towards us was Ephesians chapter 1, verse 20.

Ephesians chapter 1, verse 20. Which raised Jesus from the dead and seated him on his right hand, in heavenly places, far above principalities and power and might and dominion, every name that is named, not only in this age, but also in that which is to come.

And gave and put all things under his feet and gave him to be the head of all things. To, there. To, there. Church.

I can't hear you. To, there. Church. Please louder. To, there. Church. That's the first mention of the word church in Ephesians chapter, in the whole world of Ephesians.

[46 : 17] Then when he mentioned the church, he wasn't at peace. He wanted to take it further to explain the church. So is that the church, the church is what?

Whose body? Christ's body. Not only his body, the church is the fullness of Christ who feels all in all.

If you want to know more about Christ, if you want to experience Christ, you are making a grievous mistake, a pernicious mistake, if you go outside of the church. The church is the fullness of Christ who feels all in all.

So there's no part of Christ that can be found anywhere outside of that. Because the church is what? Don't you understand fullness? In totality, every aspect of Christ that can be discovered on earth is only repository in the church.

It's domiciled in the church. Because the church is the body of Christ. The church is the life of Christ that is multiplying and is growing. So, when you study the book of Ephesians chapter 1, you begin to realize that it introduces a grandiose, glorious, magnificent expression, demonstration.

[47 : 46] It introduces a magnificent, grandiose, surpassing aspects or portrait of the church.

Says that the church is, Christ was given to be the head of the church over all things. And the church is his body, the fullness of Christ who fills all in all.

That's the church. How can you say, I'm not church? It means it's kingdom of God. What do you mean by kingdom of God? Haven't you realized that the kingdom of God is expressed in the arrival of Christ?

Where is Christ? The church. The kingdom of God equals to the church. In this age, in the time, Jesus said, if I cast out devils by the finger of God, then the kingdom of God is upon you.

When John the Baptist started preaching, did you know what he said? Mark chapter 1 verse 4. Repent. Why should I repent? Repent. Why? Repent. Why?

[48 : 58] Repent. Repent and baptize for the remission of sin. And the next verse, verse 5. And everybody was, verse 5. Mark 1, 5.

My goodness. Let's go to Matthew. Matthew chapter 3, verse 5. Verse 2, rather. Okay, let's go to verse 2. Thank you.

Matthew chapter 3, verse 2. That's what I'm looking for. Verse 1. Verse 1. In those days, John the Baptist came preaching in the wilderness of Judea.

What was the topic of the preaching? Repent. Why? For the kingdom of God is upon us. Why should you repent? For the kingdom of God is upon us. The kingdom of heaven is the same as the kingdom of God.

Matthew wouldn't use the word God easily. So, most of the time you see in Matthew, he uses the kingdom of heaven. Sometimes in Luke, he may use kingdom of God, kingdom of heaven.

[49 : 55] Why? Because Matthew was written to a Jewish audience. You better not mention the name of God. Because that shall not take the name of the Lord that God invents. So, they don't even mention it at all.

So, it says the kingdom of heaven. In some places, you see the kingdom of God. You normally will not see the kingdom of God in Matthew. Because of his, you're sensitive to the, his audience.

But in Luke, you will see the kingdom of God. In some places. So, it says that, repent. Now, Jesus also comes. That's, I wasn't ready for that, but he brought it.

Now, and then Jesus starts preaching. And look how he's preaching. He said, repent. And for the kingdom of heaven is at hand. So, he came with the kingdom. It's at hand.

In fact, at a point in time, he told them that. You are, you are thinking the kingdom. You are waiting for the kingdom of God. And the kingdom of God is already amongst you.

[50 : 54] Because he said, me, I'm the kingdom. He alone, he came with the rulership. The Greek word is Basilea of God. The Basilea. The rulership of God. Jesus said, if I'm amongst you, the kingdom of God is amongst you.

He told them in the book of, look. Now, you ask, now when he asked, he was asked by the Pharisees, when the, did you see Luke used the kingdom of God?

That's Luke. When the kingdom of God will come, he answered and said, the kingdom of God does not come with observation. Verse 21. Nor will they say, see here or see there.

For indeed, the kingdom of God is within you. They're taught, he said, he hasn't come. He says within you. That's why I started preaching. Repent for the kingdom of God is at hand.

Now, when we talk about the kingdom of God, we are talking about, I actually taught this, yeah, in Acts. The kingdom. I spoke about the kingdom. Yeah, Jesus spoke to them.

[51 : 52] When he resurrected from the dead, he was talking in Acts chapter 1, verse 3. Yeah, verse 2 and 3. He spoke to them concerning the kingdom. Speaking for 40 days, he was teaching them things pertaining to the kingdom of God.

Now, watch this. When we talk about the kingdom of God, I explained this recently. When we talk about the canine kingdom. What's the canine kingdom? How many of you will be glad to be part of the animal kingdom?

You don't want it. Maybe the Buddhists will tell you, come out. You go, you come as a dog. Please, you are not coming back. Judgment is waiting for you. You will be a nice person.

So when you go, you come back as Prince Charles. Prince Charles is already there. It is not coming. Listen, you are not coming back. For it is appointed unto man.

Worse to die. Hebrews chapter 9, verse 27. It is appointed unto man. Worse to die. And after death, you are not coming back. Judgment. So you have to live the life you have to live now.

[52 : 52] So that when you appear before the judgment throne of God, you will say, give me another chance. Because there will not be any other chance. This is the only chance you have. You go out of having sex. This is the only chance you got, boy.

Go out and be dealing with cocaine and drugs and sleeping with boys and messing up. And think, whoa, whoa, whoa, whoa, whoa.

You can escape prison but not hell. Oh, yes. They have lied to you that when you die, you will come back as an aunt.

It's not true. It's not true. When you see one aunt, ask.

Ask any aunt or butterfly where he came from. And let them prove it anyone has come back. No one goes and comes back. But you never know.

[54 : 02] Maybe that dog in your house is your great-grandmother. My great-grandmother will not be a dog in your house. She was not part of the canine kingdom. You don't want...

Look, listen. We have the animal kingdom, right? We have the animal... And we have the human kingdom. How do you become a human... How do you join the human kingdom? You must be born into the...

You could be... You get born... When you come and talk about this kingdom, where is the animal kingdom? It's not in Shichels. It's not that it's in Wales. The animal kingdom is not anywhere.

Amen? Animal kingdom is everywhere there are animals. It's part of the animal kingdom.

So you can't use geographical location to define the boundaries of the animal kingdom. The polar bears are part of there. So it's in the animal kingdom. Not pole.

[54 : 57] The animal kingdom stretches wherever there's animal life. The animal kingdom covers there. In the same... The human kingdom... The human kingdom is not in space.

Because there are no human beings there. And those who go there, they come back. So they live there. All right? So the human kingdom is not on the sun. The human kingdom is on the earth. The human kingdom.

The plant kingdom is around. You need vegetative life in order to be part of the plant kingdom. You need an animal life in order to be part of the animal kingdom.

You need a human life to be part of the human kingdom. How about the kingdom of God? You need the life of God to be part of the... Do you understand that? So when Jesus said, so who can tell me where the kingdom of God is?

Wherever we are, the children of God are. That's the strength of the kingdom of God. So when Jesus said, repent for the kingdom of God is at hand. The kingdom of heaven is at hand. He's talking about the kingdom of heaven that starts in the hearts of people who have the life of God. [55 : 57] You can't be part of any kingdom without the life that is attached to the kingdom. That's why the only way you can be part of the kingdom of God is to be born again with the life of God. You need the life of Christ to be part of the kingdom of Christ.

The kingdom of God. Am I communicating something? Right. So the kingdom of God at the moment is the same on earth as the church. We are the only ones who have the life of Christ. We are his body. So if you have the life of Christ, then you are part of the body of Christ. If you have the life of Christ, then you are part of the kingdom of Christ or kingdom of God because you have the life of God in you.

How do you get the life of God? That's where this whole thing is going. So it says that Jesus Christ was seated on the right hand of the Father and he was given to be the head of the church and he said, which is his body.

Now, Ephesians chapter one was looking at the church from God's grandiose perspective, magnificent perspective. Like the church has majesty because it has the DNA of God.

[57 : 12] That's what gives the church its majesty. That's what gives the church its uniqueness. So if you are part of the church, I'm not talking about just church gathering, but I'm talking about the church of God which is the body of Christ, which is the combination of all the people who are saved, who are born again.

If you are not saved, you can be in church like a chair is in church and still not part of the kingdom of God, not part of the church of God, not part of the house of God. I used to go to church 14 times a week and yet I was still not part of the body of Christ because I wasn't born again.

Now, so we have established that Jesus Christ was given to be the head of the church and what's the church? The body of Christ and the fullness of Christ on the earth.

Now, where I started my reading from, let me go to verse 1 then I can't end because we got a close. Oh, preaching is nice, isn't it? I need to round up.

Let me go to Ephesians chapter 2 verse 1. Watch this. What's the first word there? Some people don't know word. There's a difference between word and sentence. Okay. There certainly is a difference between a word and a phrase and a sentence and a statement and a paragraph and a chapter.

[58 : 43] First word. Ah. And there's a difference between a letter and a word. First letter. E. Oh, wow, you knew it. Ah.

Clap for yourselves. Clap for yourselves. That's why we have the best brains in this place.

Hallelujah. Hallelujah. You go ask all the people in gang. They will know. And watch this.

This is interesting. He said, blessed be God, the Father of our Lord, Jesus Christ. Blessed be Jesus, the Holy Spirit. Since I heard of your faith, I've been praying for you that you will know the hope, the riches, the greatness.

Jesus, this greatness which connected to Jesus who is seated in the heavenly places. Fire above principalities and is given to be the head for the church. And the church is the body of Christ. The church is the fullness of Christ.

Then he says, and you. He starts, and you. It's a continuation of what he just said about the church. And you. So this is what the church is about. You. Who is made up of the church?

[59 : 52] Let me tell you where you are coming from. Before he gets into your head to think that you are all that and a bag of chips. He says, bride of Christ.

We are bride of Christ. Excuse me. Let's take it easy. Let's try and find out where you are coming from. It's your Bible. And you who are dead.

Okay, let's go. He made a life. He made you alive. That's why you are part of the kingdom. That's why you are part of his body. Because you can't be in his body without his life.

Do you know my nails have got my life? My hair has my life. Sorry. Where's my hair? Okay, I've got some here. The hair of my eyebrows have got my eyelashes.

I've been thinking of doing some extensions. I think we should go back to Christ. Let me finish. So, and you. Who, you, he made a life.

[60 : 53] what was our state? We were dead in trespasses and sins. Dead on arrival. Everybody who gets human being who is born is dead on arrival.

Dead, what does that mean? Void of God's life. If you don't have the life of God, you don't have life. The life of God is true life. The life of God is the only life that gives meaning to living on earth. Life. You. He made a life. Wow. How many of you contributed to your birth? How many of you made any contribution to your birth?

You helped your mom or your dad to conceive you. No one arrives by their decision.

They didn't have a say in their birth. You were dead. You couldn't have contributed to you being made alive. He made alive. Sometimes I've heard illustrations like we are all sinking in a boat and then Jesus comes with a rope or a life jacket and said, take it and come.

[62 : 10] So anyone who accepts it, then he pulls you out. No, you can't accept it. We are dead and sunk under the water. Dead. And he had to jump in the water and make us alive and bring us up.

You can't boast. Verse 8. Look at verse 8. Let me jump to verse 8. Look at verse 8. For, he said, for by grace are you saved through faith and that not of yourself.

It is the gift of God. Look at verse 9. Look at verse 9. It says, not of works lest any man should boast. You can't boast about your salvation because you didn't do anything to be saved apart from just putting your faith in Jesus.

Putting your faith is not how much offering you gave, how much you crawl on the floor, how much nice you were to your neighbors. That's not what brings you salvation, please. It's the work on the cross.

He died when you couldn't do anything. He died in your place and then he resurrected to give his life to you and made you alive. So how about those who are dead?

[63 : 14] He will choose who you make alive. All you have to do is accept Jesus. I believe in you. Whosoever believes.

As Moses was lifted on the serpent in the wilderness, as the serpent was lifted, sorry, the wilderness, so the son of man must be lifted. Then what do you do? Whosoever believes.

That's all. I believe you died for me. I believe my sins can be forgiven. Listen, your sins can be forgiven. Pastor, you don't know the things I've done. I've broken so many girls' hearts, so many of them.

You just said, leave her alone. I've been trying to, in fact, she doesn't know I've already have three other ones. Pastor, I'm bad. Pastor, I'm bad. I'm bad.

I can't say much. Even the robbery I've done, murder, I've done everything. Pastor, I'm bad. I'm bad. I'm bad. So what can you do about it? You can't do anything about it.

[64 : 12] He's paid for it already on the cross. You don't have to be good to come. He came to pay the price on the cross for bad guys like me and you so that if you can repent, you don't stay there like that.

Repent. He said, Jesus, you are the Lord of our life from today. That's all it takes. That's all it takes. You are saved. It's just, it's so simple.

People who are, who are very complicated want something more complicated if you tell them that roll and jump and use your hair to scratch the floor for all your sins.

They will believe that easily. Some people believe that. Then they feel, uh-huh, I've been tarnished enough. God, no, he won't punish. You should have been in prison now. But he didn't, he, he, God should, see people think God is a big man up there with a stick.

So when you sin, he used a stick to hit you. All of us would have been brain damaged by now. He won't do that. Look at the number of things you have gotten away with.

[65 : 22] Look at what you have gotten away with. And God kind of didn't say anything. Yes. In Acts chapter 17, verse 29, 30, he says, in the days of ignorance, God winked.

It's like he turned a blind eye. He's aware of what you've been doing. He said, in the times of ignorance, God overlooked. But now, someone shall, but now. Tell somebody, but now.

Look into their eyeballs and tell them, but now. But now. In the days of ignorance, God overlooked. But now, commands all men everywhere to repent.

Repent. Why? Because he has set a day, verse 31, he has set a day because he has appointed a day on which he will judge the world in righteousness.

Now, that day, he's going to judge you based on the things you have done. The things you have done for which you think you don't deserve him. He said that God has behaved like he hasn't seen it.

[66 : 24] Come. He didn't come to condemn the world. I think I'm preaching. Come. Come. Come. Come. Come. Come. Come. Come. He didn't come to. For God so loved the world that he gave his only begotten son.

That whosoever, what's the meaning of whosoever? You can be a Buddhist. You can be a Christian. You can be a Hindu. You can be a Muslim. You can be a thief. You can be a good person. A bad person. Whosoever is whosoever.

Whoever believes will not perish because all of us were dead on arrival. The reason why we sin is not because it's not because we wanted to sin.

We sin because we are sinners. You are not a sinner because you sin but you sin because you are a sinner. Do you understand what I'm saying? It's not your sinning, your actions of sins that make you a sinner but it's your nature of a sinner you can't help but you will sin.

Before anyone even introduced you to sinning, you were sinning already. No one have to teach you how to lie. There are some things that you know how to do they didn't teach you.

[67 : 28] Yeah. You learned it by yourself. You are practicing things you learned by yourself. You think I don't know.

That's why you can't look at my face. I'm talking to you. All right. So, there's hope because it says you has made alive when you are dead in your trespass.

Next week, I'm going to continue. It's going to get interesting. I'm going to explain in verse 2. It talks about the God of this world, the age. Verse 2. You lived according to the course.

There's a course of this world. That's how you lived according to. And according to the prince of the power of the air, the spirit who is now at work in the sense of disobedience. I'll be explaining that next week.

And he said, that's where we were. That's where. So he said, don't be thinking that because you are the body of Christ, you've always been the body of Christ. Listen, you were dead. And you were far. So in chapter 1, he gives the definition of church from the heavenly perspective.

[68 : 40] In chapter 2, he explained how from the earth, he picked the dust to become the body. How he went, he got us to so low, put his hand in the garbage and pick you and I up to make us the glorious elements for his name.

Chapter 2. Amazing. Did you receive something? Amen. Hallelujah. Thank you for choosing to listen to this message by David Entry.

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Be blessed. Amen.