

Set Your Mind On Things Above

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 20 August 2023

Preacher: David Antwi

- [0 : 00] 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. Colossians chapter 3 verse 1 to 4. If you don't mind, please, let's rise to our feet for the reading of God's word. Let's start reading from 1 to 4. Let's go.
- If you then be risen with Christ, seek those things which are above, where Christ seated on the right hand of God. Set your affection on things above, not on things on the earth.
- For you are dead and your life is hid with Christ in God. When Christ, who is alive, shall appear, then shall ye also appear with him in glory.
- Father, we thank you. Thank you for the privilege of assembling together. You said in your word, when they had assembled together, you spoke to them.
- [1 : 03] As we have assembled, speak to us. We are tired of hearing from man. We want to hear from you. Show us your glory through the word.
- For you said in your word, and God appeared to Samuel at Shiloh by his word. Lord, appear to us this morning by your word. Those in this auditorium and those beyond, we thank you that as your word is coming, the predetermined outcome of the delivery of your word will happen.
- Deliverance will take place. Salvation will take place. Healings will take place. Hope will be generated. Encouragement will come. And faith will rise as your word is taught. Thank you for the power of your word.
- In Jesus' name. Amen. Hallelujah. Please be seated. Hallelujah. Colossians written to believers to immunize the church from infiltrations of legalism, mysticism, and asceticism.
- Colossians written to be called Colossians. Because where Colossians was located, it was like crossroads from between Asia and the Palestine region.
- [2 : 27] So it was like in the, sorry, the east and the Palestine region. So it was, because Colossians was located around modern day Turkey.
- And if you are coming, it's a major route. So it's like you have to go through Colossians in order to go to Palestine territory, Jerusalem, Israel from the east. It's like a major route.
- And so many travelers settled. There's a crossroad. And so it's very important. They have a lot of, the more foreigners come into a territory, they come with the ideologies and they come with their gods.
- But some of the gods that they were bringing, strange gods, strange philosophies, strange ideologies, strange opinions that were contrary to the right and the true God.
- And now that's not just, it was prevailing in the territory of Colossians. But do you know that what prevails, the philosophies there, the ideology that is prevailing in the community tends to find a way of infiltrating the church.
- [3 : 34] The church is supposed to infiltrate or is supposed to influence the society with the message of Christ. But what happens is that when people begin to come into the church, they come with their ideas.

They come, so they import different things into the church. For instance, I said the other time about religion. Many people, when they become Christians, they, whatever religion they were practicing before they become Christians, they tend to, when you say God, they interpret God in the light of the God they were serving or the God of their culture.

The God of their upbringing. The God of their family philosophy. So unconsciously. And it's like that. So that is why the teaching of Christ and the teaching of not Jehovah Christ.

There's no name given amongst men by which we might be saved. Apart from the name of Jesus. We are Jesus' witnesses. If you have Christ, all the names of God find its meaning and expression in Christ.

It's important. So that's why the teaching of Christ and the teaching, true teaching, Bible calls it wholesome. The words of Christ must constantly have central place in every Christian gathering.

[5 : 00] Because the threat to Christianity is not bad behavior. The threat to Christianity is not the way the world thinks about the church.

The threat to Christianity is not negative political opinion or public opinion. It has not the threat to Christianity. The threat to Christianity or the threat to any healthy church is dilution of the doctrine of Christ.

Once we begin to go off the doctrine of Christ. Once we begin to go off or add to the pure teaching of Christ.

Once we begin to add to it or go off from it or swear from it. Any slight deviation from the centrality of Christ becomes the entry of attacks on the church.

That's where the church begins to weaken. The church week, you see, when the coronavirus pandemic came, some people were high priority for the job.

[6 : 04] And because they are prone to die if the virus attacks them. Because of the maybe pre-existing conditions already. So the NHS had to make sure that they were given priority and vaccination.

And then when they were even taking off the masks, they had to keep their own. For example, because they are prone. The slightest infiltration of the virus would endanger their lives.

In the same way, the slightest infiltration of negative teaching can endanger and weaken the strength of a church. No church dies outside of strong, sound, Christocentric doctrine.

When, it doesn't matter how much we are praying. It doesn't matter how much we are excited. If the, first Timothy calls it the wholesome ways.

Teachings of Christ. First Timothy chapter 1 verse 10 and 11 also. It talks about the teachings of Christ. The message of Christ. The glorious gospel. When that begins to be compromised.

[7 : 04] According to the glorious gospel of the blessed God. Which is committed. It's a glorious gospel. And it must, verse 10 or verse 11. It talks about Christ. The teachings of Christ.

The doctrine of Christ. It's important that it's strictly adhered to. Once we begin to focus on a lot of other things. It says that for them that defile themselves with mankind.

For men stealers. For liars. For perjured persons. If there be any other thing that is contrary to sound doctrine. Anything that is contrary to sound doctrine.

Is the greatest threat to the church. That's the greatest threat to the church. So, the church must constantly be inoculated. Immunized.

Through the injection of healthy teachings. Wholes of teachings. Teachings of godliness. Teachings about Christ. When I say godliness. I'm talking about the purpose of God revealed in Christ.

- [8 : 03] The gospel. So, they were infiltrating the church with all these things. And Paul had to make it clear. That listen. It's not only. See, the threat is not the bad things.
- It's the good things. Because, you see, when you see bad things. You can stay away very easily. Bad things. But the good things. The good things. Philosophy. Philosophy.
- Philosophy. What sounds very intelligent. What sounds very fashionable. What sounds very sociable. What sounds very acceptable.
- What sounds reasonable. Those are the things that can weaken and can infiltrate the church easily. So, Paul makes mention of things like, be careful lest anyone spoil you through philosophy.
- Is there anything wrong with philosophy? Philosophy generally is good. But if it is swaying you away from Christ and not after Christ. You have to put it there. And not after. Philosophy. Vain is it.
- [9 : 06] After the tradition of man. There's nothing wrong with tradition of man. But if the tradition comes into coalition course with the centrality of Christ.
- He said, leave the tradition and stay with Christ. So, he said, be careful lest someone spoil you. So, Paul was really strengthening the church. Inoculating the church. And then, I like what he did.
- He moves more from actually the chapter one. To focus more on some core aspects of Christ. Now, in chapter one, verse 12.
- He speaks about how we have an allotment. We have a portion. And Christ is actually the portion of the saints. When they are distributing everything. Christ is our promised land. It's our portion.
- Christ is our portion. And then, verse 15. He talks about Christ being the image of the invisible God. This is the Christ we are dealing with. The Christ who is the portion of the believers.
- [10 : 04] Hallelujah. The Christ who is the image of the invisible God. Verse 15. The Christ who is the firstborn of all creation. Verse 18. The Christ who is the firstborn from the dead.
- Verse 19. The Christ in whom the fullness of God dwells. What? The same thing. The fullness of God dwells. In chapter two, verse nine. Paul was highlighting this kind of Christ we have come to.
- The Christ last week. As I said. The Christ who is the reality. The substance behind the shadows of all the good positive things that have ever been practiced which God has allowed.
- Christ has been the reality. The substance behind. Wait. Who will hug? Why will I hug my wife's shadow? You can't hug a shadow.
- You can't eat the shadow of a beggar. You can't. You can't. You can't. You can't. So I said these things. The Sabbath day. The holidays.
- [11 : 06] The feasts. The new moon. They are all a shadow. And he says that. But the substance is of Christ. Christ is the substance. So we are talking about this Christ.
- Who is the firstborn. Who is our portion. The firstborn from the dead. The firstborn of our creation. The image of the invisible God. The substance of every good thing ever given by God.
- Christ is the substance. We are talking about this kind of Christ. Who in Colossians chapter three. Verse ten and eleven. He is the essence of the Christian church. He says that. Verse ten.
- I'm going ahead. But then. Verse ten says that. And have put on the new man. The new man. Talking about this new life. The. I think the Latin. Novus homus. It says that.

Put on. The new man. It's not. We will get to chapter three. But. Verse ten. But it's an active responsibility of the believer. Put on the new man. What is the new man?

[12 : 03] The new man who is renewed. In the knowledge. According to the image of Christ. Who created him. Look at verse eleven. Like. In this new man. There is no Greek.

There is no Jew. There is no circumcised. There is no circumcised. There is no barbarian. There is no Scythian. There is no slave. There is no free. But Christ.

Is all. And in all. Show hallelujah. He said. Put on this new man. The essence of the church is Christ. And he said.

This Christ. Is what must be the center. Of everything we do. As believers. Christ. Is the center. Then. He tells us about how.

All this. In the chapter. Two. Towards the end. Last week. All these things are infiltrating the church. What are these things? Philosophies.

[13 : 01] Ideologies. Then he said. Verse sixteen. He said that. Don't allow. Anyone to judge you. When it comes to. All these. Feast. Celebrations. And all those.

That's legalism. Legalism. Religion. Is all about legalism. You have to do this. You can't do this. You don't know how to do it. You have to do that. Don't do it.

Do it. There's nowhere in the New Testament. Where God prescribes. A particular day. Where believers. Should worship. If Monday works for you. Go on. If I were in Saudi Arabia.

I would have Friday church. Because Sunday. They're going to work. So we have Friday church. It doesn't spoil anything. If you want to do it on Saturday. Why not? Go on. I used to think that Sunday service.

Christian service. Must always be on Sunday morning. Until I came to UK. And I realized. Some of the service can start 6 p.m. When we started. We started. Carries. When we get to play. We started at 4 p.m.

[13 : 57] And in the winter. 4 is dark. Wow. But. God doesn't have any problem about it. Anytime. So don't let anyone tell you.

Paul said in Romans chapter 14. That don't let anyone talk about. What day. To somebody. This day is better. This day is better. So there's actually no particular day. So. Then. Paul was saying that.

These legalists. Legalists. Were infiltrating the church. One person esteems one day above their head. Another esteems every day alike. Let each one be fully convinced.

On his own mind. Every day is the same. Can worship any day. Anyway. So. Said. Let. Legalists are coming to the church. Said. You have to be circumcised. Because you're not a proper Christian.

Yeah. You have to be circumcised. You have to worship on a Saturday. That's your. You have to stop eating meat. Because. Where did the meat come from? An animal that was killed.

[14 : 52] And God said. That shall not kill. If you eat meat. You're endorsing. You're endorsing. Or you can't eat pork. You can't eat duck. You can't eat snake. You can't eat that.

So. It's a letter. These are legalists. And then we have. Besides the legalism. That's not the only problem faced. With the church. There was this mysticism.

Mystics are people who feel. You know. Nothing is enough. You have to go deep. Spiritually deep. Deep. Deep. You need a certain special deep. Experience.

Legalists focus on. What you have done. What you haven't done. Asteria. Whilst. The mystics focus on feelings. You have to be deep.

Deep. So they look at you. Say. You haven't seen angels yet? Angels always come to me. They come. I can't even see some around.

[15 : 57] You begin to get very scared. He said. These things. Don't let anyone use that. Then we have. The ascetics. The ascetics is like.

You have to punish your body. For God to accept you. Yeah. So. There are different. Different traditions. I mean. It's because. Of course. Different religious spectrums.

The self-flagellation. Which was. Some people still practice it. Some spikes. And you whip yourself. And they have bruises. And then. Ah. God. I'm a bad person.

I can't. I can't stop thinking about. Evil things. I beat myself. So. You punish. Your body. To sanctify your soul. That's.

Assetism. So. All these. Were being imposed. On new believers. New Christians. Or people. Who have come into. The church has.

[16 : 54] Started. And they are distracting. From Christ. With these things. This is the way. You have to do it. That really. Religion is man's way. Of getting to God. Christianity is God's way.

Of getting to man. Religion. Tells you. Things you have to do. For God. To accept you. Christianity. Tells you. God. Tells you. What God has done. For you to come to him. To reach out.

So God has done. It's done already. You know. Religion says do. Christianity says done. God has done it. You know. So that's why.

He said. We are complete in him. Because they were distracting. This church. With. It's human. Some of us. The more religious. You want to be. The more. Legalistic. Systems.

You put around yourself. I don't do this. I don't do that. I don't touch this. I don't go here. I don't do this. I don't do. There are times. Where your walk with Christ.

[17 : 48] Necessitates you. Being away from some things. But you are not doing. These things. So God will accept you. God doesn't accept you. Because. Of. Things you don't do.

He actually accepts you. Simply because. You put your faith in Christ. Wow. So. Paul writes to them. The Holy Spirit. Was trying to get them. To understand.

That you don't need these things. Then you look at. Last week's scripture. Verse 20. Wherefore. If ye be dead. With Christ. From the.

Rudiments. Of the world. These basic things. That the world expects. If you be dead. With Christ. From these things. The rudiments. Why. As though living. In the world.

Are ye subject. To ordinances. Touch not. Test not. Handle not. Which all are. To perish. With using. After the commandments. And the doctrines.

[18 : 44] Of men. This is all. Based on man. You see. It's more about. What man is saying. You should do man. When we become religious. We impose things. On people. We impose laws.

To the extent. That. We even go as far. As saying that. If you don't practice. My law. You don't. You are not worth living. You can.

If. A fornicator. Is hungry. You have food. Give it to him. Or give it to her. What does that. You see. Your body is using. Fornicate. Give it to him.

I'm talking. The person is hungry. Did you understand. What I'm saying. Don't. Don't be mean. People. Because they don't. Subscribe to your belief. That's another way.

Of legalism. Don't be mean. To people. Because they don't. Subscribe to your. To your belief. So. We have to. Push Christ. And.

[19 : 44] Christ must be the center. I said. Why are you now. Going back to. These basic rudiments. Of the world. Touch not. Touch not. Do this. Do this. Which. Things. Have indeed.

A shoe of wisdom. So some of this. Is what you do. It looks like. Wow. It's formidable. Nothing. You know. Sometimes. People. I've heard people. Pass these comments. Especially in the office.

This. You say. You are a Christian. But this person. Who is even. Eighties. Or that. Is even nicer. I like them.

I like these people. Some believers. Christians. Will tell you. Me. All my friends. Are eighties. Because. They are more relatable. So they are so relatable.

They become believers. Hey. You know. All my friends. This. And that. You feel in the blank yourself.

[20 : 42] All my friends. Are that. All my friends. Are that. And. Because sometimes. Do you understand. I think I'll mention that later on again. But do you understand why Jesus said. When you fast.

Go into your closet. Close the door. Don't be looking for. Public. World. Hey. You are a Christian. Because you fast.

Your lips are so dry. Cracky. Oh. There is food. No. No. No. I don't eat that kind of food. I don't eat that kind of food. Why? Oh yeah. That's why I say.

These things have a show of wisdom. It looks like. Very formidable. And impressive. But really. In way. It's will worship.

And it brings attention to self. And. The neglect of the body. Also. In humility. So they are making them. So. Oh you know. I'm humble. But. You see them behind closed doors.

[21 : 38] And you see the real human being. In public. They have a different. That's why Jesus has a problem with the Pharisees. They caught somebody. In adultery.

And I'm sure they've been catching a few of them. Because. That's why. And you always keep catching people. You know. They caught somebody. They brought the person to Jesus. To tell them. Jesus. In John chapter 8.

So. They were caught in there. Very. And. They said. Moses said. In the law. Jesus said. Okay. Jesus. Jesus. Ignore them. As though he hasn't.

He was. Using his finger. To write in the sand. And they kept putting pressure. They wanted an answer. You really. Are you sure. You really want an answer. No. You see.

Because they didn't know. Was that Jesus knew them. Yeah. They are coming to. Show. A show of religion. A show. Of piety.

[22 : 32] A show. A show of how humble we are. We want to respect Moses. But this is what Moses. It's not us. It's what. What. That's what Moses. It's just Moses. It's not. It's not. It's just. Just Moses. It's like.

Like a gentleman who doesn't like a woman again. He said. It's not you. It's me. It's just. It's not. The problem is not you. It's just me. I'm just confused. I'm just confused. It's important to understand that all these legalisms and then Paul said that this is our show.

Many, many, it's very human. That's why Jesus said that when you do your arms and when you do your fasting, go into your closet and pray to your father who is in secret. That's very interesting.

We'll get there. Your father, who is in secret place? Sometimes they say he's in secret. But he rewards openly. But if men reward you, he says, he does it. He doesn't get involved.

So the show of religious humility, the show of these things, he said in spite of all these shows, it doesn't have what it takes to subdue the flesh, which is what wars against the human. Last Thursday, my teaching on the flesh.

[23 : 43] All this showmanship and self-willed worship, will worship, well, it's called some translation, voluntary worship, or humility, so-called.

It's not real humility, but, you know, and the neglecting of the body, the way they're treating their body to see that, you know, I'm doing a lot. He says that, not in, give me a different translation, give me the New American Standard Version.

He says that self-abasement and severe treatment of the body, but are of no value against fleshly indulgence. The problem, you haven't changed.

It's the same person behind a coat. It's the same person hasn't changed. So, he says that this thing shouldn't be our focus since we are dead in Christ.

Or we die. Verse 20 again, he says that, wherefore, if you be dead with, say dead with Christ. Dead with Christ. Say it again, please. Dead with Christ. If you be dead with Christ, don't let, don't let your spiritual life be determined by legalism, mysticism, or asceticism.

[24 : 54] But, it should be Christ-centered as a person. Then, he goes into the chapter 3 by talking about, now he's going to bring human actions and human responsibility. The chapter 3 says that, if ye then were risen with Christ, you remember the verse 20, he says, if ye be dead with him.

Now, he's talking about risen. So, he assumes that you can't die and stay dead. You die and rise with him. Romans chapter 6, verse 2, 3, 4.

And it's, before we go to Romans, let's just go first to Colossians chapter 2, verse 12. Colossians chapter 2, verse 12. Buried with him in baptism, wherein also ye are risen with him through faith.

The faith of the operation of God. So, we didn't stay buried, but we stay, we were risen with him. That's a key word, with him. With him. With him.

Now, there's something I want you to notice. That, where, if we are risen with him, when did we die? It's there. It's in that, baptism is significant. Yeah.

[26 : 01] Romans chapter 6, verse 2, 3, 4. God forbid, how shall we, that are dead to sin, live any longer therein?

The next verse, verse 3, is very important. Know ye not, that so many of us, as were baptized into Jesus Christ, were baptized into his death.

That's why we are dead with him. We were baptized into his death. And then we didn't stay dead, but verse 4 says that, therefore, we were buried with him by baptism into death.

There's a dying in a Christian's life. There's a dying, but the dying is not the end. There is a rising as well, but the rising, we are risen with him.

We died with him, and we are risen with him. Ephesians chapter 2, verse 6, we are seated in heavenly places together with him. So, raised up together, and made to sit together in heavenly places in Christ Jesus.

[27 : 10] We are in Christ. We died with him. We were raised with him, and now we are seated in Christ in heavenly places. Hallelujah. Hallelujah. That's there.

So, now, when he speaks about our dying, we died through baptism. Now, baptism is not just an external show of religiosity.

It is different from asceticism. Asceticism is, as I explained, external show of religiosity to show. No, baptism is not an external show of religious, but baptism is so significant when it comes to our identification with his death, burial, and resurrection.

resurrection. So, then you will die, buried, and re-resurrected. That's why every Christian baptism, by implication, is supposed to be, it's supposed to be reflective of burial.

You understand that? So, we can't put you in the sand, or you can't put me in the sand, but it's water. I can go under the water and come back still alive. But if you cover me with sand, by the time you dig me up, but it's always water, and water is also significant in scripture.

[28 : 19] So, it's always better to go under the water as burial, because it signifies, baptism signifies burial.

So, if you have been buried, then you must be covered. So, it says that, if ye then be risen with Christ, oh, seek.

Everybody say seek. Seek. Say it again, please. Seek. Say it for the last time. Seek. Seek those things which are above. Where Christ seated, seated on the right hand of God.

I'm buried, I'm risen with him. Okay? I'm risen with him. So, if we are risen with him, now, the word if also connotes since. Not like if you are conditional.

No, that's why he's trying to say since you are risen with Christ, you have to set your, set your heart on things above.

[29 : 21] Okay, so, NIV is the word set your heart. King James says, what does King James say? He says, seek those things to set your affection on things above. Now, this is what it means. Once we are risen with Christ, it's your internal constitution.

There's an inclination. I made a statement earlier on that. When you are born again, you tend to develop a taste for God's word. Yeah. When you are born again, one of the things that happens to us there is this internal inclination towards Godly things.

It just, it's like the way a compass, you know, a compass is always pointing to the north. Doesn't matter how you turn, it's still north. When you are born again, your affections are set in one direction.

That's how it should be. If it's out of that direction, that means you are out of alignment. And every time, it's just like certain type of watches. Not, certainly not an Apple watch.

Certain type of watches, when you don't wear them for about three days, you take them, you have to set them and wind them. And make sure, because if you, now, you have to set it to be in alignment with the right time.

[30 : 37] So usually, you look for iPhone or look for your phone or something to look at the right time and then set your time. All right. Now, he said, this is not your time, it's your affections.

Set, set your affections, set your affections on things above. Set your heart on things above. And then he just opposes this by saying that, and not on things on the earth.

What are these things on the earth? I believe that from the context, because we are flowing from the chapter two, where he's talking about, don't let these things distract you and don't let anyone do.

These are all earthly systems. He used the word rudiments of the world. These are the earthly systems, systems that will distract you from Christ. Set your heart not so much on these things, but on heaven.

Pastor, what does he mean to set my mind on heaven? On above. Above means heaven. Set your affections on things above. What are the things above? Christ. Christ.

[31 : 40] Christ. Heaven is real. There's a way you can live a heavenly life on earth. And that's how believers are supposed to be living. How? By our minds and our hearts and our affections set on heavenly things.

Pastor, I need my marriage, my husband. I need my, oh yeah, there's nothing wrong with it. But make sure, when you are choosing your wife, you choose your wife with your mind set on heavenly things.

As, as, when you buy something new, like maybe a house or a car or a shoe or something you really like and things like that, you see, we treasure it.

And the things we treasure, the Isaacs in our life have the propensity of causing our focus to be on the things, these are earthly things we have got. But Christ should be, our affections are set on Christ.

And every, every now, every human being, your affection can be set on your child, on your job, on your ministry, on your account, especially if you are trying to save.

[32 : 53] If you are trying to save something, you look at your account and say, oh wow, you don't want to touch it. I mean, it's natural for you. But, we have to be alert so that things that get our interest don't end up becoming our focus, our affection, our set on it.

You can't set your affection as a believer. If you set your affection on things on the earth, Satan can get an upper hand over you. And you also lose ground so long that rewards from above his consent.

So he said, since we are, we are risen with Christ, he said, seek those things which are above, where Christ is seated, on the right hand of God. In Ephesians chapter 1, verse 20, Bible talks about, say, okay, when they say Christ is seated at the right hand of God, well, it's a position.

It's a position. When I say it's a position, it shows that where the person is, location. But it's also reflective of authority, right hand, reflective of authority.

So that's why it says in Ephesians chapter 1, verse 20, when he raised him from the dead, and set him at his right hand in the heavenly places.

[34 : 06] Look at verse 20, far above principalities and powers and might and dominion and every name that is named, not only in this world, it's showing his authority, cosmic authority.

You know, so the right hand depicts authority. It also depicts a position, a position. So, in Hebrews chapter 1, verse 3, after he has purged us from our sins, he sat on the, I like the phrase, the right hand of majesty.

I like that one. It's so nice. Sounds so nice. Sat on the right hand of majesty on high. Shout hallelujah. Hallelujah. Sat at the right hand of majesty on high.

He's actually seated on the right hand of the father, Jesus Christ, when he resurrected. And he says that these are Jesus who he seated. And when we say he's seated as well, it connotes he has finished something.

Like Hebrews chapter 10, verse 12. All those old testament high priests, they kept standing. They never sat. Yeah. It's very interesting. They kept standing.

[35 : 13] No, look at the verse 11, I think 10, 11. They kept standing. Every high priest, that's what? Every priest standing daily doing what ministry and often times the same sacrifice which we should never take away.

They kept standing because the job can be done. But look at, but this man, hallelujah. I prefer the new key Jesus that this man, the man was the capital that shows that he's our Jesus.

But this man, after he had offered one sacrifice for sin forever, did what? Sat down. Hallelujah. Hallelujah. I'm talking about Jesus, the firstborn of all creation, the image of the invisible God, the one who is our portion, the one who is the substance behind all good things, the one who is the essence of Christianity, the essence of the church life.

I'm talking about Jesus, the firstborn from the dead. I'm talking about our Jesus. Hallelujah. Our Jesus, when he had paid for our sins, he sat down. So, whilst the others kept standing, he sat down.

Let's go to someone who is seated. So, he says that since we are risen, we should set our affections, our hearts, on things above where Christ seated.

[36 : 31] Let me add the next verse and just, and then, so set our, sorry, go back to verse one. New King James, please. Let's use that New King James. Seek those things which are above.

Tell someone, seek the things which are above. Seek the things which are above. Someone say, I will seek the things which are above. I will seek the things which are above. When your focus is on things above, it's easy for you to forgive sins, forgive people.

It's easy to let some things go. It's easy to forgive your wife. It's easy to forgive your husband. It's easy to serve faithfully.

when your mind are on things above. It's easy to do the work of God. When your mind is set on things above. It's easy to be a faithful pastor.

You can do it well when your mind is set on things above. And you can be a good church leader. You can be a good mother, a godly mother, a godly wife, a godly father, a godly husband, a godly brother, a godly family member.

[37 : 38] But when you seek the things above, where Christ is seated and not the things on the earth, then verse 2 says that set your mind.

You remember mind? And renew by, Ephesians talk about renewing of your mind. In Philippians chapter Paul verse 8 says that whatever it is if there be virtue, think on these things.

Your mind, our minds must be set on certain things. So it said set your mind on things above, not on things on the earth. Does that mean we don't care about things on the earth?

That might be moving into asceticism. But it means that as much as, for instance, when someone does something to me and it hurts me, as much as I might not be happy, I still think about the bigger picture as a Christian.

How should I relate to you? What should I? I'm thinking about things, it doesn't matter what the impact and how painful it's been on me. I think about things above.

[38 : 43] And that's how we should be living. If you live like that, you will be able to be Christ-centered and Christ will be able to find a greater expression through your life.

Christ can be expressed through your life instead of trying to look for religious boxes to tick. You've got to set your mind on things above. So, just for you, so you know, if you intend to hurt me, I'm forgiving you in advance.

Why? It's not because it's pleasurable. Not because that's exactly what I want to do. But what I actually want to do is to set my mind and my affection on things above so I don't have a choice that will let you go so I can set my mind on things above.

Hallelujah! Hallelujah! Let's set. Let's set. Because we are the heavenly people. Above where Christ is dead. Let me end by saying this. This is very important.

This is very important. When you talk about heavenly above, okay, let's look at verse 3. Let me show you something. Verse 3. For you died. You see the death has come here again. You died. And your life is, I want to reserve this for next week.

[39 : 54] Your life is hidden with Christ. Where? In God. Hey! Where is Christ? In God. But what we read earlier is that where Christ is seated on the right hand.

So, actually, he's talking about above is heaven. Okay. Where is Christ? He's actually above in heaven. But there's something interesting which I want you to appreciate.

Listen to me very carefully so you don't miss what I'm about to say. God created the heavens and the earth. Right? Created everything. those who say Genesis chapter 1 and chapter 2 was just inserted can never serve God truly.

You can't have true gospel outside of Genesis. When we go out, the essence of our preaching is to tell people their sins can be forgiven including very good people. There will be a lot of very, very good people in hell.

Yeah. Because it doesn't take your good works to take you to heaven. You can't be good enough to go to heaven. How good enough can you be? That, I mean, you can't be good enough.

[41 : 05] You can look good by inside of human beings. Jesus said that it's not what enters you but what comes out of you. It's a reflection of what is inside you.

Anyway, so, heaven is not a matter of who is good but heaven is a matter of God is good and who has put his faith in Christ. Anyway, now, so, when we go and we are preaching the gospel, the gospel starts, how can you appreciate good news if you don't know the bad news?

And the bad news is you are going to hell. I'm not saying go tell him before you are going to hell but I'm explaining something. The bad news is all have sinned and falling short of the glory of God.

All. Not because you were born dead on a river. We are all born sinners. And so, what's the good news? That if you can, you don't have to do, if you can put your faith in Christ, then you attain the righteousness of God.

He gives you the righteousness that you have not worked for. The righteousness that you can live for. He gives you, it's like a donation. God gives you the right. That's the good news.

[42 : 19] So that, it doesn't matter that the songwriter said, the vilest offender who truly believes, that moment from Jesus a pardon receives. That's why the songwriter said, amazing grace, how sweet the sound.

That saved a wretch like me. If you don't know how wretched you are outside of Christ, you won't appreciate when you hear the gospel of Christ. So the gospel starts from Genesis.

Now watch this. God created heavens and the earth and the pivots, the centrality or the climax of God's creation is the creation of man. It's the creation of human beings and God created human beings.

So God created the heavens and the earth and the core of his creation is human beings. So God created a human being and then what? Watch this. Human beings, we are the creation of God. Then many years later, by according to God's programming, God himself became a human being without losing his divine nature.

Now, this is the Christian message. that God, that's where other religions have a problem. How can you say God became a human being? That's what it is. God, God became a human being.

[43 : 27] Bible says that the word became flesh. What? God became a human being and he didn't just become a human being and maybe he became a human being and then maybe he dozed off a little bit and then got up and then went back.

No. He became a human being and for 33 years he lived the full spectrum of a human life and according to Hebrews chapter 4 verse 15, he was tempted at all points just like us.

A baby, an infant cannot be tempted. Really, an infant, baby born. He could have come as a baby and when Herod was looking for him to kill him, Herod could have killed him and every dead be death, isn't he?

So now he has died. No, but it's not like that. He had to live. Why didn't he die immediately? No, because he had to live the full life of a human being and an adult human being who has been tempted at every different point.

So if you are being tempted, Jesus was also tempted around that point and so he understands when you are going through your temptation and he can, Bible says he's able to help, he's able to secure, Hebrews chapter 2 verse 17, he's able to help us who are being tempted because he has been where we are.

[44 : 44] He has been where, he says he's able to help us. Make, all things pertaining that he might be merciful and faithful high priest in things pertaining to, I think it's the verse 16 or 18.

He's able to, he's also able to help, they use the word, they use the word, sick, sick, tempted, yeah. He himself was suffering being tempted, he's able to, you see that word?

use a different translation. He's there, he's able to help those who are being, is there anyone here you feel sometimes, feel tempted?

Jesus is able to help you. So you will be saying amen. He's able, he has the ability, angels can't help you. Angels can't help you because they were never tempted like you are being tempted.

They never had blood. so he's able to, that's why he lived a full spectrum on human life and was tempted at every point but was perfect and was sinless, never broke the law of God and so that righteous living he had, when you come to, you put your faith in him, you come to Christ, it's credited to you.

[45 : 56] It's, so then, God records the theological way, the biblical way, it's records righteousness to you. accounts you as righteous. The Bible said and it was accounted to Abraham as righteous, it was an account.

It wasn't a righteous behavior per se but it was a disposition of faith that made it, it was accounted to him as righteousness. So when you come to Christ, God also records you, you are still you.

Your feelings are the same, your weaknesses are the same, sometimes your anger and your temptations are the same but once you are in Christ, God says, I declare you righteous.

That's the essence of justification. Where God pronounced, sits in his judicial authority and he declares, you know, when the judge is about to pass, whether guilty or not guilty, God was about to pass his verdict and then you came into Christ and he said, righteous.

Then Satan gets confused. No, but he's not righteous. He's not righteous. God says he's in Christ. But who pays for his sins? Christ paid for his sins already. Hallelujah! Hallelujah!

[47 : 10] You come into Christ, you are declared righteous. The Latin word, declare sune, righteous. Hallelujah! That's what we talk about, righteousness, estralos.

Righteousness that is not your own. You come to God. Look at this. God sits on, Bible talks about God the righteous judge. The righteous judge. He's so righteous, he won't make mistakes in his judgment.

You can't approach his throne if you are guilty. You can't approach his throne with sin. You can't come to the throne. Why do you think he says that let us come boldly before the throne of grace? Why do you think he says we should come boldly?

How can you come? Even the high priest had to go there once a year. Once a year. Once a year. Bible said, not without blood. Once a year. Hebrews said, the high priest enters the holiest of Hebrews chapter 9.

The holiest of holiest once a year. And he says, not without blood. He has to go there once a year. And he has to make sure he hasn't got sin. He is going to, okay, he's going to offer the blood for his sins and the people.

[48 : 12] And suddenly, he says, the holiest of holiest to the presence of God is open. Now, come boldly. What? What?

Hebrews 10, 19. He says, we have access. Oh my goodness. We have boldness. We have boldness to enter the holy by the blood of the Lamb.

That's what it means to be a Christian. That's why Christians pray. We don't pray because it's a religious activity. We pray because we have access. We have access.

We have access. We have access. Sometimes I'm out and I want my wife to pick something and just pick her phone and I just call her. Why? It's not a religious activity. It's just a relational activity.

I call and talk to her. We have access. So prayer is not a religious activity for a believer. Prayer is a relational access. The girl going to dad. Boy going to dad.

[49 : 10] And that's why he said when you pray, say our father. And I will say, daddy, daddy. When you pray, say daddy. How can you say daddy when you have sinned? How can you say that?

He couldn't tell them to pray our father if he knew he wasn't coming to take away sins. After sins are taken away. How did he take the sins away? On the cross. And it's not, it's not only the sins he took away.

He took away our sins. But he gave us his righteousness. Hallelujah. He didn't just wash our sins and we are sinless before God.

He gave us his righteousness. That's why he came to live the full human life. So he, Bible said, he met at all point and was tempted and without sin.

Bible said, what the Lord could not do in that it was weak through the flesh. God did by sending his son, Romans chapter 8, in the likeness of sinful flesh. Oh, hallelujah. Hallelujah.

[50 : 14] Hallelujah. Hallelujah. That's what makes us Christians. A Christian is the righteous man. Wah! A Christian is, I know you know him.

I know you know him. You know him. But until you have found him in Christ, you don't know him. In Christ. He said, your life is hit with Christ, in God.

With Christ. I, I, I, I dare Christ. Hallelujah. We are in Christ.

So, now, God created humanity and then God, great is the mystery of godliness. First Timothy chapter 3, verse 16. Great is the mystery of godliness.

God was manifested in the flesh. Without controversy, great is the mystery of godliness. What is this mystery? God was manifested in the flesh. He showed up in the flesh.

[51 : 13] That's the Christian message. He showed, what is he coming to do in the flesh? To come and deliver human beings from the power of the flesh. and as well, okay, this is what I'm saying.

God created human beings and then he became a human being after a while. God himself manifested in the human. So, when Jesus was being incarnated, that's the theological term, incarnated, he brought God into man.

Man. So, for the first time in human history or the history of the universe, divinity was captured in humanity. That is a mystery.

That's why Jesus Christ, I forgot to mention that in Colossians chapter 2, verse 2, Jesus is the mystery of God. In Colossians chapter 1, verse 26, he is the mystery of God's plan, God's program.

All the program of God is hidden in Christ. Now, watch this. Jesus Christ became, watch this, he became a human being. God became a human being. So, for the first time in human history or the history of the universe, divinity, the creator, was captured in the creature.

[52 : 27] So, when you are dealing with him, you see a creature, but within the creature, the creator has become a creature. I'm going somewhere.

Last week, I was teaching KP2 and I said something about, at what point in time did Jesus become a high priest? Was he a high priest before he came on earth? For God's will love the word that he said.

Was he? No, he wasn't. Because high priests are only human beings. Priests, according to Hebrews, chapter 8, chapter 5 actually, verse 1, it says that, for every high priest is taken from among men.

So, if you are not a man, a human being, you cannot be a priest. So, before he became a human being, he wasn't a priest. But when he became a human being, okay, was he a priest? He was a carpenter. So, at what point in time did he become a priest?

He was a rabbi. He was a prophet. But there's no way in the Matthew, Mark, Luke, and John where he was referred to as priest. John the Baptist was from the priestly line.

[53 : 27] Jesus was from the line of Judah. So, he's supposed to be the king, but not a priest. So, at what point in time did he become a priest? It was after the resurrection. After the resurrection, God declares after the order, you are a priest, not after the order of Aaron, but after the order of Melchizedek.

He became a priest. Now, watch this. He had to pass through human living, death, burial, and resurrection. So, in John chapter 1, verse 14, Bible says, the word became flesh.

But what I realize, we have not been taught much, is how 1 Corinthians chapter 15, verse 45. Let's all read it together. 1 Corinthians chapter 15, verse 45.

Let's go. Adam became a living being. The last Adam became a life-giving spirit. The last Adam, who is the last Adam?

Jesus. Jesus. Jesus is the last Adam. He also didn't just, the word didn't just become flesh. When the word became flesh, that's the last Adam.

[54 : 37] But that last Adam became a life-giving spirit. in the resurrection. So, when he resurrected from the dead, he's no more the physical Jesus, we just, the natural Jesus we know.

He is the life-giving spirit. That's why when he resurrected, breathe upon the people, receive ye the Holy Spirit. Now, I'm going somewhere. So then, until after resurrection, God could not live in man.

Right? No one, no one, no one, no Moses. No one. Because the sin in man, sin hadn't been dealt with. So Christ came to deal with the sin, and now, when the sin was taken away, now God can inhabit man.

That's very important. God could not inhabit which God inhabited man. It's the same God we are talking about. But now, but if this, human, how many of you have Jesus inside you?

It's unbelievable. I'm not sure. Christ is me. Christ is not in me. But Christ is in you. The hope of God. Romans chapter 8, verse 10, he said, if so, Christ be in you. In 1 Corinthians, 2 Corinthians chapter 13, verse 5, examine yourself if Christ is in you.

[55 : 52] Galatians chapter 2, verse 20, I'm crucified with Christ. Nevertheless, I let no eye, but Christ were in me. So, does Christ live in you if you are born again? Yes. Which of the, is it Mary's son?

Say Mary's son. Where will he, how can he enter you? He lives in you as the spirit. 2 Corinthians chapter 3, verse 17, he said, the Lord is the spirit.

He is the spirit. The Lord is, are you getting what I'm saying? So, Christ lives in me as the spirit. Now, he couldn't have lived in me if he had not incarnated.

If, after incarnation, after becoming a human being, he had to go to the cross, burial, resurrection, he went through a certain process so I can, I can take him in.

You can't, you human being can't contain God as God, as he is. God has to be processed like meat. Sorry, but you know what I'm talking about. You can't eat some stuff.

[56 : 54] It must go through a process. So, I'm talking about God went through a process of incarnation, human living, crucifixion, burial, resurrection, so we can, that's why you have resurrection power inside you.

Hallelujah. But, this same Jesus who lives in you is also seated in the right hand of the Father. In heavenly places. So, where is he?

Is he in me or is he in heaven? He told them that you see the ladder. I'm the Jacob's ladder. Whatever connects heaven and earth. So, what I'm trying to say, if he says, set your heart on things above, set your eyes on things above, the above is directly within, connected to your spirit, man.

Because Christ is in you. If Christ is in you, say, Christ is also in the church. He is not only the head of the body. He is also the body of the head.

Is the church not the body of Christ? You forgot. Aha, yeah, now. 1 Corinthians 12, 12. He is the body of the church.

[58 : 07] So, if he is the body, he is in us, we are in the church. We are seated with him in heaven. We are in the church. He is in the church. You can't live the heavenly life outside of the church.

Search your eyes on things above. Your affections. Your affections. Christ is in the church. He is the Lord of the church. And we are the body of Christ.

He is seated in the church. We are with him in the church. We are with him in his body. He lives in us. We are with him. It's that your life is hit in Christ. It's hit with Christ in God.

So, the point here is, oh, all the essence of our Christian life, to live a Christian life is not so much about religious do's and don'ts, but it's about setting your affection, setting your mind, setting our affections, setting our minds, setting our hearts on this Christ who is above.

How do we focus on heaven? By living the heavenly life within the church life. How do you live the life? Serve the church. Love the church. Christ is in the church.

[59 : 21] You don't find him anywhere. Please. He's in the church. Bethel. A connecting place between heaven and earth. Bethel. The church. The house of God.

When you're looking for somebody, it's not, it's not his house you got. You want to find it. If you want to encounter Christ, get to his house. Where's the house of God?

It's the church. Wow. Many people are not living a church life. You can't live an effective Christian life without living a church life. That's what I'm trying to tell you.

If your mind is set on things above, it will have an expression not just in your behavior but within your church life. You can't do it alone. You do it with others. You are in Christ, I'm in Christ.

You are in Christ, I'm in Christ. He's in Christ, you are in Christ. She's in Christ, you are in Christ. It's one, we are one body. We are one body and Christ is in the church. It's not just in you, he's in the church.

[60 : 19] The church is his body. So he went through all this process so that he's seated in heaven and now he poured himself on us. That's when the church was born and the church became the body of Christ.

You cannot live an effective Christian life. You will at best be very religious. At best, full of religious do's and don'ts. But this whole thing is about church life.

That's why Satan will fight you out of the church. He will discourage you out of the church. He will make you have all kinds of reasons against being part of a church. Because if he does that, there's no way you can set your heart by affection on things above.

He will fight your church life so you have to fight to be strong, to pay the price. Set, you have to do the setting. Set your affection. Put in systems that will help you stay connected in the church life, in a Christian community life.

These things are very important. I pray God will add understanding to his holy word. He will receive something. Thank you for listening to this message by David Entry.

[61 : 34] You're welcome to connect with David Entry on Facebook, Instagram, Twitter, and LinkedIn. You can also find more Spirit-filled messages from Carish Church on YouTube and all relevant streaming platforms.

Don't forget to subscribe, like, and share the message. Be blessed.