

Grace and Peace To You - Ephesians 1

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- [0 : 0 0] Hallelujah. Thank you for tuning in to this powerful message by David Entry at Karis Phase 2, our Christ Centred Youth Services. As we hear God's word, it brings us to an understanding that no man can teach. May Jesus Christ reveal himself to you as you listen.
- Father, thank you for the privilege to be gathered under your feet to hear your word. What you have got to say to us is more important than what we have got to say to you.
- So as we hear your word, let us hear the words of Christ. Speak to us. Change us. Impact yourself into us. Give us encounters in your word. In Jesus' name. Amen.
- Efficiency. Are you okay with efficiency? To like efficiency. Yesterday I found out that the French for Moses is Moise.
- Not Moose, please. Moise. In Ephesians 1, it says, Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus.
- [1 : 2 8] Grace. Everybody say grace. Grace. Grace. Be to you. When you read, how does the Nicky James put it?
- Grace to you. Most of the letters started with grace to you. So in 1 Timothy chapter 1, verse 2 and 3, it also says, grace and peace and mercy.
- So, Timothy, a true son. In the faith, grace and peace from God, our Father and Jesus Christ, our Lord.
- In 2 Timothy chapter 1, verse 2. 2 Timothy chapter 1, verse 2. It says, grace and peace. It says, to Timothy, a true son. Grace, mercy and peace from God, the Father and our Lord Jesus Christ.
- So, really, when he says grace, what he's trying to mean is what we just read in Ephesians chapter 1, verse 2.
- [2 : 3 8] Grace to you. And when you look at, I think, 2 Timothy chapter 4, verse 24. It says that, chapter 4, verse 22.
- 2 Timothy chapter 4, verse 22, yeah. The Lord Jesus Christ be with you. How many of you would agree with me there's a difference between grace to you and grace be with you?
- His greetings were grace to you. When he finished, say grace be with you. I came to leave grace with you.
- The word of God is called the word of grace. The word of his grace, of Jesus. In Acts chapter 20, verse 35. The word, I call, sorry, verse 32, I'm sorry.
- I commend you to God. And to them. And I commend you to God. And to the word of his grace. Oh. To the word of his grace.
- [3 : 4 7] Which, that this word is able to build you up. And give you an inheritance among those who are sanctified. Word of his grace. So when the word of God is coming to you, his chief objective is to leave you with grace.

So when he's coming, he said grace to you. You don't come to church and leave without grace. If you just come and sing, you are likely not to get grace. But if the word of God is opened, it's the word of his grace.

So he says, grace to you. Grace to you. Grace is such an important aspect of Christian life.

Bible talks about how in the beginning, I like this quotation a lot, this scripture a lot, isn't it? In the beginning was the word, in the word, John chapter 1, verse 1. In the beginning was the word, and the word was God, and the word was God.

Say the word was God. That drives your witnesses mad. Say the word was God. It drives Muslims mad.

[4 : 52] Say the word was God. It drives the Jews mad. Say the word was God. It drives people who think they are smart mad.

The word was God. In the beginning of everything, before everything began to be, before whatever, anything that is has a beginning.

Everything. Some of you, you look like you don't have a beginning, even though you are young. You look like Methuselah. Get the word of God in your heart and it will make you wise and it will not make you age very quickly.

So, in the beginning was the word and the word was with God and the word was God. And the verse 14 says, and this word which was God, which was in the beginning with God, became flesh.

Yeah, it's clear. And the word, you see that word W is a very different W. The word that was in the beginning with God and the word that was God.

[6 : 13] So, in the beginning, verse 1, in the beginning was the word. It didn't even say in the beginning was God. In Genesis chapter 1 verse 1, it said, in the beginning God.

It just is. But in John chapter 1 verse 1, it goes further than Genesis 1. Genesis 1.1 is talking about the beginning of the universe.

The beginning of humanity. The beginning of everything. So, all of us have a beginning. Science. The beginning of science. The beginning of the created world.

That is Genesis 1.1. But John 1.1 goes beyond the beginning of Genesis 1.1. So, actually, John 1.1, in the original Greek, you read something like this.

Before the beginning. So, before the beginning was the word. So, that in is really the original Greek.

[7 : 17] This is how it connotes. Before everything began. While Genesis was when everything was beginning. In the beginning.

When it was beginning. But this one is before. So, John 1.1 goes further back than Genesis 1.1. It says, in the beginning was the word.

Before the beginning was the word. And this word. How can you say a word was somewhere? You can say inscription was somewhere.

Writing was somewhere. There was writing there. But how can a word be somewhere? Word can't exist outside of speaking. Wow. Or writing.

So, for you to have a word. There must be speaking or some inscription. But this word. Before any speaking happened. Before any inscription happened. The word was before the beginning.

[8 : 21] So, this is not a word. This is the beginning was a word. It's a personality. In the beginning was the word.

The word was with God. The Greek word is prosopon. The Greek word is like was with God. It's like face to face with God. Face to face with God.

And then something that is with you. How can it be with you? And at the same time it is you. That is why great is the mystery of godliness.

Wow. In the beginning was the word. The word was with God. And the word was God. So, which of the... Is it the word that is God or the God that the word was with?

Is it the word was with God? And the word that was with God is actually God. So, like God was with himself. Because there are no two gods.

[9 : 19] Muslims can get so confused. Because this thing it takes your spirit. Spiritualia, spiritualite, examinato. It takes a spirit man that is enlightened to be able to encapsulate this.

That the word was with God. So, there's no only one. If something is with, that means this one is there. That one is also there. But then it is in the same condition.

In the same verse it says that the word that was with God was God. And the word is God. Wow. The word was God. And it said the same was in the beginning with God.

And again, verse 2. The same. He was in the beginning with God. Now the word is a heal. Hey, Shabby. This is the word.

This word seems to be a personality. The word was in the beginning with God. And it says that all things were made. All things were made through him.

[10 : 22] Hey, this word is a powerful word. Through him. And without him, nothing was made that was made. In him is life.

I. And this life that was in the word is the light of man. Yes. Yes. Yes. Yes. And it says the light shines in darkness.

Yes. Yes. And darkness could, the darkness could already resist the word. Yes. Yes. Yes. Yes. Yes. Christians are not afraid of whoever preaches in our territory, but they are all afraid of our preaching in their territory. Because darkness has never been a threat to light. Light is the greatest threat to darkness. God, why is my wearing of a cross so offensive to you? What is it about the cross Satan is so much afraid of? He said the light that the life that is in the Word is the light of man and that light shines in darkness and darkness could not hold it and resist it.

He said John was sent to bear witness of the light. He himself was not the light. He was sent to bear witness of the light. And verse 9 says that the light that lightens every man that comes into the world. His quality change, he says he has endorse you, he says, okay you are free to now start to live. Every man that comes into the world comes on the approval of Jesus. You can't live until he has given you the permission to. And verse 14 says that the, and the Word became flesh.

The Word has become a creature. What is responsible for every bit of creation has not decided to become like the creation. That's a great mystery that the creator becomes a creature.

[12 : 41] He wraps the creator, wraps himself in creature. And he was walking like creature and creatures saw the creator. But because he was so much like creature, the creatures didn't know that that's the creator working amongst us.

They said let's get rid of him. The Bible says from that time they planned to see, they planned to conspire how they might kill him. They have to get rid of him.

They have to get rid of him. Creatures got rid of the creator when the creator became a creature. But if he's created, why didn't he stop it?

If he stopped it, how could we have had a church? He came because the way some of you want a girl, you also want a wife. Christ wants a wife.

That's why he came on earth. Oh, yeah. Wanted, you remember, counterpart. God created us so we can be counterpart, habitation, reflection and what?

[13 : 53] The judgment. Yeah. He came so we could be his counterpart. He's the bridegroom.

And God actually, I think, in Hosea chapter 2, verse 2, Jeremiah chapter 2, verse 2, Jeremiah chapter 3, verse 14.

Everyone says that. Jeremiah chapter 2, verse 2, it says, go and cry in the hearing of Jeroen, saying, that's yes, the Lord. I remember you, the kindness of your youth, the love of your betrothal, you know, with engagement.

Oh, when a woman is engaged, the way she loves it. Hey, women. All right. In the beginning was the word, and the word was God, and the word was God. The same was in the beginning with God. The word became flesh, and dwelt amongst us.

Why did I go to that text? It's very important. Watch this, verse 14 of John chapter 1. It says that, and the word became flesh. Let's already out loud from the screen. Let's go. It says, the word became flesh, and dwelt amongst us.

[15 : 14] And when the word dwelt amongst us, we noticed something. Some things could not be hidden about the word. The word that became, in the incarnated word, demonstrated things that you can't, could not be hidden.

He said, we beheld his glory. Wow! Ah, this is a different human being. Oh, this is not a normal human being. So there was a problem with those who lived in the days of Jesus, because even though he looked so normal, there was something that, the results his life were producing were non-natural.

The disciples said, what kind of man is this? In Mark chapter 4, verse 39, 40, 41. What manner of man is this?

They fed away so afraid, and they said one to another, what manner of man is this? What kind of man is this? That even the wind and the sea obey him. No, no, no, no, no, no.

This, no, no, no. This is not a normal person. The wind. He said, wind, stop. And the wind. Sea, behave. And the rough sea.

[16 : 32] We are in trouble. What kind of man is this? They said, the weather has become flesh. And we beheld his glory. Wow! We beheld his glory.

The glory as of the only begotten of the Father. And he says, this glory, this person was full.

Full of grace. Full of it. It wasn't Mary who was full of grace. It's this one. Full of grace.

Full of grace. Mary was highly favored. She was never full of grace. The only one who had the fullness of grace was God. Because grace is the supply of God for our enjoyment through Christ.

God said, I want to be your enjoyment. When you are enjoying God, you are experiencing grace. Full of grace.

[17 : 34] Full of grace. Not only grace. Truth. When he spoke, you can't deny that what this guy has said is the truth.

You might not like it, but you can't deny it if your brains work. Full of grace and truth. To the extent that he could ask his accusers and his enemies and his audience, he said, which of you can accuse me of wrongdoing?

A 33-year-old man could have the audacity and ask, which of you can accuse me of wrongdoing? Oh, that we will have men of God who can stand and say, which of you can accuse me of touching your breasts?

Which of you can accuse me of making advances towards you? Oh, yeah. Yeah. He said, which of you can truthfully accuse me of sin?

You can't accuse me. Give me the proper version. Which of you convicts me of sin? None of you. Yet, he was able to tell people, including leaders, religious leaders, that whichever of you is without sin, let him cut the stone.

[18 : 56] He knew that they had sin. No one was free. No one is perfect. But he said, you can't accuse me. I'm perfect. Why? Because we beheld his glory as the only begotten of the Father, full of grace and truth.

16 verse 16 says that, for the law came and was given through Moses, through Moise. The law was given through Moise.

But, what? Grace. Grace and truth, they came. When, when Jesus came, grace came. So, it looks like this grace is a personality.

Because, in Galatians chapter 6 verse 18, it says, grace be with you. It said, grace of the Lord Jesus Christ be with us. Remember this, be with? The grace of our Lord Jesus Christ be with your spirit.

2 Timothy chapter 4 verse 22, look at this. Jesus Christ be with what? Watch that, watch that.

[20 : 08] I know some of you have noticed it there. Let's read it out. Let's go. The Lord Jesus Christ be with your spirit. One more time. The Lord Jesus Christ be with your spirit.

Where should he be with your spirit? What should be with your spirit? The Lord God. What should be with your spirit? The Lord Jesus Christ. Galatians chapter 6 verse 18 tells us something should be with your spirit.

Let's read it. Let's go. Grace. The grace of our Lord Jesus Christ be with your spirit. It seems like this grace and Jesus are one and the same. That's why it says that grace and truth came with Jesus.

When Jesus came, grace came because he's grace. And then Paul is about to write to his audience and he says that grace Ephesians chapter 1 verse 2 grace to you.

Wow! Grace, everybody say grace to you. grace to you. Romans chapter 1 verse 7 Romans chapter 3 verse 24 Romans chapter 5 verse 2 Romans chapter 5 verse 15 Romans chapter 5 verse 17 Romans chapter 5 verse 20 and Romans chapter 5 verse 21 Have a look at it.

[21 : 20] Romans chapter 5 verse 2 It says Romans chapter 5 verse 2 please Through whom Oh, oh, oh Amani, this is so good.

Ah, the word of God is so sweet. See, it says, through whom also we have access by faith into this grace in which we stand. If you are born again, you are standing in grace.

Christians, every genuine believer is a grace-receiving person. We are the grace receivers.

It says that we have, through Jesus Christ, we also have access by faith, access into a certain grace we are standing in. What?

This whole thing is grace. God at work and God enjoyed, supplied for our enjoyment in Christ. Verse 15, then we go to 17, then we go to 20, then we go to 21.

[22 : 26] But the free gift is not like the offense. For if by one man's offense many died, much more the grace of God.

And the gift of the grace of that one man, Jesus Christ, that one man, he has a gift of grace for us. If you are in Christ, if you are a Christian, you are in grace.

Grace. Grace. Amen. Oh. The simplest definition of grace. The one I said is a bit more complex. The layman's definition of grace is undeserved favor.

You don't deserve it. My son, I'll give it to you anyway. The grace of God and the gift. So, the grace of God and the gift of the grace of God came by Jesus Christ.

It increases to many people, not only one person. Because Adam also sinned and we are all culpable. Jesus obeyed God and the grace became available to all of us who are him.

[23 : 26] Verse 17. Verse 17 says that, For if by the one man's offense death reign through the one, much more those who receive, what do we receive?

Oh, come on, preach with you. What do we receive? What do we receive? When you are a Christian, never feel sorry for yourself under any circumstance.

Why? Because you receive abundance of grace. And it's not like yesterday's grace. Every day God is supplying you with grace. So, when you come to church, what should really happen to you first is not how bad you feel about your sin.

No. That's not where it stands from. Grace. You feel the graciousness of God. I'm the one you have shown me, Missy. You said grace abounds.

Abounding grace is my portion. Abounding grace for me. Abounding grace is my portion. You have to always convince yourself and know that you have abounding grace.

[24 : 36] God will favor you. Amen. Verse 20. Verse 20. And then we go to verse 21. Maybe I have to leave that. Moreover, the law intended that offense might abound.

But where sin abounded. So, sin and offense is the same thing it's talking about. Where sin abounded. Grace.

Much more. Sin has increased. You have so much sin. You don't think God can ever forgive you. I also want you to know that God has so much grace.

There's no sin he can't take care of in your life. So, when your sins have become many before you come to Christ. As you get to Christ. So, this one has seen seven kilograms of sin.

And then this one has seen 32 kilograms of sin. And then this one has seen 3,000 kilograms.

[25 : 45] What's that supposed to be? Kilogramming thousands. Tongues. Three tongues of sin. I mean, it's nowhere near. So, when you come, there's grace for you.

But when she comes with her 37, the grace abounds. When she comes with her three tongues. The grace much more abounds. So, there's enough grace to cover. Oh, I feel like friction.

So, when you enter. Enter at your level. Stop judging others. God has much more grace to take care of them. Including your ex.

Much more grace. Someone say much more grace. Most more grace. And I think, let me leave this grace matter so I can try and round up. He says, he said, grace.

Ephesians chapter 1 verse 2. He said, grace to you. And peace. This morning I spoke about peace. Peace from God. Jesus, when he was dying.

[26 : 48] Before he left. The last thing he said to his disciples. John chapter 14 verse 27. He said, you know what? I don't. I don't. I'm not going to leave you a watch. I'm not going to leave you a house.

I'm not going to leave you a car. I'm not going to leave you a bank account. I'm not. I'm not. I'm not leaving you shoes. He says, can you imagine if you are wearing Jesus' shoes?

How beautiful are the feet of those who put them? I said, I'm not leaving you shoes. There's one thing I will leave you. The only thing Jesus left for his disciples. He said, my peace, I live with you.

Wow. Oh, that will make you say hallelujah. Hallelujah. So that means that if you are a genuine disciple of Jesus Christ, it doesn't matter what you go through. You have the peace of God.

How can someone die on the cross and telling God, praying for the people who are murdering him? He said, God forgive them.

[27 : 43] They were murdering him. He said, God forgive. This man must have a certain type of peace. He must have a certain type of peace. So he says that peace, I live with you.

He said, peace, I live with you. My peace, I give to you. Oh, not as the world gives. The world has a way of trying to say, I'm giving you peace, but it really doesn't last. Not as the world.

Let not your heart be troubled. Not that let you be afraid. Why? I'm living peace with you. Say amen. Amen. You know, sometimes when we come to church like this, when we come to church like this, there are people sitting here with different kinds of challenges.

Some of you look so nice. When you tell people the challenges you are going through, they won't believe it. They won't believe it.

They won't believe it because it doesn't show on your face. That's the better way of living. Don't worry your problems. People are going through things.

[28 : 56] Somebody after church doesn't even know what's going to meet their hope. Got problems. Problems. What keeps you going is this piece of Christ. So it makes me wonder, the people who are not in Christ, how are they handling life?

Because life is so stressful. Life is so heartbreaking. Besides the fact that life can be so unfair and complicated, you yourself, your family is full of drama.

Your family is like a concert party. Yeah. People are fighting.

People hate people. You're used not to talk to your mom. If there's someone you don't talk to, mom, ask for mom, he's the last person. But in your family, people don't talk to mom.

People don't talk to dad. This one, your other brother lives in the house. No one has ever seen his face, but he's living in the house. I mean, and your mother is always crying.

[30 : 03] Your father is always worried. Recently, doctors are seeing this. And after the doctor says, energy company has also seen something.

Say, you owe us three years. You haven't paid. Wow. How? How? Suddenly, some people are so, DFS is coming back for the sofa. DFS.

And those things are flimsy things. But your younger sister has been diagnosed with some strange disorder. Lupus or something.

Nervous breakdown. I mean, it's too much. So you are in church. You are sitting down quietly. When people are singing your name, that's when you even feel strength. People go through things.

People go through things. I'm telling you. Some of you know exactly what I'm talking about. Some of you are young. You are young, but your problems are ancient. Your problems are older than 63-year-old man.

[31 : 10] Yeah. And it's not like you brought it on yourself. It's very complicated. Very complicated. So when we come together, one of the things I want you to know is that God has a way of taking care of you.

And even in the midst of your storm, he can give you peace until the storm is over. Until the storm is over, God can give you peace. Amen. People who don't have Jesus, that's why they resort to drugs.

That's why they resort to laughing. Look, that way I'm having fun. Do I need gas to make me laugh? No, no, no. Oh, come on. I've never even seen this ham. I don't know how it looks like.

Because I'm having the best of my life. Oh, yes. How? I'm in Christ. Hallelujah. And he has left peace for me. He has given me his peace.

And the peace of God, one of the things he does is it's garrisons. It's like helmets. It covers your mind and your heart.

[32 : 18] So you can't have depression. Yeah. Depression is a sign that your heart and your mind has come under attack. You can't take it anymore. Yes.

So he says, Philippians chapter 4, verse 7. Verse 6 says, don't be anxious for anything, but in everything by prayer and supplication. Let your requests be. That means things that are causing you anxiety.

Pray about it. And then once you pray about it, say, and then the peace of God. And the peace. Say, and the peace. And the peace of God.

Watch this. The peace of God that transcends. All. Or surpasses all. Do you know what it means? No? You can't understand. How am I going through all these things and I look so peaceful?

How can someone go through this and you are able to eat normal? How can you go through this and you sleep peacefully and wake up and it's not showing on you?

[33 : 20] Oh. It doesn't make sense. Because others who went through this already, their high blood pressure has risen. They are young, but they have hypertension.

See, they have to take sleeping tablets in order to sleep. And you are going through worse version. And yet, it's not that you don't care.

It's painful. And yet, the thing is not able to hold, take hold of you. The peace of God can, can cover. It says that, and the peace of God shall mount God.

Okay? Who guard your heart and your mind in Christ. If you are not in Christ, you are actually in trouble. Yeah. Because the peace of, you have to be in Christ for that thing to work.

The peace of God who guard is protecting. Any arrow they are shooting again, it guards you. It guards you. It guards you. It's guarding your mind and your heart. At the same time.

[34 : 21] When you go to Parliament, House of Commons, you can't enter the police. Can't enter the police. You know, police officers are standing there. They are heavily trained.

Standing there. Oh, down the street. Huh. Try and go there. Back. Go there. Go and do macho and go. They are standing there.

That's the work, the job of a guard. To make sure you don't go past a certain limit. And it says the peace of God, it will guard your heart that the problems can never go past. Shout hallelujah.

Hallelujah. Stay in Christ. Stay in Christ. It's a grace and peace. Grace and peace.

The reason why we preach is so someone can enjoy grace and peace. I want to finish. My job, actually, is to disturb the comfortable.

[35 : 22] And comfort the disturbed. You are so disturbed. I should have a word that should get it to inject peace in your heart.

Disturb. Disturb. Not my common sense. It can help you. That's why after speaking about all this black and this. Let's get into this. Because this is what does the changing.

Not my opinion. My opinion can change you. Just that because I have a sanctified opinion. It's likely to wake you up.

But the changing element is this. Not the words I speak. But the word of God in my mouth. That is what can change your life. This one.

This book of the law shall not depart out of your mouth. This one. This. It has protected civilizations. It has built empires.

- [36 : 22] It has built stabilized families. This thing. No wonder Satan hates it.
- Any religion that speaks negative about this is speaking on behalf of Satan. No religion that speaks about this is worshiping a true God.
- They are worshiping a demon. Any religion that speaks against this is a sign they are worshiping a demon. Doesn't matter what name they call it. It's a demon. Alright.
- Let me just try and run up. It says grace and peace to you. Grace and peace not from the pastor. Verse 17.
- From where? Above. James chapter 1 verse 17. All good and perfect gifts come from above. Not abroad. Above. All good and perfect gifts come from above.
- [37 : 28] And comes down from the father of lights. In whom there is no variableness or shadow of turning. It's not bless you and say oh no I think I made a mistake. Let me change the blessing.
- Grace and peace from God our father. You know you people have forced me now. I'm teaching.
- I'm breaking down. Last week I just wanted to rush to it. But I have a problem. I can't see content and gloss over it. Because if I gloss over it.
- The understanding might not be deep. But if I open up the content. I'm actually allowing the Bible to defend itself. And speak for itself. So it says grace and peace from God our father.
- Say our father. Say it again. Our father. Say it again. Our father. Our father. From God our father. Jesus said I'll go to our father.
- [38 : 27] I think John chapter 20 verse 17. I go to my father. My God and your God. Wow. Wow. He says that.
- For I have not yet ascended to my father. But go to my brethren. That's the first time he called his disciples. His brothers. After the resurrection. And say to them.
- I am ascending to. Am I ascending where? My father. And your father. Wow. That's the first time human beings.
- Were classified. Or were described. Or were described. As God being their father. The Jews never called God their father.
- God was their God. But it says grace and peace. Be to you from God our father. When it comes to me being creatures.
- [39 : 23] Creatures. He's our God. When it comes to me being sons. He's our father. Yes. Many religions. Only approach God. As a creator. We don't only approach him.
- As a creator. We approach him. Also. As sons. Yeah. Oh yeah. When someone says. We are all the sons of God.
- Tell them we are deluded. Oh no. All human beings. Are not the sons of God. Don't make that mistake. On what condition? Oh.
- Okay. I get you. Okay. If you're saying that. Because we are. Creatures of God. You are using. Sons. As a metaphor. As a metaphor. But not as a reality.
- Then. Grant. I can grant that. That we are. Everybody's. In fact. Paul. Quoted. The peculiar. Said. As your writers have said. We are all offsprings.
- [40 : 19] Because. Chapter 17. Of Acts. Because. We. We. We. We came. We came. From God. By creation. We didn't show up by ourselves. God created us.
- So. In that sense. We are all. Offsprings. Offsprings. In Acts chapter 17. Verse 28. For in him we live and move and have have been. As also.

Also. Some of your own poets have said. For we are all his. Offsprings. That's the closest. The Bible comes to. Saying human beings. Are.

The children of God. General. Generally. Outside of Christ. This one is just quoting. You poets. Poets have said this. So I'm just quoting.

It's not saying that. That's the fact. That. As the poets have said. We all came from God. In him we live and move and have have been. So why are you trying to live outside of God? You are going to hurt yourself. Because you came from him.

[41 : 13] And he's the only one who can sustain you. And give you your being. That's the only place. But then. Bible never describes human beings. As. The. Sons of God.

Human beings are not the sons of God. We are only. That's why the Jews. Okay. Let me just show you this before. The Jews. Because this. This. These. These custodians. Why do I keep going further?

These custodians of the oracles of God. Romans chapter 10. They have the oracles of God. In other words. You want to know about this God of creation.

He committed it to the Jews. So they have the blueprints. If you want to define God. They were the human beings who can help you. Understand. Have a better picture of this created God.

And even then. They are scholars. Yes. Told Jesus. Excuse me. John chapter 5 verse 17. You call God your father. That's blasphemy. Making yourself equal to God.

[42 : 13] How dare you call God your father. Oh. Therefore the Jews. Verse 18. Therefore the Jews sought more to kill him. They killed him because he called God his father. Not because he committed sin.

Not because he was guilty. Because of what he said. What did he say? He said. God is my father. Ha. So you check. They told Pontius Pilate. That Pontius Pilate said.

What has he done? And they said. He said. His father. God is his father. He's blaspheming for saying. John chapter 19. He said. He went to them. What has he done? He said.

He said. And the man was afraid then. He. So. He says that. And he asked him. You could not. I have power of you. Therefore. No. No. No. No. No. Before then.

When he said. Speak to me. And then. He went to the Jews. And he resorted to release him. And the Jews said. Don't release him. Because this guy. Says. He's a son of God.

[43 : 09] So he was so. Yeah. Verse 7. Now. The Jews. Answered him. We have a law. And according to our law. He ought to die. Because he made himself. The son of God. Do you see that?

So he has to die. That means. You can't call yourself. A son of God. These are the. Those who. The custodians. Of the oracles of God. And they are telling you. No human being. Can call yourself. A son of God. And.

Jesus comes. And he said. I'm a son of God. They said. We have to kill him. So Pontius Pallus. Said. I can't kill him. They said. You have to. According to our law. You can't call yourself. A son of God. And he called. Pontius Pallus was now.

More afraid. So he went to him. Bible says. Listen. He said. He became. He was more afraid.

You are about to judge someone. Who said. He's a son of God. Meanwhile. In your interactions. There's something about him. Because he could depict. The glory of God. He could depict. Grace and truth.

[44 : 05] Around the guy. He knew that. This is a different person. So something. When they say. He became more afraid. It's superlative. Or comparative. Sorry. That means that. He was initially afraid.

Now. The thing has gone higher. So he was afraid. Because. As he was interacting with Jesus. He could depict. And he could see. Grace and truth. He could behold.

The glory of. There's something. That is unusual. About this guy. There's something. Unusual about Jesus. He's not just. A prophet. Please. Remove him from your book. A footballer.

Your book. He thinks of Jesus. Don't put him. At the level of Muhammad. He said. I can't see.

So he questioned him. And he was questioning. Carefully. Because. There's something. About this guy. Don't forget. He's a judge. He's been judging people. So he knew. That this one was different. So.

[44 : 58] He questioned him. And. Jesus will not talk. So he went to the accusers. He said. Listen. I don't find anything wrong. With this guy. That's what he told them. Verse 6. He said.

He said. I find no fault in him. Let me. Let me whip him. And let him go for you. If you just want to. Let me. Put you on. Verse 4. Verse 4. Verse 4.

Pilate then went out again. And said to them. Behold. I'm bringing him out to you. That you may know. I find no fault in him. And verse 5. Then Jesus came out. Wearing a crown of thorns. And a purple robe.

And Pilate said. Behold the man. That statement. Latin. Echahomo. If you want to know. What a man looks like. That's it. This is a real human. This is a real man. He said. Behold. A man. That is loaded in significance.

That statement. Behold. I present to you. The definition of a true man. That's it. He brings him. He said. Behold. Behold. The man. In Latin.

[45 : 54] It's. Echahomo. Homo. Homo. It's man. Echahomo. Look at the next verse. And then. Therefore. When the chief priests and the officers saw him. They cried out saying.

Crucify him. Crucify him. Get rid of him. Pilate said. You take him and crucify him. I don't find any fault. See. He was very careful. I don't find. Actually.

He liked him. He liked him. He realized that there's something good and unique about this guy. I think he felt like. I wish this guy was around me more. So.

He said. Crucify him. And he said. Okay. You. If I should kill him. Then you should go and kill him. He said. No. We can't kill him. He's not in a power to kill somebody. But. We have a law.

The reason why the Jews couldn't kill him. Because their way of execution is stoning. But stoning. Wouldn't do it for us. Cursed is the one who hangs on the tree. He must die on the tree for us. And it's the only.

[46 : 49] Romans were those who kill people by crucifixion. Jews don't do that. So Romans must kill him. Meanwhile. The one. In authority. To authorize his execution.

He didn't want to do it. So it looks like there's a problem for God. God. He must die for you and I. So we can have church. Now the one who should kill him on the cross.

Said. I don't find fault in him. So I can't kill him. So he was bouncing it back to the Jews. You guys have found fault. Go and kill him. The Jews said. No. We can't kill him. According to our law. He ought to die.

But we can't kill him. Because he makes himself son of God. Is that all the charge? Yes. Son of God. So you can imagine the significance of someone saying I'm a son of God.

To the Jews who understood what it means to have a relation with God. For you to. So you can understand when Muslims say Jesus cannot be the son of God. You can understand when Jehovah's Witnesses say Jesus cannot be the son of God.

[47 : 47] Because no human being can be the son of God. But when they say let them know that Pastor David is a son of God. You also said. Oh yes. Yes. Because now. When Jesus came he was the only begotten of the father.

Yes. But when he died on the cross and resurrected he became the firstborn son. Yes. Yes. And he said go and tell my brothers. You forgot him. What? What? John chapter 20 verse 7.

Go and tell my brothers because I'm not alone now. I've got many brothers. No, no, no, no. Except a grain of wheat falls to the ground and dies. It's a bite. But when he dies he brings forth. Yes.

Amen. Alleluia Guys let me finish this. It's a word of God not so sweet. I have been distracted by this Pontius Pilate. So I want, can we delve into, that's the Easter story.

Let's look at this Easter story very carefully. Then the Jews say, we have a lost who came. And then look at the next verse. And then, therefore, when Paul Joseph finally heard that saying, he was more afraid. He said, my goodness, what problem have I got myself into?

[48 : 49] Then he went to Jesus. Excuse me. He went out to the protest and said to Jesus, where are you from? He began to notice in the beginning was the word.

And the word was for God. With God, the word was God. So he went to him. Where, where are you from? You can go close. Where are you from? But Jesus didn't answer him.

Then he wanted to flex. Hey, are you not answering me? Don't you not have the power to release you or to crucify you? Jesus said, I think on this matter I will talk back to you.

He said, do you not answer me? I have power to release you. Jesus said, hey, shh, shh. Jesus said, shh. Hey. Not so fast. No, not so fast.

Jesus said, you could have no power at all against me unless it has been given to you from above. Hey. So, there is another power that's determining who gets executed.

[49 : 57] So, who is Pontius Pilate? Oh, you are just a puppet. God's puppet. Unless he gives you a power. Therefore, the one who delivered me to you has greater sin.

So, don't be worried. Look at the next verse. From that time, Pontius Pilate liked him. So, he sought to release him. Yeah. So, sought to release him.

But the Jews cry out to him. If you let this man go, they made a political issue out of it. You are not Caesar's friend. Whoever makes himself king. But I thought you said he's son of God.

Now, they have made a political. He said he's king. Whoever makes himself king is against Caesar. The guy said, okay, I washed my hands off him. Go ahead. He couldn't say no.

Why? Because he didn't have that pay grade. To determine when Jesus should die or when he shouldn't die. That wasn't in the remit of human beings.

[50 : 56] It is God's sovereignty. It has already been planned before Jesus was born. Isaiah spoke about it. Moses spoke about it. Jeremiah spoke about it. All the prophets spoke about it.

Who is Pontius Palli to try and stop it? Get out of here. Well, why did they crucify him? Because he made himself. He said God was his father.

Why then would Jesus come and tell us we are the sons of God? In Hebrews chapter 2 verse 10. For it's fitting for God in bringing many sons.

Who are these sons? Who are these sons? He's bringing them to glory to make the captain of their salvation perfect.

Jesus Christ was made perfect. Perfect there means that he's the fitting deliverer. He's like fitting for us. He's like suitable.

[51 : 55] To make him most suitable and accurate for our deliverance through suffering. That's why they couldn't. When Peter wanted to stop him from dying. He said, get behind me, Satan.

It's the suffering that will bring the redemption to humanity. Because someone has sinned. And when somebody sins, somebody must suffer. I came to suffer for your sins. Why do you want to block it?

It's Satan who was behind it. So, God calls us son. And then the same Hebrews chapter 2 verse 11.

The Bible says that for both he who sanctifies and they who are being. We are being. We are being constantly cleaned. Okay?

Okay? You are justified. But sanctification is a process. You are now okay with God. But you are still stinking. Oh, yeah. You know what I mean? You are in church. But you still stink it.

[52 : 54] You are out of the grave. But you are still wearing grave clothes. You are born again. But you just look. You still look spiritually very dirty. You still have pornographic images on your phone.

Yeah. Yeah. You still have some naked pictures of yours on somebody's phone. Yeah. You still have some pictures of yours in Ayanape on Instagram.

You still have your fans only registration. Yeah. We have. It's fitting for God.

It says that for both he who sanctifies and they who are being sanctified are all of one. It's like there's no difference between me and Jesus.

Before God. Not before you. Because I can't save you. I can't save you. I can't deliver you. But when I come to God, I come to God in the name of Jesus.

[53 : 54] And God doesn't see any difference between me and Jesus. Watch this. It says that both he who sanctifies and they who are being sanctified are all of one. Therefore, Jesus is not ashamed to call us brothers.

Yes, Lord. That's there. Not ashamed to call us brethren. For he said, I will declare your name to my brothers in the midst of the congregation. I will praise thee.

So that means when he was resurrected from the dead in John chapter 20 verse 17, he told Mary, go and tell my brothers. After resurrection, now we can be the sons of God.

Hallelujah. In bringing many sons to glory. Don't. Don't. Jesus said to him, do not cling to me for I haven't, I have not yet ascended to my father.

But go to my brethren. Oh, say my brethren. My brethren. And say to them, I am ascending to my father. And for the first time, he said, and your father. You check all the gospels.

[54 : 56] There was no way. Jesus told his disciples God was their father. Wow. Apart from when they asked him, teach us to pray, say, when you pray, say our father. Yes, sir. Because that was the prayer pattern he was going to live with us.

But until he went to the cross, no human being was the son of God. That's why God had only one. For God so loved the world that he gave his only begotten son. But in Romans chapter 8 verse 29, for those he foreknew, he also predestined to be conformed into the image of his son.

So that Jesus, the son, will become the firstborn among all. Shout hallelujah. Hallelujah. Wow. He became the firstborn among many brethren.

We have many. So Ephesians says that grace, grace and peace from God, from God, our father and the Lord Jesus.

So he's our God, but he's also our father. Amen. Just like my daughter here, I am her pastor, but I'm also her father.

[56 : 09] To some others, God is their creator, and that's all he earns. But to us, God is our creator. And daddy, he said, because you are sons, God has sent forth the spirit of his son into your heart.

That cries, Abba, Father. In Romans chapter 8 verse 16, it said you have not received the spirit. Sorry, verse 15.

For you did not receive the spirit of bondage against fear, but you received the spirit of what? Adoption. By which we cry, Abba, Father. Thank you for choosing to listen to this message by David Entry.

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