

The Hebrews Series - Message 16 - Not Ashamed To Call Them Brethren

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Preacher: David Antwi

- [0 : 00] Welcome. Thank you for choosing to listen to another faith-building message by Pastor David Entry. Faith comes by hearing and by hearing the Word of God.
- May your knowledge of Jesus Christ increase as you listen. Be blessed. Hebrews chapter 2 verse 10. And it was fitting for him, for whom are all things and by whom are all things, in bringing many sons to glory to make the captain of their salvation perfect through suffering.
- Last week it took some time to explain that it is fitting for God to make the captain of our salvation perfect. All right. Now when that word captain, I think archegos, is like someone who goes ahead, a pioneer.
- And he goes ahead of what? He's the captain of our salvation. Not that he has to be saved for us to be saved, but this whole business of salvation, it's through the instrumentation of his work, of his obedience, of his death on the cross, that salvation becomes a possibility and a reality for all of us.
- Now, he's the captain of our salvation. So Bible says that if it is fitting for God in bringing many sons to glory to make the captain, the captain is the one that leads the team into victory.
- [1 : 19] All right. He is the captain of our salvation. He is leading us into victory. So outside of Christ, we Hebrews, outside of Christ, don't have any hope. That makes sense when Paul says that we amongst all men are most miserable if Christ does not resurrect.
- Amen. So now moving forward from there, Bible says that it is fitting for God to make the captain of our salvation, make him perfect. I like that phrase there.
- It is fitting for God. That whole verse can be summarized. It is fitting to make him perfect through suffering.
- God's means to make making Christ perfect, which I explained last week, to making Christ perfect is through suffering. So the things he went through made him suitable, made him fully qualified.
- God chose because there is judgment on you and I because of the things for two reasons. Now, you were born judged.
- [2 : 22] You have already been judged to go to hell and to suffer the punishment of God. Actually, we were the object of his wrath. We were called the sons or the children of disobedience.
- I think in Ephesians chapter 5 verse 2 or 3, somewhere there. Ephesians chapter 5 verse 1 talks about, therefore, be imitators of God. Oh, man. I don't want to go into Ephesians.
- Be imitators of God. You can't tell a monkey to behave like me. Talk like me. Jump like me. You can't tell my son to do that. Because we are similar in nature. Ephesians chapter 5 verse 1, it says that, therefore, be imitators.

There's a serious thing. We should be imitating God. Be imitators of God as dear children. You see that? The connection is the childhood. The DNA we carry gives us the qualification to be able to imitate him.

Not as Christians or ordinary human beings. Human beings can imitate God. What gives us the audacity to be like God is his DNA inside us. The nature of God, it is called, in Ephesians chapter 1 verse 4, It talks about, by this we have been given exceeding great and precious promises.

[3 : 36] By which we have been given exceeding great and precious promises, that through this you might be partakers of the divine nature. That's a serious one. Think about it.

You partake of the divine nature. Even if you are told to be a partaker of the royal nature or royal privileges. So we have been called. Why? He called us to partake of his nature.

And so his nature that we are partakers of is what entitles us or empowers us to be imitators of him. The difference between religion and Christianity is in religion you are supposed to tick some boxes, behave in certain ways, but in Christianity you are supposed to live a life that is actually deposited in you when you become born again.

So you live that life out. And the more you empower your spirit to live that life out, it becomes natural. Haven't you realized how you find it difficult to sin against God when you become born again?

Because it's not natural with you. It's actually natural with you to be righteous. Ephesians chapter 2 verse 3, It talks about children of wrath. Chapter 2 verse 3, Among whom you also once conducted your life in the lust of the flesh, fulfilling the desires of the flesh, and were by nature, you see, we were by nature children of wrath, just as others.

[5 : 01] We were, not we is. We were, not we is, not we are. By nature, children of wrath. As soon as you are born, God's wrath is against you.

David, Psalm 51, In sin did my mother conceive me. I was born in sin. When you arrived, you were dead on arrival. That's why Ephesians chapter 2 verse 1 says that, And you, nobody, you, and you, who, has he made our life?

Who were, you see the where? Where, where, where, say where. Where. You were dead. That means now you are no more dead. Yes. Hallelujah. You, who were dead in trespasses and sins.

Now, so, he said, we were by nature children of wrath. When you showed up, the wrath of God was naturally against you. You were supposed to be punished for being born as a human being.

You understand why children cry? As soon as, babies cry when they are born. Oh! In fact, Job said, the better, the better is the one who has never been born at all.

[6 : 08] He said, why didn't I die on the day I was born? When you go into trouble, it can make you wish all kinds of things. Now, back to where the original point I'm making, that Jesus Christ, there are two aspects of the problem.

Number one, you were, you were born as a child of wrath. Okay? So, originally, when you were born, the anger of God was in your, you were in line, firing line of God's anger.

But not just that. And then you came to do other things too. I get what I'm saying. You do other, we did stuff. So, it's not just that we broke the law. We didn't break a law when we were born. So, before we broke a law, the law was against you.

And then you came and even broke more laws. So, the double barrel problem. And so, for someone to say that, let him go free, someone must be punished for that. So, it was fitting for God in bringing many sons to glory to make the one who is supervising their liberty, make him perfect through suffering.

Because you said they should go there, God paid for them. If I were, you would be clapping for Jesus by now. Say, thank you, Jesus. Thank you, Jesus. Hebrews chapter 2, verse, is it 10 we were reading from?

[7 : 15] Verse 10. So, it is fitting for him, for whom are all things, and by whom are all things, in bringing many sons to glory, making the captain of their salvation, perfect through suffering.

All right. So, it was necessary, and it was fitting. Because for God to be a righteous judge, he must judge and punish transgression.

Hello? Who is a judge? Someone who sees and judges a case, or go through a case, this is wrong, this person is wrong. Because of this, this person has done, he's supposed to go through this kind of punishment. Maybe fine, or something.

But that's the judge. It's supposed to be fair. And God, you haven't, you've done so much wrong, you've broken all the traffic rules, you've killed so many people, just driving recklessly, and when you were arrested, took him to court, they just say, okay, you just let him go, he's fine.

No, there will be an uproar. But God can't say, just go, and remain just, when you are guilty. You are, no, you were born guilty. That's what I said earlier.

[8 : 20] Can't you see, from here, when you look at yourself in the mirror, you were born guilty. You and I don't deserve, in chapter 3 of Hebrews, verse 1, to be called holy. You and I don't deserve.

Can you imagine? God looks at heaven, he's smiling, when he sees his smile, he says, therefore, holy brethren, partakers of the heavenly calling. Hey! Shout hallelujah.

Hallelujah. So you were born guilty. And so someone must suffer for your sins. That is mercy. Mercy means that, the judgment that you deserve, didn't have to come for you.

But mercy can't say, you are free. And someone must meet the requirement. So that is why, I think I said it recently, that Jesus' natural living, was necessary, to do the works, that is required, to tick the box of God's justice.

God's demands of righteousness, must be fulfilled by somebody, in the human body. So Jesus Christ didn't have to come and just go on the cross and die. He had to come and live a natural life, and go through the natural challenges, and yet be without sin, and after he's without sin, and has met all the righteous requirements of God, die for us, and then transfer the credits of his righteousness into our account, is called imputed righteousness.

[9 : 43] It is input, an input has been made. So I think Romans chapter, Romans chapter 4, verse 1, 2, 3, 4, verse 4, verse 4 and verse 5, Romans chapter 4, verse 4 and verse 5, it talks about how, verse 5, verse 6, let me show you something.

Just as David also described, the blessings of the man, to whom God imputes, you see the word that, there is a difference between, imputed righteousness, and imparted righteousness.

When you become born again, you have both. I will explain, input has to do with an account. But your account was very badly read. In fact, it was burning on fire.

It was on fire. And then, Jesus comes to die. He leaves the righteous. His account is wholly white, pure, good account. And then, he transfers everything in his account, everything in his account, into your account.

clears your debt, and gives you credit. That's imputed righteousness. So, when he show up before God, that the songwriter said, nothing in my hands I bring, simply to the cross I cling.

[10 : 49] And then Christ alone, cornerstone, one of the verses says that, and stand in his righteousness alone, faultless stand before God. I mean, you can't stand before God faultless. Ah, think about it.

Please, just pause and think about it. You may look faultless before the law, human law, but God, who sees what no man sees, and reads your mind, and knows your heart, and knows your actual motive.

The judge can sentence you, or can say something, even give you a linear sentence, because they thought that you had a mental challenge, or they thought that, they thought that, I mean, you were under pressure, or they thought you were trying to help, but deep in your heart, you knew what you were thinking.

No one can tell what's in your mind. Not even a light detector, that can do that job. Your original intent, and intention for doing what you did. But God, who knows that? He knows all that. Okay, so, he knows us so much, and he has law, we couldn't meet his standard.

So, Jesus Christ came and met all the standard, and then transfers his account, into your account, his credit into your account. So, when you come before God, actually, he's not just forgiving you.

[11 : 56] You are not just forgiving. You have been giving righteousness as well. Amen. This is a serious one. It's not that your debt has been paid, just paid, your debt has been paid, but credit has been loaded, into your system, as well, your account.

That's what is called good news. Nobody has good news, so, you either convert, or you die, it will kill you. But, you can, you can stop, or kill someone, preaching the gospel to you, and yet, his brother will come and pray for you, and ask you, God can forgive you.

Ah! Because the gospel has not got bad news. It's only good. I mean, good. Shout, hallelujah. Hallelujah. So, back to, so that he gave us his credit, in spite of all that we have done, he lived a natural life, and that's why he was perfected, and he gave us the credit, and now, so when we come before God, you have imputed righteousness, and not just that, you also have imparted, you look righteous, and you actually also have righteousness, in your account.

So, you are clean, and you've been doing clean. That's what it means to be born again. No wonder he says that, now, therefore, let us come boldly, before the throne of grace, because you don't have fault. Your hands are clean. But, since I go, my hands are still dirty.

Oh no, come in the blood. Come in the blood. He said, go and sin no more. I don't have anything. I condemn you not. Go and sin no more. So, it is fitting for God, in bringing many tongues to glory, making the captain of your salvation, perfect true suffering.

[13 : 21] Now, let's move to the next verse. I like that one. I've been waiting for this verse. Are you there with me? Verse what? Verse 11. It says that, for both, he who sanctifies, and those who are, being sanctified, that word, sanctification, we have been justified, but we are being sanctified.

What does it mean to be justified? You have been judged righteous. Justified, just as if you have never sinned. Justified. So, we have been justified, and so we have been declared righteous.

Declared suni, Greek word, Romans chapter 3. We have been declared righteous. No, you have been made righteous. You have been declared righteous. Even though you are, who you are, you put your faith in Christ, and God declares you righteous.

Then people get confused. But, but, he still has bad thoughts. He still has not, he's not cleaning up. God says his faith is in Christ. So, he's declared righteous. Right. Right. Right. So, if you don't know God, don't fear God, you are, you are still in deep foley.

All right, so, verse 11, it says that, says that, he who, see the H is capital. So, he is talking about Jesus. Jesus is the one who sanctifies us.

[14 : 42] And, those who are being sanctified. All right. So, justification means you have been declared righteous. You are in. Sanctification is now, we are working on you. For your justification to catch up with your normal living.

So, sanctification, in another way, can be called consecration, in a certain sense. Okay. So, we are being sanctified. We are in the process of being cleaned, being, being made in ourselves, like, what we are supposed to be.

But, by the restrictions of where we are born in the flesh. So, but, it says that, both he who sanctifies and those who are being sanctified, are all of one. What's the meaning of that? All being of one, means that, we, we and Christ, we are the same father, the same source.

Bible says that, for which reason, he is not ashamed to call us brethren. That's a serious one. Because, because, we have, we share, you know, wow, wow, I like this.

Wow, that's a good one. I am busy saying, and you call yourself a Christian. And you call yourself a Christian. I'm even ashamed to identify with you. Bible says, Jesus Christ. He, if you are a genuine Christian, it doesn't matter what has happened to you.

[15 : 52] He said, he is not ashamed. Wow. to call you brother. Praise God. If you are already a Christian, you are born again, and you have found yourself on the wrong side of the road, he is not ashamed to call you brother.

So, what do I got to do? What the? Just get up. That's the option. Then keep going. Forget about the past. Keep going. Because he's not ashamed to call you brother. Some other people may be ashamed to call you brother, but he, he who died for you, what did they do for you?

They probably preached to you. But he died for you. Wow. Wow. He, listen, he is a sanctifier. Read it again.

He said, he who sanctifies. Wow. So, you know what, it's just like when you look at your face in the mirror, but it hasn't yet gotten there.

So, you are sanctifying your face. You can't deny your face. It's your one. You keep sanctifying your face. So, you are sanctifying your face.

[17 : 01] Your face is the one who is being sanctified. And you are the sanctifier of your face. In the mirror, with the makeup, Mary Kay, Mark, number one, number seven, number eight, whatever.

You understand what I'm saying? So, he who sanctifies, and we who are being sanctified, we are actually one. So, even if he denies us, he has denied himself. Shout, hallelujah.

Hallelujah. He who sanctifies, and we who are being sanctified, and those who are being sanctified, are all of one. For which reason, he's not ashamed to call them Adelphos.

Adelphos. The Greek word, Adelphos. Some of you know Philadelphia. Adelphos. That's brothers. Brothers. Philadelphia.

Brotherly love. Love. Fellow. Philil. Love. Adelphos. Brotherly. So, Philadelphia means brotherly love. He is not ashamed to call them brothers. Adelphos.

[18 : 03] Now, what does the Greek word mean? Adelphos. It means that people who came from, are from the same womb. We are the same. We came from the same mother. We are, we all develop in the same womb.

It also means that, from the same genes, father, paternity. So, when the word Adelphos is used, it's talking about, we are brothers, either from the same mother, or from the same father.

And Jesus Christ is not ashamed to say, oh, we are from the same father. Praise the Lord. So, he is not ashamed to call us brethren.

Even though, when he looks at us, he should have said, oh, this one, I don't know him. He just, who is that word? He's calling my name? Oh, no, I don't know this one. I don't know this one.

Because, some of us, sometimes, when we come and we are worshiping, we lift up our hands, it's where we have come from. You know, the mistakes, the messes on our hands, even though our hearts have been sanctified.

[19 : 03] Have you noticed that, sometimes, you are sanctified, but you find yourself, that you are not really fully sanctified. And, sometimes, say in your head, this church people, they don't know me. They don't know me.

Pastor, does he know me? He asked me to say the prayer. Hmm, he doesn't know me. We are still not ashamed to call him brethren. Amen. Amen. We will never disown our own.

It doesn't matter how worse they have behaved. We will never give up our own. Because, we are the same father. Jesus has not given up on any Christian. You don't have the right to give up on any Christian, in spite of what they have done.

Amen. Hallelujah. So, it says that, since we are, he who sanctifies, and those who are being sanctified. Say, tell someone, I'm being sanctified.

I'm being sanctified. So, just bear with me. Tell the person, bear with me. Bear with me. I'm, I'm, I'm going through a process. So, I'll be okay. You will like me later, but, bear with me.

[20 : 10] Both he who sanctifies, and those who are being sanctified, are all of one. Therefore, it's not a shame to call them brethren. At their force. All right. Now, the next verse, I like that one. Are you following the trend?

We will put them all together. So, what is, it says that, from verse 10, it's fitting for God to make the captain of the acceptance, perfect true self. It says, both he who, this is all about Jesus and us. So, those, both he who sanctifies, and those who are being sanctified, are all of one.

Therefore, it's not a shame to call them brethren. Verse, verse 12 and 13. It's not a shame to call them brethren. Saying, this is what he said, I will declare your name to my brethren, and in the midst of the assembly, I will praise you.

Now, this is a quotation from Psalm 22, verse 22. Put Psalm 22, verse 22 on the screen, please. Psalm 22, verse 22. Let's all read out. Let's go. I will declare your name to my brethren.

And in the midst of the assembly, I'll praise you. Did you see that? It says, the red quote from Psalm 22. Psalm 22 was written by David. It was David's declaration. But there are certain quotations in the Old Testament, or certain text, texts, texts in the Old Testament.

[21 : 21] They are called the messianic texts. So this, for instance, this Psalm 22 is called the messianic psalm. What does that mean? It is David was speaking, but it was actually point, prophetically declaring what Jesus will be saying.

What the messianic, so in Isaiah chapter 53, is a messianic text. In fact, Isaiah is known to be the messianic prophet. He's declared more things that the messiah is supposed to be saying.

He manifested the messiah more than any other prophet, even though they are all pointing to him. Isaiah spoke like him in certain sense. So Isaiah 53, he said, like a sheep led to the slaughter.

By his stripes, we are healed. And all that. He was talking about the messiah. That's what the guy was reading. Ethiopian Enoch was reading Isaiah. And he asked Philip, that Philip, who is this guy talking about?

Because he's reading Isaiah. But Isaiah is talking about Isaiah. Who is he? And the Bible says, from there, he began to explain Jesus to him. Preach Jesus Christ to him. And so, now, Psalm 22 is a messianic psalm.

[22 : 21] It's a messianic psalm. Because look at this. This is David talking. It's psalms. Psalms. But, in Hebrews chapter 2, verse 12, verse 11 says, that because we are one, he's not ashamed to call us brethren.

Say, I would, so then he quoted what he said. So, was he the one who said it in Psalms? No. It was his spirit who was saying to David. Even if contextually, even though contextually, it's related to David's circumstance, David was saying it by the Spirit of God, who was speaking as the messiah.

So, he says that, say, I will declare your name. But Jesus, we never heard him say that. Yeah, he said it to David. The Bible, he speaks with one voice. Saying, I will declare your name to my brethren.

And in the midst of the assembly, that is the first time, in some of you, if you have a good translation, the word assembly is translated church. In the book of Hebrews, the word church is used twice. One.

This is the first time it was used, the word church. And he says that, in the middle of church, listen to this, this is very important. He said, in the church, in the midst of the assembly, in the midst of the church, I will sing praise to him.

[23 : 25] So, when we come to church, and we are singing God, we are praising, he actually is also within us, singing praises. He is not, he is not, listen, he is not ashamed to identify with us.

When we come, that's why he said, where two or three are gathered in my name, I am there, I am in their midst. So, when you lift up your hands, and we are praising, he is also in us, lifting his hands, praising him.

Because, in the midst of the bread, he said, I will sing praises to you. And not that, that was, as though that was not enough, he said, listen, verse 13, again and again.

Now, these are all direct quotations from the Old Testament. Again, Isaiah chapter 8, verse 18, here I am. Let's already out loud from the screen.

Let's go, are you ready? Are you ready? Alright, let's go. Here I am. And the children whom the Lord has given to me, we are for signs and wonders in Israel, from the law of hosts, who dwells in Isaiah.

[24 : 28] So, this is a quotation, Isaiah. Oh, verse 13 says that, and again, I will put my trust in him. Alright, so, this is quoting directly, from, um, Jesus talking about, I will put my trust in him.

Quoting from, 2 Samuel chapter 22, verse 3. Alright, so, 2 Samuel chapter 22. So, but let's suggest a short statement. Was it the one who said it? Yeah, he's trying to say that, when that, that text was being written, or said, it was Jesus who was speaking.

So, one, two things he has said so far. Have you noticed that, the writer of Hebrews, kept quoting from the Old Testament, regularly? Because, the Bible is one. I mean, how, why would you reject Jesus?

Because, you actually don't know. And, you can't actually know God, unless you are born of God. Jesus said, no one knows the Father, except the one who came for the Father. He's declared him. Alright, you'll get it later.

So, he said, he was quoting from the Old Testament, so, look at what he did here. Verse 12, he said, saying, I'll declare your name to my brethren, in the midst of the assembly, I'll praise you.

[25 : 33] And, verse 13, and again, I'll put my trust in you. Then, and again, that was all quotation. So, he said it before quoting. And again, here I am, and the children whom God has given me.

Now, he didn't complete all the sentence. In Isaiah chapter 8, verse 18, he said, here I am. And, Isaiah chapter 8, verse 18, he said, here I, here I am, and the children whom the Lord has given me, we are for.

So, he left there, we are for signs and on, and he just quoted, here I am, and the children. What was the point? He's trying to emphasize the point that we are brothers. Okay. So, first of all, he said, he says, it's not a shame. Both those of us who are being sanctified, and he who is sanctified, are of one.

So, it's not a shame to call us brethren. Saying, I'll declare your name to my brethren, and in the midst of the church, I'll praise you. The brethren there is talking about the church. Okay. And in the midst of the church, I'll praise your name.

Then he said, again, I'll put my trust in him. And again, here I am, and the children whom God has given to me. All right. So, when he said the children, he's talking about, we, the children of God.

[26 : 37] Not human beings, but we, the children of God. Now, let me just throw a bit light on Isaiah, so I don't come back to this. Isaiah, when he was quoting this, this is very important. Listen, look at it, put you on the screen again. Hebrews, or that's matter, Isaiah.

Said, here I am, and here am I, and the children whom God has given to me. We are for sign, and who are for sign? Me and the children.

It's very important. You see, Isaiah said, me and the children. What does that mean? Isaiah had two children. Those prophets, sometimes, their lifestyle, God has taken care over them completely. So, even the children they gave birth, were a prophetic statement.

So, he said, me and the children God has given us, you look at me, we are a sign, and a wonder. If you look at it, we are a sign. And so, Jesus quotes, the Bible refers to Jesus, that's why he says that, you and I, when the world see us, we are a statement to the world.

He says, so he says that, therefore, he said, I and the children who God has given to me. He didn't finish the text, but that's what, by implication, that's what I mean. We are for signs and wonders. Hallelujah.

[27 : 38] We are for signs. Hebrews, Hebrews chapter 2, verse 13. He says that, and again, and again, here am I, and the children who God has given to me. Now, why did he bring the children in? Because he was trying to, he didn't finish the text, because he was in a hurry to point, the focus of the explanation was, we and Jesus, children and brethren, children of God, brothers of Jesus.

That's the point. That's why it's not a shame to call us brethren. So, now, he was going to throw a bit more like that. That leads into verse 14, because he said the children, so he says that, and again, he said, see, he introduced children, so he said, in as much as the children, have partaken of flesh and blood.

But what are these children, he's talking about? They are human beings, who have flesh and blood. When you hear the word, flesh and blood, it means, it's a rabbinic rabbi, okay, rabbinic statement, or phrase to mean human nature.

So, he's saying that, since these people, he calls children, he calls brethren, are human, human beings, they have the human nature, they are, partakers, say partakers, the Greek word partaker, is koinonia, someone who shares in, the same, we are all, we have it.

So, we are partakers of human beings. So, when you look at all human beings, you can see, as Christians, amongst them. Even though, not all human beings are Christians, all Christians, who are alive, on the earth, are human beings.

[28 : 58] You can't tell me, a dog is a Christian, a dog can be a Christian. He died to save us. Now, so, human beings, what is, we, because we are humans, and we are partakers of flesh and blood, he also likewise, shared in the same.

Now, but he didn't partake, he shared, he took on, because originally, he has his nature, but he actually now, took on. The word, the Greek word translated, likewise, okay.

Inasmuch then, as the children have partaken of flesh and blood, he, himself, Jesus, himself, likewise, in the same manner.

So, in the same way, we are human beings, he also became a human, in the same way. Likewise, so, every form, human being is every form, apart from the sin, but without the sin.

This is very important. In the same way, say the same way. To say, he, he, he, himself, likewise, shared, in the same.

[30 : 00] So, share, to share, to share, share, share, share. When you say share, or he has to share in something, that means that originally, he was not part of it. But he just had to share in human nature.

Right. Even though he wasn't human. But his brothers are humans. And it's not a shame to call them brothers. So, he has to share in the same, the same being the human nature. Why?

There's a reason. Why? In the same. Death! Through death. Because he had to die for them. He had to die for them. But you can't die if you are not like them. So, that through death.

Now, you remember, in the book of Namath chapter 21 verse 9, Namath chapter 21 verse 9, he said that, when the serpent was killing them, God told Moses, make a bronze serpent, and lift it up.

That anyone who looks at that serpent, will live. If you are bitten by a snake, you look at that serpent. And you must know, that that old serpent is the devil. I'm sure you, I'm taking you somewhere.

[30 : 59] The serpent is the devil. We all were born bitten. So, Moses made a bronze serpent, and put it on a pole. And so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.

Now, remember, the bronze serpent is a serpent, but not a fully serpent. It's a serpent without the poison. So, he also shared in the same, but without the same. In John chapter 3 verse 14, he says that, even as Moses lifted the serpent in the wilderness, he said, as Moses lifted the serpent in the wilderness, even so, must the Son of Man be lifted up?

The same way. So, he also had to be like us, so he can save us. How was he going to save us? How was he going to help us? Hebrews chapter 2 verse 14, he said, he said that, inasmuch as the children of flesh and blood, he himself shared in the same, likewise shared in the same, that through death, say through death, through death, say through death, through death, say it again, through death, how, how, how, I can't hear you, how, how, through death, through death, through death, Colossians chapter 1 verse 22, 1 Peter chapter 3 verse 18, just write those texts down, Colossians 1 verse 22 says that, in the body of his flesh, Jesus Christ, he needed the flesh, he needed it to do the job, in the body of his flesh, through death, to present you holy, and blameless, and above reproach, so Jesus Christ, had to do something, go to the saint, you want to make sense, of what I'm reading, and you, who once were alienated, and enemies in your mind, by the way, by, by wicked ways, yet now he has reconciled, he's reconciled, how did he do it, in the body of his flesh, through death, he had to die, to reconcile, to, to that, to present you,

Jesus, you holy, holy, and blameless, and above reproach, in God's sight, hallelujah, somebody can be blameless, and above, no, above reproach, above reproach, in God, not in the sight of man, God sees everything, above reproach, through death, first verse 3 verse 18, says that, for Christ also suffered, once for sin, that the just, for, remember, he was just, we were unjust, but he suffered for us, the just for the unjust, that he, might bring us to God, being put to death, in the flesh, but made alive, in the flesh, so, you see, he was put in the, to death, in the flesh, but if he doesn't have flesh, how can he die in the flesh, Romans chapter 8 verse 3, for, I like this, listen, for what the Lord, is it okay, we all read it out together, read it, let's go, for what the Lord, could not do, in that it was, with to the flesh, flesh,

God did, by sending his own son, in the likeness, of sinful flesh, on the account of sin, he condemned sin, he, shout hallelujah, shout hallelujah, the Lord, you couldn't obey, because, you are a brutal transgressor, you are a brutal, law breaker, you and I, we were bound to break law, we were bound to break the law, and so, for what the Lord, could not do, in that it was, weak through the flesh, how many of you, understand this thing, weak in the flesh, there are some stuff, you don't want to do, but it's weak in the flesh, hello, the flesh, weak through the flesh, you want to wake up, and pray, but weak through the flesh, someone say, hey, you didn't want to lie, but weak through, by the time, you were like, oh, it's come out already, oh, you couldn't take it back, say, Lord, forgive me, there are people, who are sitting here right now, and praying,

[34 : 44] Lord, please forgive me, you should have come yesterday, for us to pray, to receive strength, to be able to empower, your spirit to overcome the flesh, now the flesh is overcoming, and makes you think, you are a hypocrite, meanwhile, deep in your heart, you know you are genuine, but the flesh is weak, the spirit is willing, Matthew 26 verse 40, the spirit is willing, but the flesh, that's why you have been fighting, the way you fight, the flesh is weak, the flesh, so, what the Lord could not do, for what the Lord could not do, in that it was weak through the flesh, God said, okay, I'm sending, so God did, God did what the Lord could not do, how did he do, by sending his own son, how, in the likeness of flesh, sinful flesh, on the account of sin, so, it came in the likeness, does it make sense, Bible says that, since his brethren, since the children, are partakers of flesh, and blood, he himself, took part in the same, that through death, in my shatter, even who has pardoned,

John chapter 12 verse 31, someone getting something at all, Bible says that, now is the judgment of this world, when Jesus was about to die, now the ruler of this world, shall be cast out, now the devil, in Genesis chapter 3 verse 15, that's when man sinned, and God said, you think you got man, the seed of the woman, shall crush your head, a human being, it will take a God, it will take an angel, it's a seed, Genesis chapter 3 verse 15, that's when God declared, that's the, theologians call it, proto evangelion, the proto first, first evangelism, the first gospel, the first gospel preached, was in Genesis chapter 3 verse 15, God himself, was the one who preached the gospel, he said, and I will put enmity, between you and the woman, talking to the devil, the serpent, who is the serpent, the devil, Revelation chapter 20 verse 2, it points out that, the devil is the serpent, we will come to Genesis, Revelation chapter 20 verse 22, and then we go to Revelation chapter 12 verse 9, he said, what does he say, he said, he laid hold of the dragon, that serpent of old, who is the devil, and Satan, and bound him for a thousand years,

Revelation chapter 12 verse 9, so the great dragon was cast out, what was he called, the serpent of old, called the devil, and Satan, who deceived the whole world, he was cast to the earth, and his angels, were cast with him, that's how we think, so the old devil, so when, in Genesis, when he came to deceive man, and God was bringing the wrath, he said, you think you have aborted, man's destiny, you are lying, Genesis chapter 12, he said, and I will put enmity, between you and the woman, and between your seed, and her seed, you see the capital, the seed is capital, that's talking about Jesus, and he shall bruise your head, and you shall crush his head, the best you can do, is when they shoot someone, in the hill, and someone in the head, he said, you, the best you can do, is to crucify him on the cross, shoot his head, by him, he will crush your head, and so the mountain, on which Jesus was killed, or the mountain, on which he was killed, is called Golgotha, which in the Hebrew, means skull, that he crushed the skull, of the devil, now does it make sense, Hebrews chapter 2 verse 14, he said that he took part, in the same, that through death, he might destroy, he might crush, he might crush, him who has the power of death, he might crush the one, who has the power, that destroy him, who has the power of death, who is he?

The devil, Jesus came to die, so he will crush the devil, amen, amen, amen, amen, amen, amen, amen, amen, amen, amen, amen, amen, and that's not the end of the story, he crushed the devil, so that he said that, so that he will, release, or deliver, verse 15, he said that he will release, say I'm released, amen, when you are born again, you have been released, he said that he will release, those who through fear, of death, were all their lifetime, subject to bondage, you have been released, amen, amen, amen, amen, amen, amen, amen, amen, amen, amen, amen, amen, Listen, that tells you if you are not born again, the devil has got you.

He's got you. Because the power of the devil has only been kratos, the Greek word power. The power, kratos. Destroy means that to render useless, render inactive, unemployed.

[39 : 15] The power of the devil, he dies so that those of us who are born again, Satan has been unemployed. Has inactivated, has been rendered inactive.

When it comes to us, if you are not born again, Satan's power is full-fledged at work in your life. Remember I started talking about death. When death came in, and all forms of death.

But Jesus came that he might destroy the one who has the power of death so that he can release us. He didn't destroy the devil. When he said the devil destroyed the one who I will show you, to render inactive.

So he's still at large, and he's working in some people's lives. Now, if you are not born again, your chances are very grim. It's not good for you. After explaining it, Jesus can't call you his brother.

He's ashamed of you, actually. The shame of you. Not because of what you have done, but because of who you actually are. You are a wrong person in life. And he died to make you a right person before God.

[40 : 13] Does that make sense? You don't have to do, you didn't do anything to be the wrong person. So that's why he said, don't worry, you don't have to do anything to be a right person. Just put your faith in me. If you can look at me like the serpent which was lifted on the cross, you shall be saved.

If I shall be lifted up, I will draw all men to myself. John chapter 12, verse 32. Thank you for listening.

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Be blessed.