

Prisoner of Christ

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Preacher: David Antwi

- [0 : 0 0] Hallelujah. Thank you for tuning in to this powerful message by David Entry at Caris Face 2, our Christ-centered youth services. You can never find Christ outside of the open word of God. May Jesus Christ reveal himself to you as you listen.
- Are you ready? Are you really, really, really, really ready? Thank you, Jesus. Praise the Lord.
- Ephesians chapter 3. We have done, we finished chapter 2. It was last Sunday. The other Sunday I spoke about the foundation. That was very powerful.
- I was hoping I could get to chapter 3. But chapter 2 was so sweet. I couldn't get out of chapter 2. I got detained in chapter 2.
- But finally, I have been released from chapter 2 into chapter 3 only to find out there was a prison sentence in chapter 3.
- [1 : 1 3] So look at how chapter 3 opens up with a prison. For this cause, I appalled the prisoner of Jesus Christ.
- For you Gentiles, if you have heard of the dispensation of the grace of God, which was given to me, which was given me to you, what? How that by revelation he made known unto me the mystery.
- As I wrote afore in few words. Whereby, when you read, you may understand my knowledge in the mystery of Christ.
- Amen. Praise God. Praise God. Praise God. We have learned from Ephesians chapter 1 how his focus was what God used to produce the church.
- Everything you see alive or everything you see in life was once not there. Everything. Everything.
- [2 : 2 9] Including you. There was a time you never existed. There was a time you never existed and no one ever knew you would exist.
- All of us, there was a time we never existed. And when your mother was pregnant with you, there was no guarantee that you would be newborn. And there was no guarantee that when you are born, you will grow quick.
- Your teeth will grow early. There are so many dynamics that it looks like chance. And look at you. So pretty and handsome.
- Don't think it's your entitlement. It's just a blessing. You are not better than anybody because most of the things that, the core things of life, are, for instance, you don't choose your nationality, do you?
- You don't choose your parents' nationality. Or you don't choose your parents. Or you didn't also choose your name, did you? You don't choose your date of birth, do you?
- [3 : 4 3] You don't choose your parents' nationality. So there are so many variables in life that can make you look better than others. But actually, it wasn't by choice. Your skin color is not by choice.

The shape of your nose is not by choice. So once upon a time, you never existed and none of us existed at a point in time. And now, you are there.

It's the same with the church. There was a time the church never existed. And now, the church exists. When you didn't exist, how did you come into existence? Your father had fellowship with your mother.

They had fellowship. And then God blessed their fellowship with you. That's why you are never an accident. You are a blessing from God. Yeah.

So, God, that's how you came into existence. Through a father's activity with a mother. That's the only way human beings can exist.

[4 : 57] There's no other way. You always need a father and a mother. To produce something, you have to think about what to do to produce it. In the same way, the church was produced.

It wasn't in existence and it came into existence. How did God produce the church? Ephesians chapter 1 and chapter 2 tells us how God produced the church.

How the church was produced and how the church came into existence. By Jesus Christ, his death on the cross, his resurrection and ascension.

So, that's what, do you remember how the chapter 2 ends? It talks about how from verse 18, we have access. Because of all that Jesus has done, he has produced, put in, made both, remember, both.

One. That's how the church was, is produced by two major factions. Being put together in unity. He himself is at peace. Brought us together, produced the church.

[6 : 05] And then he says, verse 19, you are no longer strangers. You are no longer foreigners or aliens. But fellow citizens with the saints and members of the household of God.

Verse 20. Built upon the foundation of the apostles and the prophets. Christ himself being the chief cornerstone. The church has been produced.

Built upon. We are a house. We are a building. Built upon the foundation of the apostles and the prophets. So, Ephesians chapter 1 and chapter 2 is telling us the process how the church, through which the church came into existence.

God's process to produce the church. Now that the church has been produced, Ephesians chapter 3 begins to tell us how we, those who are part of the church, live our lives so that the church can be a reality.

To experience the church life. To make the church life that has been produced, not something on the shelf, but something for enjoyment and something to become a reality.

[7 : 11] Does that make sense? So, Ephesians chapter 3 starts by saying, I, O, O, for this cause. What cause? Because now the church has been produced. Now that the church has been produced.

For this cause, I, Paul, the prisoner of Christ. The other time I was talking to you and I told you, in Ephesians chapter 1 verse 1, it talks about Paul.

But it doesn't talk about Paul a prisoner. It talks about Paul what? Paul an apostle. Because he was coming to talk about doctrine. He was coming to talk about heavenly things that are not common.

How the process God went through to produce the church. So, he spoke from the position of an apostle. But when he got to talking about how we live our lives, he didn't talk about me, I'm an apostle.

He said, me, a prisoner. That means, look at how he puts it. He said, a prisoner of Christ. A prisoner of Christ.

[8 : 10] So, I'm talking for Christ. And look, I am in prison because of Christ. Now, this letter was written from prison. It is called prison epistle. There are few epistles in the New Testament called prison epistles.

One of them is this text, this one. The other one is Colossians. And the other one, Colossians is a prison epistle. Ephesians is a prison epistle.

Philemon is a prison epistle. So, when I was teaching on Colossians, I said, these three letters, Philemon, Colossians, and Ephesians, were all sent together by Paul by the hand of one Onesimus.

Sent it by him to send it back to bring it to the churches. And he sent one to, no, it was sent, one was sent, Philemon was sent by Onesimus.

So, Onesimus was the one who was sent to take the one to Philemon. Now, I told you, Onesimus was a runaway prisoner. Philemon was a prison master, rich man, and he has now become born again.

[9 : 19] And his prisoner had run away. And Paul met the prisoner, runaway prisoner in Rome. Paul got him converted, not knowing his previous history. And yes, it happened.

He got him converted. And so, Paul liked Onesimus so much. Onesimus was such a wonderful guy. He's an amazing guy to have around. Paul wanted him. But he found out that, oh, you were an ex-slave, runaway slave, not prisoner, runaway slave of Philemon.

Ah, Philemon is one of my guys. He's so close to me. But now that I've found you, I can't turn a blind eye. I have to send you back. Now, if you go back as a prisoner, if you are caught, you can be executed.

But he said, I'm sending you back. I know he's done you wrong. But this time, I'm sending him to you back as, not as just a slave, but as a brother.

Whatever he has done wrong against you, please forgive him on my behalf. And if he has anything against you, for my sake, forgive. Don't forget, you also owe me your life through how my ministry has blessed you.

[10 : 27] Paul had to chip that in there. Oh, yeah. In the book of Philemon, chapter 1. He said, don't forget, you also, I think there's 17 somewhere there. Not forgetting, you also owe me your life.

He said, but if he wronged you or owes you anything, put that on my account. Look at the next verse.

Put that on my account. I, Paul, I'm writing this with my own hand. I will repay, not to mention you, not to you that you owe me even your own self.

Besides, you yourself, you owe me your life itself. But I'm saying I will pay you for his sake. So, he sends a letter through the hands of Onesimus to the one who can kill him.

And he said, please, when you receive the letter, don't kill him. He's a brother now. He's a Christian brother now. We are all one. We are all in the same household. Receive him. So, Philemon is one of the prison letters.

[11 : 29] But it was written to one person called Philemon. Whilst Ephesians was written to the believers in Ephesus. Whilst Colossians was written to the believers in Colossae. Philemon used to live in Colossae.

But he had his own special letter. And they sent it to him. So, in the verse 23, Paul, in fact, Philemon chapter 1, verse 1, verse 9, verse 23.

Paul refers to himself as a prisoner. He said, yet, verse 1. Paul, a priest. Did you see that? I'm going to show you something in a minute. A prisoner of Christ Jesus. He calls himself, and Timothy was also there.

Timothy, our brother. To Philemon, our beloved friend and fellow laborer. We are working together. We are doing the same job. It's our fellow laborer.

Verse 9. He calls himself a prisoner. Yet, for love's sake, I rather appeal to you. Being such a one as Paul.

[12 : 29] The agent, and now also a prisoner of Jesus Christ. Then, verse 23. Fellow prisoner. He calls somebody Epaphras.

Yes, it's Epaphras. I was trying to remember. Epaphras, my fellow prisoner. So, he tells you, I'm in prison. This is, so this is a, Philemon is a prison epistle.

Ephesians is a prison epistle. Colossians, prison epistle. Then, he later writes another letter, whilst he was in prison, to Timothy. So, Timothy, the letter I wrote to Timothy was also a prison epistle.

But that was written at a different time. And Titus, Timothy, Titus, Philemon. They all come after the, one after the other. They're prison epistles.

Paul wrote a letter when he was in prison. He said, I am in prison, but thank God, my hands are not in prison. He said, for this reason, I suffer all these things.

[13 : 33] However, the word of God is not bound. You can put me in chains, but you can't put the word of God in chains. So, whilst he was in prison, he was writing these wonderful letters.

And in Ephesians chapter 3, I think the verse 13. Ephesians chapter 3, either verse 13 and 14. It says that, therefore, verse 13 says, Therefore, I ask that you do not lose heart at my tribulations for you, which is your glory.

He was going through a lot. But the people were sometimes feeling for him. He said, don't lose heart at my tribulations. Don't lose heart. In fact, he tells them that I rejoice in the Lord, in my sufferings for you.

Colossians chapter 1, verse 23 and 24. He said, I rejoice in my sufferings for you. Wow, this guy is a very amazing guy. I rejoice in my sufferings. Verse 24 says, I now rejoice in my sufferings.

It's different. Most of you will even be sad in your suffering for yourself. Let alone suffering for others. There are people here who don't suffer for anybody.

[14 : 46] That's why you are not interested in joining in departments. You don't suffer for anybody. Everything is about you. You are the center of gravity of your life. But Paul, he said, I rejoice in my sufferings for you.

God cannot use you to a certain dimension if you are not ready to embrace suffering for others. Anybody God use greatly is someone who doesn't find it a problem embracing suffering for the work of God.

And for that matter, for others. Thank you, Jesus. Now, let's look at the text again. Ephesians chapter 1, chapter 3, verse 1. He said, I pour.

For this reason, I pour. Let's already allow from the screen. Let's go. For this reason, I pour. The prisoner of Christ. I think it would be just nice if you breathe a bit louder.

Let's go. For this reason, I pour. The prisoner of Christ Jesus. He is in your house. I pour what? The prisoner of Christ Jesus.

[15 : 58] I pour what? The prisoner of Christ Jesus. Huh? Did he say the prisoner for Christ? Is there a difference?

What does he mean a prisoner for Christ? On his behalf, sort of, yeah. He's no one that put me in prison. But because of him, I'm in prison. Some of you, you could have gone to prison for your boyfriend.

The prisoner for their drug dealer boyfriend. You know, there are people who go to prisons for their friends. Because they won't speak their truth.

They have to cover their friends. So, they will go to prison for their friend. I thought Paul would have gone to prison for Jesus. That's what most of you, when you read, that's what you see.

Prisoner for Jesus. We didn't say he's a prisoner for Jesus. Philemon chapter 1 verse 1. He didn't say he's a prisoner for Jesus. Philemon chapter 1 verse 9. He never said he was a prisoner for Jesus.

[17 : 09] He said he was a prisoner. What's the meaning of being a prisoner of Jesus? If somebody is in prison for, is there a difference between being in prison for that or being a prisoner for this and being a prisoner of this?

What's the difference? I think I'm interested in what you've got to say. Of is, if Christ is the one holding him captive.

And for? For would be if he's captive on the behalf of Christ. Are you an English professor or something? This guy got 120%.

You wish it was you. Pastor, that's exactly what I'm thinking about. It's not true.

That's not what you are thinking about. That's why I asked you. You couldn't talk. So, a prisoner of Christ is like, is Christ who is holding you? But in this case, he wasn't actually a prisoner of Christ.

[18 : 17] Really, it seems to me that he was a prisoner for Christ. For the sake of the gospel. In fact, 2 Timothy chapter 1 verse 8.

Don't be ashamed of the testimony of Christ. No, don't be ashamed of me, his prisoner. So, I'm the prisoner of Christ. Now, I'm Christ's prisoner.

What does that mean? Is it, I am in prison for Christ or I am in prison of Christ? So, Christ is the one holding him in prison. Now, usually, Paul hasn't done anything against Christ and Christ doesn't put anyone in prison.

So, technically, we can't be, Paul couldn't have been prisoner of Christ. He was a prisoner of Caesar. It's Rome that has put him in prison.

So, Paul, technically, was a prisoner of Caesar. But he said, you see it like that. Caesar might be sitting in his palace or in his house thinking that I put Paul in prison.

[19 : 20] So long as Paul is concerned, you haven't put me in prison. It's I'm a prisoner of Christ. That means that anything Christ tells me to do, I'm a prisoner of him, of his.

So, if you don't like Christ, you end up putting him more in prison because Christ, I am a prisoner. I am held captive by Christ. So, when Martin Luther, the reformer, when he wrote the 99 Theses, 99 Theses to break away from the Catholic Church, they arrested him.

And the Pope said, you have to recount. You have to redow what you are saying. He said, I wish I could, but my conscience has held me captive. So, conscience.

My conscience has held me. Martin Luther, he said, my conscience, you can kill me. You can put me in prison. I cannot. Because if I do this, it's against my conscience.

And I cannot disobey my conscience. He. My conscience has. Paul, he didn't say his conscience. But his commitment to Christ is what has brought him where he was.

[20 : 39] My reason for being in prison is because I am held captive by Christ. So, Caesar can put me in prison.

I don't see myself as his prisoner. I'm a prisoner of Christ. I'm a prisoner of Christ. So, I don't do what I want to do. I do what he wants me to do.

Those of you who have been to prison before, you will notice that you don't do things how you want to do them. They give you time. Time you can eat.

Time you can play. Time you can read. Time you can. If it's time to get up and go and you choose to sleep, you have to get you. Get up! Get up! A prisoner doesn't have autonomy.

And you can't decide I'm going to town and come. It's a very bad thing to be in prison. It's not nice. So, Paul said, I am a prisoner of Christ, not for Christ.

[21 : 44] So, let's go back to the text again. He said, for this reason, the reason being church, what God has done to produce the church. For this reason, I, Paul, the prisoner of Christ Jesus.

He says, I'm a prisoner for you. He said, I'm a prisoner for Christ. Of Christ for you. Because of you. Because of my love to make sure you receive God's word.

You get to know Jesus. Because of my commitment to serving you. I'm in prison. So, the reason why I'm in prison is for you.

But really, I'm a prisoner of Christ for you. Wow! Clap for Jesus. He said, I, Paul, I, Paul, the prisoner of Christ, of Christ Jesus for you Gentiles.

Then he goes to the next. Oh, I move on to Spice 2. I like that. If indeed you have heard of the dispensate.

[23 : 06] Excuse me. Dispensation of the grace of God, which was given to me for you. Which was given to me for you.

If you have heard of the dispensation of the grace of God. Another translation. I think King James uses the word administration. King James uses, King James uses, King James uses, King James uses dispensation.

New American Standard Version. What does he use? Stewardship. I was looking for that word. Stewardship. And then English Standard Version uses, King James uses, King James uses, King James uses, King James uses, King James uses, King James uses dispensation.

And then English Standard Version. This, what I'm about to say might help you to understand when we talk about versions. Because Message Bible, how does Message Bible put it? Okay. Okay.

God's plan. Yeah. My part. The part that, with the part I was given. So they gave me a part. In God's plan for, for including everybody.

[24 : 27] Wow. That, that actually speaks volumes, but you'll miss it. You guys. I, I play, I play a part in God's plan. And what's the plan?

God has a plan for including everybody. So there's a, there's a part I play. The script. My name was Samuel. I'm playing a, a role. I'm playing a role.

So it's a whole, God has a big plan and I play a role in it. It's, I actually like it because it's, it is, it's Oikonomaya. Oikonomaya is, so long as God is concerned, his economy is God's plan.

So long as, I think I taught you some time ago, isn't it? Yeah. Yeah. Oikonomaya, when it, when it's used for God, it is God's plan. When it's used for Paul or us, it's our stewardship.

So this is Oikonomaya. It is God's plan given. But when it comes to those of us who receive it, it's a stewardship. Did you understand that? It's a stewardship.

[25 : 31] It's, what's the meaning of stewardship? Luke chapter 16, verse 2, 3, 4. 2, 3, and 4.

Verse 2 says that. So he called, I think it would make sense if we just start from verse 1 quickly. Luke chapter 16, verse 1. He also said to his disciples, there was a certain rich man who had a steward.

He had what? A steward. He had a steward. And an accusation was brought to him that this man, that's the steward, was wasting his, the master's goods.

So a whistleblower came and said that. So he called the steward. The master called the steward and said to the steward, what is this that I hear about you?

Give an account of your stewardship. For you can no longer be a steward. A steward is somebody who is entrusted with another person's goods.

[26 : 33] So you have it in your hands, but it's not yours. It's not yours. It's not yours. It's not yours. Like when you go on the plane.

You know we have stewards and stewardess. Some organization call them flight attendants or flight crew. However you call them, they are stewards.

Stewards in the sense that when they are bringing you snacks, it's not for them. You can say, oh, thank you so much. You've been so good to me.

You like me so much. No, I don't like you. I'm just doing my job. It's there. Do you know if they catch them eating and packing into their backhoe, they'll suck you. Why are you sucking me?

No, because it's not yours. It's not yours. So you are entrusted with goods that don't belong to you, but it's for another person, for that person's purpose.

[27 : 36] So in this case, BA has given food to the flight attendant to be given to the passengers.

So it's meant for the passengers' enjoyment and not the attendants' enjoyment. So if you are steward, you are like a betweener, in-betweener. You are receiving from the master's goods and you are serving the people in the interest of the master towards the people.

So Paul said to me, I'm a steward. I'm a steward. I have received something from God and I'm serving it to some people. That's why it's required, 1 Corinthians 4, verse 2, it's required of a steward to be found faithful.

Because what you have is not yours. Every pastor and every church leader is a steward. I cannot preach the word of God to you as though I'm doing you a favor.

And I cannot treat you. Now, when it comes to church government and church leadership, sometimes there's the need for like a fatherly or leadership principles and roles.

[28 : 48] So then I can ask, why are you still sitting there? You know you're supposed to. But if I'm a leader and I'm like a supervisor, okay, an overseer and making sure there's order, I reserve the right to correct people.

But as you do that, in the back of your mind, you must know that these people, you didn't die for them. These are God's people. Some of you, when you get a chance to stand before the congregation, you talk like you died to save them.

Get up. Sit down. Lift your hand. When amateurs get the opportunity to speak to congregation members, they speak like they are the Messiah.

And it's important to understand that these are God's people. These are God's people from the least to the greatest.

They are all God's people and we are stewards. And we will give account. My darling, I will give an account to God. When it comes to the way I've treated you and handled you, I'll give an account one day.

[30 : 01] This is going to be a day of reckoning. Pastor, we love you. It's more responsibility for you who they are calling, Pastor. We love you. We love you.

We love you. You will give an account. In 1 Peter 3, verse 1 to 5, it says, To the elders I write to you.

Chapter 3, it says, To the elders who are my fellow elders. Okay. Is it chapter 5? 1 Peter 5 or chapter 3? I missed it. 1 Peter. It should be chapter 5.

Okay. The elders who are amongst you, I exalt. I, who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed.

I know there's a glory camp. I'm going to be part of it. And I'm an elder. That's what Peter is saying. Look at the next verse. This is to the elders. Shepherd the flock of who?

[31 : 02] Your father. Your mother's flock. Even if your father is a bishop and the church is your father's church. No one has a church. But sometimes they say, I have a church, my church, my church.

No, no. I don't have a church. I don't have a church. Some people, they are pastors, children. They say, my father's church. Your father had a church. The best way to put it is, the church, my father is privileged to pastor.

God can't just remove anybody. So he says that, shepherd the flock of God, which is amongst you, serving as a bishop. You are an overseer. That's a bishop.

He said, you serve. Bishops are to serve. Serving as overseer. Not by compulsion, but willingly. Not for dishonest gain, but eagerly.

Dishonest gain is, you are nicer to the one who look like they have money. Those who don't have a... Excuse me. Excuse me. That's good girl. That's good girl. You know, I want to come and visit your company.

[32 : 08] You are doing it for gain. It's called filthy liquor. He said, don't do it for gain.

Give us King James. Filthy liquor. Filthy what? Liquor. But willingly, not for filthy liquor, but of ready mind.

Look at the next verse. It's going to even get a bit intense. Not as being lord over the people. Hey! I'm the pastor. You don't respect. You don't respect. Don't you know I'm the leader here? Don't you know I'm the choir leader?

Don't you know? Hey! Hey! You lord. Some of you want to be leaders because you want to be lords. Church lord.

Because power can enter your head so quickly when you have not paid any price to walk with God at a certain dimension. You are just coasting in somebody's shadows.

[33 : 14] So you think you are very powerful. Every leader must have this sense of humility. If you are leading people to pray, don't be commanding them. Speak to them like you are privileged to have them.

Don't admit, hey, you guys, you know what? You think we are in the army? You're talking to people. Who are you? Some of you don't know. You don't know what you are capable of. As soon as we give you a certain level of leadership, you think it's management.

There is a difference between leadership and management. Some people want to be bosses. Bosses of other people.

When they are coming, they say, hold my Bible for me. And they like people following them. When they are going everywhere, people following them.

When they come to the quarry, they don't want everybody to get up. Say, get up. Our leader is here. And usually, they are in a hurry for titles. You are coming to tell people, it's time for offering.

[34 : 18] But where is your offering? You say, let's go for outreach. You have to go for outreach. But you don't go. Those who will need prayer, the way they can scream behind the puppet, go see them at home.

Most people, what they don't practice privately, they want people to feel like they practice it and they enforce it on people. So I do some things on purpose.

So I can save some. Because some people are very good. They have a future. But if we don't help them, they will crash. That's what the essence of mentorship is about.

If you can't take rebuke, you can't be in a position of authority to be giving others. Anyone who can take. Unfortunately, some of us, no one corrected us when we were growing.

So you come to church, any little courage. You cringe. If you don't take responsibility for your greatness, no one will make you great. So he said, don't lord it over people, but they are God's flock.

[35 : 29] Serve them. Then he speaks. Why should I do that? Because there's a reward. The chief shepherd himself is Jesus. He said that when the chief shepherd appears, you will receive a crown of glory.

That does not fade away. This time is work time. It's not glory time. Church leadership requires a heart of service.

That's why anyone who is qualified to be a leader must prove yourself at the back. Serving at the back.

Being at the back shouldn't be a problem for you at all. It's a sign that you are a genuine leader. Being at the back shouldn't be a problem for you at all. Wherever you sit, a seat is not necessary for you.

You can be anywhere and you want to serve your heartbeat. Your motivation is service. Service, not relevance.

[36 : 35] Some people are just looking for relevance. That's why you can't wait for a title. That's why you can't wait to be seen. You don't want to join the choir, but you want to launch an album. I'm wondering where it's going.

But, so he says that if you have heard of the dispensation or the stewardship of God, the stewardship of God's grace.

Watch this. That was given to me. It's God's plan of being a blessing to humanity and building the church. And yet, he calls stewards to use.

In 1 Corinthians 9, verse 17, he talks about, If I do it willingly, there is a reward. But if I do it against my will, or if I against my will, I have been entrusted with a stewardship.

Stewardship is entrustment. If God has committed something in your hands. Well, can I go back to my text and then end? He says that if you have, verse 2, he said, If indeed you have heard of the stewardship of God's grace, I explain stewardship as somebody's goods being committed to you.

[38 : 08] So, now, when I'm a steward, steward of what? What is the district? What am I being given? And as a flight attendant, a stewardess or steward, giving food and drinks and stuff to serve the passengers with.

Now, let's consider this as a big plane. Jumbo jet. And I am a steward on the flight. One steward. God has sent me. What am I supposed to be giving to you from God?

Which belongs to God? It's there. It's that if you, the stewardship of the grace of God which was given to me for you. So, it's grace that has been. Because you cannot do anything.

God can't help you outside of grace. So, we are dispensers of grace. Look at King James. Let's see how the King James puts it. It will make it even a big, big, big.

He said, if you have heard of the dispensation. You know dispensation. I've always been talking about dispensing. The dispensation. The distribution. The allocation. So, I've been giving the grace to dispense.

[39 : 15] So, what I'm doing. Some of you have been saying, you are saving life. It is, I'm dispensing grace. So, suddenly you come into contact with grace that can build your future. You come into contact with grace that can help you enjoy God.

You come into contact with grace because you had a grace career. But the grace career, what I am doing is how. That is not my dream.

As I plan to come and do this. It is, it is an assignment. So, me sharing this thing with you. I'm not doing you a favor. I'm doing myself a favor. Because it's God's assignment he has given me.

And it says that the dispensation of the grace of God. Which was given to me. What was given to me? The grace of God. But it's not mine. I can't pass it on to my daughter.

When you connect, you will collect. If she doesn't connect, she will not collect. So, I can't give it to people I like. Because it's not mine.

[40 : 17] God gives it to me for some people. And those people, when they come and receive it, it will work for them. So, if my daughter also puts herself in the category of those who have received their grace, she can be a beneficiary.

I can't give it to my friends. It's not mine to give. Can you imagine you are flying to Chicago?

BA. Or American Airlines. Or Delta. You are flying virgin to Chicago. And she is one of the flight attendants.

And she's serving in the first class cabin. And you are sitting in economy. But you are very good friends. And then she goes. The food for the first class cabin.

She's bringing it to the economy. She can't bring it to you because you are... Once they find her out, she'll be fired. Because what she's doing is wrong.

[41 : 18] Don't take first class food for what is allocated for people in first class. And be lavishing on your friends in economy. You don't choose who receives it.

If you are a steward. Yours is be faithful to who has called you to do it. And when it comes to the things of God, it's for whosoever thirsts.

Whosoever. Once you desire it. Once you're hungry for it. God will give it to you. God sent me with a dispensation of grace. I'm a grace dispenser.

How do you do it? By what I'm doing. When I come here and I'm speaking. And I'm teaching. I'm opening the text. That's how grace gets allocated. Dispense.

So people are receiving different shades. Different dimensions of grace. Just listen. Mom. It says that the grace of God that is given to me for you.

[42 : 23] Oh. You what? Give me a different version. New K. New K. Jesus. It said you what might not make. So for you. It's not me. I can't eat it.

It's not mine. That's why sometimes you will see miracle workers. Oh. Healing evangelists. By sick. Because the healing anointing is not for him.

Is that? The grace given to me for you. I submit to you. The privilege God has given me to stand here. Is because of the beauty of your future. If ever I feel important standing before you.

It's because you are more important. And I'm carrying your precious goods. To embellish and polish and glorify your future.

I've been sent with your goods. Because you are first class before God. That is why if I look first class. Because I've been sent to serve first class people.

[43 : 26] So. So the Bible says. Like people. Like priests. Like people. Like priests. Those God sends you to. He considers them.

When he's calling you. So you are not. Isaiah chapter 4. And it shall be. Like people. Like priests. Like people. Like priests. Like Isaiah. In Isaiah chapter.

I think 6. Yeah. From verse 1 to 3. He said. In the day that King Uzziah died. I saw the Lord. And in his trail filled the temple. Verse 4. Verse 4. Above it. Verse 4 he said.

Okay. Verse 5. Let's go to the verse 5 and 6. There's something I want to show you. So. Isaiah. When he saw it. He said. So I said. Woe is me. For I am undone. Why?

Because I am a man of unclean lips. Why? And I dwell in the midst of the people of. I am just like the people. Yeah. Wow. The condition of the people is reflective on the condition of the career.

[44 : 28] So if God has made me this kind. If you. See that's why the value you place on an anointed vessel. It will always determine the kind, the quality of anointing that works for you.

Because the value you place on an anointed vessel. Will determine the anointing that comes towards you. So if his. Let's say his anointing is thousand percent.

Or a thousand level. Level thousand. And you handle him with 50. Like level 50. You. The best you get is 50. You might get 10. 20. 30.

But you can never go beyond 50. Because that is how you treated him. That's how you treated him. The way you treat a vessel of God will determine. Jesus says. Whoever gives a cup of water to a prophet.

So he gave it to you because you are a prophet. Then they will receive a prophet. Well. My teacher of that 10 verse 44. 41. 42. 43. They give it to you because you are a prophet. Therefore. Because they are treating you with a mindset of treating a prophet.

[45 : 30] They begin to get what works towards with prophets. When they treat you because you are just a righteous man. They get what a righteous man gets. It's there. Whoever receives a prophet in the name of a prophet.

Shall receive a prophet's reward. But if you change the way you receive him. And receive him as just a righteous man. You receive a right. So. The way you receive the vessel will determine what oil works towards you.

What a man of God carries. Is not for him. What a man of God carries. Is not for him. What a man of God carries. That's why wise congregation always honor their pastor.

I will explain it. They honor their. Outsiders will have problems. But the beneficiaries of the grace. Honor the grace vessel in such a way that.

What they get is only grace. Whilst outsiders think they don't. They don't deserve that kind of honor. When they come towards him. They will get grace.

[46 : 38] When God wants to give you grace. According to Ephesians chapter 3. Verse 2. When God wants to give you grace. Guess what he does. He has to look first of all.

For a vessel. Put the grace on the vessel. And send the vessel your way. He says. The vessel is coming with your grace. He said. The grace that was given to me.

It's yours. It's not mine. It's yours. Be careful how you are treating me. You push me. You have pushed your grace away. You insult me. You have insulted your grace. You downgrade me. You have downgraded your grace.

You upgrade me. You have downgraded your grace. You have downgraded your grace. The grace of God. Gave him to me. For you. A lot of people suffer what they shouldn't have suffered.

Had they received their grace vessels the way they should have. Is someone getting something? I love you.

[47 : 41] Next week will continue. It says that. The grace of God given to me. For you. If you have heard of the dispensation of God. How by revelation. How by revelation.

He made known. So two things God received. He received grace. And he received revelation. How by revelation. He made known to me. No, no. It's not just by reading.

It's not just by reading. It said no man taught me these things. Verse Galatians 1. No man taught me these things. I wasn't taught. I didn't receive it from man.

Yes. Why not I receive it from man. Nor was I taught it. But it came. Through revelation. Man can teach you.

But if it doesn't come through revelation. The teaching will just be like soaking cement with water. Wow. Did somebody receive something?

[48 : 40] Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you for choosing to listen to this message by David Entry. We hope you are blessed by it.

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