

The Church, The Body Of Christ

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[0 : 00] Welcome. Thank you for choosing to listen to this Spirit-filled word by David Enshu. When you catch a word, you have caught God. May you catch a word today that will cause God to change your story.

Be blessed. Mark chapter 11. And when he came nigh to Jerusalem, unto Bethphage and Bethany, at the Mount of Olives, he sent forth two of his disciples and said unto them, Go your way into the village over against you, and as soon as ye be entered into it, ye shall find a cold tide, whereon never man sat.

Loose him and bring him. And if any man say unto you, Why do ye this? Say ye that the Lord has need of him, and straight away he will send him hither.

And they went their way and found a cold tide by the door, without in a place where two ways meet, and they loose him. And certain of them that stood there said unto them, What do ye?

Loose in the cold? And they said unto them, even as Jesus had commanded them, and they let them go. And they brought a cold to Jesus, and cast their garments on him, and he sat upon him.

[1 : 28] And many spread their garments in the way, and others cut down branches of trees, and strawed them in the way. And they that went before, and they that followed, cried saying, Hosanna!

Blessed is he that comes in the name of the Lord. Blessed be the kingdom of our father David, that cometh in the name of the Lord. Hosanna! In the highest.

Here ends the reading of God's holy word. Amen. This is usually called the triumphant entry, when Jesus entered into Jerusalem.

But prior to that, in today's Bible reading, our general Bible reading, Mark chapter 10, somewhere in verse 32, down to 34, Bible says that he began to explain to his disciples, and he began to tell them.

That's very, very interesting. And he took them again, he took the 12, and began to tell them what things should happen unto him, saying, Behold, we go up to Jerusalem, and the Son of Man shall be delivered unto the chief priests, and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles.

[2 : 50] And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him, and the third day he shall rise again.

This is what was ahead of him. They shall arrest him. They shall suffer. They will beat him. They will scourge him. They will spit on him.

And yet, he entered that territory triumphantly. And when he was entering, when you study the text very carefully, or scriptures very carefully, the story of Jesus, there is nowhere in the Bible you saw Jesus riding.

Neither a bicycle, a horse, or a cow, or a donkey. Jesus never wrote anything from the scriptures we have been told.

He was always walking. Jesus was always walking. Does it imply that if he's here, he'll be walking? I don't know. So, he was always walking.

[3 : 51] But when he was entering Jerusalem for his suffering, going into suffering, he, for the first time, he wrote as a king.

In those days, a king has absolute power. Anything a king wants, he asks for. If he wants somebody's wife, he'll say, bring me that wife. You know Abraham. The story of Abraham. So, he said, no, I have to say he's my wife because they will kill me because of my wife.

The king said, bring her to me. I mean, David saw somebody, he said, go ahead and bring her to me, and stuff like that. So, horses and cows and stuff like that, it wasn't a problem. Yeah, they can take your child, take your wife, take your daughter, take your, so, the king always give instructions, go and bring something.

Isn't it interesting that Jesus sent the disciples, go, there's a court, they bring him to me. But in those days, kings didn't ride on donkeys. No.

A king on a, what kind of king is this? He's riding on a donkey. It's like you go to UN meetings or maybe, and head of states are coming, and this other head of states comes with a punto.

[5 : 02] Of some small fiat. No, what kind of king is this? No, normally they come in a convoy and limousines and stuff like that.

Jesus came as a king, but guess what, his crown was tongues. Yes. Yes. Yes. And his, what he rode on was donkey, not a horse.

That connotes a certain attitude of humility. He didn't enter with pomp and pageantry, even though he entered as a king. He didn't enter with pomp and pageantry because he was showing us something, how lowly and humble he was.

And in Matthew chapter 21, particularly verse, I think the verse four, Bible gives us why he had to go on a donkey.

He rode on a donkey. All this was done that it might be fulfilled, which was spoken by the prophets. Say the prophets. The prophets. I like that. Say the prophets.

[6 : 08] The prophets. Jesus, most of the things that Jesus did were already recorded by the prophets. The prophets have said. So Zachariah chapter nine, verse nine, he said, rejoice greatly, O daughters of Zion.

Shout, O daughters of Jerusalem. Behold, your king is coming to you. He is just and having salvation. Lowly and riding on a donkey. A coat, the foal of a donkey.

He came, it's already written that the first time he's going to ride and he's going to enter like a king, he's going to come as a humble king riding on a donkey. So it was said, this was done that it might be fulfilled by that which was spoken by the prophets.

The prophets always spoke. Even his resurrection was spoken of. His birth was spoken. Everything about Jesus Christ was spoken about the prophets. This is leading me into a very interesting terrain.

That nothing about Jesus or almost everything about his human living and his exalted life have been prophesied by the prophets.

[7 : 20] Yeah. So that's why most of the time you see that it might be fulfilled by that which was said by the prophet. Matthew chapter 2, they took him, Herod wanted to kill him. They took him to Egypt that it might be fulfilled by that which was written by the prophet.

He was brought back that it might be fulfilled and settled in Nazareth that it might be fulfilled by that which was said by the prophet. In Romans chapter 1, verse 1 and 2, it talks about the apostle of Jesus Christ according to the gospel of God.

Say the gospel of God. Gospel of God. Right? In the text, separated to the gospel of God. Now what about the gospel of God? Verse 2 tells us the gospel of which he promised before through the prophets in the holy scriptures.

Okay? Say the gospel of God. Now he said, I am an apostle separated unto the gospel of God. This is a very important point. And what about the gospel? The gospel was promised by God.

How did he promise it? Through the prophets in the holy scriptures. So it's not anything new. Any pastor preaching a new message is not a good message. Your message must be traceable to what the prophets have said which the apostles have endorsed.

[8 : 22] So the gospel of God has been prophesied and spoken of by God in all the scriptures. So in Luke chapter 24, Bible says that beginning at Moses, verse 27, beginning at Moses and all the prophets, Jesus expounded unto his disciples in all, how many of the scriptures?

every part of the scriptures is about him. In all the scriptures, the things concerning himself. Whatever Jesus did and Jesus' appearance was not anything which had already been spoken by the prophets.

So in Revelation chapter 19, verse 10, it says that the testimony, the last statement, for the testimony of Jesus, what is it? The spirit of prophecy.

Now, the heart of every prophecy is meant to be testifying Jesus. So you are a fake prophet if your prophecy is not pointing to Christ. If your prophesying is not pointing to Christ, it is not prophesying, it's prophesying.

You prophesying, the testimony of Jesus is the heart of prophecy. So then, Isaiah is important as a prophet because he prophesied about Jesus.

[9 : 38] Moses is important as a prophet because he prophesied about Jesus. Elijah, Jeremiah, Nahum, Zephaniah, Habakkuk, Daniel, Jeremiah, all these prophets had their validity as prophets because of their message and their message was about Jesus.

The heart of prophecy is the testimony of Jesus Christ. And so they all prophesied. So now, watch this, I'm about to say something very interesting that you might probably have to be thinking about the rest of your life but I'll throw in it, I'll throw in it.

I just want to be soft today so I won't take you too far. But I just want to drop in something that might be of interest to you. Jesus, in Matthew chapter 11, in his own words, Jesus began to tell the disciples that of all that were born amongst men, verse 11 said, I surely I say unto you, amongst those who are born of women, there has not risen one greater than John the Baptist.

But he that is least in the kingdom is greater than he. Let's see the verse 13. I want to show you. Did you see that? Let's all read it from the screen together. Let's go. Please, please read it like it's the Bible.

Okay, please let's go. For all the prophets and the law prophesied until John. Say it again. For all the prophets and the law prophesied until John. Someone read it with some energy.

[10 : 57] For all the prophets and the law prophesied until John. It's like the law was even prophesying. Prophesying is speaking about something. And I told you the heart of prophecy is the testimony of Jesus.

So the law was about Jesus. Jesus said, Moses wrote about me in the law. Can you imagine? So it was about Jesus. Now, the law and the prophets prophesied. They were prophesied not to John but until.

So it's like when John came, it's like there's not a new face. It's no more like prophesying. Oh. That is why he said that amongst men, those born of women, the greatest, oh, the greatest is John the Baptist.

However, the least in the kingdom. Ha ha. Who is this least in the kingdom we're talking about? The least amongst those of us who have been introduced into the kingdom of Jesus because he's a king.

He entered as a king. Right. Those of us who belong to his kingdom, the least of us is greater than John the Baptist. Some of you are not what you're thinking.

[12 : 06] You know you are not even greater than the capital around your neighborhood. And why is he talking about? In what way am I greater than John the Baptist? In what way am I greater than John the Baptist?

It sounds like, no, I know you don't want to accept it. I know you don't want to. You know, it would have been interesting if he had said among the pastors, the prophets in the New Testament, the pastors, the least of the pastors or the pastors are greater than John the Baptist.

No, it didn't say, it said the least in the kingdom. Now, if you are in the kingdom, you are greater than John the Baptist. How? John the Baptist?

The one who was eating honey on locust? Wild honey? The Bible says that in Mark chapter one, the whole city, Jerusalem, went to the wilderness to go and hear him.

He wasn't working miracles. He didn't cast out devils. And yet, the land, all the land of Judea and those from Jerusalem went out of city into the wilderness just to go to John the Baptist.

[13 : 14] They went to him and he was baptizing them. They were confessing. They were saying, this guy, nobody, even social media, nobody is following you. And Jesus said, it would have been a problem, this is the pastor who said it, but Jesus said.

So what does he mean by that? That's why I said I was going to say something for you to think about it, maybe the rest of your life. In the Old Testament, they prophesied. But in the New Testament, it's not prophets.

It's preachers. What are you doing? What are you looking for a prophet when you can have a preacher? I know you don't get it. I told you I would tell you something for you to be thinking about.

Are you trying to say there are no prophets in the New Testament? Not in the way. The prophets in the New Testament are first of all preachers. Every member of the New Testament kingdom and New Testament church is a preacher.

A preacher in these times, a preacher is more powerful than a prophet. I'll explain it. In Colossians, I know some of you, I told you I'll give you something you can't think about. In Colossians, in the book of Colossians chapter one, it talks about I've been made a minister of these things.

[14 : 26] Paul talking of the mystery of which I became a minister according to the stewardship of God which was given to me for you to fulfill the, I mean, can you imagine someone was made a minister to fulfill the word of God?

The original Greek translated to fulfill is to complete. Without the preaching of Paul, the word of God, the message of God, the program of God, to get it, to understand is not completed. That is why the mystery was given to him.

This mystery that was hidden in God, oh, you remember? It was hidden in God. This mystery that was hidden in God and nobody knows all generations now has been given to Paul to reveal it.

In Ephesians chapter three verse five, it talks about this mystery now has been made known to God's prophets and apostles. By his own spirit. So now, look, 27 talks about God, chapter one verse 27, God, Christ in you, the hope of glory.

But that's where I'm going. You know, I have this habit of trying to read more. So sometimes instead of going to 28, I just want to go to 27 and then I get tempted to go to 26. So just in case someone who will not read their Bible after church will be forced to read a bit more.

[15 : 29] 27, I have to show you something. To them, God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

Let's all say Christ in you, the hope of glory. Christ in you, the hope of glory. Please say it again. Christ in you, the hope of glory. Now look at the next verse. Him. This him is talking about who?

Christ. What do we do to Christ? We preach. Him, we preach. Him, we preach. It says that great is the mystery of godliness. First Timothy, chapter three, verse 16.

Great is the mystery of godliness. God was manifested in the flesh. This mystery. God was, without controversy, great is the mystery. God was manifested in the flesh, justified in the spirit, sent by angels.

What? Preached. Preached. Go into the world and preach the gospel. Now, that's why Paul said that separated onto the gospel of God.

[16 : 27] What are we supposed to do to the gospel? Not only believe it, but we are meant also to preach the gospel. You don't have to be a pastor to preach the gospel. You just have to be in the kingdom to preach the gospel.

I'm submitting to you that the preacher of the gospel is greater than the prophet in the Old Testament. Why? Because the core of prophecy is the testimony of Jesus.

The core of prophecy was pointing that Jesus is coming. He's coming. God is going to step in the flesh. Messiah is coming. When he comes, he will live a human life. That was about prophecy.

Then John the Baptist, who is greater than all the prophets, said, I preserve. He is here. Behold the Lamb of God who takes, that's why he's greater than them, but the least of us in the kingdom, we don't just say he's here.

We say that he was born, died, resurrected, ascended into heaven, and at the moment he's reigning forever. And we live his life. He manifests himself to us, and we preach the gospel.

[17 : 22] We declare Christ. We don't say he's coming. We say he's with me. I'm walking with him. We declare Christ. Shout hallelujah. Hallelujah. Hallelujah. I know people get distracted when we talk about prophets, prophets, talking about predictions, predictions.

That's a low, low level definition of a prophet. Prediction, prediction. No, a true prophet is someone who declares, that says the Lord.

He's just saying what God is saying. Brings to bear the plan of God, the program of God, the mind of God, whether current or future or past, the prophet helps you to get it, what God programmed for the hour, programmed for the days.

So Jesus had to come and live to fulfill what the prophets have been saying. God said there's going to come a Messiah. He'll be born by a virgin. He'll grow up in Nazareth. They will kill him. He will suffer. Everything he did will have already been prophesied.

The prophets prophesied unto John because John said, okay, enough. Now he's here. But now we preach him. The New Testament says that we did not know, we did not seek to know anything but Christ.

[18 : 30] In fact, he says that the word, the message we preach is foolishness to the prophets. See, it's a preaching. This New Testament thing is preaching and with preaching, everybody who has Christ can preach in the kingdom.

We are a kingdom of preachers. how can they call on him who they have not heard?

How can they hear without a preacher? Oh, the preacher is the means to salvation. Come and tell me, can I say this to you? Yes. God has committed the declaration of the Christ, the Christ who lived a physical life.

So when we talk about Christ, we're always pointing to something in history. You can't change it. It's already happened. When we talk about the Christ, but we don't only talk about the historic Christ, we also talk about the ascended Christ, the reigning Christ.

And you know how he's reigning? He's reigning through the church on earth. Permit me to take you a little further. I know you're wondering, what is it? I have to show you some things that the rest of your life you'll be thinking about.

[19 : 42] So that every time you read the Bible, once you have that piece of truth, when you read the Bible, the Bible is like jigsaw puzzle. If you take one in itself, you won't get the picture.

But as you begin to take others, you begin to see that it's a complete program of God from Genesis to Revelation. It's a complete program of God. The church, according to Ephesians chapter 1, verse 19, verse 20, it talks about how the spirit that raised Christ from the dead and seated him in heavenly places, far above principalities.

Where is Christ seated? Far above. I can't hear you. Far above. Wow. Far above principalities and powers, might, dominion, and every name that is named, not only in this age, but also in that to come.

So where is Christ seated? Far above. But this is what I want to submit to you. God is operating something like a satellite system. See, when you are driving and you are using satellite navigation, in fact, Elon Musk has got this satellite internet wherever you are.

You don't need wires. You don't need wires. Wherever you are, you can, once you are logged on, you can have access to high-speed, potentially high-speed broadband or internet and something like that.

[21 : 02] And when you are driving your car that is operating, you are being directed and guided and controlled or guided by something that is way above. That's why it looks like the future of war is going to be in cyberspace.

Because they can use something and control everything. So, what I'm trying to say is that Jesus Christ is seated where? Far above. above what?

Principalities, all-principalities, all-principalities, all-principalities, all-principalities, but it doesn't get stuck there. Look at the next verse. That's what we keep missing. The next verse. And God, God put all things under his feet.

And then, is that all? And gave him to the church. Gave him, watch this, gave him to be the head over all things to the church. Watch this.

The reigning Jesus is actually being beamed out like satellites into the church and operating within the church. Yeah, I just want to wait for you to think.

[22 : 08] The church is not a unilateral organization. We take orders from above, far above principality. He is not just giving instructions. He is actually living his life to the church.

Do you know why? Sir, he gave him to be the church. He gave him to be, sorry, the head, the head. And gave him to be the head over the, over all things to the church.

And what is the church? It's in your own Bible. See, this is, this is, this is, in fact, it's grammar, pure grammar. The church, which is his body.

Did you remember he said, destroy this temple and in three days, our, John chapter 2, verse 19, what sign will you give us? See, you do this thing. He said to them, verse 19, destroy this temple and in three days I will raise it.

And you know what? Before they crucified him, they brought raiding accusations against him. They said, this man said he will destroy the temple. When he was on the cross, they said, you who said you will destroy the temple, deliver yourself.

[23 : 10] So, they used that against him. But, Bible clearly says in John chapter 2, verse 21, that when he said, destroy this temple and in three days I will raise it, he spoke about the temple of his body.

Ah, ah, oh, oh, oh. He spoke about what? The temple of what? His what? His what? And so, they killed him and then in three days time, he didn't just resurrect as the normal Jesus, but he raised the body of, oh, oh.

So, in three days time, the body of Christ, which is called the church of God, was raised after his own. That's why he said, I will build my church. When you get involved in the church, you have gotten involved with something that Christ cherishes, Christ nourishes.

Shout hallelujah. Hallelujah. Maybe I'm going too fast. Let me explain what I'm saying again. They killed him. He said, destroy this temple. He was talking about his physical body, but he said, in three days, in three days, I will raise it up.

I will raise up a body in three days. I will raise up. When was the church born? At the resurrection. That was when the church, what is the church?

[24 : 21] I know some of you don't know that the church is the body of Christ. Think I just like body of lawyers, body of doctors. No, no, not in that sense. It's the actual operational body of Christ on earth. That is why, can you imagine, a body, the head is in heaven, the body is on earth.

That means that the thinking is from heaven. The oppressions are from heaven. He raised him up, stated him far, and gave him to be the head of all things to the church, which is his body.

The church is his body. In Romans chapter, let me just give you a few scriptures, write them quickly, I'll go back to my Hosanna thing. Romans chapter 12, verse 4 and 5.

1 Corinthians chapter 12, verse 12. 1 Corinthians chapter 12, verse 27. Is it too fast? I told you, write it fast. You didn't believe me. Romans 12, 4 and 5.

1 Corinthians 12, 12. 1 Corinthians 12, 27. Ephesians 3, 6. Colossians 1, 24. Pastor, okay, what about these scriptures?

[25 : 31] These scriptures are just pointing to the fact that we are the body of Christ. Don't take that lightly. We are the body. He nourishes his body. He said, no man ever hates his body.

Ephesians chapter 5, verse 30. No one ever hates his body. So that if you said, if you treat your wife well, say, he who loves his wife loves himself. Yeah, it's in the Bible.

He who loves his wife loves himself. Verse 29. For no one ever hates his own flesh, but nourishes and cherishes just as the Lord does the church.

So the church is the flesh of the Lord. Yes, yes, yes. All right. The body of the Lord. Now look at the next verse just to make it very clear. Yes. For we are members of what his body.

So when he said, I will raise this body, it's not just the physical, limited, restricted Jesus. He's talking about the universal Jesus, the universal body of Christ.

[26 : 26] Now, can I take you a little further? This is going to be interesting. The body of Christ is not only pastors and congregation. The body of Christ includes anybody ever who has been born again, including Peter, including John.

So right now, they are all part of this universal body. But it gets even very interesting when you realize that it's not only Peter. So, all those saints before Jesus talking about Abraham, does it make sense when Jesus said, Abraham desired to see my days?

Because they were all looking forward to the cross whilst we look back to the cross. But we are all one body of Christ. Abraham is part of the body of Christ. All right, let's go back to Hosanna.

What has this got to do with Hosanna? I told you last week that Jesus' main purpose for coming on earth, I think we have to establish that because we have been told that he came so he can die for our sins.

Yes, but that's not a complete story. That's not a complete story. Because when they ask him, who do men say I am? And he said, Peter said, you are the son of the living God. He told him, you are the flesh and blood.

[27 : 37] And upon this rock, I will build, not I will die, I will build my church. I will build my body on a rock. He came to build. That's why the church was never an Old Testament philosophy.

That's why the Old Testament prophets could talk about the church. They were talking about the church. And do you know what they used to do? They're serious prophets because the same spirit of Christ are operating in them. So, like I'm a prophet.

I come and prophesy. Jesus is coming. There's a great man coming. There's something, prophesy the things of God. Meanwhile, the things they prophesy, if you remember, has been hit in God.

And yet, God kept them prophesying. So now, what has been hit in God you are prophesying about? If you can hear what yourself, you'll be wondering, but what are these things I'm talking about?

This sounds unreasonable. So they'll finish prophesying and they can't sleep. They go, and then, what am I? Then, do you know what they do? They start to search. They research.

[28 : 38] They go Google. They were doing Google and they were searching intent, not just casually. They were searching intensely. What is this that I'm prophesying about?

Because what they're prophesying about was a subject that has been hit in God. But yet, God does nothing without speaking first. So he allowed his prophet to keep talking about us, the church.

And yet, they speak about the church and they didn't understand that the Jews and the Gentiles will be reconciled to God in one body. Ephesians chapter 2 verse 16 will be reconciled in one body, one body.

They were prophesying these things which did not make sense. And so, they kept searching, searching. But you know, in Romans chapter 11 verse 33 it says that all the depths and the riches both of the wisdom and the knowledge are unsearchable.

Stop searching. How unsearchable. Unsearchable. In Ephesians chapter 3 it talks about that I will preach the unsearchable rich.

[29 : 41] Verse 8, I will preach the unsearchable riches. Unsearchable. These are unsearchable. But the prophets searched diligently. They searched intensely. These things they are prophesying about.

What am I talking about? What am I, I'm trying to get somebody to have a certain understanding that when we talk about the church it's not what many people think. The church is a major program in the mind of God which is being revealed which is now have become actualized.

And the end of the church, last week I said that no human being can build for God, right? You remember? Can I tell you why no human being can build for God? Why can't any human build for God? Because Bible says that David, do you want to build me a house?

No. Your son will build. And that your son he was talking about the coming Messiah. I will show you in a minute. That your son he was talking about the coming Messiah. Because Stephen from Acts chapter the 7th verse 48 makes us to understand that no man, God does not dwell in temples made by hands.

So no man can build for God. Is that right? So if no man can build for God, the question is but why can't I build? I want to give you just two. Just two. This is rational deduction.

[30 : 54] The first one especially. What would be the size of the room you build for him? What would be the size of his bedroom? Do you know the size of God?

How can you build anything to contain God who is a spirit? So, and yet God wants a house on earth. And yet human beings cannot build to contain because John chapter 4 verse 24 says God is a spirit.

God is a spirit. What can you build? You can build a cage to keep a lion. You can build a cage to keep an anaconda. You can build a cage to keep a tiger. But you can't build a cage to keep a ghost.

How can you build anything to contain the ghost? Spirits. That's why you can't build anything to contain demons. You say demons you are only here.

You can't move. I've built something. I've locked them up physically. No, you can't lock them. You don't have what it takes. In the same way no human being has what it takes to build for God. So number one you can't build for God because you cannot build for God because you don't know his measurements.

[32 : 04] but number two which is the most serious very a very critical I feel like crossing my leg before I see it. It's a very critical very serious one is because Ephesians chapter 2 verse 21 tells us why you can't build for God.

Can we read the other from the screen? In the name of all will be in the face to the earth that grows to the earth and the earth Can you build a building that will grow? How can you a human being build a building that will grow?

A building that grows so you can't do that. So Jesus came as the builder I will build my church.

So now when people say I'm saying one of the main reasons why Jesus came on earth is coming to build what no man can build for God. Number two is to have a wife a bride oh yeah so it's like it's like an interest in marriage made Jesus come on earth that's very interesting you see when you think about marriage many people just think about marriage union between husband and wife that's what you are thinking about okay I know you don't know what marriage union is I'm talking about the acts of marriage which is the bed so you think Jesus came from no no please that's that's that's that's that's that's basic that's basic for this reason can you imagine God said let us pastor God said let us make man in our own image and after our own like Genesis chapter 1 verse 6 26 let us not make man in our own image then Genesis chapter 2 verse 18 God said it is not good that man will be alone but you made him in your image now you made him in your image you made him in your image

Adam was made in the image of God right right right Adam was made in the image of God then God says no good for this one made in my image to be alone maybe it's just a reflection about God himself on earth when it comes to earthly affairs so God needed an earthly counterpart so God watch this pastor now you are confusing me I'll have to drop some things this morning so that the rest of your life we have to answer some of those people who think Christianity is just a fake something created you think the Bible is just your eyes are closed that's why you don't know what the Bible is saying how can rational mind just basic mind understand some of these things that I'm saying where are you going to find it how are you going to do a research to find this even prophets couldn't find it Bible says that but when he was resurrected they understood these things the resurrection brought us into a different light after the resurrection in Luke chapter 24 verse 45

[35 : 05] Bible said then he opened their understanding that they might understand the scriptures they might comprehend the scripture so that means that the scriptures was actually locked Revelation chapter 5 who is worthy to take the book and open the scrolls break the seal Jesus came after resurrection now mankind could understand not every man based on the spirit of God that comes upon us so I want to I want to I'm trying to draw attention to some things to understand that this whole thing called Bible has a message from God which is not just mundane message a lot of messages but the core message of the word of God most of the time people miss it can you imagine how essential the body of Christ is say the body essential the body of Christ yet many people stay in church and never have the proper understanding value and appreciation of the fact that I'm part of the body of Christ thinking that the way you see a chair in church you think that when you say the body is also like that you just get up and go no it's pointing to something significant that's why he came to die he came to die as I'm telling you

Adam and Eve created a wife for Adam and so the second Adam also has a wife so second Corinthians betrothed you have engaged you to talking about the church to one husband that I may present you as a church virgin to Christ look at verse 3 because I'm afraid I'm concerned I fear lest somehow as the serpent deceived Eve by his crapsiness you too you are a type of Eve you are likely to come on the line so teaching is what can protect this church which is the bride of Christ because the bride of Adam was deceived by the serpent the bride of Christ will not be deceived as long as we have we are the bride of Christ husbands love your words as Christ loved the church and gave himself to the church so that's why he died he came to die yes you are right he came to die but why did he have to die because he wanted a church he wanted a church which is his body which is his bride which is his house and is his kingdom but watch this watch this verse 29 for no one ever hates his flesh but nourishes him just as

Christ verse 30 I'm going somewhere verse 30 we are we are what distant don't please if you're a Christian explore this further we are members of his body you are not just a commoner coming to look for miracle the reason why he works miracles is because he's amongst us he validates his word by the things he does but there's something deeper that's why many Christians in our generation have lost sight of their second coming lost sight they don't care about whether he's coming or not I just need my money I just need their job what kind of Christianity have we created that is centered around man's need Christianity originally and at core is about God's need to get a bride for his son and he said watch this there's something there's 31 again there's 31 for we are members we are members of his body his flesh and his bones just like Adam flesh of my flesh bone of my bone

Paul is revealing that this whole thing that look at the next verse that is where I got my freedom ah Paul has quoted the same thing for this reason a man shall leave his father and mother and rejoin to his wife and the two shall become one flesh that one flesh that I used to struggle with then light dawn verse 31 says that listen this is a very great mystery number one it's a great mystery but this mystery is actually concerning Christ and the church it's really Christ and the church we are supposed to mimic like replica watches supposed to mimic we are not original so is it not interesting the first miracle Jesus did he did it in the wedding it shows his value for marriage God has a certain value for marriage because God wants marriage to be kept first thing that happened amongst men when God created heaven and earth was marriage and the last thing that happened amongst men in the Bible is marriage let us rejoice and be glad for the revelation chapter 19 verse 7 let us rejoice and be glad giving the glory to him for the marriage of the lamb has come the lamb is going to get married and his bride has made himself ready and the Bible says that to him

I need to read the verse 8 because it's going to connect to Hosanna the verse 8 the verse 8 says that and to her that's the bride to her was granted to be harried with fine linen clothing garments say garments the church was clothed the bride of Christ was clothed with fine garments wow clean and bright clean and bright let us all say clean and bright clean and bright but can you tell me what these garments are for the fine linen and the fine linen is the righteous acts say acts acts behavior acts doings of the saints so what we do is like garments down when the king was entering Jerusalem and they brought their clothes for him to sit on it the people did something the first thing they did was they took off their acts their garments it's in your Bible and many spread their clothes on the road and others can't before let's go to verse 7 please verse 7 and they brought their clothes to Jesus and put their clothes on it clothes is our acts virtuous acts we submit it for Jesus to the king of kings if you are in the kingdom he must control your acts so I said something which I need to just make it a bit clear because I've been saying a lot of things just to get people to think

[40 : 52] I really have to annoy somebody this morning holy anger to be provoked to start thinking differently from this traditional way church has been projected to us to the extent that unbelievers think they know what the church is about you are on your way to hell you don't know what the church is about we are not in church so we go to heaven excuse me we are not in church after all we will not stay in heaven for those who have been seeing visions of heaven with mansions and Rolls Royces what is Rolls Royce doing in heaven even if he couldn't make it in the garden of Eden what is Rolls Royce doing in heaven we are so mundane we are so calm now that we have projected material things into the tersing trees of God thinking that when I go to heaven I'm going to live in a big mansion for what are you going to cook that for what I don't know there's a holy something on me

I want to trouble somebody in a holy way in my father's house there are many what it's not proper translation when you use other translations it doesn't say mansion how can there be mansions in a house in my father John chapter 14 verse 1 in my father's house there are many abodes there are many rooms there are many dwellings the Greek word translated mansion is like Monet and that same Greek word okay many dwelling many home look at verse 23 it says that if you obey me man and my father will come and make our dwelling inside you our home inside you now every believer is a home for God listen to that I'm going somewhere every believer is a home for God so Christ and God come and make their dwelling in you we are all the house of God in this father's house there are many sorry room there are many many rooms there are many dwelling we are one house we are one house the church is clearly the church which is the house of God or the house of God which is the church of the living God the house of

God is the church of God the church of God is the body of Christ it's the same and one thing one and the same so in my father's house pastor no no no I'm about to trouble you again.

What has happened to me today? Somebody pray for me. Now watch this. Pastor, pastor, pastor. When he read that text, he said, in my father's house, there are many dwellings. There is the dwelling because that's safer.

Many, many. There are many dwellings. If it does not, I won't tell you. I will have told you. I'm going away to repair a place. That's where the problem is. And then when I finish, I'll come.

[43 : 34] I told you sometime ago when I was teaching. When we read John, there are three, when Jesus said, I'm going and I'll come. There are three types. Three types of going. The first going. When he said, I'm going, it can mean one of three things.

It is determined by the time interval. The first going was the difference with three days. I'm going into death and then I'll come back. Time interval, three days.

I'm going to heaven and I'll send the Holy Spirit. I'll come back as the Holy Spirit 50 days. From the resurrection to the day of Pentacles. All right.

So he said, I'm going and I'll come back 50 days. And then the third type of going is I'm going and at the end of the ages, I'll come back. So when he said, I'm going and I'll come back, you have to find out which of these goings he's talking about.

Other than that, you might misinterpret the text. And this particular text in question, chapter 14 of John, verse 2, it says that I'm going to repair a place. And I said, when I go, watch this.

[44 : 34] Look at the text again. Give me the NIV. If the, I was not, okay. I have told you, yeah. I am, that I am going to repair a place for you.

Look at the next verse. For you. And if I go and prepare a place for you, I'll come back. I'm coming back and taking it to be with me. That where I am, there will be.

Didn't he say that if you obey us, we will come and make our heartburn in you? Before Jesus died, God couldn't live in any human being. How could God live in any human being? The building has not started.

God can only live in human beings, not in physical stuff. So Jesus had to go to the cross to make the way. So that now, after he had been to the cross, God, that's why the temple in the church in Matthew 27, verse 51 was torn.

So that now, this thing that is trying to confine God is freedom. Freedom. That God can now be in you. So when you are born again, what actually makes you born again is not ideology.

[45 : 38] It's Christ in you. The hope of glory. So that is what, listen. There are people who said, me, I've bachelorette. I've left the church. You never actually was part. Yes, yes, yes, yes, yes. You were never part.

I'm telling you. You were never a Christian in the first place. Because when you are a Christian, I cannot go a bit further. This is a deeper one. When you are a Christian, what happens to you is every human being has a spirit.

All right. Bible says that, Romans chapter 8, the spirit of God bears witness with what? A spirit. So we have spirit. In 1 Thessalonians chapter 5, verse 24, it says, may God sanctify you truly, spirit, soul, and body.

So you are spirit, soul, and body. You have a spirit. You are a human spirit, not just a human being. You are a human spirit. When you become born again, what happens is that Christ, oh, Christ, who is the spirit of God?

The same. Christ, when he went through the process of burial, resurrection, he became a life-giving spirit. According to 1 Corinthians chapter 15, verse 45.

[46 : 45] Pastor, are you confusing me? I'm not confusing. I have to give you something to start thinking into. He became a life-giving spirit. That's why when he resurrected from the dead, chapter 20, verse 19, 20, 21, John.

He received the spirit. He couldn't have done that before. In Galatians chapter 3, verse 13 and 14, Christ has redeemed us from the curse of the Lord. Having been made a curse for us, for his written.

Cursed is no one who hangs on the tree. But the blessing of Abraham might come upon us, the Gentiles. That's not the end of the story. That we might receive what? The spirit. That we might receive it. Before the cross, we can't receive the spirit.

The spirit will come upon Elijah, but he never dwells in them. Wow. But now when Christ, let me finish this thing. I didn't realize that I've gone so far. Did I confuse you? Are you sure?

Don't worry. I wanted you to start thinking differently. When Christ resurrected from the dead, watch this. The spirit of Christ, human spirit.

[47 : 48] When you become born again, the spirit of Christ. And it fuses with your spirit. So, according to 1 Corinthians 6, 17. Look at 1 Corinthians.

Let's read the article. You are what? One spirit. In your spirit, you have become one with Christ. You have become.

It's like fused together, irreversible reaction. So, the one who said, I'm no more in Christ. I'm no more in church. You never were actually in him. Now, that's why Christ came to die.

Because without the death, burial, he had to die to pay for our sins. But God cannot merge himself with sin. To pay for our sins, cleanse us from our sins. And now, our spirits are ready.

Forgiving sins, regenerated spirits, now can contain Christ. So, then that's what makes us the body of Christ. The spirit in you. The definition of your church is Christ in you.

[48 : 45] Christ in me. Christ in us. Christ in us. The definition of the body of Christ is Christ in you. Christ in you. Not a church you attend. Excuse me. It's not about attendance of church. Even though when Christ is in you, it draws you towards the church.

Towards the fellowship of the brethren. The one who finds the fellowship of the brethren repulsive is actually potentially not born again. Oh, yes. Oh, yes. It's likely you are not born again.

Because you think that this good news is good views. Yes. Yes.

Somebody says, now, shah, hosanna. Hosanna. What has this thing got to do with this? Something provoc me to make a defense of the gospel.

When we talk about Christ built the church, some of us were challenged to build the church, get involved in building the church. Christ built the church.

[49 : 44] Christ raised the church as his bride. And there's going to be the universal marriage ceremony at the end of everything. It's a revelation. It started with marriage. It's going to end with marriage.

First one, marriage between first Adam and Eve. The second marriage is going to be the last Adam and the church. And so now we are being prepared for the marriage.

And so Christ came to build the church. He came to die for his bride, to get his bride for his preparation of the marriage. Number three, Christ came to be our king because we are kingdom of priests and kings.

So he came to be our king, to institute the kingdom of God on earth. He said, if I, by the finger of God, cast out devils. Luke chapter 11 from verse 20 downwards.

If I, by the finger of God, cast out devils, then the kingdom of God is in your midst. So Jesus Christ, he says that the kingdom of God is here. It came with Jesus. Now when the king was entering Jerusalem, he entered as a king.

[50 : 51] All right? He entered as a king. And when he was entering, he said, give me a donkey. I don't need a horse because I'm going to ride in majestically. But he came and they remembered.

Listen to the chants they made. Mark chapter 11. They started saying, blessed is he who comes in the name of the Lord. And not just that. And they said something even more strong.

And the next verse, verse 10. Blessed is the kingdom of our father David. What has that got to do with David? That's the seed of David God promised.

Because you can't be the eternal king if you are not from the seed of David. So Jesus had to be the seed of David. Not only the one to build the temple. But when David said, I'll build God a house.

Watch this. When he said, I'll build God a house. In 2 Samuel chapter 7 verse 16. Part of what God told him, verse 14 said, I'll be his father. He'll build my house. Verse 16 said, I'll establish his kingdom.

[51 : 51] Verse 16 said, and your house and your kingdom shall be established forever before you. Your throne shall be an everlasting throne. Talking about Jesus. Because David's throne is not everlasting. But his son, Jesus, was coming as a king.

So when you look at the text very carefully, these people who were shouting, blessed is he who comes in the name of the Lord. Blessed is the kingdom of our father David. They were making some significant statements.

Based on Psalm 118, verse 22, 23, 24, 25. Let's look at that in our end. Look at Psalm 118. Psalm 118, verse 21.

And I'll praise you, for you have answered me and become my salvation. Verse 22 is where the main thing is that. The stone which the builders rejected. Let's go together. The stone which the builders rejected has become the chief cornerstone.

The next one. This is the Lord's doing. It is marvelous. Let's continue. This is the day the Lord has made. We will rejoice in glad. The next one.

[52 : 51] Save now, I pray, O Lord. O Lord, I praise. Save now. One more time. That one. Save now. Pause. Save now. That's the meaning of Hosanna. Hosanna means save now.

Save now. Hosanna. It's not like, eh, eh, oh, yeah, oh. No, no, no. It's save now. It's not. There's a, yes. Hosanna is not another word for hallelujah. Hosanna means save now.

Jesus means God our savior. And they were saying save now. For them to use this, when they were saying Hosanna, for them to refer this to Jesus, who was sitting on their donkey and coming into Jerusalem.

And there was, people were rejoicing. So much noise. Those going ahead and behind were shouting, Hosanna, Hosanna, Hosanna, Hosanna, Hosanna.

They were shouting Hosanna. By saying Hosanna, they were saying Psalm 118, verse 25. That save now. That save now, O Lord. But look at the verse 26. They connect that.

[53 : 48] The verse 25 was talking about the Messiah. Then the verse 26, by saying, look at what they said about the verse 26. He said, blessed is he who comes in the name of the, we bless. So they were actually making a statement that this is the Messiah.

They were actually confirming that Jesus was the Messiah by saying Hosanna. Blessed is he who comes in the name of the Father. Blessed is he who comes in the name of the Father. They were confessing that Jesus is the Messiah.

For some reason, the spirit of God was at work from his birth to his death. He entered Jerusalem when he knew he was going to kill him, but he entered triumphantly. Because our triumph comes from the cross.

He had to enter triumphantly. As a king, because he was about to establish the kingdom. Not only build the house. Not only raise the body. Not only prepare a bride.

But he also came to establish his kingdom. So that we can be kings and priests. Priests to serve in the temple.

[54 : 48] Kings to reign in his domain. Amen. That's why Jesus came. So if you are in the church. And when I say in the church, no, you are attending church. If you are in Christ, you must know who you are.

You are not an ordinary person. Satan recognizes you. Why would he have said, Jesus I know, Paul I know. Those guys were not in the church. They were trying to operate like the church.

The devil whacked them. But the devil made some stark confession. That Jesus I know. I also know Paul in the church.

You are calling the name of Paul. You are calling the name of Jesus. Who gives you the audacity to use that name? Satan said, demon said, I know those who are in the church.

My brother, I don't know what you might be going through. But your victory has already been signed off. Shout Hosanna!

[55 : 47] Hosanna! The reason why we celebrate Palm Sunday is that save now. It's time for salvation. The king is coming to deliver us.

They were not only thinking about how they were delivered from Egypt. They were also thinking about the eternal deliverance. That's why they asked, at what time are you going to restore the kingdom to the church? They knew that there's restoration coming.

We are in the restored kingdom. We the church. If you are born again, you are not an ordinary person. You are a very unique person. If you are born again, do you know what it means? You are a child of God.

You are a member of God's household. You are part of the church of God. The church of the living God. You are part of the body, actual body of Christ, which he cherishes and nourishes.

You are part of the kingdom of God. You are not a cheap person. And so, you can preach the gospel. You are greater than John the Baptist.

[56 : 45] Thank you. Somebody shout, Hosanna! Shout, Hosanna!

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