

The Middle Wall of Partition

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[0 : 00] Hallelujah! Thank you for tuning in to this powerful message by David Entry at Karis Phase 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.

Ephesians chapter 2, reading from verse 14. For he is our peace who has made both one and has broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twine one new man, so making peace.

And that he might reconcile both unto God in one body by the cross, having slain the enmity thereof, and came and preached peace to you which were afar of and to them that were near.

For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God.

And are built upon the apostles and prophets, Jesus Christ himself being the chief cornerstone, in whom all the buildings fitly framed together groweth unto an holy temple in the Lord, in whom ye also are built together for an inhabitation of God through the Spirit.

[2 : 02] In Jesus' name, amen. Father, thank you for granting us the privilege of being together to hear your Word. We pray that as your Word is taught, we pray that we will hear that says the Lord.

Lord, we pray that we will hear your voice and our lives will not be the same again. In Jesus' name, amen.

Amen. Last week we found out that Jesus Christ is our peace. So, the Bible says that we have peace with God.

Wow. Therefore, having been justified through the blood. So, therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.

As I told you the other time, you don't read the epistles and come across Jesus of Nazareth. You only see God through our Lord Jesus Christ, our Lord, or Christ Jesus our Lord.

[3 : 17] You see the epistles. It's not Jesus of Nazareth. Because Jesus of Nazareth is talking about history. Christ Jesus our Lord is talking about currents. So, Jesus of Nazareth is the Jesus of history, which is the Jesus on the throne.

But our relationship with Jesus, the relationship Jesus has with the church is not a historic relationship. It's a current active incumbent relationship. For some of you who have exes, you know, now you are no more with your ex.

So, you don't have to be doing FaceTime with her or with him like you used to. So, now your data bills are stable.

It's history. But some of you who have still do FaceTime with your cousin. It's your sister.

I'm just talking about your sister. Your data itself. Because your relationship with your mother is not a historic relationship. She's not dead. She's alive. It's a dynamic relationship.

[4 : 27] So, when we talk about Jesus, the Christ, our Christ is not just the Nazarene. Our Christ is the Lord on the throne.

So, blind Bartimaeus could afford to say, Jesus Christ of Nazareth, have mercy on me. I don't say, Jesus Christ of Nazareth. Jesus Christ, my Lord. Our Lord, our Savior.

Hallelujah. He says, we have peace with God through the Lord Jesus Christ. Let the house of Israel know assuredly, Acts chapter 2 verse 36, that this Jesus, whom he crucified, God has made the same, both Lord and Christ.

Therefore, let all the house of Israel know assuredly, that God has made this Jesus, whom you crucified, both Lord and Christ.

We have peace. How did we get our peace? Through our Lord Jesus Christ. Through our Lord Jesus Christ. And so, Ephesians chapter 4, it said, and for he himself is our peace.

[5 : 52] He himself is our peace. He himself is our peace, who has made both one. Now, excuse me, most of you people, most of the people who are not serious about Bible studies, they just read.

But it's mentioned both. What's the meaning of the both? What is the both? Both? Talking about two people or two groups. What's the both there?

He should have said, For he himself is our peace, who has made all one. All of us, we are one.

But I didn't say we are all one. I said we are both one. It's like both always refers to two. Right? Right! It's not required to rocket science.

It's basic English. Both always refer to two. So, it's tautological to say, Both the two of you.

[6 : 59] Both the two of you. No, you don't have to say that. You just say both of you. Or the two of you. But you actually don't even say the two of you. You should say both of you. Both is two.

So, he said, he has made both. This talk is about not three. We are talking about two. He has, for himself is our peace, who has made both one.

What's the meaning of that? What's that? All right, let's try and see. Maybe one of those lighter translations can make sense of it. That's how I read my Bible.

When I'm reading something, it's just a bit more straightforward. And I take one of those translations. I don't use that to do my interpretation because it can mislead me.

It's too watery. It's watered down so much that you even realize the original thing it's talking about. But just to get the idea. Because they watered it down. When it's a bit complicated, you go to the watered down version.

[8 : 03] Ah, okay. So, it guides my thinking in a certain pathway. Does that make sense? Yes. So, a new living translation. New living translation.

It says that Christ himself has brought peace to us. I disagree with this one. He said, I like the King James.

He is our peace. He has not brought me peace. He is the peace. See, well, unbelievers can't understand Christ's peace. So, you have to just say, he has brought you peace.

Water is done for children. So, that Sunday school chair, you can say he has brought you peace. But the real thing is, he himself, he is our peace. Okay, how does the NIV put it?

NIV is usually, you see, if I say, he says, himself. He himself is our peace. No, he hasn't brought me peace.

- [9 : 06] He is my peace. When I have Jesus, what do I have? Peace. He is my peace. Tell somebody.
- He is my peace. So, don't run away from Jesus when troubles hit. He is my peace. I know you are stressed. But he is my peace. Oh, yeah.
- Christ is my peace. You see what I'm saying? He is my peace. I don't know. Yeah, but my fast for me. Christ is my peace.
- I like the NIV. He says, he himself. It's not something else. He doesn't, he's not bringing. He himself is the peace you are talking about. New American Standard Version.
- New American Standard Version. It's the same thing. He himself. New Living Translation. Oh, wait, wait, wait. Hold on. Go back. New American Standard Version. No, no, we are not going back to New Living Translation.
- [10 : 09] I mean, English translation. But this one said, who has made both groups? Ah. You see how the, King James said, who has made both one? But this one has made it clear.
- He's talking about groups. He has made both. So, we have to investigate. What group are we talking about? So, because he has made both one.
- King James. But New American Standard Version says, because it's translated from Hebrew. The Hebrew is saying that, but depending on how you are translated, you can translate it like King James.
- He has made both one. It doesn't deviate from the fact that both groups. But New American Standard Version makes it groups. So that if you read New American Standard Version, you can't go to New King James and say it's talking about husband and wife.
- Because a husband is not a group. A wife is not. So if you use that to interpret husband and wife, it won't work with New American Standard Version.
- [11 : 09] So that means you're wrong. Because what New American Standard Version is not saying, is not different from what King James is saying. But King James has rendered it in a way that if you are not careful, you will take it this way.
- Or American. So all the versions, whatever you are trying to say, it must agree. Do you understand? Okay, but he said he himself is at peace.
- New Living Translation didn't say he's myself. He said he has brought us peace. The New Living Translation, that's why I don't use it to preach. Because it's a version. It's not a, sorry, it's a translation.
- Sorry. It's a translation. Translation. You can do your translation. As long as you have the scholastic accoutrements. It's a word.
- It's a word. It's a word. This is one of my secondary school words. Some of you are fairly secondary school. You've not heard this word. Accoutrement. Find a mini and tell us your accoutrements.
- [12 : 07] Okay, so what's accoutrement? An additional item. Of dress or equipment.
- You don't have the equipment. The installation. You don't have the accoutrements. To. So to do your own translation.
- If you have the necessary accoutrements. Equipment. You are equipped. You are equipped with the intellectual prowess. The intellectual endowment.
- The intellectual preparations. Oh. Oh Lord. Bad schools are very expensive.
- God. No. No. No. No. So. You can translate. Sometimes. You can attempt. to do your own translation, you can take John chapter 3.

[13 : 12] And it says, or John chapter 1, in the beginning was the word. You can translate it. When things were beginning, there was the word. That's your own translation. But it doesn't deviate from the main points.

So, New Living Translation is someone who tried to do something so that children can understand. Especially Message Bible. It was just translated from children. So, that's why if you were seriously breaking down the scripture and explaining scripture, to be true, you don't have to go to translations or good news Bible.

There are so many versions and translations. Alright, let's get back to Owe. So, he himself is a peace.

New English Standard Version. For he himself is a peace who has made He has brought This one has brought us both.

But New American Standard said has brought both groups. He said us both. So, that means the one writing and the one is writing to are part of the us.

[14 : 34] And it's true. So, if you are doing an effective Bible studies, you take that this alone can take a whole hour.

It can take a whole hour to be able to dissect all the appropriate theological technologies exegete. exegete.

To exegete is to break it down into pieces and pull out the individual exegesis.

And then we have asegesis. Asegesis is to read into what is not there. Exegesis is to read out of what is there.

So, when it comes to your Bible, don't do asegesis. You'll be like Jehovah's Witness. People read into what is not there.

[15 : 31] And anytime anyone is preaching, you are listening to them, watch out for a exegeting. People, preachers can get excited. I don't know.

No, no, he didn't say that. He didn't say that. No, I don't agree with this. Maybe you shouldn't be arrogant, but you reserve the right to disagree because what he's saying is not what you can see in a text.

Do not accept anything anybody says. They are not God. It's the only word of God. So, if it doesn't matter how powerful and how authentic it seems to be and how vocal and rhetorical, that's another word.

Huh? Do you say rectory? How eloquish, eloquish, eloquish, eloquish, eloquish, eloquish, eloquish, eloquish, eloquish, eloquish, eloquish, eloquish, that's another word.

Another word. You like that one? Are you listening to me? It doesn't matter how much they can write what they are saying, how formidable they seem to sound.

[16 : 43] Listen, don't be impressed by how well people speak. How politicians can speak well. So, don't be impressed by what people say, whether on TV or radio, or with titles in their, on their names.

Apostle, apostle, prophet, merit to, all those cities. bishop, bishop, pope, pope. It doesn't really mean they are still.

No. It's a, it's a written document, right? So, grammar or literature, read it. What he's saying, is this the same thing that you are saying?

If he doesn't say that, beg to differ. Not arrogantly. But he said, no, I don't, no, it's not, it doesn't sit well with me. Because what he's saying is different from what I'm reading.

That's what Bible expects you to, if you want to grow, it expects you to see what they are saying, if that's the same thing the word is saying. Because there must be the fine act of interpreting scripture.

[17 : 51] Because it can always be wrongly interpreted. So it's one thing saying the Bible says, and you are saying it's wrongly. The Bible really, that's not what it meant when it said that.

Many years ago, there's a certain church that says that you are not supposed to wear earrings, or nice makeup, or cover your hair, because the Bible says you men shouldn't wear earrings.

It didn't say that. It didn't say that. It was only saying that if you want to win your husband, and even that's to wives, if you want to win your husband, it shouldn't be the outward adornment of gold and silver.

You shouldn't win a man with outward adornment too, because it lives with you. Your character can win him than your dressing. So it says that do not let your adornment be merely outward, arranging the hair.

It doesn't mean you shouldn't arrange your hair. Some of us will really need to arrange your hair, because your hair is never united. There's a major dichotomy in every two strands.

[19 : 15] Do not let your adornment be merely, that word is important, merely. that means it's also important, but that's not just that.

Not just that. It's nice when women look nice. And when guys look nice too. Sisters, it's not true.

It's nice when guys look nice and smell nice. So it's important to understand that interpretation is important, everything.

That is why teachers of God's word should have a certain level of training. So you don't vandalize the word of God.

You can use the word of God, handle the word of God deceitfully. People do that. People do it. In the Bible times they were doing it. Yeah. Second Corinthians chapter four verse two.

[20 : 19] Handling the word of God deceitfully. But we have renounced the hidden things of shame and walking in, sorry, not walking in craftiness, not handling the word of God deceitfully.

You can handle the word of God deceitfully. So for you not to be deceived by anybody, don't say, you know, I've met people, I hear people say, you want a preacher preaching? I can listen to you and know whether it's of God or not.

You are you of God, who are you? You don't have the apportlements there. It just may be, it sounds funny to you, but it doesn't mean you can tell whether it's actually interpreting God's word or not.

Until you also have a basic understanding of scripture and open the scripture, that's when you can catch the person. But how can you catch someone who is not interpreting God's word rightly, how can you catch them with just a basic opinion?

I don't think, I think. You are living in a false paradise. So the word of God must dwell in everybody richly. Let's go back to what I'm talking about.

[21 : 27] So, it said, for he himself is at peace, who has made both groups, or has made us both, one.

That's not all that I did. And has broken down the middle wall of, excuse me, look at this, just think, if you read this, what sense does this make?

Just reading this. The only place you can identify that's why I stayed on it, is our peace. Because a lot of people don't have peace. So if I say Jesus is our peace, it makes sense.

But true to the country, yes, he is our peace. But this context, he has made both one. What is this both? And has broken down the middle wall. Which wall are you talking about? I don't know any middle wall.

He has broken down the middle wall of separation. Kiju says wall of partition. The wall of partition between, oh, between us.

[22 : 36] Kiju says between us. He has made both us one. He has broken down the middle wall of partition between us.

So there are some people he's talking about and Paul is one of the groups of us. Or we, he's talking to us in the church and he says there has always been a middle wall between us.

What is that middle wall of separation then? To be true to the text, he's talking about the verse 12, verse 11 starts a conversation which you don't have to forget.

Therefore remember that you were Gentiles in the flesh. You were Gentiles. Me, I'm a Jew writing to you. Paul is Jewish. Or you don't believe it?

First, Philippians chapter 3, verse 3, he said, I put no confidence in the flesh. Philippians chapter 3, verse 3, and 4, and 5.

[23 : 34] What? For we are the circumcision who worship God in the spirit, rejoicing in Christ Jesus, and have no confidence in the flesh. Look at the next verse.

Verse 4, though I might have confidence in the flesh, on what grounds? If anyone should think he may have confidence in the flesh, I saw more. On what grounds?

Look at the next point. Circumcised on the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews. Wow!

You want to boast about status? You are coming to church to boast about status? I can boast more! On what grounds?

He said, I was circumcised on the eighth day. You were circumcised on the second month. That means, to the letter, to the T, I've kept the law of Moses.

[24 : 32] It says, circumcised on the eighth day, of the stock of Israel. when you're talking about some of you, you are not English, you are just British. There's the difference between being English and British.

English has to do with ethnicity. British has to do with passport. There are a lot of British that when they speak, you can tell, this man has not spent three days in UK.

Nigerian, but I was born here. Do you understand what I'm saying? So, being British is different from being English.

So, he said, me, of the stock of Israel, when we talk about the real indigenous people who are the British, real, no real British English is black.

African American, or African something, from Congo.

[25 : 47] But, Paul says that, of the stock of Israel, of the tribe of Benjamin, he can't tell his tribe, tribe of Benjamin, my great, great, great, great grandfather is a Benjamite.

I'm really pure breed of the tribe of Benjamin. And when you talk about Hebrews, I am among the Hebrews, I'm Hebrew of Hebrews. Well, Hebrew of Hebrews, concerning the law.

Now, to be a Pharisee, Pharisee, when God says that, don't raise a Bible, Pharisee will say, don't touch it.

Because if you don't touch it, you won't raise it. So, they extend the laws of God farther than anyone could keep. They were hypocrites.

They themselves, they won't keep it, but they impose it on people. And they try as much as well, because, not that they won't keep it, they try as much, but it's all superficial. They are so rigid, rigid, rigid, what they wear, what they eat, what they watch, where they go.

[27 : 00] That's why it's the Pharisees that are so particular about Sabbath day, Sabbath day, you can't carry your mat, Sabbath day. They're so petty and detailed, more than God even intends it to be.

That's why they ask Jesus Christ, it's a Sabbath day, why are you making someone well? And Jesus said, the son of man is the Lord over the Sabbath. Sabbath. Ah! Ah! Ah! Ah! Ah! Ah!

Ah! He said, I am the Lord over the Sabbath. So, he said, when it comes to the Lord, that's what Paul said, when it comes to the Lord, I'm Pharisee, that should tell you how deep it is.

So, if anyone should boast. Now, this Paul is writing to the people, and he says, there was a difference between you and us, or there was a, there's a middle wall of partition between us.

Obviously, he is one of the group of us. And the Gentiles he was writing to were also the other group. So he says that, and he remembered that you, in time past, were Gentiles in the flesh who were called on the sacrosity.

[28 : 11] You were without God, alienated from the commonwealth of Israel, from the covenants of promise. Without Christ, without God, without hope in this world.

But now, you have been brought near by the blood of Jesus. Then verse 14 talks about, he himself is our peace, who has made both one.

So he took this group of people who are called the Jews, and took these other groups of people who are called the Gentiles. And he made them both, and reconciled them to God.

Because Jews don't mingle with Gentiles, right? If you know it, in fact, in Acts chapter 11, verse 1 to 3.

Some of the Judaizers in Jerusalem. Now, the apostles and the brethren who were in Judea, they heard that the Gentiles had received the word of God.

[29 : 08] Now, look at the verse 2. It's getting interesting. When Peter came up to Jerusalem, those who were of the circumcision contended with him. Huh? They had major disagreement and argument with him.

Do you know what it was about? Church! How dare you? Look at this, what God is doing. How dare you? It's just like someone has come to church. And then he's supposed to do outreach.

He's leading the outreach team. And then he takes the outreach team to the strip club. I see your reaction. You see? That's not church. How dare you do that? Because church people don't do it.

Oh, no! So they couldn't wait for Peter to come because they've heard. They've heard he's gone somewhere. Peter, Peter, you want to spoil this thing?

And they said, do you know where they said he went? Look at verse 3. You went into a circumcised man and not just went there, he ate with them.

[30 : 11] You ate with them. So Peter went to eat. When they gave him food. He ate their food. I'm sure maybe this is a journey. You went and ate with them?

Gentiles. I'm not even supposed to. See, if you're a Jew and you enter a Gentile's home, you have to go to purification. If you touch a dead body or you go into a house and someone dies in a house and you go there, you are contaminated.

Even if it's Jew, you are contaminated. If you go to a Gentile's home, you are contaminated. You are not supposed to mangle with Gentiles. You are not supposed to go there. So that's how exclusive the Jews were.

There is a big wall of separation between Jews and Gentiles. If you want to be a genuine Jew and walk with God, don't mingle with Gentiles. God told them, separate yourself from them.

So it's part of the shrine in the law of Moses. According to the law of commandments, it's there. He has told them, you cannot, if you are my people, you cannot interact or intermingle, let alone to marry.

[31 : 17] Those of you who are dating unbelievers. So he said, you are not supposed to intermingle with them.

You are not supposed to go to their home. You are not supposed to be seen or sit and eat with them. You are not supposed to. That's the law of Moses. Then, Peter, this move of God, everybody is happy about.

Then they hear Peter has gone into the house of Gentiles and not just gone into the house, which we should hear, and went and ate with them. No, no, no, no, no, no. Peter, you are spoiling the Jesus campaign.

You are spoiling the Jesus campaign. So when he came, the Bible says they contended with him. That's when other translations come. Let's hear how the other translations, any of the translations put it, they contended with him.

Quickly, the other translations, NIV says that they criticized him. New living translation and message. New living translation, how did he put it?

[32 : 19] The Jewish believers criticized him. Message. Message. How does he put it? Hey. Hey. Hey. Hey. Hey. Hey. Hey. Hey.

Hey. Hey. Hey. Hey. Hey. Hey. Hey. Hey. Hey. Hey.

Hey. Hey. Hey. Hey. One. And my lines. One. I walk you through here in... If you see it...
... ..

You, you hear me talk and say, you know the ■1M is backwards. I'm on the carpet while designing and goes for worship. I'm... .. Of course. ... I expect now I go through the notebooks and i Lightyear. It's easy because these are illes. The U transformers Japan give you this... ..

... .. Straßen. I say that they take issue with you. It's easy for you. violating Jewish customs. So it's not like they wanted to pick up, but he has violated it.

[33 : 14] And they were right. They were right. How dare you go to worship this? Even if you can't go to their house, let alone to eat with them. How can you worship it?

How can we? We are not one. Jews and Gentiles are very different. And Jews make sure they keep their customs and the law which has been given to them by making sure that the line is clear.

So there are a group of people called proselytes. Proselyte is someone who is not Jewish, but has now converted to practice Judaism. You go through rites, rituals, circumcision, and they do something like baptism for you. It's not the same Christian, but proselytes, Acts chapter 2, verse 11.

And so you see, proselytes are also represented the nation of proselytes. Both Jews and, you see, proselytes, but not Gentiles. Proselytes have come to Jerusalem on the day of Pentacles because they are Gentiles who practice Judaism and have been accepted.

So now how about when they go to the temple, what happens? When they go to the temple to worship, they are not allowed to mingle with the Jews. So after where the Jews sit, there is a small wall.

[34 : 34] It's a partition. They build a wall. They sit behind it. So in the arrangement of the synagogues and the temples is the male, and I think it's similar to the mosque.

Male. Then the female are after the male. After the men. Then women are after the men. Then, because they are, when it comes to worship, according to their style of worship.

Women are kind of second class. So, in Judaism, it's the men, then after that, the women. Then after the women, there is a wall, small wall.

You know, it's like gallery. Then the Gentiles can be after the women. So there's always a wall of partition between Gentiles and Jews when it comes to worship.

Even if, after Gentiles, you are out, but proselyte. Proselyte. Okay. So, what's that? That's the, the way, the porch, and then, then we see the women's court.

[35 : 42] Where is the, court of, where is the, the Gentiles? I can see the, on the left.

Oh, see where they are. It's Badu. Laughter It's Badu. Even the lepers are inner. Oh.

Oh. In fact, they are not inside, they are actually outside. Yeah. Does that make sense when he said, you are that, you are far away. Yeah. You are far, you are not in it.

In it. He said, Paul said, don't forget. Don't forget, the fornicator like you. An ex, sorry, ex for the fornicator. Different things have entered your mouth.

Laughter Oh my, my, my, my, my. Oh my, my, my. Applause A pornographer like you.

[36 : 45] Laughter Today, you are winning souls. Hallelujah. He said, don't forget, remember that in times past, this is who you were.

Who you were without God and you were outside and he used the word, verse 12, far, far. Aliens from the commonwealth of Israel, Australian from commonwealth of promise, having no God, having no hope. Verse 13 is right. Verse 13 I'm looking for.

Verse 13. But now, in Christ he says, you who were once were a world far. Far. Far. I'm going to say far.

Look at verse 17. Far. Verse 17. He came and preached peace to you who were afar off. That's the Gentiles.

So not a proselyte. Even a proselyte can come close. But still outside. So there's always a wall between Gentiles and Jews according to the custom. And Paul, let's go at the text again.

[37 : 49] Paul said, let's go back to the text. For he himself is a peace who has made both one and has broken down the middle wall of separation.

Has that ring a bell? Has that ring a bell? Yes. Without having the understanding of the way the synagogue is structured and the temple is structured and where Gentiles can be, you will understand he has broken down the middle wall.

For you to appreciate this scripture, you might not understand the Jewish custom of worship. You need the Old Testament to be able to understand this. Else, this will not make sense because this was written in Jewish clothes.

This is written in Jewish terminologies. Are you getting it? It's written in Jewish terminologies. For he has, now it makes sense when we talk about he has and has broken down the middle wall of separation.

He didn't do it physically. How did he do it? He did it on the cross. Where was the middle wall of separation? Between the Gentiles and the, the Gentiles and Jews and Gentiles.

[39 : 06] Because of that, Jews and Gentiles cannot team up in worship. Cannot. It cannot be. That's why Peter couldn't have gone to their house to eat.

It was the Holy Ghost who told him to eat. Go there. He said, no, I can't go there. I said, go! No, no, no, no, I can't go. I've never eaten anything unclean or anything common.

Acts chapter, chapter 10 verse 14. I've never eaten anything unclean or anything. He said, go! God said, don't call anything that I have clean.

God has cleansed. Don't call it common. Don't call it unclean. Don't call it common. I've cleansed it. But with his Jewish traditional mindset, no. And he hasn't even know what was going on.

It was, he fell into a trance and it's like vision. It was going on. He said, I can't, some of you, this one is even vicious. He said, you won't eat it. Some of you, if it doesn't have to be a vicious physically, you'll eat. Peter had a vision that they're bringing food, strange kind of food, creeping these four-footed beasts, fowls of the air.

[40 : 15] It was in a sheet. And they said, I mean sheet, okay. They said, it was like shawarma.

Cari baji, they'll give you a wrap and then you open it and there's all kinds of, and he said, eat it. Peter said, no. In his dream, he wouldn't even disobey God.

That's why every time you're having sex in your dream. Please. That's what I'm talking about. You see the difference between you and the kind of Christian Peter was? He's getting close.

That's so private. No one even knows you had that dream. So it's just a warning sign that sorts your life out. Sorts your thinking out. Peter had a dream.

You know, it was a trance. Eat. Peter said, no. I can't eat. I've never eaten anything unclean. I've been so Jewish, decent Jewish, and now I'm even Christian, taking it to another level.

[41 : 22] I can never. God said, don't call anything common which God has blessed. Don't call it common. He said, no. And then the thing was taking on. And then it came again. No!

Three times. Then he woke up from his sleep. Huh? What's going on? Huh? As he was thinking about what's the meaning of this, the Holy Spirit told him, wow.

Wow. The Holy Spirit, as he was thinking about this, he was told that three men are waiting for you at the door. Peter wondered with himself what this vision which he had seen meant.

Behold, the man who had been sent came. And whilst Peter was about, thought about this, the Spirit said to him, behold, three men are waiting for you at the door. Go with them. So he didn't have time to investigate what this meant.

No, he didn't have time. So Peter, Peter, so the Holy Spirit said they are waiting for you. And then he went and said, I'm Peter. Okay, come and spend the night and let's go. Come in and let's go. So Peter went with them.

[42 : 23] So they got to Cornelius' house and Peter said, I was there, they sent for me. Why did you send for me? They said you are looking for me. And the Holy Spirit told me to come. He wouldn't have gone to a Gentile's house.

He wouldn't have gone. The Holy Spirit invaded his life because of God's agenda. God's agenda includes you. Includes the one you think is not qualified to be in church.

The Holy Ghost has to invade his life and bring them in. Because he has made both one. So he said, what is it? And Cornelius, verse 28, 29, 30.

He said, I was fasting three days ago and about this hour I fell into a trance. I saw an angel and the angels tell me, send to Joppa and call for somebody call Peter.

Send for someone call Peter. He will come and when he comes he will tell you the word. When he finished saying it, verse 34, Peter said, ah, wow, of the truth. Peter opened his mouth and said, in truth I perceive that God shows no partiality.

[43 : 25] God doesn't discriminate. God is not a racist. He doesn't discriminate. He is not a sexist.

He doesn't discriminate. Instead of a truth I perceive. He's learned something new about God. You always learn something about God when you keep working with him.

Because his wisdom is unsearchable. His understanding is Hebrew chapter 11, Romans chapter 11, verse 33. He said, his understanding is unsearchable.

You always discover something new. His ways are pathfinding. You can't trace his ways completely. It's pathfinding. It goes beyond you what you can trace. He reveals it in bits for you.

All the depths and the riches both of the wisdom and the knowledge of God. How unsearchable are his judgment and his ways are pathfinding. James said, his understanding is how his ways are pathfinding. You're unsearchable.

[44 : 22] You can't. You can't exhaust. No one has the comprehensive knowledge of God. Nobody can have an exhaustive comprehension of God.

Exhaustive. You've exhausted it. You know, I know God. Hey! The day you know him, he ceases you to become God. He's too God for him to be encapsulated or captured by human mind.

Then he can't be God. The God you claim to know fully is not the God of heaven. because it's bigger than your mind can take. It has said, I know, now I know, God is no respecter of persons.

He doesn't show back. King James said, he's no respecter of persons. He's no respecter of persons. It doesn't matter who your person is. He doesn't respect that. It doesn't mean he doesn't respect you. It doesn't deal with you based on your education.

It doesn't deal with you based on your immigration status or your citizenship or your gender or your race or your social standard or your financial state.

[45 : 29] It doesn't deal with you based on that. God is no respecter of persons. Is that what I'm learning is that? He said, but in every nation, every nation there's no bounty.

Suddenly God, Peter realizes that God is the God not of just the Jews but of the nations. So other nations who are not Jews, God can also reach out to them.

That's what he discovered. From what he was told about the encounter of Cornelius, he realized that, wow, so God is also reaching out to people beyond my jurisdiction, beyond our expectation.

God reaches out to all kinds of people. Have a truth. Every nation, he who works with righteousness is accepted by God. Then he began to preach about Jesus how after John's baptism that God sent his word to Israel.

Then he began to talk about Jesus, how God anointed his holy gospel power who went about doing good. Then he told them about how they crucified him about on the third day God raised him from the dead and he showed him to all the people, not everybody, but to those who he has appointed to go and testify about him.

[46 : 34] Then the Bible says that so that repentance and remission of sins can be planted to people. The Bible says, verse 44, while Peter was speaking, the Holy Ghost said, now you've done your own. All I wanted you to do is to tell them about Jesus.

Stand aside. The Holy Ghost poured himself on the people. Did Peter have a say in this? No. Think about it very carefully. He had vision.

He didn't finish trying to understand it. The Holy Ghost said, people are waiting for you. Go with them. So he went with them because he had to obey. He knew the voice of the Holy Spirit.

But why didn't the Holy Spirit tell him that Gentiles are part of it? He didn't do that. He didn't do that. Because when it comes to bigger doctrines, doctrinal issues, you cannot use your encounters.

Say, God told me I shouldn't go to church again. It's a devil who told you that. Show me in the Bible where that can be seen. When it comes to major doctrinal things, don't put it in the realm of God said to me.

[47 : 37] Put it in the realm of it is written. It must be documented. There must be a documentation for that. If you are taking your company to court or your university to court, you must have a written backing.

A document that backs what you are doing what you are doing. Else, you are wasting your money and your time. So Peter didn't have time to think about this. He went and when they told, Cornelius told him the encounter with an angel, the angel sent him.

And then the Holy Ghost told Peter that people are waiting. How would they even know Peter was there? The angel told Cornelius, go and tell. But the angel should have preached the gospel to Cornelius. Angels don't preach gospel. How beautiful are the feet of those who preach the good news.

It's human beings that preach the good news. So he said, go and care, Peter. He'll come and preach to you. So when Peter, they found his address, Peter, then the Holy Spirit told Peter, he's waiting.

The Holy Spirit didn't talk to Cornelius because he wasn't born again. He was just devout. He was just religious. But he wasn't born again. The Holy Spirit won't talk to you. The Spirit of God bears witness with our spirit.

[48 : 41] So the Spirit of God spoke to Peter. But not an angel that didn't speak to Peter. Angels spoke to Cornelius. The Spirit of God spoke to Peter after visions. And then Peter went. And Peter obeyed the Holy Spirit.

When he got there, the guy told him about that, how he has seen an angel. And the angel told him what to do, what to do, what to do. And he did that. And that's why you are here. And Peter found out that, ah, this is the meaning of the revelation I saw.

That I can't call unclear what God has sanctified. God has included these people after the cross. That's my message. After the cross, after the cross, God has included these people.

I can't say they are excluded. So these Jews in Jerusalem, they didn't know what was going on. God didn't have to consult them. And so when Peter preached, and watch this, Peter started to tell every good preaching is about Jesus.

Peter started telling them about Jesus. When he, he didn't finish in verse 44, King James, whilst Peter yet speak, that's what he said. While Peter yet speak these words, Holy Ghost said, you said enough, start outside.

[49 : 42] He himself, the Holy Ghost, not an angel. The Holy Ghost, fair on all those who are listening. Be careful who you listen to. It matters who you are listening to and what you are listening.

Peter said, of a truth I know. I know that God is not respecting our persons by every nation. And that statement speaks volume to a Jew for him to include every nation.

Jews don't, they are very exclusive. They're very exclusive. You cannot get penetrated into their circles. You are not. That's the, it comes from the law and commandments contained in the ordinances.

So there are ordinances and there are laws and commandments contained in the ordinances. So Peter realizes. Then he goes back.

And then while he's speaking, the Holy Spirit falls on him. And then he says that, wow, normally, you get born again or you come to Jesus Christ. Then you are baptized. You know, because Peter, Peter said to the people, Acts chapter 2, they said, what must we do?

[50 : 51] Peter said, repent and be baptized for the remission of sins. And then you shall receive, Acts chapter 38. Then you shall receive the gift of the Holy Spirit. So the order seemed to be repentance, baptism, for remission of sins, then Holy Ghost.

But see what happened. There was a reversal of order. Because Peter will never baptize them. Even though he accepts that God is no representative of sin, he will not baptize them.

So what happened was that, whilst he was yet speaking, the Holy Spirit fell on them. Now look at verse 47. Then Peter said, those who came, verse Peter said, can anyone forbid water that these should not be baptized who have received the Holy Spirit just as we have?

He realized there's no difference between us, Gentiles and Jews, who fear God. So now he said, let's do water baptism for them right now. Because he wouldn't have done it, but Holy Ghost has gone ahead of him.

So when this report contended with him in chapter 11, verse 2, he said, don't rush, don't rush, don't rush, make you no rush.

[52 : 05] Hold on. Take time, take time, take time, take time, right? Take time, don't rush. Don't rush, don't rush, take time, take time.

easy man, easy man, easy man, I like that, easy man, easy man. Peter said, easy man, and he began to tell them that he was minding his business, he saw a vision, and then he saw people coming, the Holy Ghost told him to go with them, and he says that, but when I was speaking, the Holy Spirit fell on them just as he fell on us at the beginning.

So I don't have control in this matter. So he said, whilst as I speak, I began to speak, the Holy Spirit fell upon them as upon us at the beginning. There's no dichotomy.

There's no difference. It looks like God has changed his divine economy. His approach to humanity has changed because in the past, before Christ died on the cross, it was only the Jews, but now that Christ resurrected, it seems like he's taking us, all of us, on our way.

I don't know what's going on here. Peter, I don't know what's happening. They have received the Holy Good just like the way God gave us. Look at the next statement he made. He said, if God chooses to give them, who am I? He said, if therefore God gave them the gift of the Holy Spirit as he gave us when we believed on the Lord Jesus, who was I that I should tell God, go, no!

[53 : 38] Who am I? Peter said, who am I? So then he realized, what they heard is they all said, wow, they began to thank God, that God has also granted the Gentiles repentance. They became silent and they glorified God, saying, then God has also granted the Gentiles repentance to life.

That means they are also in it. Gentiles are in this thing. Did you see how God forcefully had to school them by his own machinations, by his own orchestrations and scammatations?

God did everything. He was doing, he didn't wait for Peter's permission because Peter wouldn't have agreed. Look at his reaction to God even in the dream, in the vision. let them physically. He wouldn't do it.

So God orchestrated everything and when it happens they realize, my goodness, the times have changed. Something is going on here. They realize that this Christianity is bigger than Judaism.

Judaism is restrictive, Christianity is inclusive. So now Paul said, let me, now you've experienced it, let me put it in writing.

[54 : 52] So in Ephesians chapter 2, our text, I thought I was going to verse 15. I really wanted to nail verse 15. One new man.

That time will not permit me. So let's, last week, I spent all the time spending on verse 14 about peace. When you read the Bible, there's always a lot in one statement. One new, which is deeper than you think.

But what gets my attention is how on earth, think about this, how on earth can anybody in your normal street sense understand this statement? Broken down the middle of the partition.

How? So this is what they do. They just take it and butcher it and they say the Bible is contradicting itself. You just don't know what you're talking about. So he says that, no, this might make sense.

For Jesus himself is our peace. I'll comment on that in a moment. Who has broken, sorry, he has made both one. Who are the both? Remember, both groups.

[55 : 50] Both us. So Paul is one of the us and the people he's writing to them is also one of the us. So maybe, the Jews, he's a Jew and Gentile. This is talking about racial discrimination.

On the cross, God removed racial discrimination. So he says that Jesus Christ is the peace between the races. You can't have church and have races to sit together and join.

If we begin to marginalize Jesus, we begin to enhance the divisions. The divisions will begin to show male, female, boy, girl, old, young.

black, white, Asian, Latino, whatever. You begin to see the social classes. You begin to see the demarcations.

But, one of the things I'll be teaching on Thursday is koinonia. Now watch this, watch this, watch this. When we talk about koinonia, koinonia means, get up and please come. Koinonia, koinonia means, Pastor, can you stand here?

[57 : 02] Face, this way. Yeah. So, this is Jesus. We are all sharing and fellowshiping in Jesus. So, I don't have time to think about your race.

As long as Jesus is what we have partnership in, we are all, koinonia means, we are partners in this. In what? So, it is Jesus that keeps us together. In fact, when you read Ephesians chapter 2, you read downwards, Ephesians chapter 2, verse, so verse 20 and 21, it talks about, I've gone ahead, way ahead of myself.

Thank you, says, verse 21, verse 20 says that, verse 20 says, have you been built on the foundation of apostles and prophets, Christ himself, Jesus Christ himself, being the chief cornerstone?

What does a cornerstone do? A cornerstone is a stone in the corner. Yes. Yes. Yes. Yes. What's a corner? The junction between two walls.

So, there's one wall, there's another wall. You need a cornerstone to hold the two together.

[58 : 10] We are being built on the foundation of the apostles and prophets, but Christ himself is the holding factor. He holds that, the cornerstone that holds two factions together who naturally, they will never agree.

Naturally, they will never worship together. You can't get Jews and Gentiles to worship together naturally. It cannot happen, but because of Christ. So, Paul says that he himself is our peace.

In other words, and not just, last week's peace, I took it very far, but staying true to this context, what peace are we talking about? Peace in between the races.

Peace in between the classes. Human beings, listen to this, human beings are by nature segregated. They are when you enter into a room, there are some people you will not befriend.

You will befriend. You will be drawn to some people. You will leave some people. When you enter into a room full of old ladies and you see a young lady and another young lady, by the time you realize you have befriended them because you are young, you befriend the young one.

[59 : 16] You will go to the old lady. We naturally move away from one group to another group. and it's everywhere in politics, in social life, in even sports.

We always have groups. I don't belong here. I belong here. Division, division. That's why we don't vote in church. No, no, I don't mean we don't vote like church Christians don't vote. When it comes to governing of church internal matters, it's the Holy Spirit that lives.

Because voting brings factions. Yes. voting divides. I'm on this side. I'm on this side. So human beings are by nature discriminating, segregating, excludes others.

But in Christ, we said Jesus is our peace. When you are in Christ, I'm in Christ. He becomes our unifying factor between you and your ex. Not for a relationship but for worship.

A time can come. You can sit on the same row with your ex and you don't have misgivings anymore because you are both worshipping. It will only take when you are genuinely in Christ or she is genuinely in Christ.

[60 : 30] He himself is our peace. The peace, the lack of peace that exists naturally between factions when you are in Christ. When you go to Rwanda, the Hootsis and the Tootsis, they hated each other.

But when you be shocked, you go into churches now where Hootsis and Tootsis are together worshipping. And you say, what's going on? You guys said, in Christ, we are brothers and sisters.

In Christ, we are brothers and sisters. In Christ, where you come from does not matter anymore. Your accent does not matter anymore. That's why it's wrong to have a Chinese church. To have a Yoruba church.

To have a Ghanaian church. It's actually not scriptural. Wow. And equally unscriptural to have a youth church. Wow.

I'm preaching. I'm preaching. I need to finish. So, he says, he himself is our peace who has made both. Now you understand the both.

[61 : 34] Jews and Gentiles. He has made us one. Before God, we are one. In worship, we are one. In Christianity, we are one. And what? And has broken down the middle wall of partition.

Having abolished. Look at the next verse. Let me finish. Having abolished. Watch this. In his flesh. The enmity. There exists a natural enmity between factions. Between Stockwell Postcode and Brixton Postcode when it comes to the gangs.

It's only in church you will see someone who used to be in the gang in Brixton. Another person who used to be in the gang in Peckham. Now are both serving in the ashes and are friends. Broke it down and abolished in his flesh the enmity.

That is the law of commandments contained in the ordinances I told you. So the Jews they didn't have all this ordinance that was given that their law command you can't do this you can't do this he has abolished all that so that's to create in himself one new man from the two that's making peace.

he called us into one family because of what I've touched on look at the next verses it will begin to make sense a bit more look at it it says that he brought us one so that he can the purpose is that he can reconcile both the Jews and Gentiles to God in one body that's the church body so he's not reconciling you guys that we meet there no he brought us together and reconciling us together in one body that's the body of Christ to God how?

[63 : 18] through the cross thereby putting to death the enmity when he died on the cross he killed he executed the enmity that exists between us so it took Jesus his entire life to bring us together what I mean by he gave his life so we will have the peace between us in worship don't bring segregation to the church don't bring racism into the church don't bring discrimination into the church Jesus gave his life to take away that he put to death the enmity look at the next verse and he came and preached peace to you who were very far and those who were near now it doesn't matter both of you peace come come and worship now therefore verse 18 look at verse 18 so for through him we both have access to God the Jews don't have prior access special no we both have access to God how?

by one spirit to the father we have access we got access I got access I got a Jew doesn't have an upper hand over me when it comes to God because of Christ not you has an upper hand over me or you a Gentile why?

because Christ has abolished the old way and he's no respecter of person every nation whoever comes is accepted of God because of the blood of Jesus it took his life so you see why it was so serious when Peter said you can't die he didn't know what he was talking about he didn't know what he was talking about verse 19 you are no longer strangers and foreigners then it goes on being built on the foundation of the apostles and prophets Christ himself being the chief cornerstone verse 21 for we are being in whom in Christ the whole building we are building fitly joined together grows into a holy temple in the Lord the building is growing it's growing but we are all fitly joined together in Christ without Christ the whole thing disintegrates when you are building a house bricks and mortar you need a mortar to hold the bricks together so many houses you see bricks and mortar bricks single bricks but after a while it's house why because the bonding agent is the mortar

Jesus Christ is the bonding agent in the church that's why any church that downplays Jesus Christ ceases to be a church it becomes a club or a society but a church the finishing of a church is Christ in you Christ in me Christ in her Christ in us verse 22 verse 22 in whom you also are being built together as now we are a dwelling place for God that's why we are called the house of God that's where God dwells you know where God lives he's not in heaven he's in the church did I tell myself something that if you are looking for somebody go to their address the address will tell you where you find them if you are looking for God his home address is church on earth his home address on earth is church not the market not the temple church is not a building that's why we can have church anywhere

God will be wherever that's the difference between a temple and a gathering of God's people temple always will have an altar temples have altars and temples need priests to preside over the altars but the church doesn't need priests I'm not a priest I'm a pastor a pastor is a shepherd who is feeding the people with God's way it's different from a priest it's different from a priest have I explained the scripture to you spend all this time just to try and explain one text you'll be surprised next you're going to come I'll start from here and there's even more here that time will not permit us did somebody receive something come on give Jesus your loudest praise thank you for choosing to listen to this message by David entry we hope you were blessed by it you can connect with David entry on all relevant social media platforms including tiktok and threads there's also many more messages to listen to from

[68 : 27] David entry on all relevant streaming platforms and on the carish church app be blessed