

# Life In Hebron

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[ 0 : 00 ] Welcome. Thank you for choosing to listen to another word-filled message by David Entry. Preaching is the means by which God manifests his word and nourishes our spirits. May the life of God enter into you and you as you listen to this message. Be blessed.

Life in Hebron, Jacob, he met God in a place. And he was asleep and had an encounter, a dream, and there was a ladder which reaches to the heavens and bottom to the earth.

And angels were ascending and descending and ascending. And then he woke up in Genesis chapter 28, verse 16. When he woke up, he said, surely the Lord was here and I did not know. And he called and he was afraid. That's very important. Look at the next verse. And he was afraid. Let's all say he was afraid. He was afraid. Fear came upon him because of the awesomeness of what he saw.

And he said, how awesome is this place. You are awesome in this place, mighty God. How awesome in this place is this place. This is none other but the house of God. Say the house of God.

[ 1 : 08 ] The house of God. And it's the gate of heaven. So the house of God is the gate of heaven. Remember, this is the gate of heaven. And the next verse says that, And Jacob arose in the morning and took a stone that he had put out for his head, and set it up as a pillar and poured oil on top of it.

He built a memory around the encounters. That's what he always did. So the encounter he had, the pillow he used, the stone he used as pillow, he put it and poured what on it?

It's part of what I'm going to talk later on, but I don't want to come back. So remember this. What did he pour on the stone? He poured oil on the stone. Okay. And he poured oil on top of it.

And he said, the next verse, verse 19. And how did he call the place? And he called the name of the place what? Bethel. All right. And so the place was Bethel. So we see that was his first encounter with God after he had left home.

From Bethel, he traveled to Paddan Aram and went to his uncle Laban. And there he got married to two of his cousins.

[ 2 : 18 ] He got married to two of his cousins, Leah first and then Rachel. He wanted Rachel. He wanted one, but you have to marry the elder one before you can get the younger one.

So he said, why not? 14 years, I'll take both of them. I like this one so much, I don't mind waiting. I'll do anything for her. So he married and the uncle was a cheat.

But he also was a terrible guy. So he was eventually able to deal with the uncle and outsmart the uncle. In Genesis chapter 30 verse 25, he came to the uncle and he said, now, uncle, time has come for me to live.

Time has come for me. Genesis 30 verse 25, he actually wanted to live. So it came to pass when Rachel had born Joseph that Jacob said to Laban, send me away that I may go to my own place and to my own country.

I'm a foreigner here. All right. I'm a foreigner. I know you have given me indefinitely, indefinitely to remain, but I, I have to go back to my country of origin and watch this.

[ 3 : 28 ] At the time he wanted to go, it wasn't the timing of God because God had not finished dealing with him in his uncle's house because he needed to deal with Jacob a little bit.

So that wasn't the time for him to go. So the uncle said, oh, let's strike a deal and he struck the deal and he had to stay there longer again. But when it was time for him to go in Genesis chapter 31 verse three, God himself appeared to him and he said, now it's time for you to, the Lord said to Jacob, the Lord said to Jacob, return to the land of your fathers and to your family and I'll be with you.

Now, because God said it, this time it happened. Like sometimes you try doing some things and it doesn't happen. And now you do it based on it. Like the lady spoke about, she heard the word. And so now she took a step because that step was with the revelation. So she took a step with an insight. And guess what? Because of the insights she had and the confidence and conviction she had from her, from within her, things that used to be very hard were just smooth like that. Just smooth, smooth. Most of the obstacles we face is because of the position we are, so long as revelation is concerned. If you're prayed by revelation, life is easier and smoother.

[ 4 : 45 ] I'm telling you. The same thing that people is burying people, that same thing lifts you up. The same thing. Why? Because you have revelation. You see it differently.

The same thing that was scaring Saul into his bedroom and the soldiers of Saul, that's Israelite soldiers. None of them could come out. They are afraid of Goliath. David Saul, he said, well, come on.

He had insight. He said, this guy can deal with him because God is with us. They'll take him. They said, no, you can't. He said, don't worry. Even Saul said, wear my armor. He said, no, I don't need this. God, this is easy to take the guy out.

He was so pretty much revelation. And insight. Light. Light. Light dawned on him. So life was easier. Life is easier when you have light.

That's it. Hallelujah. Hallelujah. And so Jacob, now after he met God, now he knew he could go back home. So Genesis chapter 31 verse 3, God said, go look at chapter 31 verse 13.

[ 5 : 43 ] Then verse 13 says that, I have God said to him, this is interesting. That's why I started where I started. God said, I am the God of what? Bethel. What is Bethel?

Where I met you and you built a memorial. You built an altar of sacrifice. Where you built. I don't forget some things like that. I don't forget altars. He said, I'm the God of Bethel.

When, where you anointed. Okay. Anointed the pillar and where you made a vow to me. That thing is still speaking. That's why I've come to meet you.

Cornelius, your arms and your prayers have come before God for a memorial. He doesn't forget some things. He said, God is, for God is not unrighteous to forget your labor. Sometimes your labor can be a point of contact for God to remember your memorial.

Dockers died in Acts chapter 9. She died. But they said, no, Dockers couldn't go. The people who were alive said, look at the results, the evidence of Dockers' service in this church.

[ 6 : 47 ] Look at what Dockers, Dockers could not go. Get Peter from Joppa. Peter came. He said, lady, rise up. Rise up. And she rose up and came back to life. And she presented her to them alive.

Because she had equity in the heart and in the church. Say the church. The church. She had equity in the church. There were some times when people came to Jesus, a man came to Jesus to seek favor.

And Jesus was not really worthy. And the disciples said, please help this man because he's a good man. Even though he's not Jew, he has built synagogues for us. I think in the book of Luke, this man is a good man.

He has done a lot of good for us. Your investment into the house of God will speak for you in the days of your need. Because in Hebrews, Hebrews chapter 6 verse 10, it says, God is not unrighteous to forget your labor of love, which you showed towards him.

In that you minister to the saints. You are serving the church people, saints. You are serving them and you are still doing it. Not that you did some time and go and stop. Do you see that?

[ 7 : 52 ] In that you minister to the saints and do minister. Shout hallelujah. Hallelujah. So God told Jacob to go and then Jacob left.

So he was able to leave Laban. And on his way, God said, before I take you into the territories of Canaan, I need to dislocate your strength because you think you are too good.

I took you to your uncle's house for 20 years and it couldn't change you. And I can't wait for another 20 years to change you. So Laban, I can't wait for another 20 years.

So he said, I have to do it fast, fast track. So Bible says that, and Jacob was left alone. In Genesis chapter 32 verse 24, that was, and Jacob was left alone.

And verse 26 talks about, and a man wrestled with him. 24 years. And a man wrestled with him to the breaking of day. And then when he realized that he was in verse 25, and when he saw that he did not prevail against Jacob, touched the hole of his socket, touched the socket of his hip.

[ 8 : 57 ] And the socket of Jacob's, he was out of joint. And as he wrestled with him, that's where his work changed. And look at this very carefully. Look at verse 26. Verse 26 says that, and he said, let me go.

This personality was fighting, wrestling with him. He said, let me go for the day breaks. But he said, I will not let you go until you bleed. That tells you this was happening at night when people were sleeping.

A lot happens when people sleep, you know. A lot. Those of us who really appreciate our sleep. Bishop, I've said it over and over here.

If you sleep, those who sleep all night will probably fail all day. Hmm. Hmm. If you are here and you love sleep, you are wasting your life.

If you are an adult here and you say you sleep eight hours a day, at least. That's for babies. Babies. Are you wondering why you don't have money?

[ 10 : 03 ] Hmm. Are you wondering why things are still? Because you sleep too much. No, right. Babies says that, lazy night, little folding on the arm.

Little sleep. And poverty will come on you like an arm robber. Okay. So he rested with him. He said, then this is very important. This is why he said, let me go. But he said, I will not go.

But he said, I will not let you go until you bless me. Say, bless me, Lord. Bless me, Lord. Say, bless me, Lord. Bless me, Lord. And so when he said, bless me, verse 27, then he asked, what's your name? And he said, my name, he said, Jacob.

Then 20, he said, you, he said, you, you, your name shall no longer be Jacob, but Israel. For you have struggled or wrestled with God and with men and you have prevailed.

Initially, he said God was not prevailed. How can you tell me someone who has been given a knockout, his joint has been knocked out, has prevailed? The way we define success is different from the way God defines success.

[ 11 : 02 ] Yes. So the locator is him. And then he said, bless me, he said, your name shall no longer be Jacob, but you shall be called Israel. Say Israel. Israel. Because you have fought with God, wrestled with God and man and you have prevailed.

All right. And then he said, tell me your name. This is very interesting. Verse, verse, the next verse. Jacob said, then Jacob asked, saying, tell me your name, I pray. And he said, why, why is it that you ask about my name?

And he blessed him and left. He said, I can't, I won't tell you my name. And then he went. So Bible says his brother came, we met him and then they exchanged pleasantries and stuff like that.

And then I think that verse 31 says that from that time on, Jacob couldn't walk normal again. He limped on his hip. All right.

His walking was because God himself had to take the responsibility of dislocating that thing that is going to disengage his future. God. God. God. God. God.

[ 12 : 00 ] God. But the story that started at Penel was not really complete. Because in Genesis, this is Genesis chapter 1, 32. And so in Genesis chapter 33, Jacob finds himself in a place called Shechem.

Right. He travels to a place called Shechem. Meanwhile, he's supposed to go to Bethel. But he went to a place called Shechem. But Shechem is also part of the journey.

Okay. In Genesis chapter 33, verse 18. Shechem means strength or means the power of God. Power or strength. All right. And so he, 33, said Jacob came safely to the city of Shechem, which is in the land of Canaan.

He was in the territory of Canaan now. Because you couldn't, he couldn't go to Canaan walking the way he's been walking. God had to change his walking because he depended too much on his strength.

God changed his walking and gave him a walking stick so that he can say, I will use Jesus as my walking stick every day. I will use Jesus as my walking stick every day.

[ 13 : 10 ] So he had to change his, so that Jacob had to rely on the help of something external. And he ended up in Shechem.

He wasn't supposed to stay there, but he stayed there. And he had problems in Shechem. And so his, his, his, his, his only daughter, his only daughter got raped.

And his, his boys got upset and they went and beat the guys. And he told, they said, I don't want you rape our sister, but don't worry. We don't have a problem. Dinah, Dinah.

Is it Dinah? Dinah was raped there in Shechem. All right. If you are called Dinah, never go to anywhere called Shechem. Dinah. And, and the guy said that, oh, don't worry. You rape our sister. We don't have a problem. And they deceived them. He said, you know, let's make a great. We can give you if you want her. She said, wonderful. Actually, the guys wanted her. One of them must marry her because she's an amazing woman.

[14:15] So he said, okay, if you want her, then let's make an agreement. All you guys must be circumcised. All the men must be circumcised. Then we can let you have a sister. One of you will marry.

And then when the guys got circumcised, in their pain, they attacked them and killed all of them. Yeah, that's what, this is a bad boy. Jacob's sons. You see, they got it from their dad. They're scared.

The guys are dangerous. And their father was hurt. It's, it's, it's, it's made their father very sorrowful. Their father was sorrowed by that behavior.

Genesis 34 verse 30. Genesis 34 verse 30 says that, that Jacob said to Simeon and Levi, you have, you have troubled me by making me obnoxious among the inhabitants of this land.

You troubled me. Why? Oh. Why? But still God was working on Jacob. That's what I want you to know. Was working on Jacob. Okay, quickly fast forward.

[15:13] And then he left Shechem. In Genesis chapter 35 verse 1, God appears to him and he said, tells him that now move and go to Bethel. Said the Lord said, arise, go to Bethel and dwell there and make an altar there to God who appeared to you when you fled from the face of Esau, your brother.

And so he, as you saw last week, he circumcised, he told everybody, put away the foreign girls, change your garments, we are going to Bethel. And then he buried all those staff, the bad staff under the memory tree and then under the tree and then they went to Bethel.

When they arrived in Bethel, verse 7, verse 7, and he built an altar there. Watch this, watch this.

Built an altar there and called the place El Bethel. You remember Bethel means the house of God.

All right. And Penel means what? I've seen God face to face. Shechem means the strength of God.

All right. Now, he built an altar there and called the place the God of the house of God.

Previously, he called the place Bethel. And then before then, he called Penel. He said, I've seen God face to face. And he called the place the God of Israel.

[16:33] Right. The God of Israel. Now he says the God of the house of God. Now he's thinking church. He stopped thinking about just me. Follow this very carefully.

Because God said, I want you to get up and go to Bethel. And at Bethel, go and do sacrifices for me. Now, what do you know what happened at Bethel? Look at verse 8.

Verse 8 says that now Deborah, Rebecca's nest, died there. So something unpleasant happened.

Remember something unpleasant happened in Shechem? Yeah. What happened in Shechem?

His sons, Dana was raped. His sons troubled him. In Bethel too, something happened. Rebecca's nest, called Deborah, died. And the man was not around.

So it's like, he was close to the nest. And so he wasn't happy. And buried him in a place and called the name of a place, Alon Bakuth. Alon Bakuth means the oak of sorrow.

[17:30] The oak of sadness. The oak of grief. So that tells you that passing away of Deborah was not a pleasant thing. In Bethel. Like, Jacob's journey was always mixed with certain interesting painful experiences.

Right from the beginning, when he was born, he was born fighting. No, in the womb, he was fighting. He came out trying to take, someone has taken his place. All his life, he hired to take over the place.

And one battle after the other. Abraham, it wasn't like that. Isaac, it wasn't like that. But the coat of Jacob is the God who will deal with you on a constant basis.

From one thing to the other. From one thing to the other. From one thing to the other. From one thing to the other. And making sure that you are developing and being blessed in the process.

Amen.

So, verse 9. Verse 9 of Genesis chapter 35. Then God, this is very interesting. Listen. Previously, he's been appearing to him in a dream room. But when he got to Bethel, he appeared to him.

[18:32] God appeared to Jacob again. Watch this. This is very interesting. When he came from Paddan Aram and blessed him. Watch this. God appeared to you. He didn't fight with him. What did

he do? He appeared and blessed him.

Now, watch this. Verse 10. There's something interesting I want you to notice. Verse 10 said, And Jacob said to him. Sorry. And God said to him. He didn't ask God his name. God himself said, I will not tell you my name.

Yes. It's God. He didn't ask God's name. Yes. God said. No. Before then. God said, Your name is Jacob. But I thought in Genesis 32 verse 28.

He told you, Your name shall no longer become. The name change happened there. After a while. Why is it coming up here again? Because he said, Your name is Jacob. Your name shall no longer, not be called Jacob anymore.

But Israel shall be your name. So he called his name Israel. But I thought to you, let me tell you, what happened in Peniel was the beginning. It got fulfilled in church.

[ 19 : 30 ] It got fulfilled. It got completed in El Bethel. In the house of God. So his name started getting changed.

God told him, Your name is, I bless you. Your name is changing. But actually the name hadn't fully changed. The name hadn't fully changed. It was a process. God was working on him. So they go to Bethel.

And that's where, finally. Right. Finally. Sometimes you start experiencing some things. Like we started experiencing revival. We haven't actually, this hasn't come.

But sometimes you think that this is it. And then you realize that that's not really it. You think that it's not really it. You think that it's not really it. You think that it's not really it. Sometimes, just God keeps you going. So you get to the appointed time. God is the God of kairos moments.

Kairos moments is the appointed time, appointed moments. There are different types of time. But the opportune time for action is the kairos time, the kairos moments.

[ 20 : 28 ] The Greek word kairos. And the Bible says in Galatians 4.4, and the fullness of time. That phrase, fullness of time, is talking about the kairos moments. When the right time happened, don't rush ahead of God.

Build your work with God. Develop your relationship with God. And things that have to happen will be happening naturally. Hallelujah. So God said that your name is now Israel.

Look at the next verse. The next verse, verse 11. And God said to him, now, he didn't ask God, now God said, I will tell you who I am. I am the God. I am God Almighty.

Now, Almighty trying to tell him that you are impotent, but I am omnipotent. I'm the mighty one. You are poor, but I am all sufficient.

It's the same name he appeared to Abraham, Genesis chapter 17, verse 1. Genesis chapter 17, verse 1. The Bible says that when Abraham was 99 years old, after the saga, Ishmael saga, then God appeared to Abraham and said, I am Almighty God.

[ 21 : 34 ] What will be for me? The perfect. Suddenly, God started identifying himself to Jacob as the God Almighty, the way he identified himself to Abraham.

Because why? Jacob was now in Bethel. No Peniel. Bethel. The church life is a life that will reveal your destiny for you.

You stay out of church, you stay out of Bethel, you are staying out of your opportunities in God. And so, God then tells him that I am the God.

then he goes on to say that I will bless you. The promise that, watch this, go to the verse 12. Verse 12. The land which I gave Abraham and Isaac, I give to you. Now he's brought him in fully.

This is where the God of Abraham, Isaac, and Jacob is coming in now. Right. Before he became fully the God of Jacob, he had to go through a lot of process. Because for God to slap his name on you, or identify his name with you, he must make sure that you have gone through the process.

[ 22 : 41 ] He said, he led me to the paths of righteousness for his name's sake. Psalm 23. So he says that, this land that I promised to Abraham and Isaac, to you and your descendants after you, I'm going to give it to you.

The next verse. He said, he started talking about blessing. And God, he says that, and God went up from him in a place where he talked with him. So before, before then, Jacob said a pillar.

Okay. Oh, this is a good one. I almost forgot about that. And Jacob set up a pillar. After the encounter, he set up a pillar in the place where he talked with God, a pillar of stone, and poured, what?

A drink of wine. And poured what? A drink of wine. In, previously in Bethlehem, what did he pour on the stone, the pillar? You remember? I told you. This time, drink of wine.

When he met God in Bethlehem, in Genesis chapter, chapter 28, verse 17, look at what happened to him when he met. 17, after the experience, Jacob was afraid.

[ 23 : 41 ] Drink offering is talking about he poured wine. Wine is merry. Wine is joy. This time, he met God. He wasn't afraid. He was actually been introduced into a season of joy. Shout hallelujah.

Hallelujah. Hallelujah. After he went through some processes, now when he had encounters, this is an encounter of joy. Amen. So he poured oil, he poured wine, drink offering, and oil.

There. Remember the God who appeared to him. Praise the Lord. But that wasn't the end of the story. So, that is Genesis chapter 35.

And then, God had to move him on. But his destination was supposed to be in Hebron. So, in Genesis chapter 35, verse 27, then Jacob came to his father Isaac at Mamre, or Kejath Abba. That is Hebron. Isaac was living in Hebron. Abraham settled in Hebron. Isaac settled in Hebron. Jacob, Hebron, you shall settle in.

[ 24 : 59 ] Our destination is Hebron. What is Hebron? Hebron, the meaning of Hebron is fellowship. I said it when I was talking about Abraham, the God of Abraham. Hebron means fellowship.

So, it's not enough to know God as God of Israel. You have to go further to know God as the God of the church, the God of Bethel, the God of the church.

And because He wants you to move from just your individual life, individual mindset, individual attitude, tendencies, into a corporate mindset, move into God's house, begin to think God's house. That's where the blessing flows. He says, this is not under but the house of God, the gate of heaven. The gate of heaven. That's where the blessings flow. So, he began to think Bethel, which is the house of God.

So, anything he's doing, he's thinking in terms of, now, God has developed him to start thinking about. First of all, he thought it was just me and God. Now, he started thinking, oh, God and His church.

[ 26 : 05 ] God and His church, what God is doing. But, not just church. So, he told him, God told him, remember Genesis chapter 35, verse 1, get up and go to Bethel. Our brother said, after school, he wanted to go home, but he knew he was supposed to come to Bethel.

Because, there is always a blessing waiting for you in Bethel. Shout hallelujah. There is always, tonight, we are going to come to Bethel. Sometimes, people just say yes, but they don't mean it. They say amen, but actually, they don't mean it. Amen. Determine. David, in Psalm 23, verse 5 and 6, he says, surely goodness and message shall follow me all the days of my life, and I will dwell in the house of the Lord.

That was the secret of David. So, when the lion came after him, he knew how to do, he was a dweller in God's house. Right. He knew how to, he said, surely goodness, and I will dwell in the house of the Lord forever.

Psalm 27, verse 4, he said, one thing have I desired that I will seek after. What is it? One thing. If you ask him, blank check, tell me anything I'll do for you. He said, just one thing I'll always ask.

[ 27 : 10 ] What is it that I may dwell in the house of the Lord all the days of my life? No wonder he said, I was glad when they said unto me, let us go to church. Yes. I was glad because that is where my heart is.

No wonder David, Psalm 84, he says, he says that, one day at your court, a day in your house is better than a thousand days elsewhere. He said, I might as well, I'm better of being, he said, a day in your court is better than a thousand days.

I would rather be a doorkeeper. In other words, I came so late that I didn't get into city. I better come late than go somewhere else. Hallelujah.

Hallelujah. Amen. You must have this kind of understanding, desire, and approach towards God. It exposes you to all kinds of testimonies before prayer.

Before someone prays for you, testimony is already going. Amen. Testimony is already flowing. It's true. Hallelujah. Your labor in God's house will pay a big time for you.

[ 28 : 13 ] It will pay a big time for you. Amen. It pays. Bethel. But then it's not just Bethel, he ended up in Hebron. Hebron is fellowship. When you come to church, that's not there and you have to interact with God.

God wants a fellowship. You have to relate with people, Christian people. That is when you get developed. That is when you get built. Don't be in a church and be an island. There's nothing like an isolated Christianity.

It can never happen. When he taught us to pray, what did he say? My Father who art in heaven. Read your Bible. Read your Bible. He said he brought many brethren.

Brethren. No one brother. Even though we are saved individually, we are saved to belong. We are members of the household of God.

Fellowship. If the devil can cut off your fellowship, he can stop your progress in God. So for those who take fellowship lightly and the most surest way, watch this, the surest way for spiritual Christian development is small group meeting in Bible studies.

[ 29 : 22 ] Not where there's organ and keyboard. No, that is not the surest. So we took the time and the trouble to make sure that we have these systems in place that someone can be properly disciplined and grow in God.

Because it's your growth in God that makes you enjoy grace of God. As you grow, you are enjoying more grace. As you grow, you are enjoying more grace. As you grow, you are enjoying more grace. Shout hallelujah. That kind of Christianity where some prophets and pastors tell me, let me just pray for you, you'll be fine. And you'll just bring your offering, and I'll pray for you. Bring the offering, and I'll pray for you. They are killing you.

That's not Christianity. That's occult. That's not Christianity. There may be Christians, but they are practicing Christianity like an occult. Are you getting what I'm saying?

Christianity is discipleship. Discipleship in the word so that you will be well-schooled in God's word and it's the word of God that gives Satan no place.

[ 30 : 20 ] Homolog is speaking God's word and it's the word you speak that gives Satan no grounds. And I was explaining when you speak God's word, it's like the way you have poured hot bitumen in this room or wherever.

People can't start. They have to be going back because it's coming. Or is it magma or lava? Lava. Lava. You pour, when lava is, people have to run because you can't stay there. That's how powerful the word of God is.

When you speak, Satan begins to back off as you speak your word. Satan, but how can you speak a word you have not known? How can you speak the word you have not known?

May I say this, that your revelation and your insight is at the mercy of the teachings you are exposed to. That's why you can't afford to be in any, every, any and every church.

God will kill you. He says that, that the man of God will be thoroughly finished unto every good. 2 Timothy chapter 3, verse 17. All scripture is given by the inspiration of God.

[ 31 : 28 ] Verse 16. It's given by the inspiration of God and it is profitable. Scripture is supposed to bring you profit in your life. Amen. If it's profitable for doctrine, for reproof, for correction and instruction in righteousness, verse 17, that the man of God will be thoroughly equipped, thoroughly, adequately finished, for every good work.

So if the word doesn't come, how can you be introduced into good work? Somebody's story is changing. Am I communicating at all? Hebron is important.

God wants us to live the life of Hebron. Life in Hebron is a life of fellowship, interaction. People will step on your toe by building your character. Yeah.

People will step on your toe, it's building your, you need it. You need it, not just the usher, the one sitting near you. You need the one sitting near you to be screaming into your ears. I don't know how many of you have experienced that.

I don't know if it happens here because in Carissa I'm always sitting in front of you. But then sometimes you are in church and then you are trying to focus on somebody with this hairstyle in front of you.

[ 32 : 35 ] You need to get to Hebron. Don't stay in Shechem. There's too much problem in Shechem even though it's the strength of God.

It's too much problem there. Don't stay, I want power. I want to see miracles. Don't stay just there. Make sure that you are in church. Bethel, come to Bethel because God works in Bethel. But in Bethel, make sure, get into fellowship.

Get into fellowship. Get into fellowship. Get into fellowship. That is why Christ died for us. Not for me.

Us. He said, I'm coming for a church, a glorious church. The grace of our Lord Jesus Christ, the love of God and the what? Koinonia, the fellowship. He says in 1 John 1, verse 1, 2, 3, he said that what we have seen, what our eyes have handled, what our eyes have seen, that we have concerned the world of life.

Verse 2, that we have completed, the life which was my spirit, verse 3, they're saying all this, look at verse 3, that which we have seen, that we have also declared to you.

[ 33 : 39 ] Why? So that, you know, anytime you see this kind of that, add soul in front of it to make it easier. So that you also may have fellowship with us. That's your Christian, Christian life is fellowship life.

Those of us who have a low threshold of anger or a low tolerance threshold, you can't just stand people. Any little thing, that's why I keep to myself.

That's what you, you see, that's the sign that you're not growing. Growing Christians don't keep to themselves. You are born into a fellowship. That's why there's nobody who came on earth by himself.

Nobody. Nobody. Even your mother will need your father. Or your father will need your, there must be two so that the thing turns into a fellowship. Sweet fellowship.

But so by the time you are arriving, you have a mother, you have a father. Amen. Did you receive something? Come and put your hands together for the Lord. Hallelujah. Thank you for listening to this message by David Entry.

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Be blessed. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.