

# Becoming A Full - Grown Christian Pt 1- Believers Reconciliation

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[ 0 : 00 ] Thank you for choosing to listen to today's message by Rev. Dr. David Entry. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.

Be blessed. In our previous teaching I spoke about reconciliation, justification, redemption, propitiation, and I spoke mainly about reconciliation.

And I said reconciliation has two aspects. So how we, the believers, have been reconciled to God. To be reconciled means a broken relationship being restored, being repaired, to repair a broken relationship or to restore friendship.

So our relationship with God from Genesis chapter 2, verse chapter 3, the Bible said they were, verse 24, they were driven out of the garden. Our relationship with God became estranged.

So Christ came to die on the cross because we just couldn't, our relationship with God just couldn't be restored. Why? Because of the issue of sin. God is a God of justice.

[ 1 : 14 ] For him to have a relationship with fallen sinners, for all have sinned and fallen short of the glory of God, Romans 3, 23. For him to have a relationship with us, then the issue of sin must be dealt with in order to satisfy his justice.

So the demands of justice must be satisfied, must be propitiated, must be propitiated, so that sins can be forgiven. Now once sins have been forgiven, have been dealt with and has been taken out of the way, man can be restored or reconciled to God.

Because God is a reconciling God and our relationship with God can be reconciled or can be restored. But what we bring to the table for reconciliation is our sin.

So our contribution to reconciliation is our sin and he himself pays for our sin. So Christ died a substitutionary death or a vicarious death, dying in somebody's place, dying in the place of somebody.

According to 2 Corinthians 5, verse 21, God made him who knew no sin to be sin for us, that we might become the righteousness of Christ, of God in Christ Jesus.

[ 2 : 35 ] So he didn't have sin. Hallelujah. That is what Jesus did for us. Jesus legitimately took our place so we can take his place in living. He took our place in dying or in death so we can take his place in life.

So that's where we are going. So I explained that reconciliation is our relationship with God was restored and repaired. How did that happen?

Because Christ became sin for us. 1 Corinthians 15, verse 3. 1 Corinthians 15, verse 3 has something wonderful to say.

For I delivered unto you, first of all, that which I also receive. Hallelujah. It is nice when a pastor gives you what he's received. Hallelujah. Not just what came from his own idea, but what he received.

Paul, this is not the first time. In 1 Corinthians 11, verse 26, 23, he says that, That which I received from the Lord, that I give to you on the night he was betrayed. Here he says that, I delivered unto you first of all, that which I also received.

[ 3 : 45 ] What did he receive? How Christ died for our sins according to the scriptures. Hallelujah. Christ died for our sins.

All right. So he died. He didn't die for himself. He died for our sins. And as I hinted in the previous teaching, he died for our sins and he died for God. He died for the glory of God.

He died for the purpose of God. He died so that God will be glorified in us. There are so many instances in scriptures I can show you, but that's not my focus now. So Christ died for our sins. Now watch this. So his death was a vicarious death. He didn't die for his sins. He was, of course, he actually was sinless. He was faultless. I find, remember, I find no fault in him.

Matthew, John chapter 19, verse 4 and verse 6. I find no fault in him. He was faultless. First speech, chapter 1, verse 19, talks about he died as he was redeemed by a lamb without blemish, without sport, without fault.

[ 4 : 51 ] He was guileless. He was without blame, without blemish. He was, Bible says that he was tempted at all points like us, but he yet without sin.

Hebrews chapter 4, verse 15. He was without sin. The sinless man died for the sinful. Bible says that, that he, Bible says that in Romans chapter 5, that Christ died for the ungodly.

God sent his son. God demonstrated his, hallelujah. I know, you know, I like reading the scriptures. So for, for verse 6, Romans 5, 6 says that for when we were yet without strength in due time, Christ died for the ungodly.

No, he didn't die for himself. He died for the ungodly. He died to pay for our sins. According to Hebrews chapter 7, 26, somewhere there. He died for our sins once and for all.

Hallelujah. So he died for our sins. Going back to 2 Corinthians chapter 5. I need you to take notice of this very carefully. Verse 18 says that, and all things are of God, who has reconciled us to himself.

[ 6 : 05 ] How did he do that? By Christ Jesus. By, by Jesus Christ. And has given us the ministry of reconciliation. Assignment that go and reconcile others to us.

Hallelujah. To it that God was in Christ, reconciling the world, reconciling the world to himself, not imputing their trespasses onto them.

And he committed to us the ministry or committed to us the word of reconciliation. So he, God was in Christ, reconciling the world to himself. Now then we, this is a very important one.

Now then we are ambassadors of Christ. As though God did beseech you by us. We pray you in Christ's stead, be ye reconciled to God.

I want to draw your attention to the fact that there are two reconciliation, two aspects of reconciliation, two aspects of reconciliation reflected in this text.

[ 7 : 16 ] They are, Paul's original approach is the verse 20. That's his original intent. His original purpose for this letter is verse 20.

Now then we are ambassadors for Christ. As though God did beseech you.

It's important to identify who the you is referring to. Okay. This book was not written to unbelievers. When you read first Corinthians chapter one, let me, I just, just, just to clarify. Verse one. This is Paul called to be an apostle of Jesus, of Jesus Christ through the will of God and to sustenance our brother.

Where, where, to, unto the church of God. To the church of God. Who was the letter written to? To the church. Who is the church? The church are the redeemed.

[ 8 : 19 ] Those who have been reconciled to God. Those who have been justified. That's the church. The body of Christ. The church. You can't be part of the church if you haven't been reconciled to God.

You can't be part of the church if you have not been justified in the sight of God. You can't be the church of God if you have not been redeemed. Remember, he says that he, we have been redeemed by, in fact, Acts chapter 20 verse 20.

I like this scripture. It says that, just 20, take it to yourself and to the church of God, which he purchased. So he redeemed the church of God. Some translations say, which he redeemed. So take elders, to the elders, take it to yourself and to the church of God, which he redeemed. Which, to which the Holy Spirit has made you overseers.

To shepherd the church of God. Acts to him with it. Take it, therefore, unto yourselves and unto all the flock over which the Holy Spirit has made you overseers.

[ 9 : 19 ] To feed the church of God, which he purchased. He redeemed. So you cannot be part of the church if you have not been redeemed. That's the point I'm making. And so when he says that, I, Paul, am writing this letter to the church.

He was writing it to the redeemed. If you are redeemed, that means you have been reconciled.

Hallelujah. Blood has been paid for your forgiveness of sins. To wash your sins. So once sin is out

of the way, reconciliation can be in place.

Hallelujah. So he wrote the letter to a redeemed community. And the letter which was written to a redeemed community is the church. Watch this. To the church of God, which is in Corinth, and to them that are sanctified in Christ Jesus.

Call to be saints. Which, with all, with all them, sorry, with all that in every place, call upon the name of the Lord Jesus. Call upon the name of Jesus Christ our Lord.

Both theirs and ours. Our believers everywhere, this letter is written to them. But it was assigned to the Corinthian church. Now, it will be helpful to get a little background to the Corinthian church.

[10:27] The Corinthian church was a very gifted church. So according to 1 Corinthians 1, verse 7, it says that they were lacking in nothing. They were not behind.

They didn't lack gifts. They didn't lack anything. It says so that you came behind in no gifts, waiting for the coming of our Lord Jesus. They were gifted. They were not lacking in anything.

They didn't come behind. When you talk about the giftings of God, the manifestation of the power of God, they were not lacking behind. Okay? So that's the Corinthian church. They were very gifted.

There were a lot of giftings amongst them. Things were happening.

But there was a problem. When you read it from the beginning, it says that even as the testimony of Christ is confirmed among you, you lack nothing. Then it says, you have been called into fellowship of our Lord Jesus Christ.

Then it goes to verse 10 says that I beseech you, brethren, by the name of our Lord Jesus Christ, that you speak the same thing, that there be no divisions amongst you. Oh, oh, watch this.

[11:25] That there be no divisions amongst you. That ye be perfectly joined together in the same mind, in the same judgment. No, they were gifted, but there were a lot of factions around them. I don't talk to this one.

I'm a Presbyterian. I'm a Methodist. I'm a Catholic. I'm a Pentecostal. And they were focusing and because of that, they didn't even have relationships amongst themselves. The Corinthian church.

I belong to Paul. I belong to... Look at this. He says that, verse 11, for it had been declared unto me or reported to me by the brethren, my brethren, by them which are of the household of Chloe.

Thank God for the household of Chloe. They blew the whistle. The household of Chloe. There are divisions amongst you. The most worrying bit about some of this is when people are in the same church and they don't talk.

I don't get on this. And some people are so shameless to be boasting about shameful things.

Shameful things. Like me, I don't talk to her.

[12:22] I don't deal with her. She's not my type. Shameful, despicable behavior. That's where we are going. I'm talking about becoming a full-grown Christian.

All right? Full-grown Christian. By starts with... I'm starting to... Part one. Becoming a full-grown Christian. I'm starting with the reconciliation of the believers. So, the believers' reconciliation.

And then, next week, the next session, I'll go into... But then, the believers' reconciliation is that this letter was written to people who have divisions.

Look at verse 12. Now I say unto you... No, no. Yeah. Now I say unto you that every one of you said... Sorry. Now this I say that every one of you said, I am of Paul.

I am of Apollos. I am of Cephas. I am of Christ. I am this. I am this. Maybe this is my persuasion. He said, no, no, no. It's not good for a church. So, Paul said that.

[13:19] That's why I wrote... I'm writing this letter to sort out these fleshly divisions. Carnal behaviors. So, when you read the verse, chapter 3, he said, I couldn't write to you. I couldn't...

When I came, I could not speak to you. I spoke to you as carnal, not as spiritual. Chapter 3, verse 1. Brethren, I did not speak unto you as spiritual, but as unto carnal, as unto babes in Christ, children, infants in Christ.

I couldn't speak to you at a certain level. Why? Because the carnality is ravaging the church. Flesh is ruling in the church. He said, it's blocking our flow of revelation on the depths of my teaching.

Hallelujah. Because you are not growing. You are not growing. You are still a babe. So, you are in Christ, but a babe. You are in Christ, but a babe. You've been in church 15 years, but you are still a babe.

You've been in church 10 years, but you are still a babe. You've been in church 8 years, but you are still a babe. You've been in church 2 solid years, and you are still a babe. Spiritual babe. Because of carnality.

[14:19] As for me, when somebody talks to me, like, I don't like, I don't like this. And instead of focusing on building the work and serving God, we become so self-centered and so carnal and so mundane and so fleshy and fleshly in our approach.

That is what Paul had to address. So, watch this. Having this in your understanding, having this background about the Corinthian church, they had learned a lot of things, okay?

But a lot of carnal things. He wrote to address them. But listen. Back to 2 Corinthians chapter 5. He says, verse 20 again. Now then, we are ambassadors for Christ as though God did beseech you by us.

Beseech you, the church. Beseech you by us. We pray you in Christ's state. Be, watch this. We pray you in Christ's state. Be ye reconciled to God.

Oh, oh, pastor. You spoke about reconciliation that if you are in Christ, we have been reconciled.

Here, he is telling people who are already reconciled to be reconciled to God.

[15:26] That's what I want to focus on now. So, what is this second step, reconciliation? The first step, reconciliation, is where Christ died for us on the cross to take care of our sins.

So, the death of Christ, or reconciliation has to do with the death of Christ. Watch this very carefully. So, the first reconciliation is the death of Christ in our place to take care of our sins so we can come to God.

But, the second aspect of the reconciliation. So, the first aspect of the reconciliation is sinless reconciliation. God, sinless reconciliation to God by the substitutionary death of Christ.

So, it's the sinless reconciliation to God. Remember, we read verse 19, verse 18. And all things are of God who has reconciled us to himself. How? By Christ Jesus.

Verse 19. That God was in Christ reconciling the world to himself. Now, this is the first reconciliation. Reconciling who? The world. Reconciling who? The world. Okay.

[16:27] So, reconciling the world to himself. He made it very clear. So, the first reconciliation is there. But, the second reconciliation is reconciling the believers to God.

Now, watch this. Chapter, the same chapter, back to verse 14. 2 Corinthians chapter 5, verse 14. For the love of Christ constrains us because we thus judge that if one died for all, then all, then we're all dead. And that he died for all.

And that he died for all. That they which live should, watch this, should not henceforth live unto themselves, but unto him which died for them and rose again.

These two verses are very, very significant. So, he says that when Christ died for all, so that all, let me read verse 14 again. For the love of Christ constrains us because we thus judge.

[17:27] This is how we judge. This is how we estimate things. We see things. That if one died for all, then all were dead. We actually be supposed to be dead, but he did it for us.

Were for, sorry, verse 15. And that, and that he died for all. Let me read from the, let's see, the new King James.

Thank you, Jesus. I'm reading from the new King James.

For, for the love of Christ compels us because we, we judge thus. That if one died for all, then all died. And he died for all. That those who live should live no longer for themselves.

Did you see that? It is important. So, one of the reasons why he died is that you don't live for yourself. That's the second reconciliation. You don't live for, should live no longer for themselves, but for him who died for them and rose again.

[18:34] So, if you're a believer, it means you are supposed to be living for him. But there are people in church who are living for themselves, not for Christ. And it's easy to be a Christian and live for Christ.

Sorry, and live for yourself. Right? Now, this is where the second step reconciliation comes in. Or the second reconciliation comes in.

The first reconciliation is we are being reconciled, reconciling the world to himself. The second, God reconciling the world to himself. The second reconciliation is the believers being reconciled in our living, our livelihood, our lifestyle.

So, you see, when you are born again, you still have your old nature. Remember, verse 17 says that if any man be in Christ, it's a new creation. So, there's a new creation in you when you become in Christ.

But there's a chance that you end up still living in your old life, even though in Christ. So, the believer's reconciliation is to bring upgrade. Okay?

[ 19 : 38 ] Bring to speed. Bring, reconcile your living to who you have become in the Spirit. Who you have become in Christ. Now, it begins to reflect in your living.

So, you said, second reconciliation is we beseech you as ambassadors for Christ that be reconciled to God in your life.

We are beseeching believers. Sister, brother, let your life, let your life come in agreement with the life of God inside you.

Because it's possible that you are born again, but you are living in the flesh or you are living in the soul. So, when you, oh, thank you, Jesus.

Let me give you this illustration. When you study the tabernacle very carefully, the tabernacle of Moses, there were two veils. The first veil and the second veil.

[ 20 : 34 ] In Hebrews chapter 9, verse 3. Hebrews chapter 9, verse 3. It says that after the second veil, the tabernacle, which is called the holiest of all.

So, if it said after the second veil, that means there was a first veil. So, it said after the second veil, the holiest of all, the holiest of all was after the second veil.

All right? It wasn't after that. So, when you are going to the tabernacle, you go past the first veil.

And then, now that you are in the tabernacle, you have to also go deeper in your walk with God.

Go past the second veil. So, the first veil is that you are from outside, from the world into the church.

Reconciliation. The second veil is you are in the church, but now living the spiritual life for God.

Your life. So, it said if we live, then if he died for us, then our living, we shouldn't live for ourselves.

You are in the tabernacle, but you are not moving into the holiest of holiest.

[ 21 : 40 ] You are not. And the holiest of holiest is now in our spirit. The holiest of, where is Christ?

Christ is in our spirit. Christ is in your spirit. So, until you begin to live from your spirit, you are not spiritual.

Spirituality has not got to do with your spirituality. That has not got anything to do with your spirituality. It has not got nothing to do with your spirituality.

Yeah. It's got nothing to do with your spirituality. And crying doesn't show you are spiritual. It doesn't show you are spiritual because it's an emotional expression, which is good.

Which is good. Love the Lord with all your soul. Okay. Oh, your feelings. It's nice to be in love. It's nice. But crying is not a sign that you are spiritual. Falling in church is not a sign that you are spiritual.

Speaking in tongues is not a sign that you are spiritual. Prophesying is not a sign that you are spiritual. Having word of knowledge, operating the gifts of the spirit is not a sign that you are spiritual.

[ 22 : 52 ] Wow. Wow. I'm saying something interesting. There are people who have word of knowledge, but they are as carnal as you can. The word carnality.

They are as carnal as you can get carnality. So, how come there are people who might be church leaders and they can be a church leader and end up, you see, fighting for another church leader, fighting with somebody.

And you can't. The behavior is so distasteful, deplorable, disgusting, shameful, and they don't care. They don't care. Are they not believers?

They might be. They might be. They might be born again, operating in spiritual gifts. I see the Lord. I see the Lord. But the next time you catch them in a certain state, you are confused. Is this person the same person? Yes, they are.

But spiritual maturity is not automatic. So, the fact that you operate spiritual gifts does not mean you are spiritual. Okay. Some people use spirituality.

[ 23 : 49 ] Oh, the Holy Spirit said to me. The Holy Spirit said to me. Please, please, please. It doesn't show you are spiritual. Many people use the Holy Spirit said to me just to buy time or to buy credit to impress people for people to, oh, wow.

The Holy Spirit. You know, sometimes some people, when you get close to them, it's like, oh, wow. This one, God always speaking to them. This morning, God spoke to them in the afternoon. I'm not saying that God doesn't speak. No, please, don't get me wrong. God speaks. Some people just use that cliché, that platitude, that jargon to suppose they are spiritual.

Some people, to their spirituality is when we are guarded and we are praying. Sometimes your husband knows you are not spiritual because he's with you at home. He knows you are not spiritual.

Your wife knows you are not spiritual.

The people who live with you, they know you are not. You don't pray. Your prayer only comes alive when we are in church. I'm not saying it's bad in itself. At least half a loaf is better than none. But there's a lot of people who look spiritual.

You are being so nice. Some people are just pious. They are pious. Oh, I don't want to hurt an aunt. I can't speak to anybody like that. I can't do this. It's all their soul. Their soul.

[ 24 : 57 ] Living from their soul. Alright? So, I'm going to be teaching you how to become a growing Christian or a full-grown Christian.

How to become a full-grown Christian. How to become spiritual. Their true spirituality. Now, some people have only crossed the altar court.

Oh, sorry. The first curtain. Alright? But they haven't gone past the second curtain. They have had the first reconciliation, but not the second reconciliation.

In Exodus chapter 26 verse 31, it says that, And thou shalt make a veil of blue and purple and scarlet and twined lilin.

Okay. Twined lilin of canning work. With cherub beams shall it be made. And thou shalt hang it upon four pillars of sheeting wood overlaid with gold.

[ 26 : 00 ] Their hooks shall be of gold. And he goes on to explain what it shall be. Alright. So, that is the... And then watch it. Verse 33 says that, And thou shalt hang up the veil under the touches that thou mayest bring in thee that.

Within the veil, the ark of the testimony. So, this one is the one just before the ark. So, this is the inner curtain. He said, do the inner curtain bringing.

Look at verse 35. Verse 37. He said, And thou shalt make for the... Sorry, verse 36. Thou shalt make an hanging. That's a curtain. Okay. You shalt make an hanging for the door of the tent.

Of the same material. Of blue, of purple, of silver. Scarlet and fine twain linen. It's the same. Verse 31. And actually, verse 1. Verse 1 says the same thing.

Verse 1 says that, Moreover, thou shalt make the tabernacle with ten curtains of fine twain linen. Linen of blue, of purple or scarlet.

[ 27 : 04 ] The curtains are the same. So, he's talking about the curtain. The second one I just read. Verse 37 of chapter 26. It says that... Verse 36 of chapter 26.

It says, Thou shalt make a hanging, a curtain for the doors of the tent. Blue, purple. So, the same. And thou shalt make... Verse 37. And thou shalt make for the hanging five pillars. So, this is different.

The other one is four pillars. This one is five pillars. Five pillars. Somebody was saying... I like that one. When I was studying, I saw... The inner one has four pillars.

The outer one has five pillars. Five pillars means four doors or four spaces to go through. Five pillars will give you four spaces. Four pillars will give you three spaces.

Four is all... The five pillars... The earlier one is for everyone from the four corners of the earth. Everywhere. Just coming. Everywhere. Coming. So, reconciling the world to himself.

[ 27 : 58 ] But the inner one is three... Four pillars, which is three entrance. It stands for the triune God. That is come through God himself. Coming in... Or coming in agreement in sync with God.

Hallelujah. That's just by the way. So, I'm just trying to say... The first reconciliation is from the world into the church. And the second reconciliation is within the church, but beginning to bring your life in sync with the life of...

You're living, becoming the expression of God. Or you're coming... Moving out of the flesh. Moving out of the flesh to live for God. Alright?

That's what we read. 2 Corinthians 5, verse 15. That if one dies, then we should live... If we're all supposed to have been dead and we are alive, then we should live our lives for him, not for ourselves.

So, that is the reconciliation. Then he says that... Verse 20. He says that... I beseech you, God. God was beseeching Christ. I beseech... As ambassadors. Beseeching you.

[ 29 : 00 ] Be... We beseech you. Be reconciled to God. We beseech you. You are in church. But you have... Brothers and sisters, the message here today is be reconciled to God. You are in church. But there are areas of your life that haven't come under reconciliation with God.

Your life, it hasn't come in sync. You know when you sync your... Maybe your contacts. You change your phone and you sync your contacts from the cloud. Sometimes, maybe you have 2,000 contacts.

Only 300 have been synced. So, other one haven't come yet. Or you have about 10 files. Large files. Only 3 has downloaded. And when you send somebody a WhatsApp video about 5 or let's say 10 videos.

It's different. Maybe it's... When... If the reception is not good, you have been able to download one video. You know, by having been able to download all. Some of us... So, your spiritual life... Now, you have received...

The message has come. The videos have come, but they haven't downloaded. You have come in. The information has come in. Now, you have been reconciled to God. You are in church. But, you know, your spiritual life has not been downloaded to come into sync with your natural living.

[ 30 : 03 ] So, people look at you and you don't look very much different from their unbeliever sister. Or unbeliever brother. Or unbeliever former friends. Or your friend. You don't look different. Even though you are in church.

You are actually born again. But your life has not come in agreement with the life of God. And he said, we beseech you. Be ye reconciled to God. Hallelujah. Hallelujah.

That is what we talk... That's what we mean by beginning growing in Christ. Now, when we talk about spiritual growth. There are four words that I want to mention. Okay. The being full grown. Four words that I want to mention.

The first one... Or let me put it this way instead. When it comes to the world. God dealing with the world. There are two categories of people. Those who are in Christ.

And those who are not in Christ. Hallelujah. So, there are two categories of people. Those who are in Christ. And those who are not in Christ. The worldly and the godly. Or those... Sorry. The ungodly.

[ 30 : 56 ] Yeah. The worldly. Which is the same as ungodly. The wicked. The sinners. And those in Christ. Alright. So now... But when it comes to... When it comes to those who are redeemed. Those who are in Christ. Those who have been justified. Those who have been reconciled.

Okay. Those who have been reconciled. The first reconciliation is justification. The second reconciliation is sanctification. You are living. Your lifestyle becoming... Being... Being in sync with God.

So now... So now... When we talk about those in the church. There are... Four. Let me mention four. But three main areas you can be. You can be... You are either fleshly.

Okay. To be fleshly... To be fleshly means that... To be carnally. You can also... But you remember Romans chapter 5. It says that those who are carnally minded.

To be carnally... Romans chapter 5. I think verse 6 or so. To be carnally minded is death. So you are carnally minded. And then it says that... For those who are in the flesh cannot please God.

[ 31 : 53 ] Verse 8. So being in the flesh is the same as being carnally minded. Okay. Carnal. In the flesh. In the flesh means that you behave like someone who doesn't know God. You are normal. You... The things that...

Before you started becoming born... Before you became born again. And started church. Everything you do. Nothing has changed. The way you approach things. The way you relate with other people. Your attitude towards lust.

Your attitude towards food. Your attitude towards offense. Your attitude towards things you don't like. Things you like. Your attitude... You are in church but you are so worldly. Ayana. Abiva.

Afro nation. You go to Afro. People go to... And your pictures that we can see. A church sister. There hasn't been any change. You are likely to be born again still. But the point...

The problem is... You haven't been reconciled to the life of God. Your life... Your living hasn't been reconciled. So you are worldly. You are fleshly. Or...

[ 32 : 48 ] The stronger word is fleshy. F-L-E-S-H-Y. Fleshy. Which is different from fleshly. Fleshly is... Your behavior is so fleshly.

Influenced by the flesh. But some people... They are actually fleshy. Nothing different. They are so much like... They are all self-unbelievers. Even though you are a new man. If any man being Christ is a new creature...

Creature. They are still fleshy. Fleshy. Okay? So... We have to live out. So... Now... The Greek word... Translated... I'm going to go into it in the next session.

The Greek word translated fleshy. Or fleshy. Or fleshy. In 1 Corinthians 3.1. He said... I couldn't speak to you as spiritual.

I just spoke to you. I had to speak to you as carnal. So... That fleshy... Fleshy people. As fleshy. That fleshy... The Greek word is... Let me just make sure I get it right.

[ 33 : 45 ] Yeah. Sarkikos. Sarkikos. Sarkikos is the Greek word. Which means fleshy. Sarkikos. And then... There's another place where it says that... You are...

You are just... Natural man. You are behaving like a natural man. So... Either a carnal man. Or a fleshy man. Or a natural man. The natural man is the soulish. Living from your soul.

Your feelings. Your intellect. And your will. It's just you. The way you view things. So... Soulsh is also... Sarkikos. Sarkikos. So... Soul is...

Sarkikos. Yeah. The soul. Psychology. Psychology. Okay. So... So... Sarkikos is... Fleshy. Um... Um... Uh... Sokikos. Okay. It's spelled... Um... B-S-U. Okay. So Sokikos. Sokikos is...

[ 34 : 38 ] Natural. You can... Sometimes can... It's still... Be translated as... Uh... Carnal. Soul is... Sensual. Your feelings. Yeah. Sensual.

Sokikos. You are in church, but you are Sokikos. You are in... Sokikos. So... Sokikos. Sokikos. Or you are in church, or you are Sarkikos. That is fleshy. Sarkikos.

But where God wants us to be is He wants us to be new... new... pneumaticos. Okay. Pneumaticos is spirit-driven. Spirit-living. So, pneumaticos is spiritual.

Pneumaticos. So you are either pneumaticos, Sarkikos, or... Sukikos. So... Now, this is important. For the next teaching, you'll get it better.

And so... There are people who are in church and are not pneumaticos. The worst form of believer is the Sarkikos.

[ 35 : 34 ] It's fleshy, worldly. Then let... The next one is the full of... It's not worldly, but full of soul, new... New... Sorry.

Sukikos. Full of your soul. Soul life. That's why Jesus said that if you want to come after me, you have to deny yourself. Take care. Yeah, that's talking about denying your soul life. We'll go into that in the next teaching a little bit more.

So... So... So... Some... The worst bit is they are in church, but they haven't changed. Okay. They haven't changed. Lack of repentance. They haven't changed. So they are Sarkikos.

And the next bit is those who have changed, but still heavily living based on their soul, their soulsh life, which is Sukikos. And then...

But we are supposed to be pneumaticos, spiritual. Be in the spirit. Walk in the spirit. Hallelujah. But the good news is that the more you walk in the spirit, the more pneumaticos you are.

[ 36 : 30 ] It's then... You cannot grow fully until you are pneumaticos. So full-grown believers are a function of people who have been pneumaticos in their life, in their living.

Spiritual. As you live in the spirit. Galatians chapter 5, verse 16. Walk in the spirit, which means operate by the spirit. Okay. And you not fulfill the desires of the flesh. Now watch this.

Galatians chapter 5, verse 25 is what doesn't get quoted very often. Galatians chapter 5, verse 25, it says that if we live by the spirit, let us also walk by the spirit.

Now this is what makes you a spiritual person. So when we say somebody is spiritual, spiritual growth has everything to do with your ability to walk in the spirit. Your ability...

And I'm going to explain what it means to walk in the spirit in our next session because time will not permit me. Your ability to walk in the spirit. Your ability to stay in the spirit. And now...

[ 37 : 27 ] So the more spiritual you are, the more you stay in the spirit, the more you can be fed with meat. And guess what? The more you are being fed, the more you are becoming a full-grown Christian.

And to be a full-grown Christian is, I think, it's like, like, matured. Some translations say perfect believer. Okay, let me take you to potential in the last text to show you something.

Colossians chapter 1, verse 28, said, whom, talking about Jesus Christ, we only read the verse 27. Let me read the verse 27 just to help some of us to encourage us. Okay? Verse 27 says that, to whom God would make known what is the riches of the glory of, the riches of the glory of this mystery amongst the Gentiles, which is Christ in you, the hope of glory.

You know that, yeah, Colossians 1, 27, Christ in you, the hope of glory. But verse 28 is important. Christ in you, the hope of glory. Whom we preach, talking about Christ. We preach Christ, watch this, warning and making every man, sorry, sorry, we preach Christ, warning every man and teaching every man in all wisdom.

Why? That we may present every man perfect in Christ. Why are we teaching? Why are we warning people? Why am I doing this? That I might present you perfect in Christ.

[ 38 : 53 ] Perfect in Christ. teleos, teleos, yeah, that's the Greek word, teleos, teleos is perfect, full grown, that's where we are going, to become a full grown Christian, teleos, the teleos type of Christian, not the psychical type of Christian and not the psychical type of Christian, but the pneumatic type of Christian on a consistent basis that produces the teleos Christian, the full grown Christian.

Now, if you are a Christian, as soon as you become born again, Bible describes that you are a babe. First Peter chapter 2 verse 2, as newborn what?

Babes. Shall we all say that together? Babes, okay? So you are supposed to grow. Desire the sincere milk of the world that you will grow thereby. Spiritual growth is a necessity.

As newborn babes, babes must grow. Babe, you have to grow, babe. Babe, babe, grow. When your husband calls you babe, she's starting to tell you that grow.

When your wife calls you baby, that's just a joke. So, babe, now, it's important to understand that once you come into Christ, you are a babe. Bible says, in Ephesians chapter 3, verse 14, it says that we will no longer be infants tossed to and fro.

[ 40 : 16 ] Ephesians chapter 4, did I say 3? I'm sorry, chapter 4, verse 14. Ephesians chapter 4, verse 14. That we hence for no longer be children. When you read some other translation, it said, infants tossed to and fro by every wind of doctrine.

Okay? And then, it speaks about 1 Corinthians chapter, 1 Corinthians chapter 2, or chapter 3, rather, verse 1. And I, brethren, could not speak unto you as spiritual, you see, as spiritual, what's the spiritual there?

As a pneumaticus. I couldn't speak to you as pneumaticus, but I spoke to you as carnal. Ah, mm-hmm, fleshly, fleshly, psychikos. Wow, the pastor is preaching to a psychikos congregation. Very troubled, very difficult thing to do. Even as to babes, so when you are a babe in Christ, you are very psychikotic, psychikotic, or psychikos, okay, my own words now.

The Greek word is psychikos, but psychikotic. You are worldly, fleshly, psychikotic, carnal. So your behavior is so psychikotic.

[ 41 : 22 ] So he said, I couldn't speak to you as pneumaticus, because you are not pneumaticus. You are psychikotic. You are carnal. You are not spiritual. He said, I spoke to you as, let me read it again.

Brethren, I could not speak unto you as spiritual, but unto, as unto carnal, even as unto what? Babes in Christ. So then, when you come into Christ, it's okay to start, but you have to grow rapidly. Grow. And in our next session, I'm going to teach on, how do you grow spiritually? To become a full-grown, a full-grown Christian. Now I'm talking about, becoming a full-grown Christian.

The second reconciliation, believers reconciliation, becoming a full-grown Christian. In our next session, I'm going to be becoming a full, how to become a full-grown Christian. The how.

What do you do to be a full-grown Christian? I'll teach you from the scriptures. But today, I just want to establish the fact that, you can be in church, and so be a babe. You are going to church. You are leading the praise and worship.

[ 42 : 21 ] You are a babe. You are still a babe. You are leading ushers. In fact, there are some people who have become pastors, but they are still babe. You became a pastor because you are so faithful to the church. You serve faithfully.

And they made you a pastor in that capacity, but spiritually, you are still a babe. You know it. You know it. You know you are a babe. You are a deacon, but you are a babe. You are a reverend, but you are a babe.

You are a bishop, but you are a babe. You are a minister. Minister, this, that, minister, this, that. Parambulating on internet as a senior minister, but you are a babe. You are a babe.

The way, the things that, your behavior, the things that annoy you, the things that you allow, you get yourself into, and the comments you even put on, and the kind of things you like on Instagram. So, now, I'm sorry, I didn't mean to go into that.

I think my time is up. I just have to end. So, it says that I didn't, I think let me give you these last two scriptures. I really wanted to quote these scriptures. In 1 Peter, 1 Peter chapter 1, I don't want to come into that again.

[ 43 : 25 ] 1 Peter chapter 1 verse, chapter 2, sorry, verse 24, you must know it said, for all flesh is as grass, for all flesh, sorry, I'm reading verse chapter 1, verse 24, who, who, his own, who, his own self, bore our sins, in his, in his own body, on the tree, that we being dead to sin, should live unto righteousness.

You see that, we have to become, right, we should live a certain lifestyle, by whose stripes we are healed. So, he bore our sins in his own body. So, his dying on the cross, was also necessary, for our reconciliation, the second tier reconciliation.

The first one is to bring us to God. The second one, is to make us, so that we can live in our living. Let me read it again. Who in his own self, bore, in his own self, bore, or bare our sins, our sins, in his own body, on the tree, that we being dead to sin, should live unto righteousness.

So, our living is important. Chapter 3 verse 18, 1 Peter chapter 3 verse 18, for Christ also has, once for all, once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit.

The second, this is the second, the second reconciliation. He has brought us to God, but being put to death in the flesh, quickened by the spirit. When he died, Bible says, the curtain, Matthew chapter 27 verse 51, the curtain in the temple, was torn from top to bottom.

[ 44 : 52 ] Yeah, the second curtain, that's the second curtain. Hebrews chapter 10 verse, chapter 10 verse 20, he says that, let us come within the veil. So, now you have to come. I didn't think to, but let me read it.

Hebrews 10 verse 20 says that, by a new and a living way, which he has consecrated for us, through the veil, that is to say, his flesh. So, his flesh, when he died, the veil was torn.

So, he said, let us, verse 22, he said, let us draw near with a true heart. So, we have to come near, because the veil has been torn. Does, come through the veil.

The flesh, he said, he tore the veil. The flesh was torn. And as I read in 2nd, 1 Peter, a very powerful scripture. 1 Peter chapter 1, chapter 3 verse 18 again, it says that, for Christ has once suffered for sins, that just, sorry, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit.

All right? So, we should live a certain spiritual life. Being put to death in the flesh, backwaking by the spirit. All right? So, we are supposed to live a certain spiritual life, because of the death of Christ.

[ 46 : 03 ] And that is what I'm talking about, so that he can present as full growth. You know, I was reading Colossians, I didn't even finish, and I got carried away. Colossians 1, 27, it says that, by whose stripes we are, I said, Christ in you, the hope of glory, whom we preach, warning every man, teaching every man, that he may present every man, that I finished, perfect in Christ.

So, the objective is to present you, full grown. The word perfect, the Greek word is, teleos, teleos, all right? To present you, perfect. To prevent you, full grown, perfect.

I'll show you other places in scripture, where I talk about perfect, because, we are now not grown, okay? When you come in, you are not grown, as a babe. In Hebrews chapter 5, verse 14, it says that, not, no longer, not being children, because, Hebrews chapter 5, verse 14, I hope you don't mind me, just reading the text.

I normally, don't want to misquote, I just want to read it, as it, Hebrews chapter 5, verse 13, for God, Hebrews chapter 5, verse 13, for everyone that uses milk, is unskillful, in the word of righteousness, for he is a babe, did you see that?

He is a babe, so, you can be in Christ, but a babe. In 1 Corinthians chapter, 3 verse 11, he said, when I was a child, I speak like a child, I understood like a child, so you can be, at a child level, but God wants us, to come up, to a full grown, mature, perfect, so the pastor said, we are doing all this, so we can present you, full grown, you have to grow, so your life, you will be reconciled, to God, in your living, hallelujah.

[ 47 : 41 ] In the next session, I will go on to, the same, and I will take my time, to explain, how do you become, full grown, how do you move away, from the, psychicos, psychicos, into pneumaticos, so that, you can end up, becoming, teleos, perfect, matured, complete, in Christ, hallelujah.

I pray that this has been a blessing, it's just a basic, Christian teaching, so in, so long as God is concerned, there are two types of people, in the world, those in, the ungodly, and the redeemed. Now when we come into the church, we have not only two, but three types, the, psychicos, the psychicos, and the pneumaticos, in other words, those who are, wealthy, fleshy, then those who are, soulish, carnal, or soulish, okay, natural, just living your natural life, and then those, who are

spiritual, and it says, walk in the spirit, if we live by the spirit, then let's walk in the spirit. We thank God, for using this servant, Reverend Dr. David Andrew, to share this awesome word. If this message, has blessed you in any way, please spread the word, by sharing it, and send us an email, to amen, at karis.org. Remember to stay connected, with us, on Facebook, Instagram, YouTube, and Twitter, for regular updates, on what God is doing here, at Karis Ministries. Stay blessed. on Lord God. [ 49 : 04 ] Who is coming, who is coming, who is coming, after sin. Thank you.