

Question Time Pt 3

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Preacher: David Antwi

[0 : 00] Thanks for checking in on this podcast. You are about to hear an inspirational teaching from Caris Ministries. If God has used this ministry to bless you in any way, please take a moment and write to us at amen@caris.org.

We are always inspired and blessed to hear how God is blessing people all over the world through what he is doing here at Caris. Also, if you would like to support this ministry financially, you can do so online at caris.org so we can continue making podcasts such as this available free of charge. We continue with question time. Amen. I hope we've been being blessed by the questions we've been receiving because I know some of us will have questions for a long while and we don't get the opportunity to really ask these things.

And it is a good opportunity for us to have better understanding. And it's not because we don't have faith because we have these questions. And so there's nothing wrong with having questions. And I myself, I have a question that I'm waiting for Pastor to answer. Pastor, the first question is on family enrichment. Is it right in the eyes of God for a couple with children to stay together just for the sake of the children?

[1 : 17] Is this right even when one partner does not love the other? And what is the impact of this setup? What is the impact on one, the children, with such a dysfunctional relationship between their parents?

And what is the impact for the person who is not loved by their partner? And thirdly, what is the impact on the person who does not love the other partner?

Amen. Amen. This is interesting. Is it right in God's eyes for a couple with children to stay together for the sake of the children?

You don't marry because of children. They are a blessing out of your union. So it is first a union between a man and a wife.

Before children, that's how God set it. For children to come out of it later as a blessing of that union. Obviously, in our world today, we see all kinds of forms of family life, which that's not how God ordained it to be.

[2 : 23] And this is God's idea that a man and a wife will come together to become married. And then out of that marriage, you'll bless the union with children.

And so children, if I can use this word, are a byproduct of the union between a man and a wife. And my first question is, how did these two people come together in the first place?

Did they come together because they loved each other or they came together out of convenience? So if you came together because you loved each other, then I think there's nothing that is impossible.

Because this is how I see a family, and we come across many families in this situation. It's actually a choice. There's a choice to be made here.

Whether you stick with it and work it out, or you think the work will not be worth it, so you want to abandon the relationship, you want to abandon the marriage.

[3 : 30] In actual fact, it's not about the children in the first place. It's about the union. Whether the two people are prepared to work together to make it happen, to make the union better.

That is the question that needs to be asked first. And what support have you sought for in order for this to take place? If you have done that, and done the prayers, and believed God, and lived the Christian wife or husband, you lived out a Christian husband or wife, and you're asking me these questions, then I think you put me in a difficult position.

But at the moment, I don't have that level of information for me to know. Whether all these boxes have been ticked before we get here. So my first thing is, is it right in the eyes of God for them to

stay together for the sake of their children?

God doesn't really have a problem if the two of you are working together. Why would God have a problem if you are busily working on your marriage? So why would it be wrong for the two to stay together if they are making it happen?

But then you say that for the sake of the children. You were very first before the children came. So sort yourself out. They never asked you to bring them in.

[4 : 46] They never asked you to bring them in. You brought them in. So you're fully responsible to make sure it happens. So if you are mainly my audience, and I'm not thinking about some questions out of, you know, you're trying to put something together.

But it's reality, then I'll be real to you that the first option is not to leave. Right. Because the Bible doesn't encourage that. And the interesting thing is the person is not talking about extreme cases of abuse, physical abuse, or where, you know, extreme case of physical abuse, where obviously other authorities need to be involved in the situation.

But you are just talking about where there's, say, so to the children with such a dysfunctional relationship between the parents. So what is the impact? Obviously, it's the parents.

God has made us as a standard for our children. And God has, when you become a parent, what you're doing is you're creating a room for God to bring another blessing into the world, which is a human being who has a future, who has an agenda, who is part of God's plan.

So we don't have children just because it's nice to have children. But we think about it as Christians. Our children fit in God's bigger picture. God gives us those children.

[6 : 09] God has an agenda for their lives. And just as we grow to pursue destiny, they will also grow to pursue destiny, being part of God's plan. So that is the responsibility of parents.

So if the parent is not creating this room for their child, then the parent is failing their child. So where the environment is not ideal, it's not best for the children. But one thing I've come to realize is in spite of people growing up in difficult situations, I've seen fine men and women coming out of these difficult situations.

That's right. That's right. We have many examples of people who have come from what the world will call dysfunctional backgrounds. But they have become tremendous too in the hands of God. And at the moment, as you look at it from the child's point, it's not nice, it's not pleasant. But I don't believe in a Christian couple being quick to quit because they fear that their children are being affected.

It's a parent's responsibility to make sure that they provide an appropriate environment for children to grow up. But I bet you every parent here would say they've made a mistake. And nobody knows how far those mistakes go.

[7 : 32] So a child can have one, two parents together, you know, everything seemingly nice. And maybe one little thing or another that they do may affect their child more than they can ever think.

And another child may grow up in one parent's home and parents also make mistakes and not be really, really impacted as, you know, if another in a two-parent's home.

We see children coming out of single-parent's homes and they've turned out fine. And children coming out of two parents who've done their best and you wonder what happened.

You see children coming out from the same parents, same principles being applied in raising them up. One turns good, the other one turns the other way. These questions are difficult questions.

And sometimes we don't have direct answers for each one of them until the day when God opens our eyes to something else. Some of us may never be able to answer some questions until, you know, we pass on into eternity.

[8 : 35] We may have better understanding then. Because sometimes it's just not clear how the same principles are applied to two children and they turn out different. Same principles.

So I think, I believe that the first thing is not to consider leaving because you think it's going to affect the children.

God has a way of protecting our children. So I say, you the parents, find a way of sorting this marriage out. The issues you are facing, find a way of sorting it out.

Because you never know. You may be having a joy smile in your home. You never know. And through their abuse, God gives them a voice.

And their voice would impact many, many, many, many lives. So parents, you be responsible for what you were supposed to do. That is my immediate focus.

[9 : 32] So if it's not you and you, it's somebody you're advising. Get them to sort it out. Sort their marriage out. Sort their union out. It says that what is the impact on the pet and who is not being loved? If you believe your husband doesn't love you, your wife doesn't love you.

In our world today, we've defined loved in a certain way. So we expect for it to be A, B, C. Because the world has told us that if you are loved, you have to get your roses.

You have to get your chocolates. You have to be taken away on romantic trips. Go for dinners. And that way you feel you're loved. We've also learned about five love languages, which is a way of trying to help us understand each other.

But in all these things, I believe that there are many here who have not, some people have not heard about five love languages. But their marriages have been very good. They have not had any issues.

Some people have not been wined and dined. But they have had good marriages. So most of us are having a level of expectation, which we've wrongly defined as love.

[10 : 44] And therefore, once those expectations are not being met, we think we are not being loved. If you believe your partner doesn't love you, begin to check, why do I say my spouse doesn't love me?

And is this something that I can take, you know, have a proper communication between two adults? If you've done those things and it's not working and you've sought, you know, some help and it's not working.

Then as a Christian, the first one is just be the biblical wife that the Bible talks about. Because one thing that we always, the biblical husband Bible talks about, we are always busily looking at the other person.

Always. And unfortunately, most of the time, it takes two of us to make it or to break it. And the interesting thing about marriage is if one person would choose to be the Christian husband or the Christian wife, the marriage would inevitably come together again.

It will be salvaged. One, because God is busily working on your behalf if you are busily obeying him. It doesn't, it's not nice as you're going through it, but it's possible.

[11 : 59] And in our world today, we want it to be all smooth. But the reality is marriage has its challenges. That's right.

And therefore, you may go through a difficult patch. That is not the time to give up because you are going through a difficult patch. Anybody who has done many years of marriage will tell you that at a point, I couldn't stand my husband or my wife.

They may not say it as harshly as that, but you can tell from my, like, you really, honestly. But it's a patch and it has to be worked on.

And if you are successful in that patch, you move on, you grow up together, you move on to other things. And most of us say, though, when it comes to adultery, that's it.

I've seen many people go, marriages go through adultery. And they come out okay. It's a difficult patch. But by biblical standards, that may be a point, a reason for you to say, enough, I quit.

[13 : 02] Because the Bible gives us the, we have the right to do that. But we have seen many go through that difficult patch of adultery. And they work on their marriage.

And they are a better couple than before the adultery happened. So it's not that we shouldn't just tie ourselves down. Once we are in a difficult patch, that's it.

But marriage is for adults and it requires people to be prepared to go through it, to work on it, and make sure that it is good as you want it.

So it's work, basically. For the little you enjoy, it's hard work. It's hard work. So if you, the impact on the partner who is not loved, you are most loved by the most high God.

There are people who are widows and people who have gone through, their husbands have not been very nice. Their wives have not been very nice. And at that point, really, you just need to find a way of protecting your head, you know, and go through it.

[14 : 08] Go through that patch as you work with your spouse. And you'll come out well. That's my sincere belief. And if you ask many adults here with all kinds of experiences, they will tell you that in marriage, the difficult times will come.

You work on it. You move on. Years down the line, another difficulty will come. You work on it. And you move on. So if you believe your spouse doesn't love you, God loves you.

You're sticking with your marriage. It will work in Jesus' name. Amen. Amen. Amen. Yeah. Sometimes we need to have a resolve that we are not quitting.

That's right. I always say that if I've married you for two days, I have suffered for two days, I'm not quitting for anybody to come and take it away. Yes. I'll stay with it. I'll work on it.

And I'll make sure that what I'm supposed to enjoy out of it, I will enjoy. Most of us are so quick to just leave. I can't be bothered. Who can't be bothered? Who does he think he is? Who does she think he is?

[15:08] He's your husband. She's your wife. So they think they are somebody in your life. Indeed, they are. And they impact on the person who does not love the spouse. What are we really defining?

I don't love. I don't have the feeling. Most of the time it's about the feeling. I don't feel all, you know, sweet and all that about you. But it doesn't, marriage is bigger than the feeling.

Marriage is bigger than love. Marriage is more about forgiveness than love. Marriage is more about commitment than love. That's right. So there comes a times when sometimes your spouse has not even done anything to you.

But you have pressures at work. And therefore you come home and you really don't feel like, you know, today, you know, I'm going to be all that sweet.

I'm finding it difficult to define this love. The question is being based on. But if it's the feeling that I'm in love, then, or if it's an issue of I'm not being treated well, then also that can be addressed.

[16:17] So I'm having difficulty in really pinning on what one spouse doesn't love the other one anymore. I'm having a difficulty with that, is it because they don't have that feeling of anymore or they feel they're not being treated well.

And you interpret not being treated well as not being loved. And that obviously can easily be worked on and sorted out if the two of you are prepared to do it.

Even if one is prepared to do it, God has your back and he's able to just turn the hat off the other one easily. Easily. It happens all the time.

You'll be the first one who has gone through a difficult patch. And if you commit to it, you come out on the other side. Amen. Amen. Scene three, please. The salvation.

If you can only be saved by baptism, what happened to the man on the cross next to Jesus?

[17:27] We are not saved by baptism. We are saved by faith and not by baptism. Ephesians chapter 2 verse 8. And we baptize because Jesus commanded us to do that.

In Matthew chapter 28 verse 18, when he gave the great commission, he said, Go ye into the world and preach the gospel. Baptize them in the name of the Father, the Son, and of the Holy Spirit.

You are not saved by baptism. You are saved by your faith in Jesus Christ. And we baptize just as a sign of what has happened on the inside.

So we are immersed in water to signify that we are dead with Christ. We come out of the water to signify that we have been raised with Christ and we are ready to live our new life.

So really that's what it is. And if you don't get the opportunity to be baptized and God calls you, you are going straight to heaven. No issues. Hallelujah.

[18:28] Hallelujah. It is okay. We baptize. When you have in a place like this where we encourage believers to be baptized, you get the opportunity.

You do it because it's making a statement of your faith. But baptism doesn't save us. It's our faith in Jesus that saves us. Okay. Amen. Amen.

Amen. Question four. We need Jesus to be saved. Does it mean Jewish people are going to hell? What about people in the Old Testament who are living according to the law, confessing, giving offerings, and being obedient?

Are they going to hell? Okay. I like your first statement, which is a statement of fact and truth. We need Jesus to be saved.

Amen. Amen. Okay. So it's a statement of fact. You've determined how we get saved. We need Jesus. And so it says, does it mean Jewish people are going to hell?

[19:34] In the first place, our salvation is about believing, having faith in Jesus, and not about whether you are Jew or Greek, male or female, black or white, or anything in between.

But it's our faith in Jesus that gives us salvation. But then, obviously, Jewish people have a special place with God. And the interesting thing is we have Messianic Jews.

So nothing prevents Jewish people from accepting Christ. That's right. Nothing. So if they choose not to accept Christ after Christ has come, then that's their choice.

And so for after Christ has come, we all are to accept Christ as our Savior and Lord. For the Bible says that Jesus said, I'm the way, the truth, and the life.

No man comes to the Father but by me. So it's by him that we get to the Father after his death. And the interesting thing is, write down all scripture, write Revelation.

[20 : 48] Most of the people in the New Testament, most of the writers are Jewish people and they are talking to a Jewish audience. Most of them. Later on, you know, others were added on to Gentiles, were added on to the faith.

But it was Jews that initially believed in Jesus. And so if 2,000 years down the line, some still choose not to believe, then it's their choice. That's right.

And the consequences applies accordingly. But the question goes on to ask that what happens to those who believed, gave offerings.

I'm not sure what the offerings mean. It's that living according to the law, confessing, giving offerings, and being obedient. Are they going to hell?

Okay. Hebrews 9.15, it says, And for this reason, he is the mediator of the new covenant by means of death for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of eternal inheritance.

[21 : 57] He is the mediator of the new covenant by means of death. So by death, he became the mediator of the new covenant, those of us under the new covenant.

For the redemption of the transgression, so comma, for the redemption of the transgression under the first covenant, which is the old covenant. So Jesus, he is the mediator for those of us in the new covenant.

His death is also for the redemption of the transgressions of those under the first covenant. So the ascents. The Bible, as we know, well, I can't go into all of that detail, but the Bible clearly in Hebrews chapter 8, as you start from Hebrews 8, that talks about what Jesus did and also the new covenant.

It explains what the old and the new, the meaning of the old and the new, and what divides us, and how we are further down as we've read, how the old transgressions are taken care of, and how the new is also taken care of.

But the old transgressions, God asked the Israelites to use the blood of Booth, so they'll make sacrifices. And the Bible says that it covered their sins.

[23 : 14] It did not take away their sins. It covered their sins. And therefore, from what we've just read, the blood of Jesus deals, takes away.

So all they had was the covering of their sins, not the taking away of their sins. So they believed, you bear with me, that there were Israelites who did not obey God.

So it wasn't an automatic right. Just as in our world today, it's not an automatic right that you receive because you're a Jew. Because if you know Jews, there are some Jews who are just heathen. They just live their lives, sin every sin under the sun.

And you can't say that just because they come from the lineage, they are going to have acceptance with God. Honestly, from my Christian mind, it doesn't make sense. So the Israelites in the past, whatever they were doing was just the covering of sins.

It wasn't taking away of sins. It's only the blood of Jesus that is able to take away sins. And so the blood of Jesus takes away both the old and the new, those under the old and the new covenant.

[24 : 21] It deals with the transgressions of those under the first covenant, which is those under the old covenant, just as the scripture says. So they are fine, those who had faith in God.

Abraham was justified by faith, not by his works. So in the same way, there are many people of old, many, many, many, many of those who we talk about. And some would never be mentioned by God because they had no contribution.

Their lives or what they were doing had no contribution. Because the Bible's main aim from the Old Testament is leading to Jesus. And from the New Testament is lead from his death, is leading to we being engrafted and to his second coming.

So anything that was not contributing to his coming, God didn't bother mentioning it. However, there are many who obeyed. There are many who walked by faith with God.

And all their sins that were covered by their sacrifices, the blood of Jesus deals with those transgressions. Okay. Amen.

[25 : 23] Amen. Amen. In China, people are being killed because of Christianity. Now, when they ask, do you believe in Jesus?

And you say, yes, you will be shot. If you say no and die anyway, are you going to hell? Is it meaning that this person, because they said no, which is they lied.

Yes. And they got shot. So they held a gun to their head. Yeah. And then they lied. And then they got shot. And therefore, would they go to hell? Well, I am sure a lot of us, almost everybody within this week, you've done something wrong.

You've missed the mark one way or the other. And did you sincerely believe that as you, with the state of your heart and your conviction in Christ, do you believe that when you miss the mark straight, you're going to hell?

I don't. I don't. You missed the mark. You didn't deny Christ. As soon as you miss the mark, you've been denied by God.

[26 : 39] But that's not how God works. Pastor explained over and over and over and over that. If you do wrong, which is if you sin, if you miss the mark, which is sin, once you miss the mark, you don't lose your salvation.

It is your acceptance of Christ, your faith in Christ that saved you. And your disbelief in Christ that will unsave you.

Pastor explained that over and over again. So if this person, the gun, so let me bring it into context. If the person said, I don't believe and they were shot, what was the state of their heart?

What was the state of their heart? Because in actual fact, what it is, is a lie. The same one that you told when somebody said, oh, did you see this thing? And you couldn't be bothered. You said, no, I didn't.

Meanwhile, you saw it. It's that same lie. Some of us, we are busy classifying. Some are bigger lies, small lies. All they're the same. There's no white lie. In the West, we call some things white lies.

[27 : 49] You are the same as the one who the gun was held and they said they didn't believe Jesus. It's the same lie. It's the same missing of the mark. It's the same missing of the mark.

However, was that person, when they said they don't believe, were they denying Jesus? So if their motive was to deny Jesus, then obviously nothing else can save them. But if their motive was not to deny Jesus, then I believe they are good with God, but obviously God will have some lashes for them.

Just as the same way, if you miss the mark on whatever issue, whatever issue, and you get before him, he'll have a few lashes for you too. Same here. Same.

So were they denying Christ because they didn't believe in him anymore? Or were they lying? So I believe that that brings a distinction.

If they were denying Christ, then Christ can't save them anymore. But if they were lying, then they would go about with lashes. Were we good? God is all-knowing.

[29 : 02] Question seven. God is all-knowing. So how and why did he regret making Saul king? Shouldn't he have known that Saul was going to do what he did?

He did. Just the same way he knows that you'll miss the mark. But he still saved you. Just the same way God knows that you will do some wrong after you've been saved.

But he still saved you. So I think Pastor answered this question in a different form about Adam and Eve last week. Did God not know that Adam and Eve were sinned?

And, you know, he put the fruits there, left them there. You should have got angels to guard it and said, don't touch. But he left them. He saw the serpent having conversation with them.

God should have stopped it then. But he allowed it. God saw them, Eve, stretching her hand, about to touch, about to touch, about to touch, just plugged it. God should have let it drop off and say, behold, that shall not touch.

[30 : 14] You know, but God watched all of this and allowed this whole process to take place. And even to the point of she giving it to her husband, God didn't intervene. And then he waited.

After they finished, he said, out of my God. Because he's a just God. God will not accuse you for anything that you have not done. He can't. So God who lives outside time has confined himself in time and with mortal human beings.

Can you imagine? He can do anything. Why does he bother working with men? Men who make... God can wipe all of us out with one want.

Out. He can do that. But it's not in his nature. Because he's just. And therefore, so God has to... God gave Saul an opportunity.

He knows that Saul can miss the mark. He's mortal. He's human. But God cannot prejudge him. It's not fair.

[31 : 22] All of us, if we are prejudged, this is one of the things people complain a lot about. It hurts you that somebody, they have wrong concepts about you.

They've gone ahead and judged you before. You've all experienced it one way or the other. And you feel that it's so unfair. So how can it just God not give the man the opportunity?

Because by destiny, he is to be king. Why would God rid him of his destiny? And because he knows he was... But God has to operate within time and work with human beings and work with the destinies he's given them.

And then he'll give you the opportunity and allow you to take every step, go through it process by process. So if at the end... When at the end he's judging you, he has to be a just God.

He has to be a just God. So God never prejudices any of us. He never. And the destinies he sets for us, he allows us to go through it. You will decide whether you'll cut your destiny short or not.

[32 : 28] You will decide whether you'll fulfill your destiny or not. But what God has planned for you, he doesn't change his mind about you. He doesn't. But most of us don't accomplish it because we choose not.

We choose not. So God knew Saul would disobey. But in Saul's destiny, God had ordained that he would be king. So God had to give him the opportunity for him to be king.

And if he was able to go through it and not disobey him in a very significant area, in clear direction that was given, for him not to take the best out of the land, he claims he took the best out of the land anyway.

He denied that it was him, which also was a big issue with God. He denied. He said the man took it. Meanwhile, how can a king, someone was talking about the fact that how can he not hear the bleating of goats?

Even someone who just came heard the bleating of the goats. You deny any knowledge of it, saying that it was your men who went for the goats and they brought it so that they can sacrifice to God.

[33 : 38] In the first place, it's not a place to sacrifice anyway. It's a priest's place to do that. So God had to allow him to make the mistake. After that, he can judge me and say, the rest of your house will not enjoy the kingship and you move on to the house of David.

So that's my take on that. God knew it, but he has to give you the opportunity for you to actually do it before he can judge you because he's a just God.

Question 9 on spiritual gifts. Before we come to question 8. If God gives you a gift, a gift of knowledge, gift of healing, gift of wisdom, and many others, does it mean that God is calling you into ministry?

For example, are you then called to be a pastor or a prophet? No. Because he did say that, are you then therefore called? So you have to be called to be a pastor or a prophet or an evangelist or an apostle or a teacher.

That is a calling which is separate. In actual fact, we are all in ministry. Everybody, every Christian is in ministry because they say, it's God calling you into ministry.

[34 : 59] Once you get born again, you've been called into ministry. You think, oh, how come? You are in the ministry of reconciliation. So you evangelize to people and they become, by the work of the Holy Spirit, they come into faith.

That's ministry. Ministry is not only those who wear clerical and must have a puppet. There are various kinds of ministry.

Once you are showing Christ to somebody else, that's ministry. So, any way we live our lives as Christians, we are ministers out there. We are Christ ambassadors.

We are doing ministry. On your daily life, you are actually in ministry once you are called. It's just that some of us don't even have that concept and they've left it to those who have a title.

But it's not so. Each one of us has been called into ministry. And even in the church, there are various kinds of ministries. There are people who sing. There are people who shake your hands.

[36 : 01] There are people who clean. That's all ministry. Because you are ministering to somebody. Anything you are doing for the benefit of another in the name of God, that's ministry.

So it is not only those who are preaching who are in ministry. Anything you are doing in the name of Christ, exhibiting Christ to another, is ministry.

So that's, first of all, we are all in ministry. Anyway, coming back to the point, if you are being called as if, if you are a gift to the body, which is the fivefold, you know, whether you're a pastor or a prophet, not necessarily so.

However, if you're called, there are some gifts that is easy for the Holy Spirit to use you or manifest through you with those gifts.

So you can exhibit the gift of knowledge, the gift of healing, all those kind of gifts. And actually, those are necessary for the showing forth of our faith. So we need it more out there than in here.

[37 : 07] Because guess what? If you are evangelizing somebody, you are speaking to somebody about Christ, and just before they started being, you know, misbehaving, he said, I believe that you start talking about secret things that they haven't, they haven't told anybody.

You can imagine how quickly they will say, tell me about this, Jesus. Tell me more about this Christian thing you've been talking about. It is a sign to the unbeliever that indeed there's something beyond what you are saying, these words that you are saying, there's a power beyond that.

So those of us who are actually, you know, you know, standing here, but out there in the world, you know, meeting various people is such a huge opportunity and you have to crave on the bus, in the train, at your workplace, uni.

The various opportunities you have is enormous. And therefore, you are the ones who must sincerely desire spiritual gifts and believe God for the Holy Spirit to manifest himself through you. because it's, it's a sign for the world out there that Christ is real. All of us already believe and really, we've relegated it to how one guy or one woman, depending on which, where you are coming from, would, can exhibit it and maybe you believe that when they touch you, your problems will be sorted out.

[38 : 34] and that is just a tiny bit of it. Because in actual fact, if we're all busy doing ministry out there, these things, because passages don't have to teach the word because the gift is the Holy Spirit who chooses who you manifest through and based on what's needed and all that.

So really, we will be the carriers of these manifestations and not, the world is meditating for the manifestations of the sons of God. So I, this question is a good question and it's a good place to entreat all of us that we desire that we end for it, we pray for it, make ourselves available for the spirit because the world out there is waiting for the manifestations of the sons of God and we have, we have, we have opportunity to touch many out there in the world.

So, yes, we are called into ministry. Yes, we can exhibit it but it doesn't necessarily mean that you've been called into the five-fold ministry which is, you know, pastor, prophet, evangelist, apostle, or teacher.

You can have it and be called. You can call, you can be called and not necessarily exhibit all. So, the, the calling is different while the, the, the gift is how the spirit pleases to use one.

So, Pastor, are you saying for like ordinary Christians like us, like in our daily places of work and everything else, we can trust God for the, for the gifts of the spirit.

[40 : 04] Somebody walks up to the tail, you can actually look at your face and say, you know, you're, I just feel that your daughter on the hospital will be healed, don't worry, that cancer and thing. That, that would be awesome, wouldn't it?

Wow. That's the real deal. Wow. It's exciting, more exciting than, you know, because this one, we've always seen it and experienced it but you can imagine for the other person who doesn't know the God, the Jesus we serve can do this and we have to desire it, we have to yearn for him, really make ourselves available for the Holy Spirit.

It has to be our passion that the Holy Spirit will manifest himself through us. You can imagine the other person, how they will feel, wow, they would have to come back to look for you. Especially when the, the God, you know, completes what he's doing.

It doesn't matter where, they will, you will forever stay on their minds. They have to see you again and it will be the opportunity to tell them, do you know why this happened? That you may come to his saving knowledge, Jesus.

Ask ordinary Christians to exhibit, to exhibit through the workings of the Holy Spirit.

[41 : 17] Question 10, is it possible to see God physically? Some believe they have seen him. Okay. I'm not sure what they saw. I'm not sure what they saw because we all know God is the Spirit.

And the Bible says that Jesus is the express image of God. So for those who, Jesus said, have you seen me and you say you haven't seen the Father. Father. So as far as, as far as I know, Jesus is the express image of God the Father.

So if you see Jesus, you've seen God. So if in, I can answer this, those who believe they have seen him, they have seen Jesus, which I can give you examples of.

Examples of Matthew the disciple, John the disciple, they were all with him down here. So they can claim that they've seen him. But there's, there are times, there are various incidents in the Bible that there is, for the Old Testament, we, we have various, Moses saw the back of, you know, God, he saw in a passing.

And then we have Jacob. We also, we have those who saw him after his death. The disciples saw him after his death. Stephen saw him when he was being stoned.

[42 : 37] And Paul also, further down, saw him. So, and there were two disciples on the road of Emmaus. Also they said, did our hearts not prick us when he spoke to us?

So they, they are, but it will, it's not God the Father because the Bible clearly says that Jesus is the express image of God. So it must be God the Son, Jesus. And in his glorified body, which we are all going to have when after, in rapt, after the rapt.

So, if they saw, anything they saw must be Jesus. What happens to false prophets? Does God forgive them?

I'm trying to find the meaning of false prophets. Is it, the context, is it, you know, in Christians who have taken on, because it's quite common in our world today where people use, the gospel to, for profit and all of that.

I don't know if that's the classification of false prophets. Or, false prophets are, there are people who say they are the second Jesus or is Jesus who's come back again and therefore people should follow them.

[43 : 48] I'm not sure where this question is leading to. But if they are believers and you classify them as false prophets because you think that they are using the gospel for profit, then it's just wrongdoing and God will judge them.

And God will judge them. Romans chapter 1 verse 28 says that even as they did not like to retain God in their knowledge, God gave them up over to debased mind and to do those things which were not fitting, being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness, full of envy, murder, strife, deceit, evil mindedness.

evil mindedness. They are whispers, backbites, haters of God. Look, something as in backbiting, you think of whispers, a few gossips here and there.

Haters of God, violent, proud, proud, boasters, inventors of evil things. That's what most prophets do. They invent one story about somebody and then, you know, disobedience, to parents, hush, undiscerning, untrustworthy, unloving, unforgiving, unmerciful, who knowing the righteous judgment of God that those who practice such things are deserving of death.

So these people are all classified with the homosexuals and all of that. Anyway, not only do the same but those who approve of God and verse 2 talks about how God will not excuse them.

[45 : 37] Therefore, you are inexcusable, oh man. So wrongdoing, all of these things. So you are inexcusable. Yeah, so God will judge. However, we sometimes we have, we think we have a clear, we want to define how God judges people but that is not in our place.

It's not for us to define how God judges people. so most of the time we expect this and that and that and that should happen to the person and God doesn't work like that because the truth is God judges first of all with the intent of our hearts and we cannot determine that.

We don't know people's intent and their motives, the state of their hearts. We don't. So we, some people can be caught up in all kinds of things.

We are giving teachers according to the kind of believers we are. It's true, some of us are extremely gallop when it comes to the supernatural. We would not seek God, pursue Him, have a relationship with Him and therefore these things, they are exhibits of the Spirit.

It's like we don't get so overtaken because one person can exhibit it but because we know that oh, at this point in time this person is standing here and this need is amongst the people of God and

therefore God will do ABC.

[46 : 55] We don't see that but we raise them as superstars and you know they must have all the answers and they must see everything and it's not like that but a lot of it is based on the pew as well.

I always say both the puppets and the pew are responsible because if you will not seek God and have a closer relationship with Him that He will give you guidance and direction but you are waiting for one man to come and do things to you after later you realize that oh, this person is a false person you are busy say God will punish you God will punish you God will punish you first for putting that demand on them because sometimes people say prophesy prophesy you know what they don't hear they are not hearing anything we place on due demand on our men of God because we think as for them they must have a better relationship with God than us and it's not so when it comes to the relationship God is not God is not impartial just if you approach Him you have acceptance with Him and the things He needs to give you direction on He will give you why wouldn't He why did we all have to wait till we will have one intense prayer and maybe you will receive a word I'm not putting all of that down but most of the time even if we receive something it should be for confirmation and not for immediate instruction or direction when the word of God comes to you you must know that I know it

I know you get it you know it because God has already been prompting you but if we leave it all on this superstar you have to now begin to start finding ways of exactly go enter in the spirit and bring in some revelry sometimes you enter enter enter nothing is coming you have to close the service and go home after all it's God's people you know Pastor Frank I think our time has passed Pastor I was just at in it's interesting that in Acts chapter 19 when we read of the seven signs of Sceva okay in in verse 11 the Bible obviously gives us a bit of information that they wouldn't have known in Acts 19 11 the Bible says now God worked miracles by the hands of Paul okay and I would imagine those seven boys would actually see Paul working the miracles but they didn't know what we know in verse 11 and verse 13 is interesting it says that then some of the itinerant Jewish exorcists took it upon themselves okay to call the name of the Lord Jesus over those who had evil spirits but we read in 11 that it was God who was working through Paul but they thought it was Paul who was working through God so they looked at Paul just one person looked at them seven people we are seven sons of a prophet we are exorcists already if Paul can do this through the name of Jesus then we can also do it but unfortunately they didn't know that it was God who was working through Paul so like you said pastor that we should look onto the source of the miracle and as for the false prophets I think that there's a scripture in Matthew 7 22 when Jesus said that many will say to me in that day Lord Lord have we not prophesied in your name yeah so I think they will be like the sons of Sceva they were prophesying in the name of Jesus but God didn't know them and he said in thy name have we not cast out demons and he said no

I really don't know you depart from me so perhaps that may be the end of false prophets does God forgive them if they confess their sins God will forgive them I think one key thing that we can all take away today is the fact that we are all in ministry we are ambassadors of our Lord Jesus Christ and as we go about our business day in day out that the Lord will use us I want you to pray and say Lord in my place of work in my place of study in my neighborhood in my area where I pick my bus where I pick my train whichever way that you can use me wherever I make contact with the world pray that Lord remind me that I am in ministry I should be busy about your business and to make myself available for your spirit to use me to make a difference to touch one person to touch a family to touch a neighborhood in the name of

[51 : 34] Jesus father we thank you that your word brings light in the name of Jesus we give you all the praise and we say thank you for your word that has come forth oh God we pray in Jesus name that as you've reminded us one more time that we are your instruments oh God we are your acts acts too thank you for listening for more resources please visit [carriess.org](https://yetanother sermon.host) or call us on 0207 740 9960 God bless you