

Living-the-Church-Life

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[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. I'll be talking about living the church life. Living the church life. When someone says, I attend church, there's a difference between a churchgoer and a Christian.

Most of us here, before we became born again, some of us, I believe a large number of us, before we became born again, we were going to church. And you were not anything different from any other person practicing any form of religion, Buddhism, Islam, Shintoism, Judaism, and the rest. We are all the same. Okay, because we are trying to reach, religion is a way, man's way to try and reach out to God. And so most of us were in church.

[1 : 45] How many of you were in church before you became born again? So you can be in church. A churchgoer does not make you a Christian, but a Christian makes you a churchgoer.

So if you tell me you are not a Christian, but you don't go to church, it's another way of saying that you are just religious. You are not a Christian. Because you know what?

When you become a Christian, there is something that David said, I was glad when they said, let us go to the house of the Lord. There is something about God's house that attracts you.

Any time people start backsliding, one of the things you begin to see is their joy, their determination, desire to be in God's presence begin to wane.

It's a sign of, clear sign of backsliding. It doesn't matter how you put it. It's just a sign of. If someone is in a relationship with the wife or the husband or intended and they've been in a relationship, let's say, three years.

[2 : 44] But first year, the guy was always bringing car, I mean, even if his car breaks down, hire another car, took her and pick her to cinema and all that. Now second year, third year, he forgets that it's even her birthday.

And then he claims, I love you just the way I loved you from the beginning. I mean, I know you respect me, you like being with me, but that passion you had for me is different.

Because that passion, when you see a ditch, when we walk here, you see maybe a paddle, you tell me, oh darling, can I carry you on my back? Now when he sees, hey, hey, hey, watch out, watch out, watch out.

He can't tell me it's the same. Can't you see? Don't you have eyes? You can't tell me it's the same. All right. Your intentions may look the same, but your feelings are different. So when people begin to backslide, they begin to show in their, listen to this.

This is what I discovered. Every genuine Christian, one, when you become a Christian, there's something about God's word. You get attracted to God's word. You just tend to like it.

[3 : 49] You like it. I don't know how many of you have felt this before. Sometimes you're reading a Bible and you feel, whoa. You feel something sweet inside. You can't explain it. Right.

Secondly, when you become a genuine believer, you have a desire for God's word. And your desire for fellowship increases. Sometimes you can't wait for you to be where the Christians gather.

Sometimes you are way out of church or something and you miss it.

When you are absent from church, you feel so uncomfortable. Am I talking to someone? It's a sign that you're actually spiritually alive. So, and then thirdly, prayer.

Prayer doesn't become as daunting and it doesn't become a chore. It just becomes a delight. So when people begin to backslide, it doesn't show in the things they think or the things they do. But it begins to show in what they are passionate about. These three things. Fellowship, the word, and prayer. And then possibly can add the fourth one.

[4 : 58] They really are not bold enough to tell someone about their Christians. It's a clear sign of backsliding. If someone is backsliding. No, see, most of the time when we hear the word backsliding, we think that someone has just now begun.

Start drinking alcohol. Going around sleeping with prostitutes. No, no, no, no, no, no, no. That's not about backsliding. That one is repubate. You are gone.

You are gone. Beating your wife. Don't sleep at home. Roaming everywhere. Partying. You are once in church. You are gone. But then backsliding is, most of us in church have backslided. Comfortably. And we have to, we polish it with wise words like wisdom, you know. Backsliding. Just that you are trying. You are trying. That's why when you come to church, I mean, sitting in front is a problem for you.

You always want to hide at the back end. Always in a hurry. You got to go. You know what I'm talking about. I'm not saying anyone who sits at the back has backslidden. But it's true.

Backbenchers tell a lot.

[6 : 02] Being a naturally, if you are naturally predisposed towards backbenching, it tells a lot. Now, pastor, what do you mean? Don't, any question, just ask. Okay. I will explain.

Because we are talking about the church life. So there's a difference between being a Christian and a churchgoer. Now, watch this. What is church life? Church life is not like just one people go and go to church.

Church life is actually, when you become born again, watch this very carefully. When you become born again, you become, Bible says that we being many are one member. Sorry. We being one are many members.

So we are one body. But many members. Romans chapter 12. And so we are, sorry, I think it's first Corinthians. No, it's Romans chapter 12. So we have many, just like you are, one body.

But how many members do you have? How many? Many members. Name one of your members, body members. Hands, hair, shoulder, knees, and toes.

[7 : 04] My hair, my shoulder, my knees, and toes. They all, so you have many, many members. In the same way, watch this. When you become born again, in the first Corinthians, Bible says that we were all, or second Corinthians, we were all baptized by one spirit into one body.

Say body. What body is he talking about? The body of Christ. What's the body of Christ? The church. Thank you. So the church is the body of Christ. So as soon as you become born again, you are naturally, by default, a member of the body of Christ, which is you are a member of the church. Christ said, I'm coming back for the church. You remember Ephesians chapter 5? It says that husband, love your wife just as Christ loved the church. Not talking about, that church is talking about the body of Christ, universal church.

So as Christ loved the church and gave himself for it. All right. And so when we talk about the church, it's different from a local church.

We are a local church. We are all part of the church. But you can't be part of the, okay. Every part, every member of your body is part of an organ.

[8 : 18] Every member of your body is part of an organ. So then, what I'm trying to say is that you can't have a member of your body that is not part of any organ.

Or when we talk about the senses, the five senses, every part of your body plays a role. Some way. Do you understand what I'm saying?

You know that your ears cannot smell? Your ears can't smell. But your ears can't hear. So it's part of that sense, the auditory sense.

But it's not part of the olfactory sense. Smelling. All right. So then, if you are part of the member of, if you are a member of the body of Christ, that means that you must be part of one of the organs of the body of Christ, which is a local church.

So you must be somewhere. Where? Where do you belong? Who knows you? You know there are thousands and millions of Christians you don't know. You don't even know they exist.

[9 : 24] Some of them, you see them in town. They are part of the body of Christ. But I didn't know. So you begin to have interactions with them. All right. But then, if you are part of a local church, we

will know you. So every Christian must belong to a local church.

That's where it starts from. But when we talk about the church life, it's not talking about just the local church activities. The church life is actually the life of Christ that plays out in the body of Christ in us. In other words. So the life of Christ in you, how you live that life of Christ to be part of the whole body of Christ, to contribute and to glorify God and the purpose of the body of Christ, that life in you that you live, that's what we call the church life.

And the church life is not an individual life. What do I mean? You can't be just by yourself and living it. The church life is a corporate life.

In other words, if I decide to chop my toe, guess what? Possibly my eyes would be crying. I didn't do anything to the eyes.

[10:28] No, it's the toe. But the eyes. How many of you have been so badly wounded? Let's say your little toe. And you lose appetite. So Bible says that anything that happens to the leg affects the whole body.

Anything that happens to the eye affects the whole body. Why? Because the eye is not stand alone. The eye cannot operate just by itself. And then like when you walk the cartoon, you see the eye going around.

No, no, no. The eye only functions as a part of a body. I can take off this my jacket comfortably and go anywhere without having an impact on me.

But if I try to take off my hand. Because the hand is part of the body. And so the aesthetics are not necessary. The cosmetics are not necessary. But the actual body is made up of the body parts.

Your members. And now there is no body member that is a stand alone or that is in isolation because it is a corporate body. Does that make sense?

[11:31] Why are you saying all these things? That means that you need me and I need you. That sister sitting beside you. That brother sitting beside you. You need her and she needs you.

You need him and he needs you. That is called the church. And one of the, I remember word of truth. One day I was teaching. I said that the church is Christ in you.

Christ in me. Christ in her. Christ in him. Christ in them. That is a church. So the church has no got to do. You are turned Methodist, Catholic, this.

No, no, no. That has no got to do with the church. That is just denominations. And all those things are human boundaries and human barriers. But in the spirit, there are no boundaries. There are no barriers.

Christ in you. Christ in me. Christ in him. Christ in her. That is what? The church. And so when we talk about the church life, it's talking about the Christ in you and the Christ in me living together for the building of the whole body of Christ and the accomplishing of God's own eternal purpose.

[12:38] Say amen. Amen. God is so far. Any question? Hallelujah. Hallelujah. So say the church life. The church life. You will say it.

The church life. A friend of mine asked me about, I remember, I think about eight to ten years ago. Pastor, you keep talking about, I think about ten years or more ago.

I keep talking about church life. Church life. What do you mean by church life? A pastor. He said, what do you mean by the church life? See, when we talk about church life, as I said earlier on, it has to do with Christ living in all of us.

And we're making sure that the living of Christ, the life of Christ is clearly demonstrated, actualized in our lives. Let us not reduce church to receiving miracles.

All right. Permit me to go back a little bit to talk about the two major aspects of the church life.

[13:35] Who is a member of the church? Who? Okay. We are. So who are the we? What makes you and what the other person?

What differentiates, what qualifies a person to become a member of the church? Faith in Christ Jesus. Okay. That's as simple as that. That's that. I mean, the best you can ever think of. Faith. We are saved by grace through what? Faith. And the Bible talks about how we are justified by faith. We are in, based on faith. Okay. In Christ. No faith anywhere. Faith in Christ.

Okay. So what makes a person a member of the body of Christ is your faith in Christ. As we all may know, it's not what you do that makes you a member of the body of Christ, but it's who you are in Christ or your faith in Christ.

Ephesians chapter 2 verse 8. Let's all read it together. Let's go. For by grace you have been saved through faith. And that not of yourself. It's the gift of God.

[14 : 38] Okay. So that one, not of yourself, is the gift of God. Look at verse 9. Did you see that? Let's read verse 9 together. That's a serious one.

It's a lot of works. Not of what you do. Lest anyone should also. Watch this. By grace are you saved. Not of works. Not of. You are not saved based on what you do or what you've done or what you did or what you've got to do.

You are saved based on grace. By grace are you saved. And how does he apply to us? Through faith. So your faith in Christ is just what makes us saved. So what makes you a Christian? Now when we talk about that saved there, we're talking about what makes you a Christian.

So the fact that your mama used to go to church does not make you a Christian. The fact that your daddy used to go to church does not make you a Christian. Let's get it. The fact that you were a Christian as a child does not make you a Christian.

Christian. Like Christian. Being Christian. There's nothing like that. You only become a Christian based on your faith. All right. And so what makes you a Christian is your faith in Christ.

[15 : 45] Not of works. Less. Anyone can say, okay, yeah, I did it. I did it. Not of works. No one can boast because you didn't do anything. No one did anything. All of us came in free. We all came in free.

So you can't come in. And then I came into church. I became born again. And I used to know this lady. She was very wild. Like an armed robber in town. And I used to be the bank man.

I used to rent the cars to her. But he was top criminal. She was top criminal. And I became born again. And guess what? I see her too in church. I say, huh. Then I begin to think, at least I'm a better Christian than her.

Because that's not God to do with what I did. And that's not God to do with what he did. All of us are on the same platform. Clap for Jesus. Clap for Jesus. Amen.

So now, going back to what I'm saying. We have two aspects. First one you should understand is called justification. Now, justification, you don't have to do anything.

[16 : 49] But we have sanctification. Which means what you do. Okay, let me put it this way. So I explained this one over the TV broadcast some time ago. Ephesians and Romans and most of Paul's letters are divided into two major sections.

The first section, Ephesians. So Ephesians, let me use Ephesians. Ephesians chapter, Ephesians is six chapters. The first three chapters has to do with justification.

Sanctification. Sanctification. And the last three has to do with sanctification. Okay. What do I mean by sanctification? Sanctification. The first, watch this. The first three chapters has to do with what we are saved by.

The second three chapters has to do with what we have been saved for. Oh, is he coming home now? Why am I saved? Okay, I've arrived. So what?

What am I supposed to do? First three chapters have to do with God saving us. Why he saved us. So remember, I think there's a place where it talks about work out your salvation.

[17 : 56] So the first three chapters, watch this, has to do with salvation worked in. So God worked salvation into your life. You didn't have to do anything. But the second three, the second chapter, the second chapter, the last three chapters has to do with salvation worked out.

So if something has been worked inside you, you have to work it out. Not like mass calculate, but exercise, thank you very much, exercise it out.

All right. And so the first salvation worked in is called justification. Salvation worked out is called what? Sanctification. And the two always go together.

Justification and sanctification go together. And in that order, they never go the other way. Every religion puts sanctification before justification. What does that mean?

You have to do something so that you can be accepted by God. No. So you have to do something, sanctification, so that you can be accepted by God. Justification. You have to do something so that you can be in. No. Christianity said that you are in and empowered to do something.

[19 : 13] It's always the other way around. In first, to do. In first, and then once you are in, you receive the strength and the empowerment. Like Ephesians chapter 3, verse 16, there it talks about that you will be strengthened with might by his spirit in your inner man.

So the strength comes from the inner man through the spirit of God in you. So don't think you can do it by yourself. I can do all things through Christ who strengthens me.

The Bible says that Christ in you, the hope of glory. So it's the Christ in you that makes the difference. Christ in you that makes the difference. Christ in you that makes the difference. That's where it starts from. But the problem is, so when we come to church, we are talking about miracles. We are talking about breakthroughs. We are talking about in the name of Jesus. I see a testimony coming.

All those things are said based on the Christ in you. So then if you don't have a Christ in you, it's really going to give us a major problem.

[20 : 18] We can work the thing into you. Because you are actually not part of us. Or not part of... It's for household people.

Okay, so it's for household... It's just like you are a male. And you are going to the midwives. For them to help you become like your pregnant wife.

Or you're going to see the gynecologist, a man. What for? I have a problem with gynecology. What for? What for? You must be born a woman in order to begin to enjoy these privileges that women have.

Women can say amen. Amen. It's a blessing to be a woman. Is it not true? Yes. Yeah. Life is very rough without women.

So the point is that justification goes before sanctification. Sanctification. I'm going somewhere. So when you read Ephesians, first three chapters is justification. Second three chapters is sanctification.

[21 : 23] What's sanctification? Do you know how Ephesians chapter 3 verse 1 starts? Sorry, chapter 4. The last three. Chapter 4 verse 1 starts. It's very interesting. Ephesians chapter 4 verse 1 says, I therefore beseech you to walk.

To do what? To do what? To do what? No, no. To walk. To do what? To do what? What does that mean? Do something. Do something.

But when you read Ephesians chapter 1 from verse 3, verse 3 is a very funny one. I love it so much. Ephesians chapter 1 verse 3. It says, blessed be God. Who has blessed us with all spiritual blessings? Before he asked you to walk, you've already been blessed.

Say, I'm blessed. Say, I'm blessed. So from that standpoint of the blessed person, you begin to walk. Walk the walk and talk the talk. Right. So the point here is that Christianity is not only what he has made in me, but also how I am living it out.

That's the church life. And so much of your life is based on the church life. How you live this thing out. But you know what? We have made it the other way around.

[22 : 29] Much of our modern day Christians, much of our Christian life is what we are still receiving. God, what you are doing for me? What miracle you are doing for me? Or what's the next breakthrough?

What's the next? That's how much of our Christian life has to do with that. And so that's why I can, on one hand, be praying that God bless me, bless me, bless me. And on the other hand, I say, you, I don't like you.

You are a Christian, but I don't like you. I can't talk to you. I can't forgive you. Get out of my face. And feel very comfortable and keep the two together. Think about it.

That's how come a husband and wife can fight both Christians and can't stand each other. And a Christian woman can be abusing and beating the husband.

He said, if you're a man, come. Stupid man like you. When we are talking about men, you, shame. Then spit on his face. And the man said, hey, is that Amida? Am I the one you're talking to? Do you know who you are?

[23 : 26] You are a foolish woman, a prostitute. And Christians. And when they finish, I'm going to pray. I just finished praying. I want to. You let me finish praying. I'll come and deal with you.

You understand what I'm saying? When we are talking about Christianity, the two should go together. Don't take one and leave the other one. Religion takes the works bits.

So, the work. Oh, you have to do this so that God can let you in. You have to do this. So, they are also always concerned that if they see Christians, you are not doing what you are supposed to do, they begin to think, no, you are not right.

You are evil. Get out of here. You are evil. They even feel you don't have to come to church because you are too evil. The things you have been doing, you can't come to church. The skirt you have been wearing is too short. You can't come to church.

I'm not going to say go and wear anything. If you are also born again properly, you will be concerned about the way you present your bodies. He said, present your bodies. Hallelujah. That's a living sacrifice. Present your bodies. And the members.

[24 : 28] Don't present your members as instruments of unrighteousness. Leave the people alone. Stop troubling. We know you have a chest. Cover it up. Hallelujah.

Hallelujah. Any questions so far? Hallelujah. Hallelujah. Oh, hallelujah.

And so, people, when religion, watch this. That's why people, in the name of some God, who can kill other people because you are not part of this religion.

Religion can be very devastating. Religion creates enemies. I know some people who actually don't want to go around church because some born again Christian sister of theirs was always attacking them and are hateful in the house.

The most hateful person in the house. And then you hear speaking in tongues. Shut up. Disturbing everybody. If you go and tell, please. We want to sleep. Can you come? You want to tell?

[25 : 31] You want to sleep? Hey, the devil is here. Hey, the devil is here. And so, you find certain people who say that, I don't even want to go close to church or because mom, my dad was always dragging us to church but when we finished church, they are gossiping about church members from church to the house.

They will gossip and gossip and gossip. No wonder your son, your daughter grew up and he didn't want to go to church because the thing you have been preaching, they realize that you are different. You don't actually believe it.

You don't actually believe it. So, people like that are religious. Religious people tend to put people who are looking for God off because religious people are not merciful.

You have to play according to the books. Other than that, and so, some people see other Christians and they think, hey, I can't meet up to this standard. I can't match up to this standard.

So, they see some Christians and the way they, when we're in secondary school, there are some guys called krife guys. They are kind of, some of them are good like myself.

[26 : 41] We were kind of good but there are other ones who are like the holy adal. The holy adal. And so, sometimes, we become overbearingly religious and overstretch it.

But godliness is sweet. Godliness is attractive. Now, coming back to the point I'm making. So, when you are born again, the same thing happened in Romans. Romans, from Romans chapter 1, he was talking about, we are justified.

He was talking about how all have sinned, but we are not by works. It's Christ and everything.

Romans chapter 8, it's one of the most colorful chapters in the Bible. Talking about now, there is down there for no condemnation for those who are in Christ Jesus.

And went on, if God be for us, who can be against us. And went on to talk about how in Christ Jesus, we are more than conquerors, for nothing can separate us from the love of Christ, which is in, the love of God, which is in Christ Jesus.

Romans, say Romans. He kept talking from chapter 1 to chapter 11, then chapter 12. He starts, I beseech you therefore. Romans chapter 12, verse 1. I beg you therefore, beloved.

[27 : 47] I beg you. Beseech means I implore. I entreat you. I beseech you therefore. What's the meaning of the therefore? On the basis of the things that we have in Christ, on the grounds of that, I beseech you by the mercies of God that you do what?

Present. Huh? Present. Now he has brought, he has started bringing responsibility in. All along, never mentioned responsibility, all along told us our rights, our rights, our enjoyment, who we are in Christ, all that.

Then chapter 12 said, please, based on who you are, present your body, do something. Present your bodies as a living sacrifice, holy and acceptable to God.

Then the next one, he went on to verse 2, went on. So first one, present what? Number 2, present, number 2, he went on to say that, transform, be transformed by the renew of your mind.

That's your soul. So, body, soul, and then you find out in the, as we do the studies, somewhere, he brought the spirit in. Very interesting.

[28 : 50] But all, your own responsibility. See what he says you do? You should, you should do something so your mind will change. When it comes to your body, he said, present your body as a living sacrifice.

So that's responsibility. He didn't say, let God present it for you. He said, you have to present it. All right. So, the responsibility of the Christian life, the responsibility of the church life, how to live this church life, it's necessary.

Other than that, guess what? Oh, this is a very fearful thing to say. Other than that, guess what? You may get all the kind of blessings, most of them on earth, but when you go to heaven, you realize that you have lived a cheap life, a cheap life, and there's not much for you.

The church life. The church life is beautiful. Now, the church life, as I said earlier on, actually, when you look at Ephesians, in Romans 2, it did the same thing, but when you look at Ephesians, it talks about, when it started talking about what we have to do, it starts by Ephesians chapter 3, sorry, chapter 4, it starts by talking about our relationship with one another in Christ.

Okay? Our relationship with one another, no, sorry, very interesting, some technical bits that you find in the Bible. In Ephesians chapter 1, from 1 to 3, it talks about who we are in Christ.

[30 : 08] From chapter 4, chapter 6, it talks about relationship in the Lord. In the Lord. So, he is the one who governs the way we relate to other people. That's when he spoke about we should be, we should endeavor to keep the unity of the spirit through the bond of peace.

Ephesians chapter 3, verse 4, keep the unity of the self as one God, one. Then he went on to talk about how, so our relationship, the way we relate in the church, the way we behave in the church. Then after that, he goes, Ephesians chapter 4, from verse 1, all the way down, that's when he talks about we have the apostles, prophets, pastors, teachers.

Then he says that he's given to us for the perfecting of the body of Christ, for the saints and all that. Then he spoke about in verse 16, you not being tossed through and fro by every wind of doctrine. It says that we will be able to comprehend with the saints, no, not comprehend with the saints, the 16, yes, it says that from whom the whole body, watch this, this is a very interesting point, from whom the whole body joined and knits together by what every joint supplies.

[31 : 13] When I was doing the teaching on that, I got something. First of all, knits, what does it mean to knit something? To join. But here's the word joined and knit. Interwoven.

To knit. It means, that's a very good intertwined, interwoven. And when you come to, in carpentry, to knit something together, you have to make sure that you chop some things off, drill some things out, and when you go to Ikea and you buy the flat pack, you have to put it together, but they have prefabricated it such that you can easily knit them together and join them together because some things have been chopped out.

So you can't live the church life if you don't chop some things out of your life. You always have problems with other Christians because people are people. Have you discovered that people are funny?

Have you noticed that everybody is funny apart from you? Didn't you realize that you just really don't like the way you do it? And then the friends you choose, you select, are those who are ugly. They are similar to you. But those you don't like as friends, I've also got very good friends who also think that you have a problem. And now we all gather in the church as one body.

[32 : 31] If you don't do some chopping off, so we can be knit together. And guess what? It says that the whole body joined and knit together by what every joint supplies.

Every joint. By what? What? Everyone supplies? Everyone supplies? Everyone supplies? So me on my own, I can't supply anything building the body of Christ.

My koinonia, the joint, is what supplies the building. Did you get that? By what every joint supplies? According to the effective working by which every path does is shared.

Everyone has got it. Everyone is your joint. So you can't say I can't stand that sister. If you say you can't stand that sister, one of two things, you either are not born again, or if you are born again, you have a spiritual problem of understanding.

Particularly you are a babe. It's the children who say, I guess that is my toy, is my toy, is my toy, is my toy, is my toy. So the Christian life now, I'm going to focus on living the church life, living the church life means that you have to suffer some stuff.

[33 : 49] When I say suffer, not somebody is killing you, but swallow some pride. Deal with something just to accommodate somebody for the building of the body of Christ. So Romans, say Romans, say Romans.

So after he spoke about all that Christ has done for us, all that God has worked into us, then Romans chapter 12, he begins to throw the ball in our courts, telling us that you have to be

responsible for how you live your life, you have to be responsible for the building up of the body and the establishment of the body.

Then he went on I, verse 9, that's where the text is all, so all this thing I've said is introduction. I'm one of the pastors with the longest introductions. Did you see that?

Let's all read it together. Oh, oh, oh, I can't hear you. One more time, louder. Let love be without hypocrisy.

For the last time. Let love be without hypocrisy. Now, but before then, I discovered some in chapter 13, verse 8, that look at what chapter 13, verse 8 says, Romans chapter 13, verse 8.

[34 : 59] Huh? Did you see that? So, credit card. It said, any credit card you should have, it should rather be the credit card of loving someone. Say, oh, oh, no one, no, no one, anything except to love.

See, is one another there? One another. You, Bible says that to love people, you don't have a choice. As a Christian, unless you are not one of us. I'm not talking about Carriage Church. I'm talking about Christian life, which many people have lost sight of. they are in church and they are trying, all their focus is how people see them, they are dressing, the way they look, how nice they look, and the car they are driving, the house they live in, the kind of job.

So, someone comes, can you imagine, someone comes to church and brings all that with him to church, and when you are treating you, you say, no, these are not my kind of people, it's not my class, I only deal with this kind of people, I don't need this one, we will find out right now.

So, people bring that in, once we come to church, we are all of the same class. Same class. There are only two classes of people on earth, so long as God is concerned.

[36 : 18] The Gentiles, and we, the spiritual Jews. The, the, the children of God, and the children of the devil.

Now, I didn't say it. If you are not a child of God, you are by default, you a child of rats, you belong in the devil's camp. That's what the Bible teaches. Now, we don't need to go around telling them, they know it.

They will find, if they don't know, they will find out. But what we have to do is to live the children, the child, the church life, so that they begin to see that we have something they think they want. If you have the life of God in you, Zoe is the highest and the greatest thing anyone can have.

In this country, to be a royal is bigger than being a child of a politician or be a politician or a superstar. So it's not so much as to what we are getting, but the kind of life we have been born into. And so we have to accommodate one another. Now, Romans chapter 13, verse 8 says that, Oh, no one, nothing, except to love one another.

[37 : 26] So in other words, loving someone, you are not doing a person a favor. You are not doing a trying for a, you don't know. Okay, you let me try on him. No. He said, you owe. If you are a Christian, then you owe me love.

Even if I go and gossip about you and I don't like you and I'm a backsliding Christian, a troublesome Christian, you owe me love. It's mine.

It's not yours. It's mine. How can you owe something that you own? You can't owe when you own it. Okay. So if he said, you owe me love, that means that that love, you have love that you're supposed to extend towards me, that is my right in Christ.

It's mine. Tell someone, you owe me love. All right, let's put it this way. No, all right, all right, it's okay, it's okay. Hello?

Let's put it on. Hey. Someone is proposing already. You know, as soon as I said that someone talked, I wish I was sitting here but I should have sat here.

[38 : 38] So I will say, I will say to that brother, you owe me love. Tell someone, I owe you love.

But then I wanted to have to see this so it would lead into the next thing I was about to say in Romans chapter 12 verse 9. It said, the love you owe me, let love be without dissimulation.

Let it be without hypocrisy. Don't pretend that, don't behave like you love me but you know you can't stand me. Anupokritos is the Greek word.

Anupokritos. Contritus. Contritus is anupokritos. Let your love be without anupokritos.

Dissimulation. Fake. Like somebody wearing a mask.

So I see Pastor Charles. Hello. That's what they did to Jesus. They betrayed him with a kiss. That kiss was a sign of affirmation but it was fake.

[39 : 42] It wasn't genuine. So yeah, it's like you pull a wool over someone's eyes. I'm making you, I'm deceiving you to think that as for you, me and you are like this.

Oh, we are, oh, my sister, come, come. Let me give you a lift. Let me give you a ride. So okay, wait for me. I'm coming. I'll pack. I'll just pack and come. Quickly come. By the time you come, you've gone. Oh, I forgot you were coming.

Well, you knew exactly. See, you're trying to show that I love but you know you are lying. This is said as a Christian, let the love be without hypocrisy. Dissimulation.

Before I move on from there, means I don't see you had a question. I'm not sure if I heard you right but you mentioned. Oh, I'm using the microphone. You mentioned there's three, two people the Bible talks about which was born again and the non-believers.

Yeah. But I thought there were three with the Jews, the Israelites. That's a good question. Because in Revelation it does talk about the Jews. That's a good question. And then the church and then. All right. There are not three.

[40 : 44] It's two. Okay. The Jews, when we talk about earthly terms, they are the seed of Abraham physically. The Bible talks about how we all are the sons of Abraham, those who believe.

Right. When Jesus comes, he's not coming for Jew or Gentile or unbelief. He's coming for the church. So the bride of Christ and the rest are not. So, so long as Christ is concerned, there are only two people on earth.

His wife. See, it's okay to die for a woman. Yeah, Christ died. He came, he wanted a wife. He came to die.

And you want a woman, you don't want to die. The women say, I want someone who is working. You don't want to work. Can I move on from there? So, when we talk about the Jews, in Revelation, the Jews, when we talk about the Jews, the Jews in Christ, not all Jews, per se.

Not all Jews. They have to read Romans. Romans talks about they have, because of their disobedience. God has not given up on them. But actually, God's way of dealing with people is coming for, watch this, heaven belongs to the regenerated.

[42 : 01] People who are spiritually alive. And how do you become spiritually alive? Only in Christ. So, Christ just came to give life. So, when you receive life, you come in, at least that's as simple as I can put it.

In fact, let me put it simple. In Revelation, it said, and the book was open. Then, anyone whose name was not found written in the Lamb's book of life was thrown into the lake of fire.

Revelation chapter 22, I think so. And then Revelation chapter 12, one of them. Anyone whose name, anyone means anyone, whose name was not written in the book of life was thrown into the lake of fire. So, those who are, see, what's the book of life?

The book of those who are, it's like registry, birth. All those who are born and are born in UK, like, if you're born, if you say you are born in UK, somewhere it must be one of the hospitals, somewhere there must be a record.

So, before I bring your question. If you have to love the same way as the Christians, also other people who don't believe in God and who believe in other religions, and even when they are sometimes, like, talking rubbish about other religions and things like that.

[43 : 14] Are you saying that you have to love all people the same? Okay. That's a very good question. Or if Christians more. Sorry? Or if we should love like Christians more.

We should love Christians more. Other a little bit less. That's a very good question. I like that. That's a very interesting question, but I will answer it. In Galatians chapter 6, let's look at that.

I think that will help us. Let's clap for that question. And then minister to. In Galatians chapter 6, verse 9 and 10.

It says, let us not be weary well-doing for induces and we will reap if we fail not. Verse 10. Okay. All right.

That's the one I'm looking for. Let's read it together. Let's go. Especially those who are the household of faith.

[44 : 14] You know what the household of faith means? If this brother is an unbeliever and this brother is a believer and I have one pound and both of them need one pound each to cross the ferry and they are all going for job interviews.

I have to do good to one of them. First of all, I go, I start with the believer. Especially those who are the household of faith because we are family.

It doesn't mean I'm discriminating against someone. My responsibility is towards my brother first. And when it comes to love, he who knows God loves.

So we love all people but we have a particular, I think it's there when we read Romans, we have a particular kind of love and responsibility towards one another.

When you see one another, it's talking about one of us. Right? We, God so love the way, we care about humanity. We care about people. Human beings deserve to be loved and cared for.

[45 : 19] We can do things for them. We can help them. But that's not the same as when you have a particular love, greater concern and care and natural responsibility for a believer.

Right? So it does not mean that we don't love other people. We love everybody because to be a Christian means to be a man or a woman of love. It's just, it's just, you know, how can God dwell in you and you can't stand people?

How can God dwell in you and you be hateful? Right? But then this Romans chapter 12 has, it's starting with the church life. Okay? So we have a unique responsibility because guess what?

The closer you come to be, you get towards people, the more you realize that sometimes you can't stand them. Oh, you can be best of friends until he moves to your house.

Or she moves into your house. Two friends, girlfriends, two girlfriends. They're all men. We can do everything together. So they started sharing the flat. And then the bills begin to come.

[46 : 25] One says that, but you have been ironing your dress every time. My dress is not iron. My dress is not iron. So it's you. Praise God.

So Romans chapter 8 again. Did I answer your question? Romans, you have a question? Let me take the last two and I'll try and go to a bit of Romans. Pastor, can you elaborate on when you spoke about the bride of Christ?

Yeah. What does it mean? He said, when I said about the bride of Christ, what does it mean? Who is a bride? Who is a bride? A bride is someone who is going to be married.

So Christ is coming for his bride. In fact, that's a very interesting question you ask. But Christ says, I'm coming for my bride. Okay?

He's coming for. So and he's talking about the church. A bride is there. Here comes the bride. The groom is waiting. Okay? Someone who is going to get married to someone. That's the bride. So the whole, but not individual.

[47 : 30] We, the church, are all. Isn't it interesting? We are the body of Christ. We are the bride of Christ. And Christ, the body of Christ, Christ is the head of the body. So the head and the body are one.

And yet, we are the bride of Christ. That's a beautiful mystery. But then when we talk about a bride, it's someone who is going to be married to somebody. And in Revelation, the Bible talks about there's going to be the lamb's marriage ceremony.

That's when Christ is, when Christ is coming back, we are all going to be married. It's like, not all, sorry. We, the body of Christ is going to come for us as his bride. God died for us.

So kind of to become Christ's wife. That's why I said earlier on that Christ, because of wife, that's why he came to die. Because so he will become his bride, his wife.

Does that, does that answer it? Last question, then I can go on. So start again. You said that we should all love each other and stuff, but then you said that we shouldn't love without hypocrisy or something like that.

[48 : 32] But how do you love? That's a good question. That's the question I was waiting for. It says that, Bible says we all love, we should love each other. And at the same time, it said let love be without hypocrisy.

Because sometimes you see the brother, you know actually, you don't like him. I like that. He said some people, in your estimation, some people are unlovable.

Oh, you don't know that. The people you can't stand. The people, okay. Let me give a typical example of someone that naturally may look unlovable.

Someone who never stops gossiping about you. Always trying to defame, discredit you, scandalize your name. Telling people, anywhere you go, by the time the person gets there, they're going to say all kinds of things that you are a thief.

And you don't know what you've done against this brother. See what I'm saying? Sometimes, naturally speaking, you just can't stand this guy. Because he's trying to just mess you up.

[49 : 35] You are going to look for a job. And before you got there, they said someone came here. They said there's someone coming. That person has been sucked from his job, previous job.

Is it true? Where did you used to work? And they find out that you were really sucked and the guy messed you up already. You know, it's like, it's unlovable. But Bible says that, let's assume such a person manages to be a Christian.

You know, there are all kinds of Christians. There are all kinds of Christians. Such a person is a Christian. He said you owe the person love. Now, her question is that, but how can I love this guy genuinely without hypocrisy?

Is that the question? How can I really love this guy? You see, because we think that love is a feeling. Love has not got to do with the way you feel.

Love is a responsibility. So, you know that you can't allow your emotions to make you relate to her or relate to him. That's why when we come to church and tell somebody, I love you, in the past, we always have to qualify it with the love of God.

[50 : 41] Because people are dangerous. When you say, tell someone I love you, you don't know what this is going to turn to. So, just act at the back with the love of the Lord. And even if people are so wild, they are able to distill, they are able to distill from the love of the Lord, put it aside and say, yeah, you say I love me.

It's not got to do with the way you feel about people. It has to do with the Christ in you relating to the Christ in them and you being conscious and presenting your body as a living sacrifice to God.

So that when they are thirsty, what you do, and you have water, give them to drink. Why are you saying that? No, what did you do the other time? What has been doing? No, no. It will die out of this thirst.

No, no. I don't have water. Then you pour the rest away. I don't have water. Now, I explain the dissimulation without hypocrisy. I explain actually to mean that you are laughing with the person, but you know you are deceiving the person to think you laugh, but you don't like the person.

That's the actual, there are two different things. There's a situation where you don't really feel it, but you have to do it. You are not acting it. You are disciplining yourself to do it. It's like waking up to go to work.

[51 : 52] Sometimes you just don't want to go to work, but some people don't even want to come to church at times. And then you get up to come to church and then maybe praise and worship. Everybody, let's rise to your feet.

You know you don't want to. But you see that if you don't rise, the people will think that you are not a serious Christian. You just rise. You know, you are making yourself. That's not deceiving people, which is different from what they did to Jesus.

Judas did to Jesus. He kissed him. I love you, Jesus. And he knew in his heart that this is a case of hatred.

And he's making Jesus think that it's a case of love. Don't do that. Don't try. Oh, can I offer you a lift, please? I'll offer you a ride.

Come, join me in my car. Meanwhile, you know. You are harming him because you are just offering that ride so that that opportunity. Someone wanted to give you something. You know you want to use a longer route so that you miss the opportunity.

[52 : 51] And you are behaving like, oh, dad, I'm a Christian. I'm just trying to be nice. You know there's no niceness. You know you are hurting the person. He said, oh, you know, I think we need to start praying for Sister Chikwana, you know.

Sister Chikwana has... Sister Chikwana, you know, she was sacked from her job because she's always stealing. But I think we should pray for her.

I don't even know what's wrong with her. Sometimes I don't know. The way she behaves and she thinks God will use her. You are clearly gossiping about this sister. You are trying to discredit her, destroy her to this other lady who doesn't know squat about her.

And in the name of... You know, I love her so much. Let's pray for her. Let love be without hypocrisy. Don't do something else. You know it's not love and slap the label of love over it.

Bible says that. Don't do that. It's not a church life. I know you're supposed to love, but if you're loving someone, does it still not mean that you can't maybe correct them based on the issue that you have with them?

[53 : 55] Or do you just say, I'm just going to leave it to God and pray? That's a good question. And sometimes people think when we say love, is that, you know, the feeling of... There's another part of the...

I should have shown you the five aspects of the Christian life. There's another part there where it talks about be kindly affectionate with one another with brotherly kindness.

Something like that. I think it's just that. We're going to get there. When you say you love someone, okay, you see, when someone says, like me, some of you, there's one or two people, their faces are like this.

Because I think, he thinks, he thinks pastor is reaching at me. You know, I've seen some before. It's been some time ago, you know. I've seen that. I said, Sharon is supposed to lead praise and worship. Your dressing is not, you're supposed to do a song.

[54 : 59] And I said, no, Sharon, we can't take this. Get down from the stage. I'm doing my work. Some of us, your mom, your mom will tell you off so bad. And sometimes I think, my mom is so, it's too much of me.

No, it's not because she doesn't love you. She loves you. Get the love right. This is not, love doesn't mean I can't correct you. So sometimes, you know, I've been teaching on forgive people and all that.

And I'm ministering here and someone is just messing up. I say, my sister, if you don't correct yourself, if you don't stop misbehaving, we will sack you from this place. And the pastor doesn't love. Hey, I love. I love.

Thank you. Tough love. Mama's love is tough love. You understand what I'm saying? So please, brothers and sisters, brothers and sisters, the other time I have a friend, I told him, something recently.

I was telling a friend of mine, some things I discovered that there are some things about us, everybody, that most of the time, if you're an adult, you are living by yourself.

[55 : 59] Most of the time, people can tell you, let's say, can I use this, if you have bad breath, most times people can tell you it's your wife, your wife or your brother or your very, very close friend who can tell you that, brother, I think have you tried, um...

But every other person, every other person sees you and then they go, hello, brother.

They can't tell you. They wish they could, but they can't tell you because it's likely you will take offense. Most of the time, some people can't take correction because they will be offended.

They will take it so personal. Why are you telling me that the way I have been dressing is not good? Why are you... I've said here before, wives, listen to your husband when you do your hairstyle sometimes.

You will come to church, everybody will say, ooh, this hair. It's not really completely so. It's just they are just being civil. Hypocritical. Hypocritical.

[57 : 07] Hypocritical. Now, okay, don't say love is without discrimination, so I go and tell Mr. Johnson, Mr. Johnson, ah, this your hair is not nice at all. That's the sketches.

But the truth is that we have to be decent, discreet, but without hypocrisy is the actual, what it's like. I am making you think I love you, but in my heart, I know I'm lying, I'm deceiving you.

See, that what is with a deceptive intention, that's what it's talking about. Deceptive intention to pull a wool over the person's eye.

And Bible says that let love be without that. So Bible says love, so don't be trying to oh, you know, I love you. I love you so much. Meanwhile, you have a dagger behind you. I love you.

When they turn the back, you may be met, you met him. You met that thing you love. So we began to relax in your company. Like the one, Deborah. Deborah, who killed Cicely.

[58 : 08] The Cicely or Cicely in the Bible. The man, an army general, he was running from the enemies, came to her tent. He said, oh, come. Come and sit down.

Come and lie down. Go to drink. Get people a drink. And he relaxed and said sleep. And he also fell asleep. And this woman went and took a spy, peg. And then nailed it through his head to the ground.

So when the heroes came looking for him, I said, oh, are you looking for him? Come, it's in my tent. I've killed him for you. Because the guy thought he's come to a place, like something. He went to put his head on Delilah's lap.

Thinking Delilah's lap. Delilah's lap. So it's something. You know, I love you so much. That wasn't love. She was lying. She's trying to get something from him. Bible said, let love be without dissimulation.

That's something. God bless you. Shall we pray?

[59 : 08] I want you to pray and say, God, help me to love in truth and in spirit. Help me, oh Lord.

Begin to pray right now. Help me to be a genuine Christian and live the church life in truth. Let's rise to our feet. Pray that God help me to live the church life in truth.

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God bless you.