

# The Church Of Philadelphia - The Faithful Church

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

Be blessed. Revelation chapter 3, I think let me indulge myself in the scriptures by reading from verse 1. To the angel of the church in Sardis write, These things say he who has the seven spirits of God and the seven stars.

I know your works, that you have a name, that you are alive, but you are dead. Be watchful and strengthen the things which remain that are ready to die, for I have not found your works perfect before God.

Remember therefore how you have received and heard, how hold fast and repent. Therefore, if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you.

You have a few names even in Sardis who have not defiled their garments. And they shall walk with me in white, for they are worthy.

[ 1 : 1 3 ] He who overcomes shall be clothed in white garments, and I will not blot out his name from the book of life, but I will confess his name before my father and before his angels.

He who has an ear, let him hear what the Spirit says to the churches. Verse 7. And to the angel of the church in Philadelphia, write, these things say he who is holy, he who is true, he who has the keys of David, he who opens and no one shuts, and shuts and no one opens.

I know your works. See, I have set before you an open door, and no one can shut it. For you have a little strength.

You have kept my word and have not defied my name. Indeed, I will make those of the synagogue of Satan who say they are Jews and are not, but lie in deed.

I will make them come and worship before your feet, and to know that I have loved thee. Verse 10. Because you have kept my commandment, sorry, my commandment to preserve, sorry, to persevere, I also will keep you from the hour of trial which shall come upon the whole world to test those who dwell on the earth.

[ 2 : 5 3 ] Behold, I am coming quickly. Hold fast what you have, that no one may take your crown. He who overcomes, I will make him a pillar in the temple of my God, and he shall go out no more.

I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down out of heaven from my God, and I will write on him my new name.

He who has an ear, let him hear what the Spirit says to the churches. Amen. Amen. As I said, the letter to the seven churches are letters written from Christ himself to the churches in Asia.

I said that a little history behind this. These were not virtual churches.

These were actual churches which existed after Jesus left. Within the first hundred years of the church, these churches existed, and they existed in the cities whose names defined the church.

[ 4 : 32 ] So the name of those churches were the names of the cities. So for instance, the church of Ephesus. What's the name of the church? The church of Ephesus. The church of Smyrna.

The city is Smyrna, but the church in Smyrna is called the church of Smyrna, or the church in Smyrna. So the names of the churches were determined by the cities in which the churches were.

And so the conditions in the cities reflected on the church. I've said this already, but it's good to reiterate. These letters were written to existing churches at that time.

But even though it was an existential letter, it was also prophetic. Those letters were more than just the local churches, but it's seven churches in Asia.

But those churches were also reflecting and representing the state of the churches from the time Christ left to the time Christ will come. Every church may fall into one of these categories.

[ 5 : 41 ] So the church of Ephesus used to be existing, but now that kind of church is not in existence. Church of Smyrna is not in existence. The first three, and then church of Pergamos are not in existence.

How do you know? Because all of them, Jesus didn't say it till I come back. I'm coming. But then the church of Titeria, the church of Sardis, all of them here, Jesus said, I'm coming quickly.

I'm coming. So by the time Jesus is coming, these four last churches will still be in existence. So we are in one of these churches. So we are either a church of Titeria, a church of Sardis, a church of Philadelphia, and a church of Laodicea.

And today I'm going on the church of Philadelphia. So now you can tell how the church has degraded. All the seven churches, every one of them, Jesus had something negative to tell them.

He had condemnation to give them. Every one of them. Some of them, like church of Ephesus, Jesus commended them and condemned something. So there was commendation and condemnation.

[ 6 : 53 ] Some had only condemnation. Others, two of all these churches, had only commendations. One of such church is the church of Smyrna, which was a suffering church.

And now, the next church that did not have anything negative said about them, by commendation, is the church of Philadelphia. So it's good to study the church of Philadelphia, because if anyone should want to be a certain church, then your desire should be a church of Philadelphia.

When you have church of Philadelphia, people will be saved. It takes a faithful church to get the world saved. It takes a faithful church to get sinners saved.

Not a church that is trying to look like sinners, so that sinners can feel, will not feel threatened. Cross over appeal.

Yeah, that's a good one. Cross over appeal. No. The church must always remain the church. It's like heat. Heat must always remain hot.

[ 8 : 08 ] Because who will go and turn on your radiator if it's beginning to produce cold, just to adapt to your room? There you don't need a radiator. When the temperature is cold, you don't turn on cold air, air conditioning.

So now, Jesus writes this letter to the church of Philadelphia, and then he says to this church in the city of Philadelphia, we got to know about Philadelphia.

Because I think it would be good. It's not the one in America. The one in America was named after this actual one in the Bible.

Okay, so I just want to, a few things I need you to know about Philadelphia. Philadelphia is a city. A few things you have to know about the city. It was at a very strategic location in Asia Minor.

All right. Modern day Turkey. It was at a very strategic location there. So that when anybody's coming and the city is sleeping, they will see that the city is sleeping.

[ 9 : 17 ] Now, so, that city was so strategic that it was a major trade route. Everybody uses that place. All these cities are, they are on a postal route.

Okay. But this Philadelphia was very prominent and well known. And so, all the authorities in the, for instance, the Greeks, when they were trying to spread towards the east, they went through, they have to go to Philadelphia because Philadelphia was so strategic and influenced Philadelphia with their culture and with their language so that through Philadelphia, they could influence all the surrounding cities and towns with their culture to the extent that an adjoining city in Philadelphia became, I mean, they lost their identity and they became so, anytime you hear the word Hellenistic, means Greek.

Okay. They became so Greek, Greek philosophy, Greek culture, Greek language. They have lost their identity, that city, because they are so close to Philadelphia. Philadelphia was like a hub to spread there.

So, it was known as the gateway or it was like a missionary city, but not missionary to spread the gospel, missionary to spread Hellenistic culture, the Greek culture.

So, now, wear that in mind. So, Philadelphia was like a missionary city to spread a culture, a particular culture. Number two, the environment, Philadelphia was built or is a city which was in an area prone to earthquakes and prone to volcanic eruptions.

[ 10 : 59 ] And so, because of that, there are a lot of, every now and then, the volcanic eruptions take place and because of that, the volcanic ashes that formed the soil were very fertile.

So, agriculture was rife there. They had a very fertile land, fertile area, so, agriculture was doing well, especially grapes. The vine, the vine used to, was doing so well there that they produced a lot of wine there to the extent that their, their, their god, okay, they are god, you know, most of all those will have gods and so, those times, the god there was called the Dionysius.

Dionysius is the god of wine. That's their god, the god of wine. That could tell you wine is big there because of the, the vine that flourishes in, if you want vine, if you want wine, go to Philadelphia.

That place was very good and so, Dionysius was the god of grape harvest, the god of winemaking and wine, the god of fertility, the god of ritual madness, religious ecstasy, theater, in the Asian Greek world.

So, Dionysius was their god, that tells you that and then number three, because of the earthquakes, the buildings were being destroyed by earthquakes and rebuilt.

[ 12 : 25 ] So, the building trade was a very good trade there. So, when you read, he says that, I'll make you a pillar. I'm the open door. He was actually even using building technologies because the building trade was a very, a good trade there.

They were very used to buildings. Number four, they had a few gods and temples, but number five is the very important one I want you to know. I want you to know.

One interesting thing about Philadelphia is they underwent name change a few times. Name change. So, the city itself had a few different names.

For, for, for instance, the, the name Philadelphia, how did they get it? there was this, um, king, the king of Pergamos, very influential, powerful man.

King of Pergamos, who was called Atalus, had a brother called EMINIS. Atalus has a, had a brother called EMINIS. I'm telling you the story behind it, okay?

[ 13 : 31 ] And, At, At, At, At, At, Atalus loved his brother so much. He was, it was strange the way this man was in love with his brother. When I say in love, I don't mean romantic love.

Phileo love. Phileo, Phileo. The Greek word, Phileo, is brotherly love, okay? Phileo, brotherly love. And so, the man, because of his love for his brother, the king, Atalus, and his love for his brother, EMINIS, his, they gave him a nickname, Philadelphos.

Phileo is love. Adalphos is brother. So, he has a brotherly love so much that they call him. But, because of his influence and his help in that region, they named the city after him, Philadelphia.

So, Philadelphia actually means brotherly love. So, they named the city after, uh, uh, uh, uh, Apelus nickname, which is Philadelphos.

All right. Now, but that was not the only name of the city. Later on, because of the, the, the earthquakes that used to happen frequently, there was, in fact, there was a major earthquake that that flattened Smyrna and flattened Philadelphia in those days.

[ 14 : 44 ] And at that time, the emperor, Caesar, uh, Tiberius. Caesar Tiberius was the emperor and he helped them send them funds and rebuilt the city.

So, because of his generosity, they, they actually named the, the city after him again, which is Neo-Caesarea. Caesar Tiberius is in the Bible, you know, I think Luke chapter 3, verse 1, talks about in the times of Caesar Tiberius, that was when Pontius Pilate, he used to be a Pontius Pilate, now in the fifth year of the reign of Tiberius Caesar.

Okay, so this Caesar, they named the city, he helped them with a lot of funding, they named the city after him Neo-Caesarea. Neo means new, just like New York.

this one, New Caesarea. So, New York was named after York. So, now it's, but that was not the only name, have you noticed that they are used to name change?

Yeah. And then, the, another emperor arises and helps them immensely. He was very influential, this emperor was called Emperor Vespasian and his family name was Flavia.

[ 15 : 54 ] But because he was so helpful to them, they named, they ended up naming the city Flavia. So, it has had a few name changes. Now, these are all significant because remember Jesus said I'll give you a name.

Jesus told them I'll give you a name. Jesus told them that I'll write your name on, I'll write the name of my, the city of my, on you. So, you can understand Jesus used what they are familiar with to determine what he was going to do for them, at least to explain what he was going to do for them.

So, this is just a little brief, a brief history about the city of Philadelphia. How about the church? The church in Philadelphia was a very small church.

When you want to talk about mega churches, you know, this one is mini church. Mega churches was Titeria, Sardis, those places, the German life, the booming, mega church.

But, Philadelphia was not a mega church. It was just a small church. But, Jesus was very impressed with them. So, let's go back to the text again, having understood this background.

[ 17 : 05 ] Revelation chapter 3, verse 7. And to the angel of the church in Philadelphia writes, these things say he who is holy. Let's say he who is holy. He who is holy. Let's say it again.

[18:10] When he came to Titeria, he describes himself as the one who is coming to crash. So, obviously, Philadelphia will be waiting, oh my God, what is he going to tell us about himself?

who is true, who has the keys of David this thing is packed. He who opens and no one can shut and shuts and no one can open.

When he came to Titeria, he describes himself as the one who is coming to crash. So, obviously, Philadelphia will be waiting, oh my God, what is he going to tell us about himself?

This is what he who is holy says. Say, Jesus is holy. In Leviticus chapter 11 verse 44, the Bible talks about how God is holy.

So, actually, holiness is the title for God. Now, Jesus said, this is what me, he who is holy is saying. When you read Isaiah chapter 6 verse 3, Isaiah chapter 6 verse 3, thank you Lord Jesus.

And the Lord is full of his glory. Now, when he saw heaven, when he saw the throne of grace, he saw these creatures crying out. Holy, that's the language of Revelation chapter 4 verse 8.

Three holies. Holy, holy, holy. So, holy is the description of God. But, when you read Isaiah, Isaiah always, I think, in the book of Isaiah, there are about over 30, 30 references of the holy one referring to God, the holy one of Israel, the holy one of Israel, the holy one of Israel, the holy one of Israel.

[ 20 : 53 ] So, that means that if you don't understand the Old Testament and read Revelation, you won't really be able to appreciate it properly. You won't get it. But, Jesus Christ used the title holy. Remember when Mary was pregnant, or when she was about to be pregnant, the angel told, what did the angel tell Mary?

Luke chapter 1 verse 35, said, the holy God shall come upon you, and the power of the highest shall overshadow you. Do you remember? Let's go. And the angel promises that says to her, the Holy Spirit will come upon you, and the power of the highest shall you.

Therefore, so it will come to be born. So, therefore, therefore, also, the, the Holy One, referring to Jesus.

Meanwhile, in Isaiah, the Holy One was the title of God. Now, Jesus refers to himself as holy. Mark chapter 1 verse 45, very interesting. If, 35, I'm sorry, Mark chapter 1 verse 24, please, pardon me.

Mark 1 24, even the demons said, leave us alone. What are we going to do with you? Jesus, you came to destroy and we know you are the Holy One of God.

[ 22 : 03 ] Even demons knew he was the Holy One. It's only human beings and some church leaders who don't know he's the Holy One. Holy One.

In Luke chapter 1 verse, Luke chapter 4 verse 34, demons were crying out, Holy One of God, Holy One, Luke 1 34, saying, leave us or let us alone.

what have we got to do with you? What have we got to do with Jesus of that? Did you come to destroy us? Is that not what I just read earlier? God? All right.

So, demons call him as the Holy One. So, Jesus is the Holy One. Revelation chapter 11, let me give you just two more references. Revelation chapter 6 verse 10.

I like this particular one. And 16 verse 5. And they cried out with a loud voice saying, how long, O Lord, holy and true. Let's all say holy and true. Holy and true.

[ 23 : 00 ] Let's say one more time. Holy and true. They call him, you are the one who is holy. Holy means that I am different from everyone. So, when he showed up to talk to the Church of Philadelphia, his first description of himself was, this is what the Holy One says.

Is it only the Holy One? He said, Revelation, he said, this says he who is holy and he who is true. The word true, the Greek word, most of the time when you come across the Greek word true, it also means real.

He who is real, who is authentic, all the other things are fake. Even financial breakthrough is fake. It does not satisfy you truly or truly.

Material possession doesn't satisfy truly. How many of you have discovered that? Those of you have not discovered, I'm telling you, I pray that you find out quickly because it does not satisfy.

Nothing satisfies truly. So, this is what he who is true, he's true, he's the real deal. A lot of things are not real.

[ 24 : 19 ] Christ is the real deal. He said, this is what he, I am holy and I'm true. I am, John chapter 14 verse 6, I am the way, the truth in life.

He said, I am, I am, I am the truth. That's why the Holy Spirit is called the spirit of truth. He comes to reveal Jesus, who is the truth.

Wow. I think Revelation 19 11 talks about, I'm the way, so, Revelation I say, I saw the heavens open behold, and he was called faithful and true.

His name is true. And so you realize that, watch this, most of the descriptions Jesus Christ uses for himself in Revelation is the same descriptions for God.

So, for instance, in Revelation chapter, I think 1 verse 8, yeah, 1 verse 8 and 9, I am, this, go to verse 7, Revelation chapter 1 verse 7, behold, he's coming on the clouds and every eye shall see him and then all the tribes shall, amen.

[ 25 : 33 ] Then verse 8 says that, I am the Alpha and the Omega, the beginning, says the Lord, who is and who was and who the Almighty, this is God. But Jesus Christ, when he comes, when he was talking in verse 18, he said, I am the Alpha and Omega.

So, most of the terms that Jesus would use for himself is the same term for God. Jesus is God. And I don't have to apologize. I like the way I bishop who's, it is what it is.

It is what it is. Oh, no, how can Jesus be, it is what it is. Thank God you didn't create yourself. You want to ask the creator, why is he not as limited as you?

you are using anthropomorphic mindsets. Anthropomorphic simply means human form.

So, Christ is God. Let's all say that together. Please say it again. Say it louder for the last time. So, Christ said, this is what he who is holy says.

[ 26 : 43 ] let's go on. I like the next bit. He says that, these things say he is holy, who is true.

He who has the key of David, who opens and no one can shut and who shuts and no one can open. The keys. Say keys.

Keys. Keys. Yeah, so the key of David. Now, this is quite interesting and I think, how much time have I got to explain this?

There is somewhere in the Bible where the Bible uses this kind of similar phrase, Isaiah 22, verse 22. It's easy to remember. Some texts are easy to remember, isn't it?

Isaiah 22, 22. Wow, that's nice. Did you see that? The key of the house of David, I will lay on shoulder.

[ 27 : 44 ] So he shall open and no one can shut. He shall shut and no one can open. Now, this, watch this, this is a messianic verse. When you hear the word messianic, that means that even though it was written before Messiah showed up, it was actually referring to the Messiah.

Even though it referred to someone who actually was living, it was more referring to the Messiah, even though it was someone, it doesn't make sense. It's called the law of double reference. So when Abraham told Isaac God would provide for himself a lamb, he was not actually thinking exactly about Jesus, even though his words were prophesying about Jesus.

Does that make sense? Jesus is the lamb of God who takes away Abraham was the first person to speak about God's lamb. When Isaac said, father, this is the lamb, this is the knife, this is the firewood, but where is the lamb?

He said, my son, don't worry, Genesis chapter 22, for God will provide for himself a lamb. When he was saying that, he was actually prophesying that God will provide for himself a lamb, the lamb of God.

So when John the Baptist saw Jesus in John chapter 1 verse 29, he said, behold the lamb of God who takes away the sins of the world. When John said, I worked because there was nobody worthy enough to take the scrolls and to open Revelation chapter 5, he said, and then I heard the voice, verse 4, behind me, weep not, oh John, John, weep not, for the lion of the tribe of Judah has prevailed to open, take the scrolls and to lose it.

[ 29 : 16 ] Verse 6 said, and I turned to see, when I turned, I was thinking of seeing a lion, I saw a lamb. He said, the lion has prevailed, I turned, it was a lamb.

He is the lion and the lamb. That sounds like an oxymoron. He is the lion and a lamb. When it comes to sin, when it comes to sin, his blood covers us, takes care of our sins.

When it comes to conquering, he is the conquering lion. He defeated, so he is the lamb of God to take care of our sins. He is the lion of God to crush the devil on our behalf.

Hallelujah! Hallelujah! Hallelujah! Hallelujah! Hallelujah! Hallelujah! So he says that Jesus, so Abraham was talking about Jesus, okay, when he wasn't in his active mind, but because he was a prophet, because he was filled with the Spirit of God, what he said.

In the same way, in Isaiah, there are a lot of things David said. There are a lot of things David said in the Bible, which was referring, for instance, Psalm 22, Psalm 22, verse 3.

[ 30 : 21 ] Do you know what David said? He said, Eli! No, sorry, verse 1, from verse 1, I say, rather, from verse 1. Eli! Eli! Is it not Jesus' cry on the cross?

Psalm 22 is the cry of Jesus. The whole is about Jesus. It's a messianic psalm. And so, even though David was saying, when you read the Bible, the apostles said, David, being a prophet, spoke.

The Spirit of God spoke through David. Acts chapter 1, I think, verse 17 and 18, talking about Judas' place. Peter spoke about how David spoke.

The Spirit of God, verse 16, said, men and brethren, but the scriptures was the which the Holy Spirit spoke, how? By the mouth of David. So, there are things that, when you go down chapter 2, David spoke, chapter 2, verse 20, 27, somewhere there, I didn't even quote, but it's good, chapter 2, 27, it says that, you will not suffer, for David, for you will not leave my soul in haze, nor will you allow your holy, see the holy one, to seek corruption.

Now, who said this? Look at verse 20, previous verse. Do you see that? Let's all read of verse 25. Let's go. For David says concerning him, I, concerning who?

[ 31 : 39 ] Him. See the him there? Yes. David said concerning him. Go ahead. Him.

and my tongue was glad. Moreover, my flesh shall rest him. Verse 27. For you will not leave my soul in haste, nor will you not have the Lord.

Now, this is David's story. He was writing it. But as he was writing it, he was actually writing, like he took the position of the Messiah. And he was writing, so the Spirit of God was, so it was David's confession, but actually the Messiah, this is what the Messiah was going to say.

Go to the next verse. Let me show you something. Let's go. The next verse.

Watch this. That he is both dead and buried, and his tomb is with us unto this day. So after you quoted what David said, let me tell you guys, David, if he said that you will not allow your Holy One to see corruption, David's dead.

[ 32 : 57 ] He's buried. His tomb is with us today. He has seen corruption. Go to the next verse. Therefore, David being a prophet, and knowing that God was as sworn with an oath to him that from the fruit of the body, according to the flesh, he's going to raise up the Christ.

He spoke. The next verse. The next verse, 31. He foreseen this, spoke. You see, so David was speaking concerning the Messiah. Now, why did they have to bring this?

That was the first preaching. Acts chapter 2. The first preaching of the church. They made reference to what David spoke, and then said that when David was saying this, he wasn't talking about himself, guys, because he's still dead.

When David was saying this, he was talking about the Messiah, because it is only Jesus who has resurrected. Hallelujah. So, and we are preaching him to you. So that's the whole message.

So they went to the Old Testament, pulled out the message in the Old Testament, and now brought it and said, this all things that you have been reading and you believe, it is actually concerning Jesus. And then when they finished preaching this, the Bible said they were cut to the heart.

[ 34 : 02 ] And they said, men and brethren, what shall we do? He said, repent. Repent. So now, that's what was happening. So when you read the scriptures, and you come across, what, in fact, Acts chapter 3, 35 or 37, talks again about the Holy One.

Acts chapter 13, Paul's first preaching. He had to make reference to the Holy One. Paul's first preaching in the Gentile world. So, they were always talking about these things and making references to Jesus.

Now, Jesus, watch this. So in Isaiah chapter 22, verse 22, there is a very interesting story there. I don't know if you are interested. Those of you who love stories, I think this would be a good story. From verse 14, there is a gentleman called Shibna.



And then from verse 16, somewhere, there is another gentleman called Eliakim. Now, from verse 14, Acts, Isaiah 22, you have to watch this. From verse 14.

Then it was revealed, in my hearing, by the Lord of hosts, surely, for this iniquity, surely, for this iniquity, there will be no atonement for you, even to your death, says the Lord of hosts.

[ 35 : 13 ] Verse 15. That's Shibna coming. That says the Lord of hosts, go proceed to the steward, to Shibna, who is over the house, and say.

Now, Shibna was like a caretaker. Okay. If the king was not there, he was there. Right. not by political appointment, or monarchical appointment, but for sovereignty, but he was a servant.

But he had the keys to all the house, everything. He was the runner of the house, like Joseph. So, if the king is not there, he has so much power.

If he becomes your friend, you will do well. Yeah, yeah, yeah. Okay. You do, it's like chief of staff. Yeah, yeah. So, Shibna was like the chief of staff. He controlled almost everything by the king.

And Shibna, when you read it down, that was, Shibna now began to use his position to line his pocket. And God said, I will take Shibna and I will put him in a flame.

[ 36 : 19 ] And he will put him out. Yes. That's scripture. Look at it. It said, I will sling you, I will throw you like a sling. And you can touch you. Another country, go and die over there.

Shibna. Because when you were in charge of the keys, you were now using it to, he went and carved a special tomb for himself when he died. Shibna. Hey.

Hey. So God said, he dug a special tomb, glorious one. Wow. So now, verse 19.

After God said, and I will drive you out of your office and from your position, he will pull you down. Okay? Go to the next verse. Verse 20 now. Then it shall be in that day that I will call my servant Eliakim, the son of Helkiah, Helkiah, Helkiah.

Verse 20. And I will clothe him with your robes and strengthen him with your belt. I will commit your responsibility into his hand and he shall be a father to the inhabitants of Jerusalem and to the house of Judah.

[ 37 : 36 ] Verse 22. Look at verse 22. Verse 22 says that the king of the house of David I will lay on his shoulder. Those days when you go into those houses, a big house, as soon as you enter, you know who is there.

The captain in the house. Because they used to have that. Like the way when you see soldiers, you can tell this one is a senior by the ranking. They had a key engraved in their on their shoulder.

That's why it said the government shall be on his shoulder. So he said the key I will give it to him and I will put it on his shoulder. When you enter you know this is the one in the child. But that's what's talking about I'm going to appoint Jesus himself.

So first time the key of David was used is the scripture. I will give him that key. That key gives access. Access into what? Access into the treasury of God.

Access into the bounties of God. Access into the kingdom of God. The access. He said I am the one who Revelation again.

[ 38 : 39 ] Revelation chapter 3. Yes. These things say he who has the key of David. David. As I studied I realized you know I spoke about David.

Yeah. David. What made David David? I believe that that's the key of David. Yeah. Now when you talk about David David's equity in the Bible David was the one who fought for the kingdom of God.

Yeah. He fought to establish the kingdom and let Solomon take over. And then after he fought for the kingdom you know what he did? He desired to build the house of God.

And God said David you can't build it. Because you have if it has entered your heart you are a fighter. And so I want somebody else because you have it has entered your house that title deed will never leave your life.

Because no man can build a house for God. When he was talking about he was talking about Jesus. David said I want to do but God said no you can't do it. Me myself I'm coming down to come and do it. So he said okay the temple you tell him to build the temple.

[ 39 : 47 ] What God was talking about is actually the house of God. Watch this. It's actually the house of God. And so by desiring to build God a house David's human being secures that exclusive position on earth to be the title holder the title deed holder for the house of God.

He had the key. That is why the throne never left David's house. Not because he killed Goliath. Because he was a fornicator. Why should a fornicator be given such privileges?

By a holy God? No. But the guy's focus was on God's house. Listen when your mind is on God's house God's mind will be on you.

He had the key. David had that key. So Jesus said God told David nobody on earth will be allowed to build without being your son.

No one watch this no one can build even me God watch this even me God the only one who can build the house for myself even when I come to build I have to come as your son.

[ 41 : 06 ] That's David's key. I have to come. The key of David is the key to have the access to God's house. The key of David is the key that makes you see if you use that key the church minded who's the house of God?

In Galatians chapter 6 verse 10 it talks about the household of faith. Oh God has a household. Galatians 6 10 says do good when you get opportunity let's do good to especially those of the household of faith.

Ephesians chapter 2 verse 19 it talks about the household of God we used to be aliens we used to be far away now therefore you are no longer strangers and foreigners but fellow citizens with the saints and members of what?

The household of God. God has a household in 1 Timothy chapter 3 verse 15 he says that I write this so that you know how to conduct yourself in the house of God or in the church of the living God which is the house of God.

Conduct yourself in the house of God which is the church of the living God. The house of God is the church. The key of David how did David get that privilege? Because he focused on God's house.

[ 42 : 22 ] Pastor watch this Jesus said who do men say hell? They said you are the son of the living God. Jesus said flesh and blood has not revealed this to you but my father and I tell you you are Peter upon this rock Matthew chapter 16 upon this rock I will build my church the gates of hell will not prevail verse 19 he said watch verse 19 and I will I will give you the keys of the kingdom.

Jesus is a key holder he said I will give you the keys of the kingdom key means sovereignty key connotes authority key connotes power you have the right to enter anytime anytime you want and come out anytime you want he said I have the keys the key of David wow let me end here by adding this oh he said he who I'm the one who opens and no one can shut did you hear that?

yes yes yes God can open no one can shut the door God opens for you no one can shut it why are you afraid?

why are you trying to impress men so much? if God opens a marital door for you I'm telling you no one can shut it not the riches of your family if God opens a financial door for you no one can shut it on the other hand if God has shut the door you are forcing to open it you are wasting your time you are using your connections and your access and your influence and all the things you have to try and get the door open which God has shut come on come on I see God opening a door for you I see God opening a door for you in the name of Jesus he opens no one can shut he shuts and no one can open I know verse 8 says that I know your works let's all say that together I know your works say it again I know your works can you imagine

God saying this to you no no think about God God is telling you I know your works some of you immediately begin to get scared I know your works I know your works I know your works tell somebody God knows your works man let me not dwell just on the negative but the positive some of you are doing things that men may not see and applaud you God said I know your works he sees your sacrifices he sees how much you are investing into God's work and the church of Philadelphia is a church that had only commendation without condemnation how sweet would that be when Jesus shows up and is giving you commendation he said well done well done they were not perfect they were not perfect but they were faithful the blessed

[ 45 : 53 ] I almost wanted to title today's message the blessedness of a faithful church one of the greatest blessings of a community and a society is to have a faithful church a faithful church allows God to be seen wherever the church is we have to be a faithful church I have to be a faithful pastor a faithful pastor because he's looking for faithfulness well done thou good and faithful Shibna Shibna is opposite to faithfulness but Eliakim well done let's remain faithful but let me end on this note God Christ says that I have the keys I'll open a door when I open a door no one can shut it and when I shut the door no one can open it so that means that if you can trust him don't be afraid just trust him because no one can interrupt and interfere what he has started in your life when you walk with him

God is helping you and he'll continue to help you in Jesus name Amen We thank God for using this sermon Reverend Dr.

David Entry to share this awesome word If this message has blessed you in any way please spread the word by sharing it and send us an email to amen at charis dot org Remember to stay connected with us on Facebook Instagram YouTube and Twitter for regular updates on what God is doing here at Charis Ministries Stay blessed today