

Who's A True Christian?

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Date: 22 June 2025

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[0 : 00] Thank you for tuning into this message by David Entry. Every true revival is a product of the strong preaching of God's word. May you receive a word from this message that will spark a revival in you.

! And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spoke unto the Christians, preaching the Lord Jesus.

And the hand of the Lord was with them, and a great number believed and turned unto the Lord. Then tidings of these things came unto the ears of the church, which was in Jerusalem.

And they sent forth Barnabas, that he should go as far as Antioch, who, when he came and had seen the grace of God, was glad and exalted them all, that with purpose of heart they should cleave unto the Lord.

For he was a good man and full of the Holy Ghost and of faith, and much people were added unto the Lord. Then departed Barnabas to Tarsus, four to six old.

[1 : 27] And when he had found him, he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the church and taught much people, and the disciples were called Christians first in Antioch.

And in these days came prophets from Jerusalem to Antioch. And there stood up one of them named Agabus. And signified by the Spirit that there should be a great death throughout all the world, which came to pass in the days of Claudius Caesar.

Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea, which also they did and sent it to the elders by the hands of Barnabas.

And so here is the reading of God's word. Shall we please pray? Father, thank you so much for the privilege to come together and to hear your word taught. We pray that as your word is taught, let your grace be granted us individually and corporately.

So we can be expressions to your glory, expressions of your goodness, expressions of your kindness, and expressions of what grace can do. We thank you in Jesus' name.

[2 : 43] Amen. It's so nice to be in church. Now, the text we read opens up with the statement that now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Venice and Cyprus and Antioch.

So you can tell in Acts chapter 8, verse 1, it talks about how Saul was consenting to Stephen's death. And at that time, a great persecution, you see that phrase again, great persecution.

There was a great persecution against the church, which was at Jerusalem. And they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

Because the headquarters was a very important place. And so everybody scattered, but the apostles stayed in Jerusalem to keep the work going and to become the base or the hub for the spread.

So now you jump to chapter 11, verse 19, and it says that those who scattered traveled as far as Venice and Cyprus and Antioch. These were cities in those days.

[3 : 53] And when they got there, they preached the word to none, but Jews only. This is a very serious thing. That tells you how much the church has not really fully become the church.

Okay. The church is not made up of one person. That's why you can't be a Christian just and then be by yourself. I've been saying this, that Christianity is not just about a personal relationship with God, but about a corporate relationship with God.

About a corporate relationship with God. God calls us into fellowship and he calls us into a family. So it's very important to understand that.

Having said that, let me even throw this in before I go further into the message. That the purpose of Christianity, the purpose of Christianity on earth, because people will be like, what are Christians supposed to do?

What is Christianity there for? I know most people will say, to spread the gospel. Yes. Is that the, no, that's not the fundamental purpose of Christianity on earth. The fundamental purpose of Christianity, this is serious what I'm about to say, is to fellowship.

[5 : 04] Fellowship. What? So are we just Christians so we can fellowship? Yes. The reason why we preach the gospel is so people can be in fellowship. First John chapter one.

That which we have seen. That which we, from the, was from the beginning. Which we have seen with our eyes. Which we have looked upon and our hands have handled of the word of life. That's true.

It says that for the life was manifested and we have seen it. And bear witness. And she, give me New King James please. And bear witness and declare to you.

That eternal life which was with the father and was manifested to us. So he said, this thing that was with the father before the world began and now has been manifested, we have seen it.

Something beyond creation. Something beyond creation. Something bigger than creation. Deeper than creation. Better than creation. Has finally found its way. And he said, we have the privilege of seeing it.

[6 : 08] We have the privilege of handling him. We have the privilege of hearing him. And he says that, and now we are witnesses of what we have experienced. And this we are declaring to you.

That which was from the beginning. Look at, where are we declaring to you? Look at the next verse. Verse three. That which we have seen and we have declared to you. That you also may have fellowship with us.

The purpose. So Jesus came and they handled. The people who handled him, met him, dealt with him. They had one assignment to go and get others to come into the fellowship.

So the purpose of declaration of the gospel. The purpose of preaching is to get people into fellowship. The church exists primarily for fellowship.

Now, evangelism is a byproduct of a healthy church. Evangelism is a byproduct. Witnessing is a byproduct of a.

[7 : 08] So that tells you any church that is not witnessing. It's not a healthy church. A healthy church grows. We have doctors here. If someone is not growing, it's a problem.

Something is wrong somewhere. So the church exists primarily for fellowship. So when they were scattered, wherever they went, they were preaching.

But I said something. That the church hasn't come into its fullness. Why? Because those who were in the church at that time were preaching. Believed that the church was just an extension.

An extension or an arm of Judaism. And so if Jews would only reach out to Jews. So now they were reaching out to Jews and telling them. Oh, this religion we've been practicing.

There's an upgraded version. Have you upgraded your phone yet? There's another iOS. Yes. Something else has come. Have you upgraded? So they were just telling. For instance, if I'm using an iPhone.

[8 : 08] I use an iPhone. And we have all friends. And they've released a new powerful update. And I do mind. And I will check. Have you done yours? But maybe if Pastor Wo uses Android. I won't ask her.

Oh, let's leave the Android people. And this is iPhone. This is iPhone. So that's what they were doing. They thought Christianity was a Jewish thing. Now, don't forget. This is after Acts chapter 10. When the Holy Ghost.

God has forced Peter. To go into Cornelius' house. He has gone into Cornelius. But those who have already scattered. Didn't know this was going on.

They had already scattered. And wherever. So that tells you that God had a big job on his hands. How to make Jews incorporate Gentiles into Christianity.

Because. Or into a church. Because the church is not only for a section of people. The church is for all nations. So. There was a problem.

[9 : 05] And they won't preach to the Jews. But Bible says that some of them. Look at the text again. It says that. They only preach to Jews. Verse 20 says. And some of them were men of Cyprus.

And Cyrene. Cyrene. Which when they came to Antioch. Now. Antioch. Shall we all say Antioch? Antioch. Please say it again. Antioch. Antioch was such a very important city.

In those days. In the Roman Empire. There were three big major cities. The first major city in the Roman Empire was Rome. The second major city was Alexandria.

So it's Rome. Then Alexandria. The third major city in the Roman Empire was Antioch. So Antioch was such a very important bustling city.

With. It had serious political influence and economic power. Antioch was a great place. And so. They. People who were men of Cyrene.

[10 : 05] And they came to Antioch. And when they got to Antioch. Now. This is where it's going to get interesting. Because. When the gospel go to Cornelius house. Cornelius was a Gentile.

But a Gentile with a difference. In Acts chapter 10. Verse 2. It tells us what kind of Gentile he was. He says that he was a devout man. One who feared God.

But. When you move outside of this kind of people. You don't find everybody like that. And so. The gospel going to Cornelius. Cornelius was a Gentile.

Per excellent. A Gentile with a difference. A Gentile who. Follows and tries to adhere. To the Jewish customs. And the Jewish God.

Even though he wasn't a proselyte. He's not converted to Judaism. He believed in the Jewish God. He was a good man. He was a good man. Feared God. Peter said. Now I understand anyone who fears God.

[11 : 01] From every nation. Is accepted by God. So he was a different person. But when you go to Antioch. It's. They used to have this cult. Or the religion.

They used to practice there. Was. The pagan religion was so bad. That there was a temple dedicated to their religion. About five miles away from the city.

And when you go there. It was common also in Corinth. And in those days. Most of these religions. Had a lot of. Deep sexual promiscuity.

Attached to it. So when you go. The priestesses. The priests. The female priests. In those. They are just there. To. They are. They are called temple prostitutes.

So when you come to worship. That's. If you want your worship to be solid. Some of you already imagine it. No. It's part of worship. So like the way we are.

[11 : 55] In the beginning was the word. We're not. No. Those ones. They are not singing. They are just in. Apartments. They were just there. Waiting for. Somebody to come.

When you are ready for worship. They take you through. Escort you through worship. And. So you can imagine. How. Sexual promiscuity. Was bad. And people were free. They lived.

Anyhow. It was bad. And so. This is different from Cornelius. Largely. You go into a community. They had money. They didn't care about God. They had their own religion. That endorses.

Sexual promiscuity. And so. Now the gospel is going there. So you can't even imagine. Why the Jews just. These people are just. Off. But. Some people.

See. When you start interacting. With genuine Christians. You end up hearing about the word of the Lord. You end up hearing about the Lord Jesus Christ. When you interact with a genuine Christian. Who is living for Christ.

[12 : 50] You hear about Jesus. So. Bible says that. They went. To Antioch. But some of. Them. Were men from Cyprus. And Cyrene. Who.

When they had come. To Antioch. Remember Antioch. A bad place. Kind of. Yeah. Antioch. Spoke to the Hellenies. Now. Hellenies there means. The. Grecians.

New American Standard Version uses. The Greeks also. King James uses Grecians. Right. Yeah. Grecians. So Hellenies. Grecians. Now. Listen to this. That was a terminology. Which.

Was used. To represent. All others. By Jews. It's very important. So you don't have to. Because that was the. Predominant. Culture. In those days. The Greek culture.

After Alexander the Great. Conquered practically. Almost the whole world. And so he. Enforced. Greek culture. And that. And Greek language. That's why. The. New Testament.

[13 : 45] Was written. In Greek. Okay. So. Greek was the. It's like. English. In these days. Everywhere. English. You even go to China. There are things that are written in English.

So you can. You go to Dubai. There's Arabic. There's boards. English. English is like. International language. So that's how Greek was. The culture. Was very.

Greek. The culture was Greek. Greek. And so everyone. Who is not a Christian. Is seen as. Hellenist. It's another way of saying. Greek culture. So. Hellenist. So these guys now came.

And they were preaching to. Hellenist. Now. Anytime you hear that word. Hellenistic. It means like. A God. And very. Kind of. Into pleasure.

Into. Into. All kinds of. Lifestyles. That are not. That's not. It doesn't depict the fear of God. So. Hellenism. Was the. Order of the day. So the.

[14 : 40] Most people. People who are not Jews. Were actually referred to. As Hellenist. So now they came. And they were preaching to. Hellenists. Preaching to. Anybody. But look at what they preach. That's good.

Bible said. They preach. What? What did they preach? What did they preach? That's Christian preaching. Christian preaching is about.

A person. It's about the Lord Jesus. In other words. They preach Jesus. As Lord. Lord. Not Caesar. Jesus. As Lord. In Revelation chapter. 19.

Verse 16. He said. He has a vesture. And his name is written. On his vesture. He says. He has his robe. Revelation chapter 19. Verse 16. He says that. And he had. On his vesture. And on his thigh.

A name written. King of kings. And lord of lords. In Revelation chapter 17. Verse 14. He says that. He is the king of kings. And Jesus. Is the lord of lords.

[15 : 36] In Philippians chapter 2. He says that. Therefore God. As highly as of us. Nine. As I give you. A name that is above all. In that. At the name of Jesus. Every knee shall bow. And every tongue shall confess.

That Jesus. Is lord. To the glory. Of the father. And so. Jesus. Is lord. And they preached. Jesus. As lord. That was.

In our church. Some time ago. Jesus. Okurios. That was the summary. Of the Christian faith. Jesus is lord. So when we say. Jesus is lord. It encompasses.

Everything Jesus is. It includes. His virgin birth. It includes. His victorious. Virtuous living. It includes. His vicarious death. It includes.

His victorious resurrection. It includes. His visible ascension. And his visible return. And his reign. So. It includes. Everything you should know. About Jesus. When we say. Jesus is lord.

[16 : 32] Jesus is lord. Everybody say. Jesus is lord. Jesus is lord. You know when they were. That's why. We say. For whosoever. Shall call on the name. Of the lord. Shall be said.

And then we respond. Lord. It has serious. Theological significance. Jesus is lord. He's the same as. Lord Jesus. That's who we know.

In the church. We know him as lord. Our lord. He's the reigning. And the supreme. Leader. Of the church. Everybody say. Jesus is lord. Jesus is lord.

And so. They went. And those who scattered. Preach. Jesus Christ. Or as lord. Preach. Jesus. As lord. Or preach. The lord.

Jesus. To the gentiles. And see the impact. And bible says that. And the hand. Of the lord. Was with them. And a great number. Believed. Faith.

[17 : 28] And turned. To the lord. What's the meaning of that? They believed. Now. You can. People can. Turn. To join. Um.

Clubs. Join. Societies. Join. Federations. Join. Groups. You can. Get people. You can. Help. People. Encourage.

People. To join. Different. Kinds. Of things. But. You can't. Just. Encourage. People. To join. The church. If the hand. Of the lord. Is not upon you. For anyone. To be able.

To join. The church. Those of us. Who get them. To join. The church. The hand. Of the lord. Must be. Upon us. It. Because. Joining. The church. Is not just. A natural thing.

It's a supernatural thing. Which. Has. Its roots. Is in the trinity. The triune god. Its roots. Is in heaven. Because it says that. That which we have seen. From the beginning.

[18 : 19] That we declare to you. That you may have fellowship. With us. Why? Because our fellowship. Is with the father. And as we are here. There's something. Really. Going on. There's a vertical.

Fellowship. Going on. And we are having. Horizontal fellowship. So we get you in. So that it can keep. So this. Our horizontal fellowship. Is vertical in nature. Do you just have it?

We have gathered here. We have relationship. One with another. But our relationship. Is very heavily. So to get anyone. To join. Is not just about. Persuasion of the mind. Is not just about.

You like our style. You like the. No. For someone to be a Christian. Is not even about. Arguments in their mind. By his convictions. Of their hearts. So. And it takes the preaching.

Of the Lord Jesus. And the Bible says. The hand of the Lord. Was with them. And a great number. Say great number. Say great number. Where? In Antioch. Antioch. Antioch.

[19 : 15] Pagan Antioch. Pagan. Reign. Ruled. Antioch. People were. Great numbers. Were turning to the Lord. Whoa. Bible even.

Tell us about miracles happening. Bible was just saying. The hand of the Lord. Was up. Obviously. There will be a supernatural dimension. Of whatever was going on. And great number. Was turning to the Lord.

And a great number. Was turning to the Lord. Constantly. People were turning. Great number. I see great numbers. Turning to the Lord. In United Kingdom. Let's stop complaining.

About. Policies. Let's stop complaining. About discriminations. There. In our country. There is a political platform. A legitimate platform. To be able to raise.

Consense. So. It's fine. I'm not saying that. If we have. Avenues to raise. Consense. We shouldn't. But that is not what grows the church. What grows the church. Is the hand of the Lord.

[20 : 11] Being upon those of us. Who speak. The Lord Jesus. As we speak. That is why. Nothing threatens. The enemies of Christianity. Like our message.

So. If we can keep quiet. And not preach. They'll be happy. So we have to find ways. Of. Smearing their message. And make their preaching. Their core content.

Of their preaching. We have to. If we can legislate. Against it. Let's do that. So they can't preach. Jesus as Lord. Which will imply. Every other thing. Is not God.

What they can't stand. Is our preaching. Because. What the devil fears. Is the preaching. Of the Lord. Jesus Christ. Because once the Lord. Jesus Christ.

Is preached. The church will grow. Once the Lord. Jesus Christ. Is preached. People will be saved. But if Jesus is not preached. People can't be saved. People can't be saved. Without the preaching.

[21 : 07] Of the Lord. Jesus. Because. Salvation. Does not come from anywhere. Bible says. There is salvation. In no other name. Hallelujah. Acts chapter 4 verse 12. Nor is there salvation.

In any other. For there is no other name. You have to preach. The Lord. Philip went to. Samaria. And preached. Christ. In the Colossians chapter 1.

He said. Him. We preach. Him. We preach. Him. We preach. Him. We preach. Let's all say that together. Him. We preach. One more time. Him.

We preach. Your testimony is good. But if it lacks. Him. God can't use it. God can't use your testimony. If it lacks. The message about.

Him. Him. We preach. And so. They preached. Jesus. And many. Bible says that. A great number. Believed. So you see how. Salvation comes.

[22 : 01] It starts with faith. So their faith came alive. They believed. And turned. To the Lord. What does that mean? They were saved. Then. This news.

The news. Of what is happening. Got into the. It got to the ears. Of the church. In Jerusalem. That's a very nice phrase. Isn't it? It's like the church has got ears. It got to the ears.

Of the church. In Jerusalem. And. They sent out. Barnabas. To go. As far. As Antioch.

Go. About 300 miles away. Go. As far. As Antioch. Go. Barnabas. Why Barnabas? You know. Barnabas was a peacemaker.

Barnabas had a way. Of encouraging people. Barnabas had a way. Of including people. Who must be included. Barnabas. Didn't discriminate. Against others. Because if you send.

[22 : 59] Any other Jew. If you don't know. Okay. You have to do this. They'll bring all kinds. Of restrictions. But Barnabas was always. Thinking about. How can God use you? How can you be. Of benefit to God? So they sent.

Barnabas. A good man. You remember. Bible says that. They sent. Barnabas. To go as far. As Antioch. Look at the next verse. Verse 23. It says. When he came. And I seen. The grace of God.

That phrase. Is so good for me. You can see grace. You can see grace. You can see grace. Grace can be seen. Grace can be demonstrated.

May your life be. An expression. Of God's grace. May your life be. An evidence. Of what grace of God. Can do. He said.

When he had come. And he saw. The grace of God. He saw. The grace of God. He was glad. Because what it is. People attend. To the Lord. Salvation is by grace.

[23 : 53] When he looked at. People. Somebody who used to be. A priestess. In the temple. And now. He's a preacher. And they're telling. Look at what Jesus has done.

And look at how this person. He abandoned his wife. Abandoned his children. And went. Run away somewhere. And that. Has been abusing his family. And now. This guy has changed.

And he's now. The best father ever. He's now going around. Wow. Wow. Wow. He saw the grace of God. At work. Acts chapter. Chapter 25.

32. The word. I commend you to God. And to the word. Of his grace. Which is able to. Build you up. And give you an inheritance. Among the saints.

Hallelujah. When he came. And saw. The grace. Of God. He was glad. He was glad. Nothing mattered again.

[24 : 47] Did they have money? It wasn't his concern. Were they poor? It wasn't his concern. Were they big shots? It wasn't his concern. Were they prosperous? It wasn't his concern. His primary concern.

Was. The attempt to the Lord. And you can see the grace. Of the work of the Lord. Happening. Amongst them. Hallelujah. And. So he was glad. And watch this.

And. See. Barnabas. He was a good man. He encouraged. Them. He encouraged them all. That with. Purpose of heart.

Shall we all say. Purpose of heart. Shall we all say it loud. Purpose of heart. He encouraged them that. With purpose of heart. Is greater. And stronger.

Than decision of the mind. Purpose. Deep in your heart. It's difficult. Bible says. Daniel. Purpose in his heart. Daniel chapter 1 verse 8.

[25 : 43] Daniel. Purpose in his heart. But. Daniel. Purpose in his heart. That he would not defile himself. He said. Listen. If you go far. Don't wait for you to feel good.

For you to feel excited. Ah. Chachach. No. You must purpose in your heart. Come rain. Come shine. You are going to persevere. You are going to continue.

Nothing will distract you. Nothing will derail you. Nothing will disconnect you. It is a matter of purpose of heart. To be married for a very long time.

It is a matter of purpose of the heart. Because sometimes your mind would give you alternatives. But you have purpose in your heart. I have purpose. I have purpose in my heart.

That. There are things that. I cannot. Not do. When it comes to. The people I know God. Has assigned into my life to honor. No.

[26 : 39] I can't dishonor them. It is a purpose. Sometimes you will not always feel it. But you have to know. That is the purpose of my heart. It is the purpose of heart. That. I would stay connected to God's word.

In my preaching. That I won't be distracted. If distractions come in. I have to remind myself. It is the purpose of my heart. Not just a decision of their mind. So. Barnabas encouraged them.

That with purpose of heart. They should continue. With the Lord. Go. Go. It is good. Some of us are waiting for testimony. Don't let. Your. Service to God.

Be determined by your testimonies. No. No. Me too. As a pastor. A purpose in my heart. That I will not allow myself. To be offended by some people.

Else. You won't be happy. In your way. You must have. Purpose of heart. Purpose. Purpose in your heart. That this work. I will do it.

[27 : 40] Purpose in your heart. That. It doesn't matter. That is how the Christians were. In the early church. That they were losing their lives. They are losing their jobs. Losing social privileges. Family ties. And yet.

Their purpose in their heart. I am going to serve God. Wherever there is great persecution. In some of the places. Wild places. Where Christians are being persecuted. The Christians there. They do it as the risk.

But. That is why you need. A purpose of heart. That I have made up my mind. And my heart is set. That in spite of what happens.

I am not going to cave in. I am not going to give up. I am going to remain resolute. I am going to be stubborn in my faith. With purpose of heart. So.

The grace of God starts to work with you. But you need to continue. With purpose of heart. How many of you. Have been in church. And been offended before. Yeah. If you don't have a purpose of heart.

[28 : 35] You keep running from church to church. When it comes to Christianity. It takes purpose of heart to continue. Yeah. Purpose of heart to continue. Some. You run away from the choir.

Go back. Go back. Go back. I put it to you. If you are really serious about this Jesus thing. The way you claim you love Jesus. And if it's not yourself you love. Then go and save Jesus in that place.

But I didn't like that when she spoke to you. Who are you? Go back. Go back. Go into the ashes. Go back into the department. Go back. Apologize to him. Apologize to her.

But she. I don't like her attitude. It doesn't matter. The way you behave was not right. For the sake of Jesus. You have to be a person in your heart. That means I'm going to do this thing right. Purpose of heart.

Someone say purpose of heart. Purpose of heart. So. That's why you need a banner. Banner. Banner. Banner may not talk like me. Because he's a very nice person. So he'll be encouraging you.

[29 : 31] You know. Don't worry. With purpose of heart. Continue in the Lord. Continue. Tell somebody continue. Continue. So. He told them that. They should.

With purpose of heart. They should continue. In the Lord. Verse 24 says that. For. See Barnabas. What do you think about Barnabas? What do you think about Barnabas?

If they are writing the Bible. Would they add your name? I've been thinking about this. That if God is writing another Bible. Even though it will not be done.

But just thinking. If they are writing another Bible. And in our generation. Will my name make it. Make it into it. Some names will make it as a Judas. Demas.

Demas and Judas. And all kinds of people. I eat to fill. But. But. But. Will my name make. Make it into it as a Barnabas. They added Barnabas.

[30 : 34] They said they sent. Now it makes sense why the apostles sent Barnabas. He was a good man. Not just a good man. But he was full of the Holy Ghost.

Listen brothers and sisters. You being good. Is not good enough for God's work. I'm a nice person.

I'm not. Please. You are nice. But you can be spoiling the work of God with your niceness. You can be spoiling the work. If people don't attend your wedding. Will you continue? If there are. Two weddings in a day.

Can I attend both? We will know. Did you understand what I'm saying? Purpose of heart. Purpose of heart. Purpose of heart. Purpose of heart.

He said with purpose of heart. Barnabas was a good man. And not just a good man. Fool. If there's anything you should desire. His Holy Spirit fill me. Because if he doesn't fill you.

[31 : 29] Other things will fill you. You are a vessel. You are a vessel. So you will remain vacuum. You will remain vacuum. Or empty. Something will fill you.

If nothing at all. You try. Imagine nothing fills you. Then demons will come. Because demons. They come and check. Is there space. No. It's not. Jesus said it. I didn't say it. Jesus said it. Luke chapter 11.

Jesus said it. That they will come. He will come back with seven other stronger ones. You know. So there is a spiritual. space. There is a spiritual space. In every human being. Which was meant to be filled.

By the Holy Spirit. That's why he said. He was full. Full of the Holy Spirit. He was. There's a difference between. Being filled with the Holy Spirit.

And being full of the Holy Spirit. He was full of the Holy Spirit. That's why. It was. They sent him number one. And see the impact. And not. It was not just the Holy Spirit.

[32 : 25] But. And of faith. Man of faith. He can see. Greatness in you. When. You are down. He can see it. And he can trust God.

For God's glory. To be seen in people's lives. So Barnabas. Was a man full of. The Holy Spirit. And full of faith. And look at the impact. Verse 21 says that. Many turn to the. Look at verse 21.

It says that. The hand of the Lord. And. A great number believed. You see that. But when Barnabas came. Verse 24. Said a great many people. Were added. One man.

One man. His impact. On the believers. You see that. His impact. On the believers. Because he was so. Full of the Holy Ghost.

And full of faith. And he was a good man. Good man. I know people who are. Holy Spirit led. But. They are naturally very mean. It's nice to be a good person.

[33 : 24] I'm telling you. It's a good reputation. It's a good reputation. It's very nice to be a good person. One of the reasons. Some people don't like. Integrating into churches. Is because. They know they are bad.

And need to show. People will catch. They say. They are not a nice person. Because community. Will expose your character. Or relationship. Relationship.

Will always tell. That's why. You don't really know. Who a woman is. Or a man is. Till you bury them. After a while. They are. Ah. Huh. Okay. Listen.

Marriage is filled with. Okay. Okay. All right. All right. Do I have a witness in the house?

All right. Oh. Okay. Wow. Oh. Okay. But with purpose of heart.

[34 : 17] You continue. You continue. Oh. Okay. So this is how this thing is like. Suddenly you begin to remember. Things that your dad said.

Things that your mom said. You begin to remember. Ah. This is what pastor meant. So. He. He was a good man.

Full of the Holy Spirit. Great number was added to the church. Let's run up. And then. Says that. Then Barnabas departed. Why? He left. For. For nine years.

They haven't met. He introduced. Saul. To the. Shaul. He introduced him. To the church. In Jerusalem. So he took him. And introduced him.

Now. When he saw what God was doing. He said. Saul will be good here. Saul. Will do a good job here. Why?

[35 : 12] Because they were in a Greek community. Saul grew up in Tarsus. Well educated. He's a Greek scholar. And yet. A Jewish scholar. So he understood Judaism.

He understood the Grecian culture. Or Hellenist culture. He knew that he was. They were his people. Because he grew up in Tarsus. They were his people. And yet he was Roman.

So politically. He understood how. So I told you. He had all these three combinations. So Barnabas said. And he saw. So do you know. He left Antioch. Went to Tarsus.

To seek him. He went to. It's not like he had it on his. In his phone book. He was looking for Saul. In Tarsus. Going. Barnabas. What an amazing man.

So selfless. He should have stayed there. And feel good. Because the people would say. Barnabas. Since you gave my life. I saw Barnabas. Barnabas. Barnabas. Barnabas.

[36 : 08] Barnabas. Barnabas. Oh yes. We love it. And they would sing songs for him. On his birthday. Ah. They would cut cake.

They would do things. Why are you going to bring somebody. To come and divide the royal. Privileges. So. He. He left all that.

Went to. Tarsus. To. Seek. New American Standard Version. Left. To look for. He was searching for the guy.

He doesn't. He didn't know where he was living. And the spirit of God. He didn't tell him. This is where he's living. He just went. To go and look. He knew he was in Tarsus. And they haven't met for so many years. He went and looked for Tarsus.

And he found him. Look at the rest of his. And when he had found him. So that means he did a search. Did a search. From house to house. Because he knew that the guy would be preaching anyway. Nobody knows what Paul was doing there.

[37 : 05] Saul was doing there. After he left. When he was quiet there. He was there. But obviously. One thing I know. That he will be preaching. He will preach. When Jesus enters you. You can't be quiet about it.

So. He found him. We don't want to go into the details of. How he found him. But he found him. And then. He brought him to Antioch. Antioch. So.

It was. That for a whole year. They assembled. With the church. And taught. Great. Many. People. Previously. They taught.

Many. And the disciples. Were. First. Called. Christians. In Antioch. They taught. Many people. Number one.

Verse 20. Says that. Those who are scattered. They preached. They were preaching. Preaching. Preaching brings people. Into the church.

[37 : 58] Teaching. Stabilizes people. In the church. A church. That is only based. On experiences. People don't grow. People don't grow.

Over years. They don't grow. They don't grow. And. That's how. Come. Someone can be in church. For. Over 20 years. And still not stable.

They can come. To a teaching church. And move. To a prophetic church. They have to. Prophecy to me. I'm going for a deliverance church. It never grew. It never grew. See that's why.

See. It's a sign. Of good leadership. Who. Can see. This person. Has been in church. For so long. But will not put him. In leadership. Because he's not grown. If you are chosen. By natural instincts.

There are certain people. Would have put him. Leadership. And put him. On front seat. But will even get in front seat. Because they were not stable. It doesn't matter. How long you are in church. Preaching is good. You will go to heaven.

[38 : 54] But what stabilizes you. Is teaching. So he went and brought Saul. And for a whole year. They were not preaching. They were teaching. They taught.

And Bible says. They taught. A great many people. Explain. What Christianity is about. Explain. What. What it means. To. When we say. Be stable. When we are seven. When you are doing that.

They taught them. No wonder. When there was famine. They didn't struggle. To send gifts. They've been taught. When you go to a church. That has been taught.

Preaching there. Is so sweet. Unless. You are. No. You are not. Yeah. That. I want you to understand that. The Bible says that. It pleased God. That through the.

Foolishness. Of preaching. To save those who. You know. Foolishness. Of preaching. He didn't say. Through the preaching. Of foolishness. There are two different things. There are two different things.

[39 : 51] But. If you are. A preacher. Of the true word of God. And you go to. A well taught church. Is so sweet. Because when you are. Explaining the scripture.

They can follow you. And they are willing. To sit down. To follow. So. They taught. Many people. Great many people. And the disciples. Were first called.

Christians. Christianity. Where do we get at them? That's the first time. To say. First time. They call them. Christians. Prior to that. They were called believers. Prior to that. They were called saints.

Prior to that. They were called. Followers of the way. Prior to that. They were called. Their brothers. Brothers. They were called. Saints. Believers. Followers of the way. Brothers. Prior to that.

No one called them. Christians. But in Antioch. Because. The. When you use the word. Christian. The Greek was. Christianos. So they were Christianoi.

[40 : 48] Christianoi. They were calling them Christianoi because it's made up of two words. Christos and Anoi or Iano. Yeah, Iano. Now, Iano is followers or party.

So Christ's party. Christ's followers. People who are the allies of Christ. And it wasn't a new word. They were coined Christianos Baianos was part of so we have Kaisarianos.

People of Caesar. They are Caesar followers. You don't touch Caesar, they will kill you. It's like Kaisarianos. Even in those days they had Herodianoi.

Herodianoi. The people who follow Herod. Who were adherents of Herod. And then they had Augustinianoi. Augustinianos. So we had Herodianos, Kaisarianos.

And then Herodianos. Then they coined the Christian. When they look at them, these people, their behavior. It's like Christianos is the follower of Christ.

[41 : 54] Ah, they are coming to talk about him. The follower of Christ or the man of Christ. That's the man of Christ. Actually, that's... So Christian is a man of Christ. That's the man of Christ. That's like the way some people are called Jesus people.

These are the Jesus people. So Christ is the Messiah. The Greek word for Messiah is Christ. So Christianos or Christianoi. All right. So some people call it Christianos.

Christianoi. It was Greek, but its origin is from the Latin. That's why I said that. Eianos. So they were... And watch this. It wasn't a positive terminology.

It was derogatory. Oh. Christiano. Christiano. They are coming. They're Christiano. Christiano. Why? One thing. Their behavior... Bible says that the grace of God was so much on their life.

People saw the change. These are good people and they're also... When you begin to... This guy is so nice. He's so gentle. He's so well behaved. You begin to talk to yourself.

[42 : 54] You realize, ah, it's Christ. Oh, Christ. The other one too. Christ. The other one Christ. So when you see their behavior, you begin to talk to... They tell you. You begin to realize that. So these things about Christ, Christ, Christ. This guy is so nice.

Christ, the other people. So it was a derogative terminology and because they were so well taught, they lived out Christ so much, you can't separate them from Christ.

So it's like the way we have Tory party here and we have the Labour Party, it was like they have the Christ party. They were the Christ party people. Christ party people. Christ party people. Christ people. Christ people.

Christ people. And that's how the term Christian became part of. But afterwards, after a while, they themselves, I think it's nice to, you're calling me Christ, man.

All right. I think I like it. I like it. So they themselves welcomed it and started calling themselves Christians. So that's how come, in 1 Peter chapter 4 verse 16, he said, if you suffer as a Christian, in Acts chapter 26 verse 28, he said, Paul, did you think, you said, Agrippa said to Paul, you almost persuaded me to become a Christian.

[44 : 01] A Christian. So now it has become their regular identity that they are Christians. And remember, Christians, their primary assignment of the Christian life is fellowship.

And a healthy Christian life will invariably produce evangelism. A healthy Christian life. And so you always see them fellowshiping.

And you always see them connected one to another. So that is the first time the term Christianity or Christians was used. But look at this quickly. It says that, look at the text again. I prefer the new King James.

Let's get there. It says, the disciples were first called. King James puts it slightly different, but I prefer this. Let's stay there. They were first called Christian. That means that they called them Christian first before anything.

My Christianity first before my politics. My Christianity first before my job. My Christianity first before my marriage. My Christianity first before my identity.

[45 : 02] I am a Christian. I'm a Christ person first before my pastoral work. So it's like they were first called Christians before any other thing you identify. They were identified.

You know, you see them, you know, ah, the first thing that you strike, after dealing with them is, ah, is a Christian. When you start dealing with them, start interacting with them, he's a Christian.

They are first, you first of all notice they are Christian. May we become such people. May we become such people in the name of Jesus. And quickly, they heard that some prophets came from Jerusalem. One of them was called Agabus.

That tells you prophets in the New Testament. They came from Jerusalem. A lot of good stuff was there. Abanabas came from Jerusalem. Prophets came from Jerusalem and they came to Antioch and one of them called Agabus.

He prophesied there was going to be famine. Agabus stood up and showed by the Spirit that there was going to be a great famine throughout all the world, which also happened in the days of Claudius Caesar.

[46 : 02] And so when the famine happened, you know what? Then the disciples, each according to his ability, each according to ability, determined to send relief. That's the first time in Scripture we saw relief being sent.

They don't know them. They don't know the people in Judea. They don't know that these were Antioch guys. But because of Barnabas and Saul, they are teaching the kind of Christians they were, they were more interested in helping their brethren.

They used the word the brethren. We have never met but they are our brothers. We have never met but they are, because they have been well taught. They understood what Christianity was about. So the saints ate, they did their own collections, and offerings and took guarded resources because the other brethren are suffering and they sent it to their brethren.

That's what you get when people become true Christians. True Christians, the man of Christ. A man of Christ doesn't just have the life of Christ but we live Christ.

We walk with Christ. We live with Christ. We walk Christ. And that is what you have when you have the grace of God starting to work and teachings are also well done. And so, brothers and sisters, my prayer is that God will help us to live the Christian life in its full name.

[47 : 16] God will help us to be the kind of Christian to be, for people to know what Christianity is actually about. It's about Christ being Lord and we having fellowship one through another, being taught to live it out.

So shall it be in Jesus' name. Amen. Amen. Did you receive something? Thank you for listening to this message by David Entry.

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