

OIKONOMIA: Stewardship Of Grace

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 05 March 2023

Preacher: David Antwi

- [0 : 0 0] Welcome. Thank you for listening to this wholesome word by David Entry. The word you catch will change your world. May your story change from this message. Be blessed.
- Colossians chapter 1 verse 21 to 29. And you that were sometime alienated and enemies in your mind by wicked works, yet now he has reconciled in the body of his flesh through death to present you holy and unblameable and irreprovable in his sight.
- If ye continue in the faith grounded and settled and be not moved away from the hope of the gospel, which ye heard and which was preached to every creature which is under heaven, whereof I am made a minister.
- Who now rejoice in my sufferings for you and fill up that which is behind in the afflictions of Christ in my flesh for his body's sake, which is the church, whereof I am made a minister according to the dispensation of God, which is given to me for you to fulfill the word of God.
- Even the mystery which has been hid from ages and from generations, but now is made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery amongst the Gentiles, which is Christ in you, the hope of glory, whom we preach warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus, whereunto I also labor, striving according to his working, which worketh in me mightily.
- [1 : 5 8] Father, thank you for the privilege of coming together as a church and getting the opportunity to hear your word taught, preached.
- We pray that Lord, as your word is taught, let the mysteries of the kingdom be unfolded to us. In the name of Jesus, as your word is taught, let Christ be saved and let Christ be caught.
- As your word is taught, let the sinning be convicted. Let the weak be made strong. Let the despondent become hopeful. Let the faithless rise in faith.
- Lord, as your word is taught, let the sick be healed. Let the afflicted be set free. Let the captives go free. And let your name be glorified.
- And let Christ be received. We thank you in Jesus' name. Satan's biggest problem is a certain type of teaching.
- [3 : 1 0] Satan's biggest problem is a certain type of teaching or a certain kind of message.
- Christianity is never offensive until we begin to focus on the message of Christianity. Christianity is a certain type of teaching. Paul said to the Greeks, it's foolishness or stupidity, but to the Jews, it's a stumbling block.
- He said it's an offense. First Corinthians chapter 1 from 18 all the way to 23. He says that we preach Christ, it's a stumbling block. It's make, we are supposed to be preaching to attract people, but this preaching is make people stumble.
- It's a stumbling block. We preach Christ. The problem is if you can preach something else, maybe people will not stumble against the church and against God's plan.

But if you preach the Christ, society will have a problem. Sometimes it's not just saying Jesus in the preaching, but the core message that transfers Christ can be actually offensive to the fallen ears.

[4 : 26] The nature of the Christian gospel is offensive to sinners. That is why it can be a stumbling block. So if we want to preach what sinners will like, what the world will like in the drama, very nice drama, the lady quoted John chapter 15 verse 18.

The Bible talks about the world will hate you. If the world hates you, please, when you are signing up for Christianity, you must be told about this. You can end up losing your job because of what Jesus said.

That's not because you have become hateful. Not because you have become a bigot. Not because you are not facing realities and you are not transparent. But because if you belong to Christ, you become the target of the devil.

It is not people who are hungry and dying that are the targets of the devil. It's not they're homeless. People are not homeless because they are Satan's target.

It's just that generally the whole world lies under the sway of the enemy. So if you are not in Christ, you are naturally going to be a victim one way or the other. By nature, you are born to be victimized.

[5 : 40] Even if you seem to be breaking through, something else will be breaking down. So Satan's hot target is someone who has actually found Christ.

And his problem with, watch this, watch this. His problem with the church, not Christians. His problem with Christians is the Christ we are feeding.

We are feeding on Christ. We are living Christ. We are enjoying Christ. That's his problem with the Christian, you as a Christian. But his problem with you is not as big as his problem against the church.

Because the church is a body and the church has got a message. And Satan hates the message, the true message of the church. And so he has to find a way of infiltrating our understanding and comprehension and revelation and insights so that the message will even be watered down.

It intimidates us not because we have money, but we have a message that must not be preached. Watch this. Because the message Satan hates is not the message of salvation.

[6 : 58] I told you I was saying some interesting things. It's not a message of, believe Jesus and be saved. Believe Jesus and be saved. That's no Satan's problem. That is just a fraction, the beginning of the main message.

It's the beginning of the main message because, how many of you here are saved? So why don't you just now stop everything and just, no. Why do you have to be listening to another message?

Paul was writing to a whole church in Romans. Romans was not written on a Valentine's Day. Oh, sorry. Let's get serious. Romans was not written to the community.

It was written to the church at Rome. Romans chapter 1. Paul an apostle. Called to be an apostle. According to the gospel of God. Concerning his son.

Concerning. The gospel is concerning his son. Jesus Christ our Lord. Which was made a seed. They began to talk about this. There's a physical aspect of Jesus.

[8 : 00] That's why he was made. Jesus Christ was talking. When you talk about Jesus Christ, you're talking about a human being who lived. But he was before he became. Wow. Wow. So concerning Jesus Christ, which was made.

He was. But he was made a seed. Because to be a human being, you must have a father. You must have a grandfather. You must have some genealogy. You must be traceable to Adam. Else you are not.

Satan cannot be traceable to Adam. That's why you can't find him anyway. So he looks for people who hide inside them and work. So. It says that according to.

Down a bit. It talks about who he wrote the letter of Romans to. It says that. To all that be in Rome. Beloved of God. Called to be saints. You see. Sometimes you are not careful.

You stop here. To all that be in Rome. No. That all. Is not everyone in Rome. Everyone in Rome. Who is a saint.

[8 : 57] Who is called of God. Talking about. The elect of God. The chosen people of God. This message. Is for them. Much of the preaching in church.

Is not for unbelievers. So I don't know why sometimes they pick on it. They want to make noise about. Sometimes anyway. Some unbelievers stray into church. But they are not supposed to come.

Church service. Major. Is not for evangelism. Wow. So the message we preach here. Is not to be sensitive to you. A fallen sinner. It should be sensitive to.

The message that God wants the church to hear. But Satan doesn't like the church to hear. If you are not careful. We will be coming to church. And be preaching to sinners. Because they are watching online. How about the people who are sitting here?

Wow. Wow. So. The mess. I told you. Satan doesn't want the church to preach a certain message. Yeah. Yeah.

[9 : 55] So he just make sure some. Let some important noticeable unbelievers keep coming. And they are not changing. No. They are not coming to Christ. But they are coming to church. And the pastor is supposed to change his message.

Because you have to include everybody. Other than that you are discriminating. Yeah. Life by nature is discriminated. Yes sir. By nature. Yep. Inclusive. Life is not generally inclusive.

They shouldn't have. We shouldn't have border checks. Yeah. Yeah. Why do you need a visa if life is generally inclusive? Yes sir. Yeah. Wow. I should just be able to get up and come in anywhere and move.

Movements. Free movements. Yeah. Yeah. Life by itself is discriminatory. You have to exclude some people in order to include others. I mean, get what I'm trying to say.

I'm not talking about that you have to treat others and treat somebody. No, but life in general, some of you, you won't be allowed to work in the city. Do you think, I want to be, I want to work at the hospital.

[10 : 55] Because I'm not medically trained to work at the hospital as a nurse. Is that not discrimination? Is that not discrimination? Yes, it's a very important discrimination. It has to.

When you go on the plane, they will not let you sit anywhere. There are some cabins, you can't go. In fact, some of the cabins, they have put a kettle. You can't go there.

You can't even just. There's a veil. You can't go there. You have a veil. Unless you are invited by someone who has to sit there. Is that not discrimination?

Is it because I don't have money, you won't allow me to go and sit in first class? Why are you doing that? Yes. It's just life. Please, let's get it. So, we can't change our message because you want to come and feel comfortable in the church.

You are discriminating against me. Yes, you've also discriminated against me. Because you don't like my message. That has made me the church.

[11 : 52] But you want to be part of the church. What mandal is this? You want to be part of the church, but you don't want what makes the church the church. That's absurdity. There is what?

There is something that makes the church what the church is. Please. And it's the message of the church. It's the message. It's the message. So, it's important to understand that Satan does not like a certain type of message.

Paul, watch this. Paul was writing to believers. It's the address. It tells you to the saints. Called to be saints.

Those in Rome were called to be saints. There is a grace and peace. Then he says that I am in part of his writing. In fact, he mentions, I think, in verse 8 or 9, talking about the gospel of God.

Wow. No, verse 1 talks about the gospel of God. Verse 8 talks about the gospel of his son. It's the same gospel. The verse 1 says that separated unto the gospel of God.

[12 : 56] All right? Separated unto the gospel. Whose gospel? God's gospel. It's not a government's gospel. The gospel of God.

The gospel I'm preaching is not for me. I can't change it. It's professional malpractice. I can't spray perfume on it.

I have to leave it the way it is because it's not my gospel. You have been sent to go and deliver a parcel. You work with your courier. You are going to deliver a parcel. Then DHL. Then you decide to say, oh, the packaging is not nice.

So on the way, you take it to your house, repackage it so that the people can be happy to accept it. But it's not. You are just delivering it. Yes.

It's the gospel of God. Say the gospel of God. The gospel of God. My fellow brothers and sisters who preach the gospel. Preach the gospel. It's not your gospel.

[13 : 56] Don't preach a gospel that makes you look important. That makes you look nice. Please. It's not your gospel. You have been called. It's not separated unto.

That even that phrase. I've been separated. That one is so special. I have to be separated from every other preacher unto that gospel. Separated unto the gospel of God.

Then he mentions the verse 8 or 9. He says the gospel of his son. Then verse 16. That's all. I went to Romans because I'm trying to get to verse 16.

I am not ashamed. For it is the power. Now he is. Watch this. He is preaching the gospel to the church.

So the gospel is not only come and be saved. When we come to church, we must hear the gospel. What is the gospel then?

[14 : 54] The gospel is the message. It's a message. A message about Christ. Who he is. What he has done. The person of Christ and the works of Christ.

Anything about this. Talking about it is called the gospel. So when we come to church, the less we speak about the gospel, the more we are moving away from what's the church or what builds the church.

I'm going somewhere. There is only one thing that builds the church. It's not evangelism. There is only one thing that builds the church.

And it's the message of God concerning Christ. Not the testimonies you are sharing. Is someone getting something at all?

I'm really teaching some very important Christian message for our times. They died for the gospel. They didn't die for anything they've done wrong.

[16 : 00] They died because they said, Jesus, O curious. It's a message about Christ. In fact, do you know that in Acts, in Acts chapter 4, it said, let's just call them.

They called them and warned them strictly not to teach in that name. You can teach. That's what teaching you can teach. But the problem is the gospel.

The scandal of particularity. And they called them and commanded them not to speak at all, nor teach in that name.

The problem is that name. The Jesus thing. So he says that we want all, if you're asking us by what authority this man stands well here.

We want you to know, I think chapter 3 verse 16. We want you to know that by the name, faith in the name of Jesus. And his name, through faith in his name, as this man whom you all see.

[17 : 04] And so when Peter began, they brought them before the Sahindri and they queried them by what authority? Chapter 4 verse 7 and 8.

They queried them and says that by what power? Another, the Greek word, authority. Or by what? Oh, Kada Shada Haya. By what name have you done this?

And Peter, filled with their Holy Ghost, said her Holy Ghost. It takes their Holy Spirit to preach the gospel. It takes their Holy Spirit to preach the gospel. Peter, filled with their Holy Ghost, said to them, Ye rulers of the people and others, if we are today being examined of the good deed done to this impotent man, by what means he's made whole, we want you to know, be it known unto you and to all the people of Israel, that by the name of Jesus of Nazareth, whom you crucified, not the ones that speak in some other religious books, not the one who was crucified.

If you preach a Jesus who has not been crucified, you are off the gospel. You've gone off. It's a wrong Jesus. It's a wrong Jesus. The healing is to point them to the crucified Jesus.

He said, we preach Christ crucified. We preach Christ crucified. It should have sounded like we preach Christ exalted. No.

[18 : 26] We preach Christ. What is glorious about our crucifixion? Nothing in human terms. What is glorious about our crucifixion? But I said, that's what we preach.

He said, when I came to 1 Corinthians chapter 2, I did not seek to know anything amongst you, except Christ and him crucified. That's the message.

And him crucified. So Peter said, let him be known that by the name of Christ, whom you crucified. But God raised him from the dead, and even by him does this man stand.

Oh, then look at the next verse. That's one of my favorite verses. The stone which the builders rejected. And look at the next one, another strong, fabulous one. For there is salvation in no other.

Why won't the devil try to stop you from preaching the gospel? Because if you can stop that message, no one gets saved. You can, as I've said it before a few times, and I'm saying it again, you cannot be saved believing the wrong gospel.

[19 : 44] That Jesus, Mary's baby boy, who was just a nice person, and he wants us to all be nice, so he came to die to show us how you can be nice.

That's the wrong gospel. That will not make you be saved. If you believe that, Jesus is nice. So some people say, I believe in Jesus. What do you believe about Jesus? Jesus, that is where the actual message of the church comes into play.

Sorry, he's the only way. There are many ways to hell, but there's only one way to heaven. There's only one way. Ah, okay, that's the scandal of particularism.

How can you say that? I didn't say it. I discovered it. Is it not scientific? Well, it's just scientific. I've found it. I've found it. I've tested, and it's true.

All right. So, Paul was writing to a church, and he says that, I'm writing the gospel to you, or I'm preaching the gospel to you. So he preached the gospel to the church.

[20 : 45] No, the gospel is a certain message, and that is the message which is actually a mystery. And so we spend the rest of our time unpacking the contents of this mystery.

The more we find the content, not purely on an intellectual grounds, but mainly from a spiritual point. Because if your heart can receive it, your mind can follow it.

But your mind can receive something, and your heart doesn't even know about it. It's about faith in the heart, not understanding, just understanding the mind.

So then, our teachings in church is not necessarily supposed to be lectures to convince people. The fact that you are a good communicator doesn't mean you'll be a good preacher of the gospel.

Preaching the gospel starts from your spirit mind, not your mind. So, like a singer, who is very gifted, with their voice, it doesn't mean you will supply people with Christ.

[21 : 59] It's just display of talent. And so, we can also be preaching, and be displaying our knowledge, be displaying our well-balanced education, or our phonetics, and our elocutionism.

We can be, but Paul said, I did not, he said, I did not seek. 1 Corinthians, again, verse 4, I do not come with the enticing words of man's wisdom. Because that alone does not save.

I didn't come with the, when I'm preaching, and my speech, and my preaching was not with enticing words of man's wisdom. But look at the impact. So that, look at the verse 5.

He said, so that, verse 5, that your faith should not stand in the wisdom. That's the problem. There are people who, you can be in a church, and your faith is in the wisdom of man. You call yourself a Christian, but your faith is in the wisdom of man.

The problem is, you are not growing in Christ. You are not. You are not. Are you? Who is Christ?

[23 : 14] How well are you feeding on Christ? How much impact is your feeding on Christ, having on your spirit man, overflowing into your soul, and then affecting your physical actions?

We are a spirit, and your spirit wears your soul, and your spirit and your soul wear your body. One day, the body will be removed, and the real you will be left bare.

And when you hear the gospel, it starts from your spirit, and it overflows into your soul. You receive it with your spirit, and it begins to change. It says, then you transform, but the renewing of your mind, which is an aspect of your soul.

Am I saying something too much? Yes. Yes. Yes. Yes. So, you know, I've not read a Colossians. I've read it, but that's where, that's exactly what. Now, let me pick it from the text again.

In Colossians chapter one, we know what 21 said already, okay? So, I do not have to, I can't be going back and back and back. So, but we have to read from verse 21, so that we can have a flow, lateral flow.

[24 : 26] And you, that was sometimes related and all that. As he reconciled in the body of his flesh through death to present you holy. And you see how he's carefully woven the message of the resurrection and the death in his men.

That's the gospel. I watch it. This is a very beautiful thing. if you continue in the faith, grounded, tell someone, continue in the faith. Continue in the faith. Yeah. You have to be grounded.

Continue in the faith, grounded and settled. Those of us who, listen, anyone who keeps changing churches is not grounded in Christ. Wow. You change church like shoes.

You don't even change the booked Uber driver like you change because that one it will cost you money. Grounded and settled and be not moved away from the hope.

Oh, did you see the gospel here? Don't be moved out. Listen, listen, I know you are not yet married and sometimes it gets to you. I know you've not got your job yet and people are sharing their testimony about their job and sometimes, let's be honest, it gets to you.

[25 : 29] It has a way of really affecting you. Now, I know three years ago you had a nicest car but now you haven't changed it and others have nicer cars of four years now.

You know, so sometimes when, listen, listen, sometimes it's not a problem when nothing is moving in the life of others. Kind of, it makes you feel like, well, it is general.

It's general. So, the consolation for people who lost their loved ones, my condolences, who lost their loved one during the pandemic is that it's not only them.

It's kind of, it's a bit widespread. So, the human nature can take it to a certain extent. You know, but one person cannot say, ask for me, everything, the government doesn't like.

No, no, it's not only you. It's like the standard of living crisis. You know, it's not only you. So, when it casts a cross, so when, it looks like no one is prospering around you, even though you might be very ambitious, kind of, you can manage it.

[26 : 33] But when, it looks like everybody is prospering. It's like, God, why? You never ask God why. You will not to, until you heard what is happening somewhere.

It isolates you. You know. So, what I'm saying is, watch this. What I'm saying is that, life, sometimes, will get to you. But you have to make sure, in the midst of all that, don't be moved away from the gospel.

From the hope of the gospel. Don't be moved away. Don't be moved away. How many of you, some of you are not yet there, but then, if you have a child who fails an exam, when everybody's child is passing, sometimes it can be, especially when you're in a family, big community and family, and everybody's child, I've got a grammar school, I've got a driver's school, and then you're your own child.

It's like, heart breaking. You know, but the most important thing is, be careful, you don't get moved away from the hope of the gospel. The man you thought you were going to marry, everybody knows about this relationship.

Now, the relationship has hit the rocks. And now, sometimes, you are even ashamed. Listen, that shouldn't keep you away from church. That shouldn't keep you away from active service.

[27 : 51] Don't be moved away from the hope of the gospel. be grounded. As a matter of fact, it is just preparing you for a bigger testimony because if you pass this test, God will find, the Bible says that it is required for a steward to be found faithful.

1 Corinthians 4, verse 2. Now, so, don't be moved away from the gospel. That's why normally I don't want to go too far back because there's always, the word has always got a lot to say to us.

Now, and verse, look at this. That's why I went back. Which you have heard, I'm still reading verse 23, which you have heard and which was preached to every creature which is under heaven where of, where of Paul, I, Paul, I made a minister of this gospel.

So, did you see what I was saying earlier? Yeah, your, your ministerial portfolio is at the mercy of the gospel in your mouth. It's not who ordained you even though that matters, please.

That, that matters. Yeah, it's not who ordained you but it is the gospel in your mouth that determines your actual ministerial status.

[29 : 08] There are people who are gospel singers but there's no gospel in their mouth. Blowing air. Some people, when you listen to them, it doesn't edify.

Even though the music, the instrumentation, the music is so professionally tight. But spiritually, hey, bankrupt. May God deliver all of us.

Amen. I was made a minister of the gospel who now rejoiced. Oh, this minister is rejoicing, rejoicing for his sufferings for the people to fill up what is lacking in the sufferings of Christ.

Why? For the sake of the church. I want to just, so he said, I rejoice because of what I'm suffering. Why am I suffering is because I am filling up a remaining suffering.

Arrears. Suffering, arrears. Building church always goes with suffering. Raising church, producing church, building church goes with suffering. Christ suffered the first part and now he said, I rejoice in the suffering.

[30 : 17] All right, watch this. For, that produces for the sake of the church. Now, watch the next statement. Where of, what's the where of talking about? The church. Now look at the amplified version.

In this church, I was made a minister. You see that? So, the church that I am suffering to build, I was made a minister in this church. Now, he's not talking about a local church.

He's talking about the church, the church as an entity because he clarified it by saying that which is his body. So, he's talking about the actual church.

Listen, we must serve the church. Amen. We must serve the church. The quality of a believer has a lot to do with how well he or she serves the church, which is the body of Christ.

you are too nicely dressed, but nothing to show for your service to the church, your service in the church, and your service for the church.

[31 : 25] Yes, yes, yes. Yes, yes. I am actually talking, I'm actually talking about oiko nomaya, stewardship of grace. Yes, yes. Oiko nomaya, you'll get it, for the church.

So, Paul said, I have made, I'm suffering for the church in which I've been made a minister. Well, I've been made a minister of the church anyway, so that's why I rejoice in my suffering for the building of the, for the building of the church.

I rejoice, I'm suffering, I'm going through pain, I'm going through sacrifices. Let me put it that way, but that's what some of us can understand better. When I talk, I'm suffering, it's not like your leg has been chopped or, how many of you have ever suffered in your attempt to do church work?

When I say suffered, gone through something that really didn't work for you, you really didn't like it, it's unpleasant, if you haven't gone through that, I don't think you have ever made an attempt to serve the church. Why should that be?

Because one, Satan doesn't like the building of the church, that's why he has to stop it from source, the message. Number two, Satan doesn't like to build the church, so when you attempt to build the church, he'll frustrate you.

[32 : 39] How is it going to frustrate you? My problem is not Satan, he's the Christians, but Christians, I said something some time ago, God doesn't have any plans to save your body, your flesh.

The flesh is not redeemable, God has not got any plan to redeem the flesh. So you are in the church, a redeemed person living in the flesh. That's why sometimes you find people who are Christians and you think they are hateful.

You think they have attitude. So most of you are Christians, but people who live with you don't know it because it's the same you. It's the same, you are still in the flesh. My problem is when you have joined church and you are still operating in the flesh, even within the church.

I said it last week, I just don't understand why you are in the church. I don't tell this one, I'm at logist with this one, because he was interested in my boyfriend and the guy. Please get over you.

You understand what I'm saying? There are people listening to me, you are making a lot of noise in the choir, but you don't talk to someone else in the choir. what kind of version of Christianity are you pursuing?

[33 : 52] Paul said in this matter, I cannot commend you. I can't commend you. You want a testimony? Receive a miracle. Please, that has its place, but we have been gathered here so Christ can be formed in us.

The essence, the essence the core of Christian living is the Christ, that's why the gospel must be preached, so Christ can be saved.

And so people can feed on Christ. And the more we are feeding on Christ with open hearts, the more we are being transformed into the same from glory to glory.

So, you can't, you can't, the day you are saved, you can't say everything, all the flesh is gone. There are people who try to pose like they are very, and sometimes that's okay, apart from the fact that sometimes they use that to intimidate others, to bully others.

How can you be crying when you lost a loved one? You can't be crying. how can you have such anger feelings?

[35 : 19] You're a Christian, you can't have it, you're not right. You're not right, you can be a Christian and still your flesh is troubling you. you have this anger thing that you are dealing with.

I'm not saying that becomes a platform for you see, Pastor has said it, so please allow me. No. That's when you are walking in the flesh. the Bible says that walk in the Galatians 5.16, walk in the spirit so you don't fulfill the desires, that means you have the flesh and you can walk in the spirit.

So many of us here, even though we are on our way to heaven, are actually making a choice to fully walk in the flesh. That's why you are fornicating the way you do. That's why you gossip like a parrot.

And you have gone to an extent where when you walk in the flesh, it doesn't even bother you. Like, you don't understand why. You don't understand why.

You haven't come to church. When we close, I'll meet, we will fight today. I can't, I can't we'll fight today. May today be today. So, he said that I suffer.

[36 : 34] So when you want to be really engaged in church, never be distracted by those people who pass those flippant, pediatric, irresponsible comments like, oh, these people call themselves Christians and they go, oh, these Christians, they are like these Christians.

That's why me, somebody said this some time ago, I looked at him in sadness. Said me, that's why I just go to church, I listen to a message and I go, I feel like I'm preaching a very bad message.

For someone to think that you are just coming to here and go. Yeah, I'm not preaching the gospel to you. Because the gospel makes you get interested in building the church.

You got me, I'm listening. That's why people after lockdown are not going to church. They stay at home, just the message, just have the message. How can you serve the church staying at home watching?

Oh, I'll give my offerings. Excuse me. He said they give themselves first. that's why they were able to also give their offering. I don't know that you might fall into the category of someone, the social.

[37 : 40] He was giving money, thinking that that would suffice for spiritual demands. Peter said you don't have a path in this because your heart is not right. so he said I suffer for the building of the church of which I have made a minister according to the dispensation of God.

Oh, did he say dispensation of God? That word dispensation is translated from I mentioned in the other time from the Greek word, oiko no maya.

Everybody say oiko no maya. Oiko no maya. Oiko no maya is one of the most important words in the Bible.

What's oiko no maya? In some places it's translated as just we read, dispensation. Say dispensation. Dispensation. Other times it is translated as administration.

Other times it's translated as stewardship. You will find it in normal Christian English Bibles as economy. So dispensation, administration, stewardship, fellowship, and then plan.

[39 : 14] Plan. I wrote down about seven. I realize I've not actually opened my nose. Please forgive me. Okay, so administration, dispensation, fellowship, stewardship, plan.

Plan. Somebody say it's a plan. It's a plan. Say it's a plan. It's a plan. Don't forget Colossians 125. Let's look at it again, then we can move away from there. Whereof I was made a minister according to the dispensation, let's all say the dispensation of God.

The dispensation of God. Give us New King James. Let's see if he uses, did you see that? According to the stewardship from God. Stewardship from God.

Let's look at Amplified. Okay, according to the stewardship which God entrusts to me, God stewardship. Let's look at NIV. Then we'll go to American Standard Version.

NIV says that, oh, I left this one then. By the commission given, it's a commission. Commission, at commission. Commission given, commission God gave to me to present you.

[40 : 28] Did you see the work of a minister? It's a commission God gives to the minister to present to the people of God the word of God.

in his fullness. I didn't take your promise. God gave me that job. Don't let society change the job description.

Let's look at New American Standard Version. Of this church, I was made a minister according to the steward. It also uses stewardship. Let's look at American Standard Version, ASV.

According to the dispensation of God. all these words are from one word, oikonomia. But why do they keep using different words?

All those different words are true. Oikonomia is so heavy. It's so heavy. It is translated, the actual general English translation, and they didn't normally use it in the Bible, is economy.

[41 : 30] Oikonomia, economy. economy. What is economy? Economy is household management. So, this hotel has got a general manager.

Yes. He is in charge of how things are run, resources are put, if they have to do some refurbishment work, okay, maybe they said the kitchen is too old, let's start with the kitchen, or let's start with the bedrooms, because people don't see the kitchen, and then later on, next three months, we'll go to the kitchen, or let's start with the auditorium, or the reception.

So, he, okay, let's put 20% towards the reception, 50%. That is household management. The resources for running of the hotel is given to somebody to dispense it to different departments and various aspects of running the thing.

So, then, a man of God, a genuine man of God, is given the dispensation of God, the administration of God, is called stewardship. When it's from God, it's God's dispensation, it's God's dispensing, okay, it's God's administration.

When it's on our side, it's our stewardship. So, my stewardship is God's administration. You don't have a role to play in it. You can't tell me how to run it.

[42 : 55] It's God's own working, and I become a steward. Are you getting what I'm saying? Ephesians chapter 3, I think I'll be tempted to read from verse 2 to 9.

Very interesting text. Ephesians chapter 3. If, oh, that word has appeared here again. If you have heard of the oikonomia of God's grace, see, this place, said the dispensation of God's grace, the stewardship of grace.

I'm a steward of grace. Grace called me, and grace is working through me. How can you work for God without grace?

So, watch this. If you have heard about the dispensation of the grace of God, which was given to me, to you what? That's even interesting.

Some translation says for you. This one said to you what? The thing was given to me towards you. So, if I stop going towards you, it will be withdrawn. Because the more I'm you what? The more it is. Because God is busy building his church.

[44 : 07] The economy of God, the stewardship of God, is given through a person to God's chosen people for the producing and building of the church.

Now, this is not mainstream, normal, day-to-day mindset. Satan doesn't want this message preached. I'm about to say something.

If you can get this. You know, some time ago I went to the dentist and I think he had to take out a wisdom treat, which some of you may be familiar with.

It was all kinds of sweets inside it. So, it was hurting. I said, no problem, booked the appointment, I went and he had to do a local anesthesia.

But it didn't go deep. It's also scary, but he was doing it. You know, they do it very carefully because all the gum is filled with nerve ends.

[45 : 10] Sensitive. So, he said, you can't talk. So, if anything, he was doing it, but this time he hit a nerve. I held his hand.

Do you think it's the flesh? It's not the flesh, it's just reflex action. He said, sorry, sorry, sorry, so he had to add some more anesthesia.

He was doing it other places was okay until he touched. The message I'm preaching, it's like a nerve, it's a nerve, it's a nerve for Christianity.

Or your artery, when your artery gets affected. His artery is sending blood from the heart. It's a main, it's like M25 of your body.

Anything that can affect the artery, it's very life-threatening. Because it's a main thing. It's a main thing. So, then, Satan, one of his agenda is to distract us, to begin to preach on minor things, many, many minor things, by all kinds of things that are going on.

[46 : 27] But what I'm trying to say is, it's very easy for us to come to church and expect the pastor to focus on certain things. Especially once it's current affairs, social.

So, I should be coming to talk about the football between Arsenal and Chelsea. They want the pastor to say every other thing. Pastor, you have to speak to the nation.

What has God got to say to the nation? Let the Bible speak. Anybody want to hear something else outside, from a preacher, from the puppets, outside of what the Bible has got to say?

It's a sermon and a social. It's distracting the work. And we all have that tendency. All of us. It's good to teach on marriage. It's good to do a whole, so, Sunday morning, it's good to teach on marriage, it's good to teach on how to become a millionaire in seven days.

Sunday morning, we have to go invite someone to come and talk to the church and preach the church about anger management. Social responsibilities. Social responsibilities.

[47 : 45] Social justice. But then we can't go off, straight off. There is an economy of God. And you know when this economy came into be?

Let me show you something. In Ephesians chapter 1 verse 10, we'll come back to Ephesians chapter 3. In Ephesians chapter 1 verse 10, look at how a poise says that, that in the dispensation of time, this one, okay, in the dispensation of the fullness of time, he might gather into all, that word, that word has come again, that dispensation, is when you read the King James, you won't get what he's trying to say.

Look at the amplified. The amplified says that with regards to the fullness of the time, that is the end of history, the climax of the ages.

So when we're talking about the climax of the ages, God's plan towards the climax of the ages is what we call the economy of God. So why are you here? Because God has got a plan.

It's not just you, it's him. English standard version. I want you to see some. He said, ask a plan for the fullness of time. So God has a plan towards the climax, you know, when you get to the climax, towards the climax, the fullness, he has a plan.

[49 : 03] That's why we are in church. Please, it's not about your job. It's actually more about your assignment, your commission, your stewardship because you are supposed to be a steward of grace.

And what is my stewardship of me being a steward of grace is more towards the fulfillment of God's plan. To me, it's stewardship. To him, it's a plan.

So my stewardship is his plan. It's called the stewardship of grace. The stewardship of grace.

I think we should change, update our understanding when it comes to doing anything in church for church for God. We have to update our understanding because this thing is what we are going to be judged on.

Efficient chapter, let's go back to chapter 1 verse 10, the New Living Translation. Look at how New Living Translation puts it. And this is the plan. Say, this is the plan. Say, this is the plan.

[50 : 10] It's a plan. And the plan, the plan has been hid as a mystery from ages. That's why they killed Jesus.

They are religious leaders. They were supposedly working with God or handling the oracles of God, but they killed God when he started fulfilling his plan.

because what they were doing was actually the plan was hidden. It takes a revelation to know. That's why Christ came and they didn't know him. It's a plan.

It's a plan. English Standard Version. 1.10. As a plan. New American Standard Version. Unto the dispensation of the fullness of time.

Look at that. Unto a dispensation of the fullness of the times. You won't understand this. Let's know more than the kind of what's the meaning of the dispensation of the fullness of time.

[51 : 13] The plan that is going towards the end of time. When time is now about to finish. Time started and God started time and is finishing time. Why did he start time?

Because not because you were coming. Because he had a plan. And he brought you in because of his plan. Why do you think he says all things work together for good to those that love God and what are called according to his plan.

So Ephesians chapter 3 verse 2 if you have heard of the dispensation of God given to me. NIV surely you have heard about the dispensation is translated there.

What's administration? Think about it. Let's do some grammar here. What's administration? What's administration? Some of you are looking very serious. I don't come to us here. What's administration?

Management. Yes. How things work. Organize things to work. Because some of us are not good administrators. It says that, put it on the screen again.

[52 : 22] The administration, if you heard about the administration of God's grace. It's like you are administering. It's the same word, distribution.

Some translation will use distribution. Administration of God's grace. That's why it's called dispensation. To dispense. What am I dispensing? Grace. Distrinal grace.

For what? For the plan. So you have a role to play. You have a role to play. You have a role to play. You have a role to play. But you can't play it without you receiving the grace to play it.

grace. And so the job of the gospel, when you preach the pure gospel, you are actually dispensing grace. You are dispensing grace for the producing and the building of the church.

we can't leave the gospel and preach something else. Because then the church cannot be built, even though the church will be growing numerically. Attendance can increase but the church is not being built.

[53 : 17] Because the gospel is not being preached. And the gospel is not obvious.

It's hidden. It's a mystery. So we read the NIV version. Did we? Okay. Let's look at Amplified. Quickly.

Assuming that you have heard of the of what? Of what? Did you see we have seen stewardship? We have seen administration. We have seen dispensation. No.

Stewardship has appeared here. English standard version. Assuming you have heard of the stewardship. You're also talking about the American standard version. Assuming you have heard about the stewardship.

I told you it's God's administration. It's God's economy. But when it went to us, it's a stewardship. It's plan. God's plan. But it's our stewardship. My stewardship is God's plan.

[54 : 18] My stewardship is God's plan. I can't fulfill God's stewardship without actually working with him. My stewardship is God's plan. How do you say stewardship?

Stewardship. Do you know what I saw in the Bible? 1 Corinthians 9, 17. It says that's the message I preach. That's what I was talking about.

That when you do the gospel, when you do anything for the church, don't do it based on charges. Or, when you say we're the charges, not only financial charges, some of us, emotional charges.

charges. Because you are the only one who can usher. At the moment, you are not doing this on, you are the only cameraman. You are doing it with a charge.

They call you, I know, you know, you guys, I'll come, I'll come. But we are starting. Oh, yeah, yeah, yeah, that's something, don't worry, I'll come. You do it like you are doing us a favor, favor.

[55 : 17] You serving church, serving God's people. That's the conundrum. I'm serving you, but I'm not doing you a favor. I'm doing myself a favor of serving you. So, it's not obvious.

You wouldn't know. You wouldn't know. I've not been a Christian too long, at least past three decades, and I've seen clinically, empirically, that people who actually serve with purity and transparency, God always rewards them.

Because when you look at the church field, there are so many promises as well. It looks like if you can push hard and become a pastor, you will look very significant.

Especially if the church is a big church, you look very significant. If you try and join the choir, you're always on stage, somebody may marry you because you know some friends, they will look at you. So, these are some of the promises.

there are human rewards that seem like you can manage to work yourself into it. If you can sow seeds, they may call you to their office. So, there are people, when they join a church, their target is to be close to the top leadership.

[56 : 40] and so, all the things they are doing is not because they have plans to save, but they are weaving their way to the top, so they can become allied to the top.

So, in the church, they become very important. And I was talking to yourself, even the pastor was telling me the other time, I went to, you know, name dropping. So, that, and after church, because they have an access to you, after church, even though they can speak to you later, when people have gathered, that's when they want to.

And so, watch this, and so, there are things you will be doing in church with an ulterior motive. Because, for some reason, it might work.

Because you know how to work your game. So, the reason why you want to join the praise team is to show how you can sing. It's not to come and save Christ.

You have a plate, that's your singing ability. You have a plate, that's your preaching. You have a plate, that's your teaching. You have a plate, but there's nothing on the plates. No Christ, no food for God's people to eat.

[58 : 00] Still, so, he says that, if I do it, I do it without a charge. You see, the way I'm struggling, I've joined this setup, you don't know how I'm suffering, excuse me.

We don't have to know. Every morning I've been fasting for the church, yes. Before your breakfast. We all fast and break it in the morning.

All right. So, watch this. Without a charge, I have a reward. watch this, but if I do it against my will, a dispensation, a dispensation of the gospel is committed to me.

Stewardship, look at another version, stewardship of the gospel has been committed to me. I have a stewardship. I have been entrusted with stewardship. It's a stewardship.

We are stewards. It's a stewardship. stewardship. This whole thing is stewardship. Now, that's what Paul is saying, that I suffer.

[59 : 09] I rejoice in my suffering for this stewardship. And it's a stewardship of grace. Not because grace has called you, yes, grace will cause you, but you are dispensing grace, actually.

God is busy working and supplying himself into the people of God for the producing and the building of the church and he uses stewards.

So we become stewards of grace. How can you be a steward of grace and do it at a charge? He said, necessity is laid on me.

He said, that is a very strong necessity. The next verse says that, I think verse 16 or so. He said, if I don't do it, he said, necessity, for though I preach the gospel, I have nothing to glory of, for necessity is laid on me.

Yeah, what is me? If I preach not God, you should be saying, what is me? If I leave the choir. You should say, what is me? If I leave the ashes.

[60 : 12] Because it's a stewardship of grace that has been entrusted. They've entrusted it to you. Take care of it. Make sure people are getting flight attendant. They are giving you people's food.

And then you go and pack it in the plane wherever you sleep. I'm tired. I'm tired of all this thing. You may not only be fired, you'll be sealed. It's the worship of grace.

I don't know who I'm talking to. You're not actually living the Christian life. You can't worship. This is the point. My time, my time.

The Christian life is not about just nicey, nicey, goody, goody, goody two shoes. Goody person. You're a nice person. You don't hurt anybody. Please get over it.

That's not a Christian life. Anybody at all can be like that. That is why people who are now trying to challenge authenticity of Christianity put it in the realm of behavior. This person is like this.

[61 : 14] This person is a different religion or an atheist. But it's even a very nice person. Why is it that some people who are at coalition cause with Christianity try to be so nice. They try to be so nice.

So sweet people. We live in a society that was built on Judeo Christian principles and has been moved into charitable works. grace. So the more you are nice and the more you are looking like a Christian.

Please get over it. Am I saying that you shouldn't be nice? You can't be working with Christ and be nasty. So that is just a basic byproduct.

A basic. It's so basic that you can't work with God and not have that. It's so basic. But there is what unbelievers cannot do is they can't be stewards of grace.

They can't be a steward of grace. And so as you are serving this is what you have you know in your mind I'm a steward of grace. I'm a steward of grace. I'm a steward of grace.

[62 : 18] I can't hear you. I'm a steward. If they don't even clap for me. If nobody recognizes what I'm doing. Necessity is laid on me. For this has been entrusted into me.

I'm a steward of grace. No wonder Paul doesn't make sense when Paul said I rejoice in my sufferings. I rejoice in my suffering for the producing of the church.

For the sake of the body of Christ. For the sake of the church. I rejoice in this suffering. Because necessity I have been entrusted. I have been entrusted with God's economy.

God's economy. We are stewards. Maybe the person sitting near you does know. Tell the person. If you are a church worker. Tell the person I'm a steward.

I'm supposed to be a steward. Let me just add these two scriptures.

[63 : 18] 1 Peter 4 verse 10. Look at this. I think let's do one of the things I like doing. Let's already allow together. Let's go. We are stewards of the grace.

Let's do it as good stewards. Good stewards of the manifold grace. I like the New American Standard Version. It's a good translation in the English Standard Version.

As each one has received a special gift. Employ it in serving one another as good steward. God is blessing me.

God is blessing me. We are not seeing it. You define blessing as cars. You define blessing as jobs. You define blessing as money in your account.

Please, you have downgraded it. grace. These are just by products. The gifts, the gifts you have received. Let's now begin.

[64 : 33] If you are carrying grace, what I do with it? How well are you dispensing Christ, dispensing grace? Dispense. Please, from today, you have to recognize yourself as a qualified, certified, appointed, and entrusted dispenser of grace.

grace. So, when you are dealing with people, remember that. You know, when you're a doctor or you're a nurse, and you're dealing with a patient, and he's talking in a certain way, you just say, no, no, no, I am the professional, so I don't like the way this guy is talking, but you are the professional.

You are in customer care. So, you have to, that's the customer, that's the client. They normally say, the client's always right. Sometimes you feel like you have to, but you know, I'm a client, so let me just, do you understand that?

It's important. Every time you are dealing with people, remember, I'm a dispenser of grace. I'm a steward of grace. I'm a steward of grace. I'm a steward of grace. So, that will influence your judgment, influence your attitude.

Attitude speaks louder than actions. Action speaks louder than words, but attitude speaks louder than actions. And you should have the attitude of being a steward of grace.

[65 : 48] A stewardess. It tells it all. You're also a grace steward. Grace stewardess. When you're on the plane, I'm telling you, most of the flight attendants, they have a strict code of, every good trait.

There's a way you can, you have to, the way you can. It's the same thing in being a steward of grace. You carry grace, you just can't say anything. You carry grace, someone has offended you by no word, you carry grace, ignore it.

I don't know why you should leave a department because you're offended. Please go back, because you carry grace. Go back, go back to your department, God gave you an assignment, don't let man suck you from fulfilling that assignment.

I'm just preaching a Christian message. Satan doesn't like this message. is the heart, the dispensation of God given to men. Don't you see it?

It's the dispensation of God given to men. This is treasure. We have such treasure in 2 Corinthians 4, verse 7.

[67 : 06] We have such treasure in you who can be tired, who can be upset, who can be angry, who can be tempted, who can have lust. Yet this treasure has been committed and trusted to you.

He said, I thank Christ Jesus my Lord, who counted me faithful, putting me in the ministry. 1 Timothy chapter 1. In Luke chapter 16, verse 2, 3, 4, this is an interesting story about a steward.

Oh! Look, I just forgot the text, and I end with it. Is someone getting something? Some people, what is this man? I just came to feed somebody.

I want to dispense grace. That's my job. Please, I am not important besides the dispensing of grace. Nobody matters when it comes to the church.

None of us is important. We are the same apart from the privilege granted to some to dispense grace at a certain level. So, the more you dispense grace, the more heaven increases your rating.

[68 : 23] And when your rating is increasing heaven, imagine, there is not every testimony you can share. You don't even have to share. Your life will be a working testimony.

But let's read that. Luke chapter 16 verse 2, verse 3, verse 4. And he called him and said unto him, how is it that I hear this of the...

Let's read New King James. I prefer it so that it can be a bit easy. So, he called him and said to him, what is this that I hear about you? Give an account of your devotion.

Give an account of your stewardship for you can no longer be a steward. Look at the next verse. Then the steward said to himself, what shall I do?

For my master is taking my stewardship can be taken away. My master is taking away my stewardship. I cannot dig and I'm ashamed to beg.

[69 : 28] King James says to beg I am ashamed. He said to beg I am ashamed. To beg I am ashamed. To beg I am ashamed. Look at the next verse.

New King James. The next verse. He says that I have resolved what to do that when I am put out of stewardship. This is important.

Accountability. There can never be stewardship without accountability. Listen, we are all going to give what do you think it's going to be? Do you think it's just about the porn you watched?

No. That one is not the mainstream for God.

What the porn has done to you it has infiltrated your life so you can be effective in dispensation of grace. So that in itself is not the problem because you were more in it before he came and saved you.

[70 : 30] So if he could come in and save you from it that is not the problem it's not the gospel it's not the fornication but those behavior those things they saw your garment they saw you are going for wedding ceremony you are dressing a bride you are dressing a bride and you just finished cooking palm oil or changing engine oil you have to wash your hands other than that you'll be found but the point is that it is not your dirty hands that is the problem it's the garment you are making dirty that's the problem so in the same way it is not the bad things you did that is a problem for God as a Christian it's your lack of dispensation of stewardship because you'll give an account of your stewardship there are many people who are called to be pastors but still she was withdrawn because they loved business they loved the money more there are people who are called to be to be singers to bless the body of Christ they could have become like some of these wonderful guys who have captured my respect but you were so much busy in becoming a superstar that you stop focusing on

Christ and focus on crowd marketing packaging is there anything wrong with that no but is everything wrong with that when you focus on that as a steward of grace you can't be a steward of grace and focusing on anything you only focus on Christ is there looking Jesus the altar and did you receive something thank you for listening to this message by David Entry you're welcome to connect with David Entry on Facebook Instagram Twitter and LinkedIn you can also find more spirit-filled messages from Karis Church on YouTube and all relevant streaming platforms don't forget to subscribe like and share the message be blessed you can you