

Koinonia

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: 29 August 2024

Preacher: David Antwi

[0 : 00] Hallelujah! We thank God you've tuned into this message by David Entry at Caris Church. No hand can help you with the fulfillment of your destiny, but the Word of God. May God's hand align you further into your destiny through this Word.

In Acts chapter 2, verse 22, Peter, after he, read from the book of Joel chapter 2, when he finished reading, he finished on the verse 21, which says that, for whoever shall call on the name of the Lord shall be saved.

He went to verse 22 and he said, Jesus, men of Israel, hear these words, Jesus. Amen.

So, every good preaching is about the revelation of Jesus. Now, the text we just read, it said, that which was from the beginning.

In John chapter 1, verse 1, it said, in the beginning was the Word. What was in the beginning? The Word.

[1 : 20] What was in the beginning? The Word. So, he said, in the beginning was the Word. And 1 John chapter 1, verse 1, he said, that which was from the beginning.

What has been in the beginning? The Word. And it's from the beginning. So, he's talking about this Word. And we understand from John chapter 1, not 1 John, from John chapter 1, that in the beginning was the Word.

The Word was with God. And the Word was God. So, that which was from the beginning, which we have heard.

We have seen with our eyes. You don't see words. So, this is not talking about words. Words spoken. No.

This is talking about a personality. A physical entity that can be seen with the eyes. But this person that we saw with our eyes was from the beginning.

[2 : 35] Who is the Word? It said, which we have seen with our eyes, which we have looked upon, and our hands have hung. How many of you are talking about something tangible?

Something physical? Jesus, who is the Word made flesh. Paul, sorry, John said, we saw him with our eyes.

We beheld, and with our hands, we handled him. We heard from the beginning. We've heard. We heard him talk to us.

We saw him speak to us. We behold him manifest the power of God. And he says that, and our hands handled him. He said, of the Word of life.

You see, the Word is capital. He is the Word. The Word without which you can have life. Verse 2 says, For the life was manifested, and we have seen it.

[3 : 39] So, this Word of life showed up. You know, John chapter 1, verse 14. Let's all read it aloud.

Just that bit. One more time. Okay, let's all go together. And the Word was made flesh. And the Word was made flesh.

Let's all say that together again. And the Word was made flesh. So, he says in 1 John chapter 1, verse 2. He says that, and for the life was manifested, and we have seen it.

It was made flesh. This thing that was from the beginning, talking about Jesus Christ, the Son of God, was manifested. We have seen it. And bear witness and show unto you that eternal life.

That's this Word that was made flesh. He is the eternal life. In fact, chapter 5, verse 10 and 11. It says that for 1 John 5, 10.

[4 : 44] It says that he that believes on him has life. He that believed not God has made him alive because he believed not the record.

Look at verse 11. This is the record that God has given us eternal life. And this life is in his Son. So, all the religions that reject, including Judaism, that reject the Son of God, reject the life of God.

That's why no religion talks about having the life of God. We have the human life, and those of us who are in Christ have the actual life of God.

If you are born again, the life of God is in you. So, it's not just like a religious opinion. It's a spiritual reality. It's an eternal experience.

What the Christ we are experiencing here now is not, it doesn't end when we die. It's eternal. It continues to go. So, that's why Christians, death is not a threat to a Christian because the life we have, actually we experience it better after this physical restriction.

[5 : 55] Because the physical restriction, when it's put aside, then we experience it in fullness. Because mortality has a way of restricting.

It's restricted. It's restricted. It's restricted. It's restricted. It's restricted. It's restricted. So, Jesus Christ, for him to take upon himself flesh, he restricted himself in so many ways. That's why it was only after he died that he just showed up in rooms that day.

Rooms where he wasn't there, they've locked. He just showed up. Because it's no more just physical. He's eternal. He took on, the physical body took on an eternal dimension.

So, we saw him in the flesh. That's eternal life. Now, it says that, and the life was manifested and we have seen it.

We have seen it. And bear witness and show unto you that eternal life, which was with the Father and was manifested to us. That which was with the Father ended up being manifested to us.

[6 : 59] That's why it says, and the Word became flesh. In the beginning was the Word. The Word was what? I can't hear you. The Word? Was with God.

Louder. The Word? Was with God. Now, this Word that was with God was manifested in the flesh. And in 1 John, it says that, that which was with the Father and was manifested to us.

Okay, so, it's talking about Jesus. Who is the life of God? Who is the eternal life? Who is the Word of God? This is very important. So, it was manifested to us. Verse 3.

That which we have seen and heard. Talking about this eternal life. Talking about Jesus Christ.

That which we have seen. The Word that has been manifested. Which we have seen and we have heard.

We declare. That which we have seen and heard. Declare we to you. So, you cannot preach the gospel if you don't know Jesus. Or that God.

[7 : 56] God can't use anybody at all to teach your gospel. You can't tell about Jesus whom you have not met. And you can't be saved believing the wrong gospel. 2 Corinthians chapter 5 verse 19 and 20.

He has committed to us the ministry of reconciliation. The ministry of reconciling people to God. Is committed to those who are a new creation.

Who are in verse 17. If any man be in Christ. He is a new creation. All things have gone. Pass away. Behold. All things are new. And it is these who are new creation.

Who God has committed the ministry of reconciliation to. And so, that which we have seen and have handled. That's what we declare to you. You cannot declare what you have not experienced. Many people are trying to teach you how you can live a church life. Without having experienced Christ in a church. A lot of people have opinion about church. And they tell you how you can live a church life.

[8 : 59] And they advise you. But meanwhile, they don't have met Christ in the church. We who have met Christ and are living and experiencing him in the church. Are the only people who can tell about the Christ in the church.

Hallelujah. Those who have not experienced the Christ in the church. They only talk about the stories they know about church. Tell about the stories they know about church. This church has done this.

And that church was like this. And this person in that church was. I went to some church. And they are like this. And this and that. Stories they can tell you about church. When they have not met the Christ in the church. All they know about the church is stories.

But those of us who have met the Christ in the church. We might know the stories. But what matters most is the Christ in the church. The Christ in the church. That which is the Christ in you. Hallelujah. So he said.

That which we have seen and heard. Declare we unto you. Now this is where the cracks of my message. The reason why I am preaching. We declare this unto you.

[9 : 58] So it tells us the end goal. There is always the end and the means. Say the end. Say the means. Say it again.

The end. The means. The means. Everything we are doing in church. Must have an end goal in mind. Praise and worship must have an end goal.

It might be the means. Our singing might be the means. But it must have an end goal. Preaching is not an end in itself.

It's a means. So when we go and we are doing evangelism. We are doing outreach. We are doing Jesus campaign. It's not an end in itself. It's a means to an end.

And if you confuse the two. Sometimes we might be going through the motions. Doing the means. And even when we are not. The means is. We are not seeing the ends.

[10 : 56] We don't stop the means. Because we are. The means have become our identity. So there are so many people who might be doing the means. Going through the motions. Religion.

Churches. Sometimes can be stuck with doing something the same way. Without really moving us to the end goal. The end is more important. But we need a means to get to an end.

And here he says that. That which we have seen and have heard. We declare to you. The declaration is the means. What is the end? That ye also may have fellowship with us.

The purpose of gospel preaching is fellowship. Fellowship. The main objective for preaching and teaching and declaring of the word of God is fellowship.

The purpose of gospel preaching. Declaring of the gospel is to produce fellowship.

[12 : 01] Somebody say fellowship. Fellowship. Say it again. Fellowship. Say it louder. Fellowship. Now. That word. The fellowship is. What is translated from the Greek.

Koinonia. Koinonia. Koinonia comes from two words. The first part is koino. Koin.

S-K-O-I-N-O. Koino. Everybody say koino. Koino. Say koino. Koino.

You know what koino means? So koino. Koinonia comes from two words. The root of the season is koino. Koino. And then the nere. Koino.

Koino. Or koinos. Means. Acts chapter 10. Verse 14. There is a word there that was translated from the Greek word koinos.

[13 : 02] Acts chapter 10 verse 14 but Peter said no, not so Lord, can you imagine? God himself appeared to Peter and said, it's after he said, Lord, no wow, that's what religion can do, he was very strong in religious, I mean, that's all he knows, that's how he has been raised in his entire life, he strung you suddenly God is telling him to eat what all his life he knows that it's an abomination for a good godly person to eat, he said to the Lord, not so, Lord he said, no, no, I'm not eating this can you imagine?

and it was different, he said, not so he said, Lord, he was dealing with the Lord, because he saw it being given to him from heaven it was being dropped from heaven, a sheet with all kind of sheets saw the heaven opened and an object like a great sheet bound at the four corners you know the way they tie it at the four corners so it's like a bowl bound at the four corners descending to him and let down to the earth wow and it were all kinds of four-footed animals of the earth wild beasts like people in church if you can't stand wild beasts you can't be part of church you can't serve God on your tents thank God God never called customers so you'll be handled as a client go to the council office they will handle you as a client but in church you are not a client you are supposed to be a family member does your mother handle you like a client?

he doesn't have time for clients he has time for raising a decent daughter raising a responsible son with all kinds of four-footed animals wild beasts creeping things and best of the year they are all in this bowl in this sheet mixture of things creeping things they creep on you Acts 5.14 you people are being added added to the Lord and then out of their experience with the Lord the Lord then asked them to the church but it's a problem when people are not being added to the Lord but just to the church point on here is we share something in common sometimes people don't like some environment because they think they don't fit in everybody's okay but I want you to know everybody's not okay here people have confusions like some of you you are the strongest who is strong nothing moves you are lying we all get moved though we all get moved

Peter said no not so he said not so Lord for I have never eaten anything I have never eaten anything I have never eaten anything that word common is koinos koinos koinos that's where the Greek word koinonia so koinonia is made up of koinos that's the key word and near is interaction kind of so koinos the common word in koinonia is koinos which is common so we have something in

common when we are in fellowship we have something in common we share something in common there's something that you have and it's also mine there's something that you have and I have there's something you are experiencing and I'm experiencing there's something we have in common that is joint partnership common partnership common interaction koinos koinos koinos fellows in the same ship if the ship the ship sinks we are all sinking if the ship arrives we are all arriving koinos we will come back to 1st John chapter 1 but let's turn to 1st Corinthians chapter 1 thank you

Jesus 1st Corinthians chapter verse 9 this is one of the strong so strong scriptures I never even noticed it that's one of the things I like about the bible the more you are studying the more you are reading the more you are studying the more you see things that you have never seen and the more you are well taught after you will read that same thing you read the more you are likely to see what you didn't notice previously can we all read it out loud is that okay shall we all read it out loud alright let's go one more time God is faithful by whom you were called into the fellowship of his son Jesus Christ our Lord the fellowship of who who is he talking about Jesus Christ our Lord not Jesus of Nazareth Jesus Christ our Lord can we try a different translation American standard new American standard and the new

[18 : 30] English standard version then amplify God is faithful God is faithful through whom you were called into fellowship with his son fellowship with his son English standard version God is faithful by whom you were called into the fellowship of his son and then amplified God is faithful he is reliable trustworthy and very true to his promise he can be dependent on and through him you were called into fellowship with his son let's all say with his son American standard version again that's into into what what kind of fellowship into what fellowship with his son right into fellowship with his son

English standard version into the fellowship of his son this is this is the message it is so deep it is so deep the statement it is so deep that I was wondering how come I never saw it God has called us okay or we have been called by God by whom we have been called into something what are we called into have we been called into what kind of fellowship some places you go it says that maybe this is our auditorium there is a fellowship hall next door there is tea there is coffee biscuits so you can have fellowship there what's that or something after church don't be in a rush to go stay behind for fellowship the church is the fellowship it's not after something the fellowship now this is very important that koinonia is that when you are you become a Christian you actually have been called into a certain fellowship this is fellowship so he says that now watch this our fellowship

God has called us into koinonia with his son or koinonia of his son it is nobody's koinonia it is Christ's already already existing fellowship now this is very important it's a very deep thing it is so deep now in first john chapter 1 quickly in first john chapter 1 verse 3 what we have heard and seen we declare to you so you can have you have fellowship with us first john chapter 1 verse 3 that which we have we have seen and heard declare we unto you that ye also may have fellowship with us and truly our fellowship is with the father and with his son jesus christ we already have a fellowship going as soon as you are born again you are integrated into a certain fellowship that doesn't belong to any human being it's already existing in the tribe there is a relationship says that jesus prayed for a disciple in john chapter 17 that there may be one as we are one no that oneness is not talking about unity or sorry uniformity or agreement it's talking about there is this this this not it's not man made it's supernatural it's divine it's eternal in nature now when we talk about how many of you have heard the word godhead godhead bible tells his eternal godhead has been revealed since creation romans chapter um one godhead godhead means godhead means godhead means god the father god the son god the spirit god what is the meaning of godhead one more time what's the meaning of godhead oh some of you i can't feel you at the back there what's the meaning of godhead god the father god the son so god the father god the son and god the spirit when we talk about the godhead you are talking about something that this thing is eternal and there is an aspect of the godhead which everybody needs to know is eternal in nature

When we talk about the Godhead, we are talking about fatherhood. You can't talk about the Godhead without the fatherhood of God. There's fatherhood.

Say fatherhood. And number two, there is headship. So that's why Jesus said, the father sent me. Even though I and my father are one, yet there is a certain headship that exists within the Godhead.

[23 : 36] Even though God the father is the same as God the son is the same. When I say the same as equal, equal, eternal, uncreated. The spirit was not created. The son was not created. The

son never had a beginning.

The father never had a beginning. The spirit never had a beginning. It's their core eternal and equal. Yet there is fatherhood. Yet there is headship. And yet there is fellowship.

So when you talk about God the father, God the son, God the spirit. There is headship. Okay. There is fatherhood. There is headship. And there is, Jesus said, when I go, I will send the spirit.

It looks like there is, it looks like there is kind of order. Because anytime there is a, there is koinonia, there should be order. There should be order. It's very important.

Now, God the father, God the son, God the spirit. They are co-eternal and co-equal. There is something that exists eternally in the Godhead, which is fatherhood and which is headship.

[24 : 40] And fellowship exists. You can't separate. Let me use the word them. In Genesis chapter 1 verse 6, 26. It said, let us make man in our, did you see that?

You remember? Genesis chapter 1 verse 26. Let us make man in our own image and our own likeness. Genesis chapter 3 verse 22. It says that man has become like us.

Knowing between good and good. This is God talking. God is an us. Genesis chapter 11. It talks about verse 3. It talks about how, um, um, the, the, the, let us go down and confuse the alignment.

Let us. So God is, there is this eternal, oh, listen. There is this eternal fellowship that exists amongst the father, the son, and the Holy Spirit.

Nothing, every, the purpose, watch this, the purpose of God within time on earth is always born out of the fellowship. That's why he said, let us make man.

[25 : 38] When it comes to God's agenda, the, the agenda of God, the planning of God, the working of God was always born out of the fellowship. That is why he says that I am my father at one.

I did not come by myself. The father sent me. There is this fellowship that exists between God the father, God the son, God the spirit. He says that we are, we are preaching to you.

So you will have fellowship with us. Because as soon as we get born again, we have also been integrated into this, that exists. There's this fellowship that exists between God the father, God the son, God the spirit, which we have been integrated.

No, no. So first, first Corinthians chapter one, verse nine, the scripture he read. He said, by God, we, we, we have been called into this, oh, we have been called into something that we never would have been part of.

Had it not been for the son of God. As soon as you are born again, for, for those he, for new, he predestined. Those he predestined.

[26 : 46] He called, called for what? Called into this fellowship. He has called us. He starts the calling. This is his plan. This is too deep.

The fellowship of the believer is not just sitting in church and sharing bread. It's far deeper than that. The grace of our, today's reading, remember.

The grace of our Lord Jesus Christ. The love of God. And the koinonia. The koinonia. The participation.

Now, when you are, when we say koinonia, we have something in common. We share the grace of God in common. Yeah. When you look at you, who you used to be. And the kind of message that I've been in your, in your life.

And you come, you can see this one. I used to be, I've never been perfect. Oh, oh, he says that. Amazing grace does, sweet the sound, that saved a wretch. You come, you realize that this is a wretch who has been saved.

[27 : 44] We are all wretch. None of us is good enough. And then we have this joint participation in the grace of God. That has brought us this far. It is easy to be humble.

It's easy to be humble. Koinonia. We have been brought into something that we never could have ever experienced outside of Jesus. Look at 1 John chapter 1 again. That's, that, that also, okay. That which we have seen and heard, we declare to you. So that the purpose of our preaching, the purpose of our declaration, the end results, the preaching is the means.

The end result is that somebody will have fellowship. Why? Why? Because our fellowship is already with the Father. And the Holy Spirit is actually the, the flow, the himself.

The Spirit himself is the flow. We are into something bigger than the eyes can meet. Look at verse 4. Look at verse 4. All right, let's go on to verse 4. And these things we write to you that your joy may be full.

[28 : 51] No one will fool you. And your joy will be full. Look at verse 5. Ah, it's getting interesting. Verse 5 says that this is the message which we have heard from him and declare to you that God is light.

And in him God is light. And in him God is light. And in him God is light. Now look at the next verse. If we say we have fellowship with him and walk in darkness, we lie. And do not practice the truth. You see, our fellowship is the fellowship of the Son. We have been integrated in this fellowship. You can't, what, what fellowship has light God to do with darkness?

There's no fellowship between light and, and if you say you have fellowship with God, who is light, and yet you are walking in darkness, you lie. You lie. How do you know people who don't have God, who don't know God?

[29 : 51] Check their, their work. They are work. That's why, ah, let me drop this very important thing. That's why it's very, it's not wise, it's not smart to follow somebody whose life you cannot see and verify.

Online following is not smart. It's not smart. I think that you cannot make somebody very far off your instructor in the lodge. Far off.

Either online or even physically is far. It doesn't know. You have no, that's why even all our branches, we make sure the pastor is there. The people can see him.

A great man of God said this some time ago. He said he believes in a pastor being with the church for a very long time. Because you see his children or his family.

You see him. They see. You are there together. You can tell this is a real human being we are dealing with. We all grow up. Church life is not hit and run. It's not hit and run.

[31 : 00] You run away because of character. Most people run because of character. I'm not saying always. Always. Every church you see is somebody's for my church. So don't be worried about this.

I used to be encouraged. And so what? And so what? Every church is somebody's for my church. In fact, somebody's third church. And every church also has somebody's third church.

Am I preaching? If we walk with him and we stay in darkness, we lie. Let me finish. Look at 7 to 9. It's even deeper. But if we walk in the light as he is in the light.

Uh-oh. See, one of the signs that shows that you are walking in the light is not when you have left the church. Wow. One of the signs that shows that you are walking in the light is if we walk in the light as he is in the light, automatically something will happen.

We will have fellowship. One with another. One of the signs, resultant effects of walking with God in the light is it produces relationship in the church.

[32 : 07] It's it. It's it. It's it. If we walk in the light as in the light. We have fellowship one with another. And guess what? And there are two things that happen if you walk in the light. You have fellowship and the blood of Jesus is some who cleanse you from all.

That means that if we don't walk in the light, we, we, we, we hamper, interfere. You don't have to plead the blood to cleanse you. Walk in the light.

Stay in fellowship. The blood will get to do its work. Okay. Uh. And the blood of Jesus is some cleanses us from all sins.

don't stay in darkness look at the next verse if we say that we have no sin we deceive ourselves and the truth is not I'm perfect nothing has happened don't be talking like that stay in fellowship and stay in light because sometimes you might have a down moment sometimes you have down moments and you catch yourself in a way that you shouldn't have caught yourself sometimes in your thoughts in your behavior in your feelings you can catch yourself in a way down moments if we say we don't have anything like that it's like let's be let's all be participators of this grace of God we have found and let's not behave like we have arrived look at the next verse it says but if we confess come in the light if you find yourself in something if you are in relation with God you don't struggle to talk about it the hiding secret secret life it's been going on too long it is antithetical to effective Christian fellowship secret life am I preaching or do it's going on too long secret life that's my private life that's my private life that true Christian fellowship knows nothing like private life it's my private life it's my private life two essential components of true fellowship commitment commitment submission let me say this in first Samuel chapter 17 verse 40 commitment and submission do you know how David killed Goliath do you know how David killed Goliath he went and took smooth stones not from the mountain

I'm just going to the mountain to seek the Lord it's just between me and God God learn how to go to the valley humble yourself how do you get smooth stones pebbles when first of all in the valley where there are other pebbles friction rubbing against each other that's when God can use you out of our fellowship the roughness of others who are smoothing your usability in the hands of God smooth smooth smooth stones smooth stones because smooth stones can travel seamlessly without heavy friction into the head of Goliath but you need to be smoothing you need others the other the sheath has all kinds of beasts you need the other beasts stop focusing on them thank God God is using people to humble you God is using people to shape you for ministry koinonia is deeper than amidst the eye and koinonia is God when you become a Christian God asks you to the triune [35 : 34] God's fellowship and he asks us and so it's not just you it's not just me it's not just them it's not just him it's not just her it's us we have fellowship with the Father thank you for listening to this message by David Entry we pray you have been strengthened and enlightened you can connect with David Entry on all relevant social media platforms including Instagram and LinkedIn you can also hear more messages from David Entry on all relevant streaming platforms and the Caris Church app don't forget to like and share the message be blessed you