

The True Church Culture- Part 2

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- [0 : 0 0] Thank you for choosing to listen to today's message by Reverend Dr. David Entry. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.
- Be blessed. Praise God. Well, in our last session I was talking about how Christianity does not only come with privileges, it also comes with responsibility.
- With every privilege comes responsibility. I actually wanted to quote the scripture, the last teaching, but I didn't get to.
- So I was reading, when I was reading my Bible, I came across this scripture, but something really jumped out to me. This is the story where Paul and they had a shipwreck in Acts chapter 27.
- And with the centurion and the soldiers and the captain and the prisoners. And they had a shipwreck and for 14 days they had not eaten.
- [1 : 0 4] It drifted in the Adriatic Sea. And after many days, Paul stood up and told them that, be of good cheer for the Lord, whose I am and whom I serve.
- The angel of the Lord, whose I am and whom I serve, stood by me this night and told me that, Paul, you must be brought before Caesar. Hallelujah. Saying, fear not, Paul, thou must be brought before Caesar.
- And lo, God has given thee all them that say with thee. A prisoner. But the Bible says God has given them to you. That's interesting. Anyway, so he told them. But look at the verse 33.
- And while the day was coming on, Paul besought them all to take meat. Saying, take meat means to eat.
- Okay. Eat something. Saying, this day is the 14th day that ye have tarried and continued fasting, having taken no meat.
- [2 : 0 7] He said, you haven't eaten for 14 days. Because that's how long we've been on the high seas. Verse 34. Wherefore, I pray you, take meat. Take some meat.
- In other words, eat something. Okay. Why? For this is for your health. For they shall not, watch this, they shall not an hair fall from the head of any of you.
- Not even one hair will be lost. None of you will die. Your life is not at stake. So God has given the assurance of protecting you, of saving you, and preserving you.
- But he said, now you also have to eat for your health. So God has done his bit. That's the bigger one you can do. Making sure that throughout this storm and throughout this ordeal, you will survive.
- But, he said, God has done his bit. But you have a responsibility. So verse 34 said that. For this is for your health. Eat. For it's for your health. Some other translations say it is good for you.

- [3 : 13] It is healthy. It is necessary. In fact, I think the NIV puts that. For your survival. It is necessary for your survival. Or something like that. It is necessary. So, the point I want to draw our attention to here is that God has done his bit.
- God has done what he has to do for them. But if we fail to do what we are supposed to do, it might invalidate what God is doing. And we will end up losing our lives anyway.
- Because Paul said, you will lose your life. But there was a caveat, a condition for that to be a reality. You have to eat. So, in the same way, we have been saved by God.
- But we haven't been saved to just stay. We have been saved to serve. We have been saved to serve.
- You are not safe, even though you are saved. Your safety has a lot to do with your service. Yes. So, back to Thessalonians.
- [4 : 19] I was talking about how, because we have been saved, Jesus who died for us, that whether we wake or sleep, we should live together with him.
- Therefore, comfort yourselves together and edify one another, even as you also do. Verse 12.
- And we beseech. We implore. We entreat. We ask you, brethren.
- That word, brethren, is a very important word. It's an endearing word. You're so important. It's almost like, my darling. Okay. It's like, we beseech you, brethren, to know them which labor amongst you and are over you.
- I told you that previous, that's the definition. That's, he's telling you about the job of a pastor. A pastor's job is to labor. Okay. A pastor's job is to labor amongst the people and over, and be over them in the Lord and admonish them.
- [5 : 29] So, pastor, labor in the people. Labor amongst the people. Labor. You might, you must be. Jesus said, I'm, I think, oh, where can the scripture is, verse, I think it's in Luke or Matthew.
- Yeah. Verse 26, 27, 28 of something, chapter 20 also. He says that, I am amongst you as one who saves. Okay.
- He said, I am amongst you as one who saves. Jesus said, that's why I'm amongst you. I didn't come for me to be saved. It looks so important. I am amongst you as one who saves.
- It's very important that every pastor must have, oh, thank you, Jesus, must have a congregation he serves. Sorry.
- I don't mean online. Online congregation is not a congregation. Online congregation are viewers and watchers and observers.
- [6 : 31] They can't serve. Online congregation can't serve others. So those people who think they have something to say.
- So they are gathering, following around them online to make them look like pastors. You are an avatar. Virtual.
- A virtual personality is not real. An avatar. True Christianity does not, cannot exist. True fellowship cannot exist just online.
- Pastor, why are you doing online? Because in the absence of physical meetings, we will just make do with what we get. However, I will not stay in a house with my wife only and talk to her only on the phone or by text.
- And we are living in the same house. We don't talk. We only communicate via text or on phone. It's not marriage. It's not marriage. It's not. It's not. Marriage is real relationship.

[7 : 41] Real relationship and even goes deeper. Real relationship. That is marriage. And the church is likened to a family. Marriage to Christ. And so to be part of a church means that there is, you are enjoined to be part of an active fellowship where you are served and you serve under accountability.

And not only service, not only service, as we saw, it says that the pastors are supposed to labor. And when I clearly, I made it very clear that the labor has a lot to do primarily with laboring in the word and doctrine.

It says that let them be worthy of double. First Timothy chapter five, verse 17. Let the elders be worthy of double honor. Or that honor. Double two.

So any honor you give to somebody said that the elders are worthy of double. You count them befitting that. Oh, you deserve double. You deserve double. Very important.

That's scripture. All right. And that's very spiritual. It says that let them be counted worthy, worthy. Oh, he deserves it. Worthy of double honor, especially those who labor.

[8 : 58] You see the word labor there. Who labor in the word and doctrine. Steady. Second Timothy chapter two, verse 17. Steady to show yourself approved.

Talking about the man of God. Steady to show yourself. That word steady is not reading. It's be diligent. I think Nick and James or NIV says. Be diligent.

Be diligent. Hard work. Put in a lot of effort. That's what it means. Put in every, every bit of effort you can. You get put in maximum effort.

Steady to show yourself approved. Not onto journalists or politicians or onto society. Not onto online audience. Steady to show yourself approved onto God.

God. God. A work man that needs not to be ashamed rightly dividing the word of truth. So the labor there has a lot to do with laboring in God's word. But not only that.

[9 : 53] It's also overflow into laboring to take care of the people. Loving the people. Making sure they're looking out for their well-being. Looking out for their well-being.

So it says that, and we beseech you, you brethren, to know, to recognize, acknowledge, okay, identify, acknowledge, know, know, know them which labor amongst you and are over you in the Lord.

Can you imagine there are people who are over others in the Lord? That's the Bible. There are some people who are above or over others. Not because they are better than them. But they have a God-given spiritual responsibility over.

In fact, in Hebrews chapter 13 verse 17 says that, submit yourself to obey those who have rule over you and let them do it with joy. Not with, that's a very serious one.

Let me read it. Hebrews chapter 13 verse 17 says that, Obey them that have rule, that have the rule over you, that same rule, okay, that oversee you, that look after you, that are responsible for your well-being and feed you.

[11 : 10] So obey them that have rule over you. And your job is to submit. As a Christian, you can't be disciplined effectively outside of submission.

Outside of submission. There are a lot of people who sometimes, you know, it's not by no fault of yours. Your background, the way you were raised, submission doesn't exist.

You do your own thing. You do whatever you want to do. And maybe where you grew up, the community you grew up in, the society you grew up in, you know, children are allowed to do whatever they want.

Everybody, you do anything you want. No one can bring you under control. No, there's no restriction. There's flow anywhere. You see, so now you have become born again and you're having problems because you don't know that language of submission, that language of accountability, that language of respect and honor.

You don't know it. It's foreign to your paradigm. It's foreign to your constitution. It's foreign to your worldview. It's a very serious.

[12 : 13] So then, and that is, that is scriptural. That is how discipleship, discipleship and fellowship only exist, can exist effectively or can function effectively within these parameters and remits.

Within these parameters. It's very important. It's very, I'm talking about the true church culture. The true church culture. The actual Christian culture that has been given, was handed, they continued in the apostles fellowship.

It was handed down to us from generation. Somewhere along the line, it was brutalized. It was vandalized. It was mishandled. That's why in the dark ages, bishops were crooks.

Many bishops were crooks. Church leaders were crooks. Some of them, many of them were not even born again. They didn't actually know Jesus. They were not in the church. All right. But thank God for recovery. God has recovered his church.

He's recovered his church. And so the church, how do we know what God expects of us? This is the only way. The only way. Anything that is not within scripture is not fundamentally Christian.

[13 : 30] If it is not stipulated by scripture or if it is particularly, if it is contrary to scripture, it is not Christian. Any ideology, any behavior, any supposition or any proposition or any idea or whatever.

That is contrary to scripture. It's not Christian. It's not Christian. And guess what? Really what? Do you know what it is? It's devilish. It's not Christian. And Satan is usually behind it because Satan only acts against God's way.

But he said, submit. Let me read it again. Obey them that have the rule over you and submit yourselves. Watch this. This is a serious one.

For they watch over your soul. Are they angels? No. Human beings? Yes. What they do? The Bible? No, no. How can the Bible mean that? Yeah. Maybe it means something else.

But it can mean some other human beings watch over your soul. That means they oversee. They are watchmen. They watch over your soul. They oversee your well-being.

[14 : 38] It says they. Why? It says submit yourself to them. For they watch over your souls. Your souls. Take note of them. As they that must give account.

They are doing it knowing that God will judge. God will judge every pastor. When I say God will judge. Every pastor will give an account to the way he did his work. The way he labored to take care of the flock.

To oversee the flock. God will judge every pastor. Every pastor. If the pastors will give account for pastoral work. Please remember. As I said the other time. It's not everyone who is in church leadership who is a pastor.

There are so many shades and various types of Christian leadership. That if you are not careful. You will use what really doesn't look like.

What you know in scripture. Or see in scripture. To now dismiss and dishonor all the entire office. Now that is Satan's agenda. Because now that's what the point here. Because every man of God.

[15 : 43] Every pastor. Every Christian leader. It's required of Christians to give every Christian leader. Esteem them highly.

Give them honor. That's what it says. Let me finish. I'll go back to. It says that. Obey them that have rule over you. And submit yourself. For they watch for your souls. As they that must give account.

That they may do it with joy. And not with grief. Don't let the pastor be doing it with grief. You give him so much problem in pastoring you. What happens? What's the impact of that? He says. For that's not profit.

That is unprofitable for you. You the one who is being pastored. If the pastor does it with grief. If you know you can't respect him. You can't respect the church. You can't submit in the church. Find another church where you can submit and respect the leadership.

Because it is not profitable for you. That's the scripture. It's not profitable for you. If this is a pastor you can't respect. You can't honor. You can't esteem. This is Christian leaders.

[16 : 42] You are in a church. But you don't respect the leaders. You don't respect the system. You don't respect anything they do. You can't honor. And you just. Please, please. It's not profitable for you.

It's very important. Don't stay under a pastor you cannot receive the word of God from. Under a pastor you cannot respect and honor. Under a pastor you disrespect. And you don't have value for.

Don't stay there because it is detrimental to your spiritual well-being. It is not. These are the things that a lot of people don't know. It's church culture. They don't know.

No church. No church grows above the respect given to their leader. No church can flourish. When you look at the way the Pope is respected within the Catholic Federation or Catholic community.

It's beautiful. That's why the office has stood the test of time. Because it requires honor. Every spiritual office requires honor to flourish.

[17 : 40] That is why if Satan wants to attack a church or attack the body of Christ. He has to find some pseudo spiritual leaders. Who may say they are Christian leaders.

And load them with bad behavior. Bad behavior. Despicable unscriptural behaviors. And let them continue. And then get them to either be seen or highlight it and project it in public.

That office does well with honor. So once the office is discredited and dishonored. The word of God in the mouth of the man of God will not go anywhere. Because it will not be received as the word of God.

Paul said in I think 1 Thessalonians 2 verse 13. For this cause also thank we God without season. Because when you receive the word of God which ye heard of us.

You heard the word of us. Which ye heard of us. You receive it. It's not as the word of men. But as it is in truth the word of God. Which effectually works also in you that believe.

[18 : 47] It works only in those who believe. And you receive it as the word of God. But that's when it can effectually work in those who believe. But if you don't receive it as the word of God. It can effectually work in those who believe.

But Satan doesn't want you to receive the word of God as the word of God. So he has to find a way to discredit the people who bring the word of God. That's what I'm saying. If you don't believe in this one. Find someone you believe and you can respect and you can honor.

Who brings the word of God. And you know that this is the word of God. And who also maintains the integrity of God's word. And stays true to God's word. And receive it. That is when you begin to receive the benefit.

But I can read it myself. And I can. The word of God. You ask a Christian. You're supposed to read it. But also it's supposed to be taught. When you study the scriptures very carefully.

They taught us. They taught them. They taught them. Who is your teacher? A teacher you don't respect and honor. Won't be spiritually effective and a blessing to you.

- [19 : 49] He might be ideologically a blessing. Beneficial. Not a blessing. Beneficial to you. But he can be a blessing to you. Because blessings are spiritual. Blessings flow from the spirit. And you can't extract. You can't tap into what a person carries in their spirit dishonorably. Or disdainfully. Back to my text.
- So verse 13. And esteem them very highly in love. Why? For their works sake. Esteem them very highly.
- This is scripture. It said esteem them. The Greek word that was translated esteem. So very highly. Is perisos. Perisos. Which means.
- In fact in Mark chapter 6 verse 51. It was translated there. They were shocked or astonished. Amazed. Beyond measure. So that word. That phrase beyond measure.
- [20 : 44] Is perisos. That's what it says. That esteem them very highly. Very highly. And that place is perisos. That is perisos. And that place is. They use the word beyond measure. And that place in Ephesians chapter 3 verse 20.
- You remember it says that. And unto him who is able to do exceedingly abundantly above. So that phrase. Exceedingly abundantly above. Is perisos.
- And that's how he said. Let's esteem. Esteem church leaders. Exceedingly abundantly above. Give them such regard.
- That is why it is not healthy. To go around listening to negative news. And stories about church leaders. It will affect you invariably. Because the office functions in your interest.
- In the sphere of honor and respect. That's how it works. It works. Honor is a big thing in the sight of God.
- [21 : 44] Honor. So he says that. Esteem them highly. Why? In love. How do you do it? In love. Esteem the man of God. Esteem your pastors.
- In love. Esteem your pastors. In love. Esteem your pastors. In love. For their works sake. Esteem them highly. In love.
- Highly. My celebrities. When it comes to celebrities. They are my pastors. The pastors. That feed me the word of God. They are the celebrities in my life. Oh but they are human beings.
- Are there other celebrities not human beings as well? Oh but they. Yeah. No one is saying they are perfect. But you think. No one says that a pastor. If a God who chose a pastor knows that a pastor. A man knows that that man is not perfect.
- God. God knows he is not perfect. But he decided I will anoint you and use you. He uses mortal men. Mere men. Natural. Human beings. God uses human beings to reach out to human beings.
- [22 : 43] So the problem is if you are not careful. You will get distracted by his humanity. And miss the divine authenticity. Or the divine endorsement on his life. You will get.
- His humanity can distract you. So much so that you miss the divine endorsement. In the same way Jesus went to the temple. Bible said he taught powerfully. Sorry. In the synagogue. In Luke chapter 4.
- When he. After he went and fasted. And he came. Verse 16 said. On the Sabbath day. He went to Nazareth. And on the Sabbath day. He went to the synagogue. As his custom was. And then he stood up to read.
- He took the scrolls from Isaiah. And he opened to Isaiah and read. And he said that the spirit of the Lord is upon me. For he anointed me to. To preach the gospel to the poor. To heal the broken.

And then when he. The Bible said when he finished. He closed the book. And gave it to the attendant. And went and sat down. And Bible says that all eyes were fixed on him. What. This is something. That gets read every Sabbath.

[23 : 41] Okay. In Acts chapter. Something verse 27. 13, 27. Or something like that. He said. You don't know the voice of the prophets. Which you read every Sabbath. Okay. So they read it.

Every Sabbath they read it. And Jesus read it. Like others have read it. But they couldn't take their eyes off him. Why? Because this guy has gone. To spend so much time with heaven.

That when he came and opened the Bible. And read. Something heavenly was happening to the people. Hallelujah. Oh God. That you will help us. To seek you more. That we will be very anointed.

And not just speakers. Not public speakers. That we will be anointed preachers of your word. Oh God. That you will anoint us. Help us to seek you more. Sacrifice.

Anything it takes. To be anointed teachers and preachers of your word. Spokesperson for you. Oh God. Jesus came with an anointing. He didn't just come and read the Bible.

[24 : 35] And read the text. The scripture. He read with an anointing. God. Man of God. My brother. You want to be a pastor. Pray. Believe God. Please shield the anointing.

It takes an anointing to be a pastor. So. And Bible says. When he finished. All eyes were on him. He went and sat down. And they all bore witness. And Bible says that.

They marveled at the gracious words. That proceeded out of his mouth. And. And. They marveled it. Is it the. I think. Oh. Boy. Allow me to read it. So.

Bible says that. And. Verse 20. Verse 20. It says that. And he closed the book. And gave it to the minister. And sat down. And. And the eyes of all them.

That were in the synagogue. Were fastened upon him. And he began to say unto them. This day the scriptures fulfill. Verse 22. And all bore witness with him. And wondered at the gracious words.

[25 : 29] Which proceeded out of his mouth. They bore witness. They knew that. No. This is something. There is an unusual grace. Upon this man. And the Bible says that. They are. They marveled at the grace. The words of grace were.

Oozing out of his mouth. Words of grace. They knew deep in. Within them. There's something. But guess what. They had a problem. And they said. And they said. Is this not Joseph's son? They switched.

Into the natural. They knew him in the natural. Too much. For them to accept. The anointing. The grace that was. Reaching out to them. Through him. No. This person can't carry that grace. I know him.

I'm too familiar with his humanity. That's what I'm trying to say. If you're not careful. You become so familiar with the humanity. Of the servant God is sending. To be a blessing to you. That so much.

That you will miss out on the blessings. It's when we get to heaven. And that's when we will see. How much blessings we forfeited. Because we didn't receive this vessels. The vessels God was using.

[26 : 24] To bring us. The blessings. Or we disdained. The vessels. So. It says that. Esteem them highly. Let me read from the. Amplified.

Now. Now also. We beseech you brethren. Get to know those who labor among you. Recognize them for what they are. Acknowledge and appreciate.

And respect them all. Your leaders. Who are over you in the Lord. And those who warn. And kind. And kindly reprove.

And exalt you. Verse 13. And hold them in. Very high. And most affectionate. Esteem. In intelligent.

And sympathetic. Appreciation. Of their work. Hold them. In the very high. Worldly people. Who have a problem with that. Okay. Remember that. I said this. Wellly people.

[27 : 20] Who have a problem with that. But we are not of the world. We are not of the world. We are people of the word. Not of the world. We are the people of the word.

Not of the world. For the whole world. Lies under the sway. Under the influence of the evil one. The devil. In 1st John chapter 5 verse 18 and 19.

The whole world. Lies under the sway. Under the influence. Under the drive. Satan is the one who drives. He is called the god of this world.

He drives. So the whole world lies under the sway. Of the wicked one. Of the evil one. So we are not of the world. We are of the word.

And so we have to live our lives. Based on the word. That's why it's always important. To hear the word. And have the word.

[28 : 15] To have preeminence amongst us. So he says that. Let's do this to the leaders. Then after saying that. Esteem them for their work sake.

All right. Verse 14 says that. No. And I said. And let there be peace amongst you. This is so important. The more we esteem our leaders. The more we can enjoy the peace of God. Within our fellowship. Now watch this.

I'm talking in the context of church life. Okay. I'm not talking about community life. Please. Let's don't get it wrong. I'm not talking about community life. I'm talking about church life.

I'm not talking about general community life. I'm talking about the church community life. The church. And everybody is supposed to be part of the church. We live in a generation. As I said the other time.

Where it's increasingly becoming popular. Or easy. To create your own private world. Private world of. And it's becoming incessant.

[29 : 10] Constant. It's becoming accessible. I mean. What am I talking about? To have an easily accessible. Private virtual.

Or virtual private world of indulgence. Self-indulgence. And temptations without limits. It's so private. And many people want their privacy.

So it has created this culture of consumeristic. People have become consumeristic.

Narcissistic. Individualistic. Have become isolated. Self-indulgent. It's all about what I feel. How I want it.

This is how I want. And that kind of mindset. Or approach to life. Is very detrimental to true fellowship. True Christian fellowship.

[30 : 07] Can never exist. Within that kind of framework. Or. Mental. Mental framework. So it's very important to understand that.

To have an effective Christian fellowship. Then. We have an effective Christian. We have to watch out against some of these modern norms. That are very antithetical to Christian fellowship.

I am not saying social media is not good. It is. It is to a large extent. Depending on what you are feeding from it. And how it's being used. But. The enemy can also.

It's like money. Money is neither good or bad. It depends on who. Who. Whose hands it is in. Okay. So if a good person has money. It's useful. He will use it for good causes.

If a bad person has the money. He will use it for evil causes. Or bad causes. So it depends on who has the money. In the same way. Social media. Wonderful. But I want to suggest that.

[31 : 03] Real Christian fellowship. Cannot just be restricted. And reduced to just social media activities. Or. Virtual activities. Online activities. So that's why we are believing God.

As soon as lockdowns are over. Everybody must rush to your churches. Rush back into church. Rush. Rush back into real fellowship. Where we can serve.

And be served. Where we can be accountable. And also. Hold others accountable. Where we can be annoying. And still be accommodated. And also. Accommodate other annoying ones.

And where we can all grow together. Grow together. Physically. We see each other. We know each other. We relate with each other. We love each other.

We serve each other. We hug and kiss each other. We protect each other. We defend each other. We encourage each other. Necessary. Some of it can be done.

[31 : 57] Virtually. But virtual. Christianity. Virtual fellowship. Is not fellowship. Virtual fellowship. Is not real fellowship. We can go on with that. As long as we don't get the chance.

To do the real one. So you are in China. Your mother traveled. And she is in India. Or she is in Russia. Or she is in Germany.

The only way you can have community. It's so good. Technology has helped so much. So we can stay in touch easily. Sometimes you see them. And talk to them. Right on your phone. And I mean. It's amazing. But there is a down.

There can be a downside. To that. Which if we are not careful. Satan can use it. And cash in on it. Heavily. To affect.

And destroy. The church. We are becoming totally dependent. On technology. For socializing. That's what is happening now. We are becoming totally dependent.

[32 : 53] On technology. For socializing. Which in itself. Is not true fellowship. Cannot be true fellowship. True fellowship. Cannot be totally dependent. On technology.

For socializing. And what is happening. Is that because of virtual opportunities. And technology. The church. The congregation. Is becoming dehumanized. Constantly.

Aggressively. Or subtly. Subtly. Particularly. Subtly. Dehumanized. So you are having fellowship. With people. Who you are not seeing them. What you are seeing. Is their images. But it's not.

Their real images. But not real relationship. Not real communication. Because you can actually switch it off. Anytime you want. That reminds me of. Zoom meetings. Where people blanket.

They just put black. Or picture. And they are not interested. They leave it. And then they go. And just be doing their own thing. And you actually don't know. What they are doing. You know. But that's not fellowship. That's not fellowship.

[33 : 47] When a husband and wife. Are sitting now. In conversation. Or communication. And the wife. Is sometimes. The wife will say. You are not listening to me. I'm listening. So no. You are not listening. You see. When you are with a person. Sometimes you can tell.

If the person is engaging. Physically. It's very important. So I'm not against. What we do social media. Let's use it very mightily. As much as we can. For the purposes of. The gospel.

And for the purposes of making life better. Okay. But we have to be mindful. That it cannot. What I'm trying to say. Is social media. It cannot replace. Actual. Real. Real.

Life. Fellowship. Virtual. Relationships. Cannot. Replace. Are nowhere near. True. Relationships. That's very important. And so. Let's.

Watch out. Now. Then it goes on. To talk about. Verse 14. Now we exhort you brethren. Warn them. He said. Warn them. Warn them. Warn them. Warn them. Warn them.

[34 : 42] This is talking to the church. Look at verse 27. Just jump ahead to verse 27. I charge you before the Lord. That this epistle be read. To all the holy brethren. So this was written to the brethren.

Not to community. This is written. Written to the church. For the purposes of church culture. How we ought to conduct ourselves. In the church of the living God. He said. If I tarry.

That you know. How you ought to conduct yourself. In the church of the living God. Which is the pillar. And the ground. Is in first Timothy. Chapter 3.

Verse 16. Verse 15 says that. But if I tarry. That thou mayest know. How to. How thou ought to behave yourself. In the house of God. Which is the church of the living God. There's a way to behave yourself in church.

There's a way to behave your church. When you say church. It's not just church meeting. But being part of the church. There is. There's a culture. Church culture. And we have to be taught.

[35 : 41] We don't know it automatically. Because it transcends just human traditions. So. Maybe. My background. And your background. There's. We do something in my background. Which is acceptable. But not acceptable in your background.

On the flip side. Maybe you do something in your background. Or in your actual culture. Let's say you have a different culture. Which is different. It's not acceptable in my culture. So when we come to church. Then what is the church culture? Because.

The fact that it's acceptable. In culture A. Doesn't mean it's acceptable. In culture C. But church. We come together as one body. So there's a culture. That is only defined. By the dictates.

And the demands. And the directions. And the didactics. Of scripture. That is why. This kind of teaching. Is important. And then it says. That now I exalt you brethren. Warn them that are unruly.

There are people who come. And you said. The elders are to rule. Okay. The leaders are to rule. There are people who are unruly. They are not ruleable. You can't lead.

[36 : 40] You can't govern. They are very independent. And they will always rebel. And come against. Whatever we are all doing as a team. They will always do contrary.

Some translations use disorderly. They are disorderly. One translation says. They are loafers. No loafers. Look at. Look. Google it. Or get the dictionary. Look for loafers. Very interesting way.

Loafers. Now this is what it says. I want to read from the Amplified. It says that. And we earnestly beseech you. Brethren. Admonish. Which means. Warn and seriously advise.

Warn. And it's not saying pastors should do that. The leaders. The apostle is telling. Congregation members. Is telling the people. That warn. We admonish you. That because. If it wasn't a congregation.

You wouldn't have been telling them. This is how you should treat your leaders. Okay. Verse. Verse. Verse. 12 says that. Now we beseech you brethren. The brethren. Talking on the congregation. Okay. To know those who labor. That know your leaders.

[37 : 38] So then it continues. And we earnestly beseech you brethren. Brethren. Is there. Brethren. So you congregation members. Must start warning people. And strongly advising certain people.

Who are you supposed. This is interesting. Isn't it? Who are you supposed to strongly advise. Strongly advise. Said. Strongly. Sorry.

Seriously. Advise. Those who are out of line. They are out of. We are all doing this. This is what the church does. That's the. They are out of line. The way you. You keep maltreating your wife.

You are out of line. The way you keep behaving at work. You are. You are. You are. You are. And you're into fraud. 419. You are out of line. You are. You can be in church.

You can be part of the church. And. And say. It doesn't matter what. How I behave. It doesn't matter. What if I even do fraud. That's how I live. It doesn't. No. It matters. You are part of a church.

[38 : 32] You are part of a people. And not even just our behavior outside. but our behavior inside. You can't say I'm in church, but I don't like this person. I don't talk to this person. I will never talk to this person.

This is not my type. This person, my class, they are not my class. They are not in my race and I look down on them. I'm better. Ah, excuse me. No, you can't do that.

You can't do that. Even if you are raised like that, when you come to church, you have to be washed, sanctified with God's word to think right, to think right. You can't be racist in church.

You can't be a segregationist in church. You can't be a sexist in church. It can't be. It can't be. You can't be a bully.

So we may all have residue of human residues of such behaviors. But we can't say it doesn't matter. It does. So we need to go to the text and see the culture that we are enjoying to live.

[39 : 32] And it says that warn those who are out of line. Warn them strongly or seriously advise them. Those who are out of line, they're loafers.

They're disorderly. They're unruly. Did you see that? The same. Disorderly. Unruly. When somebody is a loafer, it means it's a couch potato. A couch potato.

Death beat. Do nothing. Drone. Drone. Google the word drone. D-R-O-N-E. Drone. Very interesting. Drone. It's a drone. There are people who are, who can behave like drones in the church.

Drone. Idols. Layabouts. Lazy bones. These are all. You can be a Christian in the church. Be in the church. You see, the fact that you are in the church doesn't mean it's, that's, that's the be all.

You are in the church, but you have to let the church also be in you. You are in the church. Is the church in you? Is the church, this kind of message I'm preaching, it will not be popular at all.

[40 : 32] A lot of people, ah, ah, can you say that? I just have to, but Paul said, we did not shun to, to tell you the whole counsel of God. I will tell you the whole, Acts chapter 20, verse 24, 26.

So we did not shun to tell you the whole counsel of God. I'm not a marketing officer. I'm a preacher of God's word, a proclaimer of God's word. So if, there's a problem if the word doesn't say it, but if that, what I'm saying is true to the word, then I think every Christian must listen to what God has got to say.

Watch this. It says that, warn them, they are loafers, they are drones, they are disorderly, or really warn them. Okay. And so one, six things quickly, that church, the congregation, the brethren must do.

Three, directly to the, three are only to the congregants, fellow congregants. The other three are to the congregants and to general humanity.

So the first three is just to congregants. Doesn't they go around in town trying to be warning people? No. So once we are part of the church, we have to warn them. So what are the things that are expected of church folks within the church context?

[41 : 42] Number one, warn others. So you, we have to, or let me use the word to sound a bit light. Let me see how the, let me use the King James word. We exhort you, brethren, that you warn.

King James uses warn. So let's stay with the warning. Admonish, but warn. So warn, warn somebody, advise somebody, warn them. So number one is to warn them. Number two is, is, is, um, um, encourage the timid and faint hearted.

So number one is one. Number two, encourage somebody. Sometimes the timid and faint hearted here is someone who is not quite strong in faith. And, you know, it's like, it's afraid.

Encourage them. Somebody says, I've lost my job and that's the end of my life. No, no, no, no, no, it's not the end of your life. Sister, I know that the marriage didn't come on, but it's not the end of your life. God will have something better in stock for you.

Okay? So let's encourage one another. Let's encourage one another. Sometimes life can be so stressful. Life can be so demanding. Life can be so discouraging. Yes, life can be so discouraging.

[42 : 46] All kinds of things happen in life. Life can be so discouraging that one person, somebody can easily be despondent in life and feel like nothing is working. Hey, you said nothing is working.

Listen, I have good news for you. Once you are part of the brethren, something is actually working behind the scenes for you. In Jesus name, I prophesy to you that whatever God is working behind the scenes for you, very soon it will manifest and you shall be rejoicing.

You shall have a testimony. You shall testify. You shall testify. You shall testify. Hallelujah. Hallelujah. This is getting me excited because somebody, there's something good cooking for you.

God is preparing something. I mean, before the end of this year. Yes, yes. Before the end of, don't be afraid. Just trust God. So it says that, encourage the timid or disheartened.

The one who is, who has been disheartened or lighthearted. Let me read it again. It says that, encourage the timid or the faint hearted. So number one, one.

[43 : 45] Number two, encourage. Number three, let me read it from the King James. Number three, it says that, comfort the feeble minded.

That's number two. So I prefer to use the word comfort. So let's stay with that. Comfort the feeble minded. Okay. The faint hearted.

Comfort. You remember last, in our last teaching, I was teaching you the real meaning of comfort is to, to edge somebody on, get somebody to get back in. Somebody say, I don't think I want to go to church again.

Hey, comfort the person. Comfort the person. God, they are discouraged. You know, sometimes you, if you are not careful, you will use your state to solicit and do sympathy and begin to, um, victimize others who don't couthure or succumb to your emotional demands.

So, sometimes, believers, yes, the way you are feeling is understandable. That is why you need another believer to encourage you or to comfort you, to comfort you so you don't stray off because of what you are going through.

[44 : 57] You can easily stray. We all can stray off. We all can be derailed because of things that we are going through. That's when we, that's when, that's why we always need one another.

Brothers and sisters, I need you. You need me. I need him. He needs me. I need her. She needs him. He needs her. She needs him. We need each other. One another. It's a one another life.

You can't have a Christian fellowship, Christian life without others. It is needed. Everybody is necessary and we need one another. We need one. So don't be offended in one another.

Don't be offended in one. Offense will come. It's like family life. We know we can't get on each other's toe. The closer we come together, the more like, the more the likelihood of stepping on somebody's toe because we are so close.

That is life. I'm not saying that it's okay to offend people. Please, that's not what I'm saying. I'm saying that it's better to, to mature spiritually so that offense doesn't, doesn't get you out of track or derail you.

[45 : 57] That's what I'm trying to say. It's easy to be offended when you have relationship with people, but that doesn't mean you should break the relationship, especially if the relationship is a good one for a good cause.

Hallelujah. So let's comfort. So warn one another, warn people, comfort people, all right, comfort those who are faint-hearted and then the third point is support the weak.

Support the weak. So support. Support the weak. How do, what do we, what do we, what does the Bible mean by the weak? Someone who is struggling with maybe a behavior or sin or something.

Don't let us give up on our own. This is the church. Don't let us, don't go telling unbelievers about this problem this Christian brother is having in their family.

No. Don't let us give up on them. So because you have done this, we don't want to have any relationship. No, no, no, no, no, no. Don't let us give up on them, except those who are unruly.

[46 : 53] Let me show you. So when people are unruly and disorderly, I am second Timothy, second Thessalonians chapter three. I read it the other time. Verse six says, now, now we command you brethren in the name of the Lord Jesus Christ that ye withdraw yourself from every brethren that walks disorderly.

See that word disorderly. The unruly type of people. Redraw yourself from every brother that walks disorderly. They are not in line. They are not interested in serving. Now that word disorderly and the unruly means that they are not interested in serving.

They don't do anything and they don't want to do anything for God's work and for God's people. That's idle. That's why I use the word loafer. The Bible is loafer and idler, a couch potato, a drone, just there, just trying to use people and they don't really want to get, they are not interested in doing what to also help to build the work of God.

Those are idlers and disorderly. It says that, and sometimes they even now work against what God is trying to build among the congregation. It says, now we command you in the name of the Lord Jesus Christ that you withdraw yourself from every brother that walks disorderly and not after the tradition ye have received of us.

For ye yourself know how ye ought to follow us for we behaved not ourselves disorderly amongst you. Follow our example. Look at the verse 14. It says that, and if any man obey not our word by this epistle, note that man and have no company with him that they may be ashamed.

[48 : 20] Yet, yet, verse 15, yet count him not as an enemy but admonish him as a brother. See, this is what he did. But he said, note the person, note the person and have no company with him.

So, when you're a Christian, if you want to be a strong Christian and do well, there are some people in church that you may not have to have company with yet you admonish and you have a relationship but not company. It's very important. Here, it says that, so, number one, what are we supposed to do in the church amongst ourselves?

Number one, it says that, one, the unruly. Number two, comfort. Number two, comfort the feeble-minded. Number three, support the weak. They are struggling, they are weak, they are in their behavior in some things.

Let's support them. Let's be the support system around them. Let's build one another in love. Bible says that love builds up. Let's build one another in love. Let's stand with one another. Let's support one another.

And then quickly, so, so, first three words, one, comfort, and support. Now, now, the next three is for the church and for outsiders as well.

[49 : 22] What are the next three? Be patient towards all men. Did you see that? Patient towards all men. So, the next one, next word is patient. Show patient. When you are dealing with people, be patient.

Give them time. Give them time. Okay? Give people time. That's an expression of mercy. Be patient. So, patient towards all men. Number three, verse 15, see that no one renders evil for evil unto any man, whether church or out.

Don't, so, in other words, forgive. So, patience, forgiveness. Forgive people. Don't render, is this what you've done to me? I will do, I will do back. I will hit you back.

I will hit, I will never forget you. I will hit you. He says that don't do that. Don't do that. It is not a church, good, true church culture and church tradition. Christianity 101, forgive people.

Forgive people, those in the church, those in leadership, those outside of church, those who are not in leadership. Forgive them. Forgive your mother. Forgive your father. Guess what? Forgive your ex.

[50 : 22] Yes, forgive your ex. I mean, can I say that again? I'm talking to you. Forgive your ex. Forgive your ex and move on. Forgive your ex. God will help you.

Forgive your ex. God will help you. Forgive your ex. God will help you. At least learn from what they did to you so it doesn't repeat again. It doesn't repeat itself, but forgive.

So, forgive all men. All men means you're including your ex and your former husband, your former wife. forgive all men. And finally, it says that, forgive all, don't render evil to evil to any man, but ever follow that which is good, both amongst yourselves and to all men.

You see the all men. So, practice, practice goodness. Follow that which is good. Let people know that as for you, you're a good person. Let people know you as a good person in the church and outside of.

Your neighbors must know you're a good person. They must know you're a good person. Your family members, even though they are, they always castigate and say negative things about you in church, they know you're a good person.

[51 : 27] They must know. You must be, don't say as for me, like you live in a house, you live with others or other tenants and people know as for you, no one crosses you. If anyone crosses you, you will crush them.

No, it's a bad reputation for a Christian that as for you, you will never forgive. You don't let anything go. You fight people and hurt them back. No, it is not a good reputation for a Christian.

Let them, if your ex hears that you are born again, then one thing they must know is, oh, then he will forgive me. Then she has forgiven me. Yeah, forgive your dad. He wasn't there for you, but forgive him.

Forgive your mom. She wasn't nice to you. Forgive him. Forgive your sister, what they did to you, how they rejected you. Forgive them. Forgive those who are racist against you. Forgive them. Forgive them.

Forgive them. You're a Christian. You're a Christian. Forgive them. May God help us all to walk in forgiveness and be saturated and be characterized with good acts of good goodness.

[52 : 28] Acts of goodness. So the six things that God enjoins or encourages church people, church brethren to do. Number one is warn the unruly.

Number two, to comfort the feeble-hearted. Number three is to support, support the weak. Number four is be patient with all men.

Number five, forgive all. Number six, good works. Number six, exercise good works or act with kindness.

So, you're engaging acts of good works. Acts, goodness, goodness, goodness, acts of goodness. I mean, acts of goodness. You must be known for that if you are living the real church life.

We might not all be there at once, but let's all strive to live this true Christian culture. Christianity 101. We thank God for using the servant Reverend Dr. David Entry to share this awesome word.

[53 : 33] If this message has blessed you in any way, please spread the word by sharing it and send us an email to amen at caris.org. Remember to stay connected with us on Facebook, Instagram, YouTube, and Twitter for regular updates on what God is doing here at Caris Ministries.

Stay blessed.