

# Members Of God's Household

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Preacher: David Antwi

- [ 0 : 00 ]     Hallelujah! Thank you for tuning in to this powerful message by David Entry at Karis Phase 2, our Christ-centered youth services. You can never find Christ outside of the open Word of God.
- May Jesus Christ reveal himself to you as you listen. Let's pray. Father, thank you so much for bringing us together. We pray that as your Word is taught, grace will be caught.
- As we hear your Word, we will hear from you. As we hear your Word taught, revelation will come to us. Insight and understanding.
- So shall it be in Jesus' name. In Ephesians chapter 2, verse 10, Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, in whom all the buildings fitly framed together grows into a holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit.
- Here ends the reading of God's holy Word. Amen. Now in verse 19, right away, there's something I need to draw your attention to.
- [ 1 : 28 ]     Now therefore ye are no more strangers and foreigners. You remember you, in verse 11, it said, You who in time passed, verse 11 of Ephesians chapter 2, it said, Therefore remember that you, once Gentiles in the flesh, who are called on circumcision by that which is called the circumcision made in the flesh by hands.
- Verse 12, At that time ye were, without Christ, being aliens. Now, now, now, say now.
- Now. So there's at that time and now what you are. And it says that now, therefore, ye are no more strangers and foreigners.
- Ye are no more strangers and foreigners. You are no more strangers and foreigners. That's what we used to be. But now when it comes to God, you are not a stranger. You are not an outsider.
- You are actually an insider. That's what God has made you. So make use of it. You have access. You've been granted access to be an insider.
- [ 2 : 48 ]     And then look at verse 19, please. And, but we have fellow citizens of the saints, with the saints and members.
- So using citizens, when you talk about citizens, you are talking about kingdom. You are talking about, essentially, a nation or a kingdom. And when you talk about members, that's talking about family.
- Members of the household. So God has got a household. God has got a household. And we are members of his household. God has got a kingdom.
- And we are citizens of the kingdom. The only thing in the kingdom of God is there's no voting. Your citizenship is not meant to give you a vote.
- It's meant to give you access and a voice before the throne of grace. If something is going on, you can say, I'm going to talk to daddy. You know you are going to pray about it.

[ 3 : 56 ] You are going to talk to daddy about it. I'm talking to daddy about it. I know it will be okay. I know it will be sorted. Some things are going on that has been bothering me. But I'm talking to daddy about it.

Maybe your sister, your brother, your family member has not been well. And there's been so much problems. He said, auntie, mom, bro. He says, don't worry.

I'm talking to daddy about it. I'm an insider. I'm believers. They don't want to know. And when they are in crisis, whatever will bring them relief, they don't mind. But you're an insider.

That's what we are. God has made us his people. Wow. He has his own people on this earth. It's not Israel. Ah, I knew it.

So Israel has no more people of God. I didn't say that. I didn't say that. It says that if you, being a wild olive branch, has been grafted in, they were cut, the branch and they were cut off and will be grafted.

[ 4 : 58 ] How much more would they, it would be easier for them to be even integrated back. Okay. Israel, listen, there's something, I didn't want to get into this, but let me mention it.

I don't want to keep you ignorant. I just want you to be familiar with some stuff. Theologically, there's something called the replacement theology. People call it replacement theology.

So when somebody asks you, do you believe in replacement theology? Tell them no. The replacement theology means that Israel is no more, especially a people of God. The church has replaced Israel.

The church hasn't replaced Israel. Israel are descendants of Abraham in the physical. And we are the sons of Abraham in the spiritual.

So there's physical still holds. But when it comes to, this is very important. When it comes to reconciliation to God, we are not reconciled to God based on our ethnicity.

[ 5 : 59 ] But based on our in Christness. Do you understand what I'm saying? When you are in Christ. So he said somebody might say, in fact, in Romans chapter 2 verse 29, he said he's not only a Jew.

Who is, in fact, he's the actual Jew who is one inwardly. He said that he is a Jew who is one inwardly. And circumcision is of the heart.

In the spirit. This is now what God is dealing with. So God's special people. Now, in 1 Peter chapter 2 verse 8 or verse 9. When he said, you are a royal, you are a holy nation.

A peculiar people. You are a chosen generation. A royal priesthood. A holy nation. And call forth to show forth the praise of him who has called you out of darkness into his marvelous light.

That is a quotation from the Old Testament. It was, I think, in Deuteronomy. It was said concerning Israel. God told Israel. In Deuteronomy chapter 7 verse 6.

[ 7 : 11 ] He said, for you. This is Israel. God's message and statement to Israel. For you are a chosen generation. He said, you are a holy people to the Lord your God.

The Lord your God has chosen you to be a people for him. Did you see that? This is very important. He has chosen. It's like, okay, you, this group, you are mine.

So I've chosen you for myself. So anyone who treats you, the way anybody treats you, I take responsibility. I will treat them the way they treat you. Because you are mine.

I've chosen you out of the Lord. And this is what God told Israel. He says that, for you are a holy people to the Lord. What do you see?

Lord. Capital O. Capital L-O-R-D. It's Adonai. It's not like the landlord. That's the name of God. Adonai.

- [ 8 : 09 ]     Adonai. So Adonai, you are a holy people to Adonai. The word holy connotes something that is set apart from all there is. I don't know.
- I'm sure most of you are homes. Sometimes mom has done some special meals. And you have to eat. But dad has a conference or his. And he hasn't come back. And then he sets his own aside.
- When you are hungry, that's not the one you are going for. Because that one is holy. It's holy. It's holy. It's dedicated only.
- You know the crown. The king wears. You know anybody I talk about. Not even Prince William. Let alone Harry.
- No, it's holy. The word holy, that's what it means. Something that is exclusive. Very different. Set apart from all others. So he said, you are a holy people to the Lord your God.
- [ 9 : 12 ]     The Lord your God has chosen you to be a people for himself. Not for some. It's not like I'm choosing you to go and do something. No, I've chosen you to reserve you for myself.
- This one is for me. Just seeing you to be a people for himself. A special treasure. This is serious.
- A special treasure above all the peoples on the floor. What? And that's why replacement theology says, now has this changed the church? Not necessarily entirely.
- Because the church's position is spiritual. It says he has blessed us with all spiritual blessings. So our position is spiritual. That's why he says that he's a Jew who is one inwardly.
- It's not ethnicity. So we have not replaced Israel as an ethnic group. But when it comes to, oh, when it comes to relating with God as his people, now Israel is not his special people when it comes to redemption.
- [ 10 : 21 ]     We both is, you remember they're both? Both groups. So now it is no demarcation, no segregation. When it comes to redemption, when it comes to salvation, when it comes to the house of God, when it comes to the people of God, you remember how the Jews were so much in a hurry to block the Gentiles from coming in?
- They said, Peter, how do you go to a Gentile's home and eat with them? They are not supposed to. Okay, later on when they found out Gentiles have become born again, he said, let's write to them and tell them to keep the law of Moses.
- Because the Jews believe from when you're a child and you want to be a proper godly person, you follow the Torah very well. You follow the rituals very well.
- And that's what makes you a Jew of Jew. That's what makes you like, Paul said, without blemish. I was a true Jew. So that was what gives you your highest status.
- And so then Jesus comes as a true Jew. It's very important. He kept all the laws of Moses. So Jesus never broke any of God's law.
- [ 11 : 26 ]     He was a true Jew. And then he had followers because of his miracles and the unique person he was. And the followers found out that he's actually the God we worship. For a Jew to look at a human being and say, you are God, it must be a lot.
- They must have seen something because Jews are very, very, very, permit me to use this word for lack of a better word, very stubborn. When it comes to their religion, they will die for their religion.
- They won't change their day of worship. For the believers to start gathering and assembling and worshiping on Sundays, what will make a Muslim change from Friday? And the Jews are deeper and more religiously esteemed into religious religion than any group of people.

Because their religion is not just a practice. It is their identity. God told them that that's what distinguishes the Jews from all the other people. Circumcision is not a social behavior.

It's a religious ritual. That needs to be maintained by every Jew. So, for Jews to, for a Jew to change his day of worship from Saturday to Sunday, they must have had proper encounter.

[ 12 : 43 ] For a Jew, Thomas, when Jesus resurrected from the dead, and he said, unless I see him, I will not believe. And then Jesus showed up, John chapter 20, from the 26th, they were there again, Jesus showed up.

Verse 28, Thomas said, my Lord and my God. A Jewish boy called another man, my God. And they were killing them. You can't say his Lord is God.

And they said, we will die for it because we can't deny what we have seen. Peter told them that this is the Jesus who the prophets talk about. Who did all Jews, every Jew was waiting for the Messiah.

Peter said, this is the one. I submit. Peter said, I submit to you. This same Jesus whom you crucified, God has made both Christ and Lord. Acts chapter 2, verse 36. It's this same Jesus.

So, that's how deep they were in. Now, so Jesus came. They followed Jesus. And they felt even more. They felt closer to God. They felt more godly.

[ 13 : 41 ] And so, the godlier you become, the even deeper you go into Judaism. Deeper you keep the laws of Moses. And then suddenly, Peter has gone to the Gentiles. And you are bringing Gentiles into the thing.

Ah! So, they are also going to be godly. They rejected it, but they realized that is the plan of God. It's okay. Then if they are going to come in, let's teach them to keep the law of Moses. So, in Acts chapter 15, it became a big problem in Antioch.

Antioch surfaced in the horizon of Christianity from Acts chapter 11. Those people who scattered everywhere, based on the death of Stephen, they went everywhere preaching.

Some went to Antioch and preached to the Greeks. Greeks and to the Gentiles. And that's Antioch. They went to some persecution, Cyprus.

And Cyprus and Phoenicia, Cyprus and Antioch, preaching the word of God only to the Gentiles. But some were men of Cyprus and Cyrene who, when they had come to Antioch, you see the Antioch?

[ 14 : 45 ] When they had come to Antioch, spoke to the Hellenists, means Greek-speaking people. They are Greeks, Hellenics. So, it's not Helen, somebody, Helen's son or something.

Hellenist. Or, when you use a different translation, it will tell you Greek-speaking. Okay? So, spoke to the Greeks. The Greeks also. Telling them the good news about the Lord Jesus Christ.

Now, what happened? Let's go. I will show you. Go on next week. And the hand of the Lord. And great number believed and turned to the Lord. Gentiles have now turned to the Lord. And Barnabas went.

And so, this information got to Jerusalem. And they heard that something has happened. So, the church in Jerusalem. And they sent Barnabas. And when Barnabas came, and he saw the grace of God.

You can see grace. When he came, when Barnabas, and he has seen the grace of God, he was glad. And encouraged them, all that, with purpose of. That's how you do Christianity.

[ 15 : 47 ] With purpose of heart. You are determined in your spirit. You are determined in yourself. That this thing, I'm doing it for real. Without purpose of heart.

You will backslide hands down. After he saw the grace of God on them. And now he encouraged them that, guys, this is how to do it.

You must be. Don't get in your determination. You must have purpose of heart. With purpose of heart, they should continue with the Lord.

And when he saw what was happening with these wonderful people. He felt like, ah, Saul of Tarsus.

Let me go and bring him. So, he went and he departed for Saul of Tarsus. To seek. He went to look for him. He said, come, come. Let's go to Antioch. See why it was interesting.

[ 16 : 44 ] Barnabas and Saul fell out. Just Barnabas. In fact, first of all, Barnabas was the one who, in Acts chapter 9, from the 20s. He introduced Paul, Saul, to the disciples.

Because they were all afraid of him. He held his hand. He said, let's go. I'll take you. Because when Barnabas speaks, people will listen. He's a good guy. He was a son of a girl. People will believe.

So, he took the hand of Paul. Barnabas took him and brought him to the apostles. And he said, this man is genuinely changed. Let's accept him. Barnabas plays a major role in Paul's life.

In his integration into the mainstream church. And after a while, Paul went to Arabia. For three years. And Barnabas, this revival hits Antioch.

From Jerusalem, the next step, the next point of revival, the center of Christianity, it shifted from Jerusalem and went to Antioch. And from Antioch, it shifted and went to Asia.

[ 17 : 45 ] Not, as Asia might not, currently Turkey. It shifted. Except that's why Ephesus, Ephesians, Galatians, the churches of Revelation, they are all in Asia.

So, Jesus sent messages to them. So, the center of Christianity has been shifting. It started with Jerusalem, went to Antioch, went to Asia. And our church history, I forgot in a little bit.

And it stayed around Rome and then came to Europe. And then from Europe, it went to America. And America, for the past few, number, about probably 100 years, has been the center of Christianity.

And now, and it looks like it's getting to Africa. Africa is becoming the center. Well, so Antioch. Barnabas went and brought. So, when he saw the move in Antioch, he said, no, I have to go and bring Saul.

He went and brought Saul. So, they were there. And the people were, oh, I like Acts chapter 11. The people were strengthened. And he says that, and when he has found him, he brought him to Antioch.

[ 18 : 54 ] So, it was that for a whole year, they assembled with the church and taught a great many people. Oh, this is great. This is the kind of Christianity I love.

Every whole year, they were there. They stayed there a whole year. How about their job? Paul was a tent maker. So, he was doing, he was working on the side. He can move anywhere.

And for a whole year, they assembled the people and taught many people great things. And the disciples were first called Christians there. That's the first time some people called them Christians.

Ah, this guy, they are so Christ, everything, Christ, Christ. They're Christ, Christians. Because Christ was so central to everything they do. You can't meet them and not know about Christ.

How about you? Verse 27. And in those, and in these, these prophets came from Agabus and prophesied and they sent food to, there was famine and all that.

[ 19 : 55 ] All right. All right. So, that, that closed the chapter of, in fact, Paul and Saul, Barnabas and Saul, the closing of the chapter, they were sent to go to Jerusalem with food to go help the church because there was famine.

They sent it by the, by, to the elders by the hand of Barnabas and Saul. So, they are now partners. They were sent to Jerusalem. And then chapter 11 ends.

Then chapter 12 opens up with this wicked Herod guy. He was killing people. So, it looks like it was an interjection to the message because towards the end of chapter 12, after Herod died, Paul and Barnabas, the thing continues when they went to, you look at verse 27 or so, chapter 25 rather.

And Barnabas and Saul returned. They returned from Jerusalem when they fulfilled their ministry. And they also took with them John, whose surname is Mark, this brother.

He wasn't serious. He was serious, actually. But he was Barnabas' relative. That's where they started that brother. They came with him. He said, let's go and do ministry. He said, I want to go. I want to go on missions.

[ 21 : 07 ] I want to go on missions. I want to do outreach. Now, you're running away. Okay. So, they brought him. They brought him.

And now, this is towards the end of chapter 12. But look at how chapter 13 opens up. And the church that was in Antioch. Wow! Now, in the church that was at Antioch, they were sitting.

Now, these people have taught people so much that they have prophets and teachers there. That's my aim. Yes. My vision for K-P2 people, that we will have some seasoned teachers, seasoned prophets, seasoned apostles, seasoned mighty men and women of God.

I won't wait for you to go to Bible school to be familiar with the strong doctrines of Christianity. No. Here, we will shove it through your throat. So, make good use of it.

Thank you, Jesus. Thank you, Lord. Thank you. Well, so, the church in Antioch started. But there was a problem. As they fasted and ministered, the Holy Ghost said, it's time for Barnabas and Saul to be sent out.

[ 22 : 22 ] So, they were sent out. And then, verse 5 and 6, they had John Mark as their minister, their assistant. Someone who was going and serving them as they go.

And then, they ended up in Pamphylia. Chapter 13. And when they got to Pamphylia, John Mark, who was supposed to be serving them, left himself going. He was supposed to be the head of ushers.

Wow. Where he left? John Mark. He left and went back to Jerusalem. So, Paul, we still go.

It doesn't matter who leaves us. We'll continue with the mission. They went around preaching, preaching. And they had some amazing, phenomenal successes. At a point in time, the Bible said the whole city gathered.

Yes, the next Sabbath. They went to preach. And then, the next, it finished. And then, the next Sabbath, 44. The whole city gathered to hear the word of God. Not to come and see miracles.

[ 23 : 26 ] I like that. They gathered to hear the word of God. Why am I telling you all these things? And so, as you go on, eventually, they beat them. And they ran them out of time. Remember, they're unbelieving Jews.

They're unbelieving Jews. Who stirred up the hearts of the Gentiles. And now, those who now believed in Paul, turned against Paul. So, they left that city and went to Lyconium.

The next city in chapter 14. And then, they continued preaching. And then, when they went to chapter 14 and they were preaching. There were phenomenal things happening. The Bible says that they spoke boldly. And they stayed there.

And they spoke boldly. They stayed boldly. The word of God. Verse 3. And God was confirming their word with mighty works and miracles. And then, the guys who were in the previous place.

They heard that the guys are here. So, they came and told the guys, run these people out of town. And so, they polluted their hearts. And Paul and Barnabas had to leave town.

[ 24 : 24 ] Then, they went to the next city. And then, when they went, Paul was teaching in Lystra. And there was a man crippled in his mother's womb. And as he listened to Paul, Paul observed and realized that he had a faith to be healed.

He said to him, arise. And the man jumped to his feet. He was healed. When the people saw it, they said, oh no, my God. Oh my gosh. The ghosts have come down to us.

They saw Paul and Barnabas as the ghosts. Ghosts have come down to us in human forms. And so, they went and called the priests of Jupiter. They called one of them Jupiter. And they called the other one Hermes.

Then, the priests of Zeus. No, I think we should go to the verse 12. Where did they call them? They gave them. Is it the priests of Zeus?

Whose temple was front of? Okay. All right. Yeah, that's the chapter, verse 12. So, Hermes was a god. It was God. So, they called Barnabas.

[ 25 : 23 ] They called Zeus, which is one of their gods. And they called Paul Hermes, which was one of their gods. Because Hermes is the chief speaker. So, but, long story short.

They said, and Paul, they ripped their clothes. Why are you coming to worship us? We are ordinary men. I like what he said. He said, we are men like you. And we have come to tell you to turn away from this worthless behavior.

Now, you are bringing it to us. You are coming to treat us as God. That's the very reason why we came to preach to you. Don't treat, don't give deity to anything. They said, I like the word, they said, worthless idols.

He said, men, we are, I like, this is how preachers must talk. We are doing this. Why are you doing this? We are also men with same nature as you. The rice you eat, we eat.

The McDonald's you eat, we eat. The Tesco, we don't buy our food from spirit school. We buy from Tesco. Every man of God is a normal human being with grace on their lives.

[ 26 : 34 ] Normal human beings. Those of you who want to be pastors, don't let it enter your head that you want to be a pastor so that you can be like a lord, kimping. No, never put it in your heart.

You will fail as a pastor. God is not looking for supervisors. So, it must be in your heart. You want to be, serve God by serving people.

Serve God and make yourself accessible. Don't make yourself so important. Some of you, once you are given any small position, you have, you need bodyguards around you.

Who is looking for you to kill you? Power driven. I don't do God's work like that.

We are not celebrities. We are servants. We are servants. Never desire to do God's word targeting title.

[ 27 : 36 ] So, if I don't teach you these things, I've failed you. Because you might think that ministry is about titles. Because usually, when people are not also told, they don't joke with their importance.

Magabongwe. Magabongwe. Hallelujah. Are you learning something at all? Yes. Yes.

Praise the Lord. Hallelujah. Well, let's go back to Antioch. So, he went and brought him. And then, some Judaizers came to Antioch. And it says that, except you are circumcised, according after the law of Moses, verse 115.

You shall, you cannot be saved. Ah, ah. Ekbele, oh, wait till now. And then, Paul. So, they came into sharp disagreement with Paul and Barnabas.

Paul and Barnabas. So, you can't be teaching this. This is not Christian. They said, no. Christianity is the advanced version of Judaism. So, if you're going to be a Christian, then start from Judaism.

[ 28 : 46 ] Have the basis of Judaism in place. No, no, no, no. Paul said, no. It's not God. Christianity has not got anything to do with Judaism. And it became a big argument, contention.

So, they say, you know what? Let's settle this matter. Let's send this thing to the higher authorities. The apostles who are in Jerusalem. So, they referred the matter to apostles in Jerusalem. So, Paul and Barnabas went there.

And those who were also arguing went there. And they, excuse me. They went and had deliberations. Just a long Senate meeting. And then Peter said, after the meeting, Peter said, you know what?

I remember how I didn't want to go and preach to them. But God, by his spirit, actually made me go. And when I was preaching, he visited them the way he visited us. So, that shows us that God has granted the Gentiles repentance unto salvation.

He has also accepted them. Just as he did to us. So, he asked a question. That was very strong. Who knows? So, God would not acknowledge them by giving them the Holy Spirit as Jesus.

[ 29 : 51 ] Let us know. That's Peter talking. God didn't make any distinction between them and us. Purifying their hearts by faith. So, God didn't say, you have to be circumcised. You have to go to. God didn't make any.

He treated them like the way he treated us who are already Jews. So, why are you trying to look at what he said? Look at the next thing. Now, therefore, why do you test God by putting a yoke on the neck of the disciples, which neither our fathers nor we were able to bear?

We were struggling with this Judaism thing. Our fathers struggled with it. Now, God has accepted it, but you are breaking it on them. Are you wise at that on God? This is a serious thing. Yeah.

So, no. Look at the next verse. And when they heard it, so they all. Verse 11, please. But we believe that through grace, through the grace of our Lord Jesus Christ, we shall be saved in the same manner as they.

You don't have to add anything. Remember what I was teaching you. Reconciled both. So, what determines salvation is faith in Jesus. And faith in Jesus is, then Jesus does the rest of the work.

[ 30 : 57 ] You put your faith in Jesus, he's actually finished the work by uniting us, reconciling us both. Don't forget that. Never forget us both, the Jews and the Gentiles, in one body, reconciling us to God.

So, Acts. Back to Acts. Acts chapter 15, verse 11. So, Peter said, why do you put the yoke upon them? And so, they all call.

When they hear this, they realize that that's true. But let us write a letter to them and tell them they don't have to practice any Judaism thing. But all that we have to warn them to do is abstain from idols' blood.

Abstain from strangled meat with the blood inside. Abstain from fornication. See, fornication is not Judaism. Yeah. I didn't say, but that we write to them to abstain from things polluted by idols, from sexual immorality, including pornography.

Tell somebody, it looks like they are talking about you. You see, you can't see. You see, you can't. You can't tell behind you. Point to the guy. Tell the sister.

[ 32 : 16 ] How can you go back and watch porn after camp?

Yeah. Yeah. That's a strange fire.

So, he said, let's tell them to abstain from sexual immorality and blood and from things strangled and from blood. So, they wrote a letter and they sent it by the hands of two other prophets called Judas and Silas.

And then they said, Judas and Silas should go with Paul and Barnabas. So, Paul and Barnabas were the people who came from there. Now, we are sending Judas and Silas.

He said, men of notes. Honorable men from amongst us. These are proper honorable men. They sent them. Yeah. Silas.

[ 33 : 22 ] Judas and Silas. Who they sent with Paul. So, when they went, listen to this. They're like, I'm actually explaining. I've left my officials. I'll go back. But it is a switch, isn't it?

And when they went, Bible says that they delivered the letter to them. And when they read the letter and they were all happy. Verse 29 is the same thing, the content in the letter.

So, when they were all encouraged. Okay. When they read it, they rejoiced over its encouragement. They were happy. Now, yeah, I can do the thing right.

Can you imagine you are joining the church as a man? They say, there's one sign on the back. Go. They have to circumcise you. Ah. I think you should take your Jesus.

That's right. I'm sure some people, they did it because they thought that's... Because they just, they really wanted to serve.

[ 34 : 23 ] They are wholehearted. So, you come during the praise and worship, they are sitting down. They come. We have just been circumcised. We have just been circumcised.

The wife says, ah, what's wrong? I just got born again. So the people were very happy finally.

We have got to the bottom of this matter. But when they finished, Silas and Barnabas, they stayed there a few days. But, sorry, Judas, who were prophets.

And that's when you see that the Bible says that they were prophets. Now Judas and Silas themselves, being prophets also, exalted and strengthened the brethren with many ways. You see, Christianity does well with ways.

With many ways, they strengthened the brothers. But then Judas went back. It's different from Judas Iscariot. This is not a carrot person. This one, Judas the prophet.

[ 35 : 35 ] Do you have only one Michael in UK? Is there only one Harry in UK? No. They said, well, there was not only one Jesus in those days. There was not only one Simon in those days.

There was not only one Judas. Judas is the same as Judah. Well, so, but Silas decided to stay longer.

Oh yeah, Judas went. But it seemed good to Silas to remain there. And so, listen, this is, I'm going somewhere. So, after all this has, these have happened, Paul then tells Barnabas, now that we've sorted this, let's go back to the places we went to preach.

And let's strengthen the souls there. And what Barnabas said, I think is a good idea. Let us now go back. Let us now go back and visit the brethren in every city where we have preached. That's follow-up, isn't it?

Yeah. Home visits. Yeah. That's a visit. And see how they are doing. People don't come to church and then you leave them.

[ 36 : 42 ] You have to follow them and see how they are doing because hearing the word is one thing. Building on it is also another thing. That's how we do what I call. I can be there and give my life to Jesus as he knows my heart, please.

We call so that we can take risk. A baby, when a baby is born, needs to be taken care of. So, Paul said, let us go and check on them.

But Barnabas was determined that I'm going to take John Mark, who was his cousin. You remember John Mark? He left chapter 13, verse 13, when they go to Pamphylia.

He left. Pamphylia was in those days like Ayanape. He left. He left. He left. He left. He left. He left. Yeah. He left. Yeah. He left.

He left. And then when you read first Thessalonians. No, sorry. Second Timothy. He speak about Demas has forsaken me and gone to Thessalonica.

[ 37 : 40 ] Thessalonica was also like Las Vegas. Wow. Yeah. It's a carnival. It's a carnival environment and you see all kinds of things.

Hey, that's right. Thessalonica, alcohol, women, boys, men who are stripping. Everything. It's just, it's almost like.

So. And somebody left Demas. After lockdown, he didn't come. He forsook me.

Having loved the present when and has departed for Thessalonica. It's going party. I'm living a soft life. So, at Pamphylia, Mark left them.

But Barnabas. You see Barnabas. He believes in everybody. It's not because family member. It's nature of Barnabas. He will give you a chance. So Barnabas can't change his nature.

[ 38 : 41 ] He had to give the guy a chance. Paul said, me, I don't have time for separatists. Because Paul's mission is going to be harsher. Prisons are ahead. You don't need someone who can stand pressure.

So Paul said, no, I can't take him. So you see, the reason they are studying, I realized that the contention that came between them was actually, even though it didn't look like God, it was okay for the church.

Because it was not a devastating contention. It never destroyed the church. It rather built the church. If anything, one person who suffered through that contention was Barnabas.

Because we didn't hear about him again. Even though he was the key person that brought Paul in. Now Paul was every, from that time only Paul and Paul and Silas. When they beat them in prison, it was Paul and Silas who sang at midnight.

Not Paul and Barnabas. Remember Silas who chose to stay after he was sent. Now he became one of the key players. Wow. Because Paul took, so the contention was so strong that Barnabas said, me, whatever.

[ 39 : 43 ] But, the Bible used the word, he was determined to take John Mark. That's the problem. The Bible said, Barnabas, he said, Barnabas was determined to take John Mark. John Mark and Paul, look at the next verse.

And Paul would not have that. Paul insisted that they should not take the one who left us. Yes. He won't join the choir back. Let's not accept him in the choir anymore.

We met him a departmental leader and he dumped it on our face and went, we are going to make, no way. Barnabas said, you know what, you should just give. No, no. Paul didn't just say no.

Because the harsh situations are ahead. Paul said, neither do I count my life dear to me. This boy, he doesn't know how to not count his life. I can't travel with him.

So the contention became so sharp that two great apostles, they went their separate ways. How? Wow. What does Acts 14, 14 say?

[ 40 : 48 ] Yes. And when the apostles, Barnabas and Saul, you only hear about apostle Paul. But Barnabas was also an apostle.

Barnabas. So two great apostles had to separate from each other. Meanwhile, God, when you look at Acts chapter 13, verse 2, he said, as the minister and fasted, the Holy Ghost said, separate unto me, Paul, and then later Barnabas.

No. Paul and Barnabas, they were called together and sent out together. But because of John Mark, they separated. John Mark. John Mark. John Mark. Why should John Mark be a big problem?

Because he was a good guy. His mother's house was the prayer center. Wow. His home was a, like, godly home.

It was a meeting. It was like a care group center. Yes. His home, there was always, when Peter was released from prison, it was, the mother's house were, as to us, the mother's house where they were meeting.

[ 41 : 56 ] John Mark. John Mark comes from a very solid spiritual background. If you marry somebody, don't ignore a person like John Mark. Those things go a long way. Yes.

The spiritual climate of the person you are choosing as your married partner, the domestic climate they were raised in, spiritual, domestic, please, don't take it lightly.

If you get that, it's good. If you don't get that, then their current domestic climate matters. Don't marry a person, don't choose a person as a married partner or a spouse, future spouse, without taking notice of their domestic environment, spiritual environment, or spiritual climate.

That's what is going to hurt you. They only have spiritual climate in church, but not at home. So John Mark, his home was a good place.

Because of that, listen to this very carefully. He says, I was saying something and I stopped. He says that if you are saying Jews don't matter. And Jews, there's no need to be a Jew.

[ 43 : 05 ] The Gentiles are the same. Paul said that what advantage is there in being a Jew then? Acts chapter 3, verse 1. What advantage?

Acts 3, sorry, Romans 3, verse 1. What advantage is there in being a Jew then? If you are saying that Jews and Gentiles, God is not, not everyone is the same. What advantage? Oh, Paul said in every way there's an advantage.

In what way? Because to them are committed the oracles of God. The oracles of God. He grew up with the message, the Bible in their house regularly. He grew up in a house where every time there's fellowship going on.

He grew up in a house where there's a lot of prayer. He grew up in a house where pastors always come and relax and eat there. He grew up in a house. He grew up. The oracles will always give you an advantage.

Wow. Hmm. Oracles. I know you grew up in a house where there's always alcohol. People are getting drunk and drinking.

[ 44 : 03 ] Every weekend there's party and mini raven. Even. Amen. Praise God. Amen. So, Barnabas gave John Mark a chance.

In Mark, in Luke chapter, sorry, 2 Timothy chapter 4 verse 11. Paul in his later years, when he was just getting ready to die, he said, Get me John Mark.

Bring him to him because he's a profitable guy for the ministry. Why am I saying that? If the oracles of God are in your house, you grew up around the oracles, even if you fall off, one way or the other, something will start speaking back in your future.

One way or the other. Don't compare yourself to somebody whose parents have been in church and been serving faithfully. Don't compare.

Even if they choose to backslide, you backslide with them. Don't forget your uncle was a fetish priest. Yeah. Don't forget.

[ 45 : 01 ] Your mother is part of the witches in your neighborhood. Don't forget.

You are a granddaughter of a witch doctor. Yes. Your uncle is a grand master in the lodge.

Freebasing. Grand master. And you are backsliding from church. Oh. Oh. You compare yourself to that guy whose father is a pastor.

His uncle is a bishop. His auntie. His auntie is a prophetess. The oracles of God have been in that family. Their grandfather was a missionary to China. Don't compare yourself to them. One of the reasons why United Kingdom is still retaining the blessings is because of the price the fathers of this land paid for the gospel.

Africa is evangelized because they laid down their lives. Some of them went with their coffins. Some, yes, sometimes they do their way before they go. Knowing that they might not come back.

[ 46 : 18 ] And you think God will forget their children and grandchildren? No. There are some people, indigenous English people or British people whose roots are seriously missionary.

Fool with them. Meanwhile, your roots are seriously occultic. Seriously Islamic. Seriously cultic.

You think we are the same. We are not the same. You might look the same. But behind the scenes, there are equities. That's why when you start serving in church so properly at an early age, your children, you are giving them a platform that money cannot even give them.

Before my children were born, I kept saying, you watch my children. You watch my children. Because the way I'm serving God, my life is too small to be able to download the benefits that must come with it.

My children must benefit. I know this is the kind of God we serve. Who blesses generationally? God blesses generationally.

[ 47 : 33 ] He blesses revelationally. And He blesses relationally. Who you relate with will determine what kind of blessing is coming in your life. What revelation you have will determine what kind of blessing you walk in.

When it comes to giving, I'm a wild person because I'm a wild giver because I practice revelations. I practice some revelations in giving. And that is what is giving me an upper hand over a lot of people.

I give wild. I give like I'm mad. And as I give more, I actually gain more. Because it is more. Because it is more.

Revelationally. God blesses revelationally. He blesses relationally. And He blesses generationally. He won't bless me and leave my children out. Some of you, your mother's service in church.

Your father's investment in the kingdom will sort your future out. Yeah. I'm telling you. Well, so Paul and Barnabas fell out.

[ 48 : 40 ] But it was necessary. As I stayed there, I realized it was necessary for the benefit of the kingdom. But how did you, and the Bible says that in chapter 16, verse 4. It says that, and they traveled from place to place and delivered the letters which were, you know, the decision.

Watch this. And they went throughout the cities and delivered the decrees to keep, you know, the decrees, the letter, and what happened. And which were determined by the apostles. So the churches were strengthened in faith and increased in number daily.

Yeah. The decrees made a difference. When someone comes and says, there's too much restriction. This is God. Tell them that they are working on the behalf of the devil. Because if it has to be God, there must be patterns to follow.

Yeah. It's a kingdom. Every kingdom has its system of operation. It's a family. Every family has how they do their thing, how they eat, how they cook.

Every family has God the way they do their things. So we are a household. Now I'm running, I'm back. I'm back. Trying to integrate back to where we started. I thought I was finishing Ephesians chapter 2. I've gone to Dwaradu Acts chapter 16.

[ 49 : 49 ] We love it. Are you learning something after? Oh, yes. So, it says we are the house, members of God's household. Then, verse 20.

Oh. Oh. This is too good. We are, verse 18, sorry. Verse 19, I'm sorry. Verse 19.

Let's read verse 20 without connecting it to 19. Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of God's household of God. God has a household.

Ephesians, Hebrews chapter 3, verse 6, household of God. But because of that, I don't want to go into that. Let's go on. We are the house, verse 19. Household of God. Watch this.

Household of God. The next verse. Having been built on. So, this household has been built on. In 1 Timothy chapter 3, verse 15, it said, If I tarry, I'm writing these things to you.

[ 50 : 52 ] If I delay that you know how you ought to conduct yourself in God's house. God has got a house. It's household. Household of God. But this household of God is built on the setting foundation.

It's built on the foundation of the apostles and the prophets. The truth is, we are being built on the foundation of the... Can I explain this and end on that?

What... But Jesus Christ, in 1 Corinthians chapter 3, verse 11, He said, For no other foundation can any man lay...

What's the foundation? Jesus Christ. There seems to be a contradiction here. But look at Ephesians. If he says the foundation, he says that we are built on the foundation of the apostles and prophets.

Jesus himself being the chief cornerstone. What does that mean? One, he doesn't say we are being built on the apostles and the prophets as the foundation. They are not the foundation.

[ 51 : 57 ] They are not the foundation. We are built... The foundation is not the apostles and the prophets. But we are being built on their foundation.

Their foundation... Watch this. Watch this. The apostles, the apostles, was their authority granted to them by Jesus because they worked directly with him.

He gave them authority to write scripture. It's called canonical authority. Wow. So, they... Jesus, what does he mean to be an apostle?

An apostle is like emissary. What's an emissary? An... An... It's like an envoy, a representative. So, you go... If you come to us as the emissary of the government, whatever you say...

You know when United Kingdom, our ambassador to the UN, when they are voting, whatever he votes is what United Kingdom has voted. He has veto powers. He has powers to act as though he's representing all of us.

[ 53 : 07 ] Whatever he says is what governments have said. He can't... He can't say something. Government say, no, we didn't mean that. That's not what he wanted. No, no, no. Sorry. You have given them power of attorney. So, anything they act, they are acting on your behalf.

Now, that's how an apostle is. When Jesus sends them, he sends them with this authority that anything the apostles wrote in the scripture is like Jesus has said. That is why it is wrong to say what the apostles don't carry weight as what Jesus said.

Because whatever... That's theology. What theology is that? Jesus gave them his authority to speak on his behalf. So, when they spoke, he has spoken. And the church is built...

Okay, who is our emissary? As a diplomatic representative on a special mission. Jesus sent them. And so, when they spoke, Jesus has spoken. And the church is being built on the foundation.

Whatever they've been teaching us. If we do anything outside of that, it's not the church. How about the prophets? Which prophets are we talking about? The major prophets in the Bible.

[ 54 : 13 ] Not in the New Testament. They are not foundation for the church. The Old Testament prophets like Isaiah. Like Jeremiah. Like Amos. Like Habakkuk. Like Zephaniah. Like Haggai.

Like Moses. These are the prophets and they kept talking about Jesus and the church. So, anything. Paul in Acts chapter 24 verse 14.

Acts chapter 24 verse 14. My God, I feel like preaching. It says that, but I confess to you that according to the way which they call a sect.

Which they call a cult. Excuse me. According to the, there's a way, but they see it as a cult. They see it as a sect. But I'm telling you, according to that way I serve.

I worship the God. I worship the God of our ancestors. I worship the God of my fathers. Believing all things which are written in the law and the prophets.

[ 55 : 17 ] Everything is just that, so it will fulfill as the prophet said. So it will fulfill as the prophet said. In his physical life, his authenticity was being referred to what prophets said.

Jesus wouldn't be the Christ if he cannot be traced to what the apostles, the prophets said. So the foundation of the church is the prophets, the foundation of the prophets and apostles.

Christ himself being the chief cornerstone. Peter said, he's the stone which is you, the builders. You were building for God and you rejected that stone. Now he has become the chief cornerstone.

The stone which you rejected, which was rejected by you builders. He was talking to the elders of the people. You, the Jewish leader.

The Jewish leaders. God commissioned you to build for him. You are trying to build for him. And you are trying to build for him, but you rejected the most essential aspect of the building. The chief cornerstone. The stone that was needed, you rejected.

[ 56 : 16 ] He has become the chief cornerstone. Jesus Christ himself. And that's the kind of church we are. We are being built. Everything we do in church must be in line and agreement with what the prophet said and what the apostle said.

If we contract this, what the prophet said and what the apostle said is not of God. Doesn't matter how it's societal, how it fits our style, how it's exciting, how people like it.

Hey, if it is not, if it is not in conformity with what the apostle said, then you have moved away from the foundation. It cannot be Christian.

Did you receive something? Oh, yes. Woo! Woo! Woo! Woo!

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