

God Separates People

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

Acts chapter 13, reading from verse 1. I want to read to verse 10. It says that now there was in the church that was in Antioch certain prophets and teachers as Barnabas, a Simeon that was called Niger, and Lucius of Cyrene, and Mennon, which had been brought up with Herod the Tetrarch and Saul.

As they ministered to the Lord and fasted, the Holy Ghost said, separate me, Barnabas and Saul, for the work whereon to have called them. And when they had fasted and prayed, they laid their hands on them and sent them away.

So they, being sent forth by the Holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews.

And they had also joined to their minister. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus, which was with the deputy of the country, Sergius Palus, a prudent man, who called for Barnabas and Saul, and desired to hear the word of God.

[1 : 41] But Elimas, the sorcerer, for so is his name by interpretation, withstood them, seeking to turn away the deputy from the faith. Then Saul, who is also called Paul, filled with the Holy Ghost, set his side on him, and said, O fool of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, will thou not cease to pervert the right ways of the Lord?

Let me add verse 11. And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun, for a season. And immediately, there fell on him a mist and a darkness, and he went about seeking some to lead him by the way.

Here ends the reading of God's word. Please, let's pray. Father, thank you so much. We pray that as we hear your word, we pray that you grant us access into your word.

Open our hearts, open our ears. Let your word come to do what is predetermined to happen when your word is taught. Deliverance, salvation, healing, blessings, direction, manifestation of your goodness, revelation of Jesus, and manifestation of your glory.

We pray, let all this happen as your word is taught. Bring the lost back home. Bring direction to the confused. Bring clarity to the one whose direction is unclear.

[3 : 13] Let your voice to be made clearer than ever today. Bring comfort to the disheartened. Consolation to the despondent.

Hope to the hopeless. And let your name be glorified. We thank you that healing is happening as your word is being taught. In Jesus' name.

Amen. Amen. The book of Acts is a very important book in the scriptures. It connects us from the time between the human living of Jesus and his heavenly life on earth.

The book of Acts is filled with junctions. For instance, in Acts chapter 2, when the Holy Spirit was poured upon humanity. That was a significant period.

And then in Acts chapter 3, we saw where the first miracle was done by the church. Peter and John in the temple. And in Acts chapter 4, that began the revelation of persecution by the Jewish leaders against the church.

[4 : 22] So you can see there's always something new. And then we saw in Acts chapter 5, where the persecution arose to its crescendo. And they were thrown into prison.

And yet an angel brought them out. So, chapter 2, the arrival of the Holy Spirit, the birth of the church. Chapter 3, the beginning of miracles in the church. Chapter 4, the beginning of persecutions.

Chapter 5, where judgment from God was executed in the church against members of the church. God himself got rid of them because their crime was lying to the Holy Ghost.

And then chapter 6, also introduced something entirely new. What was that? Appointing of leaders outside of the 12.

So that's the first time church governance was introduced because there were a few issues. So that was a very pivotal time in the church. And then we come to chapter 7, where Stephen the first, Matti.

[5 : 27] Then chapter 8, the gospel moved from Jerusalem through Judea and the gospel arrived in Samaria. Chapter 9 was so significant that God apprehended the greatest missionary in the biblical times.

Paul or Shaul saw. That was his conversion. Chapter 9. Chapter 9. It's like a game changer. Because much of the rest of the acts recorded the early church life.

Much of it was dedicated to the life of this guy who got converted in chapter 9. So chapter 9 is like a new chapter. However, you get to chapter 10 and we see another chapter open.

The chapter where the gospel was sent to the Gentiles through Peter. He was sent to Cornelius house. And it brought a kind of dissension or contention in the church.

Why Peter should go and mingle with Gentiles? The church didn't understand that. Why should you do that? And so you can tell chapter 10 was really a major turning point where non-Gentiles are being included.

[6 : 38] And chapter 11 took it a little further, explaining the manifestation of chapter 10. Then chapter 12 comes in with the persecution which didn't just come from Jewish leaders, but now from political circles.

So chapter 4, persecution was from Jewish leaders. But now it's in chapter 6. It's the Jewish people who killed Stephen. But chapter 12, it was now the reigning king, Herod Agrippa I.

He decided to vex certain of the church and targeted the creme de la creme of the church, the leaders of the church. And chapter 12 closes by God getting rid of that guy, showing that he's actually in control.

And telling us about what started in the end of chapter 11. And then it continued in the end of chapter 12, which is Barnabas and Saul being sent by the church in Antioch to send donations and help to their brethren in Jerusalem.

And chapter 12, the end of chapter 12, they return from the mission. Now what's next? Chapter 13 is a very big one. What about chapter 13?

[7 : 53] It's the beginning of the shift of the center of the church. The center of the church had always been in Jerusalem. So God had to send Peter.

Peter was really based in Jerusalem. And Herod attempted to vex them in Jerusalem. So the head of the church, the center of the church had always been in Jerusalem.

But for the first time in Acts chapter 13, the center of the church had moved, not because the apostles have moved from Jerusalem, but the workings of God had moved to Antioch.

So chapter 13 opens up by saying, now there were in the church that was at Antioch. Previously, you would be hearing the church that was in Jerusalem.

But now it says that the church that was in Antioch, then it mentions names. Where are the apostles? None of them was with the 12. All the 12 apostles were practically deeply Jewish.

[8 : 55] They were all Jews. But now something new is going to start happening. Even Barnabas was Jew. Saul was Jew. But let's look at the names again. In Acts chapter 13, verse 1.

Now, there was in the church that was in Antioch. Before then, let me just mention, there was not only one Antioch. There are a few Antiochs. Just like the way sometimes, you know, I found out that there's not only one landing road in London.

There are quite a few landing roads. In London, some places, they had the same roads in other places. All right. So, now in Antioch, this is where, if you remember, the same Antioch in Acts chapter 11, where Barnabas, from verse 26, where Barnabas went to look for Saul.

Because Saul was at that time in Tarsus. So, Barnabas went to look for 25 says that. And Barnabas departed to Tarsus to seek Saul. And then when he found him in Tarsus, he brought him to Antioch.

Because Barnabas went to Antioch because of what was happening from verse 19, verse 20. People were getting born again and the hand of the Lord was upon them. And they preached to some Christians who also got saved.

[10:10] And Barnabas was sent from Jerusalem. The church in Jerusalem, when they heard this, they said, verse 22, the tidings got to the church that was in Jerusalem. Because that was the center.

So, then the Jerusalem church sent Barnabas to go and see what was going on. So, the sending forth was always from Jerusalem. Sent him to go and see what was going on.

And when he went and he saw the grace of God, he was so happy. And he helped them out because he was a very good man. And the church multiplied. So, when the church boom started happening, Antioch was a city that was very cosmopolitan in nature.

There were a lot of Jews there. But there were a lot of Grecians there. And there were a lot of Romans there. It was a Roman province anyway. And so, the Jews, people from the East, people from Judea territory or Palestinian territory, and people from European territory.

So, it was like a confluence of different cultures. And so, it was very cosmopolitan. And God knows why. You know, if you stay in Jerusalem alone, you will only be able to get to Jews for most of the time.

[11:19] But, Jesus said something which, if you are not careful, you will miss in John chapter 10, verse 16. He said, Other sheep I have, which are not of this fold.

I've got other sheep. But they are not of this fold. Them also I must bring, that they shall hear my voice, and there shall be one fold, and one shepherd.

What fold is he talking about? God is moving away from this one fold. Sometimes human beings are very territorial, segregative, discriminatory, exclusive.

We exclude others. It's human. But the church is the only united, truly united nation, organization. So, Jesus said, if I wait here, you Jews, you don't know that this whole God thing is not just about Jews.

[12:21] Paul puts it this way, for I am not ashamed, Romans chapter 1, verse 16, For I am not ashamed of the gospel of Christ. For it is the power of God unto salvation to who?

The Jews first. I didn't say the Jews only. To the Jew first. And also, Greek there meant Gentiles. Okay.

To the Jews first, and to the Greeks. So, something definitely started with the Jews. Jesus said to the Samaritan woman in John chapter 4, I think verse 21, or 22, He said, salvation belongs to the Jews.

Oh, it's of the Jews. John 4, 21 and 22. He said, for salvation is of the Jews.

John chapter 1, verse 11. Jesus says, talking about Jesus, he came to his own. It always started from the Jews, and guess what? From Judea, and particularly in Jerusalem.

[13:28] Because that was the headquarters. But, Jesus said, this fold is not all that there is. In fact, some people have been hijacking this scripture to mean you can be in any other religion.

But, Jesus said, you are super. I heard somebody some time ago, he said, it means Hindus are also in the fold. They are not in the fold, but they are the sheep of Jesus.

Muslims are the sheep of Jesus. He's hijacking this scripture out of context. The fold Jesus was talking about was the Jewish fold that practiced Judaism.

Because you are not Jew. So, he said, I have other folks, which is talking about other flock. Some translation used, I have other flock, which are not of this fold.

So, you see, we are talking about fold and flock. Fold. Jesus was dealing within a certain jurisdiction of a fold. And within that fold, he had some flock inside there.

[14:31] By saying that, there were other flock. So, in Acts chapter 20, verse 28. Paul says to the elders of the church of Ephesus that, take it to yourself and to the flock.

God calls the church the flock, not just a fold. Because this flock is made up of people from different folds.

Your community, your particular persuasion, traditional persuasion, traditional background, is a fold. But when it comes to the church, get out of that fold.

And join the flock. That is why it is wrong for a church to only be for a certain group of people. Because the church is a flock.

Not just a fold. Is that what ladies have there too? So, in Acts chapter 13, God was about to now emphasize the fact that this thing is about a flock, not a fold.

[15:41] So, in Acts chapter 13, he moves the center of operation to Antioch, a cosmopolitan city which has people from different folds.

A cosmopolitan, bazine city. And he says that, now, there were in the church that was in Antioch, not Jerusalem.

Remember where Barnabas came from? He was sent from the church because that was the headquarters. But God is about to do some sending, not from Jerusalem, but from Antioch. Because he was thinking about flock, not just fold.

So, the Bible says that, now, there were in the church that was in Antioch, certain prophets and teachers as Barnabas. And then he said, Simeon, who was called Niger.

What does he tell you? Black man! He's a black man! Okay. Some theologians believe, but it cannot be proved so. It's just wild thinking. Give and take.

[16:51] The Bible doesn't say any much. But you know when Jesus was going to be crucified, he couldn't carry the cross at a point in time. They had to call one Simeon. They dragged him. He was an African, a Cushite.

Right. So, they called him to come and carry the cross of Jesus. And some theologians believe that it's this Simeon. And as they came out, they found a man of Cyrene.

Simon is the same as Simeon. Okay. Simon, by name. And they compelled to bear Jesus' cross. And it's believed by theologians that this Simeon is the one who eventually was found in, it's not provable, but, you know, because he's a black bro.

Don't forget, I have other flock which are not of this fold. They might not be in the Jewish fold. They might not be in the European fold.

They might not be in the American. Look at this man talking to you. My accent tells you that I am really African. I've been trying to sound British.

[17:59] But even my own daughters keep telling, what did you say, Daddy? I came from the African fold. But I'm here, standing here, addressing number one, primarily, a British people from British fold.

And two people around the world. So, gold is not a fold-based gold. It's a god of the flock.

A god of the fold. So, in spite of the fold you came from, gold can use you in the flock.

In Ephesians chapter 2, verse 12, it says that, that at that time ye were without Christ, being aliens. Americans have been talking about illegal aliens.

But I said, at that time, you, including the Europeans and the British, you were without Christ, being aliens from the commonwealth of Israel. You see, the fold.

[19:08] You are not part of that fold. And strangers from the covenants of promise, having no hope, without God. And in the world, Ephesians chapter 3, verse 6. Ephesians chapter 3, verse 6 says that, thank you, Jesus.

That the Gentiles, oh. That was God. Let's look at verse 5. Talking about the mystery. It says that, He which in other ages was not made known unto the sons of men, as is now revealed by the holy apostles and prophets, by the Spirit.

What has been revealed? That the Gentiles, say the Gentiles. Gentiles. To the Jew first, and then the Greeks or the Gentiles. That the Gentiles should be fellow.

Yes, fellow. We are all, we have equal rights when it comes to God. No Jew has quicker access to God than a Gentile who is in Christ.

In fact, a Gentile in Christ has quicker access to God than a Jew outside of Christ. Because it's all, we are the only ones who according to Hebrews chapter 4, verse 16, can come boldly before the throne of grace.

[20:19] We can come boldly. In Hebrews chapter 10, verse 19, it says we have got boldness and access. Hallelujah. Having therefore breathed in boldness to enter into the holies of holies by the blood of Jesus.

Hallelujah. Hallelujah. And so, he says in Ephesians chapter 3, verse 6, that the Gentiles should be fellow as of the same flock.

That's what in Acts chapter 11, the Judaizers were trying to block. They didn't know they were working against the purpose of God. They're trying to block, how can Gentiles come into? So, going towards the end, they realize verse 18.

They said, oh, okay. Then they said that when they heard these things, they held their peace and glorified God saying, then God has also to the Gentiles granted repentance. Not just church, repentance unto life. So, that means the Gentiles are also part of it. God did a lot of work to get their minds to change, their paradigms to shift.

[21 : 32] Because there was so much of that fold that they were not in that fold. Others are not included. That fold excludes others. That is how it was.

The law of Moses, by its nature, excludes all other people and makes the Jews, only the Jews, especially people of God. And so, now we are going to God. Peter, you are bringing this church in. You are going to spoil this beautiful thing. And God said, hey, hey. Don't call common water I have cleaned. Don't call unclean water I have cleaned. Because the Gentiles are also fellow heirs. That's what Paul was saying. That the great mystery in Ephesians chapter 3, verse 6, that the Gentiles, the Gentiles should be fellow heirs of the same body and partakers of the promise in Christ by the gospel.

That's why it's an offense to heaven for a preacher to preach and be silent about the gospel. The gospel is a unifying factor.

[22 : 35] It's the gospel that births us all into this new life. Whether Jew or Gentile, the Bible says that he will bring together, reconcile them both, verse 16 of Ephesians chapter 2, that he might reconcile them, both those in the Jewish fold and in the Gentile fold.

He said, Jesus was reconciling both to God in one body called the church. By the cross! Having dealt with what brings the division, the enmity.

He dealt with it on the cross. So when he was dying on the cross, he was actually in the verse 14. He says that he himself, he himself, verse 14, Ephesians chapter 2, verse 14. He says that for he himself is a peace who has made the both one and having broken down the middle wall of separation.

And verse 15, look at verse 15. Verse 15 said, having abolished in his flesh the enmity, that is the law of commandment contained in the other, so as to create in himself one new man from the two that's making peace.

Say hallelujah! That is the gospel. That is the gospel. You can't have church outside of Christ.

[23 : 54] The cross, Christ plus the cross equals to the church. Ah, I feel like preaching already. I feel like preaching.

So, then you get into Acts chapter 13, and then you see a combination of all kinds of people as leaders in the church. So it mentions Simeon the Niger and Lucius.

You remember Cyrene? Simeon of Cyrene. Lucius is also a Cyrenian. Another African. So, Lucius of Cyrene, and some theologians believe that he probably was a Jew living in Cyrene.

Because in Romans chapter 16, verse 21, Paul says that Lucius is his king's man. He said, Timoteus, my fellow worker, and Lucius and Jason and Sopita, my king's men.

So, if they are my relative, then they should be Jews. So, it was very likely that this might be that it's not certain. It could be that that's the Lucius that was part of them.

[25 : 06] Or maybe it's another Lucius. But if it's that Lucius, then he's Jewish. However, we see the names again. Barnabas. Barnabas. Barnabas.

And then Simeon, who was called Niger. And Lucius of Cyrene. And Mernian. Who is this Mernian? Mernian grew up with... It's there.

It's actually... Mernian, who had been brought up with Herod. Herod. Last week I spoke about Herod the Test Track. This is the guy who beheaded John the Baptist. Herod the Test Track.

The son of Herod the Great. This was the Herod who Jesus, in his trial, was sent to. Where are we kidding? The guy who took his brother's wife, Herodias.

And married, and then Herodias' daughter danced. And he was so moved. Because he was a bad man, bad things will easily move you. He he he he. Praise the Lord.

[26 : 03] So that... But what's... Look at the irony here. This guy was... He's believed to be a foster brother. I'm talking about Mernian. A foster brother of Herod the Test Track.

So they grew up together. From the same household. Or... Because he said they grew up together. He was brought up. He was brought up with Herod.

So they grew up together. As siblings. One of them was... A wicked... Turned out to be a wicked person against the work of God. The other one became a teacher and a prophet among the top people God was going to use.

Same household. The irony of it is that... You want to stop my work and kill John the Baptist? Well, you can't stop my work. I'm going to use your own running mate.

Your own ally to push the gospel. So that is Mernian. Then the last of them all who was mentioned is... And Saul. Shall we just all say and Saul?

[27 : 07] And Saul. Say it again. And Saul. And Saul. So there are five of them. Barnabas was mentioned first. Saul was mentioned last. And then... So it was Barnabas and Simeon and...

Lucius and Mernian then Saul. It says that these were teachers and prophets. So... It's either two teachers and three prophets. Or three prophets and two teachers.

Or some were prophets and teachers at the same time. But I didn't tell us the details. In those days... And they were not in Jerusalem. They were in Antioch. Don't forget.

When the revival broke out in Antioch. Barnabas went to Tarsus to go and bring Saul. And when Saul came, they taught more people. So Paul was a very great teacher.

His influence was strong. And taught much people. When Saul came, the teaching became greater. Saul was a teacher. They taught Barnabas was a teacher.

[28 : 07] So you could tell these were serious guys. Serious guys. Now, Bible says that these guys had come together. Now, in the church that was in Antioch. These guys. This too says that as they...

Oh my goodness. As they ministered to the church. You see what I'm doing? It's supposed to be ministering to the church. But it's not your ministry to the church that moves God like your ministry to the Lord.

As they ministered. As they ministered. What were they doing? Maybe they were just thanking God. Singing and flowing. Laughing him. In their fellow teachers. They were laughing him.

And oh God, you're so amazing. And when the time you elevate God and you become God conscious. You create the room for God to step in better. So, because God was their focus.

And they were ministering. It's good to minister to one another. In hymns, songs according to Ephesians chapter 5, verse 18 and 19. He said, don't be filled with wine. We're in the Sussex.

[29 : 09] But be filled with the Holy Spirit. The next verse. Speaking to one another. In Psalms. Speaking to one another. Psalm translation, ministering to one another. And so, there's nothing wrong to minister to one another.

But there's something greater and more glorious in ministering to the Lord. So, as they ministered to the Lord. Guess who was their focus? The Lord. Even as I ministered.

For it to be more effective and more divine. My focus should be the Lord. As they ministered to the Lord and fasted.

The Holy Ghost said. This is very interesting. The Trinity jumps in here. Who are they ministering to? The Lord. And who spoke? The Lord. The Lord. The Lord there is actually, usually in the New Testament when you see the Lord.

He's talking about the Lord Jesus Christ. But there's no difference between the Lord Jesus Christ and the Holy Spirit. You remember as chapter 5 as the Ananias and Sapphira came in verse 3.

[30 : 09] And Peter said, Peter said, Ananias, why has Satan filled your heart to lie to the Holy Ghost? You lied to the Holy Ghost. Then in verse 5. The first Ananias fell down and this thing.

No, let's go to verse 4. Why have the Holy Spirit failed to lie to the Holy Ghost? The end of verse 4 said, that has not lied unto men, but unto God. Those who don't know the Holy Spirit is God, take it.

The scripture said, you lied unto God. You lied unto the Holy Spirit, you've lied unto God. The Holy Spirit is God. Now, as they ministered to the Lord, the Holy Spirit said, separate unto the Lord.

Is that what the Bible said? Shall we all read it off from the screen? Let's go. As they ministered to the Lord, I asked them for the work I have called them.

Separate me. Can I have the different translation? Separate to me makes a bit more sense. The English here means.

[31 : 11] How about the American Standard Version? Set, I like that better. Set apart. Set apart. So this one is reserved. As they were ministering, it said, the Holy Spirit said, set apart for who?

For me. Ah. They were ministering to the Lord. The Holy Spirit said, set apart for me. It looks like, okay, their focus was the Lord.

For your information. In 2 Corinthians chapter 3 verse 17, the Bible says, the Lord is the Spirit. I might make it sense.

The Lord Jesus, He is the Spirit. So when we gather and we say, the Spirit is here, what we mean is, the Lord is here. When we say, Jesus is here, what we mean is, the Spirit is here. Because as they ministered to the Lord, their spirit said, separate unto the Lord. No, separate unto me. Set apart unto me, Barnabas.

[32 : 14] And so, for the work which I have called them. My goodness. Somebody say, separate. Separate. In 1 Timothy chapter 1 verse 11, 1 Timothy chapter 2 verse 7, and 1 Timothy chapter 1 verse 12.

This is Paul speaking. He said, I thank Christ Jesus, our Lord. You see the Lord there? Who has enabled me for He has counted me faithful, putting me.

He, He, He, He, He put me in the ministry. Separate. The Holy Spirit says, separate unto me, the work for which I have called them. Now, Paul said, it's the Holy Spirit. It's Jesus Christ who puts me in the ministry. So, who was doing the separation now?

Who was the one talking? Now, look at chapter 2 verse 7. Chapter 2 verse 7 says that, where unto I was ordained a preacher and an apostle. I speak the truth in God, and I lie not.

A teacher of the Gentiles in faith and in verity. It says that, I was ordained. I didn't just call myself.

It's God who appointed me into it. 2 Timothy chapter 1 verse 11. It says that, let's look at verse 10 to make sense.

[33 : 17] But now, talking about the gospel, it's been, what God, God's eternal plan has been made manifested by the appearance of our Lord, our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel.

The gospel is such an important thing. Through the gospel, and watch what he said. Where unto, unto, unto which the gospel have been appointed a preacher and an apostle.

Say, appointment. Appointment. The work of God is, people who do the work of God must first of all be appointed by God. It's God who puts us into ministry.

It's not your ambition. Ambitions are not powerful enough to put you in ministry. Your desire to serve God to a certain extent can be a platform through which God introduces you into ministry.

But it is fundamentally God. Paul said, I thank Christ Jesus my God, who has put me, enabled me, and put me into the ministry. Ministry is put in, in fact, Ephesians chapter 3, I think verse 7 and 8, said, whereby I have been made a minister, of which I became a minister according to the gift of the grace of which was given to me by the effectual working of.

[34 : 30] I have been made, or I became a minister based on something that was happening. In Colossians chapter 1, verse 23 and 24, or 24 and 25, Paul speaks again and says, whereof, no, let's go back to that previous one.

Verse 23 said, whereof I am made a minister. A minister. A minister. So, as they fasted and prayed, and they ministered to the Lord and fasted, the Holy Spirit said, set apart.

There are people who must be set apart. I believe I'm talking to somebody here. Sometimes you might not even know. But God has set his eye on you, and he's setting you apart for something very unique.

So, don't be quick to rule out your life's progress because it's not happening to you like the way it's happening for others. So, sometimes what you are worried about is because God has set you aside.

When God sets you aside, things don't work for you like the way it works for everybody. Sometimes God will disrupt things and rearrange things a little, because you are unique. You are different. Your destiny is bigger.

[35 : 35] Shout out, yes, Lord. God, God, God. Just trust God in the process. Trust God in the process.

You take care of how you go through. He will take care of what you go through. Yeah. He is in control of a thermostat. He makes sure the heat is enough so it doesn't burn you.

But can burn all the negative elements that are antithetical to your destiny. The heat. Oh, is this too much heat? Don't worry. You'll be fine. You'll be fine. So, he will push you through the mill knowing that it won't break you, but it will make you.

God has a way of working things with your life. God, don't compare your marriage to other people's marriage. Don't compare your family life to others. Even your background. There's a reason why God called you with that kind of background.

Your parenting. Your mother is not an accident. Who your father is was not an accident. God needed her. God needed her. God needed your father to give her to somebody like you.

[36 : 42] God needed your mother. The way is right of how she is. God needed she was just perfect for you. Your mom is just perfect for you.

Because of what God has in stock. God is working something now. Just keep your eye on him. Keep your eye on him. Because he's working something now because of what he wants to do with your life in the flock.

He has something in mind. He has something in mind. And so sometimes looks like, what's going on? I don't understand.

I don't understand. Yes, because you are separated. Separated! Romans chapter 1 verse 1. Paul, an apostle.

Paul, a born servant of Jesus, called to be an apostle. Separated! Unto the gospel of God.

Separated. In Galatians chapter 1 verse 15.

[37 : 42] When he pleased God, Kabbalah, shadadadaya, Who separated me from my mother's womb. And called me by his grace. God knows how to separate people.

He said, Before I formed thee in the womb, I ordained you to be a prophet. Jeremiah chapter 1 verse 5. Before you were formed. Before I formed thee in the womb, I knew you.

Before you were born, I sank sanctify me separate. I set you aside. I said, this one is mine. God said, this one is mine.

I'm just talking about some things need to be set apart. Didn't Potiphar tell Joseph that everything in my house you are in charge? Apart from one thing that I have set aside.

My wife. What some of you don't know is how much God's eyes are on you. That's why he sets you apart. I lost my job. I don't know the way they treat you.

[38 : 43] Sometimes God is with you and people will treat you bad. Forgot what's happened to Joseph? His own brothers. They treated him so bad.

The guy was very innocent. They treated him. And then he ended up in Potiphar's house. And his wife, Potiphar's wife, Mrs. Potiphar, Bible said, She cast a longing eye on him.

She wanted him to. Because this guy is too good. He's too fine. I want him. Joseph, come and Sunday see her for me.

And Joseph, if eventually, Joseph was not responding, so she said, Let's get to the chase. Joseph, we need to get on with business. Joseph said, No, I can't do that. And rather, that lands him in prison.

Where is God? I'm trying to please you. Where are you? Where are you? I choose to take a righteous hand and look at what I'm going through.

[39 : 39] Yes. Yes. It's because you are set aside. And when the time of your showing fault comes, when the time of God to display His goodness in your life comes, no human being can stop it because God will prove to them that He is in turn.

He is in control. He is a mastermind. Shout hallelujah. Hallelujah. Hallelujah. Hallelujah. Yeah. Don't use your past to disqualify your future.

Don't say, No, I don't qualify. I don't qualify. Actually, God tends to lie people who believe they don't qualify. Tell somebody, I'm set aside. I'm set aside.

I might not even understand the process, but I'm certainly set aside. Yes. So, it says, separate unto me, Barnabas and Saul. For their work.

Let's all say for the work. For the work. Is there? Let's look at the text again. As they ministered to the Lord and fasted, the Holy Ghost said, separate me, Barnabas and Saul.

[40 : 40] Remember this. He didn't say Saul and Barnabas. He said Barnabas and Saul. But you realize later on the order was changed. Before then, it's always Barnabas first and Saul. Even the verse 1.

It said Barnabas. Look at where Saul's name was. The last on the list. But the last on the list was going to be the first. God has been separated. So, it says, The Holy Spirit set aside unto me Barnabas and Saul for their work which I have called them.

God always calls people for work. In Acts chapter 9 verse 15, when Jesus was sending Ananias to go and pray for Saul, he says that, The Lord said unto him, Go your way, for he is a chosen vessel unto me, to bear my name before the Gentiles and kings and the children of Israel.

Gentiles, kings, his assignment was unique. That's the work ahead of him. Gentiles, kings, and the children of Israel.

He, God, doesn't want us just to be followers. He wants us, after he calls us to follow, he will send us. So, not just followers, but sent ones.

[42 : 03] He said, As the Father has sent me in John chapter 20, so send I thee. Jesus called them to be disciples, but he was going to make them missionaries and people he sent out.

So, he says, There is a work I have called Barnabas and Saul for. There is a work ahead. They are just ministering to the Lord and having a good time. There is work ahead.

Separate unto me, Barnabas and Saul. In Acts chapter 22, verse 21, you see Saul's or Paul's work. He says that, Acts chapter 22, in verse 21, he says that, and he said unto me, That's what God told Saul, Paul, when he said, that's after he came back to Jerusalem.

He had a vision, he was narrating the story. He said, God said unto him, For depart, for I will send thee far hence. Change the version, please, to New King James.

For I will send you far from here. So, far hence means far from here. Okay. I will send thee far from here to the Gentiles. This was not said to Peter.

[43 : 13] This was not said to anybody. This is at the early stages of his encounter with God. God said, I am sending him to the kings, to Gentiles, kings and people of Israel.

Excuse me. Now, God himself told him, I am sending you far. That's a very far place. Far place. But he was just prophet and teacher with the church and joined.

But there was a major assignment ahead of him. I pray that when your time comes, you will not miss your sending. You will not be distracted by wrongful. Sometimes, if you find yourself in the wrong company, you are likely to miss your assignments.

They were in the right company who were all ministering to the Lord. So, it was easy for God to make things clear. But don't forget, at that time, there was revival in Antioch.

And they needed Paul more. The church in Antioch said, oh no! Paul, you can't go! No, Paul! No, no, no, no, no, no, no. God said, I know what you are. Just like Philip. Philip was in Samaria doing amazing things.

[44 : 15] The Holy Ghost told him. The angels said, go. Go to our Azonto area. I will show you what to do. Gaza, actually. So, sometimes, there can be a great move.

In this particular instance, Antioch was doing very well. Barnabas and Saul were making a great impact there. Then, suddenly, the Holy Spirit breaks in and says that, separate unto me Barnabas and Saul.

I have called them for something else. I have called them. They are going. For the work I have called, I have called them. The work which I have called them, they are called. Let me add a few comments on the verse 3.

Then we can go. It says that, verse 3 says that, then having fasted and prayed. This reminds me of Acts chapter 14, verse 23. When they were appointing elders as well. The same thing. When they had appointed elders in every church and prayed with fasting.

Don't forget this because I will refer to it again shortly. It said, that's the church of Ephesus. Okay. They had appointed elders in every church in the territory of Ephesus and prayed with fasting.

[45 : 19] They commended them to the Lord. Is it this Lord? The Holy Spirit said unto me. It's the same person. The Lord in whom they have believed. So, fasting and prayer usually goes with these things very easily.

There was no special committee meeting. What I want to draw to your attention is, what was happening in Antioch was completely, kind of, not dependent on Jerusalem.

And this was a big move, I told you. It's just like a new chapter, a new phase. Now the gospel is about to... Peter was sent to the house of Cornelius. To a specific person.

This one is missionary. Go to a territory. You don't know who you are going to meet. This is different. There are two different things. So this one was the commencement of mission work in the church.

That was what was about to happen. So that's why Acts chapter 13 was like a new page. And it was done without reference to the Jerusalem church.

[46 : 18] Because God has shifted his focus from Jerusalem. So those who say, that's a religious place. A religious place. God cannot be restricted to a place.

God cannot be restricted to a place. God is a movement. If you make a monument out of him, you'll miss him. God is always moving.

Jesus said that the wind bloweth where he listed. John chapter 3, verse 9, 10, 11, 12. He said, the wind blows where he likes. You hear, you can't tell where he's going. He can't tell where he's coming from.

He said, so is anyone born of the spirits. You can't cap them. You can't restrict them to a place. I see God doing amazing things with your life.

So in verse 3, let me run up. Verse 3 said, having fasted and prayed, they laid their hands on them and sent them away. Oh, Paul, it's where you're going. Yes. Yes, we got go.

[47 : 15] We got to go. What's happening here is good. But the Holy Spirit said, go. Now, who sent them away from the text? From the text. Let's read the text again, please. Let's go.

Then the Holy Spirit said, they sent them away. Who at that day, there were five of them. And two were sent away. By who? By the three. The three laid hands on them and sent them away.

By? Who sent them away? Who sent them away? The three. The team. The three. The team sent them away. But look at the next verse. Let's read it all together.

We sent them out of the Holy Spirit. Oh. They are of the Holy Spirit. Wow. Yes. So who sent them out? The Holy Spirit. How did he do it? He used the three.

The verse before said, they sent them. The next verse said, after the Holy Ghost, I sent them. That scripture I just read in Acts 14, verse 23, which says that they appointed every elders.

[48 : 13] Who appointed? Paul and his team. They appointed elders in every city. But when you go to Acts chapter 20, talking about the same elders. Okay.

Acts chapter 20, 17, 18, 19. He called for, and from Meletus, he sent to Ephesus and called for the elders of the church. And so we began to talk to them, talk to them.

And then the verse 28, he said, therefore, take it to yourself and to all the flock among which. Who has made? Who made? I thought you appointed us.

Their appointing was the working of the Holy Ghost. They had to depend on the Holy Ghost to appoint the people. So even though it was human, it looks on the surface like a human appointment.

The real appointer behind it, the real commissioner behind that commission was the Holy Spirit. It's the Holy Spirit. I can't be, Bible school is not what made me stand here.

[49 : 11] It's an appointment commission from heaven. If I don't have a commission from heaven, we won't be calling for a rival in the United Kingdom in Europe. No, you must have a mandate and a commission. And that commission for it to work, it comes from above.

The Holy Ghost has been the mastermind. Do you remember Acts chapter 8, verse 29? The Holy Ghost told Philip, go. The Spirit said to Philip, go. Acts chapter 10, verse 19.

Whilst Peter was thinking about these things, the Holy Spirit said to him, whilst he was thinking about, the Spirit said to him, go, go, go, go with them, go. Go, go, go, go, go, go.

The Spirit has been so instrumental in every work. In Acts chapter 16, verse 6 and 7, they tried to preach in Galatia. It says that when they had gone through Phrygia and the regions of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia.

The seven, the Holy Spirit forbidding people. After they came to Mysia, they tried to go into Bithynia. But the Spirit, this work is the work of the Spirit.

[50 : 16] To see any success in God's work, you must give the Spirit the room. He is the Sovereign One in the work of the church. The Holy Spirit is the Sovereign One. The Sovereign Spirit, He is the one who runs the church.

A pastor can't run the church. Elders can't run the church. It's the Holy Spirit. So, He told them that don't preach here. Preach here. He forbid them from going there. He asked them to go here.

The Holy Spirit. In 1 Corinthians chapter 12, verse 8 and 9, He said, The gift of the Spirit are administered by the same Spirit. He said to one, verse 8, He said, To one is given the word of wisdom through the Spirit.

Another, the word of knowledge through the same Spirit. Verse 9, to another, faith by the same Spirit. It's the Spirit who is the mastermind and the originator of anything ministry that works.

So, if you want to do ministry, time won't permit me, but next week when we go into that, you see in the verse 9, the Bible says, And Saul, for the first time he was addressed as Paul. That was the last time he was addressed as Saul, and then the first time he was addressed as Paul.

