

The Early Stages Of A Healthy Church

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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. May you receive a word from this message that will spark a revival in you.
- Acts chapter 2, from verse 38, I'll read all the way through verse 43. Then Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.
- For the promise is unto you, and unto your children, and to all that are afar off, even as many as the Lord God shall call.
- And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.
- Then they that gladly received the word were baptized, and the same day there were added unto them about 3,000 souls.
- [1 : 13] And they continued steadfastly in the apostles' doctrine, and fellowship, and the breaking of bread in prayer.
- And fear came upon every soul, and many wonders and signs were done by the apostles here as the reading of God's Word. Shall we please pray? Father, thank you so much for the privilege of gathering, to have fellowship, and to hear your Word.
- We pray that as your Word is taught, let Christ be revealed. We pray that as your Word is taught, let grace enter into our lives in a different dimension.
- Let sicknesses be healed. Let confusion be cleared. Let revelation come. Father, I can teach your Word.
- You, Holy Spirit, are the Magister Veritatis. You are the only one who can teach the truth. So as I speak, teach the truth through my speaking, that your people will be edified.
- [2 : 16] To the glory of your name, in Jesus' name. Amen. Thank you, Jesus. We saw from last teachings how when Peter preached, they were cut to their heart and they asked what to do.
- Every good preaching leaves you with a call to action. There's always something to do. The only way God can bless you is by giving you something to do.
- In Matthew chapter 5, it talks about, Blessed are they that... The NIV uses the word, happy are they. It says, blessed are the poor for this. Blessed are they that...
- Blessed are... So blessings are attached to a particular behavior. So usually there are some blessings that are not indiscriminate.
- There are certain blessings that are called the general benevolence of God. For instance, Jesus said, love your enemies. Do good to those who hate you.
- [3 : 23] He said, for God, your Father in heaven, makes his reign fall on the land of the good and the bad, the just and the unjust. It's general benevolence. The oxygen we breathe is not only restricted to people God likes or people who are in church.

That's why if you're a student and you don't study, even though you're praying, you fail praying. And somebody doesn't have to pray in order to pass exam.

Many of us here never prayed, but you passed your exam. So passing examination or planting a seed in the ground. Farmers don't have to plant and pray, Oh God, oh God.

You plant it and it will grow. That's called the general benevolence of God. Today, I suppose it's going to be sunny. So after church, the sun is waiting for you all day.

But those who are not in church are already enjoying it. They're going to start enjoying it. It's called the general benevolence of God. It's the blessedness of God. God created and made it available for everybody.

[4 : 27] But we have the particularized blessings that are attached to doings. So blessed are they that do this for they shall.

Blessed are they. In fact, in James 1.25, it says, Have you noticed a man, seeth a man, who looks into the perfect law of liberty?

This is it. This is the law of liberty. It's not a law of bondage. It sets you free, actually. Perfect law of liberty and continues in it and is not a forgetful hearer, but a doer of what?

The work. Hearing and looking into it gives you work. And then the one who does the work that comes through listening, there's that same person that enjoys a certain type of blessing.

Said, do us the work. This one, not everybody, this one will be blessed. So there is a certain blessing that is attached to what we do based on what we have heard.

[5 : 34] And I see you entering to that level of blessing. In the name of Jesus. So when they heard the word, they were cut and said, What should we do? The word of God always leaves you with to do, something to do, an action plan.

So Peter said, as we saw last week, Repent and be baptized for the remission of sins in the name of Jesus Christ, and you shall receive the gift of the Holy Spirit.

I spoke about how the gift of the Holy Spirit is not talking about the Holy Spirit's gifts, spiritual gifts, but it's actually talking about the Holy Spirit himself as the gift from God.

Right. Then he goes on to say, verse 39, for their promise. All of us say their promise. Their promise. What promise is he talking about? He didn't say promises.

He said their promise. A particular promise he's talking about. That means that all he's been talking, he's been preaching, he's tuning their attention, their focus to some promise. So by the time he's finishing this speech, there's a promise on their mind.

[6 : 41] And he said that promise, or their promise. So what promise is he talking about? Bible says in the verse 33, that after God has elevated, exalted Jesus, and sat him at the right hand of God, have we received the promise?

He's talking about, this promise is about the Holy Spirit. The receiver of the Holy Spirit is a promise. We spoke about it earlier on. It's their promise of God. Their promise of God is the Holy Spirit.

And he says that, look at this, it's interesting. Let's go back again. And scan through, or have the best eye view, of Acts chapter 2, to where we are now.

The Holy Ghost came, and there was an activity. Fire on their heads, something that looked like fire on their head. They were all speaking in tongues. Those outside heard the noise. They came, they could hear them speak in their own language, and they were not speaking to them.

The people were speaking to God, or talking about glorifying God, talking about the wonderful works of God. And when they heard, they were all perplexed, and confused, and some were surprised. What's the meaning of this?

[7 : 42] We hear them speak our own language, and these guys are Galileans. They shouldn't be able to speak our language. They are speaking languages they are not aware of, which we are aware of. So they were all amazed. Some said they are drunk. Peter said, no, these guys are not drunk, as you suppose.

But this, what is happening, that's why I like this. Peter said, what is happening, is what was spoken by Joel. So he takes them to scripture, said Joel spoke, and he quotes from Joel.

And when he finished quoting from Joel verse 21, he says that, for whoever shall call on the name of the Lord, shall be saved. That's part of Joel chapter 2, from verse 28 to 31. After Joel, he says that Jesus, after quoting from Joel, he said, listen to me.

I like the way he said, listen, Israel, listen to me. That man was in authority. He said, listen to me. And after saying, listen to me, he said, Jesus. That's all there is to this thing I've read.

So all that you are seeing, he has a direct relationship with Jesus. And watch this. He takes the subject of Jesus, talks about his deity, talks about his miracles, and talks about his crucifixion, his lawless crucifixion, or lawful crucifixion, rather.

[8 : 47] It's a lawful execution, the resurrection, God raised him from the dead. And then he gave scriptures to points from 25, that this is what David was talking about, that has been raised from there, because it wasn't possible that death should hold him.

And then he talks about David. He quotes a whole scripture from Psalm 16, talks about David. Then he goes back to verse 29, tells them that, let me tell you about David.

David is dead. Okay. So even though he said, the Lord told me, I will not see corruption, we can see his tomb is here to this day. So he says that David being a prophet, and God promising that, so I know, God having sworn an oath, that he raised the Messiah to sit on his throne, and him being the prophet, spoke concerning the resurrection.

And then he says that, this is what David spoke about. It's about Jesus. Then, so he made a, watch this, this is very important. He made a strong case, about the resurrection of Jesus.

So he's saying that, this Jesus who resurrected, is the one David spoke about. He's the Messiah of the scriptures. But you killed him. Him has God raised. And he said, when God raised Jesus from the dead, that was in the end.

[9 : 51] He didn't vanish into thin air. He actually was exalted, was elevated, and he sat at the right hand of majesty. Now when he had sat, he took the, he collected the promise, having received the promise.

Now what promise? What Joel spoke about, which you guys have seen. What Joel spoke about, is the promise. But how did the promise come about? Jesus Christ went through a process.

After going through the process, ascended, received the promise, and passed it on to us. Or, he said, and this he has poured on us. Which you, that's the word he said, which you now, what you are now seeing, and hearing, is the promise, that was spoken by Joel, which Jesus has received, and now has been given to us.

Then he goes back to, explain a bit more, about the resurrection, letting them know, that the resurrection, J.V. spoke about, is about Jesus. Then the verse 36, he said, this Jesus, let me tell you, this Jesus, whom you crucified, is the one, that God has made, Lord, and Christ.

When they heard this, they were cut to the earth. Because now, they've seen, all that was happening, they can see, this is their promise, they were cut to the earth. They said, men and brethren, what shall we do? Peter said, it starts with repentance.

[11 : 05] Repent, and be baptized, for the remission of sins. Watch this, and you shall receive. But I thought, you were talking about Jesus. He spoke about Jesus, but what do they receive?

The Holy Spirit. His subject was Jesus, but the Holy Spirit, is the promise, God has given, which Jesus has received, and poured onto, his people. So if your sins are forgiven, you become entitled, to receive the promise.

So he says that, repent, and you receive the Holy Spirit. Then he said, for their promise. The Holy Spirit, is the promise. In Galatians chapter 3, verse 13, Christ has redeemed us, from the curse of the law, having been made a curse, for it's written, curse is everyone, who hangs on a tree, that the blessing, watch this, verse 14, that the blessing of Abraham, might come upon who, with the Gentiles.

Watch this, that we might receive, the promise of the Holy Spirit. The Holy Spirit, is the promise. He said, in Ephesians chapter 1, verse 13, having received the word of truth, you have been sealed, with the Holy Spirit, of promise.

So the Holy Spirit, is the promise, of the ages, by heaven. So now, then the verse 39, Acts 2, 39, it says that, for the promise, this Holy Spirit, who is the promise?

[12 : 22] For the promise, is unto you, unto your children, and unto all, who are, there are some people, who are far. Yes, there are people, who are far off.

So the people, he was talking to, are the Jews. But outside the Jews, there are people, who are far. Isaiah chapter 57, verse 19, talks about, some people are far.

I create the fruit, of the lips. Peace, peace, to him, who is far off, and to him, who is near. So there are people, who are far from God, and people, who are there. And he said, this promise, is unto both those, who are you and your children, and then, so who are those near?

The audience of Peter, at that time in Jerusalem, the Jews. Because, you remember how he started, his preaching? Listen to me. Verse 22, Acts chapter 2, verse 22. That's how he started.

Who was he talking to? He said, men of Israel. Hear these words. So I'm trying to listen to. So men of Israel, were those who were, because verse 36 said, this Jesus, whom you, how many of you know, I didn't crucify Jesus?

[13 : 28] I wasn't there. I wasn't there. We were, you were very far. Very far, from what happened, in those days. So he said, he was talking, to those people, but he said, this is not restricted, to just you, who are listening to me.

It's also you, and your children, and to all, who are far off. Ephesians chapter 2, verse 13, he talks about, you were far off. But now, in Christ, you who, once, were, what?

Far. Can I say something? I always want to make a case, for the church. You know, there are people, who think they know, what church is about, but they are very far.

How many of you, used to be very far? I used to be very far. You know, when you are far, you run commentary, about church, without knowing what it is. But, now you are so near.

Hebrews chapter 4, verse 16, let us come, before the throne of grace. We can walk in, but we are no more far. In Ephesians chapter 2, verse 17, and he came, and preached peace, to you, who were far off, and to those, who were near.

[14 : 42] So, I just want to underscore, the point, that, there are human beings, who are very far, from God, and church. And there are, those of us, who are very close, and near.

He has brought us, near to himself. That's why, you have to be careful, who advises you, when it comes to, spiritual matters. Some far people, may be advising you.

They are advising you, they are giving commentary, telling you how, in fact, 1 Timothy chapter, 3 verse 15, it says that, I write this thing to you. It said, if I am delayed. Okay.

This is called, the apostolic delay. Sometimes, things might delay, and if you are not careful, your behavior, due to the delay, will betray you. Last week, I was trying to say, Jesus is not interested, in what you do, when you know, he's coming.

He's more interested, in what you do, when you know, he's not coming now. You know, most of us, when you are receiving, visitors, they see the way, you put your house together, your house suddenly, becomes like a hotel.

[15 : 48] Jesus is interested, in knowing, what you do, when you know, he's not coming now. That's why, the church has grown, over the ages, with this, unconscious mindset, that is not coming.

Especially, a modern day, church, and the charismatic church. We are so much, interested in, what God is doing for us, than what we are doing, for him. Churches are filled, with, clients, and customers, not congregation, customers.

There are, quite a few things, that the modern day, church, has quite different, from the, first century church. A fire of, people who, are far, he has brought near.

People who are far, and, listen to this, when someone, says that God, has let me down, so I won't go to church, I'm not going to church. That's a, clear expression, of an infant.

Spiritual infant. It's a, spiritual toddler, still on, in diapers, pampers, and feeding bottle. People are in church, but they are on SMA.

[17 : 09] Oh, God has let me down. Listen, the strength of Christianity, watch this, is very important. It's not what you are, getting from God now, but what he has done, for you, by saving you.

So, if we can, appreciate, and be grateful, to God, for salvation, other things, he hasn't done yet, whether he does it, or not, it's really not, as important, as what he has done, so far.

And our worship, and our work, with God, should be built, on not what he's, going to do. And so, you who are so far, from God, you should be grateful, that he's brought you near.

Oh, far away, by now, have been brought near. That is the, biggest news ever. That's right. The greatest good news, ever in your life, that you who were far off, have been brought near.

You who were far off, have been brought near. If I were you, I would shout, hallelujah. That is the basis, of our singing. Basis of our coming together, in fellowship.

[18 : 14] Basis of our celebration. Basis of our hope. Our hope. Our hope. Christ in you, the hope of glory. That's the basis, of everything we do. Because you were far off, without God, in the world.

Without Christ. Without hope. Ephesians chapter 2, verse 13. Without hope, in this world. Without God. Verse 12, and then verse 13, it says, but you who were far, has he brought near?

You were far, but now you have hope. Now you have God. Now you have Christ. You are part of the, commonwealth of Israel. You are partakers of the, and covenants of promise. So when we come in, we lift our hands, to give him praise.

Sometimes suspend the problem, on your mind. Suspend it. Thank you. You have to take, the responsibility, of doing it. God can do it for you. You have to be intentional, about this situation.

I'm not happy, about what I'm going through so much, but now it's not about me. It's about, at least he has brought me here. He's brought me here. He's brought me here. He's brought me here. Amazing grace, how sweet the sound.

[19 : 21] That saved a wretch like me. I once was lost, but now I'm found. Was blind, but now I see. That is the platform, for our, our, lifting our hands, blessing the Lord.

Amen. Someone shout hallelujah. Hallelujah. So he says that, the promise is not only, unto you who are listening to me, unto your children, and to all who are far off. Watch this.

Not everybody who is far off, has the promise. In other words, the giving of what God has purposed, is ready for you people. And your children can have it.

And unto all who are far off. It doesn't mean, go through it for everybody, like the way the rain comes, and the sun shines. No. This one is, and he qualifies, as many as the Lord will call.

Yeah. So he calls people, to come and partake, in this promise. As many as the Lord, shall call.

[20 : 16] Romans chapter one, verse seven. Romans chapter eight, verse 30. First Corinthians, chapter one, verse two. First Corinthians, chapter one, verse nine.

First Corinthians, chapter one, verse 24. First Timothy, chapter six, verse 12. Second Timothy, chapter one, verse nine.

We are called. We are called. Romans one, seven. To all who are in room, beloved in God, called to be seen.

Say, I'm called. I'm called. God has the call. Romans chapter eight, it says, verse 29 talks about, for those he foreknew, he predestined, those who predestined, he called.

Verse 30. And those, whomever he predestined, this, the same, he called. This he also called. God calls. He calls. God calls.

[21 : 13] Preaching doesn't call. But God uses preaching to call. So, there's always a second voice, in every preaching. The first voice is what you are hearing.

The second voice is what your inner man hears, which the one sitting next to you is not hearing. God calls true preaching. So, as you hear the preaching, he's calling you.

And when you hear God's call, it provokes a desire to call God. So, the calling is mutual. But he initiates it. Romans says that, for those he predestined, he called.

1 Corinthians, chapter 1, verse 2. Called to be saints. Wow! Called to be saints. Christ is everywhere. Who called?

Called to be saints. Who also called on the name of the Lord everywhere? Called to be saints. Verse 9. I like verse 9 so much. God is faithful. By whom you were called.

[22 : 13] If you are born again, you are called. Called! 1 Timothy, chapter 6, verse 12. That, fight a good fight of it. Lay hold on eternal life, to which you were also called.

It's replete in scripture, about the fact that God calls us. Who were far off, he calls you to come near. I am called of God.

You know, when you are, you are living your normal life, after church, you don't come to church, you are the church. And we don't come here for worship.

That's another subject altogether. You never see it in the New Testament where it says that, they're guarded to worship. It's never anywhere where believers are guarded for worship service.

Or for service. Okay. Pastor, what has that got to do with? Your life, is your entire worship. Life.

[23 : 12] In church, at home, at work, at school, during examination, during interview. You are a worshiper, your entire life, is a worship to God.

But our meeting, in fact, the New Testament calls our meetings assembly. He doesn't call it a service. Assembly. Our assembling ourselves together is for fellowship.

So, as you live your life, you go home, you go to work, wherever you are, please, let it sink into you that I'm called. I'm called.

Your confidence should be in the fact that God handpicked you. He called you. He called you. And, by God's grace, when He called you, you said yes to Him.

He said yes. He said yes. Oh, she, rather she, sorry. She said, is that how they say it? They tweet it, or put it, she said yes.

[24 : 11] You can imagine, the angels of God, when God calls you and says yes, the angels say yes. The Bible says in Luke chapter 15, that angels rejoice over one sinner, not too many, just one sinner is enough to throw apart in heaven.

one sinner. He said, I say unto you, likewise, there will be more joy in heaven over one sinner who, you see repentance, the place of repentance, over one sinner who repents.

So, can you imagine, you manage to drive someone out of church. Angels will not take it lightly. You, those who gossip. Angels are watching. That's why your breakthrough has delayed.

I am. I am. I am. I am. I am. I am. I am. I am. I am. I am. I am. He says that there's rejoicing in heaven over one sinner who repents.

When you say yes to God, angels said, woo. She said yes. So, that's why when we are in church and people are responding to Jesus, those who understand what it means to be called shouldn't sit down like Egyptian mummies.

[25 : 17] They should be excited that someone said yes. I don't know any community that never celebrates the birth of a child. not community.

There's no even the animal kingdom, right? I don't know any community that downplays the arrival of a new child.

A child, maybe born. It's a big thing, very important thing. Another human being has come. In the same way, when someone is born into the church, those who understand, you see, the problem is that many people are in church and they actually don't, they don't have a clue what this whole thing is about.

At all. At all. They're just thinking about their own problems and it's because of the preaching. The preaching has many like, come for solutions. Yeah. Yeah. Come for solutions. Come and fix it.

Come on. God is... So people are coming and the pastor is like the magician who is supposed to act and do things. Hey. Yes.

[26 : 20] And you are in church and your heart is for God and you see somebody saying yes to God. You join the angels. Even before the angels start jumping, you're already jumping and saying, hallelujah, hallelujah, hallelujah.

She said yes. He said yes to God. Hallelujah. That's right. He calls for celebration. Yes. As many as the Lord shall call.

That's what fire off. In 2 Timothy 1 verse 9, he says that who has saved us and called us. Saved us. This calling is a very unique one.

It's a very holy one. It's unrivaled. You can compare it to any other. Holy means that it's so different, distinct, and separate. It's so unique, special.

You can't compare to anything. It's in its own class. The calling with which God has called you is in its own class. Hallelujah.

[27 : 16] Hallelujah. Hebrews chapter 3 verse 1. Brethren, partake us of the heavenly calling. What? We are part of it. We are in it.

This heavenly calling is not only for some people. You too, if you are responding, you are part of the heavenly calling. Shout hallelujah. Hallelujah. Our calling is a heavenly calling. Our calling is a holy calling.

And our calling is a high calling. Praise the Lord. As many as the Lord shall call. Many as the Lord God shall call.

Verse 40. And Bible talks about with many ways. Verse 40 says that. And with many other ways. Hmm. Say other ways. Other ways. Say other ways.

Other ways. What did he do? An exaltator. He testified? Acts chapter 4 verse 33.

[28 : 10] And with great power the apostles gave witness. Ah. When you read some translation it says they testified. It's the same thing. To witness. Oh, it's like to give a testimony. When you see someone coming up for testimony, what does that mean?

And he says, we have testimonies today. We have four testimonies. And let's call Brother Isaac to come and when Brother Isaac is coming you are expecting him to come and tell us something he has seen and enjoyed.

You know, he has experienced like an eyewitness seen and enjoyed. So when it comes to testimony you are telling us your experience. Testifiers tell about their personal experience.

What they have seen and enjoyed. They are telling about my experience. It's an experience people testify. Or when you go to in court they call someone into the witness box.

Did that person steal the bag from the car? You saw him. I don't even know what you are talking about. So why are you here? I just came as a witness to testify. So what I testify?

[29 : 16] I've been hearing someone has been arrested and brought here so I'm coming to say what I heard. You know what they would say? Can you get this person out of here? A testifier tells about what they have experienced.

A witness tells about what they have experienced. So when you study the scriptures very carefully they didn't just preach they also testified. Oh yes.

Clap for Jesus. In Acts chapter 8 verse 45 in Acts chapter 10 verse 42 Acts chapter 8 verse 45 you will see where the same thing was happening.

In Acts chapter 10 verse 42 the Bible says that he commanded us to preach to the people and to testify that it is he. Now it's something that we have experienced.

We are testifying because we saw him after the resurrection. So we've been commanded to testify that it is Jesus. Hallelujah. It's replete in scripture. Time will not permit me to continue.

[30 : 20] There are so many of them but God my time. Let's look at John chapter 15 verse 27. That's a very interesting one. Verse 26 first talks about how the Holy Spirit the comforter when he comes the helper who I will send to you from the Father the Spirit of truth who proceeds from the Father he will do what?

Testify of me. Right? Look at the next verse. Then he said you and you also will bear witness. It's the same word you testify. You bear witness because you have been with me from the beginning.

I want to draw your attention to something very interesting. So Bible says with many other ways he testified and exalted to charge them. Come on you can do it so sometimes you can do it yes you can do it don't be afraid don't believe God take a step exalted them.

He testified because he said what I'm talking to you about I have seen it I've experienced it and I'm excited about it. He was testifying they are testifiers of the resurrection testifying of Jesus they have seen and they are enjoying.

The reason why some churches feel like a cemetery is because the people who are supposed to be telling us about Jesus they lack boldness they lack excitement they are not even they are very you can tell they are bored about what they are talking about but kind of you know you know today we are here to just yeah no wonder people sleep.

[32 : 03] Effective preaching must be bold. Effective preaching must be passionate. Bible said that Acts chapter 14 boldly speaking Acts chapter 14 they spoke boldly what?

Therefore they stayed there long time speaking boldly in the Lord spoke they know what they are talking about he said hear these words men of Israel boldly so effective preaching must be bold effective preaching must be passionate you know what you are talking about and you enjoy the tellers consume you Bible says I said I will not speak but his word was like fire shut up in my bones like fire Jeremiah he says that I said I will not make mention of him nor speak anymore of his name but his word was in my heart like a burning fire shut up in my bones I was I was I was I was hold it back that's why on the day of pentacles clothing tons of fire it takes a certain level of passion they said about Jesus John chapter 2 the zeal remember how it's written the zeal of your house has eaten me up it has consumed with the fire of the Lord

I am excited I am excited Jesus, hallelujah! It's eating me up. It's eating me up. You're not faking it. This thing has consumed, has consumed.

Preaching that changes life must be born out of passion. Passion. Passion. It must be bold.

And it must also be clear. Because people must know what you are saying. You can be excited. Okay, so what are you saying? What's the point here? What's the point here?

[34 : 05] So, they testified and exalted them with many other ways, saying, Be saved from this avest, crooked, some translations said, crooked generation.

Crooked generation. The only way you can escape some things is salvation from this crooked generation. Not salvation from the devil. It's a generation. This generation.

The perverse generation. Crooked generation. Crooked generation. Twisted generation. Some of us understand exactly what I'm talking about. Because I don't think there's any generation as twisted as our own.

Oh, yes. Say something. Usually, when people are drunk, they don't realize they are drunk. They think you are rather drunk. I don't know. Did you show them in chapter 3?

Did you show them in chapter 3? It says that they have corrupted themselves. They are not his children because of their blemish. A perverse and crooked generation.

[35 : 09] Twisted. Twisted. So, their definitions are not good. In fact, I went off. I was saying something. I went off. I never came back to it. About first Timothy chapter 3, verse 15.

That if I delay. That I write this whole thing. The whole message is so that you know how to conduct yourself. How you ought to conduct yourself. That you may know.

Watch this. Watch this. He has to write a whole letter in prison. You must understand that to write a letter from prison is more work. Because he signs for the change. The change the answer.

So, he said, Lord of Wain. He said, I'm going through this painstaking process. To send you an information. So that you don't assume how to behave in church. Don't come to church and say, okay, I know what to do.

No, no, no, no, no, no, no. None of us know how to behave in ourselves in the house of God. We have to be taught. We have to be taught. It doesn't matter how gifted you are. You are a genius.

[36 : 07] A genius. It's like by nature, you know how to fly a plane. Which airline we employ. No one. No! When it comes to certain things, every one of us needs to be trained.

Don't undergo surgery. When the doctor said, you know, this is just by gift. I'm just gifted. I wasn't, no one trained me. No one trained me. Run for your dear life!

I was a thief. People pride themselves. Somebody said, me, I don't read manual. Yeah, yeah, yeah. I know how to fix things. And every time I care, when they fix, I tell it's like that.

I tell him, say it's a manual. I'm writing this to you. If I delay, if I delay, there might be delayers in our walk with God.

If I delay, so you know how you ought to conduct yourself in the house of God, which is the church of God. The grounds and the pillar of truth.

[37 : 11] It's the church that has got the truth. Science has not got the truth. You'll get an understanding one day. It's the church that has got the truth governing life.

Because sometimes, when you are doing research, your existing philosophy can cloud your judgment. Can influence your interpretation. So we are all limited in the way we interpret things.

Based on our world view. Our existing philosophy. Our national philosophy. And our backgrounds. Our upbringing. So, as many as God has called.

With many ways, he exhorted them. Philippians 2, verse 15. It talks about this generation. Or in that world. It says that you may become blameless and harmless.

Children of God without fault. In the midst of a crooked and perverse generation. Our generation is super sick. Super sick.

[38 : 12] Damaged. A lot of things. People do. Someone can tell them. You are my mother. I hate you. I hate you.

Different things. Sexually messed up. Sexually messed up. Pornography. I drive. Someone have watched a lot before you showed up this morning.

I mean. No, no. I am not saying there is something wrong with you. I am just saying there is something wrong with the system. Even things you don't want to watch begins to chase you.

Now, many people are getting very serious now. Because I think I have to leave this one alone. I have to leave this one alone. I have to. He is coming too close home. It is a baby. Yes. So, a perverse generation.

He said, with many ways, he exalted them and testified that we saved from this perverse generation. In 41 talks about thousands of people.

[39 : 08] Suddenly, they became 3,120. After one message. That is when the actual church life began. The church was born.

The first set of people who came into the church is through responding to preaching. The preaching brought them into the church. The preaching brought them near. The preaching made them children of God.

The preaching entitled them to receiving the promise. It is the preaching. It is the preaching. So, the Bible says that that same day, about 3,000 souls were baptized.

When the commandments were given, about 3,000 souls perished. When the Ten Commandments were given by Moses, Moses brought it. They were messing up. The Bible says, the judgment of God came.

3,000 souls perished. When the Holy Spirit came, 3,000 souls were saved. So, Exodus chapter 32 verse 28. So, the sons of Nebuchadnezzar did according to the word of Moses. And about 3,000 men of the people fell that day when they disobeyed God.

[40 : 09] When the law was given. About 3,000 people perished on that same day. When the Holy Spirit came. Remember, it says in Romans chapter 8 verse 2. For the law of the spirit of life in Christ Jesus has set me free from the law of sin and death.

When the Holy Spirit came, life was introduced. What we couldn't do based on the law. The Bible says that the spirit of God is the one that helps us fulfill. Walk in the spirit and will not fulfill the desires of the flesh.

Galatians 5, 16. 3,000 souls were saved. Let me quickly add to the verse 42. Because that's deep. In fact, my target was to preach from verse 42. But it looks like because I'm doing systematic teaching, I want to take every word.

So I can't just leave all of them. So that's what we are doing. Every word matters in the word of God. And I even skipped over some. Because of timing.

But every word. Taking every word and explaining it. Connecting it to other scriptures. That's what makes it take time. But then, in verse 42, it says that, And they continue. Who are they? Those who were saved.

[41 : 15] Those who were saved. They continued. Now the salvation being saved is not enough. Now the church life must begin. They were brought out of the crooked generation.

Saved into the church. So they continued. Steadfastly. Oh. There must be continuation.

And they continued. They. Those who were saved. Were baptized. That's saved. Those who were saved. They continued. Steadfastly. What did they continue in? That is what matters most.

After your salvation. What matters most. Is continuing in the apostles. Doctrine is teachings. Do you remember? There's a difference between teachings and testifying.

They testified. But when it came to what would ground them. It was the teachings. Hallelujah. Admit me to take the few moments. To talk about the apostles' teachings. First of all.

[42 : 15] Let's underscore what they continued. In the apostles. Nothing else. But the apostles' teachings. Apostles' doctrine. Let's all say apostles' doctrine. Apostles' doctrine. Not apostles' creed.

Not sets of beliefs. Set of do's and don'ts. They continued in the apostles. Now first of all. The apostles. Oh, okay. There's something theologians call the apostolic authority.

I'm going to say something quite interesting. But I will say it. I will say it with a theological authority. When you hear apostles. Don't let us confuse it with these ones.

No one of anybody alive has apostolic authority. To set doctrines. When we talk about the apostles' teaching. It's everything here. If I come and I tell you I'm called apostle.

And I have to make corrections in the Bible. I'm not an apostle of Christ. I'm an apostle of the devil. Apostles' teachings are here. The church is built on the foundation of the apostles. Ephesians chapter 2 verse 20. Built on the foundation of the apostles. And the prophets. And the prophets. And the prophets. And the prophets.

[43 : 17] Nothing else. So the foundation don't relate. And so when someone is called apostles. Or a modern day apostles. They don't have apostles. They don't have apostolic authority like these ones. They don't. No human being.

Even Timothy didn't have that apostolic authority. I'm talking Timothy in the Bible. So when someone is called apostles or are modern day apostles, they don't have apostolic authority like these ones.

They don't. No human being. Even Timothy didn't have that apostolic authority. I'm talking Timothy in the Bible. I'm talking Priscilla and Aquila. They didn't have the apostolic authority.

We are talking about the 12 apostles. Okay, how about Paul? Paul was kind of a replacement. They chose Matthias, but theologians believe Paul was the actual replacement of Judas because Paul to be an apostle.

So when we talk about apostles' doctrines, let's not be confused. Recently I heard that somebody said, I mean, it's an apostle, and I give them all the respect.

[44 : 27] But he said, Paul said, and I disagree with Paul. Yeah. Somebody has unmitigated audacity to disagree with you.

Do you know Paul? Have you met him before? Do you know Paul's opinion? Don't mix the scripture with opinion of Paul. You have audacity to disagree with scripture.

I disagree with scripture because you are, is it because you are called a prophet or apostle? Excuse me. It's people who call you that, but you are not. For your information. When you talk about proper apostle, not a note, please.

No, please. Talk about apostle Peter. The Bible said those were witnesses of Christ in his ministry and his resurrection. Who saw him in his resurrection. Don't believe anybody who said, God appeared to me and all that.

It's subjective. It's very subjective. That's how a whole religion was started. By an angel appearing to somebody in a cave. No, no, no. Don't be impressed when someone said, God said.

[45 : 34] Don't be impressed by God said. Someone said, God told me. God told me. God told. It's extremely whimsical. And it's subjective. What shows that you didn't even get it wrong?

What shows that? This is the only infallible word of God. The truth of God. And it must be explained. It must be properly, rightly divided.

Rightly, accurately divided. This is what determines the health of a church. The health of any church is determined by how well scripture is interpreted.

That's why I don't know when we will finish a book. By the time we finish Acts, I'm starting something else. Our church will be combing to Bible-like comb. We will not have dreadlocks in it.

We will comb everything. They continued in apostles' doctrine. So let's get it very clear. There might be apostles today.

[46 : 39] There might be apostles today. But it's not the same at all. It's nowhere near. Nowhere near. Have you seen the lion on your TV? It's a lion. But it doesn't eat.

It can't eat anybody. You can't just go and play with the lion on the TV. It cannot eat you. That's the difference between. When we talk about doctrine.

I'm talking in terms of doctrine. When we talk about doctrine. When we talk about. Watch this. Watch this. This is the crux of what I want to say. What is the apostles' doctrine?

What is the apostles' doctrine? We have to take our time to think about what were they teaching? What was the ethos of their teaching? What was their teaching targeted? What was the purpose of their teaching? In fact, in 1 Timothy chapter 1, verse 3 and verse 4.

Something interesting there. It says that you should avoid. It says that I urge you. When I went into Macedonia. Remain in Ephesus. That you may charge some that they teach no. Charge them!

[47 : 42] That they don't teach anything apart from what the apostles have taught. The apostles' doctrine is what the apostles taught. And we want to find out what did the apostles teach.

The core of the apostles' doctrine is not about baptism. It's not about whether speaking in tongues in churches. Right or not. It's not about baptism. That's not the core of the apostles' doctrine. The core of the apostles' doctrine.

Look at the next verse. It's there. It's hidden there. The next verse says that. Nor give heed to fables and endless genealogies. Which causes disputes rather than godly edification which is in Christ.

Can you give me a different translation? The word edification has been rendered in King James differently. Give me a different translation. Let's go to. This promotes controversy rather than god's work.

You say god's work? That's NIV. Give us New American Standard Version, English Standard Version. Then I'll try to run up. It says that. Which gives rise to mere speculation rather than feathering.

[48 : 44] Ah, ah, ah, ah, ah, ah, ah. Feathering the administration. Ah, ah, ah, ah, ah. Oh, ah, ah, ah, ah, ah. So if you stay with King James, you may think godly edification. What is this? It's actually, it feathers God's administration or the administration of God.

What's that? English Standard Version. What's that? It may be amplified. It says that rather than dest. Oh. What's that? Administration? Stewardship?

Work? Look at New Living Translation. It might say something. Maybe plan. It might use plan or something. This only leads to meaningless. Rich don't help people to live a life of faith in God.

See, that's where it's different. By use administration? Stewardship? In English, that's where we're in.

Stewardship? And let's say amplified, then we move on. Is someone learning something at all? What's that? I amplified. Let's leave all the rest at the top and then look for God. Okay.

[49 : 45] Which gives rise? I'm reading from the third line. Which gives rise to useless speculation and meaningless arguments rather than advancing what? God's program of instruction, which is going to...

So, God's program. God's administration. The Greek word translated administration. The Greek word translated program. The Greek word translated stewardship is oikonomia.

The oikonomia is what translates to English economy. When you hear economy, what comes to your mind is pounds and pens. Pounds, tellies, and pens.

You are thinking about money, money, money, money. But when the Bible talks about economy, the Greek word is oikonomia. Made up of two words. Oikos and nomos.

Nomos. Antinomionism. Anti-lawlessness. Antinomionism. Deuteronomy is due to law. Second law. So, nomos has to do with law.

[50 : 53] And how about oikos? Oikos has to be house. Household. So, when we talk about oikos nomaya, we are talking about the household law. The household administration.

The household plan of God. Now, that is what the Apostles' Doctrine focuses on. It focuses on God's eternal plan. His plan was the God's household. In those days, like you live in the Buckingham Palace, there is the head of the house and there are stewards.

Or when you are in the plane, we have the air hostess and the stewards. They bring you your food. And we have their leader. Now, the food is not for them.

They just handle, make sure, when they ask you, what do you want? Coke or malt? Super malt. Chicken or pasta.

Chicken or pasta. Depending on where. So, then, when you say, there are times what I don't like is, they say, oh, sorry, we have run out of. I don't like that thing at all. Don't like that thing. But, they say, I'll try and see if I can find something.

[51 : 59] Where are you going to find it? I'll try. So, watch this. My time. They serve you. So, they give them an allocation for the passengers. And then, they come.

What do you want? They go and bring it. They go and bring it. They go and bring it. So, they serve you based on what has been made available by the airline. The airline has made this available for distribution for the customers on the flight.

Household economy is that what happens. The economy is to see how things will be distributed so that every, some of you asked for two bottles of gold. You say, no, we only have one. How many of you have spent there? We only have one.

We'll give you only one. We'll give you only two. Different things. You want some more nuts. They say, sorry, it's run out. It's only one. Because if we give you that much, we cannot give the others. So, it must be managed.

Things are being dispensed. Things are being, that's household government. Managing the resources so that everybody gets it. And when it comes to the body of Christ, when it comes to church, God has his program to work himself as God into human beings.

[53 : 01] And what I'm doing is helping God work himself into you. Work himself. God is working so that Christ becomes your focus. Christ becomes your enjoyment. Christ becomes your completion.

Christ becomes your all in all. The more, the more you are exposed to the apostles' doctrine, the more you love Christ. The more you are exposed to the apostles' doctrine, the more you want to serve Christ. But anything that is far from Christ is short, short of the apostles' doctrine.

Last point. 2 Corinthians chapter 11. Verse 1, 2 and 3. Verse 1. It says that, all that you will bear with me. That's the same thing I'm trying to. Please bear with me a little more. Bear, bear, bear, bear.

But that's not fully though. You bear with me. Please bear with me. Look at verse 2. Verse 2, very interesting. He said, for I am jealous for you with godly jealousy.

Why? For I have betrothed you to one husband that I may present you as a church version. I've engaged you to Christ. When I came to preach to you, my agenda and my assignment is to get you engaged to Christ.

[54 : 03] The apostolic doctrine, the apostles' teaching is to get people connected to Christ. And when you are engaged to Christ, guess what? Your affections, your aspirations, your attachment is to the one you are engaged to.

And so the apostles' focus is to get you engaged to Christ. Any teaching that doesn't get you engaged with Christ, that doesn't get you focusing on Christ. False shot of the apostles' doctrine.

Apostles' doctrine. Apostles' doctrine. It says that, Chard them that they teach no other thing. They shouldn't teach any other thing.

But the only things that should be taught is the things that, the first one, chapter 1, verse 4, I prefer the American Standard Version. It says that they shouldn't teach anything. Things that would distract from furthering God's administration of God, which is by faith.

God's economy. They don't teach any other thing. So the true teaching of the apostles is the ones that push the agenda of God. And God's economy is to work himself into you.

[55 : 10] Work himself into you. Work himself. So the more you are in church, and the more you hear, watch this, the more you hear healthy teaching, wholesome teaching, the more you are in love with Christ. Apostles' teaching does nothing but connect you more to Christ.

Bethrothes you to Christ. Gets your passions towards align with Christ. It's not about, don't do this, don't do this. It's not about, is it good to speak in tongues? Is it bad to do this? It's not about that. Because that can be divisive.

But when it comes to real Christianity, some people believe some different, slight different things. But real Christianity is about who you are in Christ. And what Christ is in you. Apostles' doctrine.

Did you receive something? We pray you have been revived towards God.

You can connect with David Entry on all relevant social media platforms, including Instagram and LinkedIn. You can also hear more messages from David Entry on all relevant streaming platforms and the Karis Church app.

[56 : 12] Don't forget to like and share the message. Be blessed.