

The All - Sufficient God Of Bethel

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- [0 : 00] Thank you for choosing to listen to today's message by Reverend Dr. David Entry. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.
- Be blessed. All sufficient God of Bethel. I know everyone here, practically everyone here, at some point in time you lost tooth.
- Am I right? Has anyone lost tooth or tooth before? Where is it? Through various means.
- Someone is all God love through kissing her. Through various means. And when you lose some parts of your body, you don't know where it is because it's really no normal part of the body.
- It doesn't have the body life. It doesn't... The usefulness of anything in your body is when it serves the purpose of your body.
- [1 : 21] So, you can say your tooth has a body life because it's actually serving a purpose in the body. The reason why you cut your nails or cut your hair or shape because really you don't need it for the purpose of the body.
- So, a cut, when you cut your hair and leave it lying there, really, you can just wash it but it doesn't do anything for you. Your body doesn't need it because it doesn't benefit the body.
- Sometimes, even the wig benefits the body more than a shaved hair. Even though the wig is not necessarily... It doesn't have the body life.
- Anything in your body and anything in everybody's body is supposed to serve...
- It's supposed to serve a purpose. It's supposed to serve a purpose. Anything in everybody's body.
- [2 : 27] So, if you're... You know, sometimes the doctors can take something out of your body. Because it's actually not serving the purpose or it may be harming the body. Alright?
- So, they have to take it out because it really doesn't make any much difference. Maybe stop functioning. The purpose of a member of the body is to have a body life.
- And a body life means that serving the purpose of the body. Some of you haven't realized that the church is a body. So, members of the church are supposed to benefit the church.
- According to 1 Corinthians 12, verse 12, it says that we know many are one body. Alright? For as the body is one and has many members, but all the members of that one body being many are one body, so also is Christ.
- So, even as the body has... Christ is also one body. Alright? And then I think first going... Romans chapter 12, I think, verse 12 also talks about how we...
- [3 : 41] No, no, I think... we be many are one body. I just... So, we are many, but we are one body. So, the members of the body are supposed to serve the body.
- Some of us don't actually have... Yeah. So, we be many are one body in Christ and individually members of one another.

So, I am a member of you, you are a member of me, and we are all members of one another in the body. So, actually, I am supposed to be serving you and you are supposed to be serving me, which makes the body grow.

Now, it is called the church life. The church... The church life is not going to church. Going to church really is not in the Bible. But living the church life...

What does it mean to live the church life? You are in the body and serving the interest of the body. You are in the church and serving the church. Because if you are in a body and you are not serving the interest in the body, you actually don't have the body life.

[4 : 48] That is how God has made it to be. So, every Christian, if you are a Christian, God expects you to serve the church.

Because God has only one career. and the career of God is to build the church.

That's all God is doing. What's God doing? Build the church. Was it yesterday I spoke about people think God is there to feed the hungry, heal the sick?

No, no, no. That's not. God is there to build the church. He's building the church. And that does this. It will interest you to know that the church is God's satisfaction.

There's nothing on earth that can satisfy God but the church. there is nothing on earth that pleases God by the church.

[6 : 04] God's focus of pleasure is in the church. Bible says that he purposed all these things according to the goodwill of his own pleasure. Ephesians chapter 1 verse 8, 9, 10 talks about the pleasure of God.

He did all these things according to the counsel of his own pleasure. Having predestined us to adoption as sons by Jesus Christ to himself according to the good pleasure of his will.

Verse 8, verse 8, which he made to abound towards us in all wisdom and in prudence, 9, having made known to us the mystery of his will according to his good pleasure which he purposed in himself.

So the only thing that brings God pleasure is the church. A natural mind cannot understand it. Man, the place is dark.

Let there be light in the world's light. Even God didn't want to work in darkness. this. So the purpose, there's only one thing God is doing.

[7 : 23] And I heard Bishop Doug say it recently again. He said there's only one thing God is doing. And what is it? Building the church. What do you think God, how do you think God will see you if he sees that you are focusing on building the church?

you just get his attention. Oh, you are doing what I'm doing, what I want done. When you read Genesis chapter 1, God, the divine revelation of God's name is given to us.

When you read the Bible, you find God is called several names. In Genesis chapter 1, he reveals himself to us as, when you read the Bible, Genesis chapter 1, the Bible says, in the beginning God.

You see, this was written in Hebrew. And in English, we say God. We have limited vocabulary. So we say God. For instance, as some of you may be aware, the word love in English is just love.

But in Greek, love, we can translate it as, you can agape, phileo, stoige, and eros, they are all love.

[8 : 44] But in English, you say love. But in Greek, they would say, she has so much eros for her husband. She has so much love for her husband.

She has so much love for her shoes. She has so much phileo for her brother. her brother. But we say she has so much love for her brother.

She has so much stogie for the things that she's exposed to, the training she's got her certificate. She has so much love. Bible talks about how the Pharisees, they love to stand in the marketplaces.

But that love is not the same as they love their wife or they love their daughter. But English is one word love. So the English vocabulary is very limited. For instance, the word praise in Hebrew has different, there are different words that were translated praise.

Halal, Toda, Yada, Tehillah, all translated praise in English. So the English language is very limited. And some other languages are even more limited.

[9 : 50] For instance, I found out that in Russia, there's no word for manslaughter. So it's like, killed.

Everything is killed. Kill, kill. Medda, kill, manslaughter, all the same. It's just human language.

So some languages, that's why, that's the problem of translation. Sometimes you don't have the actual words to be able to accurately translate. So when you are studying some scriptures, then sometimes there's the need for you to understand what was translated as, the simple word we read.

It helps you to have a better comprehension of what you are reading. Now, the same way, the names of God, God has different names, but usually God, Lord, and, that's the same, Lord, God, and Lord.

So sometimes when it's translated God, it's a different word. Other times it's translated Lord, it's a different word. For instance, in the beginning, God, the Greek word God was Elohim.

[11 : 05] Elohim. Now, Elohim is the name of the divine title of God as it relates to his creation. Elohim, that the self-existent, he doesn't need anybody to be him, all by himself.

Elohim, he exists by himself. So in the beginning, God, he was just there. Elohim, he didn't need anything to exist. So Elohim created. So then, but so in Genesis chapter one, you only see Elohim, Elohim, Elohim, Elohim, God.

Then in Genesis chapter two, verse five, it begins to add another key to tell you the Lord. So Genesis chapter two from verse five, you see, you see, you see, you see this, when you see this L-O-R-D in capitals, it's not the normal law.

This is a particular name, but we translated it in English as Lord. Some translations render it Jehovah or Yahweh. And that name Yahweh or that name Jehovah, it's God's, it's the divine revelation about God in relation to his people or people.

So anytime you see the Lord God, which version is that? The Lord God is Jehovah God. Jehovah, the one who relates with people, anytime it has to, it comes with, it has to do with relationship with human beings, the title Jehovah.

[12 : 36] Anytime it comes to power as creation, the title Elohim, which is translated God. So there you hear people say that Jehovah God, Yahweh, Yahweh, Elohim.

Yahweh as it relates with human beings. But in Genesis chapter 2 when he was going to talk more about, and God said to man and the Lord God, you see God, he said, the Lord God said to man, the Lord God said, the Lord God said, the Lord, when he came to Abraham, I'm the Lord God.

So it's in relation. Now, so in Genesis chapter 1, there's a divine revelation of his name as God. In Genesis chapter 2, there's a divine revelation of his name as Jehovah.

But throughout, from there, there's no new revelation of a name. So you get to Genesis chapter 17. Because the revelation of his name tells you his agenda.

Tells you what he's up to, what he's doing. So he reveals himself, for instance, when he shows up and he says, I am the Jehovah Sabbath, the Lord of war.

[13 : 44] That means that the battle is mine. I'm going to fight for you. When he says that Jehovah, when you read Psalm 23, the Lord is my shepherd. He uses the word Jehovah Ra.

God, he's the carer, he's the caretaker, he's the pastor, he's the provider. So he tells you what he's about to do. Because nobody can be able to, or no one way can be able to comprehend this thing describe God.

It's only Jesus, who is the embodiment of the totality of God in human form. So in human or physical terms, the only way you can have an idea about how God looks like is Jesus.

Because Colossians chapter 2, verse 9 says that in him dwells the fullness of the Godhead bodily, physically. bodily, bodily, you look at him and he's the word to say bodily, bodily, physically, in him dwells, the Godhead means God the Father, God the Son, God, whatever God is, physically, restricted in human terms, because there's no human created stuff, dark, or nothing finite can comprehensively express the infinite.

finite. Does that make sense? So finite. So how much more can, but Jesus is, the Bible says in Hebrews chapter 1, verse 3, he's the express image, immediate image, the temperance.

[15 : 12] So like God's temperance, you want to know his temperance, he puts it in the ring and look at that and says Jesus. Jesus is the temperance, the express image of God, of the invisible, the God you can see.

Jesus Christ is the express image, who being the brightness of his glory and the express image of his person. So in Christ, God is expressed.

God the creator. But back to Genesis. So in Genesis chapter 17, God drops in a new name, but most of our Bibles will not express it well, but it's okay because of the translation, not that the Bible is bad, the translation.

Genesis chapter 17, verse 1, when Abraham was 99 years old, the did you see that thing? The Lord. See? The Lord. This is Jehovah, relationship.

Jehovah appeared to him. That's why it's in capitals, because there's no proper word, and that's what is called Yahweh. When he appeared to Moses, he said, I'm the Lord God of Abraham. It's relationship.

[16 : 15] He never said, I'm Elohim. He didn't appear to people and tell them, I'm Elohim. He always said, I'm the Lord. So the Lord appeared to Abraham and said to him, let's read from the top.

Let's go. I like when you're reading loud. Okay, let's go. When Abraham was 99 years old, the Lord appeared to Abraham and said, I am almighty God.

Walk before me. The first time he mentioned, he said, I am. He said, I am. And then he draws the title almighty God. The Hebrew word is El Shaddai.

Shaddai. Which in English is translated almighty. But in some other translations, the appropriate word is actually all sufficient.

I'm the all sufficient God. The actual, I said it in CCCG some time ago. The actual Greek, Hebrew word translated is UD, in English is U-D-D-E-R.

[17 : 28] You know what Uda is memory gland. The memory gland. So God in some translations or in certain circles is described as the heavily breasted one.

So in ancient times, so in times of antiquity, there were certain goddesses and images they would draw full of breast. The breast is a sign of supply and provision.

So God actually, he's like one big breast. Loaded with milk. That's what he's trying to say. I'm El Shaddai.

Loaded with milk. What is a breast full of milk supposed to be for? Remember, no oil breast has milk. About 80 or 90 percent of the breast you see don't have milk.

But it's true. No, more than 90 percent. If we ask the ladies who have milk, it's only a few. And the milk is, you have milk because of the presence of a baby.

[18 : 34] If you don't have a baby, there's no baby in your life and there's milk, it's a medical issue, you have to go to the gym. Because you are not supposed to have milk. Unless there is a son, there's a child.

And I was teaching in CCG, that's why the flow of God over an anointed man, it flows when sons are present. So, it's okay if your breast doesn't have milk, you are not supposed to anyway.

Unless you have a child. So, God said me, I am the heavily breasted one. I'm full of milk. And when a breast is full of milk, I remember my mom, when she had her last child, she goes to town and she rush back home.

And when she gets home, she said, my baby is crying, she's hungry. I said, how did you know? He said, because I can tell it's time to deliver. When the breast is full of milk, the only purpose is to release, dispense.

okay, so when God shows up and he says that I am the heavenly breasted one, I'm Jehovah El Shaddai, what does that mean? I'm here to supply, I'm coming to provide, I'm coming to deliver, I'm coming to give.

[19 : 52] So, he comes to Abraham and tells Abraham, I am Jehovah El Shaddai, the all sufficient God, almighty God, all sufficient God.

And we find out according to Genesis chapter 35 verse 9, I need you to follow me very carefully because you will learn something, that God appeared, did you see appearance again?

Then God appeared to Jacob again when he came from Paddan Aram and blessed him, verse 10, and God said to him, your name is Jacob, I need you to take notice of it, okay, God appeared and what did God say?

Your name shall not be called Jacob anymore but Israel, so what happened to what did God do about him? Change name, alright, well God, watch this, but Israel, but Israel shall be your name, so he called his name Israel, he appeared and changed his name, look at the next verse, that's what you get your interest, also God said, what did he say?

I am Jehovah, I am God, Shaddai, I am all sufficient God, then he said, be fruitful and multiply and a nation and a couple of nations shall proceed from you and kings shall come out, so when he appeared, I want you to notice a few things that happened, number one, what happened?

[21 : 26] He mentions, name Jehovah and El Shaddai and then what happened? He changes the name and then what did he do again? Thank you pastor, he gave a promise, he gave a promise, so he changed name and gave a promise, El Shaddai, changed name, gave a promise, let's look at Abraham's version, chapter 17 again, Genesis chapter 17, when Abraham God appeared to you and said, I am almighty God, walk before me, Jehovah El Shaddai and then he says that I will make a covenant with you and me and you and I will, I will, I will, look at this, is this similar to what we saw in Jacob's?

Multiplication, increase, multiplication, when the promise is the promise of increase, remember that, okay, so, go to the next verse, go to the next verse please, and Abraham fell on his face and talked with God, sorry, and God talked with him, saying, go to the next verse, ask for me, behold, my covenant is with me, with you, and you shall be a father of many nations, now look at the next verse, this is where we'll get, you, do you see this?

No longer shall your name be called Abraham, but your name shall be Abraham, for I have met you a father of many nations, did you see that he changed them here again?

Abraham. Abraham. He changed name, Abraham means, Abraham, A-B-R-A-M, means, exalted one. Abraham means, the father of many, the multiplied one.

Exalted one is good, but God prefers you to be multiplied. Amen. You must bear fruits. Amen. That's where he's going. So, when he shows up in Abraham's life, he tells him that, I'm changing your name.

[23 : 18] Name change, depicts change of nature, transformation. When you encounter El Shaddai, he works something in you, your disposition begins to change.

Because, he, oh, I see, thank you Jesus. God has an objective, an agenda. His meeting, Abraham was not to, hello Abraham, you're a nice man.

No. He came with his own agenda, to make something out of Abraham. And what he was planning on making out of Abraham, was a people.

And so, Abraham received the promise. Remember, I gave him promise. So, he changed the name, which reflects, reflects nature. Okay, change of nature.

And then, what did he do again? He gave him a promise. Right. And, Abraham received the word of God, and he was the father of faith.

[24 : 17] He is the father of faith, as a matter of fact. Watch this. And Abraham had Isaac. We didn't hear much about God doing something with Isaac, because Isaac was unique in a certain sense.

And then, Abraham had Jacob. So, the promise went from Abraham, okay, to Isaac. And then, from Isaac, where did he go? To Jacob.

So, Jacob now has the promise. And God shows up to Jacob. Jacob, for your information, the first time Jacob had encounter, with God, was in a dream.

When he left home, Genesis chapter 28, verse 12, Bible said, took a stone, as a pillow, used as a pillow, and slept. And, behold, in a dream, he saw the heavens, he saw a ladder.

Ah, man. Then, he dreamed, and behold, a ladder was set up on the air, and it stopped, reached heaven. And there, the angels of God, were ascending, and, remember, this, time will not permit, it's not part of my topic, but Jesus told Nathaniel, you, when, what would you do, when you see, the angels of God, ascending, and descending, on the son of man.

[25 : 34] So, Jesus said, me, I'm the one who connects, I'm Jacob's ladder, the one who connects, heaven, and earth. John chapter one, I think the last verse, there, 58 or so.

So, now, so, he says that, he saw a ladder, look at the next, let's go to verse 12, verse 13 please, verse 13, because that, and behold, the Lord stood above it, and said, I am the Lord God of Abraham, your father, and the God of Isaac, the land on which you lie, I'll give to you, and your descendants, promise, go to the next verse, and also your descendants, shall be as the dust of the earth, and God spoke to him, he had an encounter, verse 18 says that, Jacob arose, when Jacob woke up, and Jacob arose, early in the morning, and took a stone, that, the stone that he had put, at his head, and set it up as a pillar, and poured oil on it, watch this, go to the next verse, and he called the name of the, place what?

He called the name of the place what? Bethlehem. He called the name of the place what? Bethlehem. The name of the place, but it used to be called, the city had been last previously, the next verse 20, then Jacob made a vow, saying that God, he should take me, where I'm going, and keep me from all the, hazards of life, and bring me, give me food to it, and everything, I'll make a vow to you, go to the next verse, and he says that, so that I come back peacefully, and in the fire of men, then the Lord shall be my God, hey Jacob, he's always negotiating, in that dream, he met God, he was negotiating, if you do food, and I'll pay my tithe, that's what he said, he said, if you keep me, give me food, protect me, and bring me back, then you shall be my God, and I'll pay my tithe, go to the next verse, verse 22, and this stone, which I have set, as a pillar, shall be God's house, and of all that you give me, I'll give my tithe, so he set the stone, he said, this shall be God's house, and he called the place,

Bethlehem, now, that was the first time, we heard that phrase, God's house, the house of God, in the Bible, I'm taking you somewhere, so, Abraham had a promise, passed on to, he ended up in Jacob, as soon as, Jacob received the promise, he left home, on his way, running out, and going, he fell asleep, had a heavenly encounter, and God said, that I'm going to, I'm going to bless you, and then Jacob woke up, he said, this is the house of God, set the stone, which he used as a pillow, set it as a pillar, pour oil on it, and he said, God, if you take me, and protect me, and I'll come back, you'll be my God, Bethlehem, say Bethlehem, Bethlehem, then, Jacob went, sorry, Jacob goes to, or went to, Laban, so Jez there, has a child, so he marries two women, got two wives, and then, had 12 children, 12 sons, with four women, and, and, and, then, he left his, father's, uncle's house, and then, on his way back, he was told that his brother, was coming to kill, looking for him, but, before he left his uncle's house,

God, this is interesting, this one, I wish I had a chair, to sit down, like this, and, we got to talk, no, no, that's okay, I'm just, God appeared to him, when he was in Laban's house, Genesis chapter 31, verse 13, see, see what God told him, Genesis chapter 31, verse 13, God said, I am the God of Bethlehem, I am, I am what, I am what, I am what, what is, what is, what is Bethlehem, when he left, when God met him, where God met him, and he named the place, the house of Bethlehem, now, after he had struggled, and, prayed through his, God appeared, said, I'm the God of Bethlehem, say, I'm the God of Bethlehem, I'm the God of Bethlehem, isn't it interesting, now God calls himself, the God of Bethlehem, because the God of God, the God of, the house of God, then, chapter 35, verse 1, because, what happened was that, before we go to 35, verse 1, what happened was that,

[30 : 03] Jacob, when he left Laban's house, he was going back, and then he was told, his brother, Esau was coming to kill, with, coming to attack with men, and then, Bible says that, at night, Genesis chapter 32, a man wrestled with him, and he fought with the man, you know that story, and the man, it gave him a blow, a mortar blow, a blow on his hip, and I couldn't stand anymore, and as he wrestled with the man, and the man said, the night, the day is breaking, I have to go, he said, you are not going anywhere, he said, Genesis chapter 32, verse 28, he says, you are, I will not let you go, unless you bless me, watch this, he had an encounter, with a personality, who, Bible didn't say, a man came, and Bible didn't say, a man left, he said, a man wrestled with him, the man never left, he never came, he's always been around him, when the man showed up, I think he thought, it was one of the soldiers, who had come from his brother, the man, so, and he, and he said, let me go, for the day breaks, but he said,

I will not let you go, unless you bless me, Jacob like the blessing, go to the next verse, and he said, to him, what's your name, and he said, Jacob, and then, and he said, your name shall no longer be, Jacob, that is a supplanter, a heel snatcher, that's Jacob, a heel snatcher, someone is, that's the thing, is changing in church, don't worry about, don't worry about, how they knew you to be, all those girls, don't worry about, what they knew you to be, all those boys, they knew, as for her, you can go, you'll get it, but your life, your nature, there is transformation, happening in church, so, God changed his name, and he said, they are no longer, a heel snatcher, but you are Israel, for, he said, your name shall be called Israel, for, for you have struggled, with God, and man, and with men, and have prevailed, you are a prince,

Israel, a prince of God, and then look at, what happened, that goes to the next verse, and then Jacob asked him, say, tell me your name, I pray, and he said, why do you want me to, why is it that you ask, about my name, and he blessed him there, what happened, that would never tell, the man left, he just blessed him, that's it, but you know what, is unique here, he didn't give you any promise, he just changed his name, God does not give promise, anyway, that place is called, Paddan Aram, he was in Paddan Aram, he met God, he fought, he said, bless me, he blessed him, but he didn't give you any promise, I want you to get something, because what we call church, is, is misrepresentation, of what Christ died for, yeah, most people think, oh, why is the church, not doing this, why is the church, not doing this, we have to know, what the church is, and why are you, why are you a member, of the body of Christ, you must know why, why is God a supplier, what is his chief aim, why is he supplying for you, why is he doing miracles for you, why must he supply, provide for you, that must be in perspective, yeah, other than that, we will be back here, on a futile exercise, thinking that, why God, why, what are you doing to me,

God, what are you doing to me, so, from whom, from whom, the whole body, join and lead, the whole body, entire body of Christ, okay, join and lead, we join to, come, join us please, join them, so, the body is joined, and lead together, all right, together, by what every joint, every joint is doing what, supply, supply, every joint is doing what, supply, supply, every joint is doing what, supply, not what Christ is supplying, oh, every joint, you are meant to supply something, for the church, that's why, it's El Shaddai to you, he supplies to you, he, he, he, he comes into you, as El Shaddai, and flows out of you, as El Shaddai, for, watch this, watch this, every joint, according, that way, every joint supply, according to the effective, working, by which, every part, does, is share, what this, causes growth, itself, so God, what, their body grows by itself, based on the supply of the members, based on the effective, functioning of the members, that is what makes, the body of Christ grow, so, non-functional members, are costing the body of Christ, their body grows, their body grows, by itself, it nourishes itself, but, it cannot nourish itself, in isolation, it's in connection, so we are all connected, to Christ, and so,

Philippians 1, 19, according to the, bountiful supply, the first time, the Bible used the spirit, of Jesus Christ, when I started to see, on the spirit, the spirit of God, the spirit of the Lord, and it came to, the Holy Spirit, the progressive revelation, of the spirit of God, is the spirit of God, then it said, the spirit of the Lord, then it came to the Holy Spirit, when Jesus was about to be born, then from there, it came to the spirit of Christ, now, it's the spirit of Jesus, then, after the spirit of Christ, before Jesus, the spirit of Jesus, now here, it said, the spirit of Jesus Christ, wait, when I start teaching, on the spirit, of Jesus Christ, now, So he says that, for which to turn to my deliverance through the prayer and the supply.

[35 : 53] When you read some other versions, he said bountiful supply. Supply of the spirit of Jesus Christ. So whatever I am doing now for the building of the body of Christ is not from you. It's a supply from El Shaddai.

An ample supply from El Shaddai which is meant for the building of Beth. That's why he said go to Bethel and let's start business. Go to Bethel and let's start business.

God's major focus is the church. That's all. Carnal people won't understand. And God can be bodied.

I am trying to teach an eternal message. Too many of us have come to use God to get. So when you hear El Shaddai, supplier.

So he says that, for our sufficiency is of God. Who has made us able in supply so that we can work. Yes, yes, yes, yes, yes, yes, yes, yes, yes, yes. All sufficient is a flow.

[37 : 00] All sufficient God of Bethel. He supplies for us so that we will multiply. He said, he gave the promise.

He said, I will multiply you. I am El Shaddai. I change your name so that you can multiply and build my house. Your changed life is for the purposes of building the body.

And say, when we go to heaven, when we go to heaven, your account is going to be based not on your salary. So watch this. So watch this. A good pastor is not supposed to be praying majorly for you to have increase of salary.

That's good. But it's useless in the light of God's eternal destiny for you. It's useless because if you are getting more salary and you are not building the house of God, you are not doing God's work.

Some of you are preachers. God has called you to be a preacher. You are busy earning more money. It's good to earn money. But you die. You realize that the money will take you anyway.

[38 : 09] So a good pastor is to tune the people towards eternal destiny. Towards the building of what God is building. And that's why God called you. And that's why God saved you.

I said something so profound. I think yesterday or Thursday at Catch the Glory, I said the reason why God heals is because he's building the church.

God is not healing because someone is sick. God is not providing because someone is in need. Then that justifies the question.

If there is God, why are people suffering? What has that got to do with him? What is his career? To be a church. So everything God does, the chief aim and objective is Bethel.

My pastor, why are you saying that the house of God is the church? Please sit down. First Peter, I'm finishing. First Peter chapter 1, sorry, chapter 4 verse 17. This message, you have to listen over and over.

[39 : 29] It is intense. But it is necessary. Very necessary. Very necessary. I hear the arrival, the coming of a stone.

Amen. In the United Kingdom, the church has reposition. A genuine prophet does not wait for the newspapers to determine what he preaches. A genuine prophet preaches before the newspapers begin to talk about things that he started talking about.

And I can hear a storm. Church in London, wake up. Church in London. The church in London. The church in London, wake up.

First Peter chapter 1 verse, chapter 4 verse 17. It says that, for the time has come for judgment to begin at the house of God.

And listen. And if it begins with who? Us. Who are the us? The house of God. It's beginning at the house of God. So if it's beginning at us. So we, the church, we are the house of God.

[40 : 34] It's simple as that. It's so simple, arithmetic. It's like one plus one. Two. It's simple. Compare the miracle to the church.

Simple. Simple. Simple. First Timothy chapter 3 verse 15. First Timothy chapter 3 verse 15.

I need something, please. Say, first Timothy chapter 3. It says that, let's, are we all ready together? Yes.

All right. Move. All right, let's go. Read everybody. Let's go. Read everybody. Read everybody.

Read everybody. Let's go. Read everybody. Read everybody. Read everybody. Read everybody. Read everybody. Read everybody. Read everybody. Read everybody. In fact, see.

[41 : 28] You see, when we talk about the house of God. First of all, you see what he said. Is that, that you might know how to conduct yourself. A whole letter written to show you how you should behave in church. And you, when you come to church, everybody should leave you.

Leave me. I'm in the church. I'm coming. I'm doing your favor. Don't you know I'm doing your favor. I'm in the church. Blah, blah, blah, blah, blah. But he said that, we should show you how to behave yourself in church. One of the things you should do is when we say hallelujah, you say amen.

Amen. Hallelujah. Hallelujah. See, the world thinks, when they say the church, the world thinks it's about sex. Oh, that's what these people, church, Christians, don't have sex.

No, no, no, no, no, no. That's not our message. You see, those people who approach you based on Ten Commandments, they misrepresented the church. What's Ten Commandments? What's Ten Commandments? It's Christ.

Yes. If you have Christ, you won't be told what not to do. Hallelujah. Hallelujah. Hallelujah. Because the Spirit of Christ, in your heart, will be crying, I'm a father.

[42 : 28] I'm a father. I'm a father. I'm a father. So when you are with that guy, or whatever you are doing, the Spirit begins to cry, I'm a father, I'm a father.

Then you tell the guy, no, no, we have to stop this thing. Then he said, why do you have to stop? It's the same. You are not the same. You just want to just, no, no, no, no, I can't remember.

Then you say, I'm a father, I'm a father, I'm a father. So sometimes you are going, I'm a father, I'm a father, I'm a father.

So what's important is you keep coming and living anyhow.

All my target is to get Christ inside you. Amen. Because as soon as he enters you, no one will tell you. The baby himself will be crying.

[43 : 30] I'm a father. I'm a father. How many of you have done some bad things before all of you? After you came to Christ, you felt so uncomfortable. I can't take this.

I can't take this. I didn't say sex. I did something. I just. He said, I'm writing these things to you so that you will know how to behave yourself in the church.

And then what did he say about the church? He says, which is the church of God, which is. Sorry. Believe yourself. In the house of God. Who? I'm writing to Christians.

In the house of God. Which is the church of the living God? So what is the house of God? What's the church? The house of God. And Bethel is the house of God.

Bethel is the church. God said, get to Bethel. And you hear me giving you promises as El Shaddai. For the purposes of multiplying and being fruitful for the body.

[44 : 33] The building. The body supplies. Building itself. In love. And growing. All knitted together. Joined together with Christ. We begin to nourish each other. Nourish the.

See, see, see. Not being good to people. I'm not talking about being nice to people. I'm talking about living the body life. Serving the interest of God.

In the church. In the church. Some of us, because of our experiences in life. And our personalities. And our non-personalities.

Experiences in life. And our conditioning. We are so negative about the church. So negative. You have posed as a son. But you are not a son.

Like the song we sang. You are not a son of the church. Yesterday, as I was teaching. At CTG. I said something profound.

[45 : 29] Listen. We are praying for revival. Forget about. You think it's about Caris? Go and see if you see. Caris ministries in the Bible. It's never anywhere.

And there's no church name in the Bible. Never anywhere in the Bible would you see. A name of a church. It is always the church in a place. So we are part of the church in London.

Yes. The church in London. And when we are praying for revival. That God used the church in London.

Yes. Amen. And there are a lot of different churches in London. Yes. And we are all one. Yes. We have this mystic union. Yes. Yes. Yes. Yes. We are all one.

Yes. They are in, within our walls. There are elements that are not members of the church. They are just church members physically, but spiritually they are not part of God's house.

[46 : 29] So that's a different thing. That they are not part of God's house, but that's okay. Because you always have that. It's called mixed multitude. But the church must wake up.

The church, we must fight for the cause of the church in London. The church in United Kingdom. The church in our times. So yesterday we spent time praying for the church.

For the church in London. He said that persecution arose against the church that was in Jerusalem.

Even say the Christ everlasting ministries in Jerusalem. But guess what? If they were attacking the church, Paul, he would go into individual local assemblies.

So once he attacks one local, he has attacked the church. That's how he has been spiritually. He has attacked the church that is in Jerusalem. And he said that the church that was in Antioch.

[47 : 34] In Revelation chapter 1, he says, write these things to the churches in Asia. The seven churches in Asia. Smyrna, Phegamos, Ephesus, Titeria, Philadelphia, Laodicea.

Write this to the churches in Asia. And Sardis, Laodicea, Philadelphia, Phegamos. They are all cities. They are provinces. So he didn't say a church called eternal life everlasting thou shall come ministries.

No. Listen, in heaven, God does not recognize none of that. He recognizes the church in London.

He recognizes the church in England. He recognizes the church in Great Britain. That is how it works. So when you hear negative news about a church in London, know that we are under attack.

Yes. Yes. Yes. It's all one body. One body. One body. One body. One body.

[48 : 41] That's right. One foot. One foot. Yeah. One foot. One. One body. So when he says that you have to be a supplier or bear fruit for the building of the church, it's not someone talking about just being a nice person.

It's talking about making sure the church is doing well. Making sure you are fighting for the church. Making sure that you are working and making the church go well. I know people listen to me who are not members of Courage Ministries.

Whatever church you are in, rise up and build. Grow up and build. That's right. Grow up and build. That's right. That's right. That's why in Courage Ministries, we don't go around telling people, come to our church.

Leave your church. That's nonsense. Unless, of course, we want to get you born again. You are not born again. Maybe you are somewhere you are not born. You are in Jehovah Witness. You are not born again. In fact, you can't be born again being Jehovah Witness.

That's another story altogether. You are not born again. Now we preach to you. And when we preach to you, we want you to come where we can help you. Why should we preach to you and leave you somewhere where you cannot be helped?

[49 : 48] That's true. That's a different thing. Because, ah, this is good. Listen. Ah, interest. So, this gentleman, if his interest is building the church, it doesn't matter if he meets you somewhere and he preaches to you and he can see that you are hungry, there almost lies on him to do anything within his power that will help you to grow in Christ for the building of the church.

So, if he realizes that you are in A and you are not growing and it's affecting you and you are not, and constantly after monitoring you, he probably have to refer you to another GP. Yeah.

Because he has a responsibility. His job is to build the body. Not to pursue his interest. So, as a pastor, as I stand here, I am under obligation to God to make sure that someone is growing in Christ.

I don't need your money. El Shaddai's chief focus is Bethel.

When you get to Bethel, he will change your nature. When you get to Bethel, he will give you a promise. He does not give promise in Paddan Aram, even though you met and fought with him over there.

[51 : 06] He said, what is your name? Bless me. He blessed, but he didn't give a promise. He doesn't give promise in Sukkot, because there's no need he shows up there. He doesn't give promise in Shechem. You built an altar, but he said, that's not the place I want.

He said, I am the God of Bethel. Meet me in Bethel. Because, oh, there's only one thing God is doing. And look in Revelation. Bible says that, then I saw the Revelation chapter 21.

I saw the new heaven and the new earth coming out from God. And then the verse 3. Verse 3 is what? It said, I heard a voice. Verse 3 said, and I heard a loud voice from heaven saying, behold, the tabernacle of God is with man, and he will dwell with them, and they shall be his people.

God himself will be with them and be their God. He will dwell. That is God's chief object. He's always looking for us to dwell among.

And in Revelation, that's what's going to happen. Look at verse 22. Verse 22 says that there's no need for a temple. God himself is a temple. He said, and I saw no temple in it. For the Lord himself, or the Lord God Almighty, Shaddai, and the Lamb at the temple.

[52 : 15] We cannot, because God wants to stay from the beginning. He's always want to stay in his people. Stay in his people, which is called his house. So that is what God is working towards.

And Revelation, you see that at the end of the day, we all meet, and God is with us. He's living amongst us, and we are in him. That is a beautiful, eternal union. Hallelujah. That's what this church thing is about, and the church is growing.

And everybody who calls himself or himself a Christian has a God-given responsibility from El Shaddai to build Bethel.

Build Bethel. Tell someone, build Bethel. Build Bethel. If you are comfortable with the person, hit the person on the shoulder. Maybe it's for healing. If you are comfortable, if you don't know the person, careful, please.

Careful. Build Bethel. Build Bethel. Build Bethel. Build Bethel. Build Bethel.

[53 : 17] Build Bethel. But the church must rise up. The church's one foundation is Jesus Christ alone. That's our foundation.

Jesus said nothing else. And there's only one thing he's doing. He said, I will build my church. Are you building with him, or are you building your own thing, or are you building against him?

El Shaddai. The title of our message is All-Sufficient God of Bethel. The All-Sufficient God of Bethel. I've spoken longer than I expected.

But I believe I might have not been sent to everybody, but there are certain individuals listening to me. Do you know God sends me to you? And some of you, God has already been speaking to you already.

Give you indications that the way your focus is going, that's not what he called you for. You are a child of God. He said, Jacob! Get up from Shikkim.

[54 : 20] Get up from Sikkim. Get up from Paddan Aram. You had encounters there, but get up from there. I want you. I'm the God of Bethel. Let's meet in Bethel. I'll give you the promise. I'll increase you and multiply you for the multiplication of my house.

I'll multiply you so you can be fruitful in my house. God sent me to somebody. In the voice of the one calling in the wilderness, make straight the path of the Lord.

But I want to pray for somebody here. You want to say, oh, to Jesus, I surrender. You want to say that, Lord, I give you my heart. I give you my soul.

I live for you alone. I surrender to you. I know there's an assignment over my life. I can't run away from it any longer. I can't live otherwise.

Otherwise, I want to say yes to Jesus. You want to say, Pastor, please pray for me. I want to surrender. I'm ready to surrender. Let Jesus start a new work in my life.

[55 : 22] I'm ready to be used as a vessel. As a vessel. El Shaddai's vessel for building Bethel. I'm ready to live the church life.

I'm ready to live the body life. To supply. Be beneficial. Be beneficial. So that I'll be beneficial to the body. I'll not just be taken from the body, but I'll supply for the growth of the body.

Pastor, please pray for me. I'm ready. Somebody here. You want to say, Pastor, pray for me. I want to give my life to Jesus. And start a new work with Jesus. I know God is calling me.

Please everybody bow your head. Thank you, Lord. I can't stop and end the message without praying for you. Because I'm a messenger. God sent me to you.

And this is the time. Your time has come to step into destiny. Your time has come to seize the moment. To move into what God has designed you to be. If that is your genuine prayer, I want to say, Pastor, pray with me.

[56 : 23] I want to start afresh with Jesus. Lift up your right hand high so I can see it. And I'm going to pray with you. Say this after me from your heart. Say, Lord Jesus. I know I am a sinner.

And I've sinned against you. But I believe you died on the cross to save me from my sins. And to make me your own. I make a commitment to you that I will live for you.

I invite you into my heart to be my Lord and my Savior. I will serve you. And I will build your church. I will serve the interest of your church.

And I will be to your glory. Thank you, Holy Spirit, for this privilege. In Jesus' name. Amen. Father, I thank you so much for these precious ones.

They heard your voice and they've come forward. I pray that, Lord, keep them strong in the things of God. Raise these ones as pillars for the building of the body of Christ. That they will enjoy you as El Shaddai for the purpose of Bethel.

[57 : 23] I bless them. In Jesus' name. Amen. We thank God for using his servant, Reverend Dr. David Entry, to share this awesome word. If this message has blessed you in any way, please spread the word by sharing it and send us an email to amen at caris.org.

Remember to stay connected with us on Facebook, Instagram, YouTube and Twitter for regular updates on what God is doing here at Caris Ministries. Stay blessed. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.