

The Apostles' Doctrine and Fellowship

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- [0 : 0 0] 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 41 to 47. Then they that gladly received the Word were baptized. And the same day there were added unto them about 3,000 souls.
- And they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayer. And fear came upon every soul and many wonders and signs were done by the apostles.
- And all that believed were together and had all things common. And sold their possessions and goods and parted them to all men as every man had need.
- And they continuing daily with one accord in the temple and breaking bread from house to house. Did eat their meat with gladness and singleness of heart.
- [1 : 1 2] Praising God and having favor with all people. And the Lord added to the church daily such as should be saved. Here ends the reading of God's Word.
- Father, we thank you for the privilege of being together to fellowship. And to hear your Word to enhance our fellowship. As your Word is taught. Let there be the unveiling of your divine purpose and plan.
- The unveiling of your plan in Christ and in the church. As we have gathered to hear your Word. We pray, give us a listening ear. Oh Lord, circumcise our ears and our hearts.
- That we will not be stiff-necked. Give us the grace for obedience. That we will not be hearers only, but doers of your Word. So we will be blessed in all our ways.
- We pray that let Christ be formed more and more in us. Thank you for your Word that changes lives. For your Word that brings direction.
- [2 : 1 8] For your Word that brings strength. And for your Word that changes society. We are grateful to you. We thank you in Jesus' name. Amen. In Matthew chapter 16, Jesus said, I will build my church.
- He actually uses the word, my church. And said, I will build my church. He didn't say, I will build the church.
- Jesus said, I will build my church. He owns the church. The church is not owned by a pastor or an organization.
- The church is owned by Christ. So Christ said, I will build my church. And the gates of hell shall not prevail against the church. In our days and our times, we have so many denominations.
- We have so many different types of churches. And sometimes you really don't know which church is of God. Because every church claims to be the right church.
- [3 : 2 4] And some churches believe that other churches are not of God. And some churches believe that they are the only ones that have the right to exist. So it's necessary for me to underscore the marks of the true church.

Because Jesus said, I will build my church. So that when you are a believer, it will help you to be able to know which church really is not likely to be a church of Christ. Even though it can be called a church of Christ.

It's not the name of the church that determines whether it's a true church or not. But it's the pattern it follows. If the pattern is compatible or is in line with the first century church.

The early church. The church Christ birthed. The church was never around when Jesus was around. He had to go for church to come. Don't forget this.

Jesus had to go for the church to come. Because he has only one body on earth. So the text we just read, the Bible says that those who believed were baptized.

[4 : 27] Those who gladly received the word were baptized. And it's one day about 3,000 souls were added to them. They were 120.

And then about 3,000 were added to them in one day. And what is interesting is 3,000 people being baptized. Is it by Peter? How are 3,000 people in one day?

The same day. Bearing in mind, the preaching started early in the day. Because he said it's just about 9 a.m. And people cannot be drunk about 9 a.m. It's too early in the morning.

So Peter started the preaching a bit early. So I'm sure he finished early enough to baptize 3,000. We've been hearing it. But maybe we haven't taken time to think about it.

What river? Is it Jordan River? Where? Because he was preaching to them in the temple when the Holy Ghost came upon them. So did they take all of them somewhere?

[5 : 26] 3,000 souls were baptized. Historians believe, you know, in the temple already there was something that Jews were practicing for. It's like water purification.

So if you go to a dead person's house or something and you have to go through something that looked like baptism. They had pots of bathing centers. You have to go. So maybe it's not only Peter.

Maybe every disciple out of the 120, one to maybe 10. Then you have 1,002. So 1,002. 20. Then you have 2,400.

And then the rest, others will take about three. I don't know how they did it. But then you need to. They had a bit of quite a few dotted areas where you could baptize them.

So one day, 3,000 souls were added to them. The Bible didn't say they were added to the church. They were added to them. The them being those in the upper room when the Holy Ghost came.

[6 : 25] That was the birth of the church. So the church was born when the Holy Ghost came. That's why in John chapter 16, Jesus said, Verse 6, it's expedient for you that I go.

Because if I do not go, Verse 7, the comforter will not come. No. It was the arrival of the comforter that marked the birth of the church. Because the church is birthed when the ascended Jesus enters our hearts and begins to live there and binds us together.

Now, so the church was born. And then the message was preached and 3,000 people were added to them. And these 3,000 people were added to them. The Bible said they continued steadfastly in apostles' doctrine.

Last week, we spoke about what the apostles' doctrine is. Or another word is apostles' teachings. Permit me to say a little bit about that because that is so fundamental.

Now, before we go in, there are four things that were mentioned. Let's look at the text. Shall we all read it from the screen together? Let's go. Let's go. In the apostles' doctrine.

[7 : 34] And fellowship. And in breaking of bread. And in prayer. One more time. And they continued steadfastly in the apostles' doctrine and fellowship. And in breaking of bread.

And in prayers. So four things. Number one is what? Apostles' doctrine. Number two? Fellowship. Number three? Praise God. And number four? Praise God. Wow.

You guys are so amazing. Wonderful. You just are the best. Praise God. They continued steadfastly. Not sporadically. Steadfastly.

Because these were the things that would determine a healthy church. A thriving church. Steadfast continuance. Or continuing steadfastly.

They continued steadfastly. Number one. Listen. I believe very much. And I agree with some theologians. Very much that the first point mentioned there.

[8 : 33] It's not by accident. It's not random. It's on purpose. The first amongst all the things they continued in. Is what? The apostles' doctrine. Or you can put it this way.

The message. The preaching. The Bible. The teachings. Christians. The theology. Their doctrine. Their teachings. Their explanation.

Of what is written. The text. The word. The most important thing about a church is not the music. The most important thing about a church is not the friendliness.

The most important thing about a church is not the location. The most important thing about a church is not their style. Some churches have different genre of music.

Their style, their hymns, their word, the content of their singing, or their finesse, their ambience, their pastor's oration or oratorial skills.

[9 : 38] It's not the predominant race. Neither is it their miracles. The most important thing about a church is their doctrine.

If you want to do well in Christ, consider a church's doctrine before you consider other things in determining whether you'll be part of it or not. A church, never take the doctrine of a church for granted, else you'll be grounded.

The doctrine. I want that to sink in. The most important thing about a church community is their doctrine, is their message.

The Bible says that they continued in the apostles' doctrine. The apostles' doctrine, as I said in our previous session, is not just whether, what sort of baptism should we focus on, or I said actually the apostles' creed.

The set of things we accept. Every church will have its creed. Every church will have its tenets of faith. Potentially every religious organization will have their tenets of faith.

[10 : 52] So not their dogma. Not the apostles' creed, but the apostles' doctrine. Now, is what is called the apostles' creed unimportant? It is. It is repository.

It's built on the apostles' doctrine. But first of all, we have to understand what the apostles' doctrine, which I said last week. Permit me to clarify it again a bit more.

In 1 Timothy 1, verse 3 and 4. First Timothy 1, he said, I besought thee to abide still in Ephesus.

Give us new king James, please. As I urged you when I went into Macedonia, remain in Ephesus. Why?

That you may charge some that they teach, watch this, no other. Which is the main and which will be the other? He said, don't teach any other.

[11 : 51] There is only one safety for the Christian church or the body of Christ. The only thing that can inoculate the church against the onslaught of hell or influx or infiltration of the world is the doctrine.

Our doctrine is our inoculation. Our wholesome ways. Our sound teaching is our inoculation against the infiltration of the enemy.

Hell. He says that, I left you there. This is why, Timothy, I left you in Ephesus. I'm going to Macedonia. I left for Macedonia. But I couldn't take you. Even though I always want you around me, I couldn't take you.

Because you need to be in Ephesus like a bodyguard. To oversee and to monitor and to charge. No, no, no, no. We don't do it here. We can't teach this here.

We can't accept this here. No, no, no, no. Not this one. No, no, no. Don't bring this here. No, no, no, no, no, no. You see, when you go to somebody's house, especially some of us whose mothers especially are strict.

[12 : 56] Not in my house. You will brush your teeth before you eat this morning. Not in my house. She will say, in your own house, wait when you move to your own house, then you can bring snakes.

But not in my house. You will not have a snake as a pet in my house. How many of you know what I'm talking about? Mothers and fathers and responsible parents, actually.

Responsible parents will always insist, not in my house. The same way God also reserves the right to say, not in my house. Not in my house.

Some things are not acceptable in my house. Paul said, I left you there so that you want people, or charge, same as warning, charge some, that they teach no other.

Because it's so easy to find things that are trending to bring it, incorporate it into the teaching. Because it's human to want to trend.

[13 : 56] Or to want to be in the good flow. Sometimes what the society thinks, or how the society thinks, it's easy to want to make sure you line up.

Right? So then, it's very easy to now incorporate other things that makes you line up, even though it might not be necessary. Or even though some things can be antithetical.

Or can be against the apostles' doctrine. Things that are against the apostles' doctrine, we don't have to incorporate it in the church to look good in the society, to look politically correct.

Charge them! That they teach no other. So now, having said no other, what is the main one? So once we know the main one, we can be able to watch out against it.

Look at what he said next. In verse 4. Nor to give heed to fables, or endless genealogies. What do these fables and endless genealogies, all kinds of gospels according to Thomas.

[15 : 02] This one wrote this. This one, in fact, there are things you don't know. And there are so many things you don't need to know, apart from what is here. Anything that is not recorded here is not necessary for your well-being in Christ.

It's not necessary. So, endless genealogies, and then fables, all kinds of stories. Fables. It's easy to add fables to Christian theology.

It said, don't give heed to fables. It's not necessary. Don't give. Nowadays, there are a lot of fables online. People are telling all kinds of unnecessary stories. Whose spiritual son is who?

Whose spiritual father? Oh, this is not necessary. It's different apostles' doctrine. It's unimportant. Not give heed to fables and endless genealogies.

Which cause dispute? There are some things that you are giving your church preacher. The things you are beginning to focus on is actually going to cause dispute in the church, within our fraternity.

[16 : 02] It's going to, it's not necessary. Leave it. Leave it. It's not everything a preacher has to defend himself from. If he's not defending the gospel, the preacher doesn't have to bother.

So, it says that, which causes disputes? Now, this is not my focus. But the teaching is supposed to produce something rather than disputes. So, if you focus on some things, they cause disputes rather than what they are supposed to produce.

Now, no other doctrine, no other doctrine means, what is the true doctrine? The right doctrine is the ones that produce godly edification.

Do you understand what I'm saying? So, any other doctrine that doesn't produce this is the other doctrine that we should not entertain. Now, last week I spoke about, look at this in New American Standard Version.

Godly edification, we're not really good. mere speculations rather than furthering, furthering what the administration has explained, the oikonomia, the household economy, how God's system of dispensing Christ and grace into one another for the edifying of the body of Christ.

[17 : 21] Now, God's plan, God's eternal plan was to come down himself in the person of Christ, live a human life, die for our sins, resurrect and ascend into heaven and now begin to live himself, his life, amongst those who have received him and who are in him.

That has been God's eternal plan so that anyone who is born again can boldly say, I have the life of God in me. Before then, nobody can say, I have the life of God in me.

We can, you can see, you can call human beings, not all, some people teach the universal fatherhood of God.

God is not the father of everybody and God has not got grandchildren. You'll never see a grandchild in the Bible. Grandson is not a word in the Bible. God has not got grandchildren.

In other words, if your father is a Christian, it doesn't make you a Christian. If your mother is a Christian, that doesn't make you a Christian because God has got no grandchildren. He only has children.

[18 : 26] And so, universal fatherhood of God is not scripture or universal brotherhood of man. We are one another's neighbor but not brother. When the Bible talks about the brothers, in the New Testament it's talking about those who are in Christ, who share the life of Christ.

We share it in common. It makes us the children of God. You cannot sign up into a family. You must be born a member of the family or adopted into a family. Okay? So, don't forget that God is a father because he's a father.

He has a family. Number two, Jesus Christ has a flock. And number three, the Holy Ghost fellowship. These three things must be present. So, when you are being part of the church, remember the church is God's family.

It's Jesus' flock. It's Holy Spirit's fellowship. So, how you join a family is the only way you can join the church. How you join a flock is the only way you can join the flock. And then the fellowship.

So, when we talk about the God's plan, God's economy, we are talking about from before Adam was created, what was the plan of God for, watch this, the eternal agenda of God for creating human beings is not happiness.

[19 : 43] Neither is in worship. We are not created to come and worship. That's not God's plan because angels were already worshiping Him. The plan was for Him to create this earth and have a counterpart on this earth.

You remember? To have a habitation, a dwelling on this earth. Human beings were created to be God's dwelling. We are created to be God's counterpart.

We are created to be God's reflection. And we are created to be God's expression. Right? It's so important. So, when you become born again, that is the plan of God, the economy of God.

Now, watch this. As I quoted the other time, 2 Corinthians chapter 11, verse 2 and 3, I've betrothed you. I've engaged you. Anytime you talk about a husband and a wife, you are talking about emotions, attachment, emotional attachment, feelings.

God said, sometime ago, He said, I'm engaged to Israel and He spoke, I think Jeremiah also. Direct your affections back to God. In Hosea, He said, give me back your affection.

[20 : 46] So, when we talk about being betrothed, we are talking about having an affection towards. Now, this is very important. So, the apostle's message and assignment is to direct your affections towards Christ.

Everything they are teaching, everything they are doing, one, is to engage your affection towards Christ, number one, and then number two, is to allow you to be part of God's plan, God's programming, and to allow God's program to go on, God's program of, watch this, dispensing Himself or issuing out Himself.

When you are a Christian, it's just your thing. God is inside you and He's spreading in us. He's spreading from our spirits into our soul and eventually, our entire trispartite being will be full of God.

That is when the second coming happens. But for now, He's spreading from our spirits into our soul. So, He said, your soul is being saved. Why? Because the life of God inside you is spreading, is spreading, and it spreads through fellowship.

So, our fellowship and our teaching should help the spread of Christ, the spread of the life of God, the spread of the divine life inside you. It's spreading. Our fellowship, our teaching is meant to spread it.

[22 : 00] So, if you are given to effective, true Christian fellowship for a period of time, you become more like Christ. Through the teachings and through the fellowshiping.

So, any teaching that distracts us from loving Christ and Christ becoming our entire and our main focus is not apostles' teaching. It's not apostles' doctrine.

They are teaching because they are not using just a Bible. This is very important. The Bible as we have it, all they had was oral tradition about the life of Jesus and the Torah, the Old Testament.

They didn't have Ephesians. They didn't have Colossians. They didn't have 1 Corinthians. So, how? They, this is very important. The apostles' doctrine was about God's eternal plan.

Watch this. God's eternal plan being carried out and fulfilled through Jesus' incarnation. When I say incarnation, his human life, his crucifixion, his resurrection, and his ascension.

[22 : 59] That's what they focused on. So, they used the Old Testament to explain who Christ is, the things Christ has done, and how we come into play and how we continue it. So, that was their deal.

So, that's why when Jesus left, they were stating the text. They saw Christ all over in the Old Testament. And so, when the people joined them, they also began to explain and teach them.

Because Paul, for two years, every day teaching in the school of Tyrannos, according to Acts chapter 19, verse 9 and 10, every day teaching. What again will you be teaching? But, every day, there's always a lot to unpack, to unveil.

That's the apostles' teaching. It unveils the plan of God in Christ's incarnation, crucifixion, resurrection, and ascension. It unveils the plan of God.

It's always focused on Christ, the apostles' teaching. So, they continued in the apostles' doctrines. They continued in the apostles' doctrine. I want to draw attention to something in verse 42.

[24 : 00] And they devoted, I like that devotion. Please, give us New King James. I like that devotion. Devotion. Devotion. You see, what the world doesn't understand is devotion to church.

The world doesn't like it. The world don't want us to be devoted. They don't want us to be devoted. They want us to live ordinary lives.

And church is like side thing. So, in the early church, they had a lot of persecution out there. They looked queer. Because suddenly, suddenly, you don't go to the parties they go.

Suddenly, you've broken up with your boyfriend. Suddenly, you don't do the dodgy deals they are doing anymore. Suddenly, you don't dance to the tunes they dance to.

And when you get born again, it begins to show in your life so much, people around you begin to feel, especially, what happens that when you are a bad person and you get born again, people like it.

[25 : 04] When you are a very mean person, very mean, very rough, tough, like an unrobber who gets born again, it's good use. But when you are just a nice person, a normal person, you get born again.

And now, we have family parties, you are not even there because you have fellowship. You have church. And then, when you come from church, you are steady. And we don't get to watch all the things we watch and some of it are polluted, but we don't see it as pollution.

And we begin to feel that you are some way. You are some way. The world begins to feel, the Bible says that, yes, and all those who live godly in Christ, it says, shall suffer persecution. When you live a godly life, the world sees you some way.

You don't have to be a bad person. They just see, you don't, you see, they make you feel like you are not normal until you enter the church, you realize, oh, I'm normal. We are the same. My people are here.

I'm normal. That is why you cannot live a Christian life effectively without being in fellowship. Because it's too grim, it's too chilling out there against your Christian norms and the Christian doctrine that it's the only place of real solace is amongst the brethren.

[26 : 16] They continued in the apostles' doctrine, continues in the apostles' Now, I spoke about this. Now, let's look at this again. New American Standard Version, please.

New Americans, there's something that I want to draw attention. They continually devoted themselves to the apostles' teaching and to fellowship. Teaching and to fellowship.

Let's go to New King James Version. That is even better as well. New King James Version. And they continue steadfastly in the apostles' doctrine and fellowship. in the breaking of bread and prayer.

Looks like two categories. So, doctrine and fellowship, breaking of bread and prayer. Let's all say, doctrine and fellowship, breaking of bread and prayer. One more time.

Doctrine and fellowship, breaking of bread and prayer. Now, there's a reason why the scripture makes it like that. Because the only doctrine that God endorses, God accepts and God will allow for the true church is the apostles' doctrine.

[27 : 20] Any other thing God does. In fact, if you take the apostles' doctrine for granted or you take it lightly, you'll miss God easily. You'll miss God. Because it diverts from Christ. Any other thing will distort from Christ, will divert from Christ.

And that heaven doesn't joke with. There is harshness, there is only one apostles' doctrine. Because there is only one Christ. Anyone who tells you about Christ, check if the Christ they are talking fits the bill of the apostles' description of Christ.

In our days, we have not met the apostles. How do we know? Everything the apostles have got to say has been captured in the text. And the text is sealed and closed. No one can add or take anything from it.

So if you want to know the apostles' description of Christ, the apostles' doctrine is captured from Matthew to Revelation. Everything is there. Which is endorsed and in agreement with Genesis to Malachi.

Everything, as I always say, this is a hymn book. Everything here is about him. It's about Jesus. So, the only doctrine God accepts, God endorses, is the apostles' doctrine.

[28 : 28] And what's the apostles' doctrine? The teachings that focuses on Christ, the unveiling of God's purpose, as it's been depicted in Christ and the church, the apostles' doctrine and fellowship.

The apostles' doctrine is from God to apostles' fellowship. As I was explaining last Thursday in our teaching, fellowship comes from the word koinonia.

That's why we have K group. K is koinonia. Koinonia group. For those of you who don't know.

I know you've been thinking of courage group, courage group. No, it's not courage group. The group is meant to have fellowship. It's koinonia group.

So, they continued. Now, the Greek word for fellowship is koinonia, made up of two words. Koinos and nia. Okay. Koinos and nia.

[29 : 30] Koinos is common. Acts chapter 2, verse 44. Common. That word is koinos. So, the all who believed were together and held all things in common. When we have all things in common, that means that everybody has access to it.

I wrote here, ordinary is ordinary. When we say something is koinos, it's ordinary. It also means something that belongs generally. So, it belongs to all of us generally. So, the fellowship they were having is based on something they all had commonly.

They all had it together. And, in Thursday's teaching, you'll find out that the Christian fellowship is not just coming together and giving people high five and shaking people and smiling or having tea and coffee or sandwiches or biscuits or cakes or croissant or whatever.

That's not the fellowship. the Christian fellowship. First John chapter 1 verse 3 said, these things have we declared to you. What we have heard, seen, we declare to you that you have fellowship with us.

Why? Because our fellowship is with the Father and with the Son. So, there's an ongoing fellowship. First Corinthians chapter 1 verse 9 it said, God is faithful by whom you were called into the fellowship not of the church.

[30 : 49] It's not our fellowship. It's the Son's fellowship. There is already an existing, watch this, this is the core point, there is already an existing eternal fellowship going on before the world was created.

An eternal fellowship between the Father and the Son or the triune God. Jesus prayed in the book of John chapter 17 verse 22 and 23. He said, Father, that there may be one as we are one.

He says that, and the glory which you gave me I have given them that there may be one just as, this is serious, it's not just talking about unity, this is serious, this is talking about koinonia.

We have, God the Father, God the Son and God the Spirit have a certain type of oneness which Jesus says that it must be replicated in the body of Christ.

It must be replicated in the church. The church is supposed to have a certain type of oneness that is the same oneness which the Father, the Son and the Spirit has.

- [31 : 50] So he said, we are preaching to you so you have this oneness we have and our oneness is not just horizontal, our oneness is vertical. So, there is already an existing fellowship. God the Father, God the Son, God the Spirit. Now when we get born again, we have been integrated into this ongoing fellowship. Jesus Christ went and sat in heaven.
- On the right hand of the Father with humanity. So there is humanity represented in the Godhead. Does that make sense? He went, when he was going, he didn't leave the body on earth else they would have said he didn't resurrect.
- He took the body. That's why the ascension of Christ is a very central aspect of Christianity. It's not only the resurrection, the ascension. Without the ascension there cannot be a church.
- He went with the physical body so we can have the physical body called the church. It's here. It's very important. So when he went into heaven, he sat in heaven on the right hand of majesty with the physical body.
- [32 : 55] There is a human being in the triune God. There's a human nature there. Bible says that there is only one God. First Timothy chapter 2 verse 5.
- There is only one God and one mediator between God and man. And who is that? A man. I'm talking about a man Jesus. A man Christ Jesus. He's a man.
- He's a man. Hallelujah. So Bible says that before their eyes he was taken up, received by the clouds in Mark chapter 16 verse 19 or so.
- He was taken and then Matthew as well. Matthew chapter 28. He was taken and he was seated at the right hand. So this Jesus who, then the angel said, this Jesus whom you see go.
- Acts chapter 1 verse 11. The same Jesus. So they saw him leave. They saw the physical Jesus leave. He just went up. Bible said, and the cloud received him from their side.
- [33 : 52] And where did he go? According to Ephesians chapter 1 verse 20, he was seated at the right hand of the Father. So the human Jesus, even though he's still deity, Jesus is deity and humanity fused together into one person.
- You can't separate anymore. Before he was born by the Virgin Mary, he was only deity. But after the incarnation, he took on humanity. So he became a human being.
- So he said, if you have seen me, you have seen the Father. In other words, this Jesus who was walking on earth, he was fully God or truly God and at the same time truly man.
- Else they couldn't have killed him. It's only men you can kill. Even demons, you can't kill them. You can't kill spirits and demons. It's only men, a man. So they killed him on the cross.
- That's why he was born. He was born in the womb as a baby. And then he grew as a toddler and he grew as a young man and he became a full-blown human being and this human being was so human that there's nothing around him that will make you think that he's God.
- [34 : 57] Apart from when he began to speak and he began to do ministry when the Holy Ghost came upon him, they knew that this is a different person. God attested with signs, wonders, miracles, following.
- God had to prove that he is God and so he said if you have seen me you have seen the Father so that you will know that the Son of Man has power on earth to forgive sins. He said to the man sick of the power sick of the Son, rise up, pick up your bed and begin oh hallelujah.

So he was fully God and walking on earth and at the same time he was truly man and this man Jesus died. Bible says that the gospel I preach for Romans chapter 1 concerning his son who was born according to the flesh the seed of David verse 4 Romans 1 verse 4 according to the flesh he was the seed of David but according to the spirit he was God.

So that seed of David died and resurrected and he took the human nature that has resurrected took that nature into heaven. Now that koinonia that fellowship that has eternal I like the eternal aspect of it eternally existed between God the Father God the Son and God the Spirit now when we became born again he pulled us into that fellowship and then even though we are oh even though we are living on earth even though we are living on earth our fellowship is actually eternal our fellowship is heavenly our fellowship goes back into the triune God that is what is called the apostles fellowship those two things the apostles doctrine and the apostles fellowship no human being can create it and you don't touch that one that is untouchable so they continue in these two things that are unique and exclusive from God the apostles fellowship apostles fellowship what do they have in common if fellowship is koinos what do they have in common then there is no one English word that can be translated to explain koinonia sometimes it is translated communion sometimes it is translated partnership sometimes it is translated association sometimes it is translated partaking to partake partaking because it means all that what are we partaking of one common life which is Jesus so what made the apostles apostles in fact they are called in the bible the apostles of the lamb the 12 apostles of the lamb what made them apostles is the Jesus that lived in them the Jesus they represented the Jesus who sent them the Jesus they worked for the Jesus they lived for that's what made them the apostles and you see them working on earth but their fellowship was in heaven the fellowship the church has does not start on earth so no human being can stop it now what is even the church is the only human organization or human society that does not reduce by death the only human society that doesn't diminish through death when we die we are still part of the fellowship oh come on so the good news is in fact greater percentage or portion of the fellowship is already mystical you don't see them

I'm talking about Peter there are millions of people who have become Christians and are already gone they are dead but they are still part of our fellowship why because death cannot stop this fellowship death cannot interfere this fellowship the greatest biggest largest organization on the earth is called the church so theologians call church triumphant those whose battle on earth has been won so we are surrounded by this great cloud of witnesses when a Christian passes or goes to sleep or goes to be with the Lord he hasn't stopped being part of the fellowship because this fellowship is eternal this fellowship is eternal if you are part of the fellowship of the apostles you are part of an eternal thing even when you fall into sin it doesn't disconnect you from the fellowship one great writer said the Christian fellowship is like you are on a ship and you fall on board you are not out of the ship you are still in it you just fell on board so get up and continue it's different from falling on board when a Christian sins he has fallen on board he is still part of the that's why he said if any of you is overtaken by a fault

[39 : 45] Galatians 6 those of you who have restored it's a restoration process because we are still in fellowship he says that if you are not you can't walk in darkness and say you are in fellowship there apostles fellowship it's bigger than your mind can understand this thing goes beyond my natural life that's why I said you don't okay I just want to be part of it no God has to invite you into it God has to invite you into it it's called the fellowship of the Holy Spirit the fellowship where does it come from it proceeds from the throne of God and the Lamb Revelation 22 verse 1 I saw river of water as clear as crystal proceeding from the throne of God and of the Lamb something is proceeding and that is this is a depiction a depiction a portrait of our fellowship this fellowship didn't start from us so 1 John 1 verse 3 he said we are sharing these things with you so that you have fellowship with us why because our fellowship actually is with the Father and the Son where is the fellowship where is the Holy Spirit he is actually our fellowship the grace of our Lord

Jesus Christ the love of God and the fellowship of the Holy Spirit so 1 John chapter 1 verse 3 he says that the reason for preaching the apostles doctrine preaching the charigma and the dyke the reason for preaching is so someone can be in fellowship the true end of every solid pure Christian preaching is to produce fellowship to produce it's not for altar call the reason we do altar call is to get somebody whose heart has been touched when your heart gets touched it means God has added you to the invitation God has said come on join join come on God come on come on join come on come on in spite of your sins in spite of what you did in the past in spite of who you have been God said come on come on in come on in come on in so God calls you in and that's what we do the altar call just in case after hearing the preacher within the preacher's voice you heard the voice of God in your inner hearing you come on board and when you come on board guess what you are part of the fellowship and you continue in the doctrine and continue in the fellowship that didn't start with you that didn't start with the pastor that didn't start with the church but it started with God himself in eternity because God is an ask God when he came to create a human being he said let us let us there was already an existing fellowship

Genesis let us create man let us God is an ask there's already an existing fellowship in the triune God and when we get born again we are integrated into this vertical fellowship amen and the sign is that we begin to continue in horizontal fellowship so when you are part of a church you are part of a fellowship amen and it's the fellowship of the Holy Spirit it's the Holy Ghost's fellowship he is the one who supersedes it who oversees it who super intends it he is the one who manages it as they ministered and fasted the Holy Ghost said as they ministered and fasted in Acts chapter 13 verse 2 as they ministered and fasted the Holy Ghost said Ananias and Sapphira in Acts chapter 5 they made a mistake they didn't realize that this is the fellowship of the Holy Ghost

Malshada so they lied Peter said why has Satan filled your heart to lie to the Holy Ghost he said where is the Holy Ghost he is the fellowship he is the fellowship he is the fellowship if you attack the gathering of the church you are trying to temper with the fellowship of the Holy Spirit sin against the Son of Man can be forgiven but no sin against the Holy Spirit so they continued in the apostles koinonia they had something in common when you talk about koinonia we are talking about shared possession so then that means that suspend your private interest it's not about your private interest private agenda it's a shared possession we can't have effective fellowship when people are filled with themselves and their narcissistic focus and ideology during the week when I was studying

I came across a word but it jumped out of my head solipsistic solipsistic that's it that's it thinking about that your opinion is what oh that matters other things don't matter solipsistic I think that's the right word solipsistic when it comes to fellowship we have to suspend our solipsistic approach suspend our personal interests because this thing was going on before you showed up well I have to stop now because of my time I'll continue on next week round so the marks of the true church part one is the apostles doctrine and fellowship apostles doctrine and fellowship has an eternality an eternal dimension to it no one can generate it and no one can temper it there's only one apostle's doctrine

[45 : 40] God accepts and there's one fellowship God accepts anything outside of that is not acceptable by God did you receive something hallelujah somebody shout hallelujah we thank God thank you for listening to this message by David entry we pray you have been revived towards God you can connect with David entry on all relevant social media platforms including instagram and you can also hear more messages from david entry on all relevant streaming platforms and the carriage church app don't forget to like and share the message be blessed you