

# For The Sake Of The Church

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 12 February 2023

Preacher: David Antwi

- [ 0 : 0 0 ] Welcome. Thank you for listening to this wholesome word by David Entry. The words you catch will change your world. May your story change from this message.
- Be blessed. Colossians chapter 1, reading from verse 19. For it pleased the Father that in him should all fullness dwell, and having made peace through the blood of his cross, by him to reconcile all things unto himself.
- By him I say, whether they be things in earth or things in heaven. And you that were sometime alienated and enemies in your mind by wicked works, yet now has he reconciled in the body of his flesh through death to present you holy and unblameable and unreprouable in his sight.
- If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I, Paul, I am made a minister, who now rejoice in my sufferings for you, and fill up that which is behind in the afflictions of Christ in my flesh, for his body's sake, which is the church, whereof I am made a minister according to the dispensation of God, which is given to me for you to fulfill the word of God.
- Even the mystery which has been hid from ages and from generation, but now is made manifest to the saints, to whom God would make known what is the riches of glory of this mystery among the Gentiles, which is Christ in you, the hope of glory, whom we preach, warning every man and teaching every man in all wisdom that we may present every man perfect in Christ Jesus, whereunto I also labor, striving according to his working, which worketh in me mightily.
- [ 2 : 1 8 ] Here ends the reading of God's holy word. Let's pray. Father, thank you so much for bringing us together today, and thank you for giving us a privilege to be exposed to your word so we can have completion in our Christian life to a certain dimension.
- We pray that you open the eyes of our understanding, enlighten the eyes of our understanding. Oh, Holy Spirit, you are the Magister Veritatis, the only teacher of the truth.
- Teach us the truth. Reveal Christ to us from the text, that Christ will be revealed in us, and Christ will be formed in us. Thank you. In Jesus' name, amen.
- Hallelujah. So, we saw that it pleased the Father that in Christ, Christ is not just one of the religious leaders. That's not Christ.
- Christ is not just a religious leader. I am a religious leader. Christ is not a religious leader or someone who has formed a religion.
- [ 3 : 2 6 ] You can't talk about other religious leaders. He's not a religious leader in that sense. And Christ is not just a prophet. He's more than a prophet.
- And in essence, Christ, as we have been reading from Colossians, he's the image of the God who cannot be seen. The Bible says that he's the image of the invisible God, the firstborn of all creation.
- And for by him, all things were created. Wow, this is a different person. And all things were created for him and by him. He's the head of the church, that he might have the preeminence in all things.

What? And he says that for it pleased God that in him all fullness, every kind of things that makes God, God, dwells in him bodily. So as he was, that's not a religious leader.

That's not a religious, that's not a prophet. Because he pleased the father that in him all fullness, in Matthew chapter 17, talks about how first one, he took them to the mount and he prayed.

[ 4 : 33 ] And the Bible said that he was transfigured. It's very interesting. And he was transfigured before them. And his face did shine as the sun.

Is that a prophet? His face did shine as the sun. And his raiment, his clothes was white as light.

In that encounter. In other words, the concealed glory of deity that was in him for once, to a certain limited fashion, best for in his humanity.

So, what is this? I mean, can you imagine if he was walking in town like that? I can't. No, even sick people won't come for healing. Because then, you can't go to this thing. I mean, we will run away from him.

Like the way when he spoke to Moses and the people in the other. They said, please, we don't want to hear this. Moses, go and listen to you and talk to us. Because this is an encounter. And this God, can you imagine what is so beautiful is that when an egg in a woman's womb was being fertilized, it is this dimension of glory that was so reduced into like a seed in an egg, to fertilize an egg.

[ 5 : 51 ] Meanwhile, the whole universe could not contain him. No one does say great is the mystery of godliness. Hallelujah. That God, God was manifested.

He was revealed. He was displayed in the flesh. It's such a mystery. It takes a sanctified mind to be able to capture it to a certain limited dimension.

And the rest of our Christian life, we are getting to the grips of it. Because this is mystery. Great mystery. That the eternal God will crystallize himself into a seed to fertilize an egg in a woman's womb.

Born as a baby who Herod wanted to kill. And Joseph, the natural father, has to take the mother and the child and run away. Helpless, fullness of god in helpless babe.

What a mystery. What a mystery. And he grows up and he eats what we eat. He sat where we sat.

[ 7 : 02 ] He was so human that it was difficult for people who even live with him to accept that he's God. He was so human.

That's, he was truly man. Truly human. He was so human that he gave, even though he was working miracles and all that, they didn't mind.

But they had their mind when he said he was God. They said, no, you're too human. In fact, Bible says that he worked miracles in Mark chapter 6.

And the people said, but is this not a carpenter's son? We know his brothers. He was too normal. They said, from when does this man get these things? I was there.

What wisdom is this which is given unto him? That such mighty works were wrought by his. Then they said, but we know this guy. We know his mother. So the point I'm trying to make is, he was so normal human that there's no way you see him and expect that he's different.

[ 8 : 08 ] His eyes were not blue or green or turquoise. Normal. He was so normal. Like a normal Jewish boy.

But he took his disciples, three of them on the Mount of Transfiguration. And Bible said he was transfigured before them. He was before them.

That was a unique experience. Peter, James, and John, that experience was unique. So when Peter was writing his epistle, the closest, the greatest experience of heaven that he had had on earth, he referred to that.

Not even the resurrected Jesus. That wasn't his reference. His point of reference. He said, we saw 2 Peter 1, verse 17. For he received from God the Father honor and glory when there came such a voice to him from the excellent glory.

This is my believer said, in whom I am well. Not just pleased. Well. God said, I'm well pleased in this one.

[ 9 : 22 ] Verse 18 says that. This voice which came from heaven we had. When we were with him on the Holy Mount. We had.

When we were with him on the Holy Mount. This voice that came from heaven. So God, when he revealed himself, his glory, just a bit of it in human. Bible said they felt like dead.

They were so afraid. Peter started talking. It's like, he didn't know what he was talking about. He was just talking. He just was talking.

So what I'm trying to say is that, this is not just a prophet. He's not a religious leader. Fullness of God. It pleased the Father that in him, all fullness dwell.

God was happy that himself would be here. Bible says that. And the word became flesh. And dwelt among us. This word, that was God.

[ 10 : 24 ] Not a part of it. That word became flesh. So God became flesh. Hallelujah. So it pleased the Father that fullness should dwell in him.

And that to reconcile. And having made peace through the blood of his cross, by him to reconcile all things. Remember I said, go into the world and preach to all creatures.

Preach. Mark chapter 16. I think 15 or so. He said, go into all the world and preach the gospel to every creature. Did you see that? To every creature.

Bible says that. Through him for all things. To make peace. Or to be reconciled. To reconcile all things unto himself. By him I said, whether there are things on earth or things in heaven.

And you. Verse 21 says that. And you. That were sometime alienated and enemies in your mind by wicked works. Yet now. Say yet now. Yet now.

[ 11 : 24 ] Say yet now. Yet now. That's why Christianity is the only way for you. In spite of all you used to be. In spite of all you have done.

And in spite of who you really are. Yet now. Yet now. If you can be in Christ. Yet now.

He has reconciled. We were enemies. But have been reconciled. I'm in Christ. And I'm in God. Because me and God.

Don't have problem. Why? Because we have been reconciled. I think it's a good place to clap for Jesus. We have been reconciled.

Verse 22. He has reconciled. In the body of his flesh. Through death. And last week I mentioned a bit about. Through his death.

[ 12 : 21 ] To present you holy. We spoke about that. Unblameable. And. Unreprovable. In his sight. I don't think. We have thought about this.

You. Unblameable. In God's sight. Unreprovable. In God's sight. Thank you. Even people who live with you. Have few issues.

Even your husband. Who has committed. The entirety of the rest of his future. To your life. That's how much he loves you. Those who say they love. But they can't commit.

It's not genuine love. Even people who have committed. Their destiny to you. Because they respect. And appreciate. And love. And trust you. Even when they live with you. You are not unblameable.

Yes. Yes. Yes. Yes. Human beings. Who can see a lot. Who can know what you are thinking. Even us. You are not really unblameable.

[ 13 : 19 ] Yeah. How much more. God. Who sees everything you think. Knows everything. Knows you through and through. You can stand before God. Unblameable.

Yeah. Reconciliation is far stronger. Than we have given it. The credit. Yeah. Holy.

No. Not you. Not you. Holy. Please. But it's real. Satan comes and says. No. This one is not holy. But God checks the record.

You are fine. Because you are in Christ. He doesn't see you. He sees Christ. He doesn't see your hands. He sees the hands of Christ. And the hands of Christ have got the redemptive marks.

P.S. Hands. The P.S. Hands are so marked before him. He can't see past the P.S. Hands. So if you come in Christ. You are covered. Amen.

[ 14 : 15 ] Hallelujah. To present us holy. Unblameable. Unreprovable. We're inside. Verse 23. We are going very fast. Yes. Yes. Yes. Yes. I really.

My target is 26. That is why. We have to get to 26. The angel said to Paul. You have to go to Caesar. Rome. So I am going to 26.

All right. Now look at verse 23. Very loaded. Beautiful. Verse 23. If you continue in the faith. So you can discontinue in the faith.

He said, if ye continue in the faith, grounded, it's an architectural word, grounded, rooted is botanical, but grounded, there must be some grounding in your Christian life and your church life.

Please plan not to backslide again, okay? I think plan it. I think you should plan it. Some of you don't seem happy at all with that.

[ 15 : 22 ] I said plan. You don't want to plan not to backslide. So, so, he said, if you continue in the faith, grounded and settled.

You remember last week I spoke about katoikyo. Ecclesiastes chapter 3 verse 17. Ecclesiastes chapter 3 verse 17. He said that Christ who dwell, that's all right, I think it's good sometimes for us all to read the word of it.

Just the Bible. Even if we don't preach and we just read the Bible, there's something about it. It's raw word of God. It has the potential to do something good in your life. All right, shall we all read this?

Let's go. That Christ may dwell in your hearts by faith. That ye be rooted and grounded. One more time. That Christ may dwell in your hearts by faith.

That ye be rooted and grounded in love. Hallelujah. You see rooted and grounded. Grounded in love. We'll be grounded. God wants us to have some grounding.

[ 16 : 20 ] So he says that if you continue in the faith, grounded and settled and be not moved away.

Christian life is heavily. The Christian life is heavily hope based.

Faith based. Love based. Faith, hope and love. Hallelujah. Hallelujah. So he says that if you continue in the faith, grounded and settled and be not moved away from the hope of the gospel.

What kind of gospel you heard that didn't come with hope? It's not a gospel. God, the gospel is a gospel of hope. From the hope of the gospel.

Remember, verse 27 says that Christ in you. The hope of the gospel is actually Christ. Don't move away from Christ.

[ 17 : 23 ] It shouldn't even be a consideration. So, the scripture says that hope. Right? Not being moved away from them.

Christianity is heavy in hope. Ephesians. I like that one. Ephesians chapter. Okay, let me go to chapter 1 first. Then I'll go to chapter 4. Ephesians chapter 1 verse 18.

When Paul said, therefore, since I heard of your, verse 15. Therefore, since I heard of your faith in the Lord Jesus Christ and love. You see faith and love? Say faith. Faith. Say love.

Love. Say faith. Faith. Say love. Love. Faith. Faith. Love. Love. What is missing? Hope. Because it's a tripod. So, when I heard of your faith.

Faith in Jesus and love for the saints. I do not cease to give thanks for you. Making mention of you in my prayers. What was the prayer topic? That the God of our Lord Jesus Christ.

[ 18 : 16 ] The Father of God. May give unto you the spirit of wisdom and revelation in the knowledge of him. That the eyes of your understanding being enlightened. That ye may know.

Whoa. The hope. You have love and faith. But there's something you got to know. The hope of not your calling. His calling. He's the one who did the calling. And that calling came with a package of hope.

And he said, you cannot be taught that. It must be revealed. So, it must start with, I pray for you that God will grant you the spirit of revelation.

Oh. Every time you are coming to church, we have to pray that God, grant me the spirit of revelation. Grant me the spirit of revelation in the knowledge of you. Grant me the spirit of wisdom and revelation in the knowledge of you.

The spirit. Because it's not only reading that guarantees understanding and comprehension of the things of God. It must be revelation. So, then it says that you may know what?

[ 19 : 14 ] The hope. Because Christianity is built on hope. I like the songwriter. I said, my hope is built on nothing less than Jesus' blood and righteousness.

Not my blood. Not my righteousness. But Jesus, these songwriters, they knew God. Ephesians chapter 4 verse 4, it says one hope.

No, we don't have colorful hope. Different, different. One hope. One body. One spirit. Even as you are called in one hope of your calling. One hope.

One hope. Colossians chapter 1 verse 5 talks about not being moved away. For the hope which is laid up for you in heaven. Okay?

So, there's hope that is laid up for us in heaven. And I think I thought on this when we go to the verse 5. So, now he's bringing that if you are grounded and settled, not moved away from the hope of the gospel which ye have heard.

[ 20 : 18 ] And which was preached to every creature. This every creature thing. Every creature which is under heaven. Oh, I'm getting to where I've always been wanting to get to.

Hey. Every creature which is under heaven. Where of I, Paul, I am made a minister. I think it's good to break it down a little bit.

He said, okay, you should continue in the faith. Grounded and settled. And not being moved away from the hope. What kind of hope?

The hope of the gospel. Now, you realize that he's beginning to focus on the hope of the gospel. Or the gospel. So, the hope of the gospel which ye have heard. If you are a believer, the only way you became a believer is by hearing.

By hearing the gospel. Faith comes. So, he said, how can they call on whom they have not believed?

[ 21 : 27 ] How can they believe on whom they have not heard? So, it comes by hearing. Faith is by hearing. So, it says that if you continue or don't move away from the hope of the gospel, which ye heard.

Okay. Which ye heard. Which was preached to every creature which is under heaven. The gospel comes to everybody. The gospel, in other words, everybody can be saved.

Somebody say everywhere. Everywhere. Including your high street. Your high street. Including your office.

Ah, it's coming closer now. It's coming closer now. Including your colleagues. Yeah. So, it talks about now, watch this.

Don't drift away from the hope of the gospel which you heard. Which has been preached to every creature. Give us New King James, please. Which was preached to every creature under heaven.

[ 22 : 32 ] Of which. Of what? Of which. What is the of which talking about? Of this gospel. You're a minister. Of what? I know many people are ministers of religion.

That's why the gospel is not a border for them. Whatever gospel I said really is not. It doesn't matter. Because they are ministers of religion. So, if you call yourself a minister.

What gospel? True ministry. It's the true ministry of God. Spiritual ministry. It's the ministry that ministers Christ.

That's the gospel. So, that tells you. It looks like. It's possible you can be a minister. But you've gone past yourself by date. So, when I call myself a minister of the gospel.

As soon as you hear. Pastor, what are you? I'm a minister of Christ. Please allow me to just do that. Without imposing your expectations on me. Let me define.

[ 23 : 45 ] What's my role and my job. As a minister of Christ is. To you. Don't define it for me. Based on your pre-existing philosophy. You might be making a mistake.

So now. When Paul said. Of which I became a minister. I became a minister of the gospel. Look at the next verse. Oh, this one. Before we get to verse 25.

I now rejoice in my sufferings for you. Shall we say that together? I now rejoice in my sufferings for you. One more time, please. I now rejoice in my sufferings for you.

For the last time, please. I now rejoice in my sufferings for you. He just spoke about him being a minister of the gospel. And he said. Now I rejoice in my suffering for you.

Usually. If you choose to be a minister of the gospel. It comes with some levels of suffering. Now there's a lot of people who want to be pastors. For comfort. For comfort and convenience.

[ 24 : 46 ] Especially within the charismatic community. When they're looking for relevance. He said.

I think it would be good to be a pastor. There are people who think going to ministry is not different from industry.

They are in industry. But they think they are in ministry. Because they hold the Bible. They are in ministry for income. Not for impact.

Some people, when you marry them. They will make sure that you are not really doing ministry by industry. Because of the material demands they have.

I'm just telling young ladies and young men something. If you want to do ministry. Who you marry matters. Other than that. You can be distracted into industry. When the rubber hits the road. Ministry comes with afflictions.

[ 25 : 46 ] 2 Corinthians 1 verse 5. Revelation 1 verse 9. 2 Timothy 2 verse 10. It's there. Look at 2 Corinthians 1 verse 5. It says that. For us the sufferings of Christ are bound.

Where? In us. Oh. Okay. Let's read the first line. Let's go. For us the sufferings of Christ are bound. One more time. For us the sufferings of Christ are bound. One more time.

For us the sufferings of Christ are bound. In us. The sufferings of Christ are bound. In us. So our consolation also abounds through Christ.

The sufferings of Christ. There's no ordinary sufferings. Sufferings of Christ. Sufferings. Revelation chapter 1 verse 9. I join both your brother and companion in the tribulation.

And the kingdom. And patience of Christ. Ministry. Or doing God's work. Genuinely. Doesn't matter wherever you are in the world.

[ 26 : 45 ] It comes with certain levels of affliction. And sometimes it can be very harsh. Depending on where you are. I'm told one of the reasons why bishops.

In the past. Really. Bishops. You know. The dark color thing. Normally the bishops own. The shirt is either burgundy. Or red.

Geologically. It's supposed to be red. The catholics own is. I think burgundy. But I think the rest. Church of England. It's supposed to be red. So. Sometimes young men wait.

When they don't know that red is supposed to be for bishop. But. Why red? Because. In those days. When you say you'll be a bishop. That's fine. Why. First Timothy. Chapter 3 verse 1. It said. If anyone desires the office.

Of a bishop. If a man desires. The position of a bishop. He has desired. A good work. Being. A Christian leader. In those days. You are in the front line. And so.

[ 27 : 42 ] The red. Signified. Blood stained shirts. That's why they wear red. It's blood stained. It's painful. And Paul said that.

Our afflictions in Christ. The afflictions. It says that. The sufferings of Christ. Abound in us. Second Timothy. Chapter 2 verse 10. Therefore. I endure all things.

For the sake of the elect. How many things do I endure? All things. If you really want to do God's work. As a minister of Christ. Be ready to endure. Be ready to endure.

It comes with a certain level of endurance. So. Paul. In Colossians chapter 1 verse 20. Before again. It says that. I rejoice in my suffering. That is not natural.

To rejoice in sufferings. So. I rejoice in my sufferings for you. And fill up in my flesh. Flesh. That means my human living.

[ 28 : 37 ] My physical body. Fill up in my flesh. What is lacking in the afflictions of Christ. I've taught on this over and over. But because of Colossians. Let me just mention again. Fill up in my flesh.

What is lacking in the afflictions. Afflictions. Does that mean something is lacking? The sufferings of Christ. Was not complete. The sufferings of Christ. Were in two parts.

One. The suffering that brings redemption. That one. No one can suffer. So. He suffered alone. To purchase our redemption. But. There is another suffering.

That is the suffering. For the building of the body. So. Two sufferings. The suffering of Christ. Are in two categories. The first one. Which is Christ. Was the only one.

Who can go through that suffering. Which is the suffering. On the cross. That procured. Or purchased. Or accomplished. Redemption. For us. That one is only Christ.

- [ 29 : 32 ] But the other one. He left some for us. To also go through. And that one. Is for the building. Of the church. So. A minister. Of the gospel. Is meant to go through.
- One way. Or the other. What shape. Or form. It brings. If it means to build. The church. You go through some. Afflictions. Afflictions. It might not be.
- Direct persecution. It might be. A lot of sacrifices. I was telling. Our. Our missionaries. Yesterday. That. When you are doing. Ministry in truth. It kind of.
- You pay a family price. Yeah. You pay a family price. It comes. It's. It's. It's. It's. It is.
- It is what it is. It's just the terrain. Sometimes. Some wives. Cannot be. A minister's wife. Because. You can't share.
- [ 30 : 29 ] Your husband. With God. Let alone the members. Am I communicating. Something. This is. It's not. So. Ministry. Comes. Watch this. The other time. I was sharing some people. That.
- Ministry. Thrives. on blood. The work of the ministry demands blood. Some of us, we can't do ministry because you love comfort.
- That's why you marry someone called comfort. All around rest is your thing. I rejoice in my afflictions for you and fill up in my flesh what is lacking in the affliction of Christ. Not just anyway, but why do I do that? For the sake of his body, which is the church. I'm going through what I go through for the sake of the church.
- Someone say for the sake of the church. How many of you can say since you took Christ a bit serious, you've been through a few things, not for the sake of your Christian life, but for the sake of the church. For the sake of the church.
- Busily building the church of God, doing the work of God. And usually family members who might not get that revelation tend to say, why? It's too much. It's too much.
- [ 32 : 01 ] Is the church for your father? Yes. You have actually not hit the highway of Christian work.
- If there is no suffering or any payment, sacrifice in your life for the building of the church. That's where I'm going. Your Christian life is not complete. I'm putting it to somebody.
- Challenge me on this. Your Christian life is not complete. If there is no investment, I'm not talking on financial investment, please. They are all, if your life is in it, money is, your money is, it naturally comes into it. But I'm talking about, you are paying a price, a certain level of sacrifice to build a church.
- That's complete Christian life. The Christian life, that's where I'm going. The ministry. A true minister of Christ. What does it actually mean to be a true minister of Christ and to be in ministry? What does it actually mean?
- To be a true minister of Christ and to look at the text again, because I don't want to go too far from the text because of time. Now, I now rejoice in my sufferings for you and fill up in my flesh. What is lacking in the afflictions of Christ for the sake of his body, which is the church. I'm doing all this for the sake of the church. Someone say for the sake of the church.
- [ 33 : 25 ] For the sake of the church. Oh, please say it again. For the sake of the church. How many of you are in some departments and Sunday morning you are waking up a certain time and you really didn't like it, but for the sake of the church.
- But for the sake of the church. Your departmental leader said you are arriving at this time for the sake of the church. And sometimes you have a departmental leader who will not even come close to the people who your subordinates manage at work.
- You know what I'm talking about. When it comes to a professional arena, you are way above. And yet that's your departmental leader. For the sake of your church, you for the church, you humble yourself. It's just like a wife.



It's just like a wife. It's just like a wife whose husband is making decisions and she can see that, oh my goodness.

Wives can sometimes see that what's going on with my husband, my husband, my husband. And usually you can't talk, you know, when some of the men, we are very strong.

[ 34 : 32 ] Yeah. Most of us. Is it not true, sir? We are very strong when we are making decisions. Our ego, you can't tell us no. Especially when you're a wife. When some other people say it's okay, yeah, but when you're a wife. And sometimes your, you know, wives can see through a lot, you know, sometimes they can. Your wife can see that, is this man trying to invest in this business again? And she can't say much. And all she remembers as a Christian wife, wife, submit. For the sake of the church. For the sake of the church. So what I'm trying to say is that you have a departmental leader whose decisions sometimes are not very, you know, because of your professional exposure. Because of your professional exposure. Sometimes you can even be serving under a pastor who is not professionally quite exposed and you can tell his way of doing things. Sometimes it leaves room to be desired. But for the sake of the church, you know, you have a church. You need to keep the peace. You need to work as a

Christian. It's like you have joined a music department and meanwhile you are a music producer. Or you have albums. You have won an award. Grammy award. And you are joining a church. So you've relocated to a certain area and then you have to join a church. But the choir, even sometimes you can tell these people need help. But the leader does not allow anyone to contribute. But you know, or she's okay or he's okay. But just that you are better. And you know your job. You are better than him musically. But not churchically.

But not churchically. Churchically. No. Not churchically. Don't bring your musical acumen to come and spoil the church. Church is not only about singing. It's a family.

Yes, yes, yes, yes, yes. It doesn't matter how much you are good at working, managing a staff of 300 300 people. It doesn't mean somebody's father should live for you to come and manage their family.

This is a family. You are also talking about church. You don't even know the little girl. You don't know her particular needs. The little boy, you don't know her particular needs. You think you can manage because you've been managing organizations. You can manage somebody's family. They should let you come and manage.

[ 37 : 19 ] See, that's what I'm talking about. However, however, even though leaders must also learn some other skills to upgrade their leadership. Is that not true? So, you are serving there and you are humble.

Why? Why are you doing all these things? You tell your wife, for the sake of the church. And you don't see. Some people, they'll be complaining to everyone. I don't know why they're making all these decisions.

This is our leader. Hey, God. Well, they say we are all meeting tomorrow morning. Well, me, I'll go. But me, I can't make it for it. I'll just, I'll try and make it. But I'm going for the sake of the church.

That's not for the, you are not doing for the sake of the church. Because everything you are doing is undermining the health of the church. And you are just using the platitude or the cliché or the jack-on for the sake of the church.

You are not actually living for the sake of, like somebody who said, I love this church. I'm the liberty. And yet, you are attacking the leadership. Say, look at what. I've sacrificed so much for this church.

[ 38 : 22 ] And you are, because leadership has made a decision that didn't favor you, you are upset and you are attacking leadership. You so-called person who said, I've always loved this church. It's not true.

For the sake of the church, you just get over yourself. I think this one is a strong one. Just get over yourself for the sake of the church. If you are really for Christ, then we can start considering that you're actually a minister.

A pastor who is leaving one church and breaking down the church. Not because of wrong doctrine or even wrong doctrine, you have to do it in a careful way. Not because of wrong doctrine, not because of immorality, but because of financial considerations.

Because of financial considerations, you leave a church and you only call rich people. You know what? Come. We are starting something new. We are starting something new. That new thing you start will become very old very quickly.

Amen. Don't spoil the church. Yes. Suffer for the church. Yes. Don't spoil the church. Yes. Some of us, our inability to suffer for the church is what is spoiling the church.

[ 39 : 30 ] No. In our little ways. Just, just, just swallowing your ego. No. You can't do it. And you can't realize that it's spoiling a lot.

I pray that I won't find myself in that. At the moment, when I look at my history, maybe God has helped me. Unless all, that, a decline of a church, confusion in the church is on your hands.

Amen. Because of the things you are saying. When they tell this guy, all the girls like you in the church. As for those kind of girls, they are even not born again. Are the girls like you in the church?

I don't know. Even the pastor doesn't like me. Say, say, say, say, say. You are tearing down. Say, oh, we are going for outreach. Ah, you are going to. Don't go. Me, I don't go for those things.

Even those things are not as bad as sowing discord. Sowing discord. And something in the church that could have thrived has declined because of you.

[ 40 : 31 ] The blood of the church is on your hands. And you are praying for miracles, God. Bless me, Lord. You are doing 80 days of fasting. Can I advise you, eat too, work.

So, for the sake of the church. Say, for the sake of the church. Someone say, for the sake of the church. You are about to say something about somebody, but for the sake of the church.

I think, don't say it. Don't say it. Don't say it. Don't say it. She's a leader. These other people may not be able to handle that information and it will affect the church.

Don't say it. Don't say it. Hold on. And say, for the sake of the church, I will say anything. That's the Christian talking. That's the Christian talking. The Christian talking.

For the sake of the church. Someone say, for the sake of the church. For the sake of the church. All right. Let's finish this. So, he said, I rejoice in these things I'm going through for the sake of the church. And when you go through it for the sake of the church, don't let them say, this is too much.

[ 41 : 36 ] No, no. He rejoice. So, your face must show. Oh, yeah. Don't worry. Everything will be fine. You know, God is with us. Everything will be fine. Rejoice. He said, I rejoice now. Not yesterday.

Now. In my sufferings for you. And fill up in my flesh. What is lacking in the afflictions of Christ. For the sake of the church. For the sake of his body. Now, look at the next verse. And I'll, I'll, I'll, I'll.

I don't think I'll go to 26. Of which. Can you read the first line again? Of which I became a minister. One more time. Of which I became a minister.

You see, this of which has appeared again. First one spoke about the gospel. Of which I became a minister. And I'm suffering all these things. For the sake of the church.

Of which I became. He has become a minister of the church. A minister of the gospel. A minister of the church. Of which I became a minister.

[ 42 : 32 ] According to the. Oh, that's another one. Stewardship of God. Someone say stewardship of God. Stewardship of God. Please say it again. Stewardship of God. Stewardship from God.

All right. According to the stewardship from God. Now, when you look at. Second Corinthians chapter three. Verse six. It talks about how we have been made ministers. Ah. Who has made us. One of the things. Can I say something? You don't. Make yourself. You are made. A minister. And. It comes from above.

No one takes this on up. Hebrews five. Four. No one takes this on up on himself. But he who is called of God. I think he just said.

Except he who is called. Something like that. But he who is called. Okay. But he who is called of God. As I wrote. You don't take. This title on yourself. He said.

[ 43 : 30 ] I was made. A minister. So God has. Second Corinthians chapter. Three verse six. Who has made us. Able ministers of the new. For you to be. An able. Minister.

Of the new. Testament. You have to be made. To be able to. Minister the new. And watch this. Not of the letter. But of the spirit. For the letter.

Of the spirit. Of the spirit. True ministry. Starts by the spirit. Genuine ministry. Is a function.

Of the spirit. New testament ministry. Is a function. Of the spirit. If you do it. As of the spirit. Is religion. You do it.

Do it. In the spirit. It's of the spirit. Romans chapter two. Verse twenty nine. Romans chapter seven. Verse six.

[ 44 : 25 ] Look at Romans two twenty nine. Where it says that. But. He is a Jew. Which. Is one in one. And circumcision. Is of the heart. In the spirit.

This. Church thing. And. Christian thing. It's really. You want to be a minister. Get it. In the spirit. Stay in the spirit. Stay in the spirit. What does that mean?

Be dependent. On. Because. It's the holy spirit. Who works. From your human spirit. So you have to. Turn to your human spirit. You have to live.

Your spiritual life. From your spirit. Other than that. We are just religious. Of the spirit. In the spirit. Romans chapter seven.

Verse. Six. Very interesting text. But now. We are delivered from the law. That being dead. Wherein we were held. That we should serve.

[ 45 : 20 ] In the. Ah. In newness of. We have moved from that season. We have come into something new. So we can serve. In newness.

Of the spirit. Newness. Of spirit. This thing. Is spiritual. Paul said. I thank. The God of. Romans chapter one. Verse nine.

Who I serve. In my spirit. So he said. He has made us. Able ministers. Not of the letter. But of the spirit. Say the spirit.

Because the spirit. The spirit gives life. The spirit gives life. That means that. When you are ministering. Your ministry should give life. Because it's from the spirit. When you are singing. You are singing.

You should give life. Because of the spirit. When you are ushering. You are ushering. Whatever you do. If it's of the sake. Of the church. Then it might give life. Because it's. Of the spirit. Sometimes.

[ 46 : 15 ] Humanly speaking. You are not ushering. And you like staying. In the front. Or pastoral protocol. But it's on rota. And they haven't rota'd you. For two months.

Or three months. Pastoral protocol. You don't go to your leader. And begin to argue. You. You watered. And rudely. You are not in the spirit. It's. It justifies.

Why you have to be kept away. From that place. But why are you rebelling? That. What is this? Wherever you are. So long as it's of the spirit. It's built the body.

So don't say I'm suffering. For. For the sake of the church. Because. I'm not put somewhere. And so now. You go and fight. Yes.

Say. I want to suffer. You don't want me to suffer. I don't. I want to suffer. You don't want me to suffer. I want to suffer. Some people say. I've joined. I've joined the choir. Why. Why have I not been put in the praise team? Please.

[ 47 : 12 ] Is it. Is the praise team your target? Or you want to just minister in the spirit? What. What. What is your vision? First of all.

It must be for the sake of the church. And if it's going to be for the sake of the church. Then it must be done. In the spirit. Ministries of the spirit. New Testament ministry is what?

Of the spirit. So. Back to Colossians. We went to 2 Corinthians just to show that ministry will receive ministry. But let's go back to Colossians. This is very important. It says that.

Of which have been made a minister according to the stewardship. That's also another. When you read the word. When you come across. Some of you. Your translations will have dispensation. Other translations might have.

There's one more word that usually one of the translations. Commission. All right. Dispensation. Let's all say dispensation. Dispensation. Stewardship.

[ 48 : 10 ] Stewardship. Economy. Economy. Administration. That's the word I was looking for. I think the NIV or something. Administration. You see. Administration. All these words. Sometimes they are used interchangeably to interpret that word and other ones.

The Greek word is oikonomia. Okay. Oikonomia. Which is. We get the English word. Economy. Economy.

Oikonomia. So the economy. So some translation will use the economy. Now. What's an economy? An economy in the olden days. Like a big house.

Let's say Buckingham Palace. Or let's say your house. And there's so much resources. But it must be managed so well that everybody gets your portion. And in what.

So maybe the cleaners. The cooks. The chefs. The children. Everything must be managed so that the resources of the house.

[ 49 : 08 ] Being managed for the running of the house. So when we talk about economy of God. You are talking about the resources of God. Being dispensed. That's why dispensation. Being dispensed.

That's why stewardship. Because someone is taking it. And serving with it. All right. So being dispensed. For God's own agenda. And his house.

Because the church is a household. It's a household of God. And so it's called. Another word. Another phrase is. Household economy. Household.

God's household economy. What I am doing. Pastor. Please listen to me. What I am doing now. I am playing a role in the economy of God. In dispensing himself into you through the word.

Right. So it's more of a dispensation. One of the words you will see. Dispensation of grace. So true ministry. What dispensation? Colossians chapter. Well I'm made a minister according to the dispensation of God.

[ 50 : 08 ] So God's will. Dispensing himself. Dispensing his resources. Dispensing of grace. Or what it actually is. Is dispensing Christ.

So in Ephesians chapter 3. Verse 9. It talks about. That word comes up again. To make all men see. What is the fellowship? That's another word.

The same thing. The economy. The fellowship of the mystery. Which from the beginning of the world. Has the hidden God. The next. Chapter 1. Verse 10. Ephesians chapter 1.

Verse 10. Look at Ephesians chapter 1. And then we'll go to chapter 3. Verse 2 actually. Chapter 1. Verse 10 says that. That in the dispensation. You see that word. Dispensation of the fullness of time.

I gather into one. All things. Ephesians chapter 3. Verse 2. Is even interesting. Much more interesting. If ye have heard of the dispensation. Do you see that? Let's not read it out loud. Let's go. If ye have heard.

[ 51 : 05 ] Of the dispensation. Of the grace of God. Which is given in Jesus. One more time. If ye have heard. Of the dispensation. Of the grace of God. Which is given in Jesus.

So what a minister. Is supposed to be doing. Is a minister. Is a dispenser. That's why you are a steward. You are carrying.

The grace of God. Who is Christ. And dispensing him. Into the spirit of man. For the fulfillment. Of God's eternal plan. In the church. In the church. For the growing of the church.

For the growing of the church. For the growing of the church. Till we all come to the unity of faith. Hallelujah. Which is the body of Christ. And so it's important. That a minister. The job of a minister.

One. Is the gospel. Two. It must be from the spirit. For the church. For the sake of the church. And three. It must be based. On the assignment.

[ 52 : 01 ] God has given to him. And every minister. Has only one assignment. When you go. When you're traveling. And. You're on the plane. Or you go to a restaurant. They bring you a menu.

And then the wait. The waitress will come. Said. What would you want. Some of the menus. Are quite confusing. For. Some people. And many. Many men don't like it.

Let my wife choose. For me. So when you go to a restaurant. There are different. Items on the menu. And then the waitress comes. The. Watch this. Watch this. Watch this. The steward.

The stewardess. Comes. And he says that. Today we have. Lamb. Marinated. Chicken. Prone. Which one? So. Then you choose.

Watch this. A minister who is a steward of God. There's only one item on the menu. So. Those of us. Who come to church. For a different item. We don't serve it yet.

[ 53 : 00 ] And I'm happy. To let you know. Sorry. We are disappointing you. We don't serve that yet. What we serve. Is Christ. Is the gospel.

And. Oh. I feel like preaching. Hallelujah. Pastor. I'm very down. I'm very down. I. I. I'm very depressed.

Can you. Can you share some things. That will make me happy. I don't have that. Pastor. My. My son is a naughty guy. He's. He's. Johnny. Gang. I bring him to church.

So that your singing. Can make him leave the. Streets. And. Please. I can't move people from the streets. That's not my calling. I don't. I don't serve. Street moving ministry.

I don't serve it. I don't have it. But there's one thing I have. If you write it. Wait. I serve Christ. We serve Christ. We are dispensers of the grace of God.

[ 53 : 56 ] Wow. He said the grace is given to me for you. Ephesians chapter 3 verse 2. The grace is given to me. It's a dispensation of grace. Distribution of grace.

It's not mine. It was somebody's giving to me. Not for me. For you. You are a minister. But you don't have time for people. Please. You find people very annoying.

Please. You're on the wrong career. For you. It's given to me. For you. That time I was asking the British. I always say.

That sometimes the food. You guys. You say. Normally. They are break. They can't eat some. But I said. Don't you guys pack it. I said. No, no. You can't pack it. A passenger on the flight.

Is asking you. For. Asking you for nuts. Let's say nuts. And because you like nuts. You.

[ 54 : 54 ] You. You've. Packed it in your back. And you are telling the. The passenger. We have run out of. You will be fired. And if you are not careful.

You can be a minister. And you have. Part. Because you want certain type of people. To like you. You have put aside. What people are coming to Christ for. Minister of the gospel.

Be a dispenser of grace. Dispenser. The grace. The grace. That brings salvation. The grace. That changes people. The grace. That makes God manifest. You are. You are dispenser.

You are taking it from God. God is passing it through you. And how is grace dispensed? Through the teachings. What teachings then? I have to wait.

But this is so heavy. What teaching? Look. It's there. Please put it on the screen again. Let me show you something. Let me show you something. It said. According to the dispensation of God. Which is given to me. For you. The Greek word.

[ 55 : 59 ] Also renders. To complete the word of God. To complete. Ah. Somebody. Paul to do what? Fulfill. To complete the word of God.

How? Excuse me. Paul. What do you mean? The complete gospel. Until you start preaching the complete gospel. You are not a faithful minister.

What do I mean by the complete gospel? Now watch this. This. Many people think it's just stories. About Joshua. About the whale swallowing Jonah. About the star standing still.

Moses going through the Red Sea. Three Hebrews boys. In the fire of Nebuchadnezzar. Shadrach. Meshach. Daniel in the lion's den. And nativity.

Mary. Give birth. As a virgin. Stories. Stories. Stories. They are true. They are true. Some of us too. We take the Bible. As teachings for. Principles in life.

[ 56 : 56 ] It contains that. So the stories are there. The principles in life. Even the word. That brings hope. The word. That generates faith. It's all there. Which is true. So the precepts of God.

The law of God. The testimony of God. The word of God. Everything. But there is something that. We tend to miss. Look at this again.

To fulfill the word of God. Look at the next verse. The next verse. Even the mystery. This one must take us to next week.

To fulfill the word of God. The word of God is the mystery. Mysterion. Mysterion. Greek. Mystery. Paul.

What do you mean? The word of God. To fulfill it. Mystery. The word of God. Which is a mystery. Hidden from ages. From generations. So Moses and the others. Didn't have it. That's why he said.

[ 57 : 51 ] I am called to complete the thing. With that. He said. There are four gospels. Matthew. Mark. Luke. And John. They tell us about.

The human life of Jesus Christ. But it's not complete. Until I tell you. About Jesus Christ. Who is ascended in heaven. And is now working through the church. If you stop with.

The Matthew. Mark. Luke. And John. You don't have a complete word of God. Thank you Jesus. Full minister of the gospel. Why do you only talk about stories.

About Jesus. Cleans the lepers. That's all stories. Stories. Stories. I mean sometimes. It's just okay. It's true. But. The real thing I've been trying to say is.

If you stop short of telling us. What the church is. You've missed the complete gospel. Oh yeah. Evangelism.

[ 58 : 47 ] We are winning souls. Yes. That's very important. Repent for the kingdom. So you don't go to hell. Very important. Win them. Where are you taking them to? Heaven. But they haven't died yet.

So while they are on earth. What's going to happen? We need a complete gospel. The mystery of God. And maybe I have to pick up. What I'm sharing is a lot.

So I told you. I told you. I have to pick it up next week. But let me. Say the mystery of God. The mystery of God. Say the mystery of God. The mystery of God. We have two things. We have the mystery of God. Colossians spends a lot of time.

Talking about the mystery of God. Whilst Ephesians spends a lot of time. Talking about the mystery of Christ. These are the two great mysteries. The mystery of God.

And the mystery of Christ. I don't want you to get confused. Alright. The mystery of God. Paul said. My ministry. Is to complete the word of God. There's nobody.

[ 59 : 42 ] There's nobody in history. Who revealed Christ. Much more. Than Paul. What does that mean? Watch this. Galatians chapter 1.

When he pleased God. Who separated me from my mother's womb. What? To do what? Galatians chapter 1. But when he pleased God. Who separated me from my mother's womb. And called me by his grace.

Look at verse 16. For what? For. To reveal. To reveal. To reveal. To reveal his son in me. God's plan was to reveal his son in me. So. Without Paul. We don't have a complete word of God.

You have a lot of revelation about Moses. Revelation about the Old Testament. Revelation about even Peter. Jesus walked on the water. And all that. But that's not the end of the story. The end of. Because.

Paul is the only one. Who presented Jesus. Clearly. As now. The spirit. Yes. So. First Corinthians chapter 15.

[ 60 : 37 ] Verse 45. Says that. The first Adam. The first Adam. Watch this. The first Adam was made. A living soul. Who is the last Adam? Who is the last Adam?

Who is the last Adam? Christ. What was he made? What was he made? A quickening spirit. Oh. So. At the resurrection. He became. A quickening spirit. Two things.

About the mystery. Paul was talking about. Two things. Number one. Christ is not just. See. When I started. I talked about. How the fullness of God. Dwells in Christ. That's a mystery.

Great is the. Mystery of godliness. That's a great mystery. That God. Captured in human flesh. Walking around. That's. That's. That's the beauty. It's a.

It's a great mystery. But. The. The deeper one. The. Extension. If you extend it. It's actually not only God. Was fully manifested in Christ.

[ 61 : 33 ] But watch this. It was also. That Christ. Became. The. Life. Giving spirit. In. Second. Corinthians. Chapter three. Verse 70. He said. The Lord is the spirit.

Oh. Oh. Oh. Who is the spirit? Oh. It says that. Where. The. The. The Lord is the spirit. Who is the Lord?

He's the spirit. Jesus. The Lord is the spirit. I want you to understand something. So now. When Jesus died. If he had remained. Just in the flesh. There's no way he can be in our midst. Okay.

So now. When he died. Jesus Christ. Is with us. As. The spirits. As. What? This is very important. As the spirits. Finding an expression in the church.

And two. Two key revelations. That has been hidden in the. In. In. In. In. In. In. In. Ages past. Number one. Christ. Is the fullness of God. And the life giving spirit.

[ 62 : 29 ] Number two. The church. Is the fullness of Christ. His body. It's only Paul who began revealing. Clearly. How. The church. It.

The church is not just Pentecost. The church is not just a gathering of believers. The church is actually the body of Christ. It's the body of Christ. Bible calls it.

Ephesians chapter 1 verse 23. The fullness of God. The fullness of Christ. The fullness of Christ. Who feels often. The church. The church. Is his fullness. Which is. So. The church is his body.

Is. Is. The fullness. Now. It's only Paul who revealed this. It was only Paul who made us understand. That the church is the one new man. This is too much. This is too much.

Ephesians chapter 2 verse 15. He's the one new man. Church. It was. It was. Revolutionary. If Paul had not brought this. There's no way would have. Paul says the gospel is not complete.

[ 63 : 25 ] Until you actually know what the church is. That's where I'm going. You actually know what the church is. I preached a message some time ago. The complete gospel. The complete gospel.

A lot of people don't have a clue. The value of church. The church. In the sight of God. I'm not talking about just the gathering of believers. I'm talking about what the church is to. The Bible says that Christ loved the church.

And gave himself for the church. What is this church? And Ephesians chapter 5. Husband love your wife. Verse 25. As Christ loved the church. And gave himself for the church. Verse 26.

That he might sanctify her. And cleanse her by the washing of water. Verse 27. That he might present her to himself. A glorious church. Not having wrinkle or sport. Or any sad blemish. Look at that. I'm going somewhere. So husbands ought to love their wives.

As they love their wives. For no one. No one hates his own flesh. But nourishes. What was that? For we are members of his body. His flesh. And of his bones. Look at that. Verse 31.

[ 64 : 24 ] For this reason. Ah. What has this got to do with the church you are talking about? Watch this. Watch this. Watch this. He said we are members of his body. He died for the church. And blah, blah, blah.

He said for this reason. And one shall leave his father and mother. And be joined to his wife. For which reason? This thing you are talking about? And the two shall become one flesh. Then he says. Watch this. Watch this. The big one.

This is a great mystery. You see the mystery? The mystery. The mystery you have been called to teach. The mystery. He said this is a great mystery. And what's the mystery? He said it's about the Christ and the church. Christ is the mystery of God.

I think next week I will take my time to go into that. But Christ is the mystery. Watch this. You are not actually doing proper ministry. If you are not preaching the complete gospel. If you are not preaching the.



You see. There are many churches. There are many preachings. There are many preachers. There are many theological seminaries. There are many gatherings. But listen. We can have all this without completing the word of God.

[ 65 : 20 ] So the scripture I read in the beginning. Colossians 128. Look. It said. Whom we preach. Talking about Christ. This thing is getting to me too much. I think it's getting to. I have to take my time.

It's there. Please forgive me. Forgive me. I'll do my homework well. Next time I'll take my time. But look at it. It said. Whom we preach. Warning every man. And teaching every man. In all wisdom. That we may present every man.

Perfect. That's why we are doing ministry. Perfect there means. Full grown. Full grown. Our job. We are teaching. We are warning. That we might present every man.

Full grown. Perfect. True ministry. Of which I've been made a minister. According to the dispensation of God.

The grace from God. Given to me. From God. Distribution from God. Which was given to me for you. To fulfill the word of God. The next verse. The mystery.

[ 66 : 17 ] To fulfill the word of God. The mystery which has been hidden. True ministry. Does not go silent. Does not eclipse. The mystery.

But it's now revealed. What's the mystery? Christ. Fullness of God. Who is the life giver. When it's in your life.

It brings life. When it's in you. The law could never give life. The law only demands and condemns. The law tells you. Do this. You can't do it. It condemns you. Do this.

It can't do it. It condemns you. Do this. It can't do it. It condemns you. According to Galatians chapter 3 verse 21. The law doesn't give life. The law. The law. Does never give life. Is the law.

Then against the. No. Certainly no. For if there had been. A law. Given. Which could have given life. The law could not give life. Life comes.

[ 67 : 14 ] It says in him. John 1. 4. In him. Is life. He became. The life giving spirit. I mean.

These. Grandiose things about Christ. You can't be a Christian. And growing Christian. And be. Perfect. And mature. When I say perfect. Talking about. Full grown. And. Not have this.

Then your. Your growth is not complete. You must understand. That Christ. Is the fullness of God. Who is working himself. As the life giving spirit. Into us. And the church.

Is. The. Fullness of Christ. The. The body of Christ. Christ is the head. The church is the body. And the rest of our Christian life. We begin to.

Decipher this. Break it down. Learn it more. When you have this understanding. And you start from there. When you read the New Testament. Read the Bible. You begin to see it.

[ 68 : 10 ] In a different light. It begins to make more sense. Than raises questions. The true gospel. True ministry. Feed people with Christ.

For the sake of the church. I preach a very long. But I know I told you. You have to listen to. Over. And over.

And over. And over. And over. Did you receive something? Thank you for listening to this message. By David Entry. You're welcome to connect with David Entry.

On Facebook. Instagram. Twitter. And LinkedIn. You can also find more spirit filled messages. From Carish Church on YouTube. And all relevant streaming platforms. Don't forget to subscribe.

Like. And share the message. Be blessed. On god. The scientist. On your policy. I did not  
Such a question. And offer you a typhle.

[ 69 : 07 ] I mean you need to. I mean you need to be. I'm you or you or you. You're a you.