

Is The Church Really Not A Building

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- [0 : 00] Welcome. Thank you for choosing to listen to another faith-building message by Pastor David Entry. Faith comes by hearing and by hearing the Word of God.
- May your knowledge of Jesus Christ increase as you listen. Be blessed. 1 Peter chapter 2 from verse 1.
- 1 Peter chapter 3.
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- [1 : 52] 1 Peter chapter 4. 1 Peter chapter 3. 1 Peter chapter 5. 1 Peter chapter 5. 1 Peter chapter 5.
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- 1 Peter chapter 5. 1 Peter chapter 5. 1 Peter chapter 5.
- 1 Peter chapter 5. 1 Peter chapter 5. 1 Peter I see you doing well in your growth.
- [3 : 32] In Jesus' name, amen. Like Peter said in 2 Peter, grow in grace, amen. We got to grow in grace, hallelujah. Grow in grace, not only in grace, but also in the knowledge.
- 2 Peter 3, verse 18, grow in grace and in the knowledge of our Lord Jesus Christ.
- So we see that we are growing as we feed on God's word. It's engenders growth, spiritual growth, because the more we are feeding on the word of God, the more we are able to stay away from the guile.
- The guileless word keeps us away from the guile. So we grow. Now watch this. If so be that you have tasted that the Lord is gracious.
- Verse 4. So it says that you grow into your salvation on condition that you have tasted that the Lord is gracious. So you taste that the Lord is gracious.
- [4 : 40] When do you taste that? When you become born again. Being born again is one of the things that happens to a person when they are born again, is they suddenly come into realization of the preciousness of Christ.
- And not just the preciousness of Christ, but the graciousness of our God. So our Christ is gracious and our Christ is precious.
- Our Christ is gracious. Christ is always gracious to the believer. The believer notices that Christ is gracious. And in the eyes of the believer, Christ is precious.
- Let me say that again. In the eyes of the believer, Christ is gracious. In the eyes of the believer, Christ is precious. And so when you become a believer, what makes you a believer?
- As I mentioned in one of the teachings previously, that it takes the word of God, the sperma, the Greek word sperma.

- [5 : 44] That's where we get the English word sperm from. So the seed, we are born again by the incorruptible seed. What was translated seed is sperma, incorruptible sperma of the word of God.
- 1 Peter chapter 1 verse 23. We are born again, not by corruptible, but by the incorruptible seed of the word. So I brought this in because you notice that he uses a metaphor.
- The word of God, he uses a vegetative metaphor that the word of God is a seed. So we start with a seed.
- Christ being the word of God is a seed that makes us born again. That regenerates us. We are regenerated by Christ, the seed, the word of God, which is the seed.
- But then, and then we realize once the seed has done its work, we realize that he is precious and he is, or he is gracious.
- [6 : 51] And actually he's not just gracious, but he's also precious. All right. Now, you discover his graciousness when the seed comes into you and begin to experience salvation.
- But then you discover his preciousness the more you are growing. So watch this. The precious seed and the gracious Christ comes into us to regenerate us.
- Watch this. And then once we begin to grow, how do we grow? By feeding more, feeding on the adult's word of God, the unadulterated, the word without mixture, the pure word, the guileless word, the sincere word.
- The more we feed on it, which, watch this, it results in the growth. Growth. And I thought that you'll grow in your salvation, the salvation of our soul.
- So it looks like this word is actually working more on our souls. Our souls are being purified, purged, cleansed, sanctified.
- [8 : 05] According to chapter one, verse 20 and 21, our souls, the word is doing a soul work in us. Hallelujah. It's doing a soul. Soul search, soul work, soul transformation, soul conversion.
- So it's working or soul saving. The word is a soul saving word. Hallelujah. When obeyed. When the word is obeyed, it's a soul saving word.
- And so as we go to the word, we go to the sincere word, the adolous word, the guileless word, the wholesome word.
- As we go to the word and feed and feed and desire, feed based on our desire and interest.
- We are desiring the word and feeding on it. It begins to grow us. We begin to grow. It's a soul saving growth. Hallelujah. We grow in our salvation.
- [9 : 08] And what this. Now, as we grow, we, or as we taste it, we receive, we, we, we, the seed comes. We notice that Christ is precious. And as we feed on him, we grow.
- Okay. Sorry. Christ is gracious. As we feed on him, we grow. We are growing. We are growing. Hallelujah. Watch this. So as we grow, we, look, it says that, um, if so be you have tasted that the, uh, the Lord is precious.
- All right. Let me pick from this too. And as newborn base, desire the sincere makeover that you grow thereby. You grow into salvation. Watch this. Verse four. To whom? So you are growing to salvation.
- Then it says that if you have tasted that Christ, to whom? Then so you, it makes Christ the focus now. Watch this. He makes Christ the focus now. Who is the seed? The focus. To whom?
- Coming as unto a living stone. Okay. So now he introduces this new metaphor, a stone. The previous metaphor was, uh, the word was a seed.

[10 : 16] Then the word is, um, is like milk, sincere milk. Now the word is a stone. The seed, we feed on it as milk.

And so we, we, the, the, when we come to Christ, the seed lives in us and regenerates us. We are born again by the seed.

And then we grow by the milk of the word. And guess what? As we grow, we experience, guess what? We experience him as the living stone.

So we, we receive him as life. The seed of life. We grow by him as the milk, sincere milk of the word.

And guess what? We experience, as we are growing, you only experience him as living stone when you are in your growth. So if you remain on and growing, all right, like you still remain a babe and not growing, you will not actually really experience the living stone-ness of Christ the way you should.

[11 : 30] So as we grow, we experience him as the living stone. As we come to him, we receive him as the life, as our life, as the divine life.

And then as we grow, so it's now the metaphor. Let me use the two ends. The metaphor has changed from a seed to a stone. Initially, it was a vegetative, the metaphor stands for vegetative life.

Okay. Oh, yeah. It's a vegetative terminology. That's the seed. But then now, when you come to the stone, it's mineral, mineral life. He's talking about mineral life.

It's a substance. Minerals, not a seed. It's very important. So now, it moves from just the vegetable or vegetative, vegetable life or, yeah, vegetable life to, or vegetative life to a mineral life.

Mineral. Mineral. So he says that Christ, we experience him. He said, let me read the verse four again. He said, to whom? Coming. You are coming to Christ as unto a living stone.

[12 : 45] Disallowed indeed of men. Men don't give their thumbs up for Christ unless you know him, unless you have tasted him, and you have tasted and he's good.

You've tasted him. When you taste, as I said in the previous teaching, when you taste Christ, you realize he's good. He's gracious and he's good.

All right. So for those of us who have tasted him, he's precious. But those who haven't tasted him and they don't care to taste him, they reject me. He's rejected of men.

Yeah. The Savior is rejected of men. Rejected of men. Men. I think in verse seven said, unto whom therefore, which, sorry, unto you therefore who believe is precious.

But to them which are disobedient, the stone which they build, this disallowed. The same is become disallowed. They, he said disallowed stone.

[13 : 47] But that disallowed, they reject. They've rejected him. Men reject him. Men said crucify him. Crucify him. Crucify him. But to us, he's our Savior.

He's our Lord. He's precious and he's gracious. So, he introduces Christ here as the living stone.

Living stone disallowed indeed of men, but chosen of God. According to, I think, Isaiah chapter eight, verse 14. It speaks about how, Isaiah chapter eight, verse 14.

It speaks about, no, actually chapter 42. Chapter 42, verse one. It talks about, behold my servant whom, whom I, he said, behold my servant whom I uphold.

My elect, that word elect is the one I've chosen. My elect in whom my soul delight. So, Christ is the elect of God. He's the chosen of God. Actually, when you look at Matthew, Matthew chapter 12, verse 18.

[14 : 55] Matthew chapter 12, verse 18. It said, behold that same Isaiah. Isaiah 42 is quoted here. Behold my servant whom I have chosen. See, in Isaiah it said I have elect, my elect, but it's the same thing.

I have chosen my beloved in whom my soul is well pleased. That's God giving witness about Jesus. God giving witness of Jesus. He's, he is chosen of God, but rejected of men.

God said, this is what the one I've chosen to use, to be a blessing, to save you. But men have rejected him. Chosen of God, but, by, by, chosen of God, but rejected of men.

And so, Peter, on the day when they healed the cripple at the temple, and the leaders of the people questioned them. It says, the Bible says, Peter, full of the Holy Ghost, in Acts chapter 4, from verse 8.

Peter, full of the Holy Spirit, said to the leaders, ye men and leaders of the people, if today we are being questioned concerning a good done to a man, born crippled or a man, be it known unto you, that is by the name of the Lord Jesus, by the name of Jesus Christ, whom ye crucified.

[16 : 05] He is the stone whom, the stone which you builders rejected. You builders set at naught. You rejected him. You rejected, you were building, but you didn't want him.

That's the, what God has chosen. God has chosen to be used for building, but you rejected him. Let me move a little bit into something. As I said, he's represented in 1 Peter chapter 1 again.

He used the seed, the seed as vegetable, but the stone is minerals. The stone is minerals. Now, seed is not for building. Seed is for generating life. But stones, hallelujah, ah, it's going somewhere.

Stones for building. Stones. So when he, as he, the fact that he introduced Christ as stone is changing the focus of the conversation.

The focus of the conversation is now moving from just, um, um, this, uh, objects or, um, material objects.

[17 : 08] Oh, sorry. Living of vegetable objects from, uh, uh, uh, organic objects to mineral, mineral objects.

So it's no more just organic, organic, like the, the seed and the milk is organic. But now it's moving to a mineral object, which is stone.

And the stone, stone is for, it's not for feeding. Milk is for feeding. Seed is for germinating life. Milk is for feeding. But stone is for building.

Hallelujah. Christ is the stone for building. It's very important. So when Peter quoted Acts chapter four, it says that this is the stone which you build us. He's there for building.

Ayakade. Shiga nama barasaya. He said, this is the stone which you build us. You are attempting to build. But guess what? What God has chosen for building, you have ignored.

[18 : 04] Not just ignored, but rejected. You have shunned. And he is, has become the chief cornerstone or the chief stone of the corner. As I taught a while ago, I taught, I think you can listen to that message when you get the chance again.

I think Christ, the stone. Yeah. The title is Christ, the stone. What, in what way is he the stone? And I spoke about five ways he's a stone. He is the foundation stone.

According to Isaiah 28 verse 16. He said, that's what it actually, Peter even quoted in first Peter chapter two, in this various verse, I think verse six. We'll get to that in a minute.

But then he says, first Peter, sorry, Isaiah chapter 28 verse 16. He says that, behold, I lay in Zion a foundation stone or a stone for foundation.

It's very important. I need you to see that. I think I'll read it. Behold, I've opened it already. Therefore, thus says the Lord, behold, I lay in Zion for a foundation, a stone, a tried stone.

[19 : 12] So this is talking about Christ. So Christ is a foundation stone. In other words, he's the bedrock of everything Christian. Everything Christian rises and falls on Christ.

It's, it doesn't fall. It's like it's built on Christ. On Christ, the solid rock I stand. He's the bedrock of Christianity, of our faith. Any faith that is not built on Christ is not Christian faith.

It's not Christian faith. The genuine Christian faith has Christ as its core and its foundation, its platform, right? So Christ is the foundation stone, but he's not only the foundation stone.

He is also in the same verse. He said, precious, I lay in Zion for a foundation, a stone, tried stone, a precious corner stone. So it's not just a foundation.

It's a corner stone. This is what Peter was referring, was talking about. He says that the stone which you builders have rejected, the same has become the corner stone.

[20 : 11] Let me, let's read it. Acts chapter 4, verse 10. Okay, verse 11 says that this is the stone which was set at north of you builders.

You use this stone for building, but you rejected the stone, and which has become the head of the corner or the chief corner stone. He was quoting from Psalm 118, verse 22.

He says that this is the doing of the Lord. It's marvelous in the sight. The stone which the builders rejected has become the chief corner stone. Jesus quoted this same scripture from Psalm.

He quoted it in Matthew chapter 21, verse 42, referring to himself that he was the stone which the builders have rejected. He said the stone which the builders rejected has become the corner stone.

That's what Peter referred to when he was preaching to the Sahindrin or the leaders, elders, leaders of the people. And then Paul picks up on that in Ephesians chapter 2 from verse 20 to 22 where it talks about we are being built, the church, we are being built on the foundation of the apostles and the prophets, Christ himself being the chief corner stone.

[21 : 25] So he is the corner stone. So he is the capstone, and yet he also is the corner stone. Christ is the corner stone, not just the foundation stone.

He is the corner stone. The corner stone is a stone in a corner bringing two walls together, holding walls together, bringing Jews and Gentiles, bringing black and white, bringing Asian and Latino, bringing together to form one unit, bringing male and female to form one unit in Jesus' name.

It doesn't matter which side of the spectrum you are on. God, Christ, is the only one who can unite us all. We are all one in Christ. So he is the chief corner stone, but not just that.

He is also the capstone. In Zechariah chapter 4, verse 7, he says that Zerubbabel will bring forth the capstone, the capstone shouting grace upon grace.

So Christ is the capstone. He is the foundation stone, corner stone, capstone, and he is the stone of offense. Romans chapter 9, verse 33. In Isaiah chapter 8, verse 14.

[22 : 33] And in Matthew, Matthew chapter 21, verse 44. He is the stone of offense. And verse 44, Matthew 21, 44. He is also the stone, the crushing stone.

So Christ is the stone of offense. They get offended at him in 1 Peter chapter 2, verse 8. We are reading from 1 Peter. In the same verse 8, it says that he is the stumbling stone and a rock of offense.

See? So he is a stumbling stone. People stumble on him. He become the reason why many will stumble because they don't like him. And your relationship with people, your interactions with people, they stumble at Christ because the Christ they find in you, they don't like him.

So it makes the relationship sour and funny in Jesus' name. But he is precious to us. They don't like him, but he is precious to us. Somebody say hallelujah. We thank God. So now, he is these five stones.

Foundation stone, corner stone, capstone, stumbling stone, crushing stone. I don't want to go very much into it. I've taken my time to teach mainly on that. But coming back to the point that he's the living stone.

[23 : 47] He is not just, you know, mineral. Mineral. When we talk about minerals, minerals don't have life. But our Christ, when he's represented, reflected as the stone.

Why stone? Because I said for building. For building. The more you come in by the seed. But as you grow, you discover Christ as the stone.

And once you discover Christ as the stone, it begins to have a transformative work in your life. That ye also, verse 5, ye also. So once we come to Christ, coming to him as a living stone, rejected indeed of men, chosen of God and precious.

Chosen of God and precious. Let me read it. To whom coming as a living stone, disallowed indeed of men, but chosen of God and precious. Let me comment on this precious.

The precious here in chapter 1, verse, I think, 7. Yeah. Chapter 1, verse 7, it talks about precious. The trying of your faith being more precious. There are two slight Greek distinct ways.

[24 : 54] They are, let me say, the same way. But the precious in chapter 1, verse 7 is slightly different from the precious in chapter 2, verse 4.

What is the difference? I will explain it. I'm glad you want to know. And I'm going to explain it. The difference is the first precious has to do with the essence of something, the core constituent, or the, sorry, the constituent component of something, the essence.

So it says the trying of your faith. That trial of your, that whole trial of faith, which is precious. That is precious. So, but the second precious, there was the difference. The second precious is something which is precious and men uphold it as very dear.

Men honor it, uphold it. So it's precious, but it's also accepted and upheld. Whilst faith is just describing the precious, how your faith is precious, trial of your faith is precious.

It's just telling you what the thing is. But here, Christ is not just precious by essence, but it's also precious to us. We uphold him as. He's valuable.

[25 : 59] He's precious to us in that sense. And when you read downwards, let me just show you. When you read downwards, it says, verse 6, wherefore also it's contained in the scriptures.

Behold, I lay in Sion a chief cornerstone elect precious. You see, and that precious has showed up again. Look at verse 7. Unto you who believe he is precious.

So actually, he's precious in our sight. We uphold him. We value him as precious. Jesus is precious to us, the believers. Hallelujah. Especially, the more you are growing, the more precious you are.

Being in church long, long, very long doesn't necessarily mean he becomes more precious. It's when you are growing spiritually, that's when his preciousness becomes more real.

He's so precious. He's so precious. And it's not just, thank you, Jesus. His preciousness, the reality of his preciousness doesn't leave you in the same state.

- [26 : 58] First of all, the reality of his preciousness enables you to see him as a living stone. A stone that is alive. He lives in us as the stone. Because stones usually don't have life. But our stone has life. And it's living inside us as stone. Why? Because once you mention stone, you are talking about building. It's very important, brothers and sisters. You can't mention stone and not focus on building. Stones for building. Stones for building. Stones for building. Building what? You'll find out in the text. Building what? Building a casino? Building a bar? Building a car? Building what? Building what? Building a tent? Building what? Building an altar? Building what? So you'll find out in a minute. So he says that Christ is a living stone. He lives in us as a living stone.
- [27 : 55] And the more you are growing, the more you experience. This is what I'm trying to say. Forgive me. The more you are growing in your salvation, the more you realize and discover him as a living stone living in you. And the more you discover him as a living stone living in you, the more your transformation process is facilitated. We were created with clay, created as clay. We are saved. And once we are saved, we are transformed into what is transformation takes place into stone. Be ye transformed by the renewing of your mind. We all, that's Romans chapter 12 verse 1. We all beholding us in a glass are being changed. That word changed is the same metaphor. It's being transformed. We are being transformed. So believers are undergoing transformation based on how much of the word we are feeding on and growing in.
- [29 : 02] Hallelujah. We are undergoing transformation. Transformation into what? John chapter 1 verse 42. This says, sees Peter and he says to Peter, your original name is Simon, which is a reed, but you shall be called Cephas or Peter. Peter is the Greek. Cephas is the Hebrew. You shall be called Peter, which is by interpretation a stone. See, he called him as a reed, clay, but now he's been transformed, going through a transformation process. How do we go through the transformation process? Thank you, Holy Spirit. We all, 2 Corinthians chapter 1 verse 18. We all with an unveiled face beholding us in a mirror or us in a glass. What is the word of God is the glass? The word of God is the mirror. The word of God is the mirror. James chapter 1 verse 25. When you look into the perfect law of liberty, it's like someone looking inside a mirror. So the word of God is the mirror. The mirror of the word. The mirror of the word. Don't forget that. The mirror of the word. So as we look inside the mirror of God's word, we are being changed.
- [30 : 12] We use the mirror and make sure we are being changed into the same image. What you are seeing, you are being changed. So the more you feed on God's word, the more you are also undergoing a transformational process. So we are being transformed as we behold the word. So once we keep beholding the word, there's a transformational or transformation program process going on in us, in our lives. Now, this transformation begins to transform us. We begin to discover Christ as the living stone living in us. And at the same time, we also are being transformed into our stone status. And so it is like, I taught a message some time ago, diasporization. It is like petrified wood, petrification, petrification.

There's something called petrification. When some mineral substance is passed through wood for a long time, for a long time, it washes out the core essence of the wooden elements and replaces it with the mineral substance that has been passed through it.

[31 : 23] And it becomes hardened like a stone. You see, it looks like a wood. Everything is wood, but actually it's a stone. It's wood that is made, its constituent components are the mineral substance that has been passed through it over a long period.

It's called petrification or permineralization. It's a process called the process of permineralization, but it's actually petrified wood, petrification.

The wood has gone through permineralization or gone through petrification. It has become a petrified wood. It's wood, but you can't cut it. It's wood at the same time, it's stone.

So we are same. You see us, but we are being, we are undergoing permineralization or we are being petrified. And the petrification is not with some substance, but it's all with Christ himself through his word.

The word, Christ himself through his word. Verse five. You also, that's it. Watch this. You also, watch this. You also as lively stones, to whom coming as unto a living stone, disallowed indeed of men by chosen of God.

[32 : 33] You also, so as we are coming to him, we also as living stone have been built up. Oh, man. Watch this. You also as living stones have built up a spiritual house.

Oh, I told you. Stones is for building. We are actually undergoing a building process. A building process. Watch this. There are quite a few things I want to pick up here.

We are not stones being guarded. We are not loose stones. Originally, we are loose stones, transformed as loose stones. But whilst we are being transformed as loose, loose, as stones, sorry, as stones, living stones, the same time, we are also being built up.

So, the reason why you and I are spiritual stones are stones is because of the building, the building of God, God's objective, God's goal, God's aim.

The main aim of God is his building. So, God's goal and plan for the believers is to have a spiritual house.

[33 : 39] That's all his aim. His aim is to have a spiritual house made up of living stones. Have you forgotten 1 Corinthians 3, verse 9? It says, we are God's building.

We are God's field and we are God's building. We are a building. We are a building. Ephesians 2, verse 20. It says that we are all being built up into a spiritual house that grows.

It grows. We grow into a holy habitation of God. We are a building. God is the builder. We are the building. The church. Now, watch this.

You can, the more you are becoming a stone, transformation is taking place. The more, watch this, this is a very important point. I'm going, the more you, you, you team up with one another.

It's very important. We are not separated. We are not scattered stones. This one, this one, or guarded. We are not separated stones.

[34 : 39] We are not scattered stones. No, even just merely guarded stones. Loose stones gathered together. And every, merely gathered together.

We are not a pile up of stones. Please. I hope somebody is getting what I'm trying to communicate.

Okay. Let me find a different way of putting it. The church is made up of believers. And the believers, as we grow, we are actually stones. We are stones. And Christ is the living stone in us, transforming us regularly into stones.

Stones for what? Stones for this building of a spiritual house. Not a carnal house. I'll come to that. A spiritual house. And the point here is that we are stones for building. We are being brought together to join.

Join each other, one another, by connectivity. Okay. So we are being built. There's a phrase here, built up. So we are being built up, one with another.

[35 : 47] So it's not one on your own. That's why the more you are growing as a Christian, the more you are even getting connected to others. The more.

Because God doesn't use individuals. He uses a people. He will use you as an individual together with others. It's very important. God doesn't know anything like one man band.

From Adam. He said, no, it's not good for man to be alone. Even Adam was created a corporate man. A corporate man. That's why we are the body of Christ.

So Paul uses the same metaphor, the same human metaphor figure in Romans chapter 12 to explain how we are a body. We are not individuals. Parts.

Individual parts brought together. Every part is still independent. No. We are a body. Interdependency is the word. Koinonia. The fellowship of the Holy Spirit.

[36 : 44] The grace of our Lord Jesus Christ. The love of God. And the fellowship of the Holy Spirit. 2 Corinthians chapter 13 verse 14. The fellowship. So it's the Holy Spirit that makes our koinonia a reality. Remember in 1 John chapter 1.

It says, that which we have seen, we have heard, our eyes, our hands have experienced, that which the word of God, the word of life we declare to you. And it says that we declare this to you, that you might have fellowship with us.

So the reason why we are teaching you, we are telling you the truth of God's word is so you might have fellowship with us. Because our fellowship is with the Father and the Son. It is here in the Holy Ghost. Our fellowship is with the Father and the Son.

The Holy Ghost is our fellowship. And the sweet fellowship of the Holy Spirit. The Holy Spirit is what, who is like the sermons that, that bind us all together as one body. The Bible says that, for we were all baptized in 1 Corinthians chapter 13, 12, 14, 14, 14, sorry.

1 Corinthians said we were baptized into one body by the Spirit. So we are all one body. We are all one body. Now, going back to the metaphor of the building.

[37 : 47] We are actually a building in, in, in, in Genesis, Genesis, yeah. Genesis chapter 28, verse 22.

The last verse in chapter 28, this is verse 22. Jacob, when he woke up from his sleep, Bible says that, and his vow, he says that, and this stone which I have set here shall be called the house of God.

He prayed. No, I can't open it. And this stone is there. I think it should be on the screen. This stone which I set as a pillar shall be called Jacob. When he had the greatest encounter, he suddenly, he started thinking about the house of God.

And it's going to be built by stones. So that's why Jesus had to be the foundation stone. He's the first of the stones that you can use to build. And he's the cornerstone. And he's the capstone.

Hallelujah. And we are there. He said, ye also, as living stones. We are not being gathered together. Not being piled up. Not being assembled. But we are being built up.

[38 : 52] Hallelujah. We are being built up. Because the house of God is built by stone. And he said, we are the building of God. We are the building of God. Colossians chapter 2, verse 7.

He says that receive Christ, be rooted and built up in him. Rooted and rooted is actually an agricultural term, a vegetable term, terminology, okay, metaphor, rooted.

But when it comes, it's built up. It's an architectural, agricultural and architectural term in one person, us. So we are rooted as trees.

And we are built up as houses. Hallelujah. Not houses. As a house. I'm sorry. We don't have houses. We have one house. God only has one house. One house.

Which is the house of God. The church of the living God is the house of God. Oh, yes. 1 Timothy chapter 3. It said, verse 15. The church of the living God, which is the house of God.

[39 : 49] The church of the living God, which is the house of God. The house of God, which is the church of the living God. The church is the house. The church is God's house. The church is. So it said, we all are being built up.

So the church is not a building. The church is us. And once you are born again, the more you are growing, the more you do everything possible. You also contribute. When I say contribute, you give yourself for the building of God's house.

That is God's goal. He's building us into a house. He's building up. And when you look at Revelation, the New Jerusalem is actually built up of stones. With stones. Revelation chapter 21, verse 11.

It talks about how the stones, it's like the building looks like a jasper stone. I think I should read it. Revelation chapter 21, verse 11 says that having, this is talking about, and he carried, okay, let me read from verse 10.

He carried me away in the spirit to a great and high mountain and showed me the great city, the holy Jerusalem, descending out from heaven from God, out of heaven from God, having the glory of God.

[40 : 53] The city had the glory of God. And her light was like, like, like onto a stone most precious, even like a jasper stone, clear as crystal.

So, the light was like a stone. The new Jerusalem, it's had stony, it's a stony reflection.

It's, of course, made up of stone. It's stone. Now, watch this. Look at verse 19. The foundation of the wall of the city, that's the holy Jerusalem, was, were garnished with all manner of precious stones.

Stones, stones, stones. We are not, it gets to a time we are not just being transformed as stone, but we become precious stones. Remember 1 Corinthians 3, verse 12. It says that those who build with stone, or some people who build with wood, hay, straw, others who build with gold, silver, and precious stone.

It takes precious. Wood, hay, straw will be burnt. But you need the minerals for the building of God's house, and precious stone factors in a big way. So, we are the precious stone. We are being transformed into precious stone for a spiritual house.

[41 : 58] Now, let me comment on the spiritual and see if I can just bring everything to wrap it up. Now, into a spiritual house, all right? We are feeding.

You know, when you, when we spoke about that you may grow up in the soul salvation, the word bring a soul, it has soul-saving impact on us.

Soul. Your soul, the seat of your soul is your mind. So, the word comes through your mind, starts working on your mind, but not just that. It's working on your mind by building your spirit. Hallelujah.

So, we are being built not a soulish house. Not, as the other time I was teaching about the psychicals, the pneumaticus, and the psychicals. The psychicals being the soulish person.

It's just the soul. No, God doesn't want us to be psychicals. He wants us to be pneumaticus, spiritual. Spiritual. So, we are not just soulish. We are all carnal, but we are spiritual, pneumaticus.

[42 : 58] So, we are being built, even though the word is working on our minds, it's building our spirit. Hallelujah. It's changing. Being transformed by the renewing of your mind. So, the transformation starts in the mind, but it actually culminates in building us spiritually.

And the more we are being built spiritually, the more we look like the stone, and we are able to be used effectively for the building of God's house. God is building. God is building.

Jesus said, upon this rock, I will build my church. So, God is the builder. Jesus came to build. And when, as we are maturing, once we move from just the infant stage, infant stage, we get to the stage where it's always, we are being used to build.

Not to do church, but we know we are. God is actually using us to build his house. He's building us out. So, doing church is building God's house. That's how every maturing believer must be thinking.

Not, it's just by church, church, church, church, small thing I'm doing in church, and you think you are done well, we have to clap for you. No, you are actually being used by God to build his own house. God is building a house, and it's a spiritual house.

[44 : 06] Hallelujah. So, it's not a collection of stones, but we are being built up. They're building up with one another. That is very important. Built up with one another.

Built up with one another. We are being built up with one another. Built up with one another. I need you. You need me. I need her. She needs me.

I need him. He needs me. You need her. She needs you. You need him. He needs you. They need them. They need them. They need him. He needs them. It's like, it's the interconnectivity or interconnectedness of our spiritual work is so strong, you can't dismantle it, or you can't separate it.

Nothing can separate us, not even in lockdown. A lockdown. Thank God for different mediums. Thank God. God. We can be in lockdown, but our phones are not in lockdown.

Hallelujah. God. Different ways. Our TVs are not in lockdown. Hallelujah. Our interconnectedness is so strong. The more you are growing as a believer, the more you value the connectedness with other believers for the building of a spiritual house for God.

[45 : 15] It's God's house. It's God's house. I'm not saying building church buildings is bad or is good. I'm not saying it's bad because you can build church buildings and actually haven't done much. The reason why we build church buildings is to create platform on earth, physical platform for the, to enhance and facilitate the growth of the believers for the building of the spiritual house.

Hallelujah. Hallelujah. So everything we do physically, it must have that goal in mind that we are building a church building. We are, I'm preaching this preaching.

We are online. You are serving in church. You are, you are an usher. You are a chorister. You are an instrument, a musician. You are a singer. You are an elder. You are that. Whatever you are a counselor, you are, you take care of new believers.

You are in protocol. You are in whatever. You are a pastor. You are a bishop. Whatever, whatever you do, the objective is to help people to grow in Christ.

So, because as we are growing in Christ, we are being built together. Hallelujah. As we are growing in Christ, we are being built together as living stones. Living stones are being built together.

[46 : 26] Living stones being built together with one another. Being built up with one another. Being built up. Hallelujah. I feel the Holy Spirit. I thank God for adding me as a stone to his building.

Thank you, Jesus, that I'm a stone. He says, let me finish the text. Chapter, verse 5 again. 1 Peter chapter 2. Ye also, as living stones, as lively stones, are built up a spiritual house, a holy priesthood, a holy priesthood, to offer up spiritual sacrifice acceptable to God by Jesus Christ.

To service. To offer up services. Service. To serve. To do something. We are being built up. So, two things. We are being built up a spiritual house. And guess what?

Not only a spiritual house. And holy priesthood. Priesthood. It's not a priest. When the scripture uses, there's a term scripture uses, with regards to priesthood, three different, slightly different terms.

One is the priest's office. The second is the priest's role. The person. And what he's doing. And the third one is the priesthood. The gathering of the priest.

[47 : 34] The assembling of the. This one is we are coming together as a group of priests. So, it's not just one person. We are a group of priests. Holy priesthood. Now, spiritual has to do with the life of God.

Okay? So, we need the life of God to be spiritual. And we need the nature of God to be holy. The nature of God in us makes us holy. The life of God flowing in us makes us spiritual.

Hallelujah. The life of God. So, we are a spiritual house and a holy priesthood. A holy priesthood. And the holy priesthood is to offer services.

Offer services are sacrifices acceptable to God. God likes what you're doing. So, you are a holy priesthood. You are part of the holy body of people. The holy body of people.

We are God's people offering services to him. How do we do that? By focusing on what to build his house. What to build his work. By serving one another. As we serve one another.

[48 : 36] We are offering services to him. And as we offer services to him. We are building the holy house. And it is just. So, everything. So, you see why your spiritual growth. It's so crucial.

When it comes to actual proper Christianity. Because true Christianity culminates in building the house of God. And offering the priesthood service.

So, as you are growing. That's what is happening. You are offering priesthood. You are offering service together with others as a priest. And you are being built up together with others. Hallelujah. Being built up one with another.

Built up one with another. Built up one with another. Into a spiritual house. That is what this thing is about. So, it's not just feeding on sincere milk.

And feeling good. No. Feeding on sincere milk. And discovering Christ more. As precious stone. And then the more you are discovering. You also. As a precious stone.

[49 : 35] Are being actually built up. Into a spiritual house. And a holy priesthood. To offer sacrifices or services. Acceptable to God.

By Jesus Christ. So, it all rises and falls with Jesus. In Jesus. It's all in the sphere of Jesus. This is what a Christian journey is about. It's not about buying a house, a car.

Those things are part of the blessing. Physical blessing. Because sometimes you need that. To be able to do your thing on earth. And live a normal life on earth. There are things you need. But don't let us use those things.

Having those things. As a sign that we have arrived. You're actually far from arrival. Until you are growing. Being built into a spiritual house. You can tell. You are growing.

And your growth is generating the spiritual house. The way God wants it. And you are offering a priesthood service. When you use the word priesthood. That means that you are part of a team of people.

[50 : 34] Not a loose stone. Not a heap. A pile of stones. But we are being built up together. So you can't separate yourself. We are so much parts of one another.

That we can't be separated from one another. Built up together. Thank you for listening. To hear more from David Entry. Follow him on Facebook, Instagram, Twitter and LinkedIn.

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