

The Crucial Priority of a Minister

by Gbile Akanni

The crucial priority of a minister is to devote themselves to the ministry of prayer and the Word of God in order to prepare for revival and execute effective ministry.

Duration: 1:06:19

Scripture: Matthew 6:33, Luke 11:1, Acts 6:1-7

Topics: "Ministry"

Description

In this sermon, the preacher emphasizes the importance of prayer and the secret place in the life of a believer. He highlights the need for believers to be diligent in their prayer life, as God rewards those who seek Him in secret. The preacher also references the story of Gideon's son, who was unable to fulfill his father's command due to his youth, and the importance of having capable individuals in positions of leadership. Additionally, the preacher discusses the apostles' understanding of prioritizing the word of God over other tasks, emphasizing the need for believers to prioritize their spiritual growth and the study of God's word.

Transcript

While we were ending in the afternoon, we saw Paul say, I commend you to the Word of His Grace. And we alluded onto Acts Chapter 6, which I thought we should begin with this afternoon. And then I'll be looking at what is the particular thing that we need to rise deliberately to begin to do, even as we are expecting God's visitation upon this church and in our midst.

Now let's turn to Acts Chapter 6. Acts Chapter 6, and in verse 1, a bit down to verse 7, there are a few points that I wish we can highlight as we pray together this afternoon. And in those days, Acts Chapter 6, verse 1, when the numbers of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto themselves, and said, It is not reason that we should leave the Word of God and serve tables.

Wherefore, brethren, look ye out among you, seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually unto the Word. And the same pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timotheus, and Parmenas, and Nicolas the Apostle of Antioch, whom they set before the apostles.

And when they had prayed, they laid their hands on them. And the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests to the faith. Now looking at, we are dealt with the crucial ministry of God's servants in Revival.

And we said, the first crucial matter is the life of the minister himself. And then when I look at the practice of ministers, we are looking at the life of Paul and illustration. And we ended by noting that what brought Revival in those days, even in their days, it did.

It was the Word that drew men. And actually, it was the Word they preached that the Lord confirmed. And they went everywhere.

They were not following signs and wonders. Actually, they just preached the Word. But this afternoon, I feel we must bring in another input.

The divine visitation of the land again. Now the apostles, they came to a very critical understanding of what to do in order not to lose. They came to discover.

And what was that? The Bible said, they called themselves together and said, it is not reasonable, it is not appropriate to leave the Word of God. It is not as if serving tables was wrong. It was not as if there was no place for ministering to the people in terms of the physical, in terms of the sharing.

They were not discontinuancy that aspect of the ministry. They were only dealing with priorities. They were only saying, this is good.

But it is not good enough for us. This must be done. But it must not take the first place.

Otherwise, we will lose what we are looking for. And their reason and the way they responded holds for us a very critical lesson that we need to talk about this afternoon. Because I wish we would be talking about how to label at this time in the matter of bringing the church in our own area into why Revival is God's suffering act.

Only God gives Revival. And whether Paul planted and Apollo watered, only God gives the increase. And whenever God was sending fire, it is not in the hand of anybody to bring fire and to lay the wood in order and possibly to put the animal on it and wait.

Sometimes we are asking God to send the fire on an empty... It is not empty order that God sends fire to. Every time you see the fire of Revival breaking forth, it is because there is. And if we have not laid the wood in order, and if we have not slaughtered the sacrifice and put it where it should be, crying to God to send the fire, it doesn't make sense.

Even though God is eager, but upon what? Where will I send the fire? Pentecost was a wonderful experience. When we are looking for that Pentecost... Do you know that there came from heaven a rushing mighty wind? But I was very careful to note. I thought that if there is a mighty rushing wind, it will be pulling everywhere, it will go everywhere because nobody can control it.

When you read the Bible very well, the wind that is rushing from heaven was sent to an island. It only went to where there was a waiting host. It didn't go to the market.

It didn't go to those who are not looking for it. The outpouring of the Holy Spirit, even though it was mighty, even though it was windy, the way they would put it, even though it appeared noisy, but it was not without

direction. It was not without a proper location where it was going.

It was looking for those that have been gathered, that have been brought together, who have been waiting. And I saw that preceding Pentecost. That's what I intend to really talk about as I'm looking at the pattern of the ministry of Jesus, the pattern of the ministry that the apostles executed, and the pattern of the ministry we saw even with Paul.

Preceding an outpost, preceding a mighty move that we are all eagerly looking for, there was something else. And while we are not able to organize revival, if it is ever sent revival, we cannot organize it. We can only prepare it.

While we wait for God to send the fire, what is it that God is expecting us to do? So that when he looks down and says, Now, Northern Ireland is ready for revival now. And he looks down and says, I have a people that I can send the fire to. I have a people that I can release the fire upon them.

Do you know that Jesus knew that the ministry that will overwhelm the entire world will only come after the Holy Spirit will come upon his people. But what did he do with all the three and a half years that he was here? He concentrated on recruiting men upon whom the Holy Spirit will fall. Isn't it? So by the time he was going, he simply told those men that he had prepared, say, wait in Jerusalem for the promise of the Father.

And where they were, that was where the Holy Spirit went. It was not scattered. It didn't go here and there.

And it was from that company of men and women that were preparing and crying that the word of God sounded forth. It was from them that the power radiated. Now, many times when we talk about revivals, one of the quiet omissions in the reports that usually is publicized about revival is that what people discuss about revival usually is the outburst, is the effect, is the wonderful works that broke out.

Most of the revival records always omitted the silent label, the un-publicized label, the closeted labels that God only responded to reward. I don't know where you get me. So again when we begin to pray for revival, the tendency is for us to be exercised so much about the outbursts, about the effects that God will bring and not focus on the closeted aspects of every revival.

And I sense that here today, if we are longing, if we are praying that in our lifetime or even if we will sleep before God comes and I know God will come, if we are longing that in few days or in few months or in few years we want to see a Northern Ireland on fire for God again, that's something we need to do today. And we don't need to be sporadic about it. We need to be deliberate, we need to be steady, and we need to be focused about it.

And we need to be dedicated to it. We need to do it believing God that He will send the fire and He will send the rain. Now so that's the kind of thing that I thought for this brief moment, I wanted to raise and then allow us to look into it, pray through it and discuss it if we have an opportunity to do so.

Looking at Jesus, the first thing He did and these two things that we are going to see with the apostles here was what we saw Jesus did. Number one, we knew that Jesus spent time praying. We knew that Jesus did not just bust into the ministry that He executed, He did it arbitrarily.

We knew He prayed. Actually going to the baptism of John, where the Bible says, and the heavens was opened and the Spirit of God descended upon Him like a dove. If you read it from the book of Luke

chapter 3, they said, and when Jesus was baptized, He was praying.

So we saw that one very, very, very critical thing that Jesus devoted Himself to is the ministry of praying. So when the disciples said, it is not reasonable for us to leave the Word to satiricals. We would rather devote ourselves onto the ministry of praying and of the Word.

The first question that came to me is that, where did they learn that? Where did they get that? How did they have that understanding? You know why I am raising that? The Bible said the disciples have multiplied and there were now plenty provisions to such an extent that they can be sharing food every day. And that was great. To me, it was Revival that brought that.

Isn't it? It was an outburst that made people to multiply. 120 has now become 8,000. And it is Revival, it is the outburst of God's presence that have brought the increase that they have now seen that has now led to this elaborate administration of how to share food, how to do this, how to do that.

But, in the midst of what looked like a great move, and I am really being careful to state it like this, in the midst of what appears like a big move, and the disciples could have been lost, I mean the apostles could have been lost there, doing administration, forgetting that the whole of that thing that I was describing was still limited to Jerusalem. Do you remember? He said, you will be witnesses unto me, both in Jerusalem, in Judea, Samaria, to the outermost part of the earth. But what we have reported from Acts chapter 1 up to Acts chapter 6 here, actually up to Acts chapter 7, was all going on where? In Jerusalem.

It has not even reached Samaria. And good things were happening, and so there is a lot to share, there is a lot to discuss, there is a lot to, you know, and so much. And it was a temptation for the apostles to settle into these administrative services.

And they would have lost the move of God. Not only would they have lost it, they would have lost the world. I don't know whether the gospel would have reached us yet.

I don't know whether the purpose of God would have come across to the rest of the world if they continued that way. So they said, no, no, no, we are making a mistake, we have omitted something critical here. Ah! We must not leave the ministry of prayer and of the word to suffer.

Now, where did they learn that wisdom? That's the first question. That was the pattern of ministry that they saw with Jesus. If you look at the scripture very, very, very closely, you will notice that Jesus only did two things.

Then the third thing that you will have credit to Jesus was only the effect of the first two things. What was that? He prayed. He prayed.

A great while before then, he had gone to pray. Sometime after a very busy meeting that people have come, multitude, when he pushes them away, what does he do? He retires maybe to the mountain and he prays. Sometimes he prays until very late into the night.

Sometimes he comes in the early hours of the morning. Why was he praying so much? Why was Jesus praying so much? Is it because he was afraid of demons? Was he praying because he has need of money to execute ministry? When you look more and more into his ministry, you will discover that first, he regarded prayer as communion to keep in touch with the Father. He regarded prayer as work.

And some of you by God's grace, you may have read some of our early fathers that God used. You may have read Rhys Howers, the man that started the Bible College of Wales. You may have come across some of the works that they did.

You will notice that even the official biography of Rhys Howers, they did not find any other correct title to give his biography than to write intercessor. So you see, when people talk about the Bible College of Wales and the ministry of faith and the way that he moved, and do you know that it was his ministry, his Bible College of Wales that produced men that God used towards the end of the 1950s and early 60s to spread some fire of revival across the more recent revivals that came. Much of it came out of the College of Wales.

Now, a young man like Rehambunke, that is blessing all over the world, he came out of that college. A man like Bryn Jones, who are contemporaries with Attawalis, they all came out of that ministry. And even Duncan Campbell, that God used up there in Scotland, they were all connected with the stream that was breaking.

But what is it that brought all of this about? Intercession. So whether we say they trusted God, and they saw miracles of provision, miracles of this, miracles of that, we must not forget that what brought it about was a closed-door, closed-site ministry of prayer. So when the disciples said, it is not reasonable for us to leave this matter, they were striking at an issue that would perpetuate revival.

They were striking at an issue that God was going to look into in order to respond to them with public manifestation of His glory. So your father that sees in the secret, now the way the Lord Jesus put it, He said, your father who is in the secret, who sees in the secret, shall reward you openly. Did you get that? That's how Matthew 6 put it.

Your father who is in the secret, and who sees in the secret. And I say, okay. So which means, for every physical and public manifestation of the power of God, that could result in souls being saved, that could result in people being healed, that could result in many, many being added to the Lord, will be a reward of what your father, who is in the secret, and who sees in the secret, what he comes to reward.

So let's imagine that the father looks into our secret closet, and didn't find us there. He didn't find the sacrifice there. What do you expect him to reward openly? So this man said, we will not make this mistake.

We will give ourselves to the ministry of prayer, and of the word of God. Now I saw that Jesus prayed, and it was interesting that even though Jesus preached, there was nowhere the disciples asked him to teach them how to preach. Did you notice that? There's only one place they asked him to teach them something.

And what did they ask him to teach them? Teach us to pray. It appears as if if we teach men to pray, preaching will not be a problem. It looks as if a prayerful man, a man on his knees, he will preach.

He may not preach eloquently, but he will preach effectively. So, number one I saw, he prayed. By the time he was going, again it was very touchy, that what they recorded, that long chapter, of John chapter 17, was what? That he prayed.

He prayed. And severally, as he was raising his disciples, he gave them critical instructions. Men ought always to do what? To pray and not to faint.

Even when Jesus saw Satan, coming to sift Peter, Jesus said, Simon, Simon, Satan has desired you, to sift you like wheat. What did he say I have done? I have prayed for you. So, what touchiness is that? So, Jesus, he knows that what we forestall Peter, what will not allow Satan to overrun him completely, is if he prays for him.

I have prayed for you. I have prayed for you. So, I found that in the ministry of the Lord Jesus Christ, prayer comes first.

Prayer is dominant. Do you know that when he was going, after all the things he taught his disciples, he lifted up his eyes, and what did he begin to do? He prayed. And I was touched that Jesus said, Father, Father, I do not pray for the world, but I pray for these ones that you have given me out of the world.

Why did Jesus do that? Jesus knew that if he prays, for these disciples, and if he prays, and they became effective, they will reach the world. He knows that. He recognized the potency of prayer.

So, he invested time in it. He invested space for it. He lived a prayerful life.

How did I know? I found that Jesus could be preaching. He would be preaching just like this. Suddenly, you would see him switch over from the audience, say, Father, I thank you, for this is how it is.

It seems right in your sight. Do you remember he did that several times? How could he do that? That meant that when you saw him preaching, it was praying. That means that prayer was a continuum.

It was a continuous exercise in the life of Jesus and in his ministry. He did not think prayer is something to do occasionally. He saw it as the only way to execute effective ministry.

He prayed. He prayed. So, when you now come into the ministry of the disciples, they say, no, no, no.

We are making a mistake here. We devote ourselves. And the word they use in Acts chapter 6, look at what they said in verse 4. In verse 4. Now, verse 3 and 4. Wherefore pray then, look you out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

But we, we will do what? We will give ourselves. Once a while to prayer. Is that how it was put? We'll give ourselves once a week to prayer.

Continually. Continually. What would be the meaning of the word continually? Always? Eh? All the time.

Continually. So, I was wondering how they believed that if they devoted themselves to prayer continually, it is going to spread the fire of revival. Somehow, I come to realize that when the devil began to attack, these are the two things he attacked.

He attacked the prayer life of the church. He began to take away men that are critical for the move of God. He began to take them away from the closet.

The boardroom replaced the prayer room. People spend more time discussing business, even though it's church business, denominational business. You know sometimes when you are going to go for, you know, business meeting, or what you call the church executive council meeting.

It's not a prayer meeting. Most of the time, it's not a prayer meeting. Most of the time, there's a long agenda.

Of course, because we are religious, we must open with a word of prayer. But you see, a word of prayer is not equal to praying. I'm sorry.

Let's open with a word of prayer. And that word of prayer must not be too long. Because we will say, look, look, we have much to discuss.

We have much to discuss. And when we have finished our discussion, so let somebody just close us with prayer, or with benediction. And so the person stands and says, Father, we thank you for all that we have discussed, and we are trusting that you will make everything to work well, in Jesus' name.

That was what began to happen to the church, and we lost the revival fire. If we are going to get it back, we must get back to the prayer room. There must be a set of men and women, and I'm saying, I wanted to propose to you that it is not, it is the kind of people that God is waiting for in the prayer room.

They are not the, they are not ordinary members, who just, okay, we are busy, you people should be praying. They must be the leaders. They must be the people that are carrying the crux, the body of the ministry, that are saying, look, other people can do the business.

We cannot delegate this. I don't know whether I'm communicating with you. We can delegate other things.

We cannot delegate the ministry of prayer. Now, I said something just before we closed. I want to say it again, because it's very strong in my spirit.

I want to say to you that it takes years to produce a man of God. It takes years. It is not years of Bible school.

It takes years of working with God to produce a friend of God. Do you get me? And I want to also tell you that it takes years for God to build trust in any man. These are issues that is difficult to quickly brush through.

But I want to submit that to you. I want you to know that God will not commit his only things onto this wine. God is very jealous about what he commits to people.

Imagine Paul. God was revealing to him a mystery that he said he should not tell anybody for 40 years. Do you know that it's not everybody that God will reveal the depth of his heart to? It's not.

It's not. And it takes years. When God has tested a man, God has proved him, God has found him reliable and dependable by his grace that God can reveal to him and commit to him something.

And say, handle this for me. I'm not talking about years of self-struggle. I'm talking about years of consistent work with God.

Years of trustworthy work with God. Before God cannot say, I commit this to you. Do you know that we're talking of revival, we're talking of the move of God.

May I explain something that is a bit little in my heart? That the move of God is a trust. And God doesn't give it just to anybody. If God is going to commit his move into our hearts, God is saying, will he betray my trust? If we should allow the spirit of God to break forth in this man's ministry, will he not be proud? Will he not run away with the glory? Will he not destroy it? All of these are issues that God considers.

And I'd like to say, that even when God is ready to walk, the next question is, unto whom will I commit this? Unto whose hand can I deliver this? So when we have elders who have worked with God, and I know you know, when we come to the place of prayer, young people may be shouting, they may be going up and down, they may be doing this, doing that, doing that. Somebody who has worked with God for years, he just walked in and said, Father, will you please honor your name? Why was God waiting for that man to come? It's the man he could deliver it to. It's that those men that have a standing with God, those men that when they speak once, God will listen.

You may say, but where did you get that? I would say to you, God was speaking somewhere, maybe in Jeremiah. He said, the way the wickedness of these people has become so much, even if Moses or Samuel were to stand before me on their behalf, I don't think, I wonder why did God mention, it means that these are people that God cannot refuse. These are people that when they step in to intercede on behalf of anything, and God looks at them and says, God, I can't refuse you, but I can only advise you not to pray.

But when you pray, I have to answer. So you have to tell Samuel, how long will you mourn for Saul? Leave Saul. I've forgotten.

I've left him. Let's go and do something else. There are people like that.

They have power with God because they have grown. They have worked with God. They have been tested at every point.

And God has found them dependable. That's why in our laboring for revival, we cannot ignore those who have built a consistent work with God over the years. And they are the ones God is expecting in the prayer room to come and stand and say, And God is saying, but they have not talked to me about it.

That's why I cannot move yet. And you know there are others that what God reputed them for is their righteousness. Eh? You remember God was speaking somewhere and said, even if Daniel or Job were to be in that city, they may only deliver themselves by their own righteousness.

I don't think I would, because of them, I would spare them. What is God saying there? He said, I have some certain men that because of their righteousness, they have worked with me. If they stand anywhere, for their sake, I will spare the place.

So, that's the point. So, the brethren saw that the place of prayer is a place not to leave for novice. Do you get what I'm saying? Whereas in our own time, we will think that the place of prayer we can delegate to people while we sit on the top denominational business.

Isn't it? We feel that it is those of us that are matured that should be grappling with the issue of eh, eh, eh, when are we going to start that church building? And eh, eh, there's a landed property that we need to discuss. We think that we have been anointed and produced by God over the years to be expending our lives on such issues. Such issues, we can actually delegate it to some honest men while we stand.

I don't know whether you get me. Now, I'm speaking about this because what is it that we should do? Honestly, in preparing for revival in this country. What else, what should we do? Concertedly, deliberately.

It was interesting that Joshua could go. Brother Moses could delegate Joshua to go and do what? To go and fight the Amalekites. But he could not delegate the Lord.

Do you understand what I'm saying? He couldn't delegate the Lord. The killing of Amalekites, he could delegate to Joshua. Because that is not the determinant factor.

What is the determinant factor of that battle is whether the Lord of Moses was up or down. Isn't it? And when Moses decided and said, you go, I will stand before the Lord here. And as he lifted up the rod, anytime the rod was up, what was happening to Joshua? He was winning, winning everywhere.

But anytime his hand went down, what happened? The Amalekites were conquering. When Aaron and who noticed that, that ah, there is a direct connection between the rod lifted and the rod down. What did they do? I was even thinking, I thought they would have said, Moses, if you are tired, you are tired carrying the rod, give me the rod, sit down.

I will do it. They knew that. If Aaron carried that rod, nothing would happen.

They knew that. They knew that we cannot relieve Moses from this. We can only help him with it.

So they only sat him down. And one hand here, one hand there, where he was the one who is holding the rod. It is very critical.

Very critical. So, can we delegate the prayer room to others? And we are seriously asking God that the church in Northern Ireland will not come under. The apostles say it is not reasonable.

So I would like to suggest as I see the word of God coming to us that every denomination that is seeking revival, the leaders, those that God has entrusted with that ministry, they must renew the prayer room and promote the prayer room over and above the church executive council meeting. This is going to be a very radical issue here. That the ministry of prayer as Jesus would not delegate it.

I look at the life and ministry of Jesus and I am being challenged all the time. My challenge is that I am seeing Jesus, I say, wow! When it comes to prayer, no, he won't delegate it. He could even send his disciples to go and cast out demons.

But when he sent them to cast out demons, where did they go? He went to the mount and what did he do? He prayed. The Bible said when the disciples came back, they said, oh Lord, we even saw demons, they are subject to us in your name, this, this, that, that. He told them, he said, don't rejoice about that.

I saw Satan fare like lightning. You wonder, where did you see Satan fare like lightning? On the prayer. It is your own prayer that will make your young people to see victory on the field.

It's your prayer. It is as you see Satan fare like lightning from the heavens on your knees. That's when these brothers will start recording victory anywhere they went to preach.

But if the prayer room was discarded, it became empty, when God, who sits in the secret, goes to the secret place and doesn't find anybody there. He said, I have nothing to reward openly. I want to ask you to think about that.

What must you do, brothers and sisters, to keep the prayer room, the closet, hot and on fire? If seriously, we are saying, we need revival in this nation. Or if seriously, we are not even able to emphasize the whole northern island. You only emphasize even the denomination over which you are sitting.

If you are going to see a measure of the move of God, priorities must change. Priorities must change. Because an answer to prayer and the authority of ministry is connected with the man who is doing the prayer.

It's connected. It's connected. I have found a man like Daniel.

God said, He sent an angel to Daniel. He said, oh Daniel, a man greatly beloved by God. I was wondering, ah ah.

So are there some special people that God really loves more than all others? I'm not saying God practices favoritism. But the truth of the matter is that there are people that have entered into God's love circle because of the way they were working with him. That before he would do anything, he must tell them.

May the Lord not allow that place. So the second point, they said we must give ourselves continually to, we will give ourselves continually to prayer and to the ministry of the word of God. I want to say one little thing about this before we go away.

And I know, because you are experienced men in the ministry, you will understand what I'm saying. You will understand that if a small child carry a sword or a knife, the depth to which he can cut is not dependable. It depends on his... There's a message that someone will preach.

It's correct. It's doctrinal. It's biblical.

But it doesn't have the same... Where's the difference coming from? The difference is coming from the man who handles the sword. The word of God is hammer. That's okay.

But the man that carries that hammer, depending on how he handles it, that it will create effects. The weight of a man's ministry is actually the weight of his life. So I just, you know, sometimes, like I do, but I'm sitting somewhere and Billy Graham comes to preach.

And he stands up and opens John 3.16. And by the time he has spoken John 3.16 for about 30 minutes, what makes people, including ministers in government, to come and repent? Somebody will say, well, it's the anointing. It's the anointing. I say, okay, it's the anointing.

Hmm. When will God give me such an anointing? Another fellow comes and reads John 3.16. He even explains it more powerfully. And people are looking at him and they are laughing.

I say, Lord, what's the matter? What's the difference? Is it not the same scripture? Do you know that sometimes you just see a man that has been consistent with scripture for years, when he says something, even you that you thought nobody should talk to you, you are compelled to listen. Because a life, a hammer, a big hand is behind that. Let me suggest that it takes years to produce men of God.

It takes years to raise apostles. We must not waste those men that God spent years to produce. I'm saying that the teaching and the ministry of the Word of God cannot be successfully delegated to novices.

By that did I say novices should not preach. We should send them forth. We should instruct them on how to preach.

We should encourage them. We should lay hands on them. But the breaking forth of the Word of God we must do.

And I noted that in the ministry of Paul. How did he do it? I found that when he had gone somewhere and he had preached and God has opened the land he could tell Timothy to gather the fragments. And Timothy would have enough ministry.

He would have enough to do that would develop him because a big hammer has broken the ground. Do you get me? But unfortunately our own has changed. Our big hammers where are they? They are in the boardrooms.

We are sending those whose strength are like the son of Gideon. Do you remember the son of Gideon? Eh? He has captured Zamuna and the other man from the Midianites. And he asked his son say rise up! Slaughter them! What did the Bible say? His son couldn't.

The Bible said because he was a youth. And those people stood up and said look you kill us yourself. It takes a man to do a man's job.

That's what they said. It's not that we are afraid of dying but we would rather die by the hand of a man than this boy. Kill us yourself.

And I'm saying Lord does it mean that even in the order of doing the work of God you place priorities? I want to pray that as we think together as we think together can we give ourselves continually to these two very critical components that will be the determining factor for all other aspects. Jesus prayed. Jesus taught the word of God.

And as he taught the word of God he healed the people. Miracles came. Provisions came.

Because the word of God. When these men did this the result was this. And the word of God increased.

Now for me sir when they say the word of God increased does that mean there are many more Bibles? Is that what it means sir? No. What does it mean? When they say the word of God increased what does it mean? The impact of God's word the depth of God's word increased. It was not that they bought more Bibles.

It was that the revelation of the word of God the ministry of the word of God the impact of the word of God and the direct result is that the number of disciples I want us to pray about that. I want us to that if we are taking the destiny of Northern Ireland I know you will say but not all the church leaders are here it's no problem. God does not need to gather everybody before he speaks to us.

And if those of us that are sitting here will take responsibility to say God we have heard you speak to us we want to act God can multiply it. God can do something that will show us that God is happy with what we did. This little meeting could become a beginning of something that God may want to bless in the coming days.

But we have to take responsibility. We have to say God bind our hearts that the ministry of prayer and the ministry of the word that will make the God's word to multiply in this land that will make God's word to increase in this land Lord lead us into it. Lead us into it.

And you know us the number of disciples multiplied I realized that as they gave themselves to this the church did not diminish. The quarrels that they would have been struggling with was resolved. Because there were men like Philip men like Procoros they were handling it.

They were handling it. But for you to see the increase of the word of God if I would say even a great number of priests became obedient to the faith. In the acts of apostles that's a very big matter.

Because the priests we are talking about they are the Levites, they are the big men of the synagogue who are saying, what are you talking there? Go and sit down. It's like when we when the word of God will have increased and then you begin to see all those people that even though they are preachers but they are members of Freemason we are beginning to see when they begin to come and repent they are beginning to bless us with back in Nigeria we are beginning to see I just came back from Syria I was so convicted I didn't know that. When they went back they caught their whole synod and the man stood up and said can you imagine a man with the head of the church when God grabs a leader nothing can stop the congregation from talking.

When the Bible says a great number of priests I believe we will see we will see what we have not seen we will see the glory of the Lord. Can we tell that two places that must not be vacant and that cannot be delegated the prayer room and men to break the word of God and make it available for our men our young, deliberate ministry that transcends just ordinary administration and I said, some of you there is something that that is what I think God wants you to do now I wish you would call some few people five, six and pour your life into them and I have been influenced by just to go and just kneel down while they are talking to God does something because they talk to God as their friend isn't it? they are discussing issues you say, Father you remember and I was finding it difficult to believe you but now I know Lord now, do it again for this young man, you stand up there you see that God said, can we please pray about that? I want us to leave this open, let's ask ourselves is there a way to move forward from there? Has this day been useful to us? Is the Spirit of God saying, go and do this for me? Can we accept to bear a burden for Northern Ireland that transcends our individual differences? If they are saying, where are the elders? Who else will God be pointing to? You are! Can we say to God give us opportunity being the one to accomplish

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