

# Models of Apostolic Church

by Victor Choudhrie

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*Victor Choudhrie's sermon explores the models of the Apostolic Church, focusing on effective disciple-making and teaching methodologies exemplified by Paul's ministry in Ephesus.*

**Duration:** 54:19

**Scripture:** Matthew 7:20, John 15:5, John 15:16, Acts 13:1-3, Galatians 5:22-23

**Topics:** "Church Leadership", "Disciple Making"

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## Description

This sermon emphasizes the importance of being a sending church, focusing on the Antioch model where leaders ministered to God through prayer and fasting, leading to the Holy Spirit sending out missionaries. It highlights the need for lasting fruit through disciple-making and the significance of dialogue, deliverance, and disciple-making in the Ephesus model. The sermon challenges the dichotomy between faith and works, stressing the importance of both in bearing lasting fruit for God's kingdom.

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## Transcript

You make disciples and I will build my church. You make no disciples, I cannot build my church. So we go and build a concrete building and say, house of God.

We will take one model. We have taken the Jerusalem model. We will take the tyrannous model in Ephesus.

That is Acts 19, 1 to 12 if you read it. Everybody has to read because I am going to ask you questions. Yeah, 1 to 12.

What is that? Lost and found? While Paul was at Corinth, Paul took the road through the interior and arrived at Ephesus. There he found some disciples and asked them, did you receive the Holy Spirit when you believed? They answered no, we have not heard that there is a Holy Spirit. So Paul asked them, what baptism did you receive? John's baptism they replied.

Paul said John's baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is in Jesus. On hearing this they were baptised into the name of the Lord Jesus.

When Paul placed his hands on them the Holy Spirit came in and they spoke in tongues and they prophesied. There were about 12 men in the hall. Paul entered the synagogue and spoke boldly there for three months, arguing persuasively about the kingdom of God.

But some of them became obstinate. They refused to believe and publicly maligned it away. So Paul left them.

He took the disciples with him and had discussions daily in the lecture hall of Piraeus. This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord. God did extraordinary miracles for them, so that even handkerchiefs and aprons that touched him were taken to the sick, and their illnesses were cured and the evil spirits left them.

I like this model very much. Paul starts his ministry here by baptising all those believers who are sitting in the church and they think they are going to heaven. They are already baptised.

So your assignment is go and find out if they have heard of the Holy Spirit or not. Not the Sunday one you said, you know, we were talking about the six days of the week Holy Spirit. Not the Sunday noisy one.

The six-day quiet one that works in the workplace. So he re-baptises and now he has 12 disciples in Ephesus. And next thing is he moves into the synagogue.

In synagogue he labours for three months. But this is a weekly affair because he does this only on Sabbath. And he is only dealing with Jews.

See the limitations. Number one, only on Sabbath. And number two, he is only dealing with Jews.

The Gentiles are not allowed inside the synagogue. At the end of three months he gives up. Because not only has this not mobilised anything, they become hostile to him.

So this is a model for us, remember that, when you go and you try and mobilise people from the church. You know, it's difficult, they turn hostile sometimes. Yeah, this is all rubbish, this, you know, this teaching is no good.

Because they are so used to tradition, they can't give up, they bondage people. So maybe he got some lean pickings from there. But he has 12 disciples and he comes out of that synagogue.

In the meanwhile he is earning his living, he is still making his tens, you know. Because he has got six days to go to the marketplace and earn his living. So he is earning his living.

By this time he has built up some clientele of Gentiles also. So he shifts to the hall of Tyrannus. The word Tyrannus means terrorist.

It means terrorist. Tyrant. There are two kinds of kings.

One is a hereditary king because his father was a king. He becomes a prince and he becomes a king. That's a regular prince, that's a regular king.

But a tyrant in the Greek meant, doesn't mean what we think tyrant. We think tyrant is a troublemaker. Tyrant is somebody who has come from outside, defeated this king.

And has taken over. He is an outsider. So it has too many, yes.

Anybody can be tyrant, even the hereditary king can be a tyrant. But this fellow has come and imposed himself because he has defeated this king. So there are two kings.

So this fellow, I am sure this Tyrannus or Tyrannus had a problem with the synagogue. So they gave him that title. It doesn't sound like a name, it sounds like an epithet attached to him.

And then he goes into his hall or school, a private home basically. And now he labors there for two years. And he runs what is called an open school.

You are there for one day, fine. You are there for three days, fine. You come for one, you say fine.

But Paul is not going to feed you. You have to make your own arrangements and you have to take care of your own things. And I have a feeling that Paul was actually sitting in the hall and making his tents while he was doing this.

And he dropped there his tools every now and then and he would get on with it. But now he has, two things have changed. It's not just Jews, but Jews and Gentiles are listening.

And number two change is, it's not just on Sabbath, but every day. Two significant changes that took place. He is not just talking to the Jews, but Jews and Gentiles.

And number two, not on Sabbath alone, but every day. And the net result, before the net result is signs and wonders. In the 10th and 12th verse, even people touching his handkerchief are getting healed.

Mighty signs and wonders are going on. So it's not just his teaching that had the miraculous effect. There were power manifestations, power encounters, all kinds of things were happening there.

That was, God was affirming what he was teaching. And then what is the impact of this Bible school? What is the impact of this methodology of teaching? The whole of Asia heard the Gospel. Which is Turkey, where Vindu is coming from just now.

It's a big country, which means Turkey became a Christian country at that point. Just within two years, from pagan Turkey to Christian Turkey. And it remained so for seven centuries until Islam came.

And then replaced it. Even 20 years ago there was 20% Christianity in Turkey. Now it's hardly 5% or less.

Because people are running away from there because of Islamization. So the effectiveness of this kind of Bible school was just tremendous, huge. And the methodology of teaching in the first couple of verses you read, what was the methodology? It says there.

Discussion style. Yeah, discussion style. Huge discussion.

So in Paul's method, if you read 18.4, can you read 18.4? Reasoned. Reasoned. And persuaded.

And persuaded. Okay. Paul's technique was that he reasoned with people, with reasonable people.

When that didn't work, then he tried to persuade them. And if that did not work, then he disputed with them. And if it still didn't work, he rebuked them.

He didn't give up. Consequences were sometimes not very nice to him because he got thrashed and beaten up and thrown outside the city. But, you know, that was the method.

Reasoned with people. If they don't persuade them, then dispute with them, argue with them. And he still won, rebuked.

But it's not a lecture method, is what I'm saying. So there are three things happening that changed everything in this Bible school. Number one is dialogue or discussion or disputing.

But it's a dialogical method. Not a lecture method. Number two is deliverance.

Whole lot of healings are going on as the teaching is going on. Dialogue, deliverance and finally discipling. Disciple making.

And three things happen in that Bible school, in that hall. And how do we know this Bible school is effective or not? The fruit. And how large is the impact? Huge.

All Asia, Turkey, changed. So we should, you know, we evaluate our institution. Oh, the content is good, the curriculum is good.

It's all Bible based. Yeah, very good. The methodology is good.

You know, we get the best lecturers from world over. But no discipling, no deliverance and no dialogue. The Jewish system of madrasas, they have madrasa, the school they call madrasa.

I don't know. I've been to one of them and seen it. They have these huge library shelves full of small room.

Little bit bigger than this. And there'll be little tables, four people can sit on that one. Two on this side, two on the other side.

And the rabbi, the teacher, has another table somewhere else. At the corner somewhere. He has some other agenda.

He's researching something. So he's busy with his research. And he'll come and introduce the topic what they have to discuss today.

And he'll say, now boys, get on with it and find out for yourself. He's not going to give a lecture on the topic. He'll just introduce.

And then they have to pull out books, the Torah and all the other books they have. And they study. And then they have to discuss with each other.

And they follow exactly the same method. If the discussion doesn't work, then persuade. If the persuasion doesn't work, then dispute.

And if it doesn't work, then grab hold of each other's collars. At this point, the rabbi wakes up. Hey, what's going on? They call it, their madrasa, their school, they call it pilpel.

You know what's pilpel? They would know hungry people. What's pilpel? Pepper, the big pepper. Yeah.

What do you call that in your language? Paprika. Paprika in their language is pilpel. So it's a very hot discussion.

And that's what Paul is following is very, very traditional Jewish method. The reason why the Jews are so intelligent is because there is so much discussion goes on among them. Whereas we are a Greek method.

We start with Greek method. Greek is lecture, seminar, training methods, little bit. And the worst one is Roman method, when it's a diktat.

I say so, you do the, why do you say so? Why do you do? Because I say so. There is no argument about it. The cathedral, I was telling cathedral, cathedral means the throne.

Ex cathedra means coming out of the throne. So the Romans had a magistrate system. The magistrate said so, so that's the law.

Finished. You don't argue against that. He'll listen to you and he'll listen to you and he'll say this is it.

Do it. Finished. No argument.

No discussion. So when the pastor gets on the pulpit, he is on to Roman system. It's ex cathedra.

I've said so and that's finished. The system needs to change and go back. I mean what we are doing here now is also a little bit of lecture method.

This won't last very long in the Jewish system. It will tear you apart by this time. But it's very effective because, you know, that you understand what you're saying.

You've gone to the bottom of it, the root system, to understand why it is so. Not because somebody says so. It's a question.

And even in Thessalonica, if you read Acts 17.11, Acts 17.11. Now the Bereans were of more noble character than the Thessalonians. For they received a message of great eagerness and examined the scriptures every day to see if what Paul said was true. They don't take everything that Paul is saying hook, line and sinker.

They're checking is this guy saying the right thing, not saying the right thing. That matures you. They're checking on Paul.

Paul is a Pharisee. He knows his scriptures. But they're still checking him.

Which is a good thing, healthy thing. So we need to change the system where we should have three things. Number one, discussion.

Number two, deliberance. Deliberance. Number three, discipline.

If we all system change to this system, the terrorist system. Three Ds. Three Ds.

You'll see a huge change. Would you like to contrast what I said with your existing system that you have now? How is it different? Same time. Honestly, when we talk about discovery of Bible study, we're riding to the sun.

Where we don't believe there's a God on the other side of the Bible. I don't know what you're talking about. I think that's what we're adding.

This is what we're doing. This happens. There's a big lack of faith here.

Sometimes when we are crying for certain cities, we think that God is moving and stuff is happening. So sometimes I would say, I guess you would say deliberance. About what? To give.

Passing out opinions. Setting people free. I don't know.

Yes, sometimes it calls for setting people free. So, if you want to get into the larger formats, you know, we're saying, you really have to protect it. Or, top down.

Even the size of the group. Hmm. It does.

He was there for what? Three years? Two years. He was there three years in Ephesus. He was three months in that synagogue.

And two years in this hall. And then one year he doesn't mention what he was doing. Which, I understand, he was probably visiting now to see what his disciples were doing.

No, I think it was an open system. You came here, you happened to be in Ephesus, you come and say, let's go and listen to Paul, what he's teaching. So you spend the day with him and you're like, oh, maybe I stay another day, another day, something like that.

So you stay one day or one week or one month, very much dependent on how free you were. But everybody came and got transformed. And they transformed the country, the nation.

The important part is they transformed the nation. The disciples he made were mobile disciples. They didn't come to him and then they stayed back and did nothing and say, oh, excellent teaching.

And we saw with our own eyes signs and wonders and miracles. No, he made mobile disciples. No, the believers were not coming.

Most of the people who were coming were seekers. The Jews and Gentiles, both were seekers. So the conversion process was going on.

But by the end of their session here with him, they got converted to the point where they became disciple makers. Because it's not heavenly, then they are blind and deaf, so kind of can't receive the word of God or can't understand God's things. That's why it's important.

Deliverance opens your eyes like nothing else does. Like nothing else does. When you see something, and now I have to tell you one story, so in between, I have one man, big fellow, and he's a farmer, big, strong, tall fellow.

He's a big tribal. And he was not a believer, but his wife became a believer. And she would go to these meetings and come back and try and tell her husband, who was very resistant, and he'd get angry, don't talk to me about this religion business.

I don't like religion. And sometimes he'd hit her. And that size, when you look at him and his palms, hitting this delicate tribal woman, I don't know what happened to her.

And he tore sometimes the Bible because she had left it on the table or something. And it was a hopeless situation. Then, quite a young couple, his wife's sister died in another village.

So they heard the message, so they went to that village. And he said, I was sitting outside. It's a big tribal village.

The dead body's inside. Everybody's crying and shouting and screaming. And I'm sitting there hoping, you know, as soon as she's buried and then we can go back.

So, relatives were still coming, so that day they did not bury her. They stayed the night. Then in the morning, he said, two or three Christians came.

And they went inside and said, we're going to raise her up from the dead. So he said, I thought this is stupid. I mean, she's been dead since yesterday.

We've been waiting. I'm waiting for her to be buried and we can go. And these crazy people have come and they said they want to raise her up.

And this sounded serious, you see. So I'm just sitting there for this thing to be over. And I can hear the prayer and loud prayers and crying and this thing and that thing.

And I'm just thinking, how stupid can you get? And suddenly there was aahs and oohs. And, you know, so what happened? Somebody said, eyelids are moving. Oh.

So I heard that from outside. Eyelids are moving? No, they must be imagining it. Then a little while, 15 minutes later, oh, the hands are moving.

The fingers are moving. By this time, I was becoming curious by the minute. And another 15 minutes, the woman is sitting up there inside.

Oh, she said, I was. One big noise all over the place. Now I have to get up and go and see for myself to believe this has happened because I know she's been dead since yesterday.

And I go, sure enough, she's sitting there. Another 15 minutes, and she wants to eat something. She's hungry, she says.

And so he says, nobody preached ever to me. I just became a Christian. From that time, nobody had to preach to me.

This man is baptized, I don't know. I think close to 10,000 people now. So, you know, it speaks for itself.

I call it, verse 12, it says, the handkerchiefs and the aprons that touched Paul were taken to the sick. And so it wasn't like the sick were coming in, but it was going out with the authority that realized. It's the faith component, you know, that's the important thing.

They had the faith, this will do it. The handkerchief didn't have any magic in it. But it's the faith component that was there.

So, these three components are a very important part. And in this connection with just one more model, the Antioch model, that's in chapter 13. So we study different models, Jerusalem model, Ephesus model, Antioch model, there are lots of models like this, Athens model, and see what suits us, what fits us, or what we can learn from that particular model that we can apply in our situation.

We can't exactly replicate it, and we don't have to because we said this morning Jesus never did two things, miracles the same way. So, but we learn lessons from that. The primary lesson is, in this one is discussion, deliverance, and disciple making.

And then impact. We assess what kind of program this is, what kind of teaching this is, by its impact. Not because we've got a four year course and we're training a hundred people and our budget is a million dollars, I mean that's nothing.

What's the impact? Impact is zero. Or we don't know. Why do you conduct a course we don't know? And that's Acts 13 1 to 3. In the church at Antioch, there were prophets and teachers, Barnabas, Simeon, Lucius, Osirian, and they had been brought up with Herod the Tetrarch and Saul.

While they were worshipping the Lord and fasting, the Holy Spirit set apart for me Barnabas and Saul for the works which I have called them. So after they had fasted and prayed, they placed their hands on them and said, So there's only three verses and it sums up the church. How many people are there? Five people, isn't it? And they had different gifts.

Some are teachers, some are prophets, and Manon is an administrator because he comes from Herod's family. You know how he's related to Herod? What does he say there? What happened, the queens did not necessarily feed their babies. They used to hire nurses.

So his half-brother, which means probably his mother fed Herod. Herod was born from another queen, but the mother who actually fed her was this man. So they were half-related.

Naturally, they had a relationship. And he became a steward of Herod's palace. So a very influential man, straight up to the king.

They grew up together, so you know, different relationship they had. So an administrative thing. There are a lot of different gifted people in this.

And they minister to God. How? Through fasting and prayer. And they minister to each other.

In the church we are supposed to minister to God and minister to each other. What's missing in our churches? We don't minister to each other. We minister to God and then we rush to the car park and get into the car.

Hi James, see you next week. No ministering to each other. While they're ministering to each other, Holy Spirit speaks to them.

And says, who are the senior most guys here? Paul and Barnabas are the senior most guys. Separate them, he said. They are going to go as missionaries.

In our system we are different. We find out the youngest guys. So we're going to give you 400 rupees a month.

Now you go as evangelists. Start at the top. So there's going to be some change in the megachurch now when you get back.

It's happening. Start at the top. And so this church becomes a sending church.

There is nothing mentioned. There is no money that change hands that we'll financially support you, etc. They just send them.

They bless them and lay their hands. There is no record of any money being promised to them. But they're faithful.

Later on you'll hear that Paul and Barnabas come back to Antioch to report what we did. So they have loyalty to that church. Because it is a sending church.

So this church is a sending church. The model here is a sending church. They minister to God, minister to each other, and then send each other.

Go into the world. As the father has sent me, so I send you. All churches need to be sending churches.

Not retaining churches. Most of our churches are come church. There is a huge shift required from retaining to sending.

Dispatching. All churches, whether you look at the Antioch model, whether you look at the Turin's model, whether you look at the Jerusalem model, they're all sending churches. And because they were sending, transformation was taking place.

The normal buzzwords are in the church. Stability. Sustainability.

Most people when they hear about house churches, they don't say, is your house church sustainable? Which they mean financially. I said no. They're not supposed to be.

Stability. I said no, if they're stable, they've lost it. They're supposed to be multiplying.

They're here today, ten people, next week you come here, maybe only five. The others have gone off. They should.

So, sustainability and stability are for the traditional church. The buzzwords from the house church, for the house church, is mobility. So when people ask me, how many house churches do you have in India? I always say, I don't know.

Because if it's still there, it's not a house church. It's only when the house church gets organized and one man begins to control, that you can begin to count, yeah, there is one in that village and so and so is the leader. There's one in that village and so and so is the leader.

So it becomes stable. And sustainable. Whereas, the real house church is first of all under the radar.

So, especially in North India and in Gulf countries, difficult countries, it's all under the radar. Nobody knows where they are. Number two is because of its mobility pattern, it's moving constantly.

So if somebody says, the numbers we are reporting now, it's just the tip of the iceberg. Because we know it's organized now. And the moment it gets organized, it's not really a house church.

It's like birds who come and nest somewhere, they make a nest, they lay their eggs, they have their babies, and one day, they're gone. And they build a nest somewhere else. And they're doing the same.

So this house church, there's nobody going to that. We went and checked that house and there's nobody there. Well, where's the Lord? They're somewhere else.

So, I usually when they say, I say, listen, we have Christian presence in 10 villages or 100 villages or 1,000 villages, I take the number of villages that has Christian presence. But I don't fall into this trap of telling the number of house churches you have. Because it's an unstable thing.

It's a mobile thing. So far we learned that the mandate is a great commission. The mandate of the church is to fulfill that.

Number two, we learned that from Acts 2, 42 to 47, that these four things, simple things you do, apostolic teaching, fellowship, table fellowship, prayer, and so these results should take place, which ends up in daily addition. We see Antioch model, dialogue, discussion, deliverance, and disciple making, and dispatching. If you want to put the four Ds.

Dispatch them and change it. Antioch model, we see ministering to God, Holy Spirit is saying, separate with these people and send them. Which one? The Antioch model, yeah.

Antioch model is God, the Holy Spirit, and now the people are all these key leadership, only five leaders, obviously there are more people in the church, but five key leaders who are prophets and teachers, administrators, who minister to God. Through fasting and prayer, there are no servants, and then the Holy Spirit says separate with these people, the senior most people, the top brass, and then He says send them. It's a sending church.

And this church, Antioch church, changed the whole of, all the way to Europe. Tunis model changed Turkey. Turkey is half in Europe and half in Asia.

There's a Bosphorus, what do you call that? We'll see there, that's separate, but both, you know, it's half way. But this Antioch, from there they go to Cyprus, and from there Cyprus on to this, all the churches that Paul is planting. So, they change Europe, western half.

So, reaching the ends of the earth, finally, Paul writes to Rome. Yesterday we read, I preached the gospel from here to Illyricum. Illyricum is Yugoslavia.

All the way, Macedonia. And there is no more place left for me. I mean, we talk about 2,000 kilometers, and the guy says, there's no more place left for me to preach.

It's an incredible story. Paul is a liar. He can't preach in every place.

It's a long distance. I don't know the exact distance, but it's a long distance. What it means is, I have trained enough disciples, and they're doing the job, and I'm not needed.

That's what he's saying. Just like Jesus said, you know, Jesus is baptizing, but Jesus is not baptizing. His disciples were.

Similarly, Paul is in the position where he can say with confidence, there is no place left for me to preach in this place. Between here and Illyricum. So, I'm coming to Rome.

But I'm not stopping in Rome. I'm coming to Rome on my way to Spain. That's Romans 15.23. He says, I'm coming, going to Spain.

Why does he want to go to Spain? At that time, they didn't know there was something existing, because beyond Spain was Atlantic, and, you know, everybody thought that nobody existed beyond. The earth ended there. So, he wants to get to the ends of the earth.

In his mind, he has the big picture. And he wants to say, I have staked a claim and flung your flag at the ends of the earth. That's what he's thinking.

So, he should have the big picture and say, I've got to get there. God protected him from going to Spain because God knows, God knew there is more than Spain. So, they are all dispatching models, sending models.

Every one of them is a sending model. And where they didn't send, like Jerusalem model had some difficulty in sending, so God had to organize, send Paul to persecute them, so they could begin to send. In Acts 11, 23, they scattered all over the place in diaspora.

And they preached the gospel to the Jews and to the others. So, they were forced. If you don't do it, God will force you.

Then you say, oh, such a beautiful church, and now these guys have come and destroyed it. Every time I hear some church has been destroyed, I say, praise the Lord, hallelujah. Lord, do a few more times.

Sending model. Church is a sending model. Every church has to be a sending model.

And start with the top dogs, which basically means everyone. Start with what in telepathy? Any questions? No, I related to this thing. That's not, that's not.

We'll talk about that later. In this, there is this. Antioch model is prayer and fasting.

Significance of that? God reveals. He knows you're serious. Ladies.

Oh, leaders. Yeah. Does it not matter? Yeah, we have, the western mind has to have a covering.

And for some years, there was a very strong move on who is your covering? And we say Jesus is our covering. No, it's, in the five steps that I was telling, the believer is step one. People sitting in the church are not believers.

Simply because they do not believe in the promises of God, that he has given you power and authority over all the demons and over sickness and all the other things, and then preach the gospel. They have not understood this. They are stuck to the word.

And that's a great deficiency. They're not believers. They don't believe.

If somebody comes and says, I've got demons, can you get it? I'd say, no, no, not me. I can't do that. But you've been going to the church for 25 years.

Yeah, I've been going to the church very faithfully for 25 years, but I don't have the power and authority. So they've denied the power and authority given to them, which is given free. It's grace.

You don't have to work for it. So they're not believers. Number two, as we say, is being a believer is not enough.

Casting out demons is not enough. Praying for the sick is not enough. Because Jesus will say, I don't know you.

In fact, he calls them evil workers. Because they fail to disciple the person who's coming to the kingdom. So you must disciple.

Jesus says, and this is how God is glorified, that you bring forth much fruit. Then you are my disciples. And John 15, 16, God says that you've not chosen me, but I've chosen you and ordained you.

King James Version is ordained. Your version is appointed you. Which means the same thing.

Ordained you that you may go. Go. And that you may bring forth fruit.

Not just to go and preach and come back or distribute pamphlets and come back. That you may bring forth fruit. What kind of fruit? Lasting fruit.

Fruit that remains. Lasting fruit. Then you ask me anything and I'll give it to you.

We do the wrong way. You give me this, then I will do that. It doesn't work that way.

You do it and he will follow it up. So our business is to bring lasting fruit. Not just fruit.

But lasting fruit. Now here's a mango tree just outside. What's the lasting fruit of that mango tree? Now you eat the seed, you eat the mango and you seed it, you throw it away.

Did it last? Oh, maybe it's rainy season, he threw the seed and it grew by the roadside. And the goat came and ate it up. Did it last? No.

So what's the lasting fruit? Lasting fruit is when you take this seed, plant it somewhere and take care of it. Water it, nurture it, manure it. Until that begins to bring the fruit.

So the lasting fruit of this mango tree now is that mango tree that's bearing fruit. So I have some, I have a mango grove in my place and people take some of this. And there is a tree that's very popular so at least 100 people have taken it.

So that tree has at least 100 trees which are lasting fruit. So when you bear fruit, when you make a disciple and he brings a disciple, until he makes a disciple, you don't have a lasting fruit. Making them sit in the church you have no lasting fruit because they are not producing fruit.

Do you understand this concept? Yeah? You have not chosen me, I have chosen you and ordained you, commissioned you to bring forth fruit. Fruit that remains. The lasting fruit.

And then you ask me, I'll give you anything. And this is how God is glorified, when he brings forth abundant fruit, not one or two. I met a senior pastor and he's very, very evangelistic.

I was asking he goes anywhere and he takes his little instruments and he'll sing and preach any village. So, I asked him about this lasting fruit. How many disciples do you have? Oh, thousands, he said.

No, I mean the one who's gone through the whole process of being gone through the repentance and confession and baptized and bearing fruit. That way, he says. That way.

Maybe seventeen, he says. Okay. Lasting fruit I'm asking you, I said.

Seventeen. Where are they? That I have no idea. So, where is the lasting fruit? He would know your fruit.

Where they are. Because you'd be proud of that fruit, that tree. You know, I planted that one and it's bearing fruit.

A tree shall be known by its fruit. A man shall be known by his disciples. Matthew 7, 20.

Not by your righteousness because we never pass the righteousness test. Because our righteousness, all our righteousness is like filthy rags. That's a dirty word.

That filthy rags. All our righteousness is like filthy rags. Ask me ladies later on what does filthy rags mean and I'll tell you later on privately.

You understand? That's what it means. Menstrual cloth. In the Hebrew, that's what it means.

Menstrual cloth. You dispose it off. You never keep it.

So, all our righteousness is like filthy rags. What counts is our fruitfulness. I mean, I have many trees that look ugly.

Most of my fruit trees look ugly. My flower trees and Sunil is very good at planting flower trees. He plants beautiful flower trees.

No fruit. I only plant some ugly looking fruit trees. I mean, I have blindness.

I don't notice the flower trees until somebody shows me, oh there is a rose growing. Oh yeah, there is a rose growing. And I don't notice it until somebody points out.

My wife does. I only notice the fruit. Oh yeah, you got fruit in this tree.

This one hasn't been bearing for a long time now. Watch it. I'm going to chop it off.

So, we will be known by our fruitfulness. When you talk about fruitfulness and you are with the theologians, you will get into one big massive problem with them. Because they will bring the debate between faith and works.

They say, I know man shall live, the just shall live by faith. And this debate started by Martin Luther. Martin Luther was fighting a battle with the Jews, with the Catholics.

So he added one word, just shall live by faith alone. Which is not in the scriptures. But that thing caught on.

Just shall live by faith. I've got my faith and I'm going to heaven. By and the moment you talk about works, no, no, no.

You talk about, you know, works of works, that's not good theology. But Jesus never differentiated, he never dichotomized between faith and works. I have come to do the works which my father has asked me to do.

If you don't believe my words, at least believe my works. And it is by your works you will be touched. So, don't separate.

We can't do works alone has no meaning. Faith alone has no meaning. It has to be works of faith.

They are supplementary and complementary to each other. Not separated. In Jesus they are not separate.

But Martin Luther started this because he was starting a battle with the Catholics believed in works. I'm going to heaven because we are doing good works. We take care of the poor, we take care of education, health, hospitals.

So we are going to heaven because we are doing that. What we do with the rest of the time is another matter. And so many fathers, alcoholics, and smokers and all kinds of things they have.

They believe in good works. So he just added that one word and caused a huge confusion. Theologians who have no works, usually therefore plump for just shall live by faith alone.

No. We have both. It's not either or.

It's both. Some talk about fruit especially in John 15 to know it as the fruits of the spirit. Yeah.

It's Galatians. Yeah. Yeah.

They do that. Yeah, yeah. No, we need those fruits.

Without those fruits of the spirit you can't have this fruit. You can't have those fruits. But that should lead you to basically it's a soul saving thing that here Jesus is talking about.

So again we cannot dichotomize and separate them. What kind of fruit is that if it doesn't have love, joy, peace?

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