

Reservations

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[0 : 01] Welcome. Thank you for choosing to listen to this spirit-filled word by David Inchie. When you catch a word, you have caught God. May you catch a word today that will cause God to change your story.

Be blessed. 2 Peter chapter 2, reading again from verse 1 to 9. Thank you, Jesus.

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring indomitable heresies, even denying the Lord that bought them, and bringing themselves into swift distraction.

And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they, with feign words, make merchandise of you, whose judgment now of a long time lingereth not, and their damnations lambereth not.

For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment, and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly, and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that after should live ungodly, and delivered just lots, vexed with the filthy conversation of the wicked.

[1 : 37] For that righteous man dwelling amongst them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds. The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished.

Here ends the reading of God's holy word. Amen. This is interesting. I will attempt to talk about reservations. Reservations. The previous text concludes by bringing our attention to how the word of God was given by, when holy men of God, prophets, were moved.

Then it opens the next chapter by talking about, but there were false prophets. Even though God was using good prophets, the right ones, there were also false prophets amongst the people.

At the time, the good prophets were working. This is very important. It is not when they have finished working and they have left. Whilst the good prophets were working, false prophets were also working. And it says that, in the same way, for there shall also be, even as there shall be, false teachers amongst you.

So, that means that, as I mentioned the previous teaching, when you look at the New Testament very carefully, it was, this is very interesting. When we were reading the book of Acts, I found out that the poor would go to a place and preach and then teach.

[3 : 06] So, they were preaching and teaching, preaching and teaching, proclaiming. So, they preached the gospel and they taught the church. Right? So, the gospel is, must be preached, but the people of God must be taught.

Now, after we have preached the gospel, there are people who feel that they have entitlement to now teach. So, even though they have not been called to feed the flock, they feel, they see congregation as an opportunity, or to also look relevant by sharing my opinions.

As I said in the previous teaching, the gospel is not good views. It is good news. You have your views, keep it to yourself.

And so, now the easiest way is you can have audience without any price. In the past, you need to gather people. Physically, and talk to them. And now, television came, and people were paying to go on television, to be seen, to be teaching.

It can be so expensive. So, it kept a lot of people. Even good people couldn't go there and preach. And then, internet comes. And people were doing it every now and then, doing their own recording.

[4 : 17] Children were doing their, today I want to show you my room. So, so internet, everybody was doing it till the lockdown.

And the lockdown made it very easy for everybody. In fact, it opened up a flat gate of powerful teachers. Some fake, and so, everybody believed you had the right to say something.

Your voice must be heard. So, because of that, everybody's teaching. Everybody's talking. And particularly, people who believe that, two, two things.

There are others who believe that, they are God-given rights. And God-given inalienable privilege. And audacity. ability to begin to attack anybody they don't like on social media.

Don't do that if you're a Christian. Don't, don't, don't take pride in attacking people. Don't take the joy, happiness, in attacking people.

[5 : 26] Yesterday, I was sharing something with somebody, and I was saying that, there are principles that make people do well in life. It's not only an ability. But there are certain principles that underget well-being in life.

Just one of it, is when you are able to show mercy, you operate with the law of mercy. And when you are not too quick to celebrate the downfall of somebody.

It's a trap for your future. Never rejoice over the downfall of somebody. Don't rejoice. Naturally, it might come, because let's say if your enemy really falls, you say, yeah, yeah.

But remind yourself, remind yourself that it's not a healthy thing. Anyone, see, whatever you celebrate comes to you. That's why some people, there's no way you'll be prosperous in life, because of the way you criticize people, who are prospering.

You will never see prosperity. That's why if you're a pastor, and you are always condemning people with crowd. It's just, it's not about masses. It's not about miracles. You will never see miracles. You will never see crowd.

[6 : 37] Because, if you're always criticizing people's relationship, you will never have a good relationship. And whatever you tend to celebrate, you attract.

So when you celebrate downfall of people, you have just reserved your own. You have made, today I'm talking about reservations.

So, it's important to understand some of these principles in life. Now, coming back to the text, people have taken it upon themselves. Let me go on again.

So, the lockdown really changed a lot of things. To the extent that people are doing Instagram live, Facebook live. It is not bad.

But, pastor, you don't have a church, and your church is Facebook live. You don't have to say a lot of things. Because the truth is, you don't know how to pastor. That's what I'm talking about.

[7 : 42] Stop attacking people who are pastoring. It's a very complex act to pastor. Very complex. Some people are doing a lot of wrong things. That's why you must know about reservations.

What I'm trying to say is, don't take it upon yourself to always be the one to attack people, and expose people, and do that. I think you are better off trying to focus on what can feed people and stick to it.

And I'm trying to differentiate actual church pastoring from online talking. There are two different things. Please. There are people who are global figures preaching everywhere, but they don't have churches.

Show us credibility of foods. That's what I'm talking about. Because when you say it, when you are there, no one, you think that you have following. Online following is not what the Bible talks about, follow the shepherd.

That's not online. That's what it is. So anyway, when you criticize some things too much, you don't see. So I don't want to talk too much about online following so that I can have more following. So let me keep my views and opinion to myself, and let's go back to the text.

[8 : 59] But sometimes, sometimes, church, let's be careful because Bible says that we will have people, false teachers amongst us. It said, they also operate concurrently.

So they're alongside, simultaneously. Whilst we are operating, they are also operating. So now, it tells the church about how false teachers will come, and then it gives some of the things they will be doing.

Let's look at the text again. Pastor, you keep going to this text because there's always a law packed in it. All right. It says that, but there were false prophets also among the people, even as there shall be false teachers amongst you, who privily shall bring in damnable, I explain this.

They are bringing in things that shouldn't be part of the church life. But because of this, they are teaching. They are the wrong teachers. They are bringing in damnable heresies.

Heresies, I explained what it is. You listen to the previous teachings. Even denying, they go as far as denying what? Even denying, did you see that? Denying the Lord.

[10 : 02] Thursday, those of you in church, when we talk about Jesus being Lord, it's not something very light. They'll go as far as, you deny the lordship of the master. The one who bought them.

That's interesting. Brothers and sisters, I want to draw attention to something that has really been beating my mind, but I just can't circumvent it because it's right playing in the text.

So I can. He says that these false teachers will bring in, number one, damnable heresies. Watch this. And denying the lord, that bought who? Them.

So that means they are Christians. They are Christians. They have been bought. It's not unbelievers. These are believers, but they get to a place where they begin to deny the lord who bought them.

So these are real Christians. They have been bought by the blood of the lamb. That's why they are amongst us. So they don't have to be forced by intent. But there are manifestations about them.

[11 : 02] So deny the lord that bought them. It would have felt safe or easy to say these people are not Christians, but they are trying to teach. But these are, they have been bought by the lord. They deny the lord.

And then they go, it goes on to say, and it said, watch this. When they do that, they bring upon themselves swift distraction. Very fast. Distraction.

Swift. Look at it. There's two. Second Peter 2. That's, that's the worrying bit. This one. This one. Many followers. Many followers.

It's not necessarily a sign of false prophets, but it's not a sign of true prophets. Many. He said, there are so many people who told their line.

Many. That is very worrying. In the church, many shall follow. And he says that, oh, they are not just following the teachers.

[12 : 03] It's the ways, the distract, penitious means destructive. It's attractive to us. They tend to promise what the fallen heart wants. Which eventually says that in Proverbs chapter according to him, there is a way that seems right to, but the end is distraction.

You know, so the fallen heart actually wants some things that if I want to be a helper of people's destiny, an agent of God, I shouldn't be distracted by what the natural man just naturally gravitated towards wants.

Because if I want to just give you what you want, I might miss, I might, I might, I might end up helping you to miss your destiny in God. He said, many shall follow.

They are distracted. Their ways are destructive. They are following the ways. Because of whom the way of the truth is now blasphemed. It's brought into disrepute. Because their ways are not really godly.

It's not. It's destructive. It's causing distractions. It's destroying things and it's distracting things. Verse 3. And look at how they do it. Watch this.

[13 : 12] What they are trying to do, okay, is to make money from you. That you is what bothered me. He is talking to the people. He said, you, forget about those outside the church.

He said, you, these people will be making money of you. And how are they going to be making their money? Me, I won't give my money to anybody. Oh, no. They will, they will use feign words.

Words, words. The way they will put the words together is you get up and clap. They will use seductive words. Feign words. Give us the, amplify it, please.

It says that Paul's cunning arguments to exploit you. But what is really their, their motivation, their objective is to make money.

What is motivating them to make money? Covertuousness. Covertuousness. Materialism. Greed. It's not enough.

[14 : 12] They want this. They want this. And the way to find what you want from the puppet is to now use words. Yes. That's why I believe that we also, we pastors and church leaders, particularly founding pastors and, yeah, head pastors, we have to be a bit, very careful how we project ourselves so we don't come across so materialistic.

there's nothing wrong in having, okay, but don't let us behave, one of the things, okay, let me, let me, don't let us, it's important, don't, we shouldn't, I think all of us, particularly me and my colleagues, I don't mean my colleague, the pastors in this church, head pastors, so that we do not have this celebrity desire.

So what we really want is what ordinary folly man would just want. It's very easy to fall into that, you know, and so we also have to be very careful that we don't end up being so materialistic and, you know, what happens is that there are certain teachings, I think I need to say this, there are certain teachings, if we emphasize on it so much, we end up producing a congregation that is very materialistic because of the teachings.

You keep hearing this, keep hearing this, and we celebrate what you own, what you have achieved physically, what you have acquired. So maybe it might be an unspoken language, but you can tell that your acquisitions in life makes you look very important in the congregation.

By the way the congregation is structured and the way the philosophy of the church, the culture in the organization makes people who have material position rise quickly to the top and very important.

[16 : 17] And the constant communications and the language in the church is making people, instead of thinking of winning souls, they are thinking of buying houses. There's nothing wrong in buying houses, but buying a house has now become your obsession.

and you didn't get it, so you got into church. Or some already have it, and they find that the church has enhanced it. Enhanced it.

And the pastor's point of reference is what is God. What is God and what is trying to do. You know, I have billions in my accounts now. And I'm planning on buying that.

I want to do this. You know, it might not be malicious in itself, but it has a way of after a period of time, deadening the consciousness of people towards hunger and sacrifice for God and becoming so materialistic.

We are trying to compete with the world, compete with people of other religions, competing with them to the extent that now we pride in the designer's things we have.

[17 : 26] We pride in the kind of caste we have. That has become a symbol of our Christianity. God forbid. The symbol of your Christianity is your sacrifice.

It's your sacrifice, not your possessions. Possession is not wrong. It's not bad. Because it says, seek ye first the kingdom of God, and all these things shall be added.

God himself gives you. It says that in 1 Timothy chapter 6, verse 17, it says, command the who are rich in this present age, not to be haughty, not to trust in, riches are very uncertain.

It says uncertain riches, not trust in the living God. Watch this. Now, let me show you something. Look at 2 Peter again. Go back to 2 Peter, chapter 2. Let's get to the verse 3.

Verse 3 says that, and through covetousness shall they with fame words make merchandise of you, whose judgment now, watch this, this is very important, which judgment now of a long time lingereth not, and their distraction slambeth not.

[18 : 34] Their judgment is not going to waste. It's there. There's a reserved judgment. It's reserved for them. So, verse 2 says that, many shall follow their pernicious ways, by reason of whom the ways of truth is evil spoken of, and through covetousness shall they with unfamed words make merchandise of you, whose judgment now.

So, they make merchandise of people through covetousness. Now, when you spoke about the pernicious ways in this too, the pernicious ways is also there, some translations use sensual or licentious.

Licentious is license. You are free to do this. You are free. That's no problem. God understands. Licentious ways. Sensuality, see, the English standard version says that many will follow their sensuality.

In other words, it's like everything goes. It's okay. Their undergirding philosophy is enhancement of fleshly lust.

They enhance fleshly lust. Meanwhile, when you read chapter 1, particularly verse 4, verse 4, it says that we have been given these precious promises that by then we might be particular of the advantage, having escaped the corruption that through lust.

[20 : 00] We have escaped it. These people are bringing us back into this corruption that is through lust. Look at verse 19 of chapter 2. 2 Peter 2 verse 19. While they promised them liberty, they themselves are servants of corruption.

Yeah. They are promising, oh, you'll be okay. But they themselves, because of, you see, there are certain mindsets when you have, you don't have nothing but bondage.

When there's a certain mindset, if you operate with this philosophy, your life will always be in bondage. there are many people who have addictions that started out with good intentions, but because of the allowance and licentious living, they license themselves, it's okay, it's okay, it's okay, a bit of it, it's okay, a bit of that, it's okay.

I mean, I don't see anything wrong with it. There are things the Bible has said, you say, I mean, I don't see anything wrong. Really? I don't see anything wrong. Yes, that's licentious living, and you end up selling yourself into bondage.

So then, there are certain philosophies, there are certain way of thinking that if you give yourself to it, you will end up in adultery.

[21 : 16] It's not first your behavior, it's your mindset. That's why you have to be very careful who you've been listening to. Because suddenly, you begin to believe that there's nothing wrong to have a spare girl.

Yeah, yeah, no, no, no, you hear something? Someone says a backup. Someone says backup.

Yes, that is why your friends are quite important. Because your philosophy is determined by your friends. Your company will eventually influence your philosophy.

If to corrupt, Bible says that evil communication corrupts good manners. So you didn't start out corrupt, but the mindset, the mindset, the mindset, by the time you realize, you're beginning to accept some things that you used to reject.

And you're beginning to say, oh, it's okay, but this is okay, this is okay, just a little bit of it. Then the little bit never stays little. Because if you couldn't say no to the short, what makes you think you can say no to a bottle?

[22 : 25] and a mixture? If you couldn't say no to flatten, what makes you think you can say no to when the actual time comes?

He says that nobody should say that God is tempting me, James chapter one verse. Don't say God is tempting me, for God cannot be tempted with evil. But he said everyone is tempted by your own lust.

And he says that that's how it starts, it starts out with lust. And then when he said are tempted, drawn away by your own lust and enticed. And he says that and lust when it's conceived, this is very funny, when lust has conceived, it brings forth sin.

And sin, when it's mature, it ends up in destruction and death. And so it starts with the thinking, guard your thoughts. If you want to guard your thoughts, then guard what you hear.

or who you are listening to. Just be mindful of who you listen to. But the danger of false teachings is that it mixes a bit of false into a lot of truth.

[23 : 40] So you, you, sometimes the deception is, I am too smart to be deceived. Hey, never say that. I am too smart to be deceived. You don't even know what you don't know.

So then you start out, what he's saying is good, I'll be able to sieve out what is not right. But before you could realize, something is capturing your heart because words communicate state of heart.

It's not just intellect. There is mood that is packaged in words. So then if I have bitterness in my heart, you keep listening to me, you end up being a bitter person.

The reason why you are contemplating divorce is because of who you have been listening to. It's because of who you have been listening to. The reason why you are contemplating that behavior, being dodgy and changing figures at work, is because of who you have been speaking to.

It's not because of who you are, but who you have been listening to. So that's why we have to guard who we listen to. Let's get back into the text. So, verse 4, now, verse 4.

- [24 : 59] Someone say reservations. Please say that again. Verse 4 says that, for if, ah, this is a very worrying thing.
- It's a condition. If God spared not the angels that sinned, before he said this, he draws our attention to the fact that, verse 3, the end of verse 3, look at the end of verse 3.
- It says that, whose judgment now of a long time lingered, no, give me NIV, new international version. Their condemnation has long been hanging over them.
- That's why I think we have to be careful when we take so much delight in trying to prove who is wrong. And you spend all your time trying to prove who are wrong, who are wrong, who are wrong. What are you looking for?
- Their condemnation has already been hanging over them. When you see the pictures of Jesus drawn in the, you know, they put a halo around him.
- [26 : 05] For us teachers, they also condemnation is like a halo. It's hanging around them. So don't try and don't be the one to facilitate their judgment.
- They are hanging on them and their distraction has not been sleeping. Yeah, that's a very sad distraction. Now, then he brings the verse 4, that if God, for, is it, why is it, because if God spared not, the angels that sin, this is also a whole different theological, let me just cover the rest, and if I have time, I'll talk about this.
- Who are these angels? Because some of us, that's what we want. Pastor, can you show us the angels? Who are the angels who sin, where did they sin, and all that? He said, if God, it starts from the top, if God did not spare the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be what?
- Reserved. Reserved what? God said, I've made bookings for you. I've reserved a seat in hell. Yeah.
- Some people, their name are already waiting for them. It says that angels, God made reservations. Listen, the judgment of God has names reserved on it.
- [27 : 30] Yes. So, sometimes, when you are behaving a certain way, check, maybe you are making a booking. Yeah. Maybe.
- Because these bookings, you don't phone to make the bookings. You behave into the booking, into the reservation. Something, it's a judgment that has been reserved for you.
- Look at verse 9. Verse 9 says that the Lord knows how to deliver the godly out of temptation. God knows how to do two things. First of all, he said he knows how to deliver the godly out of temptation and then to reserve.
- So, sometimes, it looks like God is delaying in reacting. Because he's a God who does reservations. Even though your job looks peaceful, there's a reservation.
- Your children look peaceful. Everything seems to be going okay for you. Ask lots. When he went to Sodom and Gomorrah, prosperity was flowing. prosperity was flowing.
- [28 : 35] And God makes reservation of judgment. Look at 2 Peter 3 verse 7. Oh, Lord, have mercy upon us. I will talk about the two maybe different judgments.
- But 2 Peter 3 verse 7 talks about but the heavens and the earth which are now by the same word are kept in store, reserved, reserved unto fire against the day of judgment.
- The way things are going in our times. Those of us who are attached to the world, there's a way you can cling to the world. You know when there's flooding and someone you see a cat or a dog, the water is carrying and then they are standing on a plank.
- But the thing is going. So the thing you are holding on to, it's actually being carried away by the flood. It's moving. Those of us who have stored all our confidence and hope in material things.

The Bible says the word is passing and the pleasures thereof. But the one who does the word of God abided forever. When you cling on, it talks about God has reserved the world and the heavens to a judgment.

[29 : 57] Can you imagine? Yeah, 1 John, yeah, 1 John 2, 17. The world passes away and the last thereof. But he that doeth the will of God. He that doeth the will of God.

He that, not what the pastor is saying. He that doeth the will of God. Is what the pastor is saying the word of God? Is it the will of God? Then you are better off doing the will of God. Even if it looks like you are being instructed, you don't lack instructions, but if it is the will of God, you are better off doing it because he that doeth the will of God abides forever.

But the one who has put all your confidence in your job, in the world, in your shoes, in your house, in your material possessions, that there your health gives way. You'll never regard that God in your pursuit until crisis comes.

But sometimes crisis may have the better part of your life. You might recover, but not in the way you would have been if it doesn't come. Put your trust in God.

Christian brother, Christian sister, are you not a Christian? Why don't you live the Christian life then? Why don't you live like a Christian? Why do you want the best of both worlds?

[31 : 10] you are so in, yet you are out. And you are so out, yet you are in. Where are you? Your legs standing on. One track is going south, and the other track is going north, and your legs is...

It only ends up in split. You can't use your two eyes to look into one hole, bottom hole.

You are watching there, looking through the keyhole, and you can't see properly, so it's okay, I will use my two eyes. No. It's only one of us white. So, let's not be giving to worldliness, because at best, it brings a reservation.

Reservation. It says, judgment has been reserved for these four stitches. Now, and it talks about how, this is very...

See, when you use the word if, God is reasoning here, and making comparison. In the verse four, 2 Peter chapter two verse four, he said, for if God spared not the angels, he's making a case.

[32 : 25] Angels, they are close to him, high. He even didn't spare those guys. If God spared not angels, that sin, but cast them down to Tartarus, that's the Greek word.

To Tartarus, it's pit of darkness. Cast them down to Tartarus and deliver them onto chains of darkness to be reserved.

So they are in chains, but they are being reserved. In Matthew 25 verse 41, it talks about how angels, it's reserved for the devil. Then he shall say to them on the left hand.

Depart from me. He cast into everlasting fire. There's fire prepared for who? The devil and his angels. But it's not only the devil who go there. And it's not only the angels who are also going to go there.

Those on the left. It says that those on his left, he will say, depart from me. You are going into, you already have bookings waiting for you.

[33 : 31] Your cab driver is in. Please, can you go? He's waiting for you. It reminds me of what happened. Okay, that's an interesting point to bring in because of what?

It reminds me of what happened in Acts chapter 5 when Ananias and Sapphira lied. Ananias died. And when Sapphira, the wife, came, she also lied. Peter said, why has Satan filled your heart to lie?

And then he told the wife, those who the feet of the men are at the door.

They will carry you out. So when you fall down, get ready, fall down, they are ready to bury you. He said, because you have put yourself in this, you have joined the reservation, there are people who are reserved.

There's always a reservation. So when you are making noise about how is he getting away with, no one gets away with evil. No one gets away with evil. Not even angels.

[34 : 34] How much more, pastor? If angels couldn't get away with evil, then there's no hope for anybody. So stop being the supervisor or trying to bring judgment swift.

It's already people are carrying judgment halo on them. So leave people. people. It says there's already a reservation.

The angel had their place booked. The bookings made for them. And then he says that, and then he didn't stop with the angel. The judgment of God, when you read 1 Peter or the book of Peter, it actually, the focus also does not go silent on judgment.

So in 2 Peter, I spoke quite a bit about judgment as well. 1 Peter and 2 Peter. Even though 1 Peter was talking about the persecution and challenges, he also made sure that we should know judgment is coming.

2 Peter. So in 1 Peter 1 verse 17, it spoke about judgment coming. 1 Peter 2 verse 23, it spoke about judgment coming. 1 Peter 4 verse 17, it spoke about judgment coming.

[35 : 38] So there were, it spoke about coming judgment, coming judgment, coming judgment, coming judgment. And then in 2 Peter, we just saw it, chapter 1 verse 2 verse 3 verse 9, chapter 3 verse 7, it spoke about coming judgment.

So you can tell that Peter was very conscious about the judgment coming. And you know the judgment coming, he makes us aware from this text that God started judgment from the ancient world and he hasn't stopped.

So he says that in the Old Testament he judged angels and he gave references. Then he says not only angels, in the days of Noah, the entire world was judged.

So he moves on to, and spare not the old world. Did you see that? It is not one person, an entire world, millions of people, God didn't spare the world.

He didn't spare the world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the floods upon the worlds of who they're ungodly.

[36 : 44] This thing ungodly, don't take it lightly. 2 Timothy 2 verse 16, it touches on ungodliness, and God always frowns on ungodliness. In Titus chapter 2 verse 12, it talks about the grace that brings salvation up here, teaching us denying ungodliness.

In 1 Timothy chapter 1 verse 9, it touches on the law is made for the ungodly. So God really gives time.

He has a focus to deal with ungodliness, ungodliness. And he says that this world, the world of ungodliness, so the Bible says that, and spare not the old world, but save Noah, the eighth person, the preacher of righteousness, bringing in the flood upon the world of the ungodly.

God can deal with the world, let alone a whole nation. He dealt with the world, and didn't spare anybody. So this was a warning against the false teachers, and he's trying to tell us that their judgment is waiting, don't follow them.

Because God cannot just leave them without judgment. So in other words, whatever anybody is doing, they should remember there is a reservation.

[37 : 59] So long as God's planning program is concerned. Now let me just add the lot one, and then we move on to a point I end here. When you look at the lot, look at the next verse, verse 6.

Verse 6, and turning the cities of Sodom and Gomorrah into ashes, condemn them with an overthrow, making them an example unto those that afterwards should live ungodly.

Did you see that? He said, you are living ungodly, look at, there's a sign, Sodom of Gomorrah. He just did it to show, because he knew people would do it. He said, anytime you feel like messing up and becoming ungodly and supporting ungodliness and behaving in an ungodly way, just remember Sodom and Gomorrah.

He burned them into ashes. And it was a city of prosperity. They had money. Bible says that the fruitfulness, it was an agricultural economy at times.

So your prosperity has a lot to do with how fertile the soil is. And Bible says that the soil was so fertile, it almost equates it to Garden of Eden, how the soil was fertile.

[39 : 14] And that's why Lot and his wife chose that place, because it was very fertile and saunterous. Yes. It says that, and Lot lifted his eyes and beheld all the plain of Jordan, that it was well watered everywhere.

Yeah. Before God destroyed the place. Watch this, even as the garden of the Lord, it was like Garden of Eden, the prosperity of the land was so good.

It was so good. The Bible says that God burnt it to ashes. And if God could do this, then I don't know what we own, which cannot be rubbished.

Because when you talk about Garden of Eden, it's God who made it. He made it for his firstborn wife. Yeah. And he said, have honeymoon all the rest of your life.

He created them, put them there. The Garden of Eden was good to the extent that God himself packaged himself as a tree. And he said, I'll stay in the Garden of Eden. God, this Garden of Eden is so good. And the people, there was a city, that prosperity entered their head, two cities, Sodom and Gomorrah.

[40 : 26] Prosperity entered their head so much that they felt like nothing can destroy us. This is good. Life is good. Life is good. One of the, later I'll show you how they lived like animals.

Because what a dog likes, animals like, is food, rest, and maybe the other girl on the other side.

They don't live for any better purpose. There's no bigger purpose an animal lives for. There's no bigger purpose than an animal. So, capture a prayer or something, eat, rest, and then, yeah.

Reproduce. That's all. So, when we live in a godless way, we are almost reducing ourselves to one, because the greatest assignment of man has to do with life after he.

We live a certain life with subspecies eternity in mind. So, it says, Sodom and Gomorrah was reduced to ashes.

[41 : 34] It said, the world will burn a fervent heat in the times to come, because it has been reserved to judgment. Let us not pass with the world.

God. We are Christians. Let's go back to the text, the six, making them an example. Verse seven, ah, delivered just lot, vexed with the filthy conversation of the wicked.

For that righteous man, living, he called him righteous, lot? Huh, they didn't make reference to his ways that are not pleasant to God.

God left that and just spoke about righteousness because where he was, he's actually a man of God, but he messed up. But God didn't focus. In the New Testament, as I said, in the New Testament, the scriptures never focus on people's weaknesses.

So when he mentioned Abraham, he didn't speak about Abraham and the other lady. I didn't really, the New Testament is a book of grace, it's an era of grace, so it doesn't focus on people's mess.

[42 : 38] In the same way, God should be outspoken about righteous lots, right? Why do you classify, just tell lots? Why do you make him just lots, righteous lots? That guy, yeah, God said he's a righteous guy.

You know too much about him, that's why you're having problems about God's classify him as righteous. Sometimes we know so much about people that we get blinded by what we know about them. We don't think they deserve any leverage with God.

But maybe deep in their hearts, they have fixed it with God. Let me just end by drawing your attention to the angels. Which angels are these talking about?

In Genesis chapter 6, the Bible talks about how angels, there's two, the sons of God. Usually when you see that phrase in the Old Testament, usually it's referring to angels, the sons of God.

So, girls. Yeah. Yeah. Jude, verse 6. And the angels who did not keep their proper domain, ah, but left their own estates abode.

[43 : 42] King James, I think King James uses estates. Their first domain of authority, that's where they belong. They left their place and moved into another territory.

Hey! Hey! They said, I'm going to London. London. Angels left their first domain.

He said, for the angels who kept not their proper domain, but left their own abode, he reserved God made reservation.

Reserved in everlasting chains under darkness for the judgment of the great day. He reserved.

He reserved them. You left where you belong. Where I put you, you don't like it. You left it and now changed into something else. Reservation has been made for you.

[44 : 44] Your booking has been confirmed. It's there. It's there. It's there to be seen in your Bible.

It's there to be seen. Nowadays, you don't hear these things because we come to church just for blessings and prosperity. Blessings, prosperity, marriage, and we come and chase what the world chases.

We are using church to chase it. So you haven't changed. You haven't changed. You are still as worldly as you have always been. Just that your direction of pursuit has changed.

You are using a different means to achieve what you have always wanted when you are worldly. Just using this church thing because these pastors are very powerful. That pastor, when he declares, things happen.

So, well, why don't I also go and receive the declaration to get what I've always wanted? But I haven't changed. There are people sitting in churches that have not converted. Bible talks about a gentleman called Epinatus in Romans chapter 16.

[45 : 47] Epinatus. He was the first convert in the region of Asia. Paul says, give that guy for me. Epinatus. So, I realize that people must be convert.

People must convert. Yeah, and I've used the word convert. Verse 5. Church that meets in the house. And then who is that, and greet my dear friend Epinatus. Yes.

Who was the first convert to Christ? You are in church but you are not a convert to Christ. You are not a convert to Christ. You just like the environment of church.

You are actually at core, not a Christian. That's why some things based on God's word offend you so easily and readily. At core, I'm challenging you.

I'm challenging you. Christianity has become opiate for you. A means to massage your egos and some things, but not a pursuit of God. You never have pursuit of God in view.

[46 : 42] Never once. So, we, these powerful pastors, we are prophets when we declare God obeys. What's your problem? Come and let me pray for you.

Make sure you sow a seed. Powerful men of God. It's very easy for our teachings to blind or to eclipse Christ because the people really don't have appetite for the Christ we are teaching.

They really don't want this Christ thing, pastor. When you go this Christ thing too much, there are too many problems in life. Somebody told us that people are going through a lot in life. When they come to church, just say something that can encourage them.

Yeah. If the word of God in its purity doesn't encourage you, I actually, no, no, you are not a bad person, but I beg to question if you are really a Christian. Because he said, he who is born of God receives the word of God.

reservations. Reservations. Reservations. They kept not their former domain.

[47 : 54] They kept not their former domain. They abandoned it. And so they have been reserved in chains. Why? Because they saw the daughters of men. Now, theologians differ on which angels?

Is it the ones in heaven? Revelation chapter 12 verse 4. Bible says Satan is a dragon. He used one tail. His tail to sweep a third of the angels. His tail, one tail, swept them like that.

In Isaiah chapter 14 verse 12, Bible calls the angels the stars of God. So angels are called the stars. And he still swept the stars. In Job chapter 38 verse 7, Bible refers to angels as the stars, the stars of God.

So he still swept them. So theologians are not sure whether he's talking about the one Satan moved from heaven into earth or the one before the Noah's time. But in 1 Peter, you remember we dealt with it in 1 Peter where he spoke about the angels.

1 Peter chapter 3 90, who went and preached to the spirits in prison. Now, is this talking about the angels who fell?

[48 : 55] And look at the next verse. He spoke about Noah who formerly were disobedient when once the divine long suffering waited in the days of Noah. Noah. So it looks like the days of Noah before God destroyed everything.

When the sons of God saw the daughters of men and came in and Bible says they had interactions with them and all kind. Those angels, it seems like this is those angels, these are the angels that Bible said God reserved unto judgment because they left their former estates and what they did was very bad.

So Bible had to, God had to be swift, put them in chains, angels in chains. And so it starts talking about the angels of old, speaks about the wealth of Noah's time, then it speaks about the prosperity of the city of Sodom and Gomorrah.

None of these ones escaped. So what makes us think that false teachers would escape? Said their judgment is already waiting. But it says that even though the days of Noah everyone was judged, God spared Noah.

Even though Sodom and Gomorrah, everybody was condemned, God spared righteous lot. So God, then he goes on to say that because God knows, verse 9, as I end on that, 2 Peter 2 verse 9, let's already out loud from the screen please, let's go.

[50 : 15] Don't you like this kind of breakthrough? God delivered it from things. So really like someone who is born again and likes it. Let's go. The Lord knoweth how to give the body out of the nations and to accept the unjust unto the day of God's return to you.

So he does two things. He delivers but reserves. Your own, I want to pray and prophesy that your own will not be the reservation.

Your own will be the deliverance. Your own will be the deliverance. So when you are delivered, enjoy your deliverance. You leave those who are doing their own thing. There's a reservation and leave them.

And just stay focused and do what brings God honor. God knows how to deliver. Watch this. Who does he deliver? Put it on the screen please. God deliver who?

The godly. So stay godly and God will be responsible for your deliverance. You can't be godly and be a victim in life.

[51 : 15] But when you are godly, God said, okay, now you've made me responsible for your deliverance. He is the God who underlines the insurance of your life. God himself will underwrite your insurance.

In other words, whatever goes on, it's on me. I'm taking responsibility for that. When you live a godly life, I prophesy to you, reservation for the evil will not be part of your destiny. But deliverance for the godly will be your testimony.

He will deliver you from sickness. He will deliver you from harm. He will deliver you from evil. He will deliver you from shame. He will deliver you from disaster. He will deliver you from calamity.

And He will deliver you from all harm. In the name of Jesus. So, shall it be for you, in Jesus' name. And everyone will be shout, amen. Thank you for listening to this message by David Entry.

When God speaks, works show. And the works will surely show in your life. To hear more from David Entry, follow him on Facebook, Instagram, Twitter, LinkedIn, and subscribe to Caris Church on YouTube.

[52 : 22] Don't forget to share and subscribe to our podcast so you're always up to date. Be blessed.