

# The Judgements Of God (We Shall Not All Be Judged The Same Way)

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[ 0 : 00 ] Welcome. Thank you for choosing to listen to another word-filled message by David Entry. Preaching is the means by which God manifests His word and nourishes our spirits.

May the life of God enter into you and you as you listen to this message. Be blessed. 1 Peter chapter 4. Let me pick it from verse 1. I'm reading all the way to verse 9.

For as much as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind. For he that has suffered in the flesh has ceased from sin, that he no longer should live the rest of his time in the flesh to the last of men, but to the will of God.

For the time past of our lives may suffice us to have wrought the will of the Gentiles when we walked in lasciviousness, last excess of wine, revelings, banqueting, and abominable idolatries, wherein they think it's strange that ye run not with them to the same excess of riled, speaking evil of you.

Who shall give account to him that is ready to judge the quick and the dead? For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

[ 1 : 29 ] But the end of all things is at hand. Be careful, sober, and watch unto prayer. And above all things, have fervent charity among yourselves, for charity shall cover the multitude of sins.

Verse 10. Use hospitality one to another without grudging. Verse 10. Verse 10. As every man has received a gift, even so minister the same one to another as good stewards of the manifold grace of God.

Verse 11. If any man speaks, let him speak as of the oracle of God. If any man minister, let him do it as of the ability which God gives, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Shall we pray? Father, thank you for your word. Thank you for this glorious opportunity to delve into your word.

Your word is life. Your word is timeless. Your word is truth. We pray, Holy Spirit, Magister, Veritatis, teach us, guide us, reveal Christ to us, enlighten the eyes of our understanding, that we may behold wondrous things in God's word.

[ 2 : 51 ] Thank you, Father, for today. Thank you for your word. I submit myself under the power of your spirit. Holy Spirit, use me as your mouthpiece.

Let me speak what you will speak. I withhold myself from flesh being in demonstration and let the spirit be in demonstration. Let my speaking, my preaching, my teaching be a manifestation and a demonstration of the Holy Spirit and power that the sick will be healed.

The blind will see. The deaf will hear. The crippled will walk. Oh, Lord, the dead shall be raised back to life. The confused shall receive clarity.

The despondent shall be encouraged and receive hope. In the name of Jesus, the sinning shall be convicted and the lost shall be saved. Your name be glorified.

Your people be edified and the world be notified that you are still in the human life changing business. I thank you, Lord. In Jesus name. Amen.

[ 3 : 56 ] Amen. Hallelujah. Wow. Thank God for today. That text is a very wonderful and beautiful text and I love it.

I love it and I'm loving it. We thank God for this moment and I am grateful to God for what he is doing and what we are about to receive.

Amen. Amen. In last week's teaching, I spoke about how, you know, we do not have to follow the world and the writing.

The Bible enlists things that worldly people do. The Bible enlists things that worldly people do. So the Bible enlists lasciviousness, less excess of wine, revelings, banqueting, abominable idolatries. It says that this is what the world does, and we cannot do that. So we cannot follow in that direction. We cannot be like the world.

[ 5 : 11 ] We cannot do as the world does. So it's so important to understand that we are different.

We are completely different. We are a different breed of people. We are a different group of people. And so we thank God for that.

But I realized that it doesn't leave us only telling us what the world does, but the Bible also continues to tell us what we should do.

So the scripture doesn't only tell us how the world lives, but it tells us how we should live. Amen.

But I want to pick it from the verse 4 and run it into verse 5 for you to get something.

So verse 3 talks about how the things that we should not be following them. Then verse 4 tells us about wearing new king James. Let's look at the new king James. In regards to these things, the things that they do, in regards to these things, they think it's strange that you do not run with them in the same flood of dissipation.

[ 6 : 20 ] Why are you not doing it?

Let me tell you, let me just draw your attention to the background, to the story a little bit. In those days, community life was built around the same social circles.

And every social circle is built around some sort of spirituality, spirituality, spirituality, spirituality, spirituality, and spirituality. And if you're not doing it, you're not going to be able to do it, you're not going to be able to do it.

So it's the main thing that happens. But there are other rooms for maybe raving, other rooms for the same social circles, for the same social circles. And every social circle is built around some sort of spirituality.

It might be fake though, or demonic though it might be. Idolatros, it's built around that. So maybe there's the social center or community center is the place of worship of false gods.

[ 7 : 18 ] And that's the main thing that happens. But there are other rooms for maybe raving, other rooms for dissipation, other rooms for messing up, other rooms for eating, socializing, and it's all mixed in one thing.

So it's like, you know, it's like you work in a place and your colleagues say, oh, let's have a smoking break. You know, once you go, we are all smoking. What's wrong with you? Now, if you are not coming with us, if you don't want to smoke with us, that means you don't want to join us in our conversation.

And if you don't come, it's like you are becoming counter-cultural or anti-social. So they don't understand. What's wrong with us? So you don't want to be with us again? No, it's not that I don't want to eat with you.

It's just that I don't want to go to those places where I'm exposed to naked women, where I'm exposed to idolatries, where I'm exposed to certain drunkenness, where I'm exposed to swearing, where I'm exposed to some things that is no more my life.

I used to be like that, but now I'm no more like that. And so it's like, I can't, it's not, I don't, it's not you. It's me. My focus, my persuasion, my direction of my life has compared me to go differently.

[ 8 : 25 ] I can't go that way. And so Bible says that they, they actually, uh, uh, see it's strange. Why are you not coming with us? And then invariably they start speaking evil of you.

Some of you know what I'm talking about. When you choose to live the real proper Christian life, people will speak evil of you. Even people who used to be allies, sometimes family members, best friends, people who were your best friends.

And it's not that you don't like them. They begin to turn against you. They'll be, they'll marginalize you. They'll, they'll treat you like an outcast. And sometimes that's where some pain comes. That's where some disappointment comes.

It hurts. If you, sometimes you will feel rejected and they'll rather accuse you of being funny. They will accuse you of being antisocial. They will accuse you of being, you're, you're, you're, you're, this, you got to hear it.

And you hear it one of these days, if you haven't heard it, this church thing, you are taking it too far. If you haven't heard it, then maybe you have to re-examine your life. Unless of course you, you live with the people who brought you to Christ and all your friends have been like that.

[ 9 : 27 ] But, well, if you are born again out of many who are not, they will tell you some who are even religious, some who go to church, they'll tell you, listen, I've been in church all my life.

This thing, you are taking it too far. They will always say, especially carnal believers, carnal believers. They think they have the working knowledge and they have the audacity to call you to books because this is your Christian thing.

You are taking it too far. Even they will tell even me, I'm a priest, you know. Don't let those things move you. There's no entitlement in titles. Okay. There's no spiritual entitlement in titles.

So don't let those things move. I am a deacon in my church. I have been a, in fact, I have built straight church buildings. Even me, I've been a Christian all my life. Even me, I used to be a, please, please, please, please, please.

It doesn't matter. Don't show us your pictures. Don't show us the monuments of what you have done in the past. Tell us what you are doing now, because it's a, Christianity is a now thing today. If you hear his voice, not yesterday, today, if you see, if you hear his voice, according to Hebrews chapter 3 and chapter 4, today, if you hear his voice, don't harden your heart.

[ 10 : 37 ] Today, today is not yesterday. If you shall hear his voice, do not harden your heart. Hallelujah. So it's very important to, and to understand that people will, will take a stand against you.

They might not mean it maliciously, just that they in their, in their genuine thinking. All right. Get, get these words right. In their genuine thinking, in their pure heart, decent heart, not malicious, not evil, not anti-God, not anti-Christian, but in their personal genuine intentions and genuine persuasions. This is your so-called Christian life. You are taking it too much. If the whole family is meeting, and I know there are people who drink and drunk, and usually family meetings are, your type of family meetings are accompanied with drinking, swearing, messes, and all kinds.

And you are trying to walk away from these things. And you are not able to attend. Hey, you, you are the only angel. You are the, they actually accuse you for not participating in what they are doing.

And they accuse you that you are accusing them of being evil. You are judging us. And you dare not speak your conviction. They say, you, why do you judge? You don't have to judge. Even the Bible said, Dasha, don't judge.

[ 11 : 56 ] Dasha, don't judge. Dasha, don't judge. Believers like that a lot, or vaccinated Christians, they are fair to say, don't judge. Don't judge. Hallelujah. Praise God. So watch this.

They will tell you don't judge. But look at what the Bible says. They will speak, they'll be speaking evil of you, or they will think it's strange that you do not run with them in the same, in the same flood of dissipation, speaking evil of you.

Watch this. They'll do that. Now look at verse five. When they speak, if you're there, I tell you, I judge. You know, he said, they will give account to him who is ready to charge. They will give account.

They will give account. Ah, no. So when you read the King James, it says that who will give account. So if you don't take care, you might even be thinking about it's you he's talking about. No, it's not you the believer is talking about.

He's talking about the Gentiles, the unbeliever, the one who is not taking the godly stand. He said, and who's accusing you? Who's making life harsh for you? Speaking evil of you. Don't retaliate and don't get into all kinds of, you know, squabbles and you are like this and I hate you and you are making.

[ 13 : 01 ] No, no. Don't join that. You are a believer. That's not for you. That's not for you. That is said by well doing. So our approach is well being or well doing. Do well.

So you can silence the mouth of ignorance. Chapter two. Yeah. Verse 15. It says that, that while they speak evil of you, it says that for this is the will of God that by doing good, see well doing, you put to silence the ignorance of foolish men.

Yeah. Foolish men. They don't know what they are talking about. They don't have an idea. But they just commented blah, blah, blah, blah, blah, blah. He said foolish men. They are ignorant and they are displaying their ignorance.

He says, you don't also speak back the same language. No. But it says that with good behavior, with well doing, with well doing, well doing, doing well, you will silence their ignorance. It's very important brothers and sisters. So as you do well, then you leave them to go on because they will, they will give an account. Everybody will give an account. Unbelievers will give an account.

[14:07] The Bible says they will give an account to him who is ready to judge. You think God will not judge. You think God will not judge. You think God will not judge. You go ahead and persecute that believer. You go ahead and be, you know, you, you call yourself a Christian and you know what this guy is doing is right.

She said, she said she's not going to date an unbeliever. Why have you joined unbelievers in castigating lambasting and discredit and defending her? She said, she, she doesn't want to do it. She does. She, she, she, she said she won't do this fornication again. Why you, you have joined unbelievers in, in accusing a believer for, for right doing. God will judge you, you. God will judge you, you. Go ahead. Go ahead and join the unbelievers at workplace and team up in school and team up against that believer who is trying to preach. Team up. God would, is there, is there. First Peter chapter four, verse five. It says that they will give account to him who is ready to judge.

[15:20] Whether you die or you are alive, you still judge you. Also I'm dead. So there's no court. God is the only one who is able to judge the dead. When God, God would judge you.

Whether you are alive or dead, you kill somebody. I don't care. Okay. They can kill me. God will judge you both alive. And in there. God is a judge. God is a judge.

Hallelujah. Romans chapter two, verse five and verse six. Romans chapter two, verse five says that, but in accordance to your hardness and your impertinent heart, you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God.

There is a day coming where God is going to reveal his righteous judgment and it's going to be the day of wrath. And he says some people, as they are taking a certain stand, they are building, treasuring up more wrath, more wrath.

Go on gathering wrath. Yes. In verse 16, look at verse 16. Verse 16 says that, in the day when God would judge the secrets of men by Jesus Christ, according to my gospel, this preaching thing we are doing, you say you don't like it.

[16:33] God would judge the secrets, the secrets of men, including pastors, including pastors, including church leaders, including church members, including whoever.

God would judge the secrets. So that it is not my place to try and keep attacking others, especially if they are doing the work of God, to be attacking them and trying to, you, this man is a bad person.

You don't have to say, no, God would judge the secrets. There's a day where secrets will be judged. Secrets will be judged. God is the judge. He is a judge.

God is a judge. God, don't forget that. God is a judge. And guess what? There is a day of judgment coming. That's the point I'm making here. There is a day of judgment coming.

In fact, look at first Peter chapter four, verse five. It says they will give account, they will render.

Okay. They will give an account. It's another word is they will render an account. They give the, it's render, submit account.

[17:31] In the same way, when you look at Matthew chapter 12, verse 36, it says that I say unto you, for every idle word men may speak, they will give, they will, they will render account for it. When?

When? There is a day of judgment coming. I don't believe it. No problem. No problem. No problem. You will see whether my word or my human word is true or God's word is true.

Like what I say, human, we human means whether your word is true or God's word is true. I don't believe it doesn't change the truth. I don't believe it doesn't change the truth. I don't, I don't believe I have only one heart. I have maybe three hearts. No, not believing doesn't change the facts.

All right. So unbelief doesn't change the truth of God's word. God will judge. God will judge. God will judge. God will judge. There is a day of judgment coming.

I pray that God will strengthen us all to live in preparation for that day. So we will not be found wanting or found victims of that day. It's so important and so necessary.

[18:28] 2 Peter chapter 2 verse 9 said, then the Lord, then the Lord knows how to deliver the Godly out of temptations. Watch this. This is a serious one. And he reserves the unjust unto, under

punishment for the day of judgment.

God reserves. That's why he said, don't worry. As they speak evil of you, don't worry about it because they'll give an account. God is reserving them for the day of, to the day of judgment. God is definitely reserving them. And so there's a day of judgment coming. In the book of Acts, in the book of Acts chapter 10 verse 42, he said, he commanded us to preach to the people and to testify that it is he, that's Jesus, who was ordained by God to be the judge of all watchness, the living and the dead.

Jesus ordained by God to be the judge. There's a judge coming. There's a day of judgment coming. In chapter 24 verse 24 verse 25.

Acts 24, 25. It says that now he has risen. Reason, no, sorry. Now, as he risen about righteousness, self control and judgment to come.

[ 19 : 40 ] It was part of their preaching. It was part of the, when Paul was reasoning this with the king and the governor Phelis. Phelis was afraid and answered, go away.

Go away. When I have a convenient time, I'll call it. Go, go, go, go. They just hear. Unbelievers fear the day of judgment. What you gonna say? What you gonna say? But the coming judgment, it should be part of our messaging.

It's part of the Christian message. He risen with him concerning righteousness, concerning righteousness, concerning self control, bro.

Concerning righteousness, self control and what? And what? And what? Can you see that? Judgment to come.

In 2 Timothy chapter 4 verse 1, he said, I charge you therefore before God and the Lord Jesus Christ, who will judge the living.

[ 20 : 42 ] Have you seen this thing? Keep it up here. The living and the dead. The quick and the dead. Who will judge the living and the dead as his appearing and his second kingdom. So two judgments is meant, two periods.

His appearing and his second kingdom. People will be judged. People will be judged. People will be judged. Acts chapter 17, he said, in the days of ignorance, God wings, but now has commanded men.

Because, verse 33, the day of ignoring God, by commanding all to repent. Level 31. 31.

Commanding all to repent. Because he has appointed a day on which he will judge the world.

Oh, whoa. This is a serious one. A day on which God will judge the world in righteousness by the man whom he has adept. That's talking about Jesus.

There's a day. There's a day coming. There is a day of judgment. There is a day of reckoning.

There's a day of accountability. Pastor, I have a question for you. Oh, good. I know the question you want to ask.

[ 21 : 40 ] Pastor, so are we all going to be judged as same believers and unbelievers? Good question. I will tell you. Now, there are three judgments that the Bible talks about. Or, okay, let me say four judgments.

Okay, four judgments. Three of them are going to be before a throne. Three judgments are going to be before the throne. The first judgment is the judgment of believers.

So, 2 Corinthians 5, verse 10, it says, for we must all appear. The we that is not talking about humanity. It's talking about believers. Okay. For we must all appear before the judgment seat of Christ.

That, when we appear, what is going to happen? We are going to receive rewards. Each one may receive the things he has done, but according to what he has, the word of good. So, we are going to receive rewards and some are going to also receive certain levels of disciplining.

Okay. Certain levels of discipline, outer darkness, stuff like that. There's going to be the believers judgment, which is different from Matthew, chapter 25, verse 31, 32.

[ 22 : 49 ] He said, the Son of God, the Son of Man will come in his glory, with angels. He said, when the Son of Man comes in his glory, and all his holy angels with him, then he will sit on the throne of his glory.

Watch this. Watch this. The next verse. Watch this. And all nations. Ah, this one is all nations who will gather before him. This on this earth, he's coming.

And all nations will gather before him. And he will separate them one from another, as a shepherd devised his sheep from the goats. And then he will say to the ones on his, he will put one on his lap.

He will set the sheep on his right hand and the left hand, the goat. And he will say to the ones on his right hand, enter my kingdom. Enter. And the king will say to the ones on his right, come, ye blessed of my father, inherit the kingdom prepared for you.

And so watch this. This is very important. He's coming to judge the living. This is the living, not the dead. Watch this. Go back to verse 32. Go back to verse 32. Verse 32 says that all nations will gather before him.

[ 23 : 49 ] This was not those who are dead, those who are living. That's why it's always been categorical that he shall judge the living and the dead. Those who are dead, they will not be, they will not face this, this one, because he's coming.

We will see him. The angels told, the angel told the disciples after Jesus has ascended, they will not be, they will not face this, this one. The angel told the disciples after Jesus has ascended in Acts chapter one, verse 11. He said, this same Jesus you see go, you will see him return in the same way.

And so, they said that man, men of God, why are you standing? He said, this is who taken away from you will come, will come, and will so come in like manner as you saw him going to heaven. So he's coming. Oh, I shall see him. But that time, not those who are dead. Those who are living are those who can see him coming. This is very important. Right. So, in his coming, he will come and judge the living.

So that is the judgment for the living. But then, how about the dead? The dead is called the great white throne. In Revelation chapter 20, verse 11 and 12 downwards. It's a very scary one.

[ 24 : 48 ] It says that, and I saw a great white throne. That's another throne of judgment. And I saw a great white throne and him who sat on it from whose face the earth and heaven fled away.

And there was found no place for them. Look at the store. He said, and I saw the dead, great and small. We are great man, small man, big man, celebrity, un-celebrity, whatever.

Great and small. The dead. The dead. I saw them standing before God. Hey! And books were open. What? So there are books and everybody's record is being kept in the book. Books were open.

Another book was open, which is the book of life. And the dead were judged. The dead were judged according to their works. Ah, by the things which were written.

Ah, so everything everybody's doing is being recorded. It's not even computer. This one's proper book. It's not even computer that will crash. It's a book. God has a storehouse. There are books, books.

[ 25 : 46 ] There are books recording what everybody's doing. Unbelievers. So those of you who are not born again, your works are being recorded. What you have done is being recorded. And what you are doing is being recorded.

And one day there's a day of judgment coming. I'm telling you, there is a jail. I'm reasoning with you concerning righteousness, self-control and the judgment coming. There is a day of judgment coming. My brother, my sister, God is watching you.

The judge may not see you. The police may not see you. The law may not see you. Others may not know about it. But God is recording it. Hey! God is recording. God is... God...

God is recording it. God is recording it. So it says that, as they curse you and they say, oh, don't worry. So it says, I spoke about three judgments. The one that the believers who appear before the judgment seat of Christ.

And then the other one, all nations, when you separate, that he comes to reign on earth. Then, after everything, the great white throne, before Satan is cast into the bottomless pit.

[ 26 : 47 ] First of all, the dead will come, will stand before him. The sea gave up the dead that were inside him. The dead. So those who have drawn the sea, they are still coming. The grave, those who are... They are coming. Everybody is going to stand up here.

Appear before that throne. But that great white throne, it doesn't include believers. Believers are not going to appear there. Believers don't appear there. Believers will only appear before the judgment seat of Christ to receive...

It says that everyone's work will be tested by fire. First Corinthians chapter 3, verse 13. Everyone's work will be tested by fire, tried by fire. If your work survives, then it passes. See, if your work survives, you receive a reward.

But if your work doesn't survive, it said you'll be saved by... It will be like through fire. You will suffer loss. You will suffer loss. You will still be saved. You will still be saved, but you didn't serve God. You didn't build the church the way you should. And you had reasons to complain because the preaching was too long. The preaching was too long. The preaching complained because I was offended. You offended. You should be the last person to be offended in church.

[ 27 : 45 ] You. Think about it. Sometimes we don't think properly. Think of you should be the last person to be offended in church. Me. I should be the last person to be offended in church.

Do you know why? Because when I look at what God has forgiven me of, and the privilege he has given me to be even be called part of the church, it doesn't matter. It's like someone who... You are drowning. And someone has saved you into a boat that is cold.

The boat doesn't have heater. And you are complaining, why doesn't this... You should be the last person to have any legitimate reason to perpetuate or to sustain your offense because of church. You should be judged though. This pastor who is preaching, God will judge him. Me. God will judge me. These things I'm saying. What my motivation was for saying what I'm saying, if it is just for the glory of God, this is...

But if it's just for me, God will judge me. I'm telling you, God will judge me. He says that we teachers will be even judged more. So God... That's why in verse 17, he says that... Chapter 4 verse 17, I'll get to that.

[ 28 : 49 ] But he says that if judgment is about time, judgment will start from the house of God. For the time has come for judgment to begin in the house of God. This is also another big story. Judgment is beginning in the house of God.

So those who are in church and behaving funny, judgment is beginning in the house of God. So that's the fourth type of judgment. The first judgment is before the throne of Christ, the believers which shall all appear.

The second judgment is when he comes and judges all nations in the living. The third judgment is when the dead come before him and they are judged. So these are three types of judgment, three different judgments that I've been spoken about.

But there's a fourth one that happens not at the coming of Christ. It happens in life whilst we are living. That is judgment in God's house. So there are times suffering.

We go through certain suffering which is ways, is expressions of God's governmental judgment. God is reigning in his house. God is ruling his people. But there are things that he has to put in place. And so if this pastor is preaching and he's being carnal, he's not preaching the right thing, God has a way of judging me.

[ 29 : 53 ] How? Maybe. A door that is supposed to open for my message to go to a lot of people, he'll cut it. He'll cut it. He's dealing with me. So I'll go through certain disadvantages or certain types of suffering, certain types of persecution.

There are some of the persecution and some of the sufferings that is God's way of judging and dealing with his church or purifying his church. So he said when you go through the fire, it's purifying you as a believer.

Now, Pastor, how can you say that is judgment? Now, verse 16. Let's go forward and we'll come back. When you look at verse 16 in 1 Peter 4, verse 16 makes it clear. It says that if any man suffer as a Christian, let him not be ashamed.

Why? But let him glorify God on this behalf. So glorify God for suffering. Then look at the next statement. Verse 17. Why? Because time, the time has come that judgment must begin at the house.

So what you are going through is a form of God's expression of judgment. It's not like he's punishing us. God doesn't punish believers. He judges us or he chastises us according to Hebrews chapter 12.

[ 31 : 04 ] He corrects us. He guides us. So when you treat your wife bad, there are times that certain opportunities will be discredit, will be denied you. You won't get it. Even though God prophesies going to do something, he won't do it.

Sometimes when you are a believer and you misbehave, God will come after you. And not just that, there are times you might not have misbehaved, but there is a potential weakness in your flesh that sometimes certain suffering, when I was teaching on the benefits of suffering while Christians suffer, it comes to humble us.

It comes to purify us. It comes to strengthen our faith. And so these are all forms of judgment, corrective judgment. God is not punitive. Okay. It's remedial.

It's not punitive, but it's remedial forms of judgment. God is putting, he's preparing us for a glorious day. Hallelujah. So coming back to the text, he says that as they, as they are castigating you and they are, they are accusing you, speaking strange, finding strange that you are not joining them in the spirit of dissipation and speaking evil of you.

He said, who God will judge. Verse five of first Peter chapter four, who will give an account to God, who is ready. God is ready to judge the living and the dead. Then he throws, he introduces us, he introduces us into the verse six.

[ 32 : 20 ] For this reason. Oh, what reason? Because God will judge. Okay. God will judge. All right. God will give account for this reason. Was the gospel preached also to those who are dead.

Hey pastor, this is interesting. Gospel was preached to dead people. Yes. That's what he said. Yeah. That they might be judged. Oh, okay. This is still on judgment.

They might be judged according to men in the flesh, but live according to God in the, ah, ah. Okay. So, oh, this is, this is quite interesting text. That gospel was preached to those who are dead.

So that they might be judged according to men in the flesh. Pastor, what does that mean? There are some, there's a school of thought that says that this is talking, obviously this tells you that this is talking about people who have a relationship with the spirit of God, because that they might live according to the spirit of God.

So there is a relationship with the spirit of God, which tells you that these are righteous folks. Okay. Righteous folks. So the gospel is like the gospel was preached to the righteous folks. Righteous folks who are dead.

[ 33 : 20 ] Righteousness doesn't come after death. It comes in life and living. So you live after men, according to the flesh. The way you have lived is what determines your state of righteousness is very important.

The way you have lived, whether you open your heart to Christ to come in and you become the righteousness of God, it happens in lifetime on earth in the flesh. You can be saved when you have left the flesh.

Salvation only happens in the flesh is very important. That's why Jesus Christ came in the likeness of sinful flesh so that he will deliver us those who through our lives are subject to bondage in the flesh.

So salvation necessary. Salvation only occurs in the flesh. I repeat it. Salvation only occurs in the, in our physical living. All right.

The flesh, that doesn't, I don't mean being, being fleshly, but I mean being a human, humanity, earthly, earthly, earthly, earthly, physical living.

[ 34 : 20 ] Okay. So salvation only occurs in our physical living. After death is judgment is appointed unto man. Once to death, die after death judgment.

Whether you are in Christ or you are not in Christ, judgment awaits everyone. Okay. So there is judgment coming after death, but before death, salvation only occurs before death.

It doesn't occur after death. My pastor said the gospel was preached to those who are dead. It didn't say after they died, please. It didn't say it was preached to them after they died.

It, this suggests it was preached to them before they died and they have died. So they, they, they had the gospel. They had the preaching before they died. Some school of thought said before Christ came, the people who lived righteous lives.

This, those is talking about like Abraham them. No, but I tend to believe based on studies, but this text is referring to those who are in Christ because they had the gospel preached to them.

[ 35 : 18 ] They had the gospel preached to them. And they are now in the, in the father's bosom. They are now in Abraham's bosom. They are dead. So why?

Okay. So this is not talking about, watch this. This text is not talking about after death activity is talking about people who are dead, but pre death activities is very important.

Look at the text again. For this reason, the gospel was preached also to those who are dead, knowing that they will die. The gospel was preached to them. Why? So that now that they are born again, they have a certain lifestyle they lived, that they might be judged according to how they lived after they have heard the gospel.

But in the spirit, they live by the spirit, but in the flesh. So judgment is predicated on what we do in the flesh, not who we are in the spirit. Those who say, I'm holy in the spirit.

So it doesn't matter what I do, the lies I tell, the evil I plan, the things I do bad. I am perfect in my spirit because Christ lives in my spirit.

[ 36 : 23 ] You'll be judged according to the flesh, not your spirit. The rewards are based on what we do in the flesh. First, second Corinthians chapter five, verse 10, I quoted earlier on. Everyone should stand before the judgment seat of God to give an account of what they have done.

They have done in the body, not in your spirit. You are saved in your spirit and it will reflect in your body. And so your body, what you have done in the body is what will be judged.

So be careful what you are doing in the body, with your body, to your body. Be careful what you are doing in the body. What you are doing, you will be judged in the flesh.

That's why the gospel was preached. That's why you got the chance to be born again, whilst you are alive, and then been given the chance to live a certain way. Now watch this. So they were judged in the flesh.

This judgment in the flesh also stands to imply that the third, the fourth judgment, I spoke about whilst we are alive. There are times we go through some processes. Some people were even martyred as a means of God judging them.

[ 37 : 26 ] When I say judging them, not in the negative sense, but God said that you are approved. You have passed the test of faith. You died. You took a stand for me in the flesh. That's your judgment.

That's the proof that you have passed the test in the flesh. So they are judged in the flesh according to the flesh. Judged according to the flesh. They might be judged according to the flesh. They were saved in life in the flesh.

So that judgment can be based on what they did in the flesh. So you took a stand in the flesh. You suffered from the church, building of the church in the flesh. You chose not to be offended in the church, in the flesh.

And that's where the judgment is going to be predicated on. And some of the rewards will show in your physical living and then afterwards. But you live according to this, according to God in the spirit. Hallelujah! All right.

That moves on to the next verse. I think I want to... Ooh, what's my time? I want to end on this next verse. If every verse is loaded, this one can take us to services, to messages.

[ 38 : 25 ] So let me see how I can. But the end of all things is at hand. The end... This is a serious statement. The end of all things is at hand.

When was this written? This written. Because of that, therefore be serious and watchful in your prayers. Oh, oh. But when was this text written? The end of all things is at hand.

That's 2,000 years ago. And it said the end. For 2,000 years, they've been... Paul said it. Peter said it. John said it. They said the end. Christ is coming now. In Revelation, he said, I come quickly.

Revelation chapter 22 verse 12. He said, behold, I come quickly. I'm coming immediately. For 2,000 years, we have been preaching. Jesus is coming. Jesus is coming. It looks like this preaching is a lie. Because it's actually not coming.

That's what it seems to be. It seems to be like, it is not coming. But your preaching is coming. I know you've been thinking about it sometimes. That's why in the modern generation, many people, many, many preachers don't even bother about preaching about his coming because their subconsciousness.

[ 39 : 26 ] The reason why they don't preach about his coming is because their subconsciousness, they don't care. They don't really think he's coming. Because if you think he's coming, your mind will be preoccupied with it. And whatever preoccupies your mind, it comes out invariably from your mouth.

Any preacher who doesn't mention at all the second coming of Christ is not conscious about that. Yeah. He's not conscious. You cannot be conscious about something and never mention it.

Never mention it. Anyone who doesn't talk about the second coming as you preach for a whole year, for six months, he hasn't mentioned the second coming. I think it's a little bit concerning man of God.

Man of God is a little bit concerned. Because when you read the New Testament, it's replete with warnings of his second coming. It's many statements are caveated. The caveat for many

statements is coming.

Encouragement based on his coming. The hope built on his coming. The second coming, the second coming. And so they said Jesus is coming. Two thousand years ago, they said he's coming. Preachers have been preaching.

[ 40 : 26 ] He's coming. He's coming. You never know. He's coming tomorrow morning. He's coming. He's coming immediately. And yet he hasn't showed up. But why would the Bible? Didn't God know that he's not coming now?

So why did he speak about it with such immediacy? Two thousand years ago. And a thousand years ago. And 500 years ago. Hundred years ago. Fifty years ago.

Ten years ago. Two years ago. Even before coronavirus came. We preachers have been preaching. Now Christ is coming. Christ is coming. And coronavirus has come. And it's about to go. And Christ hasn't still come. Doesn't mean he's not coming.

He's coming. And I'm telling you, he's coming. He can come by the end of this message. Or he can come by tomorrow morning. Christ is coming. But I want to draw attention to something.

Why the immediacy? Because it's the second coming of Christ is going to be the experience of only one generation. I'll repeat it.

[ 41 : 21 ] The second coming of Christ is going to be the existential experience of only one generation. What do you mean by that? When he comes, it's only like when he went, when he was alive.

It was only a certain generation who were around when he was around. All of them are not around at the moment. None of them is around to see his second coming. Or even to witness these days. None of them is around to see coronavirus days.

It's cool. None of them is around to see days of email, days of internet, and smartphones, and smart gadgets. None of them. So this, what is, smartphones is the existential experience of our generation.

And maybe the generation to come, maybe another generation. There was a generation that never knew about radio. There's a generation that never knew about light bulb. And a generation that never knew about television. But it's our existential experience.

So the same way the second coming of Christ, that one is going to be one event, not an ongoing event. Because it's going to be one event, it's going to be the existential experience of only one generation.

[ 42 : 24 ] So why didn't God reserve this statement? Behold, I'm calm quickly. Why didn't he reserve it to that generation? That's the question here. Why didn't he reserve it to that generation?

And yet it has been an existential message to all of us. Even when a lot of Peter Dews and Martin Luther and John Calvin and John Whitfield, name them, these great guys, including John Wesley, Charles Wesley, Robert, Kenneth Hagin, and all those saints, triumphant, saints, triumphant, those who are dead and gone.

They spoke about the imminent coming of Christ, and he didn't show up. Guess what? And yet they lived with readiness to go. That's what I'm trying to say. They lived with readiness because watch this, even though it's going to be the experience, the existential experience of one generation, even though the second coming of Christ is going to be the existential experience of one generation.

God wants all generations in the church to live for it to be our existential mindset. In other words, I wrote it in my Bible.

Yes. Yeah. God wants it to be our, it to be an existential impetus, existential motivation for godly living.

[ 43 : 53 ] So we all live as though he's coming now, he's coming now, so that it to see when you know, can you imagine if you know Christ is coming tomorrow? If it's announced on the news that Jesus is coming in the next five days, obviously, there's a lot of quarrels you won't bother about.

There are a lot of things you will not have time for. There are a lot of things. It to be madness for a believer who is believing God for healing. Doctors have told you that tomorrow come because it's likely you have cancer and come and let's confirm it.

And then you go and spend the night before the hospital fornicating. No, you won't do that too.

Yeah, you won't do that. It doesn't matter how much, how much pressure, temptation you are, is on you. You won't do that because you really want God to come through for you.

You don't want to die. See, so when you, it's on your mind that something is coming, it's coming and it's aging. It's aging, it influences your living. That is why Paul said that in 2 Timothy 4, verse 7, he said, I've felt the good, I've finished my race and I've kept the faith.

And therefore, verse 8 says, there's laid for me a crown of righteousness, which the Lord, see the judge again, the righteous judge. God is a judge. The judge, the righteous judge will give to me on that day.

[ 45 : 05 ] That day, this is actually talking about Jesus Christ, the righteous judge, will give to me on that day. There's a day coming. Not only, not only me, not to me only, but also all those who what, who what, who loved.

So you, Maranatha, that's why they say Maranatha, come, come Lord Jesus. Maranatha, we look for, it is the normal believer's life to expect his coming. Why?

Because it is, it's the expectation of his coming becomes an impetus, an existential impetus for a godly life. There are two things that motivate good godly life.

What Christ has, the first coming of Christ based on what he did for us and saved us. That's why I said, if you knew what, if you of all people understand what it takes to be a member of a church or be part of the church, you won't take offense in church.

Because we live, we don't lose sight of how God, Christ died to save us. Don't let us lose sight. And so you live, that becomes your motivation for godly living. But not only what Christ has done in history, but what he's coming.

[ 46 : 09 ] So the first coming of Christ and the second coming of Christ become our existential motivation for godly living. And our, it motivates us, it motivates us, it inspires us, it inspires us to live for Christ, to live well because we know he's coming and because of what he has done for us.

And the only time is not, what we have is not yesterday. What we have is not tomorrow. All we have is now, is today. So this is the only time you can actually use that to live for.

So, and we live like he's coming. We live with an expectation, with an anticipation that he's going to show up. He's coming and he's going to reward. He's coming with rewards. He's coming with rewards. He's coming with rewards. He's coming with judgment. We know.

So we live, it says, for the end of all things is at hand. Now that the last days, he's talking about the last days. When the Bible talks about the last days, the last days are the days between the first coming of Christ and the second coming of Christ.

All those days are called the last days. So we are in the last of the last days. So for 2000 years ago, when Jesus came, he says that the days are come.

[ 47 : 12 ] So this, the last days, I'll pour out my spirit upon all flesh. That's Pentecost. And it has come already in the last days. So the last days has been part of the first coming of Jesus, all the way to the second coming of Jesus.

It's all this period is called the last days. And every generation within the last days is supposed to live with an anticipation of, with a sense of immediacy that is coming immediately.

And that sense of immediacy becomes the impetus, our existential impetus for godly living. It motivates us to live well.

So he says that not only to me, but to those who love is appearing. Because when you love is appearing, it makes you live a certain way. First John chapter three, he says that for anyone who, verse three, I think so, anyone who has this hope in himself.

Beloved, anyone, everyone, verse two talks about, verse two, we are the children of God and it has not been revealed what we shall be. But we know that when he is revealed, we shall be like him, for we shall see him as he is.

[ 48 : 14 ] Okay. This is talking on the second coming, when he comes, when he comes. And then look at it, look at the next point. It says that, and everyone who has this hope in himself, you need to have this.

If a Christian who doesn't live in the hope of the coming of Christ cannot be an effective Christian. No, there's no way you can live a Christian life effectively in the absence of the mindset of the second coming, the immediacy of the second coming of Christ.

That's what makes us be able to go through the challenges, go through trials, because it's a whom having not seen, ye love. Ye love, 1 Peter chapter 1, 8.

Having not seen, ye rejoicing with joy unspeakable, full of glory. We haven't seen. And it talks about verse 6. We go through all the challenges, which is necessary because it's working for us. So we

always look forward.

And this verse 6, yeah. And in this you greatly rejoice, knowing now for a little while, if need be, you have been grieved by various trials. We just know. Verse 7.

[ 49 : 14 ] No, it's just worth it. The genuineness of your faith being precious, though it is trite, it might be found to praise, honor, glory at the revelation.

We always talk about the revelation. Look at verse 13. Get up the loins of your mind. Get up the loins. Therefore, get up the loins of your mind. Be sober. Rest your hope fully on the grace that is to be brought. And this is part of it's so basic part of Christian preaching is more basic than prosperity is more basic than breakthrough is more basic than money and marriage.

But we have marginalized this. It's not intentional. It might not be intentional. It just might be a blind spot. And certain loves it. It likes it. All right. It says that the days are at hand.

The days are at hand. We see the problem is that when you are young, you think that you have more tomorrows. The problem is we are running out of tomorrow's say. We are running out of tomorrow's. The older you grow, the less tomorrow's you haven't.

There are people who have more days ahead behind them than ahead of them. Yeah, it's called life. And so time is not on your side for unnecessary contentions, unnecessary staying in sin, unnecessary not being fruitful in the house of God, unnecessary not being a good steward.

[ 50 : 28 ] God doesn't reward membership. He rewards stewardship. God does not reward membership. He rewards stewardship. Get yourself busy doing something for God in his house. God does not reward membership.

He rewards stewardship. All the noise converted into stewardship. Faithful stewardship. We will get to that when we get to verse 10 and 11. But we have to live with agency because it's coming.

And he says that, let me finish that text again. But the end of all things is at hand. The end of all things is at hand. Everything has an expiry date. Uh oh.

Uh oh. Yes. Everything. The milk in your fridge has a... The fresh milk. Sometimes you know you will leave it and then you realize. The milk, the ice cream has an expiry date.

I know some people don't give regard to expiry dates. Whether it's expired or not. It's still a concrete. Everything has an expiry date. When you buy something from the shop, from the supermarket, food item.

[ 51 : 28 ] When you look at it, it will tell you expiry date. Even medicine. Medicine. Expiry date. Expiry date. And it says that the earth, your time has an expiry date and it is getting closer.

Yeah. Say, ma'am, there's an expiry date on your life. Dad, there's an expiry date on your life. That's the Bible message. There's a... Pastor, Pastor David, there's an expiry date on your life. So do this work with seriousness. Because there's an expiry date. There's an expiry date. And there's... When the expiry date comes, there's judgment. There's judgment after the expiry date. So you can't afford to live like everybody.

Because there's an expiry date. And it's telling the church! Church! Don't let coronavirus take away our testimony. Don't let coronavirus lockdown, pandemic lockdown, take away our witnesses.

Take away our testimony. Take away our fervency. No! Take away our prayer life. Take away our gathering. Take away our fellowship. Don't let it take it away. Because there's an expiry date. Everything on earth has expiry date.

[ 52 : 26 ] Heaven and earth shall pass away. By some of my white. In the white shall not pass away. There's an expiry date coming. And we have to approach life with that mind. We have to approach life with that mind.

So he said, by the end of all things is at hand. Be ye therefore sober, and watch unto prayer. I'll go on to that in our next teaching. Because of the second coming, what are we supposed to do?

Earlier on, I told you, he told us what the Gentiles do, which we are not supposed to do. Now he tells us what we should do with the Gentiles we want to do. Thank you.

I pray that. Thank you for listening to this message by David Entry. To hear more from David Entry, follow him on Facebook, Instagram, Twitter, and LinkedIn.

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