

# Living According To God

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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. We are reading from 1 Peter chapter 4 verse 1 to 6.

1 Peter chapter 4 verse 1 to 6. For as much then 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, revelance, banquetings, and abominable idolatries, wherein they think it strange that ye run not with them to the same excess of riot, picking 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 : 40 ] Here ends the reading of his holy word. Please let's pray. Father, we thank you for giving us the opportunity to come to you. It's our prayer that as we hear your word, it's our prayer that as we get into your word, it's our prayer that as the word is taught, we will hear from you, we will see you, we will experience you, we will encounter you in an unusual way.

Let the heavens be open upon this teaching and take us into chambers of yourself and in your word and chambers in enlightenment in you, understanding in you, insight into you, a revelation in you, which no human being can take us, but only you, Magister Veritatis, Spirit of God.

Teach us God's word, show us God's word, reveal Christ to us and put yourself into us. In Jesus' mighty name, amen. Hallelujah.

Praise God. We thank God so much. And in our previous session, I spoke about how the verse 3 talks about how we should no longer live our lives.

We've had enough, so we should move on. And it makes a statement very important that it says for verse 3, let me read from the New King James Version.

[ 3 : 02 ] It says that for we have spent enough of our past time in doing the will of the Gentiles. This is very important.

The word translated will can also be rendered the desires of the Gentiles. Now, before then, I explained that the Gentiles here means those who are not in God. They're ungodly.

All right. They're ungodly. Or some translations might even use the heathen, the group of people who do their own thing in spite of God. Some may even call it the pagans.

But here, it actually means those who are not on the side of Christ. Very important. So, he said, once upon a time, we were all not on the side of Christ in our living, in our commitment.

So, let me put it another way. Once upon a time, Christ was not our Lord. He wasn't our Lord. He wasn't the Lord over our lives. So, he says that now, we have spent enough of our past time doing the will.

[ 4 : 04 ] In other words, the desires, the will there can also mean the inclination, the desires, the choice, or the pleasure, what they like, the intentions.

This is how we want to live our life. This is how we do our things. This is how we prefer doing our things. And this is what actually we desire to do. And in the time past, we live our life based on how ordinary people desire to live their lives, to do it.

But now, we are in Christ, that means it's no more business as usual. Now, having mentioned the Gentiles, look at Ephesians chapter 4, the lifestyle of the Gentiles.

Verse 18 says that, This I say, therefore, and testify in the Lord, that ye henceforth walk no longer as other Gentiles too. Now, here, other Gentiles.

He was writing to the Gentile church. In other words, they're non-Jews. And he was saying that there is a way that non-Jews live. And you are non-Jew, but you are in Christ.

[ 5 : 05 ] And so, don't live like the way other non-Jews live. The Jews live, and they were strictly supposed to live by the teachings of Moses, the prophets, and the writings. Also, the Old Testament, as we may say.

Or they were supposed to live by the law of God. So, you can't be a Jew and live anyhow. That is why, like, when someone goes to engage in sexual activities and non-marriage, there are severe punishments.

It was a national way of life. And there are things that bring certain punishments, and it's their law. But the Gentiles didn't live their lives by this law.

In other words, the law of God. So, now you have become born again, and you have your way of living. You are not used to living the law of God. And now he's saying that the law of God is valid. The way we should live. There are certain ways we should live our lives. So, he says that. Let me go back to it. He says that. I said to you, and testify that ye henceforth walk not as other Gentiles walk in the vanity of their mind.

[ 6 : 13 ] Vain way of thinking. Think about, watch this. Remember in 1 Peter 4, it says that have this mindset. Your walk with God, your mind plays a very important role in your walk with God.

So, that's why it talks about being renewed in the spirit of your mind. We'll go to that. But he says that they walk in the vanity of their vain thinking, having their understanding ducking, being alienated from the life of God.

Through how? They are aliens. When it comes to the life of God, people who are not in Christ, they don't understand the life of God. This is an alien way we live. Okay. We live in a, like, that's why 1 Peter said, we are so generous.

We are aliens. We are foreigners. We are migrants. We, this is not our own. So, suddenly, you become born again, and they look at you and say, but you've changed.

How? This is not how you used to be. Yes, I'm a different person. And I live under a different government, under a different kingdom, under a different inspiration, and a different authority.

[ 7 : 19 ] The word of God is my sole authority. And so, when you look at it, it says that having their understanding ducking, being alienated from the life of God through the ignorance, they are alienated from the life of God.

We don't see us as alien, but so long as the life of God is causing, they are also aliens, alienated from the life of God through the ignorance that is in them.

Now, because of the blindness of their heart. Let me talk about the blindness before the ignorance. The blindness of their heart is referring to hardness. Their heart is hardened, so they are not interested.

The Bible says, I think, in Mark chapter 3, verse 5, the Bible says, when Jesus perceived the hardness of their heart, he was very angry, and he had compassion on the man.

He was in the synagogue, a man who was not well. His hands were withered, and they were looking to see if this man, Mark chapter 3, from verse 1, if this man will heal on the Sabbath day so they can have a reason to accuse him.

[ 8 : 18 ] And Jesus asked the man, get up, and he asked them, what do you think? Is it good to do good? Is it right to do good on the Sabbath or to do evil? In other words, to heal someone who is in need or to let a person suffer.

And they all were not answering, looking at him. And when he saw the hardness of their heart, their duplicity and hypocrisy, he was very indignant with them.

He was angry with them. He wasn't even impressed by their attitude. And he said to the man, stretch forth your hands. And they were very angry, and they went and plotted with the Herodians how they would kill him. But the word says that when he saw their heart, he perceived and noticed the hardness of their heart.

People hardened their heart and not interested in what God has got to say, not interested in whatever you want to represent. They said, get up, get up, get up. We are not interested. So unbelievers or the Gentiles, it's normal for a Gentile to say, this church is not for me.

That's why sometimes in an attempt to try and attract a bit more people, the church has been coming out with different techniques and music style and dressing style and hairstyles and language style.

[ 9 : 31 ] And some churches don't have to use the word sin because it's quite offensive and it's too intimidating for people, you know, and stuff like that. Lord have mercy.

You know, so we change our style so they come for what we are giving. And then later on, we want to say that this is what we are, and they are not really interested. All right.

But the point I'm making is that unbelievers have a certain taste and a certain desire. And one of their desires is they have a hardness of heart.

They are not interested in the, some, a Gentile, someone who is living a normal life and is out of Christ. He said that this church, church thing, me, this zoom, zoom, this church, church thing.

No, no, it's not, it's not for me. Some church, you still do this church thing. You still go to church. Tell me both and say, yes, I do. And I'm very happy about it. Hallelujah. Yes, I'm into church.

[ 10 : 25 ] I'm into Christ. I am the Jesus, Jesus thing. Yeah, I'm one of those, them, them born again folks. I am, I am. Yes, I am. And I'm very happy about it.

Why don't you consider joining us? Praise the Lord. So it's, it says that, that the blindness that is in the heart. And then he used the word that through the ignorance, that ignorance there is, is in two ways.

First one is the lack of knowledge. They don't, people who don't know, they don't know what they're missing. They don't know what God is saying. And I think in Acts chapter three, verse 17, Acts chapter three, verse 17, he spoke about, you killed him because you are ignorant.

You didn't know him. You didn't know, you didn't know him and you didn't know the plan of God. So that's why you killed Jesus. So in the days of ignorance, God will let go. You did some things in your ignorance.

In Acts chapter 17, verse 30, in Acts chapter 17, verse 30, Bible says, in the days of ignorance, God wings. It's like God turned a blind eye because people did things out of ignorance.

[ 11 : 30 ] That's why Jesus said, Lord, forgive them for they know not. There is an ignorance, lack of knowledge. But the other meaning of the ignorance here, so it has two ways.

There are things people don't know when they are Gentiles. And then watch this. And the willful choice not to know, not in disinterest. They are disinterested or uninterested in the things of God. They have strong disinterest in the things of God. And so they don't want to know. So when we say ignorance here, it also means the unwillingness to know.

Because of the unwillingness to know on their path and the hardness of their hearts. So that's how I believe us, unwillingness to know. Romans chapter 1, verse 28, it says that, And even as they did not like to retain God in their knowledge, that's better.

They did not like to retain God in their knowledge. They are uninterested. They are not interested at all. So here it says that we shouldn't live our lives like the Gentiles do. Having their understanding darkened, being alienated from the life of God.

[ 12 : 45 ] How? Through the ignorance. Here, you understand. They are unwillingness to know and not knowing and they are unwillingness to know that is in them because of the hardness of their heart.

Who, being past feelings, they've gone beyond an issue of feelings and true convictions, have given themselves over to, you see, this word has appeared to here again, lewdness, lasciviousness, dissipation, lewdness, obscenity.

Licentiousness, licentiousness, all similar ways. They've given themselves to lewdness. That's loose living, loose living, giving to unrestrained pleasure.

Okay? So it says that who, being past feelings, have given themselves to lasciviousness to work all uncleanness with greediness.

They just want more, more of that. More, I don't care. That's my life and I'm going to enjoy. You have to make sure everything's I put, it's my life. It's my life. And that's, you can't tell me I can't live like this.

[ 13 : 58 ] You can't tell me why are you so judgmental? Why are you so judgmental? You people are bigots. No, no, it's not that. You are so hateful. Oh, please don't use those words.

It doesn't mean squat. We are not hateful. We actually, it's very loving to tell you that the lifetime you are living is bringing you into, on a coalition course with the judgment of God.

You are heading towards serious, severe judgment, you know. So it's loving to say it. The Bible says that knowing the terror of God, we persuade men.

2 Corinthians 5, verse 11. Knowing the terror of God, we persuade men. We persuade them. We try and convince them. We won't be quiet about it.

In fact, that's the place it talks about. Some, you have to warn and snatch us from fire in the book of Jude, verse 23. Jude, verse 23. So it says that, watch this.

[14:55] It said, who being past feeling has given themselves, they are giving themselves over to lasciviousness to work all uncleanness with greediness. But you have not learned so, have not so learned Christ.

If so be that you have heard him and have been taught by him as the truth is in Jesus. Verse 22. That he put off concerning former conversation, no conversation already, way of life, former conduct. There must be a former conduct. Okay. There must be a former way of life when you come to Christ.

You must have a former way of life. You put off concerning your former conversation, the old man, which is corrupt according to the deceitful lust.

You see that? So lust actually corrupts your, your, your, your you, your nature. It's corrupted by lust. And he said, put it aside. When you come into Christ, you can retain the lifestyle of Gentiles or the lifestyle of the godless, the lifestyle of the ungodly.

[16:25] You cannot retain that lifestyle because you have received, you are a new man and you have to put on the old man and put on the new man from your inner man. And watch this.

This is, it says that, and be renewed in the spirit. See, it started by talking about the minds are blinded of the vanity in their mind.

Sorry. Yeah. Talking about vanity in their minds. Verse 17. As the Gentiles walk in the vanity of their minds. Now, their minds are vain, but we, when you are in Christ said, be renewed in the spirit of your mind.

Your mind plays a central and a major role in your work with God. The way your mind is set. That is why it is necessary who is teaching you.

Because it's necessary who teaches you the ways of God. Because someone can teach you the ways of God in a perverted fashion. In a distorted fashion.

[17:23] And by the time you realize things that are hurting, hurtful lust, are being comfortably accommodated and embraced by your life. And you compromise on your spiritual health and safety.

Here, we can tell the unbelievers have a way of life which we don't condemn them. And we, but we cannot prove that or we can't be partakers of such living.

That's the real teaching here. That believers cannot be partakers of lustful living that unbelievers don't have problems living. A believer cannot do that.

A believer cannot do that. So there's a massive difference between a believer's behavior and a non-believer's behavior. In 1 Thessalonians chapter 4, let me show you something.

I saw something very helpful. In 1 Thessalonians chapter 4, the Bible continues to encourage us. It talks about how, I see the will of God here again.

[18:31] For this is the will of God. Even your sanctification, your purity, is the will of God. God wants you. And this is not the objective one. It's the subjective one. The one that is subject to your practices.

Okay. So you practice sanctification that you should abstain for. Wow. It's that this is the will of God. Even your sanctification. Oh, but yeah, when you are in Christ, you already sanctified.

Watch it. Watch it. Okay. Okay. Finish the text. It says that you should abstain from fornication. Abstainance from fornication. Fornication.

Poneia. That's the Greek word. Poneia. Which we get pornography from. Which means all manner of sexual impurities. The way, the, the, the, every sexual activity that is not in line with God's prescribed way.

That is between a husband and a wife. It is sexual immorality. If it's not between a husband and a wife, it is, comes under sexual immorality.

[19:33] Can I repeat it? If any sexual engagement, which is not between husband and a wife, comes under sexual immorality. And a believer, a true Christian, a proper Christian, a genuine Christian who has been sanctified, who has been justified and touched by the spirit of God, saved by God and has the seed of God in him.

He says that abstain from, stay away from it. Does that mean every believer does that? If you fall into it, just wake up, repent and move away.

But don't stay in it and say, it doesn't matter. Me too, this is how I am. This is what I want to do. I actually enjoy doing it. Why are you trying to harass my life? Because you don't have the seed of God.

But this message is for those with the seed of God. Don't let the devil make you compromise on your stance in Christ. Just in case you are listening to me and you are not born again, I'm not at you.

I'm not coming after you. I'm just teaching the word of God to those who have the word, who have accepted the lordship of Christ Jesus to be able to say, for you have in this way learned Christ.

[ 20 : 44 ] This is not how you have learned Christ. So I'm helping someone and all of us to learn Christ their godly way, to learn Christ his way so that we can live to his glory.

Because there is already grace and power of the Holy Spirit that has been supplied amply or sufficiently for us to live like that.

And you, yes, you can. Brother, yes, you can. You have what it takes. Sister, yes, you can. Yes, you can. Yes, you can. Yes, you can live different from the way Gentiles live.

You can live different from the way the ungodly live. Yes, you can, my brother. Yes, you can. Don't give up. You've tried it and sometimes you're struggling. It's part of the battle.

It's part of the battle. It's part of the fight. You are at war. There is an organized military campaign against you.

[ 21 : 42 ] There is. Internally. Internally. It's the last of your flesh is warring against you. First Peter chapter 2 verse 11. You are actually at war.

You are actually at war. So, the fact that you have taken a hit doesn't mean you can't win. You might take a hit in your leg. You might take a hit somewhere.

But guess what? Rise up again. The Holy Ghost is with you. Christ is with you. Yes, you can, my sister. Hallelujah. Yes, you can, my brother. Glory to Jesus.

You can make it. Sister, you can make it. Brother, you can make it. Daughter, you can make it. Son, you can make it. Don't give up. Don't give up. Christ in you.

The hope of glory. The strength it takes to live to his glory is already in you. Just stare it up. Stare it up. Stare it up.

[ 22 : 38 ] Paul said to Timothy, 2 Timothy 1, verse 6, that stare up the gift of God that is in you. Do the staring. Stare it up. You are gifted enough to live to his glory. And when, anytime you see failure, anytime you stumble, just rise up and keep going.

It's human beings that stumble. Some of their feelings, their passions, and the temptations that come your way to sweep you off. It happens. It's not animals.

It happens to human beings. So, if you find yourself in a compromised situation, well, what's it? Just get up. Accept that this is not what I'm supposed to do.

And I don't accept it. And pray about it. And work your way out of it. Work your way. And don't let the devil tell you that you're a hypocrite. You are not a hypocrite.

Once you are genuine about your pursuit of God, you are not a hypocrite. Your actions might be compromised because of systems you might have not put in place.

[ 23 : 40 ] And the places you expose yourself to, the things you expose yourself to, the places you go will determine how you'll be able to thrive in some areas of your life. In other words, what you expose yourself determines what is growing in you.

What you expose yourself to determines what grows in you. So, that's why we must also be very careful and guarded so long as intake is concerned. Garbage in, garbage out.

Garbage in, garbage out. Hallelujah. So, if you want to do it God's way, then you have to actively start, Bible says that, exercise yourself unto godliness.

1 Timothy 4, verse 7 and 8. Exercise yourself unto God. There are some things as you keep engaging yourself in, just like hearing the Word of God, reading your Bible, doing personal Bible studies, praying, being part of a fellowship.

These are activities that help. The more you do it and sharing your faith, the more you do this, it's a spiritual activity. And Bible says that when you, as you exercise yourself in these spiritual things, it results in godliness.

[ 24 : 46 ] There are some things, there are certain people when you keep friendship and you keep company with. There are certain things when you keep preaching like what you are hearing. As you keep hearing and keep hearing, you are exercising yourself unto godliness.

But in the absence of preaching, in the absence of fellowshiping, in the absence of studying your, personally studying the Bible, and in the absence of praying, and in the absence of sharing your faith, you will be struggling.

Your struggle will be big. Especially in the company of people who don't subscribe to what the Word of God is saying. You will struggle. You will struggle with your righteous journey.

Meanwhile, he said, I'll stay from sexual sins or fornication. Verse 4, he said, that every one of you should know how to possess his vessel in sanctification and honor.

Your body is your vessel. Sister, there is a way you can, you must know how to possess your vessel. Brother, you must know how to possess your vessel in honor.

[ 25 : 46 ] He possess it in honor and in cleanliness, in sanctification, in purity. So you stay away from certain things. You must know how to do it.

That brother sitting in that company eating might not affect him like you sitting in that company eating. So you must know some places that are not healthy for you. Some things that are not very advantageous and convenient for you to expose yourself to.

Know how to possess your vessel in sanctification and honor. That's why I came here. Not in the lust of concupiscence, even as the Gentiles, we know not God.

You see, the Gentiles know not God. This is what he's talking about. So when you see the Gentiles here, Gentiles know not God. It's just the ungodly. The ungodly know not God. That is why we don't say we hate you.

How can you hate someone because they don't know God? That means you don't know God. You can't hate people. We can detest. We can abhor or we can reproof or disapprove of their behavior and their orgies and their revelings and their lasciviousness and their lustful intent and lustful inclines.

[ 27 : 02 ] We can abhor or we can abstain from it. We can shun it. But guess what? It doesn't mean we hate the people. We can hate people. No, it's not part of our redemptive constitution.

It's not part of the constitution we have received by the Spirit to hate. We can hate the works of the devil. We can hate immoral activities.

But we don't hate people. So, now, it says that the Gentiles who don't know God, they behave in a certain way because they don't know God. That stands to imply you do know God.

And if you know God, you cannot. It says, verse 5 again. It says, not in the lust of concupiscence. Pastor, what is concupiscence? It sounds like kweku and patience.

It's not part of concupiscence. It's concupiscence. It is a desire for sexual intimacy. The dictionary definition of concupiscence. Desire for sexual intimacy.

[ 28 : 05 ] Desire for sexual intimacy. It says that don't, let me read it again, don't carry yourself in the lust of concupiscence. Don't carry yourself in all kinds of libidinal activities and circumstances.

Just hit up these things. You have to be careful. That's why pornography is very worrying. You know what I'm talking about. That's why exposing yourself to a certain type of people, the way they present themselves.

It says that there's a way that unbelievers live and Gentiles, that's unbelievers. We shouldn't live our lives in that manner. Going back to 1 Peter again.

So not the will of the Gentiles when they walk in lasciviousness, lust, excess of wine, revelance, banqueting, and abominable idolatries.

Now, these are things that people do. And that's why I took my time to try and explain what each means. So you will know it and say, no, a Christian, I can't be doing that. Maybe I've done it in the past.

[ 29 : 12 ] And even as a Christian, I have the incline. I've done it one or two times. But it is not okay. You see, it's not okay. So just in case you find yourself in such states, it's not okay for the believer.

It's not okay. It's not about legalism. But it's about spiritual, spiritual well-being. It's about spiritual positioning. It's about your walk with God.

It's about who you are on your inside, inner man. So it says that we should not live like that.

Because if you live like that, how can you suffer for Christ? You can't go any further.

Because your mind is moved away from the state of mind that helps you to pay the price to suffer for Christ. Now, it says that wherein they think it's strange that ye run not with them. You are not joining them. It's like a whole group of people running in a certain direction. We are all going this direction. Why are you not running with us? We are in the haste to sin. You are in the haste to do it our own way.

[ 30 : 12 ] Why are you not running with us? That you run not with them to the same excess of riot. Okay. Now, that riot, let me read from a different translation.

Let me read from the Amplified. They are astonished and think it's very queer that you do not now run hand in hand with them in the same excess of dissipation.

Here, King James says riot, and then they amplifies their dissipation and they abuse you. New King James says that in regards to this, they think it's strange that you do not run with them in the same flood of dissipation.

Flood is like barrage. It's like uncontrolled flow of dissipation. Dissipation, as I said previously, is the living in an unrestrained or is to use, to consume, to expend in an unrestrained, uncontrolled, careless manner.

So I'm doing it in a careless way. I can't be bothered. I'm doing it. I'm blowing it. I can't. And we don't do evil without thinking about any other thing.

[ 31 : 31 ] I'll just do it. I'll just do it. I think I wrote some down. I wrote it down here. Yeah. So being dissipation is here in the term.

It means that the state of evil in which a person thinks about nothing else. State of evil. You are just doing something. You think about nothing else. You don't think about sickness. You don't think about what the impact you have on others.

What is to have on your marriage? What is to have on your money? What is to have on your job? What impact you have on your society? What impact you have on the future? What impact you have on your health? What impact you have on your spiritual life?

Yeah, I don't care. I'm just doing that. That's dissipation when you are enjoying or spending.

Spending or consuming or using something in a careless way.

I wrote it here. Yeah. Is the use or using and spending and consuming thoughtlessly? I don't want to think about it. Just go.

[ 32 : 29 ] Just flow or carelessly. It's useless or unprofitable activity. This looks good. But what are you gaining from such an activity?

What is it? Apart from momentary fix. Ooh. After that, your life is full. Ends up being empty. Look. Some of us have got so many wasted moments in our lives.

You look back. A lot of some of the little things you did were just useless. Empty and wasteful. And some have even left all kinds of residue of health challenges, mental issues, emotional baggages and regrets.

And all kinds of bitterness and anger and drama. Drama. It has left so much drama in your life when you look back. What? How could I have done that?

And now you are born again. Thank God. Thanks be to God. We all used to be in a way. But thank God. We have all come and we are one in Christ. But it says that that is the lifestyle of the ungodly.

[ 33 : 32 ] They have the propensity without any mitigation or any restraint. All right. So it's just like about. About is a, no, the Bible uses the word, I think 1 Peter chapter 4, it says that it's an excess of wine.

That's exactly about. About is a period of just spending the time in drinking and eating. So maybe a whole day you've gone somewhere, gone somewhere, patiful environment and reveling environment and just let down your God in a loose fashion.

You are loose. Just do it. Just doing it. Drinking and eating and drinking and eating. You know, that's, that is what we call rioting.

Riotos. You know the prodigal son in Luke chapter 15 verse 13. The Bible says he took what his father gave him and he went and spent it on King James's. Riotos living.

Riotos. Riot. Riot. Riot. So riot is not just when they are damaging things in town. Riot is an extreme way of living without restraints.

[ 34 : 44 ] Just flowing time, wasting life. That's dissipation. Riotos. Riotos. Dissipation is riotos reveling. Reveling is parting, parting, celebration, parting, parting.

So a riotous one. Riot is no restriction. Just flow and dissipation. Just wastes time away. That's what the prodigal son did and wasted all his life.

And thank God we are in Christ. And Christ is helping us to help others. Helping us to walk with him. Helping us to serve him. Helping us to do it his way. In Jesus' name.

All right. Let's go back to the verse 4. Wherein in these, wherein they think is strange. They actually speak against you. Bible says that they speak evil of you. Remember in chapter 2 verse 12, it talks about whilst they speak evil of you.

Chapter 3 verse 16. They slander you. They castigate you. They speak evil of you. Not because you've done anything wrong. But they are just, who do you think you are? You think you are better than us. You think you are better. Now you can't even come for the party.

[ 35 : 44 ] It's your own cousin's party. You don't want to come. But you know what those parties entail. And they are very upset with you. And you receive calls from all of us. Why are you so anti-social? You see, these people you have been following.

These Czech people have been warning you. You see, you are becoming very anti-social. You are becoming counter-cultural. The society feels that that's how they used to treat them. So I think there's something, Caesarianos.

Caesarianos. People who say Caesar is Lord. And then they had this Christorianos who say, as for we, we don't say Caesar is Lord. See, it's like, it's not that they are breaking laws.

But their commitment to this Jesus, this Jesus thing, it sometimes makes them anti-social. It makes them, they don't fit in. And so they become the old ones in society.

And it's always been like that for Christians. It's always been like for genuine Christians in families, in companies, in, sometimes in churches. Sometimes in some churches, you find out that you are the only one really subscribing to genuine biblical standards.

[ 36 : 51 ] And you find it's like you are a square peg in a round hole. Where you are, you don't even, you've just been a Christian.

And every time you have been blasted and lambasted and castigated and defamed and slandered, slanderous things against you.

Saying all kinds of evil against you. Just because she said you can't go down that route. You can't go down that route. They marginalize you. And really, now when there's promotion, they, no, no, don't give it to her.

They gang up against you. That's the Christian life. But you should expect that. You should expect that. Your friends, your family, you came in and everybody's face is straight.

Here comes the girl. Here comes the Pope. Here comes the Bishop. They call you names. But that's okay. Mary Madeline, they will call you prophets. They will call you Bishop.

[ 37 : 49 ] They will call you, hey, Pastor. Hey, Pastor. Hey, the Savior of the world is here. Hey, Apostle Paul. That's okay. That's okay. Don't let that get at you. Don't let it get to you.

Okay. They don't know what they do. They know not what they do. But you have to still continue being faithful to the Lord because it's not only you. It happens. They call you names.

I want to finish it up in verse 5. Verse 5 says that who, this, talking about these people, you know, they're unbelievers. That's very interesting. Okay, let me read from verse 4 into verse 5. Let me read from the New King James.

In regards to this, they think it's strange that you do not run with them in the same flood of dissipation.

Speaking evil of you, they will give account to him who is ready to judge the living and the dead. This is a who? Who? God. Jesus Christ.

[ 38 : 45 ] Yeah. They will give account. There is a day coming. There is a day coming. I'm telling you, in the book of Psalm 9 verse 8, the Bible talks about how God is going to judge.

God. Jehovah God. He will judge. He is coming with judgment. In Psalm 98 verse 9. Same thing. Jehovah is coming with judgment. In Psalm 96 verse 13.

Same thing. Jehovah God. The Lord God is coming with judgment. There is judgment ahead. And when you study the scripture very carefully, it says that he is going to come and judge.

There are going to be, actually, it looks like when you study the scriptures, the New Testament, there are two sets of judgment. There's going to be the first one. In fact, when you read 2 Timothy chapter 4 verse 1, it says that, I charge you before God and Christ, who will judge the living and the dead at his appearing.

So, when he appears, ah, the second coming, he's come to judge the living and the dead. So, there are people who will be alive, who will be called one after the other. Come and give account.  
[ 39 : 50 ] Yes. Giving account is a normal part of humanity. A time is coming when every one of us will give an account. And then, even if you are dead, there is a time where the dead will stand before the great white throne.

He says that in Revelation chapter 20 verse 11 all the way down to verse 15. He says, I think I should read it. That's a nice one to read. Revelation chapter 20 from verse 11 all the way down to 15.

He said, And I saw a great white throne, him that sat on eight, from whose face the earth and the heaven fled away. And there was found no place for them.

And I saw the dead, small and great, stand before God. And the books were opened. No one book, books. Books were opened. And another book was opened, which was the book of life.

And the dead were judged out of those things which were written in the books. Everything you are doing, everything we are doing is going on record. Everything is going on record in the book.

[ 40 : 51 ] And the dead will be judged from the book. Things that are written in the book. Wow. Which are written in the book according to their works. Verse 13. And the sea gave up the dead.

Those who are drowned. They won't go scoffee. They will come out. The sea gave up the dead that was in it. Death and hell. Hell is Hades in the Greek. Where the people who have died ahead.

They will be kept there in some torments. Like the Lazarus and the rich man. Luke chapter 16.

Lazarus was carried to Abraham's bosom. And then the rich man was carried to hell. Or was carried into a place of torment.

But the whole place, both Abraham's bosom and the place of torment is called Hades. And so Hades is the place for the departed or for the dead. So they are there right now.

They are aware. They can see. But they don't have their physical bodies. They are dead. It's their spirits and their souls that are there. That is why Jesus told the thief on the cross in Luke chapter 23 verse 43.

[ 41 : 49 ] Today you shall be with me in paradise. As soon as he died, there was a place waiting for him. The same thing. Luke chapter 16. Lazarus, when he died, he was carried to a place called the Abraham's bosom.

Which is the same as the paradise. It's a place of bliss. It's a place of rest. It's a place of peace. It's a place of sweetness for those who die in the Lord. Revelation chapter 14 verse 13.

Blessed are they who die in the Lord. For their works follow them. If you die in the Lord, as soon as you die, the angels of God will carry you into Abraham's bosom. If you don't die in the Lord, as soon as you die, you are going to the place of torment.

Not permanently for a time. Until the time of the great white, the judgment before the great white throne. And so it says that Hades, that's Hades where the people are kept, gave up the dead that was in them.

The sea gave up the dead that was in them. This is interesting, isn't it? The dead that were in them. Number 13. And they were judged every man according to their works.

[ 42 : 53 ] What you do matters, bro. And the dead and death and hell were cast into the local fire. This is the second death. If you don't get second birth, you will suffer second death.

Second birth is born again. Those who are not born again, their names will not be written in the book of, like whether you are a nice person, you're a good person, the church goer, that doesn't really matter because none of us are good enough for our salvation.

You just have to put your faith in Jesus for your salvation so that when you die, you won't suffer the second death. If your name is not written in the book of life, you are cast into the local fire. Now, this is the final eternal judgment, which is going to happen.

But then before then, there's going to be a certain judgment, which Jesus talks about in Matthew chapter 25, verse 31 to 35. And I think it would be nice to read it for our hearing.

Matthew chapter 25, verse 31, it says that, This is very important.

[ 43 : 58 ] This is very important. All nations, all nations, this is not dead, all nations, and he shall separate them one from another as a shepherd divides the sheep from the goats, and he shall set the sheep on his right hand, but the goats on his left.

Then shall the king say unto them at his right hand, that's the sheep, Come, come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world.

So it's just, once you are a sheep coming, you are a sheep come, you are goats out. So there's two, two, it's not like stages. No, you are sheep come, you are goats away, away from me, away, you goats, away.

So it says that all nations will gotta be, when he's coming, he's coming on the throne, with the angels on earth. So those who will be alive, they will see this. That's why he said, Jesus is coming to judge the living and the dead.

He's coming, and he will judge the living and the dead. Those who are alive by the time he comes, in that second, chapter four, verse one, and disappearing. And then Romans chapter 14, verse nine, talks about, he is the Lord over the living, and the dead.

[ 45 : 09 ] He is Lord over the living. And one day, everyone shall stand before the judgment seat of Christ. So when he comes, he's going to judge. And then verse, verse 34, he says that, then shall the king say unto those of his right hand, come, blessed of my father, inherit the kingdom prepared for you from the foundation of the earth.

Now look at the verse 41. He says, then shall he say unto them of the left hand, depart from me, ye cursed into everlasting fire prepared for the devil and his angels.

There's fire that has been prepared for the devil and his angels. He said, those people who will not be part of those of my right, the sheep, the goats, I will say, go, go.

You know, in my previous teaching, I said, God cares about righteousness more than he cares about people. Remember that. Remember those who have overstretched the love of God to mean that even if you are not righteous, he doesn't mind.

No, he minds. He's too righteous not to care about unrighteousness. God is too righteous. And this righteousness demands that sin must be paid for. Sin must be punished until sin is not as punished.

[ 46 : 19 ] The righteousness of God is not satisfied. That is why he put his punish, the punishment of those of us in Christ. Our punishment has been put on Christ. He's punished sin in Christ so that we can be the righteousness of God.

Hallelujah. And so there's definitely going to be the second judgment. That is going to happen or the judgment, which is going to happen at the second coming of Christ.

When Christ appears in the book of 2 Peter, just here, 2 Peter chapter 2 verse 9 says that the Lord knows how to deliver the godly out of temptation and to reserve the unjust unto the day of judgment to be punished.

There is that God never punishes believers. In the subsequent teachings, I will explain it. God never punishes believers. But unbelievers, the Bible says he has reserved them for punishment for a day in the day coming.

In Acts chapter 10 verse 42, when they preached the gospel, they told them that he said, we should preach and let people know there's a day that has been set where God will judge, will judge everybody.

[ 47 : 25 ] In Acts chapter 17, the Bible says that God commands all men to repent, for he has set a day where he will judge all the living by the man Jesus. And he has given proof of this by raising him from the dead, by the resurrection.

The resurrection is a proof that God is going to judge. God is a judge. Now, coming back to 1 Peter, as we read, it says that who will give account? They will give account to him who is ready to judge the quick and the dead.

God is ready to judge the quick and the dead. He's ready when he's coming. And he said, they will give account. In Matthew chapter 12 verse 36, he said, for we will give account of every idle word we have said.

You keep laughing and mocking that believer, mocking other people who are trying to do God's way. He said, don't worry, just keep doing it. Let them call you names. They are going to give account. Everybody is going to give an account.

In fact, in Luke chapter 16 verse 2, Bible talks about a rich man who, a steward, who was a steward for employed by a rich man. And the rich man had all kinds of things. And he called the steward, come and settle accounts with me.

[ 48 : 27 ] That's what is going to happen. One day we will be called to settle accounts, whether you are a believer or not a believer. Once you are alive at the coming of Christ, God said, God said he's going to, Christ is going to come back to bring judgment.

We are all going to appear. And for the believers, we will appear before the judgment. I think one of this is how to teach on judgment. We will appear before the judgment seat of Christ. That's believers.

We will appear before the judgment seat of Christ to receive reward. So when we appear there, we are about to receive reward. But unbelievers, when Christ comes, he's just going to separate them and then move them into the hell fire, hell fire, hell fire, hell fire.

For those who are not in Christ, hell fire. How can you say God is going to punish everybody? You use, you see, most of the time we use human constructs to project it on God. God doesn't think like we do.

God has his own plans. And he's doing, you may not understand it. You just line up with God because he's wiser than us. And he's the creator. He reserves the right to do whatever he purposes to do and to glorify his name the way he wants his name glorified.

[ 49 : 31 ] And so we will all stand on the, give an account. There is a day of judgment coming. And the Bible says that as they castigate you, as they slander you because you are not joining them in their dissipation, they will slander you.

But I said, as they do that, they will give account to him who is ready to judge the living and the dead. And the verse six says that, 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. What does that mean? Now those who are dead, for God to give them vindication, as this is talking about believers who are dead, the believers who are dead got the chance to hear the gospel and believe.

And some of them have been killed. Some of them have lost their life because of that. They will be judged. Watch this. They will be judged. The Bible says that for this reason, the gospel was also preached to those who are dead.

They heard the gospel before they died, that they might be judged according to men in the flesh. So long as their human activities are concerned, they will be judged because they heard the gospel before they died.

[ 50 : 37 ] All right. But live according to God in the spirit. Let me read from the Amplified. It said, for this is why the good news, the gospel was preached in their lifetime, even to the dead.

So it wasn't like people die and afterwards they are preaching to them in the dead. Please, please. Bible says appointed unto man, once to die and after death, judgment. Everyone has got an appointment for judgment. Judgment is an appointment that is coming.

It says, so you let them mock you. They have an appointment with God and that day is coming. But here, it says that for, this is why the good news, the gospel was preached in their lifetime, even to the dead, that though judged in the fleshly bodies as men are, they might live in the spirit as God does.

So you are dead in the body. Your spirit is enjoined, but yet your body, you will be judged according to human standard, what you did in the body. This matches with 2 Corinthians 5, verse 10, where it says that, for we must all appear before the judgment seat of Christ.

We will appear and he will judge us. You will have to, you will be there. You will be judged. He will question you. You will be there. We will give account to how we have lived our lives. We will give account to how we have lived, especially believers as well.

[ 51 : 51 ] We'll give account to Christ. In Romans chapter 14, verse 10, he said, for we must all appear before the seat of Christ or for everyone will give account to his life or will be judged by Christ.

So every one of us, we will appear. We shall appear. The pastor who is doing his work that way, he will appear. The church member who is doing his work that way, who is doing his work that way, he will appear.

We are all believers. None of us will escape. We will appear and our appearing before Christ will be time of rewards, time of awards and rewards and time of punishment, said you are faithful servant because into outer darkness.

It's different from everlasting darkness, everlasting fire. Probably one day I'll teach on that. But for your information, he says that, so we will be judged according to human standard.

That's why the gospel was preached to the believers already. So even though they are alive, they are dead, they live according to God in their death. But in judgment, it will be according to human standard.

[ 52 : 50 ] Hallelujah. In Jesus' name, I pray. Thank you for listening to this message by David Entry. To hear more from David Entry, follow him on Facebook, Instagram, Twitter and LinkedIn. You can also subscribe to Karas Church on YouTube. Don't forget to share and subscribe to our podcast so you're always up to date. Be blessed.