

Why Christians Suffer - Part 1: Don't Waste Your Suffering

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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 anew as you listen to this message. Be blessed.

Let's hear the reading of God's word. I'm going to read from 1 Peter chapter 4, reading right from verse 1 to 3. 1 Peter chapter 4 from verse 1.

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 lust of men, but to the will of God.

For the tempest of our life 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.

[1 : 18] Amen. Hallelujah. We are grateful to God. In our previous session, if you remember, that's when we spoke about the power of baptism.

And if you study the grammatical, grammatic construction of the text, you realize that really, just like Paul sometimes does. He's talking about one subject, but it's, he sets some other deep revelations and deep truths into what he's saying.

Which when you take out, you can take those, the insertion of that truth, take it out and continue the same line of thought without losing the actual message he was given.

So in the same way, you can see in Peter, 1 Peter chapter 4. But you cannot start chapter 4 properly without connecting it to chapter 3 because chapter 3 leads on to chapter 4.

And if you remember, in fact, there's a part of chapter 3 I didn't finish, which is the verse 22. And so we'll go back to the chapter 3 and pick it up from verse 17 so it can make much more sense to us.

[2 : 31] Now, verse 17 of 1 Peter chapter 3 says that, For it is better if the will of God be so that ye suffer for well-doing than for evil-doing.

So there are two doings, well-doing and evil-doing. And he says that there are times because you are doing well, according to the will of God, you'll be exposed to suffering.

And he said it's better to do well exposed to suffering. Why? Because you are doing the will of God.

Now, watch this. This is the argument here. So the argument here is that there are things that we will go through, having a good conscience, that whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.

So your good way of life, your good, remember, the callos, the charis, your good callos and charis, your good behavior, as they behold that, they will be ashamed even though they have been wrongly accusing you.

So we are talking about people who are doing the will of God, who are operating and behaving the way God expects them to behave, or who are demonstrating callos, and yet they are being slandered.

[3 : 49] They are being falsely accused, not rightfully accused, remember that, falsely accused.

And he's encouraging them, watch this, to continue in that track, continue on that track, that track of doing well, doing well, doing well, doing well.

Because if you do well and you suffer, and the will of God allows that, then continue. Because when you do well, no one can harm you, except God permits it. So, he says that, why should we continue?

Because whilst they speak evil of you, they will by your good conduct glorify God or be ashamed. Then he says that, for it is better actually, if the will of God, if the will of God, you suffer for doing right than for doing evil.

So it's better to suffer if the will of God, watch this. Then he goes on to giving us an example. As I said in a previous teaching, Christ's death on the cross is not just redemptive.

It is fundamentally for redemptive purposes. But additionally, it is also exemplary. So he died to redeem us, but also he suffered to give us an example of how to suffer.

[4 : 59] Because we have also been invited into a life that will expose us to suffering just like he suffered. So now watch this. He says that, for it is better, sorry, for verse 18, for Christ also has suffered for sins.

The just for the unjust that he might bring us to God, being put to death in the flesh, by quickening in the spirit, by which he also went. So he now bring an exposition on Christ's death and what happened after he died.

Okay. Between the death and the resurrection. He brings that in and speaks about the preaching that happened, which I've explained in the past. Then he continues to also say that these spirits who are being punished were disobedient in the times of Noah.

So it's not like something that is when what happened in heaven and Satan was cast out from heaven and his devils. It's like it's a heavenly event. But here he's talking about their spirits who are incarcerated because of their involvement and interference on earthly events.

Then he gave a point in history when this happened. So that point in history when that happened was the time of Noah. And once he mentioned Noah, he goes a bit further to explain to us the significance of the flood of Noah, which is a type of baptism.

[6 : 27] The baptism we go through as Christians, which is the baptism being an antitype of what happened in Noah's day. I don't know if you are getting it. So, so far like Jesus suffered.

And when he spoke about Jesus suffering in the fridge, he said, by which, when he died, by which he went to preach. And they were preached to some spirits. And these spirits were in that stage because of the days of Noah.

And the days of Noah can be related to us definitely in the sense that what they went through is similar or is a picture or is a parallel. It's a picture.

It's a parallel to what we are going through via baptism, which now saves us from the polluted, from the perverse generation.

Just encapsulating what was taught last week. So he brings the whole story of the spirits and Noah into the description of the suffering of Christ.

[7 : 24] And the suffering of Christ was, watch this, was introduced into the conversation because we are being encouraged that it is better to suffer. Now, if it's better to suffer, give me a reason.

Give me who I should copy. Give me why I should suffer. He said that is the same way because Christ, for Christ has suffered for us. He didn't suffer for himself. He suffered for us.

And so, and because he suffered for us, watch this, he said Christ has suffered for us. So what I want to say is, let's pick where he talks about the suffering of Christ. And in the King James, it actually ends where he was put to death in the flesh, but quickened by the spirit.

There is a colon there. Then he brings the Noah, the whole story about Noah. But watch this, but watch this. He says that, um, um, by the resurrection of Christ.

So he brings in the death of Christ who went to preach. Okay. Join the death and all that. And then he says that baptism works on us by the resurrection of Christ.

[8 : 28] So can you imagine he brings in the death of Christ, the burial and activities that happen, the burial and links it to our baptism into resurrection. So Christ died and was resurrected.

And now watch this. So who, who died on the cross, resurrected verse 22, who is gone into heaven after resurrection, gone into heaven and is on the right hand of God.

Angels, watch this, angels and authorities and powers being made subject unto him. He's trying to say that Christ suffered for us.

And he died in the flesh. And he resurrected. And now it just, it looks like he's talking about similar to what happened in Philippians or the submissions in Philippians chapter two from verse eight, nine.

The Christ, he became obedient unto death, even death on the cross. Therefore, verse nine.

Therefore, God has only also, after he died. Okay. After he died, he humbled himself to death, even

the death on the cross.

[9 : 36] Then Bible talks about, therefore, God has also highly exalted him. What is exhortation? Not just resurrection, exhortation. So the resurrection is the initial stages of the exhortation.

So the resurrection is the introduction, the true state. After he died, when he was buried, he made his tomb with the rich. And from that, as soon as he died and hell came on earth.

Okay. Hell visited earth between 3 p.m. and 6 p.m. After hell visited earth, he died. And then when he died, exhortation started, elevation started.

He was buried with the rich in a very wealthy tomb. And then he made his tomb with the rich. And then he was resurrected. And when he was resurrected, the Bible says that he was now raised by the Spirit of God and seated in heaven.

Far above principalities. Exactly what Ephesians chapter one, verse 26. Ephesians chapter one talks up, verse 19, that was talks about the power. So you will know the exceeding greatness of his power that works towards us.

[10 : 37] Which power he exercised when he raised Christ from the dead and seated him on his right hand, far above principalities and powers, and seated him on his right hand.

So Christ was raised from the dead and he was elevated. He was exalted. Peter puts it this way. This same Christ, Acts chapter two, verse 33. The Christ who, this same Christ God has exalted. God has exalted to his right hand. He elevated him. God has exalted him. And when he got to the place of exaltation, he received the promise of the Father.

And he poured upon us, which you now see and hear. But the point here is that Jesus Christ was exalted. Just like Philippians chapter two, from verse nine to 11 says, therefore, wherefore God has exalted him, give him a name that is above all names, that are the name of Jesus, every name is Shabao.

It's the same thing he's talking here. Watch this. And it's the same thing we read in Ephesians chapter one, or we saw in Ephesians chapter one from verse 20. Who he's been elevated far above principalities and powers and seated at the right hand.

[11 : 48] Look out here again, first Peter chapter three, verse 22. Who is gone into heaven? Talking about Christ after the resurrection. That's the exaltation. He was gone into heaven and is on the right hand of God.

Angels and authorities and powers being made subject unto him. Angels and authorities. So demons and devils are not a problem. He overpowered them.

He made an open show of them in his death, triumphing over them. And then he resurrected far above principalities, seated far above principalities and powers and angels and authorities and dominion being made subject to him.

Now watch this. How did he achieve that? Through his suffering. And so in Luke chapter 24, Jesus himself on the road of Emmaus said to those disciples that, oh foolish ones, how slow of heart are you to believe all that the prophets, Moses and the prophets have said about Christ.

That the Christ, watch this, that the Christ must suffer all these things and the third day be raised again from the dead. So he's rising from the dead.

[12 : 58] His resurrection was definitely an event that was meant to be preceded by his suffering. It's very important. First Peter chapter one, verse 11 speaks about the suffering of Christ.

So he says that the prophets spoke concerning the sufferings of Christ and the glories that should follow. The sufferings of Christ and the glories that should follow.

I mean, the sufferings of Christ and the glories that should what? Follow, not precede. That when they spoke about the sufferings of Christ, Christ and the glory that should follow.

So the glory is supposed to come or be preceded by the sufferings. That is why Peter brings it back again that as you are suffering, you have to suffer.

You have to suffer bearing in mind that Christ. Verse 18 again. For Christ has once suffered. So because Christ has once suffered and now see what Christ, the situation, the state Christ is in.

[14 : 02] He is elevated. He speaks about the resurrection. And then he speaks about the exaltation. In Psalm 110 verse 1, it says that the Lord said to my Lord, sit at my right hand.

That's what happened. Jesus sat at the right hand. He spoke about, he now is at the right hand. When we speak about right hand, what does he mean? Right hand means that the most exalted, the highest position of dominion.

Jesus now sits and thrown at the most supreme position in the universe in creation. He's seated. So nothing happens without him.

Hallelujah. The Bible in Psalm, as I said, sit at my right hand. In Acts chapter 7 verse 55, Stephen, Bible says that the heavens was open.

The glory of God came on him. Heavens was open. And he saw the Son of Man standing at the right hand of God. And then he said, verse 56, I see heavens open.

[15:03] And the Son of Man standing at the, Jesus, the Son of Man standing at the right hand of God. In Romans chapter 8 verse 34, it says that Jesus who has ascended, he is defending and justifying us.

He, he's rather who, is he the one who condemns? No. He's rather the one who died for us. And he's seated at home. He is seated at the right hand of the Father. He is seated at the right hand. Jesus is at the right hand. Ephesians, as I just said earlier on, chapter 1 verse 20, how he was raised and seated at the right hand. In Colossians chapter 3 verse 1, the scriptures make us to understand that if you are risen with Christ, then set your mind, set your heart on things above where Christ is seated at the right hand.

Hallelujah. He is not just anywhere. He's at the right hand. He is at the right hand. He is at the right hand of the throne of majesty. And what more? In Hebrews chapter 1 verse 3, Bible says that after he has suffered for our sins or after he had paid, he by himself has paid.

Let me calm down. After he has paid us from our sin, sat at the right hand of majesty on high. He sat at the right hand of majesty.

[16:19] In Hebrews chapter 8 verse 1, it talks about Jesus Christ. He's seated at the right hand of majesty. I like that phraseology of majesty. The right hand of dominion.

The right hand on high of majesty. In Hebrews chapter 10 verse 12, talking about this man, this one, this one, after he had offered sacrifice for sin.

He has offered sacrifices for sin. Jesus, that's what he did. In other words, another way to put it, after he has suffered for sin. He didn't suffer for himself. He didn't suffer for himself.

Clearly, 1 Peter chapter 3 verse 18, he says that for Christ also has suffered for sins, not for himself. And to make it very clear, he said the just for the unjust.

He is the just for the, we are the unjust. He suffered for the unjust. Hallelujah. He paid for our sins. So, in Hebrews chapter 10 verse 12, he said this one, after he has offered a sacrifice for sin, sat down at the throne.

[17:29] And sat down on the right hand of the father. Or he sat down in heaven. He's seated at the right hand. He's at the right hand. The most supreme position for ruling, for dominion.

He's seated there. After, watch this, after he paid, after he suffered. Okay? So, he's trying to send us a signal that there is a certain level of glory that comes after suffering.

That follows suffering. When you suffer for God. When you suffer for doing what? That's why he said it is better if it's the will of God. For you to suffer for doing right.

Because when you suffer for doing right, come on, boy. It's breakthrough. It's breakthrough. It might look like this is no good. But it's good news to suffer.

In Jesus, when he was telling the disciples about blessed, the beatitude, in Matthew chapter 5. He said, blessed are you when men shall revile you and say all manner of things against you.

[18:29] Say, when they persecute you. He said, rejoice. You should rejoice for persecution. Yes. Rejoice for suffering. Yes. There's something about the Christian suffering that gives the Christian an advantage.

It's called, it's a blessing. And I'm going to go a bit into that in a moment. But let's go back to what I'm talking about. So, Jesus Christ sat at the right hand of majesty. How about Hebrews chapter 12, verse 2?

He said, looking unto Jesus. We should look unto Jesus, the author and the finisher of our faith. The initiator, the pioneer, the originator and the finisher, the alpha and omega of our faith.

We should look unto him. Who for the joy, watch this, for the joy. How do you look unto you? There is something he was doing. He was not just going through the suffering smooth as usual.

He went through the suffering. That's why Peter, the devil couldn't stop him through Peter when he said, I'm going to die. They said, no, you can't die. Suffering shouldn't be passed. It's the same Peter who is now encouraging us to be willing to suffer looking unto Jesus.

[19 : 34] Because Jesus willingly embraced the cross. Jesus embraced the cross. Now, Peter's gospel is telling us we should embrace the cross looking unto Jesus, just as Jesus did.

So, according to Hebrews chapter 12, he said, we looking unto Jesus, the alpha and the finisher. As I told you some time ago, the Hebrew word, sorry, the Greek word translated looking unto Jesus actually mean looking away unto Jesus.

In other words, there are other things that will be trying to vie for your attention or grasp your attention. But not intentionally. This is not subjectively. It's not automatically.

It is intentional. It is purposeful. Purposefully turn your focus away from something onto something else. So, looking away unto Jesus, the alpha and the finisher of our faith.

Watch this. Who for the joy that was set before him endured the cross, despising the shame, and therefore is set at the right hand of the father.

[20 : 43] So, he endured the cross. He suffered. He suffered. His suffering was a suffering with a purpose. His suffering was a suffering that had an agenda.

Don't waste your suffering. Don't waste your suffering. How, Pastor, how, how, what should I do so I don't waste my suffering? Oh, I have good news for you. There is a way to go through the suffering in other for you not to waste your suffering.

When you study the scriptures very carefully, in fact, the early parts of Acts, the preaching of Peter was very much based around, or was hinged around the, the messership.

Okay. The messership of Christ. So, Jesus is the one. He's the messiah. That was the early message they were preaching. They preached that. And then, Paul comes on the scene and begins to preach on, watch this.

Paul begins to change the focus slightly away from just, not totally away. It was part of it. But let me put it this way. He took it further. That is not just believe in Christ as the messiah, but you have to believe in the work of the cross to be justified.

[22 : 02] Because there were Jews who had believed in Christ as the messiah, but they also had the law of Moses as an additional necessity for your salvation.

So, they had the law of Moses and they said, we believe in the messiah, but the law is needed to keep us going. And so, Paul, in Acts chapter 13, from verse 38, 39, he introduces the idea of salvation by faith.

We've been justified by faith. Peter didn't preach justice. The early church, when the church was born, before it got to the Gentiles, they were just, they were preaching the messiahship of Christ, which is perfect, which is the gospel.

But Paul took it a little further to explain that once you are in Christ, you don't need the law of Moses to look justified or to be justified. Justificare is the Latin word.

To be justified. You don't need that. All you need for justification is faith in Jesus as the messiah. Watch this. And not just as the messiah, faith in Jesus as the one who died on the cross.

[23 : 18] So, you put your faith in the work on the cross. Very important to understand that. So, your justification is predicated on your faith in the cross of Christ.

No wonder Paul said, when I came to you, I desired not to know anything amongst you. To serve Christ and him crucified. 1 Corinthians 2, verse 2.

It's the crucifixion. It said, 1 Corinthians 1. We preach Christ crucified. Foolishness to the Gentiles and a stumbling block to the Greeks. We preach Christ.

We preach him and him crucified. Because if you don't preach the crucifixion, you have neutralized and nullified the saving power of the gospel.

The saving power of the gospel is crucifixion, burial, and resurrection. So, in 1 Corinthians chapter 15, verse 1, 2, and 3.

[24 : 12] Verse 1, 3 particularly. It talks about, now I declare the gospel. My gospel. What is the gospel? In verse 3. It said, how Christ suffered or was crucified.

He suffered and was killed, crucified, according to the scriptures. So, the gospel. Thank you, Jesus. The gospel is not a new phenomenon.

The gospel was even preached to Abraham. Galatians chapter 3. It said, because God was going to justify, because the scripture for knowing that God would justify the Gentiles by faith, the gospel was preached to Abraham, saying, in you shall order.

The gospel was preached to Abraham. No wonder in John chapter 8, Jesus told the Jews that Abraham desired to see my days. And he saw it and he was glad.

Abraham got the, he, no one can be saved without the gospel. Hallelujah. There's only one way to salvation and it is the gospel. What is the gospel? Christ died for our sins.

[25 : 15] 1 Corinthians chapter 15, verse 3. Christ died for our sins, according to the scriptures. He was buried and on the third day, he was resurrected or he was raised. Verse 4. He was raised again.

That is the gospel. That is the gospel. And in the early church, they preached the crucifixion of Christ, but it was more focused on his, his misericum.

Then Paul comes and begins to bring more insight about just the grace, the message of grace. The message of grace as opposed to the message of works. The message of grace is you are justified in, by faith, through faith in Christ Jesus.

We are justified through faith in Christ Jesus. Now, as soon as you speak about justification through faith in Christ Jesus, he was introducing the cross. The subject of the cross became the predominant subject in the presentation of the gospel.

Now, once you talk about the cross, what are you talking about? The suffering. And so it was Paul who brought to light this about, who brought to light the message, the core of the gospel, which has to do with Christ being the Messiah and the crucified Galilean Messiah.

[26 : 27] The crucified Galilean Messiah. The Bible said, to the Greeks, what kind of nonsense is this? How can you tell me some Galilean man who calls himself God was crucified years ago, sometime ago, and he couldn't even help himself.

They crucified him as a criminal. In what way does that have a bearing on me? So the wise ones, those who think they are wise, they found it very laughable. They found it very bizarre.

They found it very preposterous. And they found it very absurd. But thanks be to God that it pleased God that by the foolishness of preaching to save those who believe.

And so when you study, you know, in the book of Acts, it started with Peter. First part was mainly Peter was the dominant character.

Then Paul. First part of the book of Acts, the Jews were the dominant factor. Then the Gentiles. First part of the book of Acts, Israel was the dominant factor.

[27 : 37] And then the church. So from Peter to Paul, from Israel to the church, from the Jews to the Gentiles. And when it was changing, when it was increasing, when the gospel was spreading among the Gentiles.

Now, the real gospel, the focus, as I said, is on the suffering of Christ. And the suffering was not the end. It's not the end of the story. So why did they focus on preaching the suffering?

They should have preached the elevation, exaltation, and the resurrection. Yeah, they did. But the focus of the message was on the suffering. So that we also can be invited.

And as we follow, we know that we are also coming. We, the believers, are also being introduced into a lifetime of suffering. Now, having said that, and Peter explaining that the suffering was not the end of the story, but he was elevated and exalted.

He moves on to chapter 4, verse 1. He says that, for as much then as Christ has suffered for us in the flesh, it's just an established understanding already.

[28 : 39] As much as Christ, now Peter is talking about the sufferings of Christ. Can you imagine? Peter is now, he's talking about the sufferings of Christ. Because he met Paul, and they exchange notes. Paul learned some things from Peter, and Peter learned some things from Paul.

So Peter himself admittedly said, there are some deep things Paul thought, which unlearned people and untrained people interpret or mishandle to their own demise. But here, Bible says that Peter said, for as much as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind.

Then he brings a military terminology. He said, arm. You want to make good use of your suffering? The best way to make good use of any Christian suffering is to arm yourself.

Now, when you read Ephesians chapter 6, verse 11 and verse 13, verse 11 talks about, put on the whole armor of God. Verse 13, put on the whole armor of God.

Romans chapter 13, verse 12, it talks about how we should, that night is fast spent, that day is at hand, and so we should put on the armor of light.

[29 : 55] So we have been caught. When you hear armor, you are thinking, you are thinking, I mean, right ahead, you know that there's combat, there's fighting, there's battle to do. Okay?

So we are supposed to fight. We are supposed to prepare, deck ourselves, get ourselves in a fighting position. Arm yourself, brothers and sisters, for you to be able to make good use, for you to be able to not waste your suffering.

Don't waste your suffering. For you not, in other, for you not to waste your suffering. In other, for me not to waste my suffering, there is something I have to do.

What am I supposed to do? I'm supposed to arm myself. But pastor, why are you just talking about suffering? Because suffering is a necessary part of the Christian walk.

It is necessary. As I read earlier on 1 Peter 3, verse 17, it talks about if it be the will of God. For it is better if it be the will of God, if you suffer, if it be the will of God, that you suffer for doing well.

[31 : 00] Oh, so suffering can be the will of God for the believer. Huh? Oh, we've had all this preaching. Come to Jesus and your problems will stop. Come to Jesus and you will have the best life, the peaceful life.

No, no, no. There is a way to enjoy your days, as we talked earlier on, to enjoy, see good days and enjoy life. It is part of our package. But also, we are also called to suffer.

And so in Acts chapter 9, verse 16, see how God puts it. He said, I have called Saul. This guy who I'm going to use greatly, talking about Paul. I will show him how many things he must suffer for my name.

Hey, someone who is about to be sent into ministry, God said, I'm going to show you. Oh, so suffering is a necessary, unavoidable part of ministry, of Christian walk, genuine, pure Christian walk.

I'm submitting to you, brothers and sisters. Suffering is an unavoidable, unavoidable, necessary part of our Christian journey. In fact, as we all know, I said it earlier on in one of the previous teachings, that the book of 1 Peter was actually addressed to suffering believers.

[32 : 15] And so suffering is the dominant theme. Suffering is the central motif of the book of Peter, particularly 1 Peter.

So in chapter 1, verse 11, it talks about suffering, the sufferings of Christ. In chapter 2, verse 19, it talks about suffering. Chapter 2, verse 20, suffering. Chapter 2, verse 21, suffering.

Chapter 2, verse 23, suffering. He mentions suffering. Chapter 3, verse 14, he mentions suffering. Chapter 3, verse 17, he mentions suffering. Chapter 3, verse 18, he mentions suffering.

Chapter 4, verse 1, he mentions suffering. Chapter 4, verse 13, he mentions suffering. Chapter 4, verse 15, he mentions suffering. Chapter 4, verse 16, he mentions suffering. Chapter 4, verse 17, he mentions suffering.

Chapter 4, verse 19, he mentions suffering. Chapter 5, verse 1, he mentions suffering. Chapter 5, verse 10, he mentions suffering. There are five chapters. Every one of the chapters, suffering is represented in it.

[33 : 14] suffering is and this is Peter who when Jesus said I'm going to suffer I said go for me you can't go and suffer Peter who was very opposed to suffering in doing God's will suddenly now has had the understanding by the Holy Spirit and is teaching and encouraging the believers encouraging the Christians encouraging those of the way to continue in suffering continue in suffering but why because suffering is a necessary part in fact Bible says that blessed are you if you suffer for his name yeah first Peter chapter 4 verse 14 he says that if you suffer for let me read it first Peter 4 14 that's a quite an interesting he said if you are reproached for the name of Christ happy are you you can give new king James version one of the versions said blessed are you all right that what that word as I thought the other time is my kairos so he said let me see the new if you are reproached if you are reproached for the name of Christ blessed are you can imagine if you are reproached if you suffer you are blessed in what way is blessing in suffering a blessing I'm telling you there's heavy blessing in suffering for the believer so bro says don't waste your suffering don't waste make full use of your suffering make full use of your suffering don't waste your suffering in Colossians chapter 1 verse 24 it says that I rejoice in my suffering for you and I bear in my body or in my flesh there what is lacking in the afflictions of Christ can you imagine now when you study this text very carefully some of these ways are used interchangeably all right to mean the same idea of suffering so either trials persecution suffering tribulation troubles affliction yeah so trials troubles afflictions persecutions tribulation suffering they are all so anytime I you I mentioned them or you come across them it means the same thing suffering it all means suffering okay says that that is very very important now he says that for Colossians chapter 1 verse 24 he says that I I rejoice in my suffering for you and I feel in my body in my flesh there what is remaining or what is

lacking in other words when Christ suffered he didn't suffer all the suffering he left some so excuse me what do you mean by he didn't suffer all the suffering the suffering for our redemption he finished it so he said that the less time John 19 30 it is finished the less time called the matum est the Latin it is finished so he finished it so if he has finished it what is what is left no for the redemption is finished but that for the church to be built it doesn't take only redemption it takes redemption and and sacrifice or redemption and hard work redemption and efforts so redemption has been done now the building process must begin so he redeems us for us to become the building materials he redeems us for us to become the the stones not bricks not bricks not blocks but stones we are the living so you also as lively stones i thought earlier on are being transformed are being built together into a holy house so the building process is he had to secure stones how does he secure stones by his redemptive work on the cross he suffered that one nobody can suffer he finished that one but what is left for the building of the church hallelujah it must be carried out that suffering

must be carried out by you and i who are christians who want to do god's will so his paul said i rejoice can you imagine he was rejoicing in suffering how can you rejoice in suffering if you are not using the suffering to your advantage how can you rejoice in suffering if you don't have a certain mindset he would not waste his suffering paul will not waste his suffering paul says that paul and silas they were whipped beating with wounds on their body and they were cast in prison acts chapter 16 verse 25 says that but at midnight paul and silas prayed and sang praises can you imagine they were singing praises in the middle of the affliction why because the afflictions will not stop them the affliction jesus said jesus said jesus said jesus said when you fall when they persecute you rejoice and be exceedingly glad and be exceedingly glad yes matthew 5 12 he said be exceedingly glad because great is your reward in heaven so that's exactly what they were doing james puts it this way count it all joy james chapter 1 verse 12 count it all joy when you fall into diverse kinds of temptation james 1 when you fall into diverse kinds of temptation said count it all joy count it all joy they counted joy when trials come because of their work with christ no not any trial at all please you have to choose your sufferings i'll go into that in the as we go in you have to choose not today you have to choose your suffering okay so please don't say every suffering you go through it is for christ so he says that bible says in the as we go through it is for christian james 1 and i will be or to make full use of their suffering they had the equipment they had the installation and today you and i can choose to not waste our suffering we can choose not to waste our suffering so god has called us into a life of suffering in ax chapter 14 verse 22 he says that with many they exalted them and telling them with many they have to enter the kingdom of god with afflictions or through tribulations through trials and tribulations you have to enter you will enter by to come through tribulation don't be afraid of the tribulation because it's part don't be afraid of the suffering because it's a necessary automatic imperative unavoidable unescapable part of our inevitable part of our work with god if we are going to build the church so paul said i suffer for the building of the church can't imagine the body of christ i suffer if you are not if you don't have a mindset to suffer to for doing god's will you will never be useful in the hands of god every one of us every one of us needs this attitude towards suffering now um so in first thessalonians chapter 3 i need to show you this text first thessalonians chapter 3 first thessalonians chapter 3 verse 3 says that that no man should should be moved by these afflictions for you yourselves know that we are appointed thereunto said we are encouraging you guys nobody should be moved because of these challenges and these sufferings listen i think this message is necessary for our time and our day because christianity is about to come under all kinds of persecution it's not fashionable to be christian and i'm going to show you a few things that peter and it's not new it's not new jesus said in the book of john chapter 15 verse 18 that was 18 19 20 was from yeah 17 18 19 talks about how if they hated me they will hate you he said because you are not of the world you don't belong to the world if the world will love their own but because you don't belong the world belong to the world the world will hate you but if they hate you remember they hated me first jesus said they hated me first so the world will never and never will be a time where the world will find christians very very encouraging so long as our commitment to the gospel is concerned because we are in combat with principalities and powers not human beings not governments its principalities and powers and spiritual wickedness and the the the commitment to the gospel sometimes it might not even be persecution it might not be persecution it might be the willingness to sacrifice to do god's work pastor minister god has called you but you don't want to do it because you like the

gallics of egypt you like the benefits you are getting in the world you like that's why you don't want to respond to the calling of god and you want to just be an ordinary servant in ghost house i'm doing but you know you've been called you know you've been called i'm talking to somebody you know there's a calling on your life to answer answer the call because time is of the essence you have to save time save time you have to use time the best use of time is when you use the rest of your time to invest in doing the will of god the best use of time is when you invest the rest of your time in doing the will of god is there i will show you so we are called into suffering i think it would at this juncture it would be good before i just draw the curtain on this teaching to talk a little bit about um the purpose why christians suffer why do we have to suffer why don't you think it's good to know if god is the will of god for us to suffer if we have to uh fill up in our body the deflations of christ and what i just read in first the salonians chapter 3 verse 3 it's a talk which talks about how no man should be moved for this affliction for you for you yourself know that we are appointed that word appointed is a very very interesting in human terms it will be a very worrying term but in uh christian term genuine what we've got them is we rejoice for for it is that appointed so there's an allotment a you have been apportioned a period of fast a period of um you have a portion of suffering in your work with god through tribulation they must need enter acts chapter 40 verse 22 through tribulation they must need enter the kingdom of god giving to the things of god dedicating to the things of god suffering because of your righteous dance suffering because they don't like you you don't fit in you it's like uh uh your lifestyle is counter-cultural your focus your desires your aspirations your dreams are counter-cultural so they don't like you they speak against you it's all part of the suffering sometimes you have to go through things in order to obey the word of god they are cursing you and you are blessing them you're forgiving people these are sacrifices sacrifice is at the base is is the foundation of every healthy suffering sacrifice and you cannot sacrifice the sacrifice that does not cost you is not sacrifice then the word sacrifice in itself means cost now watch this let me just give this quickly the um um the so why why christians suffer oh i've got i've got okay i've got eight here i'll give four and then the next teaching i'll give the other four is that okay so we can finish on time all right number one why do christians suffer number one first peter chapter chapter one verse six and seven it talks about the purifying of our faith so to purify our faith okay to give our faith to strengthen our faith to purify our faith let me read it first peter chapter one verse six and seven wherein ye rejoice greatly though now for a season if need be ye have heaviness through manifold temptation that is suffering manifold afflictions that in other words manifold means many sided many sided challenges if the need be okay we rejoice because though even for a season if the need be you go through manifold um trials manifold temptations verse seven that the trial of your faith being much more precious than gold that perishes though it be tried by with fire might be found unto praise and honor at the appearing of jesus christ so your faith when it is tried it actually ends up being found to glory giving glory and praise and honor to jesus so trying when you will go through trial and suffering it's actually just like the way gold is purified by fire when unbelievers go through fire there's its punishment when christians go through fire ours is purification i'll talk about it when we go further into the teaching yeah so one it purifies our faith number two it produces patience romans chapter five verse three it says romans five three it's not a trial of your faith says that afflictions produce persecutions affliction and not only that but we also glory in tribulation knowing that tribulation produces patience okay knowing that tribulation produces perseverance in new king james tribulation produces patience it there's something when you are working with god we must always have patience bible says that be you followers of those who through faith and patience obtain inherited the promise hebrew chapter six verse 12 so we must be we must always have patience patience is the necessary virtue that must be developed developed in everyone working with god because he said i patiently some 40 he said i 40 verse 1 for this is this one i patiently waited on the lord we must they we must need we have need of patience we have need of patience so he said tribulations it actually is producing something in your life did you see that it's it's qualifying you for something greater qualifying you for something greater now tribulation produces patience now having said that let me just interject and say according to first peter chapter 4 verse 1 he said as christ has suffered he gave us an example you to arm yourself so it's like a battle but our ammunition is not physical it's not ak-47 it's not assault rifles it is it's not pistols it is not swords it's not spears it's not shield it is a mindset okay so our ammunition for fighting is a mindset and what is the mindset it's a mindset just like christ had because for which reason he was able to go through the suffering because he for the joy that was set before him endured the cross we must also have the mindset that enables us to go through suffering it's it's it's poised that's the only way

you can you can you will not waste your suffering the only way not to waste your suffering is to have a certain mindset just like when you are going for a job or those those who have gone for those of us who have

been able to go for uh coronavirus injections all right vaccination when you're going or when you're going for a job or something they tell you okay an adult they tell you it would be a bit uncomfortable get ready and then you know it's coming you know it's coming you don't like the pain but guess what then then you take it you don't like the pain but why you need the pain you you need the injection so you are willing to go through the pain why because of a certain mind a child will scream and cry because he doesn't see why he should have that but an adult who has grown knows that there is an assignment there is a purpose for this pain pain with purpose pain with purpose don't waste your suffering pain with purpose don't waste your suffering pain with purpose are you going through pain because of christ have a mindset so you don't waste their suffering are you going through a certain level of affliction trouble tribulation persecution uh uh uh uh sorrows whatever trials are you going through any form of affliction and persecution you must you must not waste that affliction don't waste it don't waste it let it work for you let it work for you because jesus christ resurrected and is elevated because of his suffering so you to because of your suffering as you look unto jesus as you look unto jesus when you know this suffering has purpose you can handle it so when we don't know the purpose of the suffering and we don't know where it's going that's when we begin to get frustrated and we give up in life but when you know there is purpose for your suffering you don't give up you don't give up you don't lose hope you don't become despondent because you know this is working for our good i'll show you he said for our uh light affliction is working our light affliction our momentary affliction second corinthians chapter 4 verse 17 is working for us when you know that this is working for your good you will take it in stride you will you embrace it to the glory of god he said if it be the will of god for you to suffer for doing good so it produces patience let me give them okay i think um let me give the last one it's a philippians chapter 3 verse 10 he says that i want to know him and the fellowship of his suffering the power of his resurrection the fellowship of his suffering being made conformable to his death so the fellowship there is a way when you suffer for jesus it actually brings you closer in fellowship with jesus when you are suffering for jesus it's so suffering brings us closer to jesus and i think i'll leave with the with these two and then i'll continue in our next our next session i pray that you have received something and it's been a blessing i pray that god will help us all with the with the grace to arm ourselves with the mindset to suffer for his name so when he comes we hear him say well done thou good and faithful servant thank you for listening god bless you 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 caryschurch on youtube don't forget to share and subscribe to our podcast so you are always up to date be blessed