

Loving Life And Having Good Days

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

May the life of God enter into you and you as you listen to this message. Be blessed. 1 Peter 3, reading from verse 10, For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

Let him eschew evil and do good. Let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers.

But the face of the Lord is against them that do evil. That is a strong one. It's against them that do evil. And who is he that will harm you if you be followers of that which is good?

But, and if you suffer for righteousness' sake, happy are ye, and be not afraid of their terror, neither be troubled. But sanctify the Lord God in your hearts.

[1 : 1 5] And be ready always to give an answer to every man that asks you a reason of the hope that is in you with meekness and fear. Having a good conscience that whereas they speak evil of you as evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

For it is better if the will of God be so, that ye suffer for well-doing than for evil-doing. For Christ also has once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

Amen. Hallelujah, hallelujah. Well, thank you so much once again. Thank you for joining me. And I believe that God is going to do something great in our lives. Last, in our previous teaching, I spoke about how you want to see good days, good life, and see good days.

First verse, chapter 3, from verse 10, says that you want to see, for he will love life. You love life. Don't just endure life. Don't hate life. Don't be tired of life.

Don't coast in life. Enjoy life. Love life. If you love life. Now, love life doesn't mean being materialistic, but living life in its fullness.

[2 : 3 5] He said that, I have come that ye might have life and more abundant. John 10, 10, the thief comes to steal, but to kill. But I came that ye might have life and have it more abundantly, living life to the fullness.

All right. So he who will love life and see good days. I prophesy to you that there are good days ahead of you. Amen. There are good days ahead of you.

How would you see good days? Have a good day. How are you going to see good days? There is a way. There is a path. You will see good days, good days ahead of you. He said, if you love life and see good days, you must eschew evil.

You must refrain from, refrain your tongue, his tongue from evil. There are some things that should never come out of your mouth.

And he sleeps from speaking guile. There are some things you should not speak. Guile. It's bad. It's offensive. It's not glorifying to God. It's not edifying.

[3 : 32] There are things that a Christian should not speak. Or let me put it this way. If you want, why is it that I'm a Christian, but I'm going through all this. I'm suffering. There are things that you should make sure, boxes you have to make sure you have ticked.

And you will be led by the Holy Spirit and held by the Holy Spirit to tick those boxes. One of the boxes, if you want to see good days, if you want to see good days, then you have to refrain from speaking evil and your tongue from guile.

It is a necessary condition for seeing good days. It's not everything you can say and still see good days. There are some things you cannot say.

Why? Because you are working some good days. You are building. You are developing good days. Hallelujah. Because you are developing good days, you can't say everything. And some evil can never proceed out of your mouth.

In spite of how much you are pressured or you come under pressure, evil shouldn't proceed out of your mouth because it will compromise good days and better days ahead in the name of Jesus.

[4 : 30] So he said, if you will see good days, referring your tongue from evil and your lips from speaking guile. Verse 11 talks about how let him eschew evil, eschew his abhor.

No, this is not right. There are some things you can't condone and allow around you or endorse. No, I can't do that. It's everywhere. Some things you said, no, this is not right and I cannot accept it.

I cannot endorse it. I cannot support it because you have to eschew evil. Shine evil. Shine evil. Let's see how the Amplifier puts it in the verse 11.

The Amplifier puts it this way. It says that let him turn away from wickedness and shine it. You have to, no, this is not for me. Shine it and let him do right.

Do what is right. Do what is right. So whether it's by the law, the law of the country or law in your home or your relational laws or the word of God, the law of God.

[5 : 35] So don't say, I just obey the word of God and other things are not important. If actually obeying the word of God makes you do what is also important and what is right, what is good. So it says that do good.

Eschew evil. Shine evil. And do good. Do good. We must be do goodness. Believers. Every Christian must be known for good works.

Must be known for good behavior, goodness, kindness. Do good, Christian brother. Do good, Christian sister. It's part of... It's called Christianity 101.

Do good. Do good. Do good. Don't just speak in tongues. Let people know you to be a good man, a good woman, a good guy.

They must say about you, he's a good guy. I know him, he's a good guy. I just don't like his preaching, but he's a good guy. I don't like his beliefs, but he's a good guy. He's a good guy.

[6 : 37] They must say you're a good guy. They must know. Even if they don't want to accept it, they must be hypocritical to say you are bad because they know in their heart you're a good guy. Do good.

So he said, do good and eschew evil and do good. Let him seek peace and ensue it.

Amplify. Let him seek peace and ensue it. He said, let him search for peace, for harmony, for undisturbedness from fear, agitating passions and moral conflicts.

We don't want all those things. And seek it eagerly. Do not merely desire peaceful relations with God, with your fellow men. Okay.

So do not merely desire peaceful relations with God, with your fellow men and yourself, but pursue it. Go after it. Don't say that. I'm hoping that one day it will be okay.

- [7 : 36] My relation with my brother will be good. I'm hoping that one day my relation with my wife will be better. No, don't sit down and wait. Go for it. Pursue it.
- Chase it. King James, a new King James puts it. He said that, let him seek peace and, verse the new King James, and pursue it. Chase, run after it.
- Don't wait for it to come to you. You are a strange relationship with your brother, with your sister, with your daughter, with your son, with your mother, with your father. Do something about it.
- Some relationships are worth keeping. Others are genuinely worth not keeping. It will destroy your life. But some relationships are worth keeping, are worth maintaining. And Satan always likes it when there's discord amongst brethren.
- So you must not be contributor of discord among people. And you yourself, when there's discord between you and somebody, you have to do what lies within your power.
- [8 : 37] The Bible says, as much as it lies within, actually, Romans chapter 12, as much as it lies in your power, be at peace with all men. Thessalonians says it, and Romans says, as long as it lies within your power, as long as it's within your power, some things will be beyond your power.
- But as long as it's within your ability, if it is possible, as much as it lies in you, live peaceably with all men. New King James, live peaceably with all men.
- Live peaceably with all men. NIV. As much as it depends on you, Jesus said that, if it's possible, as far as it depends on you, so long as you are concerned, live at peace with everyone, not only your friends, but everyone.
- Live at peace. This is, this is, this is good. Do good. As long as it lies on you, live at peace with everyone. Be at peace with everyone.
- Hallelujah. We are, we are, we are enjoined to be at peace with everyone. Enjoyed. As long as it lasts with some people, it doesn't matter what you do, they will still hit you. The, the dancing skills of the rat never impresses the cat.
- [9 : 52] So, some people, it doesn't matter what you do, they just, they, you are the enemy. But Bible says that, as long as it lies within you, as long as it lies within your power, you are living in a home with family, with people.
- Be at peace. You are sharing a room with your fellow students. Be at, as long as it lies. Be, be a peace seeker. Seek peace. So, pursue it.
- Pursue it. Pursue it. Desire to have a good relation with people and pursue it. That's what the scripture is telling us here. So, it says that, let, let, let, let him eschew evil and do good.
- Let him, let him eschew evil and do good. Let him eschew evil and do good. Let him seek peace and eschew. Look at verse 12.
- For the, I like this. Why should you pursue this? Because the eyes of the Lord are over the righteous, and his ears are open unto their prayers. This is the second time prayer.
- [11 : 02] Potential possibility for answered prayers are being mentioned in this, uh, first Peter chapter three. First one is verse seven. So handle your wives well, live with them well as vessels of grace.
- So your prayers are not hindered. Prayers. Verse, verse 12 has also now made reference to prayer that the eyes of the Lord are upon the righteous. He's looking on you.
- He's keeping an eye on you to reward and honor you. So the eyes of the Lord are upon the righteous and his ears, not only the eyes, his ears are also, watch his eyes, are open to their prayers.

That means that the ears of God are close to some people's prayers. When people tell you, when you are born again, that's all, you are perfect in your spirit. Your behavior doesn't matter. Tell them that the devil is speaking through them.

because you're, he said, the righteous, righteous. This is, there's two types, there's two types of subjective righteousness and objective righteousness. This one is telling that, we're talking about objective righteousness.

[12:01] Those, uh, the eye of the, are open to the righteous. Because remember, in the context, he's talking about doing, look at the verse, verse 11, doing good, pursuing, eschew evil.

How can you be a Christian and comfortable with evil? And you say, oh, as for me, I'm perfect in my spirit. You say, when you are born again, you are perfect in your spirit. When you are born again, you are perfect in your spirit.

And it doesn't matter what people, whatever you do, you can just sin, going around, fornicating like a fish. Messing around, doing anything you want.

And guess what? Jesus is fine. Jesus is just fine with it. That is, that is, that is the devil. Say that. When you, anyone who speaks like that, listen to them, look very carefully in their mouth.

Spiritually, you see the double tongue. It's like the, the tongue of the snake. It's Satan. Satan will always come, did God say, and they will twist scripture. Bible talks about, these people twist scripture.

[12:58] They twist scripture. Second Corinthians, second Corinthians chapter 2, 17, it talks about, we are not of those who peddle the word of God for profit, or twist.

And it talks, in fact, there's a place talks about, they twist the scriptures to their own heads. That's different from the second Corinthians. Second Corinthians chapter 2, talks about, chapter 2, 17 or so, and then chapter 4, verse 2 also, it said that, we, we, we, we handle, we don't handle the word of God deceitfully.

There are people who handle the word of God to suit their personal interests, their personal agendas. Bible calls them a stomach. They, they are God, their bellies, they are God. Philippians 3, 3, 19 or so.

They said, for we are not, we are, we are not, as so many, peddling the word of God, but of sincerity, but of, but as from God, we speak in the sight of God, we rely on, right?

And then another scripture talks about how there are people who twist the word of God to their own heads. So, yeah, this, this, the one, second Peter, yeah. Yeah. Also, speaking of them and things to understand, which, on, which untaught, you see, untaught and unstable people twist to their own distraction as they do also the rest of scripture.

[14:17] They twist. How can, it is unheard of in scripture that anybody can say when you're a believer, you can sin. Come on, we are judged by our works.

We are saved, not by our works. We are saved by his works. We are judged by our works. For everyone who stand before the, that appear before the judgment, it's called, 2 Corinthians 5, verse 10, the judgment seat of Christ to give an account of whatever you have done in their body.

Come on, come on, come on. He said, I know your works, but I, I, I said, I have something against you. Revelation 2, chapter 3, he kept telling them, I know your works.

I know, your works matter. Don't let anybody deceive you to say, because you are born again, what you do doesn't matter. Grace covers you. It's grass teaching. This is kind of grass, grass full, grass teachings.

They twist the word of God. They are unlearned. Bible says, they are untaught and unlearned. Oh, the doctrine, some of these doctrines, they change. You know, let me show you. It doesn't matter what you do. You are perfect in your spirit.

[15 : 25] Oh yes, you are perfect in your spirit, but every perfect spirit will manifest in the, in the living, in your conduct. Peter, focus a lot. I don't know, why don't you people read the Bible in this context and truly, with an open heart.

Don't go and project your belief on the Bible. Go and read out of. What people do in theological terms is called exegesis. They read into the text. Instead of exegesis, reading out of the text, break the text and extract what he says.

Like I was teaching the other time about when he says that when people revile you, don't revile. When they are evil, don't represent evil, but rather, blessing. Now, no human being will want to keep that one and take it like that.

Because naturally, you want to hurt people when they hurt you. Lex, Lex Talionis, when I said the Lex Talionis, you, I find, you hurt me, I'll hurt you, but it's natural.

But here, it's there. It's there. Sometimes, and someone does something bad against you and you really want to reel curses. 1 Corinthians 4, verse 12. 1 Corinthians 4, 12.

[16 : 31] How? We shouldn't do that. 1 Corinthians 4, 12. It says that and we labor, working with our own hands, being reviled, we bless. Being persecuted, we endure. Being reviled.

When they revile us, we are blessing. Hey! Who? I don't know. Some places, this gospel, you won't preach it. But if you are being true to God's word, you have to let God, let God be true and every man be a liar.

Let God be true and every man a liar. Let's take to God's word. So, it's, there's a heavy emphasis on conduct in scripture when you are born again.

There's heavy emphasis on conduct. Not only feelings. Most people are Christians by feelings. No, come on. Feeling Christians are not true Christians because it says the time is coming when the true worshippers shall worship him in spirit and in truth.

You are worshipping him based on the text. What you see is how you live. So, let me say this again. Don't let anyone deceive you to say your behavior doesn't matter.

[17 : 40] In the first place, when you are a genuine Christian, anytime you sin, you feel uncomfortable. Anytime you sin and you don't feel uncomfortable, it's a sign that you're actually not a Christian. It's a sign that you're actually not a Christian or if you once used to feel uncomfortable, that means that you are backsliding so much your conscience has been seared spiritually.

So, there are people who were once born again and now are living in sin and it doesn't trick their conscience. No, but if you are in fellowship, it says that if we, if we, 1 John, I don't know if you want, 1 John 1, it says, if we say we know him and we walk in darkness, we lie.

The point I'm making is that in 1 John 3, it says that whoever sins is of the devil, it's so clear, it's there. 1 John 3, verse 5 to 8, anyone who sins is of the devil.

Whoever sins is of the devil for he has been sinning from the beginning. Whoever sins is of the devil. Okay, so coming back to what I'm talking about, it says that the eyes of the Lord are upon the righteous and the righteous is in the context of our behavior because they do good, shun evil.

So then it goes on to talk about for the right, verse 12, why? Why should you shun evil and do good? Because the eyes of the Lord are over the righteous. The righteous will do good.

[18 : 58] The righteous will shun evil. Okay? And it's here are attentive to their prayers. But the face of the Lord is against them that do evil. Come on, doing evil brings the face of the Lord against you.

Whether you are born again or not, or born against. When you do evil, the face of the Lord is against you. It's against you. That's why every believer must repent if you sin.

Repent. We can't say we are sinless, but we have to repent anytime we are caught in sin. It says that I write these things to you that you do not sin. Just in case you sin, 1 John 2, verse 1.

But in case you sin, we have an advocate. So with the Father, Jesus Christ, advocate. Let's watch it. This is a right to you that he sin not. And if any man sin, that means you can be a believer and you can sin.

All right. We have an advocate. So you have to repent and Christ will speak on our behalf. If you fall into sin, it doesn't mean, it didn't say when you sin. It said if. That means that per chance it happens.

[20 : 04] When is this going to happen? If it's maybe. So you are not a faultless human being when you are a believer. You can sin. You might sin against God. And when you sin against God, repent from your sins.

All those hyper grace, all those hyper grace messages and stuff. It is a way to cover up sin in people's life. Anyone who is overstressing on grace, who it doesn't matter what you do, most of them, they sin in their life.

They are sin. There's something they are hiding, which they are preparing. One day if it comes up, I keep telling you that. There's sin in people's life. People, you see, you can't preach pure righteousness if there is, you are accommodating sin comfortably.

You can't preach it. So, it said that, let him asheu evil and do good for the eye of the Lord is upon the righteous.

The ears are open to their prayers by the face of their eyes against them. Verse 11 and verse 12. It talks about how we should do good. That's very important because you know that it's very difficult for people, for the world to hurt people who are good.

[21 : 12] Yeah? It's difficult for the world to hurt people who are good. When you are kind, when you are compassionate, when you are a good person, it's hard for the world to hurt people who are good.

It's very important because what you have to, we have to understand is that we are always under surveillance as Christians, surveillance in the society, surveillance at work, surveillance at home.

People are interested in, you say this, what you, you want to see who you are, your real you, your real behavior. So don't let us be soft on misbehavior. We shouldn't be soft on misbehavior.

Zero tolerance for sin in your personal life as a Christian. The whole world lies under the sway of the evil one. In 1 John, I'm going back to it again.

1 John 5, verse 18. It said, he who is born of God, it said, we know, verse 18, we know that whoever is born of God does not sin.

[22 : 08] Does not sin. That's where there is, does not practice sinning. It's like you are sinning comfortably. You are not born of God. That is why you are, I put it to you, you are not born of God.

Verse 3, chapter 3, it says, you are of the devil. That's why you, I'm telling you, let me repeat it. You are of the devil if you continue practicing sin comfortably.

You are of the devil. The fact is, you are not born of God. You are not actually born again. You can be born again and continue living in sin comfortably without any breaking to your conscience.

It's a sign that you are actually not born again. You are not born of God. And in 1 John 3, it says, you are of the devil. Hallelujah.

Praise the Lord. So, he said that, yeah, so people cannot, we are under surveillance. People are watching us, our behavior.

[23 : 15] And our behavior is supposed to bring honor to God. People, people have a hard time hurting good people. Remember this. People have a hard time hurting good people.

A good life is hard to harm. A good life is hard to harm. When you are actually a good person, people may not like you because you are Christian, but they find it very hard to easily hurt you because you are a good person.

And that is what he's trying to say, he's trying to tell us that goodness is profitable. Hello? My Christian brother, my Christian sister, you live with people in the house.

Being good is profitable. You live in a neighborhood. Being good is profitable. You are in an institution with others. Being good, you should be not a good guy, the good guy.

Being good is profitable because when you are good, people find it hard to harm you. That's what the verse 13 is saying. That's what the verse 13 is saying. The world is slow to hurt people who are who are benefits to society.

[24 : 25] The world is slow to hurt people who are benefit to society, who are good, who are helpful, who are compassionate, who are kind, who are caring, who are merciful, who are generous.

The world is slow to hurt people like that. The world is slow. People will easily hurt you. So what he's trying to say, let's be good and when you are good, you make it very difficult for people to easily attack you and hurt you.

That's what profitability in goodness. Being good is profitable for the Christian. Being good is profitable. Some people are very hateful, annoying.

So where there's even no problem, people who could have helped you, bend backwards to help you, they are not interested. They actually have over-enforced the Lord they are in power. They over-enforced the Lord to hurt you to know that you are so arrogant.

We want to prove something to you. It shouldn't be like that for the Christian. In other words, you should, people who don't like you when they want to do something to help hurt you, they find it a bit difficult because this guy, no, this guy is so good, you know.

[25 : 29] This guy is so kind. This guy is so nice. That's your story. That's your story. That's also part of the Christian journey, okay? Christian testimony. Not only receiving money, receiving breakthrough, receiving marriage, receiving blessings, all those things are good, but don't let us focus just on that and leave the other things on down.

This is also fundamental. It tells us very clearly that we should be good people, good citizens, good neighbors, good wives, good husbands, good brothers, good cesareas.

Your brother is a thorn in the flesh, but be good. You should know that you're a good person. Your sister is a thorn in the flesh. He should know you're a good person. Be good. And when they hurt you, be quick to forgive. Be quick to let the sleeping dog's lie and say, no, don't worry, bro.

Let's get on. Let's go. I know what you do. I don't worry. I won't pay you back. I won't pay you evil. You know, you must be that kind of person. And when we do that, look, the verse 13 says that, and who? And who is he that will harm you if ye be followers of that which is good?

Who is he? Now, this is a rhetorical question. It's not asking for answers. He's trying to say that, it has two ways, double edge. I'll explain it. One is, when you are actually that good, people don't find it easy to hurt you when you are that good.

[26 : 48] But on the other hand, he's talking about, it doesn't matter how much they try to hurt you, right? They can go beyond a certain point. You know, Jesus puts it in this way, Luke, puts it this way, sorry.

Luke chapter 12, verse 4 and 5. He said, don't be afraid of the one who is able to destroy your body and is not able to destroy your soul, but rather fear the one who is able to destroy your soul. He said, I say unto you, my friends, be not afraid of them that kill the body.

That's all. How far can they go? Only the body. And after that, have no more, and after that, have no more than they can do. Verse 5.

But I will forewarn you whom you should fear. Fear him, who after he has killed, after he has killed, has power to cast into hell.

Yeah, say, yeah, I say unto you, fear him. So he said, how far can they go? They can persecute you and destroy you, take everything. It can just, it's only skin deep.

[27 : 52] It can go far into your eternal security. So he says that, well, they are trying to hurt you. How far can they go? In Psalm 56, verse 3, he said, whenever I'm afraid, I will trust in you.

But look at the verse 4. Psalm 53, look at verse 4. Very powerful. He said, in God, in God, I will praise his word. In God, I have put my trust.

I will not fear. What can flesh do to me? How far can, what would you do? What would you do? You can't, you can't, you can't take away my eternal destiny. The worst thing is, you can't harm me physically, but that's the best you can do.

That's the worst you can do. That's how far you can go. So it says that, who will really be able to harm you? They are harming you is limited, it's limited, it's restricted.

In Isaiah chapter 8, verse 12, I like that, when I saw it two days ago, when we were reading three days ago, I read Isaiah, so this is such a blessing. It said, do not say, do not say a conspiracy concerning all that these people call a conspiracy.

[28 : 55] Not be afraid of their threats, nor be troubled. Now, said, what their threat, the threat they are meting out against you, don't let it, don't be afraid of it.

Now, that word, don't be afraid of, of, do not be afraid of their threats, given the, the, the, the NIV. Let's look at the NIV.

Okay, yeah, do not fear what they fear. Okay, and do not dread it. So, what they fear, what they call fear, and the things that they fear, that's what they will normally use to try and threaten you.

And he said, don't be afraid of what they fear. Don't be afraid of their threats, their threats. They, what they know can threaten you. Okay, they will take away your job. You will not have, he said, they fear, they fear, how can I lose my job?

But he says that, if you are doing the right thing, don't be afraid of what they fear. Don't be afraid of their fear. They define fear like that, but that shouldn't be fear for you. Don't be afraid of what they are afraid of.

[29 : 55] Don't be afraid of what the people who don't have God are afraid of. Don't be afraid of it. That's, Peter was quoting from Isaiah chapter 8. Don't be afraid. Don't be afraid of their fear.

So, he says that, back to 1 Peter, and who, and who is he who will harm you if you be followers of that which is good.

But, and if, watch this, you see, that's very interesting. But, and, but, and if, you suffer. That means per chance because, watch this, I want to say something and bring something to your attention.

Number one, we have to be willing to, to suffer for Christ. But number two, we have to, so number one, we have to be prepared to do good. We have to do good.

But, number two, we have to be willing to suffer for Christ in the sense that, first, second Timothy, chapter 3, verse 12. Second Timothy, chapter 3, verse 12.

- [30 : 58] It says that, all those who live, yay, all those who live godly in Christ, Jesus, what happens? You suffer. Persecution is part of the deal. So, people will like you, okay, because you're a good person.
- People like you. But, it's, it's, it's eventually, eventually, they'll, they'll turn against you. Yeah.
- The world will, will tolerate you, but not for long. Yeah. Eventually, persecution is inevitable for the, the one who lives godly. Because it's like, somebody's in their room.
- Quite a few people are in their room. The room is dark. And their areas are large, so they are, they are kind of okay in the dark. And then you come and turn on the light. No, no, please get out of, go out with them.
- They don't like it. So, it's not like you are that bad. But your righteous works are so, can be so offensive. When I say your righteous work, I said this some time ago, you see, unbelievers like the church for how good we are.
- [32 : 03] Do you know hospitals, a hospital is an idea of the church, started by the church. Most charitable organizations in the world, started by the church. You know, in those days, in, in the, in the Greco, Greco Roman times, listen, women don't have rights, you know, but Christ brings poor rights.
- And he says that in Christ, there's no female or male or female, for we are all one in Christ. Come on. There's neither Greek, Jew or Greek. There's neither male or female in Galatians chapter three.
- He said, there is neither Jew nor Greek. There is neither slave or free. There is neither male or all. For we, we are all one. Really? Paul said we are all one in Christ.
- You know, in fact, Peter said it, 1 Peter chapter three, verse seven. He says, your wife, husband, treat your wife well, leave them with understanding, honor them as heirs of grace. We all are at the same level when it comes to grace.
- So, Christians are good. Good. Red cross, charitable organization.
- [33 : 05] Many, many organizations for alleviation of poverty. You know, wherever Christianity has always gone in remote places, it goes with education, green water, and other things.
- Oh, yeah. Christians are good. We are the good guys. Hallelujah. We are not it. The world knows that Christians are the good guys.
- They are the good guys. And we have to maintain it. Let's be good. But guess what? They like us for the good things we do. And they want to enjoy. Your guys are so good.
- And so they hear our message. We don't want that message because our message says that Jesus is the way, the truth, and the life. No one comes to the Father except by him. Some people say, but why are you saying that?
- Christians, you are obnoxious or you are annoying. What do you mean by you think you are better than every, you think your religion is better than every other religion.
- [34 : 09] You guys are better. No, we are not better than the people, but we are better off because it's only Christianity that guarantees forgiveness of sin. It doesn't matter what, even if you are Osama Bin Laden, even if you are Hitler, as soon as, as once you confess Christ, yippee, you are forgiven eternally.
- What? There's no religion that gives guarantee, that can guarantee forgiveness of sins. No religion can guarantee. No religion has got good news.
- No, no religion has got good news. It's only Christianity that has got good, news, good news, but the good news, the message of the cross is offensive to the fallen.
- It's offensive. It says that we preach the cross. It's foolishness to those who are perishing. It's an offense to the Jews. We preach the cross. We preach Christ and Him crucified.

That is the message. It's this message. This gospel thing we don't like. It offends our heart. So guess what? People will like you. When you are good, you will attract the sympathy of people.

[35 : 13] You attract the appreciation of people. But it will be, it eventually, eventually will fade out because of the message. All those who live godly in Christ, He says, shall suffer persecution.

Persecution will always come to you. Jesus said in Luke chapter 6, 26, I believe, that woe are you if all men speak well of you. If all men speak well of you. If you preach the Christian message, they will hate you.

The Christian message is come to Jesus and be saved. Come to Jesus. He says, we cannot deny the message. We can't deny the message. And so, as long as we hold dear the message, we will face persecution.

But, so, when you are good, you attract good, goodwill of people. But, the truth is, just in case, your good will not be good enough, it will remain good enough because your message, most of the time, people with a certain heart will turn against you because of your message.

When they attack us, it shouldn't be because of we are broken law and we have been nasty and we have been unpleasant people. No. When they attack us, when the world attacks us, it should be because of the message we can't deny.

[36 : 25] And the message is, come to Jesus and He will save you from going to hell. He will save you from your sins. He died to save us. This is a harmless message, but the world can take it.

It's a harmless message. And so, when we suffer, it shouldn't be because of the wrong things we have done, but it should be because of the message, the right message we have, which Satan does not like.

So, he inspires the heart of men to attack us. So, eventually, at some level, at some point, the world will persecute you.

Mm-hmm. At some point, at some level, the world will persecute you. Eventually, eventually, they will turn, the world will turn against you.

Why? Because of your message. Because you are living for God. You are a Christian. Because you take a stand for Christ. Because you are taking a stand for Christ. Eventually, the world will hate you.

[37 : 24] Christians, be ready for it. So, be ready to suffer, but do good so much that it even mitigates the amount of suffering they can level at you.

But, the suffering will come inevitably. Those who live godly, Christ Jesus, 2 Timothy 3, 12, shall suffer persecution. Those who live godly. And Jesus puts it this way in the book of Matthew, chapter 5, verse 10, 11, and 12.

It says that, blessed are you when men shall revile you and persecute you. When men shall revile you and persecute you and say all manner of evil against you, falsely.

Please remember, underline that word, falsely. Okay? Don't give truth to the negative things they are saying about you. But, they are accusing you falsely. For my sake, because of Jesus.

All right? It is part of the Christian journey. People will accuse you falsely. All right? And be willing to accommodate it. And I'm going to show you from the scripture how to be able to accommodate persecution.

[38 : 27] How to be able to stand firm in times of persecution. So, persecution is inevitable. So, two points. Number one, be good. Be eager to do good. Number two, persecution is inevitable.

So, be ready to embrace pain. Ready to embrace suffering and be faithful. All right? So, but if, verse 14, but, but, and if you suffer for righteousness sake, please, please, remember, you are suffering for righteousness sake.

That is so important. I didn't actually finish reading the Matthew. Let's go back to Matthew chapter 5, verse 10. Let's go to the verse 11. We are going to verse 12. Blessed, verse 11 says, blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you for my name's sake.

Verse 12 says that. Rejoice and be exceedingly glad for great is your reward in heaven for so persecuted the prophets which are before you.

Say, go back to the verse 10 again. Say, blessed are you if they persecute you for righteousness sake. It's the same thing here in 1 Peter chapter 3, verse 14. But if you suffer for righteousness sake, righteousness sake.

[39 : 39] Now, this righteousness is talking about the purpose of the gospel, the purpose of Christ. Okay? He said, for my name's sake, for righteousness sake. If you go through things because of the gospel, don't be afraid of their terror.

Neither be troubled. Don't fear. When you suffer, when they try to attack you, they can't go that far. They can't go, one, because you are good and sometimes they are not free to easily harm you.

That's one. But the more, more strong part is because he said, some said, I shall not fear. What can man do? They can't go any far.

They will threaten you, they can't throw you into hell. At worst, they will put you in prison or try and kill you or try and harm you. But their harming you will go only to a certain level.

But you are eternally secured and your eternity is guaranteed. Hallelujah. So that's what he's saying here. If they be willing to suffer persecution because persecution or suffer because persecution is inevitable.

[40 : 42] So be eager to do good works because good works are profitable. Be willing to suffer because persecution is inevitable.

And then the third point, verse 15, but sanctify the Lord God in your hearts. Wow. Sanctify. What does that mean to sanctify the Lord God in your heart? It's the same thing that was repeated or it's quoted from Isaiah chapter 8 verse 13.

We read it earlier on. Sanctify the Lord God in your heart. Sanctify the Lord God of hosts himself. What does it mean to sanctify? To sanctify means to set apart. All right.

So I have my notebook here and I want to give a lot of gifts here but this one is I set it apart because this one I can't give it to anybody. I can't give it to anybody.

It's my special note. So the other ones. So in other words, separate Jesus from any other thing. So don't mix it because you are suffering. Don't add Jesus to all because the ways that you suffered in your career, you suffered with your health.

[41 : 44] So now Christ is not one of the normal. The suffering that comes to Christ is not. Don't normalize it. Don't compare it to another. Sanctify Christ. Separate Christ.

In other words, this is very important. In other words, you are so determined that Christ remains your Lord in spite of what happens. You are so determined Christ is your Lord.

Christ is your Lord. Now, in Acts chapter 2 verse 36 and in Acts chapter 10 verse 36, it all shows that Christ, Bible says that Acts 2 verse 36, therefore let the house of Israel know assuredly that God has made the same Jesus whom ye have crucified.

Watch this. Both Lord and Christ. He is both Lord and Christ. Some people are willing to have him as Christ but not as Lord. Lord means that the one in charge, your life is under his control, his management.

So he is both Lord and Christ. Not just Savior. He is Lord and Savior. Don't be happy to have him just as Savior but not as Lord.

[42 : 51] No. He is both. Did you see that when God has made him both? He must be both else he is not really working in your life. He must be both in your life. Both Lord and Savior.

So he said sanctify Christ as Lord or sanctify the Lord God in your heart. Sanctify his Lord and Acts chapter 10 verse 36 says that the word which God sent unto the children of Israel preaching peace by Jesus Christ.

He is Lord of all. He either is Lord of all or not Lord at all. So he's one of these two.

He's either Lord of all in your life or he's not Lord at all. He's either Lord of all or not Lord at all. So you can't say he's only Lord about that about that but when it comes to the things that you know this is how I do my things he's not Lord there.

No. He's Lord of all. So he said sanctify him. Sanctify the Lord. In other words stay oh oh oh I like this thank you Jesus stay focused keep your focus on Jesus in spite of what you are going through keep your focus don't say now I feel so discouraged I don't even feel like going to church please please sanctify Lord in your heart.

[44 : 08] Don't bring Christ into your personal issue and of course you are discouraged now you even feel like I don't want to read my Bible again sometimes you might feel like that but you have to sanctify the Lord sanctify the Lord God separate him from all other things that happen in your life he's exclusive whether you go down or you go up it's not a condition for who he is in your life so who Christ is in your life has not got anything to do with your living conditions human conditions nothing you just sanctify him so focus on him all that you are going through everything that is happening you are persecuting you just focus on him you don't even say Jesus why am I going through this you say thank you Lord thank you you've been so good to me thank you Lord I appreciate you when you go through things that don't make sense that is hurting that is disappointing don't be questioning Jesus sanctify him in your heart that I know you always do right if there's something that has gone wrong then it's me all the wrong that has happened I take responsibility all the beautiful things the good things

God I give you the glory sanctify him in your heart don't make your commitment to Christ conditional don't make your commitment to Christ and his church conditional don't make your commitment to Christ and his church conditional don't make because he's Lord of all make him Lord of all sanctify him in those days in the times of Roman of powers the first century Christianity those times you can stand anywhere in town and scream and shout Jesus is God Jesus is God and you find you find saying Jesus is God you find why because they believe in many gods so this is God this is God they may say okay that's a new God tell us that's why in the ariopagus Acts chapter 17 the mass hill the philosopher said we've seen you talking about this new

Jesus tell us because we want to know we want to know about this God you are talking about because they need God so you also bring a new form of God we are welcoming to new for every form of God you bring once is God fine so in those days you can say Jesus is God and it will be a problem but when you say Jesus is Lord Jesus Jesus Jesus Jesus Jesus Jesus is Lord that is not because Caesar is Lord if you say Jesus is Lord of all you are going to get into trouble with the authorities with Caesar because Caesar is the only Lord Caesar is the only Lord you can't say Jesus is Lord and the early church their confession is Jesus is Lord so in Philippians chapter chapter 2 it says verse from verse 9 therefore God has also highly exalted him and given him a name that is above all names that at the name of Jesus every knee should of those in heaven of those on earth and every tongue shall confess that

Jesus is Lord Jesus is Lord I believe in God the Father Almighty creator of the heavens and the earth and in Jesus Christ his only son our Lord our Lord Lord means the boss the one in charge the ruler the one whose word is final Lord our Lord and he says sanctify the Lord God in your heart sanctify so he says that when you go through don't be afraid but sanctify instead of being afraid of their fear don't fear their fear we don't fear their fear we don't fear their fear we don't fear in fact I think in Philippians chapter 1 28 it says that in nothing being terrified by your adversary wow I like that one and in nothing and not in any way

King James and in nothing terrified by your don't be terrified by your adversary which is to them an advent token of perdition but to you of salvation and that of God in nothing new King James you can use it and not in any way terrified by your adversary he can't threaten us he can't threaten us he can't threaten us with your job with your marriage with your finances with your house oh come on sanctify the Lord God in your heart don't be terrified don't be threatened don't fear their fear don't fear their fear the Lord God will help me therefore I shall not fear what can man do don't fear their fear don't fear their fear don't fear God don't fear what they fear fear God fear God and don't fear what they fear hallelujah so instead of fearing it says sanctify the Lord God in your hearts deep inside you not just in your actions not just in church the way you dance the way you sing not the way you behave in church your heart it is coming from your inner man from your debts you sanctify

[49 : 41] God in your heart you sanctify God deep in your heart they can't take him away from your heart this thing is a hard thing it's not just on the surface it's a hard thing let me just move on so sanctify God in your heart and be ready be ready always to give an answer to every man every man be ready always to give an answer to every man that asks you a reason of the hope that is in you with meekness and fear this is so good be ready so this is how you live your life and have better days and good days how to have good days do good do good refrain from speaking evil and be willing to embrace suffering because persecution is inevitable and then sanctify God or focus on

Christ focus on Christ focus on Christ sanctify God in your heart and then the next point is you must have a reason so it's not just a feeling you must know what you believe Paul said in Timothy chapter one verse 12 he says nevertheless I'm not ashamed because I know in whom I have believed please don't ignore the word no I know cognition is a mental exercise there's no feeling it's not a feeling issue right it's not a feeling don't build your doctrine around your feelings it must be around what you know so he believed you must know you must know so it says that let me go back to it be ready always to give an answer now the phrase translated give an answer the Greek word translated an answer in fact look at the

New King James the word give defense okay so give defense the same I think NIV will use defense New American Standard will also use defense right and then New American Standard give an account so that's a very important one an account in Acts 22 verse 1 you know Paul said men and brethren fathers hear hear ye my defense so he was at court we are Christians you are always the world is a court and you are always to give Christians are always on trial the world is a court and you are always on trial and you have to be able to give a defense to defend what are you supposed to defend that's very important we are not defending our church we are not defending our where we live we are not defending even our behavior we are defending what is the core competence of our behavior the driving force behind our behavior the driving force behind our approach to life what is it our hope hallelujah hallelujah our hope so keep that means that keep your eyes on your hope and have a reason why you have that hope so that anytime anybody asks it doesn't mean you have to be a theologian the greek word translated defense or answer is apologia apologia that's the greek word apologia which you get the word apologists from apologists when they say someone is an apologist someone who gives defense and gives answers a defense for the faith defending the faith an apologist all right and when you say apologia it's not necessarily going around apologize i'm sorry i'm a christian i'm sorry i'm a christian no no no no no no it's rather you are you must be able to defend why you are a christian yeah defend it while you are a christian based on the hope of eternal life because we have a forerunner our forerunner has entered in for us our hope goes behind the veil beyond the veil hebrews 6 19 our hope enters within the veil where our forerunner has entered for us our hope the christian hope is like an anchor this hope we have as an anchor of the soul both sure and steadfast which enters the presence behind the veil where our forerunner jesus has entered for us he entered there for us and has become a high priest according to the other so we our hope it causes the blessed hope the blessed hope is a blessed one day jesus is coming and when he started first when he started writing first peter chapter one it talks about we have a living hope verse three and he has begotten us again he has given birth to us unto a living hope we have a living hope so people ask you the question about the hope that is in you verse verse verse chapter one i think verse verse 13 said set your hope on the grace that is to be revealed set your hope this hope set your hope we have hope set your hope set your hope get up the be sober and hope to the end set your hope on the grace that is to be revealed set your hope goes

Paul in Ephesians chapter one in Ephesians chapter one verse 15 16 17 it talks about how I pray for you that God will give you the spirit of wisdom and revelation and the knowledge of that the eyes of understanding be enlightened that ye may know the hope it starts with the hope you got to know the hope of his calling when he calls us this calling comes with hope it's a living hope it's a living hope Christian walk is a hopeless Christian life is an oxymoron hopeless how can you be without hope in a Christian Christian the strength of what we do is hinge on the hope we have hallelujah the glorious hope the blessed hope the blessed hope the blessed hope is the blessed hope is the hope of our calling the hope of our calling the blessed hope is the living hope hallelujah hallelujah and this hope goes beyond the veil enters into the presence it's not an ordinary natural hope it is supernatural supernatural in nature and so when we are

Christians we are We are people of hope. Our hope goes beyond. And he said, when people ask you, you don't have to be a theologian to defend. Now that apologia means that being able to defend at the law court, like what Paul did.

[56 : 47] He stood at court and defended it. That is apologia. And then, so both formal defense and informal defense. In your day-to-day life, your friend asks you, why are you behaving like this?

Oh, why are you so nice? Why are you such a good person? Why are you always in church? Why you should be able to, you don't have to be a theologian, but you should be able to have reason. Reason, not feeling.

Reason. There must be a reason behind what you do because of your hope in Christ. There must be a reason behind your giving, your tithing, your worshiping, your servicing, your serving, your sacrificing, your forgiving others, your behaving in a certain way, your evangelism.

There must be a hope behind it. And you must be able to give the reason. It doesn't have to be deep. It doesn't have to be deep. Whatever you are and you do as a Christian, you must be able to just give basic explanation, biblical explanation, reasonable explanation.

What we say must be reasonable. Hallelujah. It must be reasonable. So it must be, there must be practical reasons, practical reasons for what we do, and they are beneficial.

[58 : 04] All right? So you must have practical reasons for what we do. The world is a courtroom. We are always under trial. Christians are under trial. To see good days, we must be ready to defend.

Because they are determined to talk us out of it, but we must be ready to defend. Wow. Hallelujah. Having good conscience, I think I'll end on that.

Having good conscience, that whilst they speak evil of you as evil doers, they may be ashamed that the false accusation is false.

It's false. It's false. They may have good conscience. First Timothy chapter, or Acts chapter 23, verse 1, Paul said, men and brethren, he said, I earnestly beholden the counsel.

He said, men and brethren, I have lived in all good conscience before God until this day. In chapter 4, chapter 24, verse 16, he says, I do everything. I exercise myself in this thing.

[59 : 05] This is how I exercise to have always, always have a good conscience or a conscience void of offense towards God and towards me. Good conscience, towards God. When you are doing something in your heart, you know, some people will just do it because it looks okay.

But deep in your heart, there is a difference between good conscience and good feelings. Good feeling. When you are sick and you go to the doctor and maybe there's a problem or it's corona, he says that you have corona but just feel good.

You will just go and feel good. No. Treat the corona. Treat the sickness. Guilt. You can't feel yourself out of your guilt. Oh, I'm fine.

I don't know. Your conscience, your conscience will not let you off the hook. You have to be able to sort it out and have good conscience. And when you are born again, one of the things you get according to Hebrews chapter 9, verse 14, is that he purges us to have good conscience by the blood.

He said, how much more shall the blood of Christ who through the eternal spirit offered himself without support to God. Purge your conscience from good work to serve. It does something to your conscience when you are born again.

[60 : 14] Your guilt is taken all care of because he actually forgives you. You don't have the right to forgive yourself. In other words, I pronounce myself forgiven. You have offended somebody and you declare yourself forgiven whether they like it or not.

No, no. You don't have that right. No one has that right to declare themselves forgiven in spite of what offended. It's only God who can pronounce us forgiven. And we have to serve God with a good conscience.

I don't think I want to go any further. We have to serve God with good conscience. Bible says that holding faith and good conscience, 1 Timothy chapter 1, verse 19, which some having abandoned have made shipwreck of their faith, holding faith and good conscience, which some having put away concerning faith have made shipwreck.

Verse 5, verse 5 says that the end of the commandment is this, charity, love from a pure heart and a good conscience and faith. Good conscience is a necessary aspect of Christian work where deep in you, you know before God what you are doing is right.

It doesn't matter. People will say, that's okay, you're fine, you're fine. But you know, is it right between you and God? The things you are saying about that brother, the things you are saying about that sister, the things you are practicing, they are saying, it's okay, it doesn't matter.

[61 : 32] But within you, someone say, okay, you can masturbate, it doesn't matter. But you, you, you, between you and God, you. So conscience, you'll have good days.

You will see good days and love life in Jesus' name. Thank you for listening to this message by David Entry. To hear more from David Entry, follow him on Facebook, Instagram, Twitter, and LinkedIn.

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