

Judgment: God's Clean-Up Program

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[0 : 00] Welcome. Thank you for choosing to listen to another word-filled message by David Entry. Preaching is the means by which God manifests His word and nourishes our spirits. May the life of God enter into you and you as you listen to this message. Be blessed.

1 Peter chapter 4 verse 12 all the way through to verse 19. It says that, Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you.

But rejoice inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed, ye may be glad also with exceeding joy.

If ye be reproached for the name of Christ, happy are ye for the spirit of glory and of God rests upon you.

On their part He is evil spoken of, but on your part He is glorified. But let none of you suffer as a murderer or as a thief or as an evildoer or as a busybody in other men's matters.

[1 : 15] Yet, if any man suffers as a Christian, let him not be ashamed, but let him glorify God on this behalf.

For the time is come that judgment must begin at the house of God. And if it first begins at us, what shall the end of them that obey not the gospel of God?

What shall the end be? Verse 18 says that, And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

Wherefore, let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing as unto a faithful Creator.

Here ends the reading of His holy word. Amen. Hallelujah. We thank God for today. In our last session, last Sunday particularly, I continued in 1 Peter and I spoke about how we deal with suffering.

[2 : 30] And I actually went into the judgment of God. So I think I was still picking up from the same angle because I was rushing to finish through, but they didn't get through. So we will continue.

Where are we going? We are in the word. Hallelujah. I spoke about how from the verse 12 of 1 Peter chapter 4, the first point there is expect suffering.

So don't consider it strange when suffering comes to you. And it goes to the verse 13, and the verse 13 continues to say that rejoice.

Rejoice inasmuch as ye are partakers of Christ's suffering. So rejoice. Enjoy suffering. Now that sounds like an oxymoron. But enjoy suffering, that means that you have to have an approach towards the challenges we go through because of Christ.

The approach is that actually I'm doing what Christ did for His glorification. So it's like preparing for an exam or taking the exam that will change your story. When someone is looking for a job, usually they get an interview.

[3 : 36] An interview is not a job. But usually when people get interviewed, they get very excited. Yeah, I've got an interview because not everyone gets an interview. Or it's the final audition. You see what I'm talking about.

So it said you have to enjoy your suffering. Rejoice in your suffering in the sense that it is like this is a final audition for promotion because I'm now qualified to be part of Christ through suffering.

That when His glory shall be revealed, you may be glad with exceeding joy. So number one is we should respect suffering. Number two is we should enjoy suffering.

Number three, we should evaluate suffering. When you are suffering, it's not every suffering that is for Christ. Some of the sufferings are because of our wrongdoing. Some of the sufferings are because of our disobedience.

Some of the sufferings are because of what we are going through, what every human being will go through if they do what you do. So if you fail an exam, it's not because of Christ, that persecution because of Christ.

[4 : 37] Unless the lecturer hates you so much, they try to mark it out, even though you can be challenged. But then if you fail an exam, you are just falling in the category of people who don't prepare for exam.

Okay. So people fail exam not because they don't pray. People fail exam because they don't prepare. They don't prepare adequately for that particular exam. And so, yeah, if you are not getting a job, okay, sometimes it's not always because God hasn't answered your prayer.

God answers those prayers easily. But it's because maybe you are not looking for your type of job. Your qualification, the kind of job you are looking for is above you.

And so no one will give it to you. You are not qualified for it. It could just be like that. Or maybe you are not looking for a job. Someone says, I don't have a job.

I don't have a job. But he's not looking for a job. He says, I don't have a job. He has time to go to the gym. So if you are suffering, it's not every suffering that is for Christ.

[5 : 47] So you have to evaluate the suffering and determine what sort of, choose your suffering. All right? Choose the kind of suffering.

There are certain sufferings you have to choose as a believer. This will not be part of my suffering. In other words, you are gossiping about people and then they find out and it becomes a problem. You are stealing.

You are getting yourself into fraud, into drugs, into stuff. You can choose the kind of this cannot be my suffering because we have to bring problems. But this cannot be the problem I should go through.

So our sufferings must be suffering for Christ. So you have to, as I said, respect suffering, enjoy suffering, evaluate suffering. And the last one I haven't said that Jam takes us all the way.

But let's look at verse 14, actually, the evaluating your suffering. I spoke about it extensively, that if we are reproached for the name of Christ. Some translations said blessed.

[6 : 47] Other translations said happy. Blessed. Can you imagine? The blessing is in being reproached for Christ. In what way? Because the spirit of glory and of God actually rest on you.

What? So a suffering believer for the name of Christ, someone who is taking a stand for the name of Christ and being humiliated or being reproached. The Bible says that when you are in that state, the spirit of glory and of God rests on you.

That's a serious one. That's why you are blessed. Not because you've got a new job or not because you've got some money, not because you've got a house, but simply because the glory of God is resident on you.

Don't miss out on you. Hallelujah. That's glory to suffer for Christ. Suffering for Christ creates the room, creates the platform for the glory of God to be resident, to rest on you.

I see glory showing up in your life in the mighty name of Jesus. So it says that because the glory of Christ rests on us, verse 15 says that if you suffer, you shouldn't be as a murderer, as a thief, as an evildoer, or a busybody.

[7 : 57] In other people's matters. So that should not be your kind of suffering. So that's where you have to choose yourself. Now, verse 16 says that if you suffer as a Christian, don't be ashamed.

If you suffer as a Christian, you shouldn't be ashamed, but let him glorify God. In this matter, in the suffering matter, you should be glorified. Oh, God, thank you. I glorify you. It's hard, but I glorify you.

That I'm counted worthy to suffer for you. I'm going through all this because of my faith in you, because of my standing in you. Thank you, Jesus. Believers, get ready. Persecution is coming.

Persecution is coming more and more and more, particularly for those of us who live in the West. Greater persecutions are coming. Okay, so let's get ourselves ready.

It's actually to pave the way for glory of God to rest on us. Sometimes when troubles and persecution come, it can halve the church, the number, okay, the size.

[8 : 59] The number of the church can be halved through extreme persecution or extreme troubles. But guess what? It also multiplies the strength of God in the church. So it will halve our number, but it will increase our strength because the purity level becomes very high.

I think I said a story about, I heard a story in those Soviet Union days where there's a strong and a great prohibition against Christianity or stuff like that.

And, you know, Christians will always gather. As I said a few days ago, that gathering is part of Christianity, okay? You can't have Christianity without a gathering of the believers.

So those people who say, as for me, it's between me and God. You have not started Christian living. You haven't. But Christianity is not between you and God. It's between us and God.

If you are not part of the us, you are not living a Christian life. It's as simple as that. As I said in one of the teachings, and I think it was reiterated yesterday, Christianity is not a personal relationship with Christ.

[10 : 06] Excuse me. Christianity is a corporate relationship with Christ. It's a corporate, you and others together. And so we always have to not forsake the gathering of ourselves together.

We have to encourage one another. As I said in the previous teaching, there are about 58 one another's in the New Testament. Love one another. Forgive one another.

Lie not to one another. Bear with one another. Encourage one another. And so many. Be hospitable one to another. In the New Testament, because the Christian life is a together life.

It's a one another life. You can't just be by yourself and say, I'm living it. No. It must be lived in the context with others. With. In fact, I remember Ephesians chapter 3, verse 17, talks about how Christ will dwell in your hearts by faith.

That you be rooted and grounded in love. May. Watch this is very interesting. May be able to comprehend how are you doing that. With all the sins. You don't comprehend by yourself.

[11 : 07] It is a together we comprehend with all the sins. The, the, the, with all the sins. The width, the length, the breadth, the height. And to know the love of Christ that surpasses understanding.

Knowledge. You are knowing what is more than knowledge. Did you see that? You, that you will know the love of Christ. That which passes knowledge. Can you imagine? That sounds like a tautology.

Knowing something that is beyond knowledge. It, it can happen, only happen in the context of, it starts with the, on the platform of Christ dwelling in your heart.

Greek word is katoiko in your heart. And then, that we may comprehend with the saints. So you don't, how can you grow in the Lord by yourself? Nobody grows in Christ by yourself.

No. No. No. Any, any, any part of your body that is growing by itself is cancerous. It's dangerous. Can you imagine a child who is two years old, but the hand is seven years old?

[12 : 03] That's a monster. So it doesn't happen like that. So you can't, you can't just grow by yourself. We grow together.

And we are a body. Second, first Corinthians chapter 12, I think verse 12. We are a body. So is Christ. One body. So we are a body. So we, we cannot just say, for us the body is one and has many members.

We are the members of body of Christ. Not members, just members of a church. We are members of the body of Christ. But all members, but all the members of that one body, being many are one.

So is Christ. We are one body. As I said the other time, the body of Christ is the only body that has the, the body on earth and the head is in heaven. Hallelujah.

So we are one. Okay. One body. So you cannot live a Christian life that is not connected to others. It's, it must be connected.

[13 : 03] We are interrelated. That is what it is. So it's not a personal relationship with Christ when you are born again. It's a corporate relationship with Christ.

And he says that when you are suffering, when you go through difficult times, when you go through suffering for Christ, the glory of Christ, the glory of God rests on you.

And so if you suffer as a Christian, it's not, it shouldn't be something strange. Then it goes on to verse 17. It said, for time, the time, for the time has come for judgment.

Oh, that's where I ended the other time. For judgment to begin at the house of God, house of God. And if it begins with us first, what will be the end of those who do not obey the gospel?

I'll come back to that. But I want to move to the verse 19 and show you something. Verse 18. What will become of those? Now, if the righteous ones are scarcely saved, where will the ungodly and the sinner appear?

[14 : 04] Verse 19. This is the verse 19. This is very important. Therefore, let those who suffer according to the will of God commit their souls to him in doing good as a faithful creator.

So now, what do you do about your suffering? You should expect suffering, enjoy suffering, evaluate suffering, and trust yourself. That's the fourth thing you have to do.

And trust yourself into God or to God in times of suffering. Commit yourself to God. Commit yourself. Jesus said, into your hands I commit my spirit.

Luke 23, 46. Into your hands do I commit my spirit. That same word commitment is there. And I think I probably will come back and share a bit of light on it.

But let's go back to the verse 17. And let's clarify some things from there. It's time for judgment to begin at the house of God. Judgment? What sort of judgment is this?

[15:03] I need you to understand this very carefully. That judgment that is beginning at the house of God is not talking about the final judgment. Okay? This is not the final judgment.

But it is certainly the daily judgment. So we have the final judgment and the daily judgment. The final judgment is committed to Christ.

John chapter 5 verse 22. God is not doing the final judgment. He's committed it to Christ. For the Father judges no one, but has committed all judgment to the Son. So when the time comes, he's going to do the judging himself.

And in Acts chapter 17 verse 31, he says that, But now commands all men everywhere to repent. Because he has appointed a day.

Let's go to the verse 30 to make sense. That truly the times of ignorance God ignored. But now commands all men everywhere to repent. It doesn't matter. I'm in the UK. I'm in Jamaica.

[16:04] I am in China. I'm in South Korea. All men everywhere. You have to repent. You have to repent. He has commanded everywhere. So that if anyone goes to hell, what if they didn't hear the gospel? You are supposed to repent anyway.

If you don't hear the gospel. So that's why we Christians have to send the message everywhere. All right. So command everyone everywhere to repent. Because he has appointed a day on which he will judge the world.

Okay. There's a day coming. Watch this. It's called the day of the Lord. It's called the day of the Lord. He has appointed a day on which he will judge the world in righteousness by the man whom he has ordained.

This is talking about Jesus Christ. So the final judgment is going to be by Jesus Christ. So if you are in Jesus Christ, you are not going to go through that final judgment.

I'm going to explain everything. Okay. But if you are not in Jesus Christ, you'll be judged. But those of us who are in Christ, we are not. When he says that verse 1 Peter 4 verse 17 again that for the time has come for judgment to begin.

[17:11] All right. Time has come for judgment to begin at the house of God. It's not talking about final judgment. It's daily judgment. When you are Christian, you will always go through judgment every day.

What is the judgment? God himself dealing with you. It's called the disciplinary dealing with us. When we go wrong, God will correct you. As I quoted in the last session about how God, a father, chastises or discipline a son in life.

Hebrews chapter 12 verse 10. For indeed, they did it a few days. Our fathers, natural fathers, natural parents. As it seems best to them. But he, God, that's by God, for our profit.

All right. He does it for our profit. That we might be partakers of his holiness. This is very important. So the reason why there is the daily judgment or the disciplinary judgment is so that God will help you to be holy.

So we will be partakers of his holiness. Now, don't mind those people who say, once you are born again, you are holy already. Why is he taking us through this thing again? He has to take us through judgment, through purification.

[18:23] Now, that is purifying work. All right. So original word is that God purifies us. As I said, God doesn't punish believers. He purifies believers.

Unbelievers. So you see a believer and an unbeliever. Okay. So this, let's say, this is a believer. This is an unbeliever. They are both going through, they are both going through challenges. The believer, the same challenge, the same, let's say, fiery ordeal.

With the believer, it is purification. With the unbeliever, it is punishment. Because, why are you saying the believer, God doesn't punish?

Because Christ has taken our punishment already. Bible says the punishment for our sins was put on him. Why would he punish us again? He won't punish us again. Oh, so that means that it doesn't matter how to go to wrong.

He will discipline you, boy. That's why judgment starts from the house of God. Judgment starts from the house of daily judgment.

[19 : 26] Early judgment. Daily judgment. He's starting from the house of God. And he's taking us through a process of purification. In 1 Peter 1, verse 17, it speaks about God the judge.

Okay, it says that. And if you call on the Father, who without partiality judges. This judging is not final judgment. God is a judge anyway. There are different types of judgments that God will put the entire creation through.

But now, if you call on him, who judges according to each man's work? Watch this. If you call on him and you conduct yourself throughout the time of your sojourning here.

So, this judgment is talking about the here judgment. As you are living your life now, you will go through a process of purification. Hallelujah. Every believer.

If you are a genuine Christian, you will go through a process of purification. There are times that believers are going through purification. They are praying that, oh Lord, oh Lord.

[20 : 32] Prayer doesn't change God's process of disciplining. And so, sometimes, this is a very important point I'm allowed to make. Sometimes, the persecution in itself can be a disciplinary program.

Some of it might not be just a disciplinary program. But it's also a purifying process. So, you are going through persecution. The fiery trial, the fiery ordeal is actually working on you.

It's purifying you. To make you presentable at his appearance. So, God has a system to clean up his creation.

Yeah, I'm about to say something. God has a system. Oh, the creation is all messed up. And people ask, I say, people say there's process theology. God is trying to find out how to handle problems. And God has no problem.

You let people live their way. God has his program. He created the earth. He created the heaven and the earth. He created the world. He created the universe. And it's polluted. And he's purifying it. But why is it taking so long?

[21 : 34] Because the Bible says that God is long-suffering. Not like he has lungs. He has problems with his lungs. He suffers for long. The Lord is not slack concerning his promises.

As some count slackness. But he's long-suffering. So, long-suffering is able to go ahead. Allow something to go on for a long time. So, you would think you have gotten away with it.

You think God can do anything. God, oh, no, no, no. He's long-suffering. But why must he delay? Why must he delay in executing certain judgment? Not willing that any should perish.

But all should come to repentance. And so, he's not like he's slow. As some count slackness. Not that he's slow. He's slow to work. No, he's not slack. But he's just long-suffering.

He's waiting for you to change. I don't know when things will turn, sister. I don't know when things will turn. But he's waiting for you. The police is coming very soon.

[22 : 35] God is giving you a chance to change. So, God is long-suffering. And he wants us to change. But God has a program to clear out.

To clean up. God has a cleaning up program. That's very important. God's clean up program. Do you know how he's doing it? So, because of that, there have been several, several types of judgments.

Okay? Several types of judgment. As I mentioned, when you read the book of 1 Peter and 2 Peter, the second dominant theme, first dominant theme is suffering.

Second dominant theme is judgment. So, it's all about judgment, judgment, judgment, suffering, judgment. Now, when you look at this very carefully, as I mentioned in the previous teachings, God started the judgment with fallen angels.

And so, 2 Peter picks on it. And it's when the angels fell, God judged them. 2 Peter chapter 2, I think verse 3 and verse 4. God brought judgment on the angels.

[23 : 44] So, he started with angels. And then when you go to the verse 5 all the way to verse 9, he also continued his judgment in the Old Testament on people. So, on the generations.

That's why Sodom and Gomorrah were judged. Noah's time, there was judgment. And he punished other people. He judged them. So, he carried it out because he's dealing with certain behavior.

But those times, it was just a dispensational time within a certain time, the way he's doing his things. That's why now the earth will not open for church rebels to be swallowed.

But it happened in those days, in the congregation, in the wilderness. He opened the earth and swallowed them. Snakes came and beat them and stuff like that. But now it might not necessarily be so because that was dispensational.

Under that time, that's what he did. But guess what? Now, in the New Testament era, he's still carrying out judgment. So, he carried out judgment in the Old Testament against fallen angels and then against the certain generations.

[24 : 47] And now, in the New Testament, he's carrying out judgment. But as I said, his judgment starts with the church. So, he's judging us, which is the daily judgment. And guess what? This will continue. Watch this. This will continue until the day of the Lord.

It's called the day of the Lord. Or until the second coming of Christ. So, when Christ is coming, 1 Thessalonians, I think we should look at 1 Thessalonians. This will be an interesting one to look at.

In 1 Thessalonians chapter 5 from verse 1. It said, Concerning the times and the seasons, brethren, you have no need that I should write to you. The next verse. Verse 2.

For you yourself know perfectly that the day of the Lord, you see, the day of the Lord. So comes as a thief. It's going to come like a surprise to a lot of people. But not the ones in the house of God.

Not the ones going through God's purification program. The day of the Lord will come as a thief. In the night. And look at verse 3. Look at verse 3.

[25 : 46] For when they say, peace, safety. Peace, safety, vaccination. Truth. Disarmament.

Then suddenly, distraction. Now, this is very important. Take note of this word. Distraction comes upon them. As labor pains upon a pregnant woman. And they shall not escape.

Because the day of the Lord is coming suddenly. And distraction will fall upon them. And they shall not escape. This is very important. So, God takes the believers through a process so that we are not taken by surprise.

Purifying us. So, as I said, God has his clean up program. He started in the Old Testament. In the New Testament, he's cleaning up the church. God is cleaning up the church. Listen. If you are part of the church, God will clean you up.

God will clean you. Don't think we can do things and get away with it. Pastor, God will clean you up. Apostle, God will clean you up. Minister, God will clean you up.

[26 : 51] Church member, God will clean you up. New believer, God will clean you up. God has a clean up program. And in the New Testament, it starts with the church. It starts with the church.

And then the day of the Lord's coming. It continues to the day of the Lord. The day of the Lord. In 2 Peter 3, verse 10.

If you look at it. 2 Peter tackle all this. So, 2 Peter 3, verse 10. Talks about how. By the day of the Lord will come as a thief in the night. In the week, the heavens will pass away with great noise.

And the elements will melt with fervent heat. Global warming. This is worse than global warming. And the elements will melt life with fervent heat. Both the earth and the works that are in it will be burnt up.

Now, this is cleaner program. There's a time coming. He will wipe out everything. So, at the second coming of Christ, there will be a judgment of believers, of Jews and Gentiles.

[27 : 50] Everybody will be judged. But the believers are being judged to determine awards. All right? Determine awards and rewards. However, there is a final judgment, which is the ultimate judgment, which is called the judgment before the great white throne in Revelation chapter 20.

That one, those who are dead. The Bible says that the dead shall be raised. And that is when God is actually going to judge the elders who never came to Christ and are dead and are living. The dead and demons will be judged at that time.

And then afterwards, then God will burn everything, the old earth, clean up everything and bring a new earth. And then the new man, or in other words, the regenerated man, the Christian who has been purified, then God will bring the new creation into the new heaven and the new earth.

So, in the, as I said some time ago, initially he created the heaven and the earth and then brought man in. And man came to spoil it. Now, he has done, changed the order. He's now creating the right new man, the brand new man, the believers, the new man, and getting us ready.

When he collects everything, he creates the new heaven and new earth. Now he put the new man in the new heaven and new earth. Hallelujah! Hallelujah! So, God has a clean up program and he's cleaning up things.

[29 : 10] He's judging. And so, as we say, as we speak, the daily judgment is happening. So, it says, time has come for judgment to begin in the house of God.

Now, this is getting interesting. Watch the text, the grammar very carefully. For the time has come, so he's talking about now, for judgment to begin at the house of God.

What do you mean by the house of God? The house of God is the church. 1 Timothy 3, verse 15 talks about the house of God being the church. The house of God being the church. You know how to conduct yourself in the house of God.

What is the house of God? Which is the church of the living God. So, the house of God is the church. Hebrews 3, verse 6. We are the house of God. Hebrews 3, Christ as Son over his own house.

Whose house we are. We are his house. So, the church is the house of God. Ephesians chapter 2, verse 19. We have been brought into God's household.

[30 : 10] We have been brought into the household of God. He said, now, therefore, you are no longer strangers and foreigners, but fellow citizens with their saints and members of what?

Oh, thank you, Lord Jesus. Hallelujah! Hallelujah! We are members of the household of God. The house of God. So, we are the house of God.

When the Bible talks about the house of God. You remember when I was teaching in 1 Peter 2, verse 5. He speaks about we are being built into a holy temple, into a holy house, a spiritual house.

We, that you as living stones, talking on the believers, you believers, you as living stones, are being built up, what? A spiritual house. Whoa! Whoa! Hallelujah!

We are a house. We are the spiritual house. And watch this. He said, time has come for the judgment to begin in this house. So, when the Bible talks about the house of God, this is a very strong point I'm about to make.

[31 : 10] Don't miss it. When the Bible talks about God's house, really what he's talking about is the church. So, the church has a representation in the Old Testament. So, when David said, I want to build you a house.

I'm going off a little bit, but I'll come back. When David said, I want to build you a house. Do you know what he was talking about? So long as God is concerned, he has only one house. And his house is actually the church, which is made up of a corporate body.

Which is a corporate body. Made up of saved, sanctified, purified, blood washed individuals who are in Christ. All of us form the body of Christ. And we are not just the body of Christ, but we are also the house of God.

Amen. So, when it comes to the house of God, they are especially the portrait of the body of Christ. And the portrait of the church. House of God is one of the portraits as we are. We are the body of Christ.

We are the family of God. We are the house of God. We are the flock, the sheep, the flock of God. You know, and we are one.

[32 : 12] And then, that's all. You can even see the reflections and representation of these things I've said in the Old Testament. It was typified in the Old Testament. But in the Old Testament, there's one thing that was never typified in the Old Testament, so long as the church is concerned, which is the body of Christ.

The people of God were not a body. But we are a body. And so, we are a body, but not just a body. We are also a house. Hallelujah. We are a house. So, anytime in the Scripture, anytime you hear the house of God, real meaning, your mind should come on the church.

I'm saying something quite interesting. Your mind should come on the church first before anything. So, when Jesus said, in my father's house, there are many. Ah. In my father's house, there are many.

When he said that in John chapter 14, what is the house of God? When Jacob, Jacob said, this is none other. In Genesis chapter 28. This is none other but the house of God.

The house of God. And called the place Bethel. Bethel means the house of God. What did he mean? When David said, I want to build you a house. What did he mean? In God's economy and God's plan, when you mention the house of God, you are talking about the church.

[33 : 21] Because that's what Jesus said. Upon this rock, I'll build my church. Jesus came to build his house. The church, which is his house. That is why he says that we are a spiritual house.

Living stones are being built into a spiritual house. That's 1 Peter chapter 2 verse 5. I said it. And then Hebrews chapter 3 verse 6. He said, whose house we are?

Christ. Okay. But Christ has the son over his own house. Whose house we are? That is why Stephen told the Sahindrin that David desired to build him a house.

But God said, it's not you who can build me a house. Your son. That's when Jesus became the son of David. Because of the house of God. That purely, that's the main reason. Not because of his praise and worship.

Jesus became the son of David. Because David said, I want to build you a house. I want to. Oh God. I want to build. And God said, I've never asked anyone since I called my people from Egypt.

[34 : 18] Never once since I appointed leaders. Never once did I ever ask anybody that built me a house. How come, David? How come it has entered your heart?

He said, because this has entered your house. I'm also now going to promise you that I would rather build you a house. And the house I'm going to build you is that when your son, your son from your body is going to, he is going to build the house.

And I'll be his father. No, that's not Solomon. Solomon built the temple. But not the house of God. The temple is a representation, a reflection. The tabernacle is a reflection of.

So there are elements of the temple, elements of the tabernacle, which points exactly to God's house, who we are, whose house we are. All right. So when Solomon said, David said, God told David, David, you can't build a house for me because it's not in the remits of man.

It's not in the remits of man to build a house for God. Because the whole, the God of the universe, how can a man build a house for God? That's exactly what Stephen said to the Sahindrin, that David wanted to build chapter 7 of Acts from verse 44.

[35 : 27] He took them through the wilderness and then until the time of David, until the time of our fathers that had the tabernacle of witness. And having received, Joshua took them to the promised land.

God drove the people away from him until the time of David. Who, verse 7, verse 46, who found favor before God and asked to build a house dwelling for God.

That's very important. These things are necessary to understand. If we don't understand the house of God, we will not understand the plan of God and the purpose of God for the church.

All God has wanted on earth is a house. Oh. All God has wanted on earth is an accommodation. Okay. All God has wanted on earth is an apartment.

It's an accommodation. It's a house. It's a house. That's why when we even go to heaven, there shall be new heaven and new earth. And then we will come back on the earth and he will come and now dwell in it.

[36 : 27] Because now he has. He's looking for a house where God and man would live together. Revelation chapter 22, I said, the tabernacle of God is with men and they shall dwell together.

The tabernacle of man, of God. And I heard a loud voice from heaven saying, behold the tabernacle, the abode, the abode, the residence of God is with men. And you dwell with them.

And they shall be his people. God himself will be with them and be their God. So this is when they live ever happily after. That's the marriage.

The actual marriage has now taken place where God has fused himself with man fully in every sense of the word. Now he has fused himself with us but in our spirits because the flesh is still falling.

So when you are born again, you have the fusion of God, divinity into your spirit. So your spirit is so spiritual. Your spirit is very perfect in God.

[37 : 29] But it's working on us because the Greek mindset about spirituality is that the body is bad. All you need is just the spirit.

But the Hebrew mindset, the godly, the Jewish mindset is soul, spirit, and body. God wants your spirit. He uses your soul. And he also uses your body.

But the body is now polluted. And so that's why there's going to be the resurrection of the body. So our bodies are going to reunite with our souls and spirit. And they become glorified bodies like Jesus' body.

That's why he's the forerunner. Hopos Gramos. He's the forerunner. He's a forerunner. And he went ahead of us. So how did he go? He went with the human body. He didn't leave the human body in the grave.

He resurrected and he went with the human body. So we too, we are going to go with the human body. That's why Paul said that on the last day, he said that there will be at the tramp. Those who are at the sound of the trumpet, 1 Thessalonians 4, verse 16, those who are dead in Christ shall rise up first.

[38 : 31] So they are coming up. And then those of us are alive. The remaining, we shall be caught up with them. So our bodies are going to be resurrected. That's why the Apostles' Creed, it cannot be complete without the resurrection of the body.

Christianity, part of Christianity, core Christian tenet, core Christian belief, is we believe in the resurrection of the body. Physical resurrection.

Bodily resurrection. Not feelings. No, body physically. We shall resurrect. Hallelujah! And we are going to resurrect with glorious, glorified bodies. Our bodies are going to be like Christ.

Well, let me come back to that. So it's not possible for human beings to build a house for God. So what David decided, but God said, David, you can't do it. David, you can't build me a house.

David, you can't build me a house. Because man can't build me a house. But he said, I'll raise your son. And your son will build. That is, it was from that moment that Jesus became the son.

[39 : 28] The Messiah was connected to David. It will only take the Messiah to build the house of God. It will only take the Messiah... to build the house of God.

And guess what? The Messiah is supposed to be a human being. The Messiah is not a spirit being. It's supposed to be a human being. So all the Jews knew that the Messiah is going to be the seed of David.

He's going to be the seed of David. He's going to restore the kingdom rule. He's going to restore the kingdom of God on earth. He's the Messiah, the seed of David. How did he become a seed? When David said, I'll build you a house, anytime your heart turns to the house of God, you turn the heart of God towards you.

Anytime your heart turns to the heart of God, you turn the heart of God towards you. When you have the house of God, I'm talking about the church. Some people say, well, the church is like this. Forget it.

Forget it. It doesn't matter the imperfect people in the church. The church is God's best. It's God's masterpiece. It's God's best creation. It's masterpiece.

[40 : 30] According to Ephesians 2, verse 10, we are the masterpiece, the workmanship of God, God's masterpiece, the church. So don't join people who always castigate the church.

No, you don't understand. If you attack the church, God will frown at you. If you attack the church, God will frown at you. Because it's his house. It's his house.

He paid the price to get this house. That's Christ. So Solomon said that, no, no, no, no. It is Jesus who is full. It's a... No, sorry.

No, Solomon. Stephen said, David wanted to build. Who found favor before God? Acts chapter 7, verse 46. Who found favor before God? And asked to build a dwelling for the house of Jacob.

Why not the house of Abraham? Why not the house of Abraham, but the house of Jacob? It should have been the house of Abraham. Because God of Abraham, Isaac, and Jacob.

[41 : 27] Jacob was the last one. So it should have been... But it was Jacob who said, this is the house of God. The first person to attempt to build a house for God was Jacob. In Genesis, the Bible said, and the stone, verse 18.

The stone which he had set as a pillow, he took it and made it a pillar. And poured oil on it and said, this is the house of God. He attempted to build. Because the house of God can only be built with stones.

He stole, stole, stole, stole, stole. So he attempted to build a house for God with the stone through which he got the revelation. So that's what Jesus said, you are the rock. And upon this rock, I'll build my church.

Upon this stone, I'll build my church. And Peter then... Jesus told Peter this. In Matthew, chapter 16, verse 18. He said, upon this rock, upon this rock, I'll build my church.

And he told Peter, Peter, you are stone. You are stone. When you call Peter, he changed his name from Reed to Petrus, which is a stone. And then Peter now writes to the believers in 1 Peter, chapter 2, verse 5.

[42 : 24] And tell the believers that we are being built up. We are living stones being built up into a spiritual house. Into a spiritual house. Into a... We are a house.

We are a house made up of stones. But these are not dead stones. Living stones. Not dead. So how can Solomon build this kind of structure? Solomon couldn't build it.

Thanks be to God. I want someone... This is a fundamental understanding of what the church is. Or the economy and the plan of God for his church. If you don't understand the church as the house of God, you are going to miss so much.

Because the church is the physical expression of Christ. Christ is the physical expression of God. Hallelujah. And so without the church, you can't understand how God works. And without understanding what the church is really, it's not just some people who come together and singing.

No. No, no, no, no, no, no, no. It's the house of God. I went to a tree. I gathered in my name. There I am. It's... That's my house. It's a gathering.

[43 : 28] It's a gathering. So Solomon said, I'll build. And then Stephen said, but it is not possible that God should dwell in temples made by hands. Or he said, however, the Most High does not dwell in temples made by hands.

So the house Solomon built is not the actual house of God. It's the one Jesus built, which is the house of God. And now, back to my first Peter.

I'd love to talk about the house of God. I'll tell you. I like to. And I said, he said, the God of Jacob. David decided to build a house for the God of Jacob. Why? Because Jacob was the first man to attempt to build a house for God.

He said, I love it. So he connected himself to Jacob. And he was the one who saw... Jacob was the one who saw the heavens open and angels ascending. And he said, where the angels of God, interaction between heaven and earth, where that place is, is not at that place but the house of God.

The house of God is the connection between heaven and earth. When the church... So if God wants to bless any nation, he'll give them good churches. Yeah.

[44 : 33] Good churches are a sign of a blessing on their community. Yes. Bad churches in a nation are a sign of God's judgment. In the same way, if you find yourself in a good church, where Christ is exalted and the word of God is ultimate, and the word of God is the focus, and Christ is exalted.

If you find yourself in a church like that, it's a blessing. God is actually trying to bless you. If you find yourself in a bad church, where Christ is not the focus, and every other thing by Christ is the focus, is the sign of a judgment of God against your family.

For the time has come when judgment must begin at the house of God.

And if it begins with us first, what will be the end of those who do not obey the gospel of God? There are people who do not obey the gospel of God.

I think 1 Peter 1, verse 7, that God who judges all things. We pass our life here in fear. But actually, in 2 Thessalonians 1, verse 8, it talks about, In flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.

[45 : 53] God is going to take vengeance on them. That's interesting. And it's coming with angels. And look at verse 7, just to make it clear what we are talking about. And to give you who are troubled, rest with us when the Lord Jesus is revealed from heaven with his mighty angels.

In flaming fire, what for people? To take vengeance on those who do not know God. What? They don't know God yet. It's coming to take vengeance on them.

And on those who do not obey. Pray for your brother, okay? Pray for your sister that he will obey. All right, I don't want, I don't have time to.

That scripture, when you get the time, read it yourself. Go to the verse 9. It's amazing. But let's move on and let's focus on what we are dealing with. So it says that who do not obey the, 1 Peter chapter 4, verse 17.

It says that who do not obey the gospel of God. Now watch this. So it says that if judgment starts with the house of God, what will be the end of those who do not obey the gospel? It's going to be serious. Because even if we belong to God, we are going through disciplinary chastening, purification.

[47 : 04] Then those other people who don't have Jesus, when it comes, it will be so miserable for them. But look at the next verse. What will be? Now, if the righteous is scarcely saved.

This is a very, very interesting statement. What do you mean by the righteous is scarcely saved? Even when you are righteous, you are, Bible says, we are the righteousness of Christ.

2 Corinthians chapter 5, verse 21. He became sin. God made him who knew no sin, that we might become the righteousness of God. So in Romans chapter 5, verse 1, it talks about having been justified, we have peace with God.

We have peace. So we have right standing with God. That's what it means. We have right standing with God. We have the right standing in God. In Philippians chapter 3, verse 9, it says that I will not attend to my own righteousness, but the righteousness that is of God.

It says, and being found in him, not having my own righteousness. That's not the one we are talking about, which is from the law. But that which, the righteousness which is through faith in Christ. The righteousness which is from God by faith.

[48 : 11] So there is a certain righteousness that we get which comes by faith. Revelation chapter 19, verse 8. It talks about the righteous garment. The garment which is the righteous works.

And to her it was granted to be arrayed in fine linen. This is talking about the bride of Christ, okay? The bride of the Lamb. It was granted for her to be arrayed in fine linen, clean and bright.

For the fine linen is the righteous acts of the saints. All right? So we are righteous in Christ. And it says that how, if the righteous be scarcely saved.

What does that mean? Now this is not talking about eternal salvation. Okay? This is not talking about eternal salvation. Because the judgment we are talking about is not judgment that when you fail, it is leading to eternal perdition.

Perdition is suffering in hell. So the verse 17, the judgment in verse 17 is not the judgment that will send people to hell. But it's the judgment that will purify people for heaven.

[49 : 15] It's very important. And now, so if that is not it, then it's verse 18, when it says that if the righteous scarcely be saved, it's not talking about being saved, being saved from hell.

But it's talking about being saved from the wrath of God that is coming on earth. At the second, you remember 1 Thessalonians chapter 5 verse 3. We read it earlier on.

1 Thessalonians chapter 5. 1 Thessalonians chapter 5.

So then, it said, if the righteous be scarcely saved, scarcely saved, what will the ungodly and the sinner, where would they appear?

Where? The ungodly. I like that. The term ungodly, I think Jude verse 15, it talks about ungodly people. They are ungodly works. In which they are, Jude 15.

[50 : 30] Look at Jude 15. Let's look at Jude 15. Thank you, Lord Jesus. Jude 15 says that, To execute judgment upon all, to convict all who are ungodly, amongst them of all they are ungodly, the second ungodly in that one verse.

Ungodly deeds which they have committed in an ungodly way, third ungodly. And of all the harsh things which the ungodly, which ungodly, that's fourth ungodly.

Ungodly, they have, the people are ungodly. They are ungodly deeds, and which are committed in ungodly ways, committed by ungodly sinners.

And it says that, what will be, where would the ungodly be? Where would the, this judgment, please, when you are in church, don't think you are doing it for a pastor.

When you are working with God, never let the devil deceive you to think you are doing, you are doing your pastor a favor. Father, please, far be from it, that you are doing your pastor a favor for working with God.

[51 : 39] God forbid. You are doing your own destiny a favor, because there are days of judgment ahead. You don't want the day of the Lord to find you wanting.

You don't want the day of the Lord to come and find you in this compromising state. Sister, get up from that place. Get up from that place, brother. Get up from that place. You don't want the day of the Lord to find you in this compromising state.

Change your approach. First, first Timothy chapter one, verse nine, talks about how the law was made for the ungodly. Knowing this, that the law is not made for the righteous person, but for the lawless, the lawless, the insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers.

Ungodly keeps appearing. That's why it says that the grace of God that saves us, that brings salvation. Titus chapter two, verse 11. The grace of God that brings salvation has appeared to all, teaching us that we should deny ungodliness.

Ungodliness. Ungodliness. It says in first Timothy, it says, exercise yourself unto godliness. So you stay away from ungodliness. There are things you do that help you become more godly.

[52 : 59] Things like prayer. Things like listening to the preaching. Things like reading your Bible. Things like fellowshiping with other people. It helps boost the godly traits inside you.

The godly heart. So you become godly not by intention, just pure intention. You become godly by your exercise. What you are exercising yourself in will determine how you become godly.

Your activities. Because there are ways, there are deeds of the ungodly. And there are ways of the ungodly. But that means that there will also be ways for the godly. If you engage in the ways of the godly, you just become more godly and godly and godly and godly.

Where shall the ungodly and the sinner appear? Now, so let's go back to the text as I run up. So, it says that, where shall they appear? Now, look at verse 19.

So, it's finished with the ungodly. And the chapter ends with this verse. Therefore, let those who suffer according to the will of God. Oh, you can suffer according to the will of God?

[54 : 01] So, there can be suffering that is the will of God. Oh, yeah. Chapter 2, verse 15, it says it. There are sufferings that are in line with God's will. For this is the will of God.

That by doing good, you may put to silence the ignorance of foolishness. So, God has the will. Chapter 3, verse 17. Look at chapter 3, verse 17.

It says, it is better if the will of God, if it is the will of God to suffer. There can be times suffering. Some sufferings that are actually, God said, that's okay. God is working for you.

If it is the will of God to suffer. If it is better, look at chapter 4, verse 2. It is better if it is the will of God for you. Chapter 4, verse 2 says that he no longer should live the rest of his time on the flesh for the last of men, but for the will of God.

So, then you arm yourself with this mindset that even if you are suffering, your life here is to be lived by the will of God. And doing the will of God can sometimes expose you to persecution or some type of suffering, which might be the purification process of God.

[55 : 09] 1 Thessalonians, chapter 3, verse 3. Look at that. 1 Thessalonians, chapter 3, verse 3. It says that no one should be shaken by these afflictions.

For you yourself know that we are appointed to, oh, excuse me. We are appointed to this. Ah, what does that mean?

Oh, there are some sufferings that we have been appointed to suffer. There are certain sufferings. Not every suffering. A few days ago, I thought on how when you are born again, blessings start.

And so you are not, there are certain sufferings that are not meant to stay in your life. And we heard one of us, our pastors, preach two days ago about how a curse, anything, any suffering that has prolonged, and it's not actually helping you work with God.

There is nothing really. It's undue, prolonged suffering. It's likely it's a curse. Why is it not going, oh, every time this thing is continuing, it happened to this one. It happened to your great-grandfather, your grandfather, your father.

[56 : 11] And it's not your turn. And you can see it's showing signs in your son. Ah, it must stop. The devil is a liar. That's not the kind of suffering I'm talking about. Hallelujah. Healing belongs to you in the name of Jesus.

Receive your healing right now. Hallelujah. All right, let's finish this. And it says that, so let anyone, verse 19 again. So, it says, therefore, let those who suffer according to the will of God commit.

Commit. Psalm 31, verse 5 says that I commit to you. Psalm 31, verse 5. Into your hand. I commit. That's what Jesus said, isn't it? When he was about to die on the cross. Just when he was dying in Luke 23, verse 46.

It says, Father! In your hands. Committing here. Listen. Those of you who have accounts. When you go to the bank and you give your money to the bank. It's not a gift.

They are not giving them a gift. You are committing your money for safekeeping and handling well. So that you can even get some interest on it. So, here, when it says commit, it's talking about entrusting.

[57 : 14] You know, you entrust and you know that he will handle it well for you in your advantage. Yeah. He said, I'm not ashamed. Therefore, nevertheless, I suffer all these things. Never. However, I'm not ashamed.

I'm not ashamed. For I know in whom I believe. Second Timothy, chapter 1, verse 12. I know in whom I believe. For I'm persuaded that he's able to keep what I have committed to him unto that day. So, commit.

As you go through a certain process, please, don't fret. But commit. Commit what? Commit your soul. Matthew, chapter 10, verse 28. Very interesting point.

And I'll show you something. Matthew 10, 28. It says that, do not fear those who are able to kill their body but cannot kill your soul. So, persecution is just your body. Your soul cannot be touched.

Rather fear that one is able to destroy both the soul. So, it says that when you are going through some. Look at verse 30. When you are going through some suffering, you must learn how to. Verse 30 of Matthew, chapter 10 again, please.

[58 : 11] Verse 30. Verse 30 says, but the very hairs of your head are all numb. God cares so much about you that even one hair, every head, hair, not the number of hairs on your head, but they are numbered.

They are numbered. So, hair number one. Hair number 3,002. So, if one hair falls, God knows which of the hair has fallen. The hair on your body, everywhere.

On your head. So, I think this one. Sorry, it's on your head. Sorry. Put it on God's face. So, I know what some of people are thinking. I wanted to add the body, but it's only just the head.

God. I almost took it too far. It's just the head. So, people who don't have hair on their head. Some of the little ones, at least the eyebrows or the ones in the nose or the ears.

It's all part of the hair on their head. God knows. He knows how many hairs are. No, what? Let's now get serious about it. What's the point here? He cares so much about you that even hair, one strand of hair is numbered.

[59 : 21] Every strand of hair. That's how much you are important to God. So, it says that when you are going through suffering, commit your soul. Commit your soul to God. Because he'll keep it for you.

He'll keep things for you. Commit your soul to him in doing good. How do you commit? By keep doing what is right. Do good. Do good, bro.

Do good, sis. Do good. Do the will of God. Do good. Do good. Don't do bad. Don't do wrong. Do good. That's how you commit your soul to God.

I've had enough of this guy. The way he treats me, I'm going to really, I've been patient. But, no. You get, you disengage God. So, because of that, you are going to do something that you know is wrong.

But he said, because, no, let me do right. By doing the right thing, you are committing your soul to God. And you are handing the case to God. Commit. He said, casting all your cares upon him.

[60 : 19] For he cares for you. Chapter 5, verse 7 of 1 Peter. He actually cares for you. God cares for you. So, commit your soul to him. Do good. So, don't worry. Don't fear suffering.

Don't fear suffering. Don't fear suffering. Okay. Enjoy the blessing of God upon you during time of suffering. You have to evaluate what kind of suffering you are going through.

And you have to entrust yourself into that. Don't fear. Expect suffering. Enjoy suffering. Evaluate your suffering. And entrust yourself into the hands of God in times of suffering.

Don't fear suffering. Your suffering is meant to do you good. You're suffering if you're in Christ. Suffering can be your greatest blessing.

Suffering can be your greatest blessing. In Jesus' mighty name. David. Thank you for listening to this message by David Entry.

[61 : 17] To hear more from David Entry, follow him on Facebook, Instagram, Twitter and LinkedIn. You can also subscribe to Karas Church on YouTube. Don't forget to share and subscribe to our podcast so you are always up to date.

Be blessed. Thank you. Thank you. Bye.

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