

The Best Use Of Your Time

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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, reading from verse 1 to 5. For as much then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind.

For he that has suffered in the flesh has ceased from sin. That he no longer should live the rest of his time in the flesh to the lust of men, but to the will of God.

For the time past of our lives may suffice us to have wrought the will of the Gentiles. When we walked in lasciviousness, lusts, excess of wine, revelings, banquets, and abominable idolatries, wherein they think it's strange that ye ran not with them to the same excess of riot.

Speaking evil of you, who shall give account to him that is ready to judge the quick and the dead?

[1 : 27] Hallelujah! This is such a very interesting text. In our previous session, we spoke about how we should arm ourselves.

Our mindset is ammunition. We should arm ourselves. It says that, get up the loins of your minds.

Therefore, get, 1 Peter 1, verse 13. Therefore, get up, get up the loins of your mind. There is a great deal of victory that is predicated or that is dependent on the state of your thinking, the state of our minds when it comes to spiritual warfare.

So, it's so important that we get the loins of our minds. It's about interesting, not getting the loins of our minds as long as knowing what Satan is doing. No, that is not the arming ourselves.

It's arming ourselves with the willingness to suffer for his name. Once you are in the position to suffer for his name, your Christian life is operating on a different frequency.

[2 : 32] Satan finds it very complex to outsmart you, intimidate you, stop you, hinder you. Why? Because you are operating from a different angle. You have taken the battle to a completely new angle.

When your mind is set to be ready to suffer for Christ as he suffered, he suffered for us. And so, it's arming ourselves.

It said, for he that has suffered in the flesh. Why? Because, you see, when you are ready to suffer, he that has suffered. In other words, when you are exposed to suffering for his name, sin doesn't become a problem.

The reason why, as I said in the previous teaching, when there is pleasure, okay, there is a way that pleasure hits, stares up the lust of the flesh.

And there is a way where pressure cools down the lust of the flesh. So, when there is pleasure, everything looks okay. There is peace. That is what happened to Christianity in the West.

[3 : 33] After a long period of absence of persecution and calmness and things working, now everything became hinged on things that are not really the center of the gospel.

The center of the gospel didn't become the center of our message anymore. The center of our message became what human beings find acceptable. So, in our modern days, especially in the West, you will see people who are supposed to be representatives of the gospel, of the ideals of God, who stand in public or who stand to speak what is very actually contrary to what the gospel says, but acceptable to the national philosophy, acceptable to the human tradition, acceptable to the modern day norms.

Because they find fitting in more important than standing for him. Fitting in becomes more important because when your work for God as a leader of a congregation becomes so much based on how society sees and accepts you.

Thinking that when society accepts you, they will accept the gospel. It's a lie of the devil. Society does not can accept you, but it doesn't mean they will accept the gospel because a pastor is not the gospel.

A pastor is supposed to be a proclaimer and a declarer of the gospel. So, my usefulness of as a pastor has everything to do not with my casting out of devils.

[5 : 17] My usefulness of as a pastor has everything to do not just with my ability to pray for you, to stand with you in prayer. It's good. My ability to care for you, visit you.

It's good. But my usefulness as a pastor is good. But my usefulness as a pastor, it's not the fundamental purpose for my being a pastor. It's the gospel should be in my mouth any day, any time.

That when I open my mouth and I speak, you don't have to think twice. You wouldn't know that this person is representing God. Watch this. Not the God, that which have been created in human imagination.

And so, our world have their version, their opinion of who God is supposed to be. That is why when I meet people who tell me I believe in God, it doesn't still mean much.

Because when you say you believe in God, it might be good to define what you mean by God. Or, if someone says I'm an atheist, I don't believe in God. Oh, that's interesting.

[6 : 24] May I ask you to be kind enough to tell me about the God you don't believe in. And most times, invariably, the God they describe is actually a God that I will find it difficult to believe in as well.

Because the God they think they know is not the God of the gospel. The God they think they are talking about is not the God of the gospel. So, most often, more often than not, when people say, I don't believe in God.

I don't believe in the gospel. I don't believe in Christ. Especially when they mention God. They are talking about something different from the God of the gospel.

That is why every Christian must have their gospel on your lips. So that anyone who deals with you invariably will end up knowing what actually their gospel is.

And you know what? That is more loving. That is more loving than anything you can do. The most loving thing a person can do to a fallen world is to present the true Christ to the fallen world.

[7 : 31] It is to present the true, oh, no, you don't have to be bashing. You don't have to be proselytizing. All those jargons. All those jargons to excuse human heart, hardness of human heart, who purport to be representative of God.

But their hearts are callous. Their hearts are hardened. Their heart has become apostate. Their hearts have turned away from Christ. If your heart is on fire for Christ, then you will speak for Christ.

Whether you are liked or not. Whether you are accepted or not. Jesus said, Luke chapter 6, verse 26. What is you if all men speak well of you?

In the book of John chapter 15 from verse 18, Jesus clearly states and says that the world will hate us. It's something I'm going to actually talk about a bit more.

But now that I've mentioned it, let me just get into it. He said, the world will hate us. We shall be hated. The way I'm talking about. The people who are born again and are standing for God.

[8 : 34] There are people who are born again but are falling before the world. And the world doesn't have a problem with, you know. But this other person is also born again. But he is not so offensive like you.

He is not so Jesus, Jesus. And they use terminologies to intimidate you. Like Bible bashing. Like self-righteousness. Like holy adal.

Like goody two shoes. Even though you are not like that. And nobody wants to be described in a very derogative manner. Nobody wants to be described as somebody who generally is thought to be discredulous or not appreciable.

So, it's very important that people don't want to be described or seen in a certain way. Which is understandable. Which is right.

Actually, it helps for us to have a good living amongst ourselves. But the point I'm making is that most of the time, a card will be pulled or a word will be used against you.

[9 : 32] Which you don't want to be seen like that. You don't want to be described like that. And so, once it's used against you, you can retract and try not to say what you have said.

Even though it's in line with God's word, you try not to say it. Because when you say it, they say. They accuse you of being. The early church was accused of being sectarian.

They said these people are sects. Jesus was sects. People, S-E-C-T-S. People accuse Jesus of, guess what?

They said Jesus was demon possessed. In the start, the church leaders or the religious leaders said, didn't we say you are demon possessed in John chapter 8 and John chapter 5?

They said you are demon possessed. You are not Abraham. You are not 15 years old. And yet you say, Abraham, so you are possessed with devils. He cast out some demons.

[10 : 32] They said that this man, he cast out devils by Beelzebub. Beelzebub is a chief demon. He's a chief demon that was known in those times. So, he said all these miracles he's doing, he's doing it by the power of the devil.

He's working. Jesus said if I cast out devils by Timothy chapter 12. If I cast out devils by the finger of God, you must know the power of God. He said you can't go into a strong man's house and plunder his goods.

Except you, first of all, bind that strong man. So, if you see me binding the strong man, that means I'm using superior power. So, what I'm trying to say is that they always accuse you. They accuse Paul. They accuse Peter.

They accuse the early church. They accuse Jesus. So, as I said earlier on, in John chapter 15, this is what Jesus says to his church. Don't be afraid if the world doesn't like you.

Don't be afraid. If the world doesn't like you, don't be afraid. Don't be afraid. Please, hear me well. This is what I didn't say. I did not say that be obnoxious, be annoying.

[11 : 38] Under the guise of, as for me, I speak for God. That's another way of presenting pride and arrogance. The Bible says that speak the truth in meekness.

Be ready, as we read chapter 3, verse 15. Be ready to give an answer to anyone who asks you about the hope in you with meekness and gentleness.

So, we handle it with meekness and gentleness. So, I'm not saying that sometimes we might be very, very... They use one of the words that I normally use to try and intimidate you, stop you from being faithful to the Word of God.

It's bigot. They tell you you are a bigot. That's bigotry for you to say Jesus is the only way. It's bigotry for you to say the Bible is the only Word of God. That's absurd.

That's madness. That's madness. You are naive. Don't be moved. Christian, rather, don't be moved by those things. Don't be moved by the descriptions or words they use.

[12 : 45] Those derogative words, okay? Disdaining words, they use to describe you just to lambast you and just to defame you and just to intimidate you.

Some of it, most of it is bullish anyway, you know. And then we also have to be careful. We don't also fall on the other side of being intimidating, being bullish.

And sometimes you can also be a bigot, yes, when you don't even have a working knowledge of what you are talking about. But you have become like you judge everybody with the same yardstick, you know.

But I think let me be safer by speaking about how we should stand for what we know in Scripture. That's what I stand for. So we should stand for what we know in Scripture and go for it and not be afraid, okay?

Don't be afraid to leave your convictions based on Scripture. Don't be, and man of God, don't be afraid to speak the Word of God with meekness and with boldness as much as you can.

[13 : 55] Go for it. Go for it. Speak boldly. They may call you arrogant. Try, make sure you are not arrogant. Make sure you are not prideful. Make sure you are not obnoxious.

But sometimes it's subjective. Someone will see the way you are speaking as very, very bigoted. The way you are speaking as very intolerant.

It doesn't mean you are intolerant. It does not mean at all. Maybe they are intolerant, but they choose to describe you like that. Whilst you are not. You know, sometimes two friends are arguing and one is telling you, you are a bully.

Meanwhile, that's the bully. The bully is telling you, you are a bully. You are a bully. You are a bully. You know you're a bully. You bully me. And some people can bully you with tears. They'll cry.

You are doing bullying me because I'm weak, because I'm not strong, because you have more money, you are bullying me. And society is very soft and very tender towards the, it's like when you play the victim card.

[14 : 53] Play the, you know, no one likes me because I'm, and society, oh, no, no, no, no. No, no, don't touch a victim. Don't touch a victim. You are a very bad person for making a victim feel bad.

How interesting, yes. Sometimes. So, if you, if you live your life with a victim mindset, you have been employed to work and you have a victim mindset.

They don't like me. Everything I do is not nice for them. You might be wrong. There are times you might be right, but even when you are right, move your, you are there to work. Just give it your best and give it your best.

And when times comes for you to move on, move. Give it your best. And don't focus on how somebody doesn't like you. You are married to this guy and you are always focused, you are preoccupied with how his parents don't like you or her parents, her mother doesn't like you.

His mother, everything. You, so every, every, your interpretation of their family will be filtered through your, your, um, prejudice. You can't be prejudiced.

[15 : 57] They don't like me. But maybe it's not really the case. So what am I supposing? I'm, I'm saying that just, uh, well, especially when it comes to doing what you know, God says you should do, do the writing based on scripture and be open for biblical correction or spiritual guidance and leadership.

But give your heart to it, but you don't have to say, Oh, I don't know whether that someone will say is offended or not. So I don't want to offend somebody. Sometimes even you, the fact that you are a believer, you are an offense.

Yeah. Look, um, John chapter 15 verse 18. If the world hates you, you know that it hated me before it hated you. If you were of the world, the world would love his own, his own, but because you are not of the world, but I have chosen you out of the world.

Therefore the world hates you. Remember that the world, remember the word, the word, which I said unto you, the servant is, is not greater than his Lord.

If they have persecuted me, they will also persecute you. If they have kept my saying, they will also keep yours.

[17 : 10] They will keep yours also. But all these things would they do to you for my name's sake, because they know not him that sent me. When people don't know God, they will treat you who stand for Christ in a marginalization way, disdaining way, unfortunate way.

But that is why we have to have this mindset to be ready for, to suffer for Christ and take the stand. He who has suffered has ceased from sin.

Sin doesn't become the problem. Now, it doesn't mean you become permanently sinless. It doesn't mean you can't sin anymore. But it means that, you see, the driving force of your life does not really have, it sometimes even overrides a certain inclination towards sin.

A lot of inclinations towards sin can be curtailed, can be overridden, can be subjected, or can be suppressed by our willingness to stand for Christ and mindset for suffering for Christ.

Once you are ready to suffer for Christ, sin doesn't tend to have a strong grip on you. But watch this. Verse 2 says that, 1 Peter chapter 4, verse 1 says that, for he that has suffered in the flesh as ceased from sin, that he no longer should live the rest of his time in the flesh to the last of men, but to the will of God.

[18 : 44] This is such a powerful, that he should no longer, that he no longer should live the rest of his time, the rest of his time on earth or in the flesh, which means on earth here.

The rest of your time. That means that you've got, you see, today is yesterday is tomorrow. And tomorrow will become a today, eventually.

And because our lives are filled with a lot of tomorrows, we find it very easy to say, oh, tomorrow will be okay. Tomorrow, I will do it tomorrow. I won't do it today. But the older you grow, the more you are running out of tomorrow's because no one knows when your time will be up on earth.

So you might think next year, but next year might not be the way you think it might be. So that is why whatever we have to do, we have to, it's time to act now.

Now, the best use of your time, okay, how do you save time in life? The best use of your time is to invest the rest of your time on earth to invest it to doing the will of God.

[20 : 01] The best use of your time is to invest the rest of your time, invest it to doing God's will. Invest that time.

So then the will of God becomes your overriding desire. That's how you spend your time. And it's not talking about all your time because when it comes to time, time is divided into three.

Past, present, and future. And now, there's nothing you can do about the past. There is quite little you can do about the future. But there is so much you can do about the present.

And the future is dependent on the present. Or the future is a slave of the present. And so the tomorrow you are talking about must be lived today.

When you start living a certain life today, it invariably will have an impact on tomorrow, the outcome of tomorrow, on tomorrow. And so it says that he no longer should live the rest of his time in the flesh.

[21 : 07] So that means that potentially it could be, and it usually is before we come to Christ, that we live the past time of our lives in the flesh to the last of men.

In other words, the way men feel, human beings feel, life should go. Not giving regard to the purpose of God, the plan of God, and the will of God until you become born again.

And when you become born again, it's necessary to begin to live your life, the rest of your life, to now change the direction of your life. The direction of your life, the time you've got left in life, should be lived to fulfill the will of God, to do the will of God.

That is the best use of your time. The best use of time, the best use of time is the investment of the rest of your time in doing the will of God.

The best use of your time is to invest the rest of your time in doing the will of God, in doing the will of God, not in fulfilling the last of the flesh, the last of men, the way everybody does things.

[22 : 17] Then when someone says, but that's how everybody does it, it doesn't mean you should do that. Everybody might be doing it this way, but you know the will of God for you at this material moment.

You know the will of God for you at this particular juncture. And so you will not couture to the demands of others, but you will yield yourself, you will give yourself to the way God says things should be done, the will of God.

He says that, that he no longer, no longer. If you remember 1 Peter 2, verse 11, we spoke about how, let me read it.

1 Peter 2, verse 11, it says that, Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts. Did you see that? Abstain. Because the fleshly lusts is there. Fleshly lusts are always present with us.

You know baptism. He spoke about how baptism, it saves us. And he went on to say, not from the filth of the flesh. Okay. So the pollution, the filth, the defilement of fleshly lusts.

[23 : 23] So some of us have already been defiled. There have been things we have done and there's been filth. Baptism doesn't wash that. Okay. It doesn't wash that. It's the blood of Jesus that washes our sins.

Hallelujah. It's the blood of Jesus. However, it doesn't also wash away and take away, eliminate the lust of the flesh. I remember years ago, my pastor said something which blessed me so much.

He said, when God anoints a person, anoints, okay, calls a person and gives the person an ability. Anointing is the divine ability through the Holy Ghost for a person to do some things to the glory of God.

The divine ability comes by the Holy Ghost. It's an anointing. How Jesus Christ was anointed. How God anointed Jesus of Nazareth. So an anointing. He said, the spirit of the Lord is upon me for he has anointed me.

So the other one is Acts chapter 10 verse 38 and then this one, Luke chapter 4 verse 18. The spirit of the Lord is upon me for he has anointed. So Jesus was even anointed for any human being, proper human being to do anything for God, accomplish anything for God.

[24 : 29] He needs the anointing of God. In the Old Testament, they call it more, the spirit of the Lord came upon him. And the spirit of the Lord came upon him. And the spirit of the Lord came upon Saul.

After Samuel has anointed him and he met the prophets. When he met the prophets coming from the high place of God. Bible says that, and the spirit of the Lord. First Samuel chapter 10 verse 6 or so.

And the spirit of the Lord came upon him and he began to prophesy. That is not natural. Prophecy is not in the human realm. It is a supernatural ability upon a natural person. All right.

To do what naturally the person can do is an anointing. So when you are, when God calls you to do something, back to what my pastor said, anytime God anoints a person, the anointing doesn't donate the person holiness.

In other words, an inability to sin. It doesn't come with the anointing. So, so you can be anointed and still watch this. The last of the flesh is still there.

[25 : 33] Your ability to sin has not been curtailed. And yet anointed. You're anointed. So that is why sometimes you can hear stories about an anointed man who has fallen into a sin that is surprising.

That this person, no. He can be anointed. She can be anointed. And still has the propensity to sin. Where is this coming from? It's called the last of the flesh.

As long as we stay in this flesh, last is permanent with us. And so then he says he has sins from sin. No, sins from sin here is when mindset for suffering is in place.

When you begin to suffer for Christ, sometimes you don't have time for excessive things that create the platform for the flesh to fulfill its last.

So I think Romans chapter 13 verse 14 puts it this way. Make no room. Don't give occasion for the flesh to fulfill its last.

[26 : 32] So the flesh has got its last. As long as we are in the flesh, we have the propensity, the proclivity, the inclination, the tendency to fulfill the desires of the flesh.

And the desires of the flesh, there's a whole plethora of fleshly manifestations. There's a whole range. Some are quite severe. Some are very mild.

And so watch this. I can be preaching and still at some point. Or I can be preaching and preach in last. But for instance, maybe I'm trying to quote this scripture to spite somebody.

Maybe I'm trying to quote a scripture. Maybe I'm trying to say something to embellish, to show how important I am. All those things are fleshly last. But some of them are not easily noticeable.

Whilst other ones are very strangely easily noticeable, like fornication. I mean, you just know, like when you are caught lying. I mean, you know, some things. But sometimes it's easy to have the mild, that are not quickly and easily recognizable by others.

[27 : 39] And sometimes even by yourself. Until you begin to take stock and reflect upon your actions in the light of God's word. And then that is where you walk with the Holy Spirit. The Holy Spirit can then convict you and say, that thing you said was not necessary.

Or what you are about to say is not necessary. It's putting focus. It's bringing attention to yourself. Like when someone has hurt you, has offended you. And you go to the person. You know, I have forgiven you.

What do you have to say? It's not necessary. Say, oh, that's okay. Don't go and tell you, this is what the person has done. But I know me, I'm forgiving you. It's actually the manifestation of the lust of the flesh most of the time.

Because you are drawing attention to yourself to show how good you have been. And how bad they have been. And you are making a point that you are good. You have done the right thing.

What are you telling us then? What are you telling us? Because you are, I'm not saying it's wrong in itself. But we all have that propensity. So what I'm trying to say is, the flesh will always has lust.

[28 : 38] The flesh will always, lust there means craving. The excessive desires. The flesh, everybody, before you became born again, you lived in the lust of the flesh.

The problem is that sometimes when we look at, for instance, Galatians chapter 5 verse 19 downwards. It clearly mentions the works of the flesh. Okay. The works of the flesh are this.

Then it mentioned quite a few stuff there. That's when you are in the flesh, these things come automatically. They will come. Depending on the situation. Depending on your nature.

Depending on your personality or nature. Your exposure. One way or the other. Some of these things might be manifesting. Some of them are physical. It can be seen. Others are internal.

That cannot be seen. For instance, the Ten Commandments. When Jesus, God gave the Ten Commandments. The first ones are your attitude towards God. And then, or how you relate to God.

[29 : 31] And then, if human beings wrote the Ten Commandments, there's no way we will put covetousness. Because covetousness will catch you very easily without people catching you. You cannot be arrested for covetousness.

Please cannot. It can't prove that you are covetous. Can you imagine? You saw someone. You are desiring somebody's house. Desiring somebody. You are craving it. I wish this sin is mine. I wish this person has lost that man.

So I can get that man. I wish I lost that woman. So I can get that woman. You are coveting it. But how can anyone be able to tell that what's going on in your heart? But it's also part of the law of God.

See, so it is. That's why Jesus moved it from just actions into the heart. He said, if it is written that anyone who commits adultery has sinned. But I'm telling you. It is said.

If you commit adultery. Matthew chapter 5 verse 28. But if you look at a woman lustfully. You can't tell who is lasting. Because it's so personal and so internal.

[30 : 32] We don't have a lastometer. Something to measure last. Okay. A last detecting machine. Last detecting machine that a pastor will have.

That when he comes to church. He stands there and see. Oh, this person has gone last. He's lasting after that. He's lasting after that. No. And so. It's so interesting how God has.

Has buried. And has. Made your relationship with him. To a certain extent. So personal. When it comes to the last of the flesh. That it's not even easy for people to know.

What is going on inside you. By only God. So David said. Search me oh God. And know my heart. Try me. And see if there be any wicked way in me. And lead me in the way everlasting.

God. Search me. In the book of Psalms. Psalm 139 verse 23-24. Talks about how. Search me oh God. And know my heart. Search me. Sometimes. I might even think my heart is good.

[31 : 32] But it takes the word of God. Once I bring my heart. And I use the word to examine my heart. It is like. Oh. It will test the condition of my heart. If your heart is open to God.

You will see the state of your heart. When you open your heart. To the word of God. Or whether it's. The word you read. Or the word you hear. The word that is taught. It begins to expose the heart.

Bible says that. The heart of man. Is desperately wicked. Who can tell? Jeremiah. Who can tell? The heart of man. Is desperately wicked. So you can know.

The intent. And the purposes of heart. It takes the word of God. Hebrews chapter 4. Verse 12. For the word of God. Is living and active. Or is active. And sharper than any two-edged sword.

And able to discern. Or to pierce. To the. Between the bone and the marrow. To the soul and the spirit. And I like that. What he said. He said. Dizzerner of the intents.

[32 : 28] Is discern. Able to discern the intents. The original intentions of your heart. It will take the word of God. To be able to help you. To realize that. Bro. Sis.

The intention. You did this. You said it. You said it nicely. But the intention. The motive behind it. Is wrong. It is the word of God. That can catch you. And help you. Navigate away from that.

And so. He says that. We should not spend. The rest of our time. The rest of our time. Doing the will of the flesh.

Or fulfilling the last of man. So. In 1st Peter chapter 2 verse 11. He says that. Abstain from lust. Which wars against your soul.

And I thought that. We are at war. Lust is fighting against you brother. Lust. Sister. Lust is fighting against your Christian testimony. And he says that.

[33 : 22] Now the rest of your time. Spend it. Doing the will of God. When your will of God. Becomes your overriding desire. The lust of the flesh.

Doesn't get full blown expression. To manifest. So it's really curtailed. It's suppressed. You know. It is. It's restricted. When the will of God.

I just want to do the will of God. It has a way. Of. You see. Our desire to do the will of God. Has a way of bringing. The. Drawing on the strength of the Holy Spirit.

To help us. To live in the spirit. And not fulfill. The desires. Of the flesh. The lust of the flesh. The lust of the flesh. Is your. Is mine.

Is our. Biggest problem. In our spiritual journey. Not the devil. The lust of the flesh. Brother. The flesh. The Satan. Satan.

[34 : 17] Is using the lust of your flesh. To. To. To. To. Stifle. To block. To. To hinder. Your testimony. He's using the lust.

Of my flesh. I get it. You get it. No one is exempt. Huh. That is. That's not good news. But that's real news. No one is exempt. And so.

I have to work out my salvation. With fear and trembling. You have to work out your salvation. With fear and trembling. My sister. You. You have to fight it. It doesn't go by laying over.

Pastor. Pray for me. And deliver me from this lust. It doesn't work. The pastor would have actually wanted. To deliver himself first. The one laying hands on you. You don't actually know what is going on inside him.

His. Even you standing in front of him. Might be his biggest temptation. Yeah. He is. I'm telling you. We. We. We. And so. Every one of us.

[35 : 10] Must. This is so personal. So. As we suffer for Christ. He says that. And we should no longer spend. The rest of our time. In the flesh. In fulfilling the lust of man.

But we should spend. Invest it. In doing the will of God. Time. Is not elastic. Time. Is inelastic. What I'm doing now. After this moment.

Is gone. The next thing I have to do. So. Time. Doesn't wait for anybody. Time. Is like your currency on earth. And whatever you spend your time doing. You are going. We are going to give an account.

In the times ahead. You will give an account. One day. Of how you have spent your time. How you have used your time. Did you use it in games? Did you use your time.

In quarrelings? Did you use your time. In gossiping? Did you use your time. In frivolities? Did you use your time. In doing things. That will not help you. To do God's will.

[36 : 06] Did you use your time. In fighting. And proving a point. To others? Did you use your time. In trying to impress people. And depress yourself? Did you. How did you use your time?

Did you use your time. In doing the will of God. In doing the will of God. That is the point where your blessings, your testimonies, your rewards enter your life.

When you spend your time doing the will of God. So it says that they no longer should leave the rest of the rest of.

He no longer should leave the rest of his time in the flesh to the last of men, but to the will of God. To the will of God. But when we talk about the last of men, 2 Peter chapter, I think I will look at it.

2 Peter chapter 1 verse 4, it says that how he has given us, whereby he has given unto us exceeding great precious promises that by this we might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

[37 : 14] There is corruption in the world through lust, and we have to escape that corruption. We have to escape. I see you escaping. Bible says in 1 John chapter 2 verse 16, it says, He says, He says, He says, He says, The lust of the flesh, the lust of the eyes, the pride of life.

These are the things of world, worldly things. The lust of the flesh, how I desire. This is what I want to do. This is what I am determined to do. I am hungry to do this.

The lust of the flesh. The lust of the flesh. The lust of the eyes. Bro, sister. Nowadays, internet has made it so easy to fulfill the lust of the eyes in a very obscene way, and yet privaten can't be seen.

You can't be noticed. The lust of the eyes. What do you keep feeding your eyes with? It doesn't even only have to be sensualities. It can also be all kinds of materialism and feeding your eye on this, and it's building up lust.

It's building up the lust for material things in you. The lust of the eyes. The lust of the flesh. And the pride of life. This is lust. So, lust. Titus, I think it would be nice to read.

[38 : 29] Titus chapter 2 verse 12. Hallelujah. All right. Titus chapter 2 verse 12. It says that teaching us. Okay, for verse 11 is that the grace of God that brings salvation has appeared to all men.

So, grace. Grace that saves is available to everybody. Everybody at all can be saved. But those who are saved, this is what happens. Those who have accepted the grace, you will see this in their lives. It says that teaching us that denying ungodliness and worldliness.

Deny it, brother. Don't say, oh, it's grace. Once you are born again, it doesn't matter what you do. It says deny that grace that saves you. If you are actually saved by the true grace, then that true grace will teach you.

It's internal teaching. It prompts you. It prompts something in you that you have to deny ungodliness. Things that don't promote the agenda of God. Things that don't do. It says deny ungodliness and worldly lust.

And then it's the same thing teaches you we should live sober, righteously, and godly in this place. Not the time to come that, okay, everything will be perfect. Now, a significant aspect of the New Testament calls the believer onto righteous living.

[39 : 39] Please, don't take it lightly. Don't say it doesn't matter. Because we want to cover up for our sinful lives and still feel entitled to the blessings of God, we have to devise a theory or a supposed theology that is antithetical to real Christianity.

A supposed theology. It doesn't matter who is teaching it. It doesn't matter. Paul said in Galatians 1, 6 and 9, if anybody teach a different gospel, even if he's an angel, let him be anathema.

That's the strongest Greek word for cursed. Let him be anathema. So, that means that Paul said even angels can attempt that. That's why Paul in Galatians 2, he rebuked Peter.

Don't stop teaching something else. Peter, senior apostle who was in Christ before Paul, Paul rebuked him. You can't do this. Why do you expect Gentiles to live in a certain way?

Because he was deviating. He was going off the gospel. And the gospel is simple. Christ-centered. And when Christ is in you, it will reflect in your living, in your speaking, to reflect in your pursuit.

[40 : 50] It will reflect in your aspirations in life. It will reflect in the foundation of your living. So, you can't say, I still live like, I live anyhow, but yet I'm a changed person on the inside.

The whole change in my life is just on the inside. It doesn't matter what is on my inside. Grace, I'm perfect on the inside. It doesn't matter how you see on the outside.

That is a lie of the devil. We will see your works. We will see whatever is on the inside. The Bible says, out of the abundance of the heart, the mouth speaks. So, we don't have to know what's inside. When you speak, we will know.

We don't have to know what's inside you. Your behavior tells us what your heart is filled with. Your behavior, your example, the things you say, the things you watch, the things you do, the things you are able to accommodate.

It's a reflection of what is actually inside you. Out of the abundance of the heart, the mouth speaks. He said, it is not what goes into a person that defiles him, Matthew chapter 7, verse 15 or so.

[41 : 47] It's not what goes into a man that defiles him, but what comes out of a man. What is coming out of you? The things that are loaded. Your behavior is a depiction of what is inside you. So, don't be too quick to say, you don't know who I am.

We will see who you are. Time. Time will make us know who you are by your behavior. By your behavior. If you are, I remember years ago, my pastor, Pastor Andrea Deleke, years ago, he was teaching me something personal.

We had a good man. We were having a chat, and he said, David, as you do your pastoral work, and sometimes they accuse somebody. Let's say if they bring somebody and accuse the person of theft, and the person denies, I'm not a thief, I've not stolen anything.

He said, you don't have any hardcore evidence. He said, don't worry. Leave the person. Let the person go and let life continue. Pastor Andrea said, if he's a thief, he will steal again.

How? I said, that's wisdom. If he's a thief, he will steal again. So, you let him go. Because what he is, is how he will live. He will live it out. People are living out what they are.

[42 : 58] Fornication has filled your heart so much. Lust has filled you, and you are living it out, and you are disguising it and saying, oh, grace covers me. No, it's not like that at all. Please, look at the text.

It says, the grace of God that brings salvation has appeared to all men. Verse 12. Teaching us. That's so important. The grace will teach us. It will inspire you. It will influence you to deny ungodliness and worldly lust.

Titus chapter 3, verse 3. For we ourselves also were sometimes foolish, disobedient, deceived, serving various or diverse lusts and pleasures, living in malice and envy and hateful and hating one another.

We lived in seven diverse lives. But now that you are in Christ, my brother, you can't continue to serve lust. How? You can't continue to serve lust.

Romans chapter 6, verse 2, verse 1 says that, shall we continue in sin so grace will abound? It says, God forbid. How can we? Who have? Let me read it.

[44 : 06] It says that, God forbid. How shall we that are dead to sin live any longer there? Remember, it says that, 1 Peter chapter 4, verse 2, that he no longer lives.

Here it says, how can we live any longer in it? No, God forbid that we continue in sin. God forbid. God forbid. He said, no, no.

That's not God forbid. That means no. It's very strong words. No. How? No. How? Never. Absolute denial or absolute rejection of such a notion. It must be rejected by the church.

And verse 6 says that, knowing this, that the old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Henceforth, how are you born again and still serving lust? And serving sin? And say, it does not matter. Jesus understands because, because, no, no, no.

[45 : 10] You can't serve sin. 1 Timothy chapter 6, verse 9, it talks about how for those who will be rich in this world, if you set your heart on material things, it said, will fall into diverse lives.

Foolish hurts. He used the word foolish hurts. Verse 9, 1 Timothy chapter 6, verse 9 says that, but they that will be rich fall into temptations and snare and into many foolish and hurtful lusts.

Some lusts, they will hurt you. They will hurt your marriage. They will hurt your marriage. Let me move into the area that, listen, say, sister, pornography is so bad.

You can't continue in pornography and have good marriage. It doesn't work. The two don't go hand in hand. You can never, even if it's, oh, but it's my wife. Me and my wife, we do it together.

Listen, it will, it will, it will harm, it's a harmful lust. It will harm your marriage. Most, most, watch this, most sex offenders started as pornographic addict, with pornographic addiction, started on pornography.

[46 : 19] Most, because pornography has a way of desensitizing and breaking your internal resolve. Breaking your internal breaks. That when you press the breaks, there's no break, it's not working.

And so, the lust is so grown that it leads you to do things that are so obscene, that are so unbelievable, that are so disgusting. Things that you shouldn't do. Now, if you are a married person, or whether you are married or not, pornography has a way of demeaning you from the inside.

You are walking, looking very important, looking very spiritual, very powerful. But guess what? Internally, you are all broken down. Things have been dismantled. It's like a computer which has been, the screws, the screws that hold the components and the motherboard are all loose.

So, you see the computer, but when you shake it, everything is, it looks nice on the outside, but it's really not functional. It takes away your spiritual functionality, your moral functionality, and your core strength.

It is very devastating and dangerous. It's very dangerous. Huh? Doesn't mean I would do this. I never got it. No, no, no. And you see, it grows. So, when you are, if you are on page one today, page one is not enough.

[47 : 35] Tomorrow, you will go to page two. If you are, if it's 10 minutes, tomorrow, you will go to 30. By the time you realize, you have gone to seven, seven hours of internal entertainment that will dismantle.

It leads to hurtful lust. Lust that will hurt you. It will hurt your job. It will hurt your position. It will hurt your personality. It will hurt too much.

It will hurt your family. It will hurt your ministry. Pastor, this thing is meant to hurt your ministry. Don't take it lightly. There is war against you. It is meant to hurt your ministry.

This thing you are entertaining. It's about to hurt your ministry. It's about to hurt your ministry. Pastor, you are under a siege. You are under attack.

Man of God. Oh God, deliver your servant. Oh God, deliver your servant. Oh God, deliver your servant. God, in the name of Jesus.

[48 : 36] So, shall it be. So, he said we shouldn't serve lust, but we should use the rest of our time to do the will of God. The will of God is mentioned again here. It was mentioned in chapter 2 verse 15 that if the will of God is.

And chapter 4 verse 19, if the will of God. The will of God. So, you can't live your life as a Christian not focusing on the will of what God wills.

What God wills. And God's will is that we live for him to his glory. In Jesus' mighty name. Don't serve diverse lusts. I see there is an answer.

There is a solution. There is a way out from serving diverse lusts. What is it? Invest your time. Invest your time in doing the will of God. Have a mindset and invest your time.

Have a mind. How? How do you stop serving lust? How do you avoid serving lust? Have a mindset of suffering. Be ready. Mindset readiness for suffering.

[49 : 36] And invest your time doing the will of God. And you will see the goodness of the Lord. You will see the victory. And your time will be well spent in life.

In Jesus' mighty name. Amen. Well, I will end here on verse 2. In the next session, I'll take you up. I'll pick you up from yesterday. Jesus, I pray. Thank you for listening to this message by David Entry.

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