

# Did Jesus Die For Everyone?

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- [ 0 : 0 0 ] Welcome to another life-changing message by Reverend Dr. David Entry of Caris Ministries. Jesus came to die as an atonement for our sins, but did God really love the world he sent his son to die for?
- Did he come to die for everyone? Listen to find out. Father, thank you that the entrance of your word gives life, brings light and gives understanding to the simple.
- As we hear your word, teach us, reveal yourself to us. Thank you. Save the lost. Convict the sinning. Heal the sick. Deliver the afflicted.
- Bring direction to the confused. Encourage the despondent. Let your name be glorified in our midst in Jesus' name. Amen. Hallelujah. All right. What's the title I'm preaching on today?
- The title of my message is, Did Jesus Die for Everyone? Wow. That's serious.
- [ 1 : 0 0 ] Did he die for everyone? Amen. A very expensive price to pay.
- The death of Jesus on the cross. It's a very, very, very expensive price.
- Romans chapter 3 from verse 23. Romans chapter 3 verse 23 says that, Thank you, Jesus.
- For all have sinned and fall short of the glory of God, being justified freely by his grace through the redemption that is in Christ Jesus. Say redemption in Christ Jesus.
- Redemption in Christ Jesus. Please say it again. Say redemption in Christ Jesus. Redemption in Christ Jesus. All right. How are we justified? We are justified freely. That word freely is very important.
- [ 2 : 1 7 ] We didn't have to pay for it. We didn't have to work for it. Free. When they say free, free means free. All right. So when they say buy one, get one free. Actually, you buy one and you're expecting not to pay for the other one.
- All right. So being justified freely. Can you imagine if it's buy one, get one free?
- And you go and buy it and you say, I really don't need two. So can you give me half the price of this? And so no. It's not half price. It's buy one, get one. So the one piece we actually, it's a good kind gesture.
- We are trying to be benevolent and give you something. So if you don't want it, you can leave it. And you walk out with only one bottle of Coke.
- You could have gone out with two, but free, so you didn't pick it. All right. So being freely justified. Being justified freely by his grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by his blood through faith to demonstrate his righteousness because in the forbearance of God, sorry, in his forbearance, God has passed over the sins that were previously committed.
- [ 3 : 4 7 ] God has passed over the sins that were previously committed. This is a very serious statement. Ah, yesterday, one of the things I told the congregation last night is that one of the scariest things in the Bible and really, it's not disturbing, but it's really terrifying, is that God is good.

God is good. It's a very serious, terrifying statement. Okay, no, no. God is good. God is good. It's a very terrifying. Why is it a terrifying statement? And my illustration is if you are into drugs, and you've been bringing drugs from Colombia, and you hear that now, the head of the customs have changed, and they have brought this guy there is so good at the job.

Won't it be a bad news for you? What you are sending the best detective. They are appointing the best detective in the country on the case.

And if you are a criminal, what would you feel about it? Oh, no, this is bad news. I don't want that. Because the detective is too good for you to get away with it. If God is good, then man is in trouble.

In a problem. In trouble. Because you know that man has a problem. So, society tries to water it down by saying, oh, it's just human flaws.

[ 5 : 20 ] Hey, it's sin. It's human flaws. It's a personal weakness. It's going to send you to hell. If God is just, if God is just, then he can wink and turn a blind eye over misbehavior.

If he turns a blind eye over misbehavior, he's not just. The text, put it on the screen, let me show you something. The text says that whom God set forth as a propitiation is like something, a propitiation.

That word is a theological word. It's a word that means to appease the wrath. Okay? Appease the anger of somebody you have offended. So, you have to do something.

So, I have offended him and I have to bring compensation to appease his anger. And he's very angry with me, appease him, propitiation. So, I take away his anger.

I take away. So, God set forth Christ as a propitiation. God is angry. Last Monday, I taught a message, which the church has not been hearing.

[ 6 : 47 ] Not our church. But the body of Christ is rare. I taught a message that we have been told that God is a God of love. That's true. But we have not been told that God is a God of wrath.

God has wrath. God has wrath. God is angry. Jonathan Edwin wrote a book. A book sometime. Sorry. A book sometime ago.

That the sinness in the hands of an angry God. He will squash you. Can you imagine? Angry God.

You see, the reason why you have trivialized the things you do. Which you know is against God. Is because you think God would understand. Because the preachers have not told you God has anger.

Bible says that he will pour out his wrath. He will pour out. Revelation chapter 16 verse 1. Revelation chapter 15 verse 1. Revelation chapter 14 verse 7.

[ 7 : 49 ] Revelation chapter 6 verse 16 and 17. It's all littered in the scriptures. In Ephesians chapter 2 verse 3, 4. It talks about we were.

Verse 4 actually. We were formerly by nature children of wrath. He loved us. No, verse 3. It's the verse 3. Verse 3. By nature we were children of wrath.

Some of you know this. Wrath. Wrath of God. God is angry. Why must God be angry? Why? He cannot be pleased with sin.

And remain righteous. Wow. If you are genuine about sin. And you are really righteous. You will not tolerate sin. So you can't be righteous and at the same time comfortable with sin.

You can't be so caring about children and at the same time not be really bothered about child abuse. You can't.

- [ 8 : 48 ] The two can go together. If you really care about children, you will actually be the one to lead a campaign against child abuse. If you really care about mothers or about women who have been abused in relationships, you will see your neighbor misbehaving.
- Every time this woman is crying and she likes it. You can't do that. You can't claim you are a good judge. And yet, your cousin comes to court and he says, well, it doesn't matter.
- He's my cousin. So you rule in his favor when he was guilty. So, please, because God is righteous, he should have his right to have displeasure about unrighteousness.
- How come you want to work with God and you really don't care about your behavior? You don't care about his law. You don't care about what he says. And you think he should understand. Now, one of the sicknesses of our generation is that God can't be that bad to send people to hell.
- Now, think about it. You. It's out there. This guy doesn't have anywhere to live.
- [ 10 : 09 ] And he said, can I come and spend some days in your house? I don't have anywhere to live. And you have a spare room. But you have children in your house. And this is a criminal.
- Actually, he's a criminal who has murdered people. And you know. But the police is investigating him. And you want him to come and stay in your house. Are you that mean? Why don't you let him come? Oh, come on.
- Let him come. Let him. It's against common sense. You can't be so loving that you turn a blind eye on what is going to endanger your life. God can't be so loving and say, anybody at all, come to heaven.
- All right. Propitiation. Let's go back to Romans. Romans. So, God has wrath. Okay. Romans chapter 3 again. Romans chapter 3. I just. Because there's a lot I have to say.
- My time is. Oh, man. Romans chapter 3. Where? Verse 25. Yes. Whom God set forth. Whom God set forth as propitiation by his blood.
- [ 11 : 12 ] So, how did God do the propitiation by the blood of Jesus? They tell him that Jesus' death is not important. It's just his teaching. His moral codes. And don't mind him. They don't know what they are talking about.
- It's not his teachings that save. The commandments were there already. It's not his teachings. It's his blood. Because before Adam and Eve sinned, he says that the day you eat this, you die.
- So, sin brings in death. The justified or justifiable punishment for sin is death. In the law of God.
- Someone sins. Someone must die. Because sin or death is the sting of sin. So, the more you sin, the more something is dying in you.
- According to 1 Corinthians chapter 15, verse 52, 3, somewhere there. He said the sting of death is sin.
- [ 12 : 21 ] According to Romans chapter 12, Bibles from this, from this, Romans 12, sorry, Romans 5, 12. Bible says that, therefore, just as through one man sin entered the world and death through sin.
- You see that? So, if you are sinning, something is dying. There are a lot of human maladies that came upon people through sin.
- Well, so, propitiation. Back to propitiation. I'm delaying now. Propitiation.
- Okay. Who God set forth to be asked for a propitiation? By his blood. Watch this. Through faith.

To demonstrate God's righteousness. His. That his is God. God. This is very interesting. And what I'm telling you is very interesting. To demonstrate God's righteousness. Because in his forbearance.

[ 13 : 29 ] In his patience. In his. He was just taking some things. He, in his forbearance, God has overlooked. He passed over the sins that were previously committed.

How can God overlook sin and be righteous? That's the problem. How can God turn a blind eye over sin?

It's like I explained. How can you turn a deaf ear or a blind eye on or over child abuse? And say, as for you, the right of children is your number one agenda.

It doesn't go together. So how can God be righteous? So watch this. Watch this. He says that to demonstrate his righteousness. God have to save his face.

So he had to demonstrate. Christ died for God. All right. He had to demonstrate his righteousness. That, listen. I overlook sin.

[ 14 : 36 ] I pass over sin. Because I deferred judgment. I deferred my reaction. So Christ had to come now to appease.

To propitiate the anger of God. And God says, see. I've judged him. The cross is, yeah, it's a demonstration of God's love. But it's more the reflection of how sin, dangerous sin is.

How God's attitude towards sin. That's what you see on the cross. He vented all his anger. He vented his wrath on one who carried the sin. So in 1 Corinthians, 2 Corinthians 5, verse 21.

He said, God made him who knew no sin to be sin for us. That we might become the righteousness of God. He was without sin. But God poured all the sins of the world upon him.

Behold, the Lamb of God who takes away the sin of the world. Someone needs to do something about the sin problem. So that's why Jesus has to come. So that God can save his face. What does he mean?

[ 15 : 37 ] So that God. Look at the next face. No, no, no. Romans chapter 3, verse 25. Put it back, please. Romans 3, verse 25. To demonstrate at this present time, his God's righteousness.

That he might be just and the justifier of the one who. How can you justify human beings and still remain just? A sinful.

Can you imagine? One day. One day. God comes to your room. And he said, oh, don't worry. I came to bless you. And he came to meet you doing something bad.

You were changing figures. And you were doing fraud. Trying to. You were on the internet hacking into people's accounts. And then God comes and says, hello. So don't worry.

I just came to bless you so you can get more money. How can God be a justice? How can somebody. As I explained last week.

[ 16 : 37 ] Somebody murders a whole family. Maybe your friends or something. And then you saw it. Red handed. You were there. You wrestled the person down. And the police arrest the person. Goes to court. And then when you go to court.

The judge says, no, I'm a very good man. After the person is. All the evidence. The judge said, I'm a very good man. And this man deserves a second chance. So let him go free. Can that be justice?

No. So God cannot just watch this. If you look at you. Just you. Most of the time we think about others. But if you can think about you. It will be very helpful.

Okay. Stop thinking about. Oh, okay. How about others? No. Let's concentrate on you. If we think about you. Do you think it will be fair for God to say it's okay. You'll make it to heaven.

You. Oh, come on. Even last night. Look at where you found yourself. You. Oh, come on. You see, they don't know you.

[ 17 : 38 ] People see you. They look. You look like an angel at the moment. But when you are by yourself. Or when you are by yourself. What I'm trying to say is that human beings have a problem.

You do everything on Wednesday. Try and let's make sure that Wednesday's message is up. Wednesday I taught on sin. Listen. The sins I don't want to do. That's what I keep doing.

That I spoke about. The four laws. Four laws. The sins I don't want to do. How many of you know that? There are times you really vow. Listen, I will never do it again. But you do it. Some of you actually plan. Vow that this morning you are going to wake up very early.

And here you are. I've got it. You determined that you will not go. You will not do that drug again. Some of you.

The New Year's resolution is missing. You remember. It's missing. The big resolution. This year I'm going to do this. I'm going to finish your course. You didn't even register. Oh, human beings.

[ 18 : 44 ] We are not in control. So, watch this. How can God justify a sinner and still remain just?

That's the problem. So, for God to remain just and for God to justify a sinner, a criminal, an ungodly person, and for him to remain just, there must be grounds for the justification.

If you are owing the bank, your cousin cannot say, I'm not the manager, so forget it. You are not paying it. No. He might say that, I'm not the manager. I've got huge sums of money.

I just want to give it to you. So, I'll pay for it. Then that's true. That's just. But no one has paid for it. And you say, let's write it off. It's okay. Go, go. Don't pay. No. Even when they are writing it off, there must be something.

Somebody must underwrite it. It must. Other than that, the books will not balance. So, God, that God might be just and the justifier. I'm just drawing your attention to the Christian message.

[ 19 : 47 ] That God will remain just. In the book of Romans chapter 8 verse 1, it said, there is now therefore no condemnation for those who are in Christ Jesus.

Excuse me. How about those who are not in Christ Jesus? There's a problem there. Who did Christ die for? Who did Christ die for? Jesus, did he die to save everybody?

If he died to save everybody, then why does the Bible say that the road that leads to destruction, there are many that be on it? Why did the Bible say, look, look, look.

First, second, second Thessalonians chapter 1 verse 6, or verse 7 to 9. Second Thessalonians chapter 1 verse 7 to 9. Look at what it says. Let's all read it.

Let's go. And to give you. You who are now, when the Lord Jesus is revealed from heaven. When the Lord Jesus is revealed from heaven with his mighty angels, the next verse, with his mighty angels, in flaming fire, taking vengeance on those who, guess what?

[ 20 : 58 ] Did you see that? He's going to be revealed and he's going to take vengeance. Who do not know God and on those who do not obey the gospel of our Lord Jesus Christ. Go to the next verse.

Go to the next verse. They shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power. But he died for everybody. Why should some be punished then?

If I have paid for your debts, why should the bank be chasing you? If these guys are owing, I say, okay, don't worry. I've written off all the debts I've paid for you.

How much I've paid. I said, I've paid for all of them. Then there's no justification for anyone to chase them again. Do you know what the Bible says in John chapter 1 verse 29?

That's a nice one. You should know. It said, behold the Lamb of God. Watch this. Let's not read it out loud. Let's go. Behold the Lamb of God.

[ 22 : 07 ] Can you imagine? What does the Lamb of God do? Takes away the sin of the world. Excuse me. Takes away what? The sin of the world. Did I hear you right? The what? The sin of the world.

Ah. Takes away the sin of the world. So then why, if the sin of the world has been taken away, why should somebody go to hell? Why should you be punished because of your sin?

Because he's paid for it anyway. So if others will go to hell and some people will be punished, then it starts to imply that he actually, the world will have to define what he means by the world.

What does he mean by save the world? But in John chapter 1 verse 11 and 12, he said, Bible talks about how he came to his own and his own did not receive him.

Look at that verse 12. But as many as received him, he gave them, to them he gave the right to become the children of God. To those who believe. So some people, to them. It's those who receive him.

[ 23 : 12 ] It's very important to them. Now, before I go any further, I want you to understand that when you see the word, the world in the Bible, it doesn't always mean the same thing every time. When you see the world, it can be meaning, it means the worldly system, the moral system.

So that's why I said, Bible says, don't love the world. 1 John chapter 2 verse 15. Don't love the world, nor the things that are in the world.

What does it mean by the world? Because God so loved the world, but you shouldn't love the world. No, they are not the same world. Okay? It's just the English language is not that rich.

So it's talking about the moral system. Okay? And then we have the ecosystem. The ecosystem. The world is being destroyed.

The world shall be destroyed. It's the entire ecosystem. The world is perishing. Things are going wrong in the world. It's the ecosystem. All right?

[ 24 : 14 ] And then we have the, when we say, the world, for God so loved the world. That world is God so loved humanity. Humanity. Humanity. All right?

So it's about humanity. It's not the world. You remember it says that in Luke chapter 1. Sorry. Luke chapter 9 verse 25. It's a world that a man gains. If he gains the whole world and loses soul.

What does he mean by the world? He's talking about material possessions. You can't, when he says gains the whole world, doesn't mean one person can own everything in the world.

But that's not what the Bible means. So when even God says that Jesus Christ takes away the sins of the world, does it really mean the whole world? Because he said if you gain the whole world and lose your soul.

He's not talking about Tommy getting everything and becoming the president of the world. Does that make sense? And so we have the moral system, the ecosystem, the humanity.

[ 25 : 18 ] In John chapter 14 verse 22. John 14, 22. In fact, Jesus, look at what. Sorry. Judas Iscariot, not the one in Iscariot, said to him, Lord, how is it that you will manifest yourself to us and not to the world?

That world there is talking about the general public. Right? He's not talking about he was with them. He said, I will let you know who I am, but not everybody will know. And Judas said, but why won't you let everybody, the general public?

John chapter 12 verse 19. Look at John chapter 12 verse 19. The Pharisees therefore said amongst themselves, you see that you are accomplishing nothing.

Look, the world has gone after him. He's not talking about everyone in the world. He's talking about the general public. The Pharisees were politicians. So they were saying that everybody, in fact, everybody in town is going after Jesus.

And even that everybody is not everybody, including sick people in bed who can move. People who are just giving birth. No. When they say everybody is a figure of speech.

[ 26 : 26 ] All right. So when he said the whole world is going after him, it doesn't mean all the world. So we have to look at these things in context so that we don't just slap one thing on the other. And in the book of Acts, another word, sometimes the world also means the Gentile world.

So that the Jews, the Jews who are very exclusionists, they don't include others. They feel everything is about them. As long as God is about them.

Jesus was telling them that, you know, that I came to die for the world, not only Jews. So wealth sometimes means the Jews and Gentiles.

All right. So Jesus has to use, or the Bible uses these words sometimes to just, and you have to look at it within the context. Does that make sense? It's so important.

Do you know who Jesus died for? Look at, when we talk about, okay, let's look at John chapter 3 verse 16 and 17.

[ 27 : 43 ] John chapter 3 verse 16. Oh, I think you know this already. Let's go. Let's go. I know I'm blocking some of your views, but those of you can really just go.

Let's, one more time. So, God so loved the world that he gave his only begotten son.

Say the world. Look at verse 17. For God did not send his son into the world. Watch this. See the first world. Into the world to condemn the world.

But that the world through him might be saved. So Jesus came so that the world might be saved.

Why did he come? Why did he come? Why did Jesus come? That the world might be saved. So he came that the world might be saved.

[ 28 : 54 ] So he came to save the world. But what world are we talking about here? To save. When we talk about he came to save the world, as I told you earlier on, that phrase means humanity.

Jesus actually said it a few times. In John chapter 6, verse 33, he says that, I am the bread that came, the bread, for the bread of God is he who came from heaven and give life to the world.

Verse 51 of John chapter 6, verse 51. I am the living bread that came down from heaven. If anyone is of this bread, he will live forever. And the bread which I shall give is my flesh, which I shall give for the life of the world.

So he came to give his flesh for the life of the world. In John chapter 4, verse 42. Jesus talking to the woman at the well. All right. He said, then they said to the woman.

This is the conversation of the woman. They said to the woman, now we believe, not because of what you have said. For we ourselves have heard him and we know that this is indeed the Christ and the savior of the world.

[ 30 : 05 ] Jesus is the savior of the world. When we talk about the world, there is a group of, I think they call themselves Christians.

They are Christians. They are called universalists. The universalists believe that everybody will go to heaven. Because Christ died for the world. So it doesn't matter how you live.

It doesn't matter what religion you practice. God said, Jesus said, I have other folks outside of this. So everyone will go, everyone will make it. That's the universalist doctrine.

And it is not a godly doctrine. Because definitely, as I showed you, the anger of God, the wrath of God is going to be on some people. Some people will burn in hell.

So did Jesus, watch this. The main question is, did Jesus equally die for people who will be in hell? Are there going to be many people in hell who Jesus died for? Does that mean that he is dying for?

[ 31 : 12 ] The theological word is atonement. To make payment for your sins. Atonement. So did he make atonement for everybody?

Would there be people in hell whom Jesus made atonement for? Are there people, would there be people who will still be in debt?

Because you go to hell because you are in debt. Would there be people who are still in debt after I have paid off their debt? That if there will be people in debt after I have paid off their debt, it means that my payment was limited.

I didn't really pay off. It's not effective. Because watch this. I explained what propitiation means. Do you remember what propitiation means? I know some of you were sleeping.

What's propitiation? Thank you. Thank you. To appease the wrath of God. To appease the wrath of God.

[ 32 : 23 ] Now, Jesus Christ propitiates. Look at. Oh, geez, this is good. 1 John 2, verse 1 and 2. I said 1 John 2, 1 and 2.

Write it and look inside your Bible. When you stop writing, you start sleeping. How are you?

You see, my little children. Listen, is someone following me? I think I'm boring some people. No, no, no. It's a good word. Watch this. My little children, these things I write to you so that you may not sin.

Yes, yes, yes. Tell someone God doesn't want you to sin. God doesn't want you to sin. Send that message to your boyfriend. Okay, or your girlfriend. Okay, I think it will help.

It may have. My little children, these things I write to you. These things I write to you that you may not sin. And if anyone sins, we have an advocate with the Father.

[ 33 : 27 ] Who is he? Who is he? It's on the screen. Okay, some of you can. Christ Jesus. All right, the righteous one. Go to the next verse. And he himself is the, is the what?

Think, think, think. He himself is what? The propitiation. You see that word again? Propitiation means to take away the anger of God. Okay? So, appease, sorry.

Appease the wrath. Appease. So now the person has a problem. But if you don't have a problem with me again, why would you send me to hell then? That means that really you are not appeased.

Does that mean the blood of Jesus, the cross of Jesus, the work of the cross was not, the word here is efficacious. Efficacy. Effective. Okay? Does that mean the work of the cross was not efficacious?



Because if he appeased God, and yet God will send somebody to hell, then that means, if he appeased God on the behalf of the whole world, there shouldn't be anyone in the world who will go to hell.

- [ 34 : 31 ] Because God has been placated. He has been appeased. He has been propitiated. So no one should go to hell. I want to draw your attention to the fact that he, is it likely, watch this, is it likely that he did not appease God, propitiate God for everybody?

What do you mean? You mean Jesus doesn't love everybody? How come?

I'm asking you a question. Looking at what, how the text is going. Put it back on the screen. Verse 2 of 2, 1 John chapter 2. And he himself is a propitiation for our sins, and not ours only, but also all the whole world.

Now, that whole world, what's the meaning of that? Everybody alive? Everybody who has been born? What does that mean? I told you, that whole world is talking about humanity.

Okay? Look at Romans chapter 5, verse 18. Is it getting interesting? Why are you teaching me this?

- [ 35 : 45 ] I just want breakthrough for this week. Receive your breakthrough. Therefore, as through one man's offense, judgment came to all men.

Judgment came to how many people? All men. Judgment came to how many? All men. Even so, through one man's righteous act, free gift came to all men.

How many people? All men. Resulting in justification of life. So, the free gift came to all men. Just ask them. I'm trying to draw your attention that, is it likely that there's a difference between the two alls?

That the first all is not necessarily the same as the second all? Wow. Look at verse 19. For ask by one man's obedience.

Now, he used a different word instead of the all. Ask by one man's disobedience. The many were made sinners. So, also by one man's obedience, the many will be made righteous.

- [ 37 : 05 ] The many, not the all. Pastor, I'm really not getting, I'm trying to let the Bible do the speaking.

Because, most of us have called ourselves Christians, but we don't understand the gospel. This is very important.

This is how Jesus himself puts it. This is how Jesus is. Matthew 20, verse 28. Matthew 20, 28. Oh, that's nice. Matthew 20, 28. It's so nice, isn't it?

All right. Did you see what he said? Just as the Son of Man did not come to be saved, but to do what? To serve. And to do what? For how many? For many.

Not for all. For many. For many. So, it's throwing light on that statement. By one man's obedience, the many were made righteous. He gave his life as a ransom.

- [ 38 : 08 ] Because you are supposed to die. He said, let me die in your place. So, he became the ransom, the scapegoat for your life. So, for many, he gave himself as a ransom for many. I know the scripture that is on somebody's heart.

I'm going to go into that scripture in a minute. He gave his life as a ransom for many. Say many. Many. Now, the question, the scripture that may be on somebody's heart is, how about 1 Timothy chapter 2, verse 4 to 6?

1 Timothy chapter 2, verse 4, it says that God. Okay, let's go to verse 3. So, you can know he's talking about God. Verse 3. For this is good and acceptable in the sight of who?

God. In the sight of who? God. God our Savior. Okay. God is the one who saves, isn't he? God our Savior. Okay, now, going to make comments on God. The next thing is, who? So, that's God.

Who desires all men to be saved? Huh? He desires who? All men. How many does God desire to be saved? All men. So, that means there may not be hell.

[ 39 : 15 ] Is that what it means? Yes. Because why should he say that someplace he has reserved eternal judgment for those who will not receive it? So, then, we have to read it in context.

If he's saying, oh, the problem here is our definition of all of us are fasting. Oh, in Carice, we are all fasting.

And so, the hotel asks, we want to serve you food, breakfast before. And we say, oh, we are all fasting. No, that all doesn't mean, oh, come on. Please, tell him. Tell her that you are not one of the all.

So, the all, when we say all, it doesn't mean all. All, all, all people living in London know that the landing, the tar bridge was closed last year.

Oh, come on. Oh, oh, we all don't know. We all don't know. We all don't know. All workers are being paid well.

[ 40 : 29 ] So, when we say that when you hear the word, or hear that word all, you have to always look at it within context. For instance, when you talk about us, all right?

Like, um, um, um, 1 Peter, chapter 2, verse 24. It says, Christ has died on the tree.

Who himself bore our sins. Say our sins. Our sins. In his body on the tree. Who are these our? Is it everyone in the world that we, who are the we, having died to sin, might live for righteousness, by whose stripes we were healed?

Chapter 3, verse 18. Chapter 3, verse 18. 1 Peter 3, verse 18. For Christ also suffered how many times? One. Now, listen to it. How many times? One.

Oh, please, preach with me. Please. Don't, don't, don't tell me I should stop. How many times did he suffer? Once. How many times? Once. Guess what?

[ 41 : 31 ] The just for the unjust. So, you're going to heaven is not because you are so cool. Because someone paid for you a mess. That's true. That's a Christian message.

You're a mess. So, you don't, in every religion, you have to behave for God to accept you. In Christianity, God accepts you and empowers you to please him. So, in Christianity, it's come just as you are.

You are justified not by your works. You are justified by your faith. You have said, I just quoted you in Romans chapter 3, verse 26, that he will be just and the justifier of those who have faith in Christ.

So, he justifies you because of your faith in Christ, not because of your record of good behavior. It's very important. Any mess, any, listen, anytime you hear any church preaching, anything different from this, you are straight away from the gospel.

It's not the gospel. No, you have to change the way you dress so that you can go to heaven. Who says? Who says? Or you have done too much sin and you have to crawl, you have to be punished on earth.

[ 42 : 31 ] You have to go through karma before God to accept you. Who says? First, what I said, first we touch on the 3, verse 18. He says that Christ has suffered.

Say suffered. Say suffered. Suffered. Suffered. What does that mean? Someone is supposed to suffer for your sins. So, if he has suffered, why must you suffer again?

If he suffered for the whole world, why must others suffer in hell? He suffered for our sins. So, I'm not supposed to suffer. The judgment of God I'm talking about. I'm not talking about social suffering.

That one has to do with your job and other things. Go get a good job. It will help you suffer financially. I mean, to a certain extent. But, all right.

Suffer. Suffer. So, it says that Christ also suffered once. This is very important. Once for sin. The animals in the Old Testament, they had to, every year, they have to keep killing animals.

[ 43 : 31 ] Because their blood, the blood of animals were not strong enough to pay for your sins. Yesterday, I gave an illustration in a zoo. Maybe this tiger or lion has been in a zoo for quite several years.

There's a 30 years old tiger. And the oldest tiger in the world. Okay. Or the oldest lion in the world. Can you imagine if it's in this zoo? It should be good news. People will be traveling from all over the world to come and look at this tiger.

And one day, a little child strays and then climbs the fence or something and falls into the tiger's enclosure. And the tiger is coming.

What will happen to the tiger? They have to put the tiger down. Oh, come on. Come on. This tiger. No. This tiger is a national news. No, we have to put that. Why? Because the human being is more valuable than the animal.

Animals can't pay for your sins. Animals can't pay. So something higher paid for your sins. The blood. Oh, come on. The blood. All right.

[ 44 : 33 ] So he said Christ has suffered once and for all. That's important. Once and for all. This is interesting. He said the just for the unjust.

Tell someone, the unjust means you and I. How many of you know that you are unjust? When it comes to God's standard, you have broken it.

You have broken God's standard. You. In fact. Very early, you started lying to your mother. Even before they told you don't lie.

You lie. You started lying before. That's why they have to now teach you how not to lie. You don't have to teach a child to lie. It comes naturally. Yeah. And some of you are at the age of four.

You were top notch liar. Yeah. Yeah. So can you imagine if God wants you to help yourself?

[ 45 : 29 ] You always, you definitely end up in hell. So for God's own love. Salvation is not merit. It's a gift. Ephesians chapter two, verse eight. It said, for by grace are you saved through faith and that not of yourself.

For it is the gift of God. He said, for by grace are you saved through faith and that not of yourself. It is the gift of God.

Salvation is a gift. I said it the other time. Salvation is a gift for the sinner, not a reward for the righteous. It's not because you are doing so well.

God said, okay, now I'll give you salvation. No. It's because you are believing in Jesus. That's so important. Can we go back to the first Peter and let me run from the move on and then try and tie everything up.

The just for the unjust that he might bring. Oh, this is so sweet, isn't it? This is so sweet. He said, for Christ also suffered once for sinners, also for sins.

[ 46 : 28 ] The just for the unjust. Why? That he might bring us to God. Being put to death in the flesh, in the flesh, but made alive. So he died.

He died in his flesh. He died on the cross. Why? So that he, the just one, would die for the unjust. He suffered for us. Now, the point is, if Christ has suffered for us, why should somebody suffer again if indeed he suffered for everybody?

I'm trying to make a case to draw your attention to the fact that is it possible that Christ didn't suffer for all? But he said all. We have to look at the contextual all.

Can you give us some scriptures that draw attention more to the fact that there's a difference between the people of God and the world? That's exactly what I want to do.

And then end on that. In John chapter 6. I'm sorry. John chapter 16. Thank you, Jesus.

[ 47 : 35 ] Thank you, Jesus. Thank you, Lord. Let's go. Let's rather go to John chapter 10, and then we'll go to John chapter 17.

And then, all right. John chapter 10. John chapter 10, please. Verse 6. Or let's go to verse 11 instead.

Verse 11. Verse 11. Sorry. I'm sorry. It's verse 11. It's chapter 17, verse 6. All right. Now, this is very interesting. What I'm coming to talk about, I would love to hold my Bible. Have a day.

Now, watch this. Jesus said, I am the good shepherd. This is Jesus talking. This is one of the I am statements of Jesus. There are seven I am statements in the book of John.

And no one can say, I am is the name of God. Ego, e me. I am. So when he said, I am that I am. That's the name. If you tell a Jew, I am, and you use that one, ego, e me.

[ 48 : 50 ] You can say ego. You can say e me. But if you combine the two, ego, e me, they know you are trying to use the name of God. That's why Jesus said, I am. Jesus said, before Abraham, I am. Before Abraham was, I am.

And they took up stones to stone. How can you make yourself equal with God? Who do you think you are? That's why they said he's blaspheming. Because he was calling himself God. The I am statements. Now, this one of the I am statements, there are seven of them.

But this one of them said, I am the good shepherd. The good shepherd gives his life for? For sheep. Not for sheep. Definite article.

The sheep. No, not one sheep, please. Okay. Some people, it looks like your school. So let me say the sheep. The good shepherd gives.

Watch this. The good shepherd gives his life for what? The sheep. Did Jesus give his life? Yes. For who? The sheep. The good shepherd. But it's the wealth, isn't it?

[ 49 : 49 ] But actually gave his life for the sheep. That's interesting. The good shepherd gives his life for the sheep. Look at verse 14.

I am the good shepherd. And I know my sheep. And I'm known by my sheep. The next verse.

It's going to get interesting. As the Father knows me, even so I know the Father. And I lay down my life for the sheep. I died.

I will die for the sheep, Hannah. I lay down my life for the sheep. Woo. Woo. Let's go to the next verse. Verse 16. And other sheep I have which are not of this fold.

That's, they are not Jews. They are not Jewish as well. They are not Jews. I have other sheep. They are not Jews. And other sheep I have which are not of this fold.

[ 50 : 52 ] Them also I must bring. And they will hear my voice. And there will be one flock and one. And there will be one flock and one shepherd. Say hallelujah.

Hallelujah. I will come back. I will come back to John chapter 10. But I want to flip to go to Matthew chapter 1 verse 23. Just write that point. Matthew 1 verse 23. Thank you Jesus.

Behold, the virgin shall be with child and bear a son. And they shall call his name Emmanuel. Which is translated God is with. I'm sorry. It's 21.

Please forgive me. I missed the text. It's 21. I'm sorry about that. And she will bring forth a son. And she shall call his name Lord Jesus. For he will save his people from their sins.

Some people say his people is just the Jews. So he came to save. It didn't say he will save the world. It said he will save his people.

[ 51 : 52 ] It's going to get interesting now. Jesus, who did Jesus come to save? His people. Who did he come to die for?

His people. Who does the good shepherd lay his life down for? For his sheep. Very interesting. All right.

Let's go to John chapter 10 and then we'll begin to write it. The sheep. John chapter 10 verse 24. No, I think we should do verse 20. Let's do verse 20. No, verse 16. We've read verse 16 already.

So let's go to 24. Please. John chapter 10 verse 24. Hey! Hey! What was that? Watch this.

Watch this. Those of you who can see it from the screen. Let's all read it together. Those of you who can see. Let's go. Then the sheep surrounded him and said to him, How wrong do you keep us in doubt?

[ 52 : 49 ] If you are the Christ, tell me. We want to know the Christ. You know all these stories you are telling us. Pastor, just tell us. You are keeping us in office. Let's do it. And you know what Jesus said?

Jesus said, I've told you. Let's read the next verse. Let's go. Jesus answered them, I told you. And you do believe me. Why? The works that I do in my Father's name, they bear witness of me.

The works I do bear witness of me. Now, we are going to go to the serious one. Look at verse 26. Let's go. Verse 26. But you do believe me because you are not.

Oh! A good shepherd lays down his life for a sheep. He said, you guys don't believe because you are not my sheep.

You know what I found out the other time? It's going to be quite interesting. There's likely there may be people in church but will go to hell. That I will explain it later.

[ 53 : 55 ] But there will not be anyone outside of church who will go to heaven. Why? Because he says, my sheep will come.

Let's continue. Look at this. Verse 27. Let's go. My sheep hear my voice and I know them and they follow me. Oh! Those days, there's a big place they keep sheep.

And then they keep them together. And then when the shepherd comes, he comes and calls them. Mavis. Frank. Charles.

Calls them by name. Yeah, that's the practice in those days. He said, I call them by name. And they know my voice. And he said, other sheep will not follow a different shepherd. So, it's likely that the reason why your girlfriend or boyfriend is behaving this way, is not interested in church, maybe it's not called.

Maybe. Because he said, my sheep hear my voice. Now, how, watch this. Put it on the screen again for me, please. Put it back. He said that. My sheep hear my voice and I know my sheep. And they follow me.

[ 55 : 01 ] Look, I'm 28. And I give them eternal life. I give who? My sheep eternal life. And they shall not. Watch this.

For God so loved the world that he gave his only begotten son that whosoever believes in him should not perish. He said, my sheep shall not perish. Why? That means that my sheep will believe in me. Makes sense.

Makes sense. My sheep will not perish. And so, the people who will not perish, he said, hey, this is where I'm trying to go. The people who will not perish, perish.

He said, those are the ones I came to lay my life down for. Because the point is, why should he lay his life down in vain?

Why should he lay his life down for someone who will go to hell? Oh, let's flip you on that. Why should he pay? Why should he suffer for you and you go and suffer again? That being justice.

[ 55 : 56 ] So, those who suffer means they haven't been suffered for. We haven't finished. Verse 29. Verse 29.

Pastor, are we okay? Yes. We are having a good time. My father who has... Watch this. Not too bad. My father. Kadabashikai.

He said, my father who has given them, them, them, them to me. God gives the sheep to Jesus. Don't be bragging that you just decided to come to church.

God made you come. Yes. God made you come. Wow. God made you come. Yes. Oh, but pastor, but that's just one text you are quoting. No, there are many texts I can show you. In John chapter 6, verse 37.

Watch this. John 6, verse 37. He said, all that my father gave to me will come to me. The reason why some people will not do anything to church and they are not interested in church is because they have not been given to Jesus.

[ 56 : 58 ] He said, if God gives you to him, he will come to me. And it is those people he died for. All who my father gives to me will come to me. And the one who comes to me, I will in no wise cast out.

Look at verse 44. Look at verse 44. No one can come to me unless the father who sent me draw of my God. Don't just brag about how you are born again.

Don't just brag. It's a gift of God. God actually gave you the willingness to believe in him. This is the gospel. So you don't think you are so powerful.

Me. Me, I know what to do. You don't know what to do. Because you don't have in yourself what it takes to believe in God. You can't choose God. You can't choose God.

No human being can actually choose God. No. What we do is, Bible says that none actually seek God. The scriptures haven't even finished this one. But none actually, Romans chapter 3 verse 11.

[ 57 : 57 ] It says that none seek God. It says there is none who understands. There is none who seeks after God. All have turned astray. Human beings.

We don't seek God. God is the one who came to seek us. And when he said, I know my sheep. And my sheep know my voice. And when he calls you. So when the preacher is preaching. The preachers. The best a preacher can do.

Is to make an appeal to your ears. But whilst I'm preaching. Then the Holy Ghost activates his call. From within. From within. From within. So sometimes.

You get to a place where you know. That's. Listen. I was a mass server. Going to church. 14 times a week.

Yeah. Not church. Mass. Morning mass. Evening mass. Morning mass. Evening mass. I'm telling the truth. I used to do that. And yet I knew I was lost. I knew.

[ 58 : 52 ] I didn't have Jesus. It got to a time. I felt like. I need Jesus. But in my church. They won't tell you to look for Jesus. We just read the hymn. Let us pray.

Good call in the evil. Bad boys. I need. I need a Jesus. Why? Watch this. Watch this. It was because. I could.

He was calling me. Look at the way. Some of you have become so serious. In your Christian work. No. It's not by yourself. He said.

In John. Back. John 6. 30. 44. He says. No one can come to me. Except the father draws him. No. No one can come to me. Unless the father.

Who. Sent me. Draws him. And I will raise him up. At the last day. Look at verse 65. Verse 65. And I. And he said.

[ 59 : 48 ] Therefore. I have. I have said. I have said to you. That. No one. Can come to me. Unless. He has been. It has been granted. To him. By my father. Now. When he's talking about his sheep.

He's talking about the people. His father has given to him. So. In John chapter 10. Verse 28. And 29. What we were just reading. When he said. I know my sheep. And my sheep know my voice.

He said. I give eternal life to. I give them eternal life. And they shall never perish. Neither shall anyone. Snatch them out of my hands. Look at verse 29. My father who.

Has given them to me. Is greater than all. And no one. Is able to snatch them out of. My father's hand. Jesus is keeping them. God is keeping them. Then he went on to say.

I am. I am. My father. I want. We have one assignment. Right. To call out. Those. Who are meant. To be in heaven. Now watch this.

[ 60 : 46 ] Watch this. In John chapter 17. Jesus was praying for his disciples. I think that should be the last. Last. Leg of text. Or group of texts. John chapter 17. Verse 6. Jesus was praying for.

This. This is called. The prayer. The last prayer of Jesus. The prayer of Jesus. For his disciples. Before he died. And look at the content of his prayer. I have manifested your name. To the man.

Whom you have given me. Out of what? The world. So not the whole world. You gave me. The world. But you gave me some. The many were made righteous. The many. Not the whole.

So I have. I have manifested your name. To them. Whom you have given me. Out of the world. They were yours. You gave them to me. And. They have kept. Your word.

Go to the next verse. Let's read it all together. I have known that. All things. Which you have given me. Are from you. We are ready to verse 9.

[ 61 : 42 ] Let's go. Let's go. For I have given to them. Who are those who shall come in me. And let you have to see them. And I am not sure to you. That I pray for the Lord.

That I pray for the Lord. That I pray for the Lord. That I pray for the Lord. I pray for the Lord. And I pray for the Lord. Yes. Interesting.

How do you say it in Spanish? How do you say interesting in Spanish? Interestante. Interestante.

How do you say it in French? Interestante. Interestante. Interestante. Interestante. Interestante. Interestante.

Interestante. Interestante. Say, where did you get your version from? Yes. Wow. The African version. This one is.

[ 62 : 47 ] How do you say it? Interestante. Interestante. Interestante. yours is not too different it's very different what I heard is different from I tell you watch this he said I pray for I pray for them I do not pray for the world but for those whom you have given me for they are yours look at verse 1 while I was with them in the world I kept them in your name those whom you have given those whom you gave me I have kept and none of them is lost except the son of perdition that's Judas the people he said you gave them to me out of the world and I have kept them what strikes me very much is when he said that my sheep look at verse 24 verse 24 father

I desire that they I desire that they also whom you gave me may be with me where I am that's this way the thing is going to heaven where I am that they may behold my glory which you gave me you have given me for you loved me before the foundation of the world now my desire is that these people you have given me they will be with me he says to his disciples there are so many texts too many he says to his disciples that the spirit of truth whom the world cannot receive because the world does not know them whom did Jesus lay down his life for his sheep so why did he say God loved the world that he behold the love of God who takes away the sins of the world yeah he is the only savior the world there is no other way anyone can be saved so when it comes to salvation in the world it's Jesus he is the one who takes away sins of the world but it's not he is the one who is going to take away everybody's sin he is only going to take so whose sins is he going to take it is actually we read it earlier on in Romans chapter 3 verse 26 but most of you didn't pick up on it

Romans 3 said to demonstrate at this present time his righteousness that he might be just and the justifier of the one who has faith in Jesus so when you have faith in Jesus you are justified you are justified you are justified when you have faith so who did Christ die for those who put their faith in him why?

because his atonement is not limited in his power but it's limited in his extent it's not for everybody it's for those who put their faith in him so the news is that some people go to hell because their sins have not been paid for they have to go and suffer I don't know if you are one of them but how do we know who is part of it?

we know by their believing we know by their believing Christ died worse suffered worse and for all for all the just for the unjust that those who live we might live not to ourselves but we live to him just in case you came to church you come and hear seven steps to prosperity I'm sorry it's not intentional but the church cannot lose the message this is a message that you will hardly hear anyway but you got to know the truth you got to know the truth you got to know the truth you got to know the truth for God does not desire that any man should perish those he desire not to perish he saves them oh but maybe

[ 67 : 37 ] God wants to get a lot more people but he didn't get it oh really really so are you trying to say Jesus paid such a price and Holy Ghost misapplied it and people go to hell no there are people I didn't want to quote any further scripture but I think in this instance it will make sense for those he foreknew those he predestined those he predestined they are the very people he called why because between the calling why is he calling you because he says that those who put their faith in him he justifies them alright so he died for the justification of those he has called and those he calls he glorifies those he calls justified those he justified he glorifies in Titus chapter 2 verse 13 and 14 you can write that down

I just like the scriptures looking for the blessed hope the glorious appearing of our great God and Savior Jesus Christ verse 14 who gave himself for us my God that he might redeem us from every lawless deed and purify for himself his own special people my sheep he gave himself for us my sheep he gave himself for us maybe there is someone sitting here you are one of the sheep but at the moment you have not come home yet and you are still walking in unbelief if you die hell you go to hell but besides that he died for you it's not so much about even you going to hell but you have a witness that Jesus is talking to you take a step now take a step you know it because he's provoking it in you because he has called you he has given he's giving you what it takes to believe he's trying to give it to you in Titus chapter 3 verse 4 to 6 verse 6 whom he poured out on us abundantly through Jesus Christ our savior on us he did it for us not because of our works so when you are saved it means that come and enjoy he has done it he has paid the price he has paid the price amen amen



I'm happy I preached this message because it's not a message you get to hear at least in charis it should go on record that we preached it in theological circles it's called limited atonement Jesus said I know my sheep and my sheep know my voice it's not about image it's not about feeling it is about your heart it is about the call of God and when he calls you know you are one of the called you know you are one of the ones he suffered for the devil constantly tells you the things you have done you can never be forgiven but he has paid for it all and he knew that he would do some things that's why he did ahead of time to pay for you so that you can be part of his sheep he said I laid down my life for my sheep you are here you want to say pastor pray for me

I know I'm part of the sheep of God I've gone astray but I'm coming home to Jesus I want to have a relationship with Jesus I want to invite him and I want to put all my faith in him so I can be part of his sheep I know he died for me I know it I know it I know it you are here you want to say pastor pray with me I want to start a new relationship with Jesus please lift up your hands as a son of surrender say this after me say Lord Jesus I know I am a sinner but I believe that you died on the cross for my sins I'm no longer a slave to sin so I invite you into my heart to be my Lord and my Savior I believe in you I believe in your death I believe my sins are bad but I believe your death covers my sins come into my heart and be my Lord Lord Jesus

I will save you I will obey you I belong to your sheep thank you for choosing me thank you for dying for me I am forever grateful thank you in Jesus name Amen Father Father I thank you so much for these precious friends and brothers and sisters they've heard your voice and they took the step it's not everyone who hears your voice that responds because they not everyone is your sheep but these ones they heard your voice and they have taken the step I pray for them that Lord as Jesus prayed for all of us that you keep us keep them strong in you let them grow in Christ let them grow in discipleship and let them be effective pillars of the church let sin not have dominion over them any sickness hiding in any of them their bodies any trouble any satanic attack any addiction hiding anywhere I break the power for your word says that he whom the son sets free is free indeed thank you for what you have done thank you for my sister thank you for my brother

[ 73 : 50 ] I give you praise in Jesus name Amen We thank God for using his servant Reverend Dr. David Entry to share this awesome word if this message has blessed you in any way please spread the word by sharing it and send us an email to amen at karis.org remember to stay connected with us on Facebook Instagram YouTube and Twitter for regular updates on what God is doing here at Karis Ministries stay blessed are you and that you are forgiveness and I if this message were to hear basically are YOU O' so