

Elected Aliens

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[0 : 00] Thank you for choosing to listen to today's message by Reverend Dr. David Entry. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.

Be blessed. Hallelujah. Well, 1 Peter chapter 1, verse 1 to 3.

Peter, I'm reading from the New American Standard Bible. Peter, an apostle of Jesus Christ, to those who reside as aliens scattered throughout Pontus Galatia, Cappadocia, Asia, and Bithynia, who are chosen according to the foreknowledge of God the Father by the sanctifying work of the Holy Spirit, of the Spirit, to obey Jesus Christ and be sprinkled with His blood.

May grace and peace be yours in the fullest measure. Blessed be God and Father of our Lord Jesus Christ, who according to His great message has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead.

Amen. Hallelujah. Last teaching, in the last session I spoke about what warranted or necessitated the letter, this letter.

[1 : 28] In the New Testament, there are quite a few letters. The New Testament is made up of the history books, which are five.

Matthew, Mark, Luke, and John, the Gospels, and then plus the Acts. So four Gospels plus the Book of Acts making the history books. They are just narrations of events that have happened. And then after that, from Romans all the way to Jude, there are epistles or letters. Epistles are another way of saying letters.

Okay. So they are letters. That's Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Galatians, 1 and 2 Thessalonians, 1 and 2 Timothy.

Titles Philemon, Hebrews, James, 1 and 2 Peter, 1, 2 and 3 John, Jude. So these are the epistles. And then we have the Apocalypse, which is the Revelation.

[2 : 30] Now, when it comes to the epistles, the letters, there are a few differences. We have the general epistles. That's the general letters.

They were not written to a particular limited group of people per se. So when you read Romans, it was written to the Christians in Rome, Ephesians, Christians in Ephesus, the church of Ephesus, sorry.

Galatians, the church of Galatia, Thessalonians, the church of Thessalonica, Corinthians, the church at Corinth. So these are not general letters. They are specific letters.

Okay. And most of these specific letters were written to address particular situations. So 1 Corinthians and 2 Corinthians. 1 Corinthians particularly, misbehavior, sexual sins, and sins in the church was being addressed.

And Romans to explain our salvation from a judicial point of view and how we should live after that.

[3 : 39] Ephesians particularly is just heavily perspective, a revelation or a display of the heavily perspective about the church, heavily portrait of the church. Colossians talking about Christ is above all other things and he should be the centrality of everything that is done.

So Colossians were, in the church of Colossians, they were faced with all kinds of philosophies that was trying to eclipse Christ. That was trying to make Christ one of the many or secondary.

So Colossians was written to address that. So these were occasional letters. When occasional in the sense not once in a while, but in the sense of it was occasioned, it was provoked.

These letters were provoked or occasioned by what was going on. So there are occasional letters.

And then we have the general epistles like Peter or pastoral epistles or personal epistles where we're written to individuals.

So Timothy, Titus, Philemon, you know, 3 John and 2 John and 3 John. But the rest are general epistles.

[4 : 51] So Peter, James, 1 John, Jude is also a general epistle. But why am I trying to explain all these things? They were written, general epistles were written to, it's like generally for everybody available.

It was written for everybody's letter that was sent to the body of Christ. However, Peter, even though it's a general epistle, slightly different in a sense that it was written to a particular group of people or churches.

So he said it was Peter, the sense to the church, to the scattered saints. All right.

The aliens who have been scattered in Pontus, Galatia, Cappadocia, and Bithynia. So clearly it says that Pontus, Galatia, Cappadocia, Asia, and Bithynia.

So five. Even though, so what happens, I wonder, what happens is that when these letters are sent, it's circulated amongst them. And the rest was read, they send it here and then they also read it.

[6 : 00] So this is, even though it's a general epistle, it seems to be targeted to these five specific church churches. So it was, it's general in a sense, but still a bit limited and personalized in the church.

Now, Peter is the one who wrote the epistle. So, as I said, they were going, the church was then in 64, 65 AD, were going through the Neroic persecution.

Okay. So the Neroic persecution, Nero was persecuted. He was the wicked, most wicked Roman who ever lived. He killed his own mother because he wanted to marry, I think, Papia, a certain lady, somebody's wife.

He wanted to marry her, even though he had his own wife, Octavia. So he had to find a way. And the mother was not in favor of that. He killed this mother. He made the Senate pass a law and they killed, the Roman Senate pass and killed this mom.

And then married this woman, abandoned his wife, married this woman and later on killed her. And he was, he set a room ablaze and he was laughing and playing. He was happy Rome was burning.

[7 : 15] People were dying. It's very strange. So when he realized that there was a public, there's likely to be a public outcry against him. He just, as I said at that time, he had to turn and find a victim who, to be victimized.

The Christians were already marginalized and public enemies. I will explain why. So in those days, he knew that Christians were loud. They were spreading everywhere and they didn't really, people didn't really believe them in a certain sense.

They, in the initial, they said they were cannibals, you know, and they didn't believe, they didn't fit in. All right. That's how it's always been like that.

So that will lead me to, let me actually go, go into that. Let me mention something a little about Peter again. Simon is his actual name, Simon or Simeon, which means read. And Jesus named him Cephas.

Cephas is an Aramaic word. Cephas. And the Greek version of Cephas is Peter. Okay. So Cephas, Peter, the same. Cephas is Aramaic.

[8 : 18] Peter is Greek. But Peter, very interesting man. Simon Peter. He was always first to rush to do something or first to speak. Actually, in the Gospels, Matthew, Mark, Luke and John.

Besides Jesus, he was the next prominent person in the Gospels. He was always quick. He was the first who said that, oh, don't wash my feet. Then the next time, wash my whole body. He said, he was daring.

So he said, if it's you, tell me to come to you on the water. Matthew chapter 14. Jesus said, come. He started walking on the water without faith. He was daring, but he didn't have faith. He walked one moment walking on the water.

Another moment sinking. One moment saying that Jesus, you are the son of the living God. Another moment calling him aside and rebuking him. Rebuking Jesus. One moment Jesus tells him that you are blessed, Simon Peter.

Just a few chapters, a few verses down the line, Jesus said, get behind me, Satan. Peter will always be the first to speak. Anytime Jesus asks the question, he will be quick to speak.

[9 : 22] He said, are you also going to leave me? John chapter 6. He said, no, Peter said, where are we going? You have got the words of eternal life. Peter will always be the first to speak. He said, Jesus, I will never deny you.

Few hours down the line, he started denying, swearing and cursing people that, hey, I don't know him. Peter, he was like a reed. Very shaky and flaky. But isn't it interesting?

The other time I was reading a scripture in, I think, Ezekiel, Ezekiel chapter 1, I think verse 7, verse 4 and 7, which talks about the four living creatures, which had four, the creatures that had four faces.

Okay. The face of an ox, the face of a man, the face of a lion, the face of an eagle. And he says that they went straight. Every one of them goes straight on, doesn't go zigzag.

Very interesting. These living creatures that will go straight on. Every one of them will go straight ahead of them. Ezekiel chapter 1, verse 4, and I look, behold, a storm.

[10:24] Okay. Verse 7, their legs were straight and their feet were like a calf's hoof and they gleamed like burnished bronze.

Verse 10 is the one it spoke about the faces, face of man and all that. And yeah, verse 12, it says that, and each went straight forward wherever the spirit was about to go.

They, wherever the spirit was about to go, they would go without turning as they went. They don't turn. It's just going straight, straight. How God, how I pray God will help us to be straight, to go straight forward.

Some of us, our Christian life has been zigzag. Not like the heavenly creatures. Zigzag. Today you are on fire, tomorrow you are on ice. Today you feel so wonderful, tomorrow you feel so down. Zigzag kind of. But that tells you how human we are. Okay. Peter was a zigzag man. Today is blessing Jesus, another time is rebuking him. He's in a rush.

[11:33] Bible talks about when Jesus resurrected, I think, in John chapter 20, somewhere verse 3. He rushed ahead. He went to the tomb. When he heard Jesus, as soon as he was told Jesus was alive, he just got out of him and started going to the tomb.

In John chapter 21, somewhere in verse 8 or something like that. When he heard that Jesus has resurrected from the, sorry, when they caught the fish and John said, that's the master, that's Jesus.

The Bible says he took off, he put on his altar coat and jumped into the water. He was in a hurry to go. He's the same person who, after Jesus died, he said, I'm going to fishing.

So he's a very interesting man. Peter was kind of here and there. But you can see the beautiful work the Holy Spirit was doing in him, as I said, turning him from a ridge to a rock. Stable.

Solid. Stable man.

[12:51] So people were being persecuted and Peter writes to them. He says that Peter, it's interesting, he didn't even say Simon Peter. But he said, Peter, an apostle. Thank you, Jesus.

Peter, an apostle of Jesus Christ. Very interesting something I noticed as well. When you read the Bible very carefully, the epistles, the ones that Paul wrote, you notice that Paul usually, watch this. Paul usually, like Romans chapter 1. First Corinthians chapter 1. Second Corinthians chapter 1. Galatians chapter 1. Colossians chapter 1 verse 1. All of them verse 1 verse 1 verse 1.

Ephesians chapter 1 verse 1. Paul begins by saying, Paul, an apostle of Jesus Christ. Then watch this. He said, by the will. I think in First Timothy.

Yeah. I think in First Timothy chapter 1. It talks about, according to the commandments. That's the only. The rest. He kept saying, by the will of Colossians chapter 1 verse 1. First Corinthians chapter 1 verse 1.

[13:51] Or I think Romans 1. Paul, an apostle, by the will of the Father. Or God the Father. By the will of God the Father and Father of our Lord. By the will. Paul, by the will.

Paul, by the will. By the will. By the will. He kept saying that in most of his epistles. But when you look at Peter, Peter didn't add by the will.

Peter said, Peter, an apostle of Jesus Christ. Some scholars believe that Peter just didn't have to prove he was an apostle because he was always working with Jesus. In the gospels, as I said earlier, he was the second most prominent person.

Besides Jesus Christ, he was the most prominent person in the gospels. So, everybody knew that he worked with Jesus. But Paul wasn't working with Jesus. In fact, he himself said that in First Corinthians chapter 15 verse 8.

It talks about, finally, Jesus appeared to me as one who was born out of time. When he was showing himself, when people saw him working with him, where were you? Paul, how come you came here?

[14:48] Are you supposed to be an apostle? A real apostle with special credentials of Jesus Christ? How come you came in so late? It's like you were born at the wrong time. Paul said, yeah, finally appeared to me as one who has been born out of due season.

I was born out of my time. The time I was supposed to be around, I was nowhere. That's what Paul said. You see, so, if you read 2 Corinthians, Paul was trying to defend his apostolicity or his apostleship.

In First Corinthians chapter 9 verse 1 and 2 and 3, he talks about how if people say, I am not apostle, you can't say you are out of evidence. So long as I may not be apostle to some people, but as for you, you know, your life is an evidence.

Your lives are evidence that I'm actually an apostle. I am apostle. He said, are there apostles? I am more. That's when he began to try and defend his apostleship. Paul had to do a lot of fighting in First Corinthians chapter 15 verse 10.

A little bit more abundantly than them all. He said, I'm not, I'm the least of all the apostles. Less than the, he said, I'm less than the least of the saints.

[16:00] That's Ephesians chapter 3. But when he comes to the apostles, he said, I'm the least of the other apostles and not even worthy to be called an apostle. I wasn't qualified to be called an apostle.

Why? Because I persecuted the church. I wasted the church. I think First Corinthians chapter 9 verse 5, 6, 7, 8, 9, 10. I'm worthy. Or First Corinthians chapter 15 verse 7, 8.

He said, I wasn't worthy to be called an apostle. He said, but I'm what I am by verse 10, First Corinthians 15. I'm what I am by the grace of God. Nevertheless, I labor, watch this.

I labor more abundantly, watch this, than them all. Who are these them all? Whoever calls themselves apostles. All those other people who also think that they are more apostles than me. I labor more abundantly than them. Now he's not talking about the 12 who work with Jesus or the 11. He's talking about later people who also believe that they were more powerful and they had audacity.

[16:58] So, but Paul was trying, he always had to defend his apostleship. But Peter didn't have to defend his apostleship. He said, Peter, apostle of Jesus Christ. He didn't, he was so, let me put that, he was so meek.

He didn't have, you could have said Peter. The one Jesus said is a stone. But he just, he said Peter, apostle of Jesus Christ. Peter, apostle of Jesus Christ.

Let me use the King James. Thank you, Lord Jesus. I pray you are learning something.

I'm going to take my time to teach, okay? Peter, an apostle of Jesus Christ. To the strangers, the parapidemus. Okay. Parapidemus, strangers.

Strangers. Another word for strangers in the New America standard version uses the word aliens. So it's the same. Aliens, strangers, pilgrims.

[17:58] Some other translation will use pilgrims. But today I want to throw in a new word. Migrants. Migrants. Who is a migrant?

Somebody who doesn't belong to a place and just has moved. And he's not familiar with the place. Who is a pilgrim? A pilgrim is someone who is on a journey somewhere, which is not his destination.

So he can't just settle. It's just eyes, it's focus. Bible says that in Hebrews chapter 11, I go tell in the previous teaching, verse 13, how they were pilgrims. They are sojourners.

Like in James, Jesus, sojourners. They were travelers. They are travelers. They move from place to place. They don't settle. It's like those days, the nomads.

Nomads are like shepherds who move with their head. They move from one place. Abraham was actually, he never settled in any place. He kept moving and then move here and then move here and then move here.

[18:54] So Christians have always seen themselves as not permanent settlers. They were not settlers. They were pilgrims. There's a difference between a settler and a pilgrim.

There's a difference between someone who lived to remain. They didn't have lived to remain. They were migrants. And they were not too familiar with where they were.

They were different from the people they were living amongst, as I said in the previous teaching. So Christians will always remain. Let me put it this way.

If you are a genuine Christian, living the pure Christian life, your migratory instincts will always be high. It comes naturally by the Holy Spirit.

By virtue of the fact that you are a Christian, you are walking with God, you just know life is not just what is here. Pilgrims. They look forward to somewhere.

[19 : 55] Their minds are on some other place. Even though they are here, they actually, they were here, but they are living there. It's just like a father who's traveled or a husband or a wife or a mother, you know, traveled out and has children and said, oh, I'm just going and coming.

Whilst you've gone, you are going to spend maybe a week there work related to something. Whilst you are there, your mind is back home on your children. Most mothers, when they travel, every day they'll call several times.

How are the children doing? How can I say? Thank God for modern day technology where you can have FaceTime or video calls and, hey, hello. Your mind, you are somewhere, but your mind is always home.

I am somewhere, but my mind is not where I am because that's not my destination. I'm just going through. So you can't be an effective Christian and you have no sight of where you're going.

And it's becoming very common nowadays. We don't, many Christians don't, in fact, there are pastors who will tell you, you're always heavy, heavy, heavy, heavy. What should I, what else should I be?

[21 : 03] You're telling me, excuse me, what do you mean by, I'm always heavy, heavy, heavy. I'm always, don't mind those people who say we are always heavenly minded. Yes, we have to be. Ethically, no, no, excuse me.

You can't be so heavily minded and end up being not earthly good. Because when you are, sometimes when you are religious, that's different. But when you are heavily focused, heavily minded, you end up doing your course, you know, you're going to give an account.

You know that there's a day of reckoning coming. Paul said in 2 Timothy chapter 4, he said, I fought a good fight.

I've kept the faith and I've finished my course. Therefore, verse 8, therefore, there is length for me a crown of righteousness. Watch this. Which the righteous judge shall give to me at his appearing and not to me alone.

To who else? Watch this. He didn't say to people who have kept their faith. To those who have run the race or who have finished their course. He didn't say to them. He said, and to those who look forward to his coming, his appearing.

[22 : 09] Because when you look forward to his appearing, it gives you what it takes to run a good race. To fight a good fight. Hallelujah. You can't be focused on the second coming of Christ and not keep the faith.

Kadi ma shakataya. You cannot be. You cannot be heavily minded and not keep the faith. You cannot be heavily minded and lose hope.

For goodness sake. How can you lose hope when your mind is on the second coming of Christ? In spite of what you go through.

He was writing to people who were going through intense persecution. Be victimized. He was writing to them. Telling them. That you know what?

You are pilgrims. You are pilgrims. So it doesn't matter what you are doing now. What is going on now. What is going on may not be settled. But definitely what is ahead is already settled.

[23 : 14] I will say more about that. So, just like a child. You see when maybe parents have moved, relocated to a different place.

And then this little child is taking to school. Or to even nursery. Sometimes the child doesn't want to go.

So sometimes you, the parents, will have to sit down. Especially when you are, a child is being introduced into the nursery. Sometimes they will ask you, you have to stay maybe a couple of hours.

You know, to be around. Play with the child. And the child is settling down gradually. But if you leave the child and go, the child will cry and cry and cry. And sometimes the child is not familiar with the people.

Familiar with the environment. Familiar with the other children there. Doesn't know them. Doesn't know the teachers. All the child knows is mom and dad. Mom and dad.

[24 : 09] Mom and dad leaves you and are gone. And so whilst the child is there, he is not familiar with the people. Do you know what? He is looking forward to mom coming.

Mom is coming very soon. Mom is going to come very soon. Mom is going to come very soon. Because you know that this is not where you belong. You look forward.

It is a glorious hope. Oh, hallelujah. I feel like preaching already. It is a pleasurable expectation. When you remember, just like your mom has traveled when you were a child.

You know, your mom has traveled. She's gone to somewhere very special. And you know, whenever she travels like that and she goes once a year, when she's coming, she brings you the things you've asked her for.

You've made a whole list. And you can't wait for mom to come. You miss her. But you're looking forward because when you see her, you're so happy to see her. But even not just that. She's also going to bring you that you asked for.

[25 : 10] The bag you asked for. That you asked for. And you're looking forward to it. It's a pleasurable expectation. Hallelujah. So sometimes when you are going through a moment, you see your friends.

They are pulling out their shoes. They are pulling out their bag or something they have. Their toy. That is nice. You know their toy was bought in one of the simple shops.

But your mom is going to bring the better one from there, where she's coming from. And you look forward to it. So you see others flaunting theirs. You feel it, but you know that a better one is coming.

It gives you a sense of a certain pleasurable expectation that empowers you to go through what you have to go through.

That is why I'm about to say something strong. The reason why we have less Christians who are ready to sacrifice, live a sacrificial life for Christ.

[26 : 10] The reason why we have a lot of Christians whose suffering is not part of their spiritual repertoire, their spiritual diary or dictionary.

Their spiritual words, their spiritual framework or mental framework, their spiritual expectation. Suffering is not part of it. Paul said that I might know him and the fellowship of his suffering. There is the power of his resurrection, the fellowship of his suffering, being made conformable. Philippians chapter 3 verse 10, being made conformable to his death. We have a lot of Christians who suffer. Was that suffering?

No. And in any slight discomfort, they begin to change their allegiance. Because what else do you have? If Christians are made to focus more on where they are instead of living like pilgrims on this earth.

Bible says in Hebrews chapter 11, as I was saying, verse 13, They were looking forward to a country, a country that is beyond. They saw themselves as sojourners.

[27 : 20] So whatever they didn't have, they didn't bother them. Because they knew that whatever they were going through was temporal. What was ahead of them was permanent. Hallelujah. Nothing would change it.

Oh boy. So Peter had to write to them and tell them that we are pilgrims. We are on a journey. We are sojourners. Now, let me throw a little bit more light on this again.

I hope you don't mind. The Jews, they were really not loved. Because wherever they were, wherever the Jews were, they were different.

Sometimes I want to befriend them. They don't want your friendship. They are good people. They are nice people. Or the wealthy people. The business people. But they don't want you as friends. They don't want you. They make you know that they don't belong to you. They can be living in a nation or in a city. And very different.

[28 : 21] You can spot them from afar. They dress differently. They eat different stuff. When they go to restaurants, what they eat is different. What they order is different. You know, what they wear is different.

They had different looks. And they were so different that they were noticeably different. That's how the Jews have always been.

Why? God purposely prepared them like that. In Deuteronomy chapter 14 verse 2. Deuteronomy chapter 7 verse 6.

Exodus chapter 19 verse 5. All these scriptures. God said that you are going to be a peculiar people to me.

Yeah. God told them you are going to be a peculiar people to me. Exodus chapter 19 verse 5. Deuteronomy chapter 7 verse 6. Deuteronomy chapter 14 verse 2. And Deuteronomy chapter 26 verse 18.

[29 : 17] God said you are peculiar people. You are unique. You are people specially prepared for myself. I've reserved you. So because of that, their laws were different. Wherever they went, they stood out and they were different.

And they were not liked. But they've scattered everywhere. And wherever they were, they never fitted in. They couldn't fit in because they were just different. So guess what? They were always in the minority.

The Jews were always in the minority wherever they found themselves. And sometimes people just don't like them. Who do you think you are? Do you think you are better than us? Yes. They always carried themselves like they were better than everybody. Why?

Because that's how they were to God. They knew they were special to God. And so they carried themselves like that. And others felt like, oh wow. Others felt like, these people make us feel so bad.

Or they make us feel we don't, we are not any special. We are lower grade. When you have a special, unique relationship with God, sometimes when you speak about your positioning in God, it can annoy someone who does not even think that way of themselves.

[30 : 16] Or who may also think, that's why Christians can be so seen to be so annoying. What do you mean by you are the only people who have the way to heaven? What? What? What? How?

You, it annoys them so much. Wow. So can you imagine if you're a Jew, you actually are not liked. Okay. Generally speaking. You actually are not liked because people don't like you.

Then you become a Christian. Who are the Jews who don't like? Because what are you talking about this Messiah? Messiah. Who, why are you talking about a Messiah or something like that? No Messiah has come.

Jesus is not. So the Jews, listen, persecution started with the Jews. It was the Jews who crucified Jesus. And persecution started with the Jews. They persecuted the early church.

Saul of Tarsus. He was Jewish. All of them, the synagogue, the leaders, they were Jews. Look at Acts chapter, chapter six, the persecution. They didn't like them.

[31 : 14] When they killed Stephen, it was the Jews who killed Stephen. It was everywhere. In fact, in Acts chapter 13, after Paul has finished preaching, the Jews will come and stare at the people, the Gentiles, and for them to attack Paul.

It's very interesting. So usually it's the Jews. It was the Jews in those days. So persecution started with the Jews. But then later on, it was taken over by the Romans, who were the governing powers of the day.

So you can imagine how bad it was for Christians. After Jews were persecuting you, Saul of Tarsus was going from city to city, entering synagogues to go and look for those who were there, who were in the synagogues but are Christians.

Then, now it's no more the Jews persecuting them. It was the ruling states. Everywhere within the empire, if you're a Christian, you're exported.

And when the persecution arose, it was bad. So now, there were, Jews usually would be unique. But now, even the Christians who were not, wouldn't even fit well in the Jews, amongst the Jews.

[32 : 20] So they were so easy to spot and they were easy prey and easy target for attacks. So they were hated. They were persecuted.

Listen, when you become born again, when you are genuinely born again, there are people who find you very annoying. They just don't like you. They just don't.

It's not because they are wicked people, but they just don't like you. What do you mean by fornication is not good? What do you mean by fornication is not good? Excuse me. Yeah. But they want you to change that persuasion.

But you have been held captive by a word. You are a slave to God. You are a slave of God. You are a slave of God. You can't say otherwise.

You don't belong to yourself. 1 Corinthians 6, verse 19 and 2, verse 20, said you have been purchased at a price. Therefore, glorify God with your members.

[33 : 18] 1 Corinthians 7, verse 26, it said you have been purchased at a price. In Romans, Acts 20, verse 28, it says that take care of the church, the flock of God, which the Holy Spirit has made you of us here, which he purchased, the church of which he purchased with his own blood.

God purchased the church. In 1 Peter 1, verse 18 and 19, it says that you have been delivered from, redeemed from your empty and vain way of life.

That was handed, the tradition that was handed over from your fathers. Verse 18 talks about, but you have been redeemed. Redemption means bought by the precious blood of the lamb. It's a lamb without blemish.

Precious blood. You have been bought. You have been redeemed. You don't belong to yourself. He said, don't you know that you have been bought by blood? Therefore, glorify God in your members. That is the Christian. So you don't belong to yourself. One of the things every Christian must know right from the onset, right from the beginning, is that you don't belong to yourself. You don't own yourself.

[34 : 26] You are the property of God. You are Christ's property. Very important. You have Christ's property. That's why James 1 said, James, a slave of Christ.

You are a slave of Christ. A slave doesn't determine where he goes, what he does. Doesn't have any rights. A slave lives. It's your master's right, not your right.

You are your master's. So when you are a slave of Christ, that means that you don't live for yourself. That's why Paul addresses himself as the prisoner of Christ. He's a prisoner of Christ.

He's a prisoner of Christ. And it's not just because he's in prison, but Christ is his prison. When you're a prisoner, you don't go out when you want to go. You don't roam around.

You don't go and play ball when you want to play. Everything is regulated. They tell you when you can have visitors, when you can have visitors, when you can make a call, when you can make a call, where you should go. That's how it is. We are in Christ.

[35 : 24] And when we are in Christ, we are slaves of Christ. We don't belong to ourselves. So they can't force us to say what Christ is not saying us to say. Tell us. And that's where the hatred comes from. Jesus himself was hated for what he said, not what he did.

He was doing so much good. He says, Jesus said, this all, I've done so many good things. For which of these good things do you want to kill me? And they said that we don't want to kill you. We are not trying to kill you because of the good things you have done. But we want to kill you because you, a man making yourself equal with God. That's why we want to kill you. So it's not because you have done something amazing, the things you have done.

You've done great things. But you, the things you said, Jesus was crucified because of what he said about himself, as I thought the other time. The reason why he was killed was not because of what he did.

The good things he did. The miracles. He did things on nature. He did things on people. On nature, he could calm the storm. On nature, he could turn water into wine.

[36 : 25] Amazing. Beautiful. On people, he could cleanse the lepers. He could open the eye of the blind. Can you imagine? John chapter 9. The man said, since from the, he said, the man said, the blind, the one who was healed, he asked the leaders of the synagogue that, since the beginning of this world, have you heard of a man, somebody's, a blind, a man who was born blind, eye opening?

The opening of the blind eye was never an Old Testament miracle. There were a lot of miracles that happened in the Old Testament, but opening of the blind eye was a unique miracle that was, will characterize the work of the Messiah.

So he says that the spirit of the Lord is upon me, for he has anointed me to preach the gospel, anointed to preach the broken, and heal the broken, to open the eyes of the blind, or to restore sight to the blind.

That was a unique miracle. So when John Baptist, in Matthew chapter 11, from somewhere, from verse 4, when he sent his disciples to go and ask Jesus, are you the one to come, or we should expect another one?

He was in prison in his sense. Jesus said, go and tell, told the disciples, go and tell John the Baptist, that the blind see, the lame walk, the lepers are cleansed.

[37 : 42] But one of the things he said, the blind see, because the fact that blind, the blind saw, at that time, the blind saw, was a reflection of the fact that, this is the one the Bible, Isaiah prophesied about, about that, the blind will see.

That because, it wasn't an Old Testament miracle. So Jesus did things. I mean, they said, how did you open your eyes? He said, I've told you already, do you want to be his disciples also?

He said, my friend, we are not his disciples. And he said, he met Matt, and put on his eye, and he said, go and watch, and I see. He opened his eyes, he saw. And, he did things on people, he healed the sick, he cleansed the lepers, and not, that's the stuff he did.

But he said things, he said, the categories of things, he said, two categories, first category was, the things he taught, when someone slaps you on the right, turn the other cheek, and forgive your enemies, love your enemies, don't do, he said, these moral codes that are so high, they didn't kill him for that.

But the problem is, the things he said about himself, which he couldn't lie. He said, if I, I tell you, I am not the one, I'll be a liar, I don't know God, John chapter 8, verse 51, two, three, somewhere there, he said, if I tell you, I don't know God, I'll be a liar like you, but I know the Father.

[39 : 00] And he said that, I and the Father are one. That is what made him get killed. And so, the message, the message, that message that, is about Christ's divinity, and God in the flesh, being Christ, that is what infuriates the hearts, of the unregenerated.

God. So, they want us to abandon, the message, but we can't abandon. So, Christians, our message, might be offensive, to their fallen hearts, to their, unsaved hearts, our message, can be offensive.

What do you mean, by saying, Jesus is the only way? What, this is what I can, is that, what do you mean, by that, that Jesus died, for my sins? Excuse me, what you ask, can you say, it's a fact, it's a truth.

Alright, so, it says that, to the migrants, this letter is written, to the migrants, to the aliens, to the pilgrims, to the parapidemos, aliens, foreigners, sojourners, scattered everywhere, I'm writing this letter to you, because, listen, this world is not our home, there is a better place, we are going, your best life, cannot be here, no, no, no, if you are Christian, you know, your best life is ahead, your glorious life is ahead, hallelujah, you see, when we keep going, you talk about, the blessed hope, the glorious appearing, of our Lord Jesus Christ, hallelujah, that's the blessed hope, the hope of the believer, I'll come to that, but, let me just quickly run up, Peter, an apostle of Jesus Christ, to the strangers, scattered, throughout Pontus, Galicia, Cappadocia, Asia, Bithynia, verse 2, elect according to the full knowledge of God, they have been elected, elected according to the full knowledge of God, elected, appointed, chosen, chosen, you are a chosen generation, a royal priesthood, a holy nation, a peculiar people, 1 Peter chapter 2, verse 9, you are a chosen generation, we were chosen, guess what, from the foundation of the earth, in Ephesians chapter 1, verse 4, it talks about how,

Ephesians 1, 4, according as he has chosen us, in him, when, before the foundation of the world, that we should be holy and blameless, and without blame, before him in love, according as he has chosen us, God has chosen us, before the world began, those of us in Christ, we were chosen, so he says that, elected according to the full knowledge of God, look at 2 Thessalonians chapter 2, verse 13, he said, but we are bound to give, to give thanks always to God for you, a brethren beloved of the Lord, why, because God has from the beginning, chosen you to salvation, through sanctification of the spirit, and belief of the truth, he has chosen you from the beginning, before, you even heard the gospel, you were chosen, hallelujah, before the gospel came to you, before someone attempted to stop you, by the rosa, and preach to you, before you were invited to that service, and you gave your life to Christ, you have been chosen, whilst you were quaffing alcohol, and messing up in the world, you were chosen, hallelujah, hallelujah, hallelujah, when you were messing up, when you were doing all kinds of bad things, fraud, vices, whatever, mention, you were doing all kinds of things, and you were still chosen, you were chosen, but the appointed that was coming, when the Holy Ghost, will spark something in your heart, through a spoken word, preached word, preached gospel, preached message, the Holy Ghost will spark something, in your heart, hallelujah, chosen, or when somebody asks you, how are you,

[43 : 02] I'm chosen, what's going on in your life, I'm chosen, I am chosen, I'm elected, do you see how election happens, every big people say, okay, this is the one I want to be, my prime minister, or my president, election, elected, God, this one is chosen, politicians, or media that elect you, this one, it is, guess what, it is God himself, who has elected you, and guess what, he elected you, before you were born, I feel like shouting, hallelujah, hallelujah, elected, before you were born, chosen, oh come on, somebody must rejoice, that you are chosen, 2nd Peter, chapter 1, verse 10,

it says that, giving all diligence, make your election sure, your calling and election sure, let me read it, 2nd Peter, chapter 1, verse 10, it says that, wherefore, rather brethren, giving all diligence, to make your calling and election sure, you have to, you have been elected, give all diligence, to make it sure, hallelujah, in 1st Thessalonians, chapter 1, verse 4,

I'm really having a good time here in the Lord, knowing brethren, beloved, your election of God, how you have been elected, God has elected you, has chosen you, in Romans chapter, I like this verse 1, I like this, Romans chapter 8, verse 29, for those he foreknew, remember that word, foreknew, I'll come back to it and end on that, those he foreknew, he, also, them he predestined, he predestinated, let me, let me just read it, for whom he did foreknew, he also did predestinate, to be conformed to the image of his son, that he might be the first mammon, whom he predestinate, them he also called, so the calling, is, it's, it's a function of the fact that he has predestinated you, before, before you showed up, before, that's what I'm talking about, how in 1st Peter chapter 1 again, elected according to the foreknowledge of God the Father, we have been elected, chosen according to the foreknowledge, the foreknowledge here, you know, those he foreknew, Romans chapter 8, those, he, he foreknew, that foreknowing there means, it's not like God, because his omniscient, he knew that one day you accept Jesus, not in that sense, but foreknow is like, Adam knew his wife, so, what does that mean for Adam knew his wife, he decided to set his love on his wife, he set his love on his wife, and showed her love, and demonstrated his love, so, when God knows you, God sets his love, and Bible says, when he did know you, he foreknew you, before you showed up, before, anything, anytime you see foreknow, means that known before, he knew you before, he set his love on you, before you were even born, so, in Romans chapter 9, it talks about, before the, verse 11 and 12 and 13, talking about, the two children, Esau, Jacob and Esau, before the two children, could be born, and do right or wrong, God has already said, Jacob have I loved, Esau have hated, they hadn't done anything, he set his love on one, the, both of them, they haven't done anything, for you to say, is because of what Esau did, that's why God, no, Esau hadn't done anything, before, it's Romans chapter 9, before the boys were born, Rebecca's children, before they were born, God said, this one, the younger, the older shall serve the younger, and God set his love on one, he said, this one I've chosen, and this one I've rejected, when they hadn't done anything, so that, the, the purpose of God, according to election, might stand, I think I should read it, oh boy, oh boy, hallelujah, Romans chapter 9, verse 11, for the children being not yet born, neither having done, any good, or evil, that the purpose of God, according to election, might stand, so God has purpose, according to, the way he lets you, is not based on the things, you have done, he elects you before, before you start doing something, he has actually elected you, whoa, so listen, there are people, who are walking on the street, and messing about, they have been elected, so what if they don't come, they will come, oh, what if they choose not to come, they can't choose not to come, God will give you the willingness, hallelujah, God will give you the willingness, he will donate it to you, and that's the next point, I'm going to go on, and guess what, my time is up, so I'll stop, and I'll pick it up, in the next teaching, I'm going to go on, continue from here, and show you how, how can someone, who has been elected, what happened, if God has elected you, so that his purpose, according to election, might stand, thank you so much for listening, we thank God, for using the 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,