

The Love Of God - The Conditional & Unconditional Love Of God

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- [0 : 00] Thank you for choosing to listen to today's message by Reverend Dr. David Etchie. 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. One of the characteristics of God that is heavily embraced by everybody, and everybody wants you to talk about it, is the love of God.
- And so in many parts of the world, in huge, large churches, we focus more on the love of God. And now we have taken it very high by talking primarily and predominantly about the grace of God.
- The grace of God. God is a God of grace. It doesn't matter. He loves you. You see, if you don't understand how he loves you, you will not accept yourself. You have to understand that God loves you. It doesn't matter what you have done.
- It doesn't matter what he loves you. It doesn't matter what you are doing. He loves you. It doesn't matter what you intend to do. He loves you. And that message sounds so sweet in the ears of everybody to the extent that anyone who is not, can you imagine they tell you that whether you write the exam or you don't write the exam, you are definitely going to get a first class degree.
- [1 : 13] Oh, come on. Thank you for that good news. That is very good for me. Because I don't want to pay the price of burning the midnight oil in order to have baby B.
- Let alone A or first class. So when we talk about the love of God, people want to hear about the love of God. One of the reasons as well is because it sounds so good.
- But number two reason why people want to hear about the love of God is they don't understand how complex the love of God is. The love of God is not just God's love.
- It's a very complex thing. One of the most complex theological aspects of God's attributes. The love of God. So the love of God is not just one-sided. It's multifaceted.
- It's a very complex thing. And sometimes it's very difficult to even try and encapsulate or clearly define it. It's very important.
- [2 : 13] So some people know just the love of God because they don't know that this thing is very complex. Now, last week I started talking, in fact, the week before, what led me to be teaching on the love of God is because I took three weeks to teach on hell.
- Now, when you talk about God is loving, it then raises a major question. How can a loving God make a whole human being burn in hell?
- Why? In what way is that an unconditional love? That's why you got it wrong. Where in the Bible did you ever see that God's love is unconditional?
- Today I'm going to show you. It will sound like an oxymoron. In a sense, I'm going to show you how God's love is unconditional. And in another sense, it's conditional.
- Wow. The love of God. So last week, I started talking about the love of God. And I said the love of God is in two major aspects.

[3 : 17] First of all, we have the love God has for himself. That's right. Okay. So God has love for himself. It is called the intra-Trinitarian love because if you talk about love, there must definitely be an object of love.

You can't say I love. You love what? Yeah. Or who? There must be an object. So if it's just you, I love.

You see, it's not complete. You must say I love this. I love him. I love her. So if God says, if we say God is love, according to 1 John chapter 4, that God is love, it brings a major philosophical question.

When God, no one existed and it is just God alone because Bible says that in the beginning, God created. So everything comes out of God's creation.

So before he created, that means that he was alone. And if he's alone, how can love exist in the absence of a community? Does that make sense?

[4 : 35] And so God is trinity, three in one. He's God the Father, God the Son, God the Holy Spirit. As I pointed out last week that he said in Genesis, he says that let us make man in our image.

I mean, who? He hasn't made any. Who was he talking to? Obviously, he wasn't talking to the animals. Because if he says that and let them have dominion over the fish of the sea and blah, blah, blah. So, or was he talking to the angels?

No, he wasn't talking to the angels. Because the angels are not in the image of God. Or the angels of God are creatures. So they are not the same as God. But God said in our image, which means that we, God, I, God, God is a we.

The Father, the Son, and the Holy Spirit. Now, watch this. That is why love can exist in God by himself. And I pointed out to you that Bible says that God's love was for his son.

Before, for God so loved the world, there was, this is my beloved son in whom I am well pleased. Beloved, beloved.

[5 : 47] For God so loved the world that he gave what his only beloved. And so there was a beloved before an action for the world. The beloved was coming to be expressed as love for the world.

So this beloved son, that means that God loved Jesus. God loved, Jesus is God. God loved himself. In Matthew chapter, and Jesus also loved God. In John chapter, sorry, not Matthew.

John chapter 14, verse 31. Jesus said, I love my Father and I'm going to obey his commandments. He said, but that the world may know that I love the Father. Now, Jesus loved the Father.

That's the point I want to make. Jesus loved the Father and the Father loved the Son. In John, in John chapter 17, verse 24. Or verse, actually, let's go to verse 10, verse 11.

Verse 11, John 11 says that, and all mine are thine, and thine are mine. And I am glorified in them. I said 11, let's go.

[6 : 46] And now I'm no more in the world, but these are in the world. And I come to thee, Father. That Jesus is praying. Holy Father, keep them in thy name, those who you have given me that day may be one. Verse 2, I've watched this.

I've kept them, I think we should go to verse 9. That's the one I'm actually looking for. Verse 9 and 10. I pray for them.

I pray not for the world, but for them that that has given me. See, God gave the people to him. That's very important. I had a score last week. For they are thine. Verse 10. Verse 10.

And all is mine. All mine are thine. Let's go to verse 24. Or 23 and 24. I just want to show you something quickly, Justin. All right. As thou hast loved me. Did you see that?

So Jesus is praying. I in them and thou in me. And that they may be made perfect in one. And that the world may know that thou hast sent me and hast loved them.

[7 : 48] As thou hast loved me. Now, this is very interesting. Even, did you see the world? What do you think he's talking about? The animals? No. No. Humanity. Humanity.

There is the world and the disciples. What? See, in Jesus' prayer, he said, in them. What are they talking about? The disciples. In them.

Sorry. Sorry. I in them. I in them. And thou. That's God. Give me New King James. I want the capital so I can see. So I in them and you in me. That they may be made perfect in one.

And that the world. For God so loved the world. Okay. That the world may know that you have sent me. So not animals.

But humanity will know that you, Father, has sent me, Jesus, and have loved them. The disciples. Not the world. Have loved them as you have loved me.

[8 : 43] Because he was praying for his disciples. So there is a love that existed between the Father and the Son all throughout eternity. In John chapter 5, verse 19, he said, the Son, Jesus answered and said to them, most assuredly I say to you, the Son can do nothing of himself.

But what he sees the Father do, for whatever he does, the Son also does like man. Look at verse 20. For the Father loves the Son.

Let's all say that together. For the Father loves the Son. Oh, please preach with me. Say it louder. Let's go. For the Father loves the Son. Who is the Father? God the Father. Who is the Son? God the Son.

The Father loves the Son. The Father loves the Son. The Father loves the Son. So there has been a love relationship that has always existed within God himself.

Within God himself. Before even human beings were created. And if I can attempt to be a little bit theological and go further. There is something theologians call the covenant called the covenant of redemption.

[9 : 49] What is the covenant of redemption? The Father and the Son and the Holy Spirit came into agreement before time began. That one day the Father was planning redemption for humanity who is about to be created.

Because when humanity is created, God in his foreknowledge knew that humanity will fall. And when humanity falls, humanity will be saved. Some part of humanity will be saved.

And the condition for salvation is somebody must pay for their sins. And so the Father and the Son and the Holy Spirit, just as when it came to creation, it was a Trinitarian activity.

How? And the Bible says in the beginning God created the heavens and the earth. And the earth was without form and without void. And the Spirit of the Lord. So the Spirit is mentioned. The Father is there. The Spirit is mentioned. And then in John chapter 1 verse 1 says that in the beginning was the Word.

The Word was with God. And talking about Jesus being the Word. So you can tell in the beginning, the Bible says that all things were created, made by him. That's Jesus. So when God was creating, actually Jesus was part of it.

[10 : 48] The Holy Spirit was part of it. So it took a Trinitarian activity to create. And it took a Trinitarian activity to save. For God so loved the world.

He's not talking about Trinity. He's talking about God the Father so loved the world that he gave God the Son. So when it comes to salvation, you can tell there is God the Father, God the Son, God the Holy Spirit.

When it comes to creation, God the Father, God the Son, God the Holy Spirit. So God, God the Father, God the Son, God created the heavens and the earth. And God knew that one day man will fall.

And one day someone will have to redeem. So God planned redemption. And it was a covenant, an agreement between God the Father, God the Son, God the Holy Spirit. That one day the Son will be sent to die for mankind.

So when he came on earth to die, he is coming to execute the plan of God already. Now watch this. I said this last week and that's how I ended. That God loves the Son.

[11 : 50] And because, oh, this is so good. I love this. Because of his love for the Son, he has given a section of humanity as a love gift for his Son.

And so there is a certain love. Now let me put it this way. The love of God for his Son is primary. The love for people, saved ones, is secondary.

God loves us so far as he's loving us is an expression of his love for his Son. So then Bible says that before you could know between good and evil, God has chosen to love you.

By loving you, he was expressing his love for his Son. That's why I told you last week that, listen to last week, let me see. Jesus said, the people you have given me, those you have given me, because the Father loves me.

He has given me everything because the Father loves me. So it's not that he loves you exceptionally, but he loves Christ so much. Let's go to Ephesians chapter 1 from verse 3.

[12 : 55] Blessed be God, the Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places. According to verse 4, I like this one. It's getting, just as he, whoa, this is good.

Just as God has chosen us in where? In Christ. Wow. He has chosen us in Christ before the world began.

Before the foundation of the world, certain individuals who end up becoming born again were chosen. I love you.

And it is those people Christ came to die for. But let's leave that, I'll go on into that later. So, it says that he has chosen us before the foundation that we should be holy and without blame before him in love.

This love is talking about a love for him. The next verse, watch this. If you don't believe in predestination, you have an issue because you have to, you probably have to erase this from the scriptures.

[14 : 00] What is predestination? It's a destination that has been set before the journey began. That's why it talks about before the foundation of the earth.

That's right. So, watch this. Having predestinated us to adoption as saints. So, you are actually not by nature a saint. It's through adoption.

It's through adoption. It's an adoption program. That's right. So, because, so that's why from eternity, God only loves us and sees us in the light of the sun.

That's why he said he has chosen us in him. It is in him that gives you your status before God. Yeah. Yeah. Yeah. Else, you are not different from anybody.

It's not based on how good you have behaved or how bad somebody has behaved. No, no. This one has everything to do with how well Jesus behaved and the father loved Jesus. Look at the next verse.

[14 : 59] Go back. I didn't finish the other one. According, adopted. Okay. Having predestinated us to adoption as sons by Jesus Christ himself, also to himself, according to the good pleasure of his will.

It is not your will. You don't get born again because of your will. It's his will. Good pleasure of his will. Your being chosen is based on the good pleasure.

God is happy. That's where I'm going to, I'm supposed to be ending the message today. He chose us as objects of pleasure in spite of the sins that have been loaded in our lives from the time we were growing up.

Can you imagine if you live? Some of us are only 40 years. Some of us are only 50 years. Some of us are only 20 years. And look at the amount of sin loaded in your life.

So we can imagine Adam and the others who lived to be about 700, 600. The sin is a lot. You can look at your short life.

[16 : 11] The amount of sin that is loaded in your life. Hallelujah. Amen. He has chosen us according to the good pleasure of his will.

All right. Look at this. To the praise of the glory of his grace by which he has made us accepted in the beloved. So we have been accepted in Christ.

Christ is the beloved. And God has made us accepted in him. Outside of him, there is a certain love God can't express to you. So now I've underscored the point that when we talk about the love of God, two aspects.

The first aspect is the intra-Trinitarian love. The love that exists within God himself. Now, permit me to add this to say that when we hear the love of God amongst you, most of the time we are thinking about a noun.

Now, when we hear love, we think about noun. But love, when God talks about love, it's more a verb. It's action-based. So when you say God does love the world that he gives you, it's not about, oh, it's love a feeling for you, but it's an action towards you.

[17 : 20] It's an action towards you. Now, so having said that God loves himself, the second aspect of the love of God is the love of God for humanity. However, the love of God for humanity can be categorized into two main sessions or two main parts.

The love he has for all men, everybody. That is why I said the love of God is unconditional. You don't have to behave nice for he to love you.

And that is the message that people have emphasized on and have muted or has eclipsed the actual eternal love of God.

This love I'm talking about is the love of God, abiding love for everybody who is alive, everybody who God has created. And that love, let me explain it, or let me give you three points about that love.

Three. I want to explain it in three ways. Hallelujah. So when we talk about the love of God, the three aspects, we have the conditional love and the unconditional.

[18 : 33] There are the three aspects. Listen to this. This is kind of an interesting word, but I will explain it. Theologians call it benevolence. Bene. Bene. You see, when you come to church, let's have the benediction.

Diction has to do with speech. Speak. Dictation. Diction. All right. So speak. And then bene is good. So benediction is to speak.

Good speaking on people. So the pastor is giving benediction. I bless you. Bene also has to do with blessing. So in French, Dieu to bene. God bless you.

Bene. Okay. So good speaking. Benediction. Good speaking. Benediction. Good speaking. Blessed speaking. So, but this is not benediction.

It's benevolence. Volence has to do with will. Disposition. So the will of disposition. The way God is feeling and is willing for you.

[19 : 32] Now watch this. This is very important. Look at Titus chapter 3 verse 4. Titus chapter 3 verse 4. It says, but when the kindness and the, let's not read it out from the screen.

Is that okay? I need you to read it for yourself. Let's go louder. Let's go. Watch this. When the kindness and what?

The love of God, our savior towards man. So this is talking about general, every human being. The love of God.

John 3 16. For God so loved the world. And even that for God so loved the world. Permit me to digress a little bit and make some comments about it.

The word for and so has been misunderstood and has been mis-explained by many preachers and teachers. For God so loved the world.

[20 : 29] The word so is not talking about volume or quantity or intensity. But it's a comparative soul. So the way I have done this.

She also did the same. Okay. So that is like comparative. And so. Ooh. John chapter. John 3 16.

Which everybody knows. Cannot make proper sense. If you don't read John 3 15. John 3 15 says that.

Whoever believes in the issue. Let's go 14. Let's start from 14. It will make sense. Ask. Say ask. Ask. Ask. So. Ask.

So. So we want to see the way it is. Say. Say. There are people who teach. Even some preachers who purport and teach. That. The God of the Old Testament.

[21 : 34] Is a different God from the God of the New Testament. They teach that. In fact. There was a preacher sometime ago. Who said. The God of the Old Testament.

Is a father God. And the God of the New Testament. Is a mother God. Hey. Hey. My teacher. Listen. Trying to imply. That.

You see. The New Testament God. Is a very soft God. He's not. And so people present. The Old Testament God is. In fact. Somebody sometime ago. I heard somebody sometime ago.

Said. That. He committed. The God of the Old Testament. Actually committed. Genocide. Yes. Wiping our people. Wiping our people.

It is not a different God. It's the same God. It's the same. He never changes. He's a God of justice. He's a God of mercy.

[22 : 28] At the same time. He's a God of patience. At the same time. He's a God of love. His love is a sovereign love. His love is a permanent love. His love is a justice love.

His love is a goodness love. It's so merciful love. So it's not just merciful. And it's loving. No. But his love is merciful love. Merciful love.

And his mercy is loving mercies. Yes. Did you understand that? So when you talk about the justice of God. That you can't separate his justice from his love.

Just like a lawyer goes to court. A judge. Sorry. A judge goes to court. And they bring his son. Who has committed serious crime. Who must be locked up for a long time. And he is the judge.

And he reads the case. And every goes through the case. And he passes. He gets to a place. The guy is guilty. And for him to be a just judge. Even though he has love and good feeling towards his son.

[23 : 27] His justice demands that you have to send your son to prison. So he's a loving father. But he's also a righteous judge. In Genesis chapter 18 verse 25.

Abraham said to God. Will the judge of all not do right? Yeah. God he says. He says that. And for far be it.

That you. Far be it from you. That. Then he says. Shall not the judge of all the earth do right? God must do right. He must do right.

So that right choice judge. Has to send his loving son to prison. Because his loving son was guilty.

He can't say you are guilty. But you know. Guys. Guys. I'm a loving father. And I have to prove to you that I love my son. So. Let's. Cancel this prison sentence.

[24 : 25] Is that right? That cannot be right. God. Is a loving God. But it's a God of justice. Some of the things we are doing. You pay for it one day.

You will pay. You will pay for it. No one may see you. No man may know. So. God is such a righteous judge.

That he cannot be faulted. When it comes to judgment. Now. The scripture we read. Titus chapter 3 verse 4. But.

When the kindness and the love of God appeared to. Towards all men. So God loves all men. Remember that. Okay. Now. The love with which God loves all men. As I said. There.

We have the. Benevolence. Love. What is benevolence? Good will. Oh man. Look at this. Look at it. In Ezekiel. Hey. In Ezekiel chapter 33.

[25 : 27] Verse. 10. And 11. Do you know what he says? He says that. Therefore. You. Oh son of man. Say to the house of Israel. That's yes the Lord.

If our transgressions and our sins. Lie upon us. And we. We pine our way in them. How can. We. Then live.

If you. You have sins. And you just. How can you live? Look at the next verse. This is a serious one. Say to them. As I live. Says who? Says who?

The Lord. Says the Lord. I have. Oh. I don't want. The sinner to die. I don't have pleasure. In the death of the sinner.

Not at all. No. I'm not happy with that. Not at all. I'm not happy. I'm not that bad. I'm not that bad. I'm happy. He's going to hell. Yay. Yeah.

[26 : 21] No. No. He said. Oh no. This person. Shouldn't have changed. God said. I don't have the. I don't have. I have no. I have no pleasure. In the death of the wicked.

But that the wicked. Turn. The wicked turn. From his way. And live. Turn. Turn. From your evil ways. For why should you die.

O house of Israel. I don't have pleasure. There's someone. So that is their good will. Of God. He doesn't desire. That people perish.

No. Look at verse 7. Verse 7. Of the same text. So you son of man. I have made you. A watchman. Of the house.

Of Israel. Therefore. You shall hear. A word. From my mouth. And warn them. For me. Go to the next verse. When I say.

[27 : 15] The wicked. When I say to the wicked. O wicked man. You shall surely die. And you do not speak. To warn the wicked. From his ways. Some pastors. God will judge them.

In a certain way. Because of some things. They fail to preach. He said. And warn me God. I'm warning the wicked man.

That wicked man. Change from your ways. And you fail to tell him. To change from his ways. That wicked man shall die. In his iniquity. Uh oh. Watch this. So. You remember what we read earlier on.

God is saying. I don't want anyone to die. In their sins. But there are people. Who will die in their sins. Yeah. So. My will. Is that. It wouldn't happen like that. But it will.

It will tend to happen. Hmm. So God said. I don't want people. To die in their sins. But. It's inevitable. That some people. Will die in their sins. That is.

[28 : 10] The. Benevolence. Of God. The benevolence. Of God. Has. Interestingly. Now watch this. Is manifested. In this.

Ways. In the compassion. God has. For all men. So God has. Compassion. How does he have compassion? He knows that this thing you are doing. Can lead you into trouble.

He has compassion for you. And his compassion. Is his good will. That you don't end up in trouble. Do you remember when. The Christmas song. We have been singing. Good will to all men.

The angels. Appeared. In Luke chapter 2. I think verse 8. I suppose so. And suddenly. Angels from. Let's say. While shepherds. Watched their flocks by night. And seated on the ground.

The angels of the Lord came. And then he speaks. Behold. The angels of the Lord. Go to the. Go to the. The greetings of the angels. Go to the next verse. And as the angels said. Do not be afraid. Behold.

[29 : 05] I bring you. Good tidings. And great joy. Which will be. To all people. Continue. Go to the next verse. There's born today. In the city of David. A savior. Verse.

Quickly. You will find a baby. Wrapped in a swaddling cloth. Go to the next verse. And then. Suddenly. The multitude of angels came. And singing.

Praising God. Singing. Verse 15. What were they saying? Glory to God. Sorry. Glory to God in the highest. And all peace. And what? Goodwill. That goodwill. Many people have been wondering. Okay.

Is it goodwill amongst us. Or the goodwill from God. That's the benevolence of God. He brought Jesus. Because God doesn't want humanity to perish. So.

Out of his compassion. He wants to do something about our situation. Alright. Alright. Alright. So. An expression. An expression of God's benevolent love.

[29 : 59] Is his compassion. Say compassion. Compassion. Say compassion. Compassion. In Ezekiel chapter 18. Verse 32. It talks about how we should warn ourselves. It says that. For I have no pleasure in the death.

The death of. The death of one who dies. Says the Lord. Therefore turn and leave. God is not happy that someone would die in their sins. That's the goodwill.

And then the second aspect of God's goodwill. Is his. Sorry. The first aspect. Is compassionate. The second. Compassionate love. Compassion love. The second aspect is.

I like this so much. Is the warnings. So he demonstrates his. Watch this. He demonstrates his love. By showing us compassion. He demonstrates his love for all men.

By warning us. You can't say. You didn't know God was warning you. It's an aspect of his love. He's warning you. Change. Change. Change.

[30 : 56] It's an aspect of his love. It's an expression of his love. It's an expression of his goodwill. Towards us. And. And the warnings are all over scripture. Incessant warnings.

God continuously. Warning us. You have to change. You have to change. When you read the. Old Testament. You see it's all over. Let me show you something. The New Testament. And then we move on from the next book. Luke chapter 13.

Verse 1. 1 to 4. This is interesting. When I saw it. I said. Wow. This is amazing. Luke chapter 13. Verse 1 to 4. Therefore. Sorry. There were present. At that season.

Some who. Told Jesus. About. The Galileans. Whose blood. Pilate had mingled. With their sacrifice. Pilate was so wicked. At that time. He killed some.

Galileans. And mixed their blood. With sacrifice. Very brutal. So they told Jesus. About what had happened. And. And Jesus answered. And said to them. Do you suppose. That the Galileans.

[31 : 51] Were worse sinners. Than all the other Galileans. Because they suffered. Such things. Sometimes. When somebody is going. Through some suffering. It's because of your sins. Because of your sins. That's why. Judgment has come.

Because that's why. The earthquake has come. Sometimes. Let's not be quick. To conclude that. People are suffering. Because of their sins. Because there is this. Benevolent. Kindness. And love of God.

That covers everyone. All right. So. It says that. This is Jesus' response. It says. Do you think they suffered this. Because of their sins? Huh? And then verse 2 says. No, no. Go back.

Have we. All right. So let's go to verse 3. Verse 3 says that. I tell you. No. No. But unless. He's warning them. If you don't repent. You will also perish the same way.

He was warning them. God will always. Let us see some things. And warn us. He will use that as a warning. Because he loves you. He loves you.

[32 : 44] It's an aspect of his love for everybody. He wants everybody. He tries to get everybody. To be on the good side. And then the third aspect of this same love for everybody is.

I like this one. It's called by theologians. The common grace. Say common grace. Common grace. Oh, say it again. Common grace. In the book of Matthew chapter 5. Verse 43.

I like that. I like what I'm coming to say. It's so cool. It's so cool. For your information. This love I'm talking about.

The love he loves everybody. It's an unconditional love. You don't have to be a good person to enjoy that. You don't have to be a righteous person to enjoy. You don't have to be in church to enjoy that.

It's an unconditional love. It is limitless. Limitless in its reach.

[33 : 45] It's limitless. Anybody at all is entitled to it. Now look at it. This is serious. Matthew chapter 5 verse 43. It said, you have heard. Oh man. Say you have heard. You have heard. You have heard that it is said.

Now this is Jesus speaking. Anytime you read the Bible and you see Jesus saying you have heard that it is written. Look. He's going to correct it. You shall love your neighbor and hate your enemies.

Look at the next verse. It starts with but. Jesus said no. I'm changing it. Now. When you said you have heard it is said. It is different from when Jesus said it is written. Anytime Jesus says it is written.

He's quoting directly from God's law. Yeah. And that one doesn't need any amendment. So he never tried to correct it. But when he said it is said. The Pharisees in those days. They have the oral tradition.

And the written tradition. Now. And. So God has said that. Let's say God said. Don't shave your beard. The size of your beard. With a razor blade. Don't shave. Then the Pharisees.

[34 : 43] In order to make people even obey more. They say that. Don't touch razor blade. That's what religious people will do. Yeah. Yeah. They will add to the law.

To make you far away from it. And so. It became an oral tradition. And it's called the halakha. The halakha. Is a tradition. That. Has been. It's. It's born out of the law.

But it's been. They've mixed human traditions into it. That's why Jesus Christ said that. By your tradition. In Mark. He said. You make the word of God. Of knowledge. By your traditions. So the human traditions.

Has come to extend the law. Very far. And so they said that. Love your neighbor. When someone is good to you. Be good to them. And when somebody hates you. Hate him back.

I lost. Hate him back. What was wrong? What was that man? Don't let anyone take a gun. The man. It's okay. Hate him back. Man. Amen. And Jesus said.

[35 : 40] This is what it is said. But I say to you. Watch this. This is serious. Bless those who love your enemies. Say love your enemies. Love your enemies. Say it louder. Love your enemies. Say it louder.

Love your enemies. This is not a love of feeling. It's love of action. It's talking about action love. Not feeling love. You still feel very resentful against your father.

But when he's sick. Visit him. Visit him. He is stranded. He needs money. He's been thrown out of the house.

Because he was a very wicked man. And the things he did to you. You are so angry. But he's in need. For goodness sake. You don't help people because they are Christians. Don't be nice to people because they are Christians.

That's where charity is born out of. Charitable organization. The West. UK. This charity whole thing. Human rights whole thing. It stems out of Christian philosophy of this thing.

[36 : 43] Be good to everybody. Don't discriminate based on where somebody is born. Or somebody's race. Or color. Or somebody's gender. He says that. Watch this. I'm going to show you something.

Look. He says that. Love your enemies. Bless those who curse you. Do not. So do good to those who hate you. Pray for those who spitefully use you.

And persecute you. Now watch the next verse. That's a serious one. Look at the next verse. He says that. That you may be sons of your father. Ah. So he's trying to say that. See. This is the characteristic of God.

God. If you want to be like God. You care for people when they need their care. Can you imagine someone is involved in the terrible world. He went and stole the car. And he was driving.

He was driving. He was running away. He ran over someone. He was running away. And he's involved in a serious accident. And his neck. His car is not dead. Paramedics must rush their person to the hospital to save them. No. You feel that.

[37 : 35] No. Leave him to die. No. You can't leave him to die. You can't leave him to die. So Christians. We have to pioneer. It doesn't mean we have to. You see.

So that's why Christians build hospitals. Schools. That's why Christians delight. Can you imagine. You have not been coming to church. And you are cursing our church. No.

No. Listen. And. We see you. You are sick. You are weak. Lying by the roadside. And we walk past you. No. No. That's unchristian.

Yes. Yes. Now watch this. Are you learning something? Yes. Put you on a screen please. It says that you may be. You may be sons of your father in heaven. For he makes his son rise on the evil and on the good.

Oh no. God don't shine the sun on this fully people. No. Some of you have had your own way. You will switch off the sun. This is called the beneficent love of God.

[38 : 40] It's a love that comes with benefits. It's unlimited in its extent. you don't have to be a christian to enjoy that but god is generous to everybody he makes his sun to shine on the good and the evil and the good sends rain on the just and the unjust can you imagine it should have been like certain countries or certain towns there should never be rain but the goodness of god he will just do it because he does his love it's called common grace it's called the beneficent love the good benefit it comes to that's what benefits beneficent we are all enjoying we are all breathing the air look at the next verse watch this for if you love those who love you and you what reward have you do do not even tax collectors do the same go to the next verse if you greet your brother your brethren only what do you do more than others that's why in this country and every christian wherever christianity grows stronger people are not forced to be christians and when the law is being passed they don't pass to favor christians but go to other religious nations no no no no no no no no so someone is coming and is vowed that i'm a let's say i am a this tradition this religion and you can still stand for election and win is it everybody's allowed because the election is not for christians it's just to run a nation we can't stay here and wish hindus evil muslims evil uh six if which is not on god it's not christian you can't even you may not like but you can't do it when your enemy is hungry give him something to eat yeah ah no you have to hide the food or put some back in you that's it it's a serious thing i'm talking about that is where charity stems from when you say it's a charity this is a charity this is a that's where trying to help people who need help and the word charity is there is the actual greek word that comes from the greek word which is love love real love the love actually love is charity okay so organization they say this one is a charity organization meaning love showing love action love well the good news is no good news yeah okay let me just i don't know whether it's good news or it's bad news but the fact is that this love that god has for all humanity it is not eternal it's physical love it ends with death when you die it is finished did you hear what i said yes yes yes so god will send his rain on the just and the unjust he will send the sun to shine on the just and the unjust he will just be generally allowed things conditions so a wicked man can you imagine hitler somebody like hitler somebody like hitler had children yeah and he's killing other people's children and he's playing with it hey my girl and look at what you have done to others and you are enjoying family life god you think we went if there is god where is he listen that question you are asking he should deal with you first because you you yourself has an issue so but you leave it because he will allow you allow the sun to shine you allow allow oxygen to be breathed you are life allow life to go on and until death as soon as you die that love of god has expired because that love i'm talking about even though it is unconditional it is physical

it's not eternal it ends with death that moves out to the next level the next love of god which is called the um complacent love of god the word complacent when you mention it's when you check the modern editionaries sometimes what you see is like someone who is calm lazy or you know uh uh you can't be bothered you are calm no the actual meaning of the word complacent is actually made up the latin word is two words come and placate and so to to placate somebody is to appease them to make them happy to placate so so come intense intense placate or come with placate so come placent means to a level of satisfaction and pleasure intense pleasure now god's love of complacency is the love that when jesus christ showed up he said this bible said there's a voice that came from heaven in matthew chapter 17 and he says that this is my son in whom i am well pleased the love of pleasure he's jesus is the apple of god's eye when god sees jesus oh that's my boy and so those of us who who are in christ begin to become entitled to that kind of love and that love is not unconditional that love that gives god pleasure is not unconditional it's conditional it's conditional it's conditional the love god has for us is called listen that love is called watch this i have let me give you a few words for it it's called electing love the love that makes him elect us uh okay you come uh you you yes yeah yeah no no no no you yeah yeah you come it's called electing love that same love is called saving love the love that makes us get saved so we don't go to hell and the same is called redeeming love it's the love of complacency the love of god's affection the love of god's pleasure do you remember that we read in ephesians that god it was his good pleasure yeah ephesians chapter one having predest watch this watch this this is getting serious i have to be running up but watch this having predestinated us to adoption as son by jesus christ to himself according to the good pleasure he's happy to do this that kind of love that makes us because the children of god is not unconditional when jesus came on earth in john chapter 13 sir in john chapter 13 verse 1 2 and 3 he says that having now before the feast of the passover when jesus knew that he his hour has come his hour has come that he should depart from this world to his father to his father having watch this let's read that beat together from the heaven let's go who are in the world having loved his own this is not general level no no no this is not general love having loved his own who were in the world he loved them to the end the greek word eyes tell us in other words to the max

perfectly that love is eternal it doesn't change it doesn't stop nothing can interrupt with it nothing can interfere with it that love is definitely it has limits in its extent yeah but the scope is limitless it's not only in physical world in physical times but when you die you are actually going to enjoy it more you are going back to the father that love is the love that doesn't make him judge and punish you because jesus has come to take the punishment that you're supposed to come on you because of your wrongdoing because god must punish sin he can't just choose oh today i'm in good mood let me forgive sins he can't do that he has to punish sin so if you your sins shouldn't be punished then someone must take it yes that death that must be cancelled is going is being written off by somebody that's right something must we can't just arbitrarily say okay so leave the dead leave no no no it must and so that's why jesus came to die leading me to this last point let me mention it are you ready for romans chapter 8 before i go to romans chapter 8 let me just show you something briefly please you know jesus was arrested in the garden and when they arrested him in the book of john chapter 18 um from verse 5 he asked the people who are you looking for they said jesus of nazareth he said i am he and judas who betrayed him also stood with them look at the next verse now when he has said i am he they drew back and fell to the ground why then he asked them again who are you seeking and they said jesus of nazareth the soldiers they came with clubs serious they came with clubs wait wait he says excuse me he was with his disciples he said and they have surrounded all of them they said they couldn't they couldn't they could not want to escape so he said who are you seeking sir jesus he said i am he just i am he that name of god they fell soldiers and then they got up said come on don't let the body escape ah you forgotten that if you want to escape you have escaped and they surrounded all of them because they want to catch and then they asked he asked they i said who are you seeking he said i am he therefore if you seek me let these ones go their way.

Don't touch my disciples. Do you know why? Because Judas and Peter would have denied Jesus again. They wouldn't have survived it. They would have denied God.

But Jesus didn't want them to backslide. Please leave them out. Just take me alone. They can't handle this. If that temptation comes upon them, they won't survive.

[50 : 07] Yeah. Some of us, God knows that if that dangerous temptation, you know, let's say God forbid somebody lost their child. He's a Christian and lost their child. But God knows that if you lose your child, you become a drunkard.

So the temptation that comes on you, you can handle it. He won't allow certain temptations to come on you. He won't allow. He loves you too much to allow something to come on you because you are, he has this special love for you. He won't allow it.

Yeah. He won't allow it. Now, in John chapter 17, when Jesus was praying for his disciples, John chapter 17, verse 11 and 12, he says that, whilst I was in the world, now, I am no longer in the world.

But these are my disciples. They are still in the world. And I am coming to you, Father. Holy Father, keep through your name those whom you have given me that they may be one as we have one.

Look at verse 12. That's a serious one. Whilst I was with them in the world, I kept them in your name. Those whom, watch this, those whom you gave me, I have kept. And none of them is lost, except Judas, so that the scriptures will be fulfilled.

[51 : 15] So his point is, I never lost anyone. I won't lose them. I won't lose. God won't lose you if he has chosen you.

Amen. I won't lose them. That leads me to my final scripture.

Romans chapter 8. Is someone learning something? Yes, yes, yes. You see, when an unbeliever said, but God is love, but God is love, he doesn't understand this love. There are different types of love. Yeah. This electing love, this saving love, is only for the saved.

And that love goes on in eternity, and on, and on, and on, and on, and on. In fact, I'm tempted to quote this scripture. I don't have to open to it, but let me quote it, because in Galatians chapter 6, verse 10, it says, do good to all men, benevolent love, but then it says, especially those in the household of faith.

The believers, the family of believers, they require a certain special type of love. God has goodness. You see, there's a distinction.

[52 : 21] All, but then it distinguishes, so no, these ones are very special. People who are Christians, people who are in Christ, are special to God. We enjoy a certain love from God, which not all men are entitled to.

That's right. We enjoy it. That's right. Romans chapter 8, verse 20, it says that, all things work together for good. And we know, that all things work together for good.

To who? Those. Who are what? I can't hear you. Louder. Louder, please. Some of you are not saying it. I know we are supposed to close, but louder.

All things doesn't work good, for good for everybody. It works good for those. That's in those. Are you in the dose? Join the dose.

That would be a nice preaching title. Join the dose. All things work together for good to those who are called. All things work together for good to those who love the Lord, who love God, and to those who are called according to, not their purpose.

[53 : 39] He never consulted you to choose you. That's where I'm going. It's getting deeper. I'm going to. God never consults you, because human beings by nature are enemies to God.

We don't like God. I'm telling you, there's no way you can choose to be a Christian. What he does is, his love penetrates your resistance.

Now watch this. Watch this. Romans chapter 8, verse 29. It starts from 20, 20, 28. That all things work together for good to those who love the Lord, and are called according.

Accord. Sometimes we miss the accord. Who are called? What does it entail? For God to call somebody. Is it because somebody hears the voice? Hello?

That is called, the call is divided into two. Most preachers, in theological seminary, it is taught that when you're a preacher and you're preaching, there are always three messages you are preaching. When you preach, every preacher, the one message is what the people are hearing.

[54 : 42] The second one is what you are trying to say. The third one is what you actually mean. So when you preach, that's why somebody will be sleeping, because he hasn't even heard.

I'm thinking the person, he hasn't heard what you are saying. He's hearing something else. Yeah. Yeah. So, when every time they preach in the, in the apostle, apostles preach, they made a call.

They made a call. Give your life to Christ. They say, come forward. Paul finished preaching in Acts chapter 17, today, at Mass Hill, I think in the verse 30 and 31, somewhere, Acts 17, 30, 31, and Paul told them that God has given everybody the opportunity.

He said, because he has appointed a day in the which he will judge the world in righteousness by the man whom he has ordained, he has given assurance of this to you all by raising him from the dead. Verse 32, 32, and when they heard this, the head of the resurrection, they blocked their ears, and they were not interested.

Look at verse 30. I think that's the verse 30 I was looking for. Truly, these times, these times of ignorance, God overlooked, but now has commanded all men everywhere to repent.

[55 : 47] That's the call. Everybody, it's all, everyone is free to repent. He who falls, that's the external call, the outside call, and that one, the preacher is doing.

So as I'm preaching, everybody is hearing, but I can't determine who will believe it. Okay. Okay. Who determines who believes it? This is what I'm trying to do. The believing to be saved is not determined by the preacher.

Neither is it determined by the hearer. Hmm. It's determined by the Holy Spirit. Wow. Wow. Wow. Because he will invade your resistance and give you the decision to believe.

Wow. Because you can't come to the Father except he calls you. Now watch this. Those as many as Romans 8, Romans 8, 29, please. For those he foreknew, this scripture, I like it so much.

I can't just, for those he foreknew, say foreknew. Foreknew. When we talk about foreknew, it's like foreknowledge. Now this foreknowledge, the people explain it in different ways. There's the prescient view. The prescient view means that God, before he created everybody, he knew who will believe, who will not believe.

[56 : 52] So he knew it before he created us. Because he's an omniscient God. So he foreknew that one day you'll believe. He foreknew that one day, if I was preaching to you, you are screaming, I can't be bothered and cursing and everything.

But three years later, you'll believe. So God knows. He foreknows. That's called the prescient view. But it's not so much that. Because when you read the Bible, the Bible talks about how Abraham knew his wife. Sorry. Yeah.

Adam knew his wife. In Genesis chapter 4, verse 2, Adam knew his wife, one and two or somewhere there. And Adam knew his wife. That no, he's not talking about, hey, hello.

Hello, Chihuahua. No. That knowing is about an intimate, the closest point. Being so intimate with somebody, uniting and it's love.

Expression of such a deep love. Those who God foreknew. He loved. That word foreknew means, he planned to set his love on you.

[57 : 51] Wow. He set his love. You became the object of this eternal love. Wow. This conditional love. This restrictive, limited love.

He set it. So those, watch this, this is serious. Those he foreknew, he also predestined to be conformed into the image of his son. His son is the beloved son. So they, so they can all be like Jesus.

So now, when he said, those he foreknew, that means that not everybody. There are some amongst the many who he foreknew, he predestined, he has chosen, he has planned, programmed that you, one day you'll be in church praising Jesus.

Watch this. Those he foreknew, he predestined to be conformed into the image of his son that he might be the firstborn among many Christians. Then verse 13, look at this. So, this is, foreknew, predestined, called, justified, glorified.

The very people he foreknew are the same people he called. Yeah. That calling here, it is not just those who are listening to preaching.

[59 : 02] But the calling here is those who internally he has called them. Some of you became born again and you didn't know why. How many of you have known people who are so different and then one day they became born again?

And you are wondering, how come this? Look at you. There are people who wrote off church. But when the time comes, the love of God will penetrate your resistance.

Because he has set his love on you. He has set his love on you. That is what is called predestination. And people say, no, you can't predestination. Because not everybody is chosen.

This scripture highlights the problem then. Now, please, thank you very much. You can't, you can't say, he said those he predestined. So what, what is the meaning, what does he mean by that then?

Pre, predestined. So those he found you, whom he found you, he predestined. That's the verse 29, okay? Whom he found you, he predestined.

[60 : 03] Those he predestined, watch this, verse 13, those he predestined, these he also called. It's not others. He called you because he has already predestined you.

Before you were born, he has already chosen that you are going to call you. Bible says in Romans chapter 9, interestingly, verse 11, 12, and 13, before the children, Esau and Jacob, before they knew evil, for the children, not yet being born, not having done any good or evil, that the purpose of God, according to what?

Election. Might stand, not of the works, but of him that calls. See they're calling there. Because of God's plan to call, his election. He has elected some people already.

So their children, having done good or evil, once they were still in their mother's womb, he said, listen to this, go to verse 12. It was said to their mother, the older shall serve the younger.

On what condition? What has the older done to deserve the honor or the dishonor? What has the younger done to deserve the honor?

[61 : 15] It's according to God's purpose and relation. Go to the next verse. This is serious. As it's written, Jacob, I have loved and Israel, I have hated. Wow. Ooh, how pretty.

A child who was not born, God said, I've loved this one, I've hated this one. And why? That the purpose, verse 11 again, it's 11. No, no, sorry, verse 12.

Verse 12. No, no, it's 11. I'm sorry, 11. Yeah. According, that's the purpose of God according to election, my stand. He said, you have chosen you. They haven't been born yet in their mother's womb.

Predestination. According to His purpose. So those He, He, foreknew, foreknew, He set His love on them. He predestined.

Those He predestined is the same people He called. Those He called is the same people He glorifies. He justifies. Those He justifies is the same people He glorifies.

[62 : 16] And so, watch this. Watch this. I'm finished. I'm finished. I'm finished. Come back here. You knew Him in the world, but this guy walking, God has called him.

It's called the electing love. He has set His love, that love on Him. And at the end of the day, one day by the time you meet Him, is the same person.

It's the same person. It's the same person. This raises a major question. So all the other people on earth, go and read Romans 11.

He said, who are you to question God? All have sinned, yet He has chosen that for my own glory, I've decided to give clemency to certain people.

clemency is the prerogative of the one who gives. You can't say, but why have you given me and I've left somebody else?

[63 : 18] You can't question God. Shrek can't question that, why did you make me the chief character and you didn't make Fiona the first? You can't question that. This whole thing is about God.

Let me end this love of God. So we have the love of God for man, which is mainly two, the conditional love, so unconditional love, the physical love.

That love is limited in its scope. How far it can go is limited. Once you die, it's expired. It is expired. But the love that makes God choose you, that is what made Christ come to die.

And Christ died for those who have been chosen. Because if God has chosen them, then they make it to heaven. So God chose, Christ must die to pay for their sins.

Christ is the savior of all men, according to 1 Timothy chapter 4, verse 10. Yeah, he's the savior of all men, especially those who believe.

[64 : 33] So what's the difference then? He told Adam, the day you're to sin, you will die. But for some reason, God spared them, saved them, waiting for a certain time.

So he didn't bring in instant judgment, he saved men from his instant judgment whilst on earth. Should have wiped everything off. The savior of all men. But his salvific grace, saving love, redeeming love, electing love, it is only set on certain people who, let me just, for your sake, who choose to believe in him.

So when we talk about God is a God of love, he loves everybody, but he doesn't love all of us the same. Some of us, he has said, we are the object of his pleasure.

Others, actually, they are object of his wrath. Yeah. God has hatred. Jacob, have I loved? Esau, I have hated. Psalm 5, verse 5 and 6, he actually abhorred.

The Bible says that. The boastful, let's start from verse 4. Look at verse 4. For you are not a God who takes pleasure in wickedness, nor shall evil dwell with you.

[65 : 47] He won't take it. Look at the next verse. The boastful shall not stand in your sight. You hate all workers of iniquity. But because of his common grace, even though he hates some people, he's still giving them love and certain grace, he's covering them until a certain time when that life is expressed, then his judgment will come.

And then until a certain time when those who actually are object of his love, they pass through and keep enjoying his goodness. So yes, God is a God of love, but he doesn't love everybody equally.

This is my beloved son in whom I am well pleased. This is my son whom I love. Hear ye him. He doesn't love everybody equally. He loves some people generally, but some of us he loves us specifically.

Eternally, eternally and electingly. Did you receive something? Please do. 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 karence.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.

[67 : 07] Stay blessed.