

Chosen, Not Forsaken

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Preacher: David Antwi

[0 : 00] Welcome. Thank you for choosing to listen to another destiny-changing word by David Entry from one of our revival-seeking youth services. If you want to control your world, catch the word. Be blessed.

Alright, so we already are from the screen. Let's go. Glory, therefore, and teach all nations. Our times in heaven in the name of the Father, and of the Son, and of the Holy Ghost.

2 Corinthians chapter 13, verse 14. Let's already are from the screen. Let's go, please. The grace of the Lord Jesus Christ, and the love of God, and the demeaning of the Holy Ghost be with you all. Amen.

Amen. Genesis chapter 1, verse 1 and 2 and 3. Alright, let's already are from the Lord. Let's go. Verse 3.

[1 : 12] Verse 3. Verse 6. Then God said, let there be a parliament in the midst of the Moses.

And God said, then God said, then God said, then God said, then God said. It finds its explanation in John chapter 1, verse 1, 2 and 3. So let's read John chapter 1, verse 1, 2 and 3.

One more time. For the last time.

Before I go on further, I always want to take advantage to teach. Take on the opportunity to teach some things.

What we are doing is a very important Christian principle where you read the word of God aloud. And sometimes in a church, in a congregation, it is good for a congregation to read together.

[2 : 14] It is very spiritual. And it's very intensely Christian. But it's not common in many places.

And some people, when they say read, you don't want to read. You don't want to read and become embodied.

You are exempting yourself from something very important. There's something about congregational reading. So even that's why every church service is supposed to have something the congregation is saying together.

Which usually is a praise and worship or singing. The congregation must confess some things together. It has a way of reinforcing faith.

We grow together. I said, so we all come to the unity of faith. Ecclesiastes chapter 4, verse 13. So we all come to the unity of faith. But Apostles' Creed is not in the Bible.

But it's the confession of faith. So in the early church, when they come together, they confess their faith together. In fact, before you got baptized in those days, what they would do is to make you confess your faith.

[3 : 25] Do you believe that Jesus Christ is the Son of God? Yes, I do. Do you believe that He died on the cross for your sins? He was buried. He rose again on the third day. Yes, I do. Do you put your faith in Him to live your life, for the forgiveness of sin and to live a Christian life?

Yes, I do. That's what makes you a Christian. Just that. It's not what you do first. It's what you believe. Then they'll baptize you based on that confession. So those days, when they came together, they always had something they confessed.

And the summary of their early church, their Christian confession is, Jesus is Lord. Jesus is Lord. It's like the way we say hallelujah. There's more. Jesus is Lord.

Jesus is Lord. Jesus is Lord. Jesus is Lord. Jesus is Lord. That statement carries a lot. Or you can call it a phrase.

It means a lot to the Christian faith. Jesus is Lord. That means His Savior first. Some people want Him as Savior, but not as Lord. A lot of other things are Lord's in their life, not Jesus.

[4 : 32] Jesus is Lord.

Because the scripture has something to. It tends to have a way of, not sidestep, but goes deeper than your mind into your heart.

When you are Christian and the word of God is read, it does something. It's not explainable. It does something in your inner man.

Because everybody has got an inner man. When you are not born again, your inner man is dead. When you are born again, your inner man comes alive. And so you are supposed to live from your inner man.

That means there's your outer man, Colossians chapter 3. So put on, who is renewed? Put on the new man. Say the new man. The new man. So every believer has a new man on your inside.

[5 : 50] A new man. Which is slightly different from this unique phrase in scripture. One new man.

In Ephesians chapter 2, verse 14 and 15. It says that, For he himself is our peace, who has made both one, and has broken down the middle wall of separation.

What bothers me is a lot of believers read the Bible and they miss these core things that are the foundation of Christianity. So you meet someone who is an unbeliever, a Muslim, or a Jehovah's Witness, or a Mormon.

They try to give you a version. They talk about their version. But sometimes you are not even sure what you know. But there are some foundations in Christian life. In Hebrews chapter 6, verse 1.

It says, Therefore, living the elementary principles of Christ. Say the principles of Christ. The principles of Christ. So say the elementary ones. The elementary ones.

[6 : 54] The elementary ones. The basic. You can't be a Christian and not know this. It says the elementary principles of Christ. The elementary. It says there's a time you leave it.

You don't abandon it. But you go further. You go deeper. So the elementary principles of Christ is like what it takes to be born again. It's like why you should be baptized.

It's like the justification. How come you are a Christian? You don't understand forgiveness of sins.

That's elementary. It's the abyss of Christian faith. And yet we never get tired of talking about it.

Every time we talk about it, something happens on your inside. It tickles something on your inside. It stares something on your inside. Because it's the elementary. It's foundational. NIV.

Not laying against the foundation of repentance. Because repentance is elementary. How come you are born again and you have not repented? What kind of born again?

[7 : 48] It's born again. Not born again. If you are born again, repentance is something that has happened to you before. You live in the life of repentance. So even if you go back to your ex by accident, you don't stay because, no, I don't do this anymore.

Why? Why don't you? I've repented. That this is not my life anymore. You have moved away from that life. You have moved away from kissing someone you are not married to. Even though the feelings have not left.

Oh. Oh. Yes. The feelings will be there. But, so let's say, that's a woman.

You see a woman when you see, the gentleman, like, the way this guy looks hot. Oh. Sometimes you might see somebody and you might have a crush on the person.

It would feel like taking the phone and sending him a message or sending a message and saying that, Can we do FaceTime? Oh. Because that's what you used to do. Yeah. And the desire is there.

[8 : 57] But, no, I can't do it. I don't know if you know what I'm talking about. No, I can't. The feeling is there, but there's something that is stronger inside you than the feeling.

Yeah. So even though the drive is there, sometimes you, I can't do it. And even when you fall low enough to go and do it, you don't enjoy it.

Yeah. It's not me. You are watching porn and you feel so bad. Me who had previously even shared. Yeah.

No, you can't do it. Yeah. Why is that happening to you? It's because of repentance. Repentance is just fundamental. It's elementary. It's foundational.

How come you say you're a Christian and by having repented, you're actually not a Christian.

You're on your way to hell. Yeah. Wow. Hell. Hell. Hell. You will burn in hell because hell belongs to people who have not repented.

[9 : 54] Whether they are good or they are bad, it's just people who have not repented. Hell. The guy on the cross said Jesus. Remember me. He's a son of repentance. In fact, in Acts chapter 3 verse 18 and 19.

Repent, repent, therefore, and be converted so that your sins be blotted out so that times of refreshing may come from the presence of God.

God won't refresh you. But it starts from you have to repent. You have to repent. Wow. Wow. Yeah. Don't ask me that nonsense question. If there's God, why am I suffering? Have you repented? Wow. It's a question.

It's a question. It's a question. You want times of refreshing, but you have not answered question number one. Repent, therefore, and be converted.

Jesus himself told the disciples that repentance, I like talking about repentance a lot because that's the big entry point of Christianity. So just in case you are here, you believe you are a Christian, but you have never repented, I'm telling it to your face.

[10:58] You are going to hell. You are not a Christian. You are just a churchgoer, but you are not a Christian. You are a candidate of hell. Why are you saying that? It's not me.

I don't have anything to do. The Bible has already prescribed you. The Bible. Listen, if you go and drink acid, what will happen to you? If I see you putting acid in a water bottle, and then you are jogging, and I tell you this while you are going to die, you end up in hospital, you tell me I'm a dream person.

No, I'm just telling you, there's already, I know what acid can do. And I also know what lack of repentance does to people, even though they are in church. So the fact that you are not repentant is the reason why you are not going to hell.

It's not because you are a bad person. Tell somebody, repentance is just foundational. It's elementary. So it's living the elementary principles of Christ.

Let us move on. So there are some things that you should know when you are a Christian. You should know that reading your Bible is not like a storybook that is just so you can remember. You read it so that you can feed your spirit.

[12:04] Because you got an inner man. You got an inner man. You have to feed your inner man. That's why you read your Bible. So now as I was telling you, there's a difference between the new man, Colossians 3.10, and Ephesians 2.14.

We will go to 15. 14 says that for himself a peace who has made both one and has broken down the middle wall of separation. These are basic things that Christians should know. The middle wall of separation is, in the past, or in the past, or other cultures, male and female maybe may not come together.

They don't like. But when we come to Christ, Christ himself is our peace. Previously, there was no peace between male and female. But Christ himself. So if you don't have Christ, how can you join this peace?

Because Christ, he himself is the peace. It's not like we have peace from us. It's not like he's giving us peace. So he himself is our peace. Right? Christ himself is our peace. White or black.

Chinese or Latino. It doesn't matter. So human nature, human cultures by nature are discriminatory and segregative.

[13:17] That's even your school. There are some people you don't move around. You've never even said hello to them. Why? Because they are not in your class. Oh, yeah. You are talking about discriminatory.

But you're also discriminatory because people are not in your class. That's my class. And this, we are in the same classroom. These other people I don't know. Oh, I used to see her, but I never said hello to her or something.

Why? It's not like intentionally discriminatory, but that's how we are. We just move on. We always exclude people. Are you not part of a group chat? But others are not part. And you know people who are not part of the church group, and you don't actually want them to be part of it.

That's how life is. Do you understand what I'm saying? That's how life is. So when you post some things, some people will never see it. You see, by nature, we exclude people.

But when we are in Christ, Christ takes away the exclusion. And then the two become one. So two parties. There are always two parties. There are always two parties.

[14:18] There are always two parties, as long as you are concerned. So Jesus himself is a peace who has broken down the middle wall of partition, you know, separation.

It parts us. You are here. You are here. As soon as you come to Christ, I'm in Christ. When we are in Christ, he has removed the partition. But why am I teaching you this?

Broken down the middle wall of separation. Some translations say the middle wall of partition. Hey! Yes. Or the partition. The wall of partition between us.

So human beings, there's always partition. So the middle wall of separation or partition. Now look at the next verse. That's where I was going to. Having abolished in his flesh the enmity.

So there's a certain enmity that exists. It's not animosity. But it's just that we don't belong together in this part. So whilst we come into Christ, whatever we don't belong together is abolished.

[15:19] Whatever is responsible, the enmity. That is. So the law of commandments. Now when it comes to this, this is talking about the Jews. A Jew is not supposed to fellowship with a Gentile. And it's based on the law of Moses.

So now Jesus died on the cross. On the cross, he didn't only knock the devil. He didn't only knock sin. He didn't only knock out sin, the flesh, the devil, the world.

He also knocked out the law. But the law is good, yes. But according to the law, Gentiles and Jews can't fellowship together.

They can't come together. God said he's separated from amongst them. So they can't come together. Suddenly Jesus Christ comes to die. And on the cross, he was removing the middle wall of partition.

So that, and now what happened after removing the middle wall of partition? Look at verse 15, Ephesians chapter 2. That is the law of command, the law contained in the ordinance.

[16:24] So as to create in himself what? In himself what? I can't hear you. This is amazing. He himself is our peace and he created in himself.

One new man. Now, that one new man is different from Colossians 3.10. Put on the new man. Now, this one new man we just saw is another term for what the church is.

The church is this one special entity that is made up of different, different people from different backgrounds and different cultures and different situations, but yet have become one.

That's why it says that if anyone be in Christ, it's a new creation. 2 Corinthians chapter 5 verse 17.

It's a new creation. In Ephesians chapter 2, this chapter 2, when you look at verse 10, it talks about how we are the workmanship of God.

Create. Oh, come on. For we are his workmanship created. So in Genesis chapter 1, God said, let there be. Chapter 1. God said, let there be, let there be, let there be. And God created the heavens and the earth.

[17:33] Genesis chapter 2 verse 1, it says that the heaven and the earth and all the host therein were finished. God has finished creating. And what happened? The next verse. So on the seventh day, God ended his work, which he has done, and rested on the seventh day from all his work, which he has done.

Seventh day, God rested. That's why Sabbath day is a day of rest. So why don't Christians worship on Sabbath day? Why should we worship on Sabbath day? Why should we worship on Sabbath day?

We have just, we've entered his rest. And after the sixth day, God didn't do anything the seventh day. How about the eighth day?

He got up and started creating again. When did he create? The church, the one new man was the new creation after the, they finished the sixth day. He rested.

The seventh day was a very long day. So Jesus came on the cross. So the seventh day was a long day. Then on the cross, he created one new man. And then that one new man, that's why the church worships on a Sunday.

[18:42] Because Sunday is the eighth day. Sunday is the new day, the eighth day of the previous week. Right? So the eighth day of the old creation is the first day of the new creation.

So that's why we worship on the first day. Because God went back to work. God is working at the moment. What's he doing? He's busy building the church and creating us.

That's why some of you are going to be added to the church today. I'm not talking about just charis. I'm talking about you'll be added to the actual church of God. Amen. How?

How is that going to happen? It starts with repentance, that's all. Just repent. Repent. I believe in Jesus Christ. Jesus, okay, now you are part of the church. So he creates us. So he created us in one. Now, everybody has got a new man.

Another name for the church, another terminology for the church in the Bible, not in the world, in the Bible, is the body of Christ. It's the family of God. The household of God is the house of God.

[19 : 43] So the household of God is there, and then the house of God is there. All right? And then we are the body of Christ, the bride of Christ. These are all terms or phrases the Bible uses to depict the church.

One of them is one new man, which is different from when you are born again. Now you have a new man on your inside. So it's like you have been regenerated.

The Bible talks about, in Titus, by the regeneration of the spirit. The Holy Spirit regenerates us. So we are dead. Then he brings life. And when you watch all those kind of movies, then somebody, something touched the person and comes alive.

So the Holy Spirit, but according to his mercy, through the washing of regeneration and renewing of the Holy Spirit.

So when we talk about somebody's regenerated, he's talking about you are born again. Another term for born again is in the regeneration. You are regenerated.

[20 : 49] Right? So when they say you are regenerated, it means you are born again. You are now, you have life in your spirit. And not only life, you have fellowship with God in your spirit. This is very important.

So as I was saying, everyone has a spirit man, inner man. And your inner man, according to Ephesians chapter 3 verse 16, said be ye renewed. No, Ephesians, it said that he will strengthen you by his spirit in your inner man.

That means you have an inner man. It's there. Inner man. Say inner man. Inner man. I have an inner man. So when I'm dealing with you, what I see is your outer man. I can never see your inner man.

But I can discern your inner man. And it's, it's, it's, it's, it's, that's why the gentleman sang this song. Spirit to spirit. Spirit to, these are things unbelievers can't understand.

And an unbeliever cannot sing. How can an unbeliever say spirit to spirit? I'm lighted by your word. With your breath of life. That's why I come alive. That's what changed my will.

[21 : 52] Breathe your name. No, this is, unbeliever cannot even appreciate this kind of thing. And if you are without teaching, how you just, I just like that song. But you don't understand what you are singing. And that's the problem with the word.

That's why I like EP2. That's what I mean. That I want to take my time for you to understand these things. Though it doesn't sound gibberish. Other than that, you go out there, you meet people and they'll bamboozle you with a lot of rubbish.

But it will sound intellectual to you. For instance, someone said, I've read the Bible. It has contradictions. All your dreams. You. What do you know if I need to tell me I've read the Bible? You mean you read it cover to cover?

Cover to cover? How long? Even by the time you get to about three pages, you've forgotten what you read previously. Or someone just told you it has contradictions.

Isn't it what someone told you or you found out yourself? Most of those things are just, they are told. The people bully you. But if you don't have understanding of the scripture and understanding of what you are doing, then with time, when problems hit you, the older you go, you'll be meeting problems on the way.

[22 : 55] Oh, there are problems on the way. They are always there. Problems are always on the way. Some of them are tailor-made for you. Yeah, yeah, yeah, yeah. But God likes them. Because you only build your faith.

The devil is throwing it against you by just ends up building your faith. Romans chapter 5. Romans chapter 5, verse 2, 3, 4, 5. It talks about how it develops your tribulation produces patience.

Verse 3 says that, and not only so, but we glory in tribulation also. Do you know what tribulation is? Give me another version to tell us what tribulation is.

Not only so, but we also glory in sufferings. Do you know what it means to glory in sufferings? It's like, I feel good about suffering.

How can you feel? How can you be proud of sufferings? That's a kind of strange thinking. New Living Translation. Maybe it might say it different.

[23 : 55] We can rejoice. We can rejoice to when we run into problems. How can you rejoice when you run into problems and trials? You get it. No, that's not a time you rejoice. That's not a, but this is Christianity for you.

So I told you that problems are on the way. But it says there are no problems. Bring it on. We run into, we rather rejoice. When others are crying, we are rejoicing. But why? For we know. See, you can't be without teaching.

How can you rejoice in problems when you don't know? What you know is what determines how you can rejoice in problems. Not because there's a problem.

But you rejoice because we know that they help us develop endurance. Their problem was meant to pull you down by. It would rather help you to develop something. That's the Christian truth.

All right. So tribulation produces patience. And then it says that in verse 4, patience produces experience. And experience produces hope.

[24 : 56] When you have certain experiences with God, you are never discouraged. You can never say, I've given up. No. Because you've been through certain things and you know that God always comes through.

Oh, oh. Yeah. But who knows that on this season you have not been through some challenges?

Yeah. Well, so your inner man must be developed and must be strengthened.

There are a lot of basic, basic things that Christians must know. Then afterwards, then you build on it. You move on to weightier things. Weightier things not being something deep and philosophical, but actually more into Christ and more into understanding of what the church is about.

Now, having said all that, we were reading John chapter 1 verse 1 in the beginning. It was the Word. And the Word was with God. And the Word was God.

But Genesis chapter 1 verse 3 said, and God said. Genesis chapter 1 verse 6. Then God said. And God said. Verse 9. Verse 11. Verse 14. And it goes on like that. So, God said, God said, God said, God said, God said.

[26 : 07] What else? God said. When God says, what comes out? It's a Word. God speaks a Word. And now we understand that in the beginning was the Word.

All right. So, in the beginning, we write Genesis chapter 1 verse 1. In the beginning, God created the heavens and the earth. Verse 2. And the earth was without form and void.

And darkness was upon the face of the deep. And the Spirit of the Lord moved upon the surface of the deep or the waters. So, the Spirit of God was hovering over the face of the waters.

Then God said. Now, in the beginning, Genesis chapter 1 verse 1. In the beginning was the Word.

And the Word was with God. Oh, come on. Let's read it.

In the beginning was the Word. And the Word was with God. And the Word was God. Oh. So, in the beginning was the Word. And this Word was God. So, it's not just something mental or ethereal.

[27 : 06] But it's a personality. It's a Word. And so, when God said, let there be. Genesis 1 verse 3. He was actually releasing God. Do you understand? John chapter 1 verse 2 says that.

All things. All things were made. How did God make things? Speak. He spoke. So, the Word God spoke was himself. The Word God spoke was himself.

And there are three personalities represented there. Genesis chapter 1 verse 1 to 3. In the beginning, God. Okay. So, God the Father.

And then verse 2 talks about. And the Spirit. And then verse 3 says, God said. So, verse 3. The Word comes in. So, you see. God the Father. God the Son.

The beginning of the Bible introduces us to God the Father. God the Son. God the Holy Spirit. Right from the beginning. God the Father.

[28 : 07] God the Son. God the Holy Spirit. And my first scripture we read from Matthew chapter 28 verse 19. Jesus said. Go ye into the world. And make disciples of all nations.

Baptizing them in the name of the Father. Of the Son. And of the Holy Spirit. Some people will tell you that the Trinity does not exist. Don't mind them. They don't understand it. In Ephesians chapter 1.

Very interesting. Listen. But the. When Paul spoke about our salvation. He started with God. Verse chapter.

Chapter 1 verse 3. Ephesians 1 verse 3. He said. Blessed be God the Father. Oh. This is so sweet. Ah. I might get stuck here. It's like you are driving. And then you're. Pile of snow.

And then your tire is stuck. You might not be able to go. Because this is so sweet. I don't know how I'm going to work my way out of this thing. He said. Blessed be God the Father of our Lord Jesus Christ. Who has blessed us with all spiritual blessings in heavenly places.

[29 : 06] How? Through Christ Jesus our Lord. Then. The next verse. Says that. Just as you are chosen in him. This is also. How can you be chosen before the world was founded?

Where were you born? You were chosen before the foundation of the world. Why are you in church? It's not because your friend invited you. Why are you in church? Not because you are smart.

Not because you are good. Why are you in church? Oh because I decided to stop all the bad things. No that's not why you are in church. Why are you in church? Because God chose you before the world began. It's called the doctrine of election.

Election of grace. But why would God choose someone and leave others? That's his prerogative. When you went to next.

Go and buy. Go and buy. Maybe a jacket. A cardigan or something. Why did you pick that one and leave the other one? Those of you who have a couple of weeks.

[30 : 07] You don't wear all of them at the same time. Why did you leave that one and wear this one? Some of you are here. You have your top. The top you are wearing. You could have wore something else. So you have to say, Prerogative.

You just chose this and decided to do this. But God is not just pure, pure, merely prerogative. He did it to show. Anyway, you too. The reason why you wore this week on your graduation day is because you wanted to look very nice in the pictures.

Yeah. So you chose that one and not this one because of the way you wanted to look. Yeah. Right? Yeah. Got it? Got it. Got it? Got it. Good. So in the same way, God also chose you and not your fornication friend.

No. Or your friend who has never fornicated. No. No. He's not in church. She's not in church. But you, God, has chosen you today. You are in church and join Jesus.

How? Why did God do that? Because that's his choice. He elected you by grace. It's called the election of grace. Not of merit. You don't merit it. But you just say, okay, yeah, I'm going to choose you.

[31 : 10] I'm going to choose you. But why should God leave the rest to go and die? He's not leaving anyone to go and die. We are already dead. And he chooses to wake some people up. Wait. But why doesn't he wake everybody up or resurrect everybody?

But how would he be able to punish sin? We are all going to supposed to be punished because we are criminals. And he just said, okay, you, you will not be punished.

You, you will not be punished. He just chose randomly by purpose. And then this one said, but why, why not me? Why not me? He said, I've not done you any injustice.

What you deserve is what I'm giving you. Merit. You are a sinner. You're supposed to be punished. But this one says, yes, they are sinners. But I, I chose to show, demonstrate mercy.

But why don't you do it for everybody? But how can I demonstrate judgment? So some people are vessels of judgment. According to Romans chapter nine, I'm telling you what is in the scriptures. According to, if you, I told you, I didn't want to get stuck in this thing.

[32 : 12] In Romans chapter nine, verse 11, there's something very interesting there. This is, Romans is a book of reasoning. And it's that logic, reasoning, and it's like argument at the court.

And it's very legal book. It says that for the children, which children are you talking about? Not yet born, nor having done any good or evil. Say good or evil.

Good or evil. People judge you based on good or evil you have done. But God doesn't save you. I think you will like this.

This is going to give us a bit of a problem. We got to stay here. Now it says that the children, they were in their mother's womb. They were in their mother's womb. They don't know anything. They haven't done anything.

And once they were in their womb, God said, I have chosen this one and I've rejected this one. Hallelujah. Does it make sense when God told Jeremiah, before Jeremiah chapter one, that's right.

[33 : 11] Before I formed thee in your womb, your mother's womb, I knew you and I ordained you. You were messing up, but you already ordained. You were a liar, but God has already chosen you.

That's why you did not die. That's why you were not shot or stabbed. That's why the evil didn't happen. Because God had a plan for you. God has already chosen you. Shout, yes, Lord.

Yes, Lord. Before I, it says that for the children, not yet being born, nor having done any good or evil. So why is this happening?

That's the purpose of God, according to, according to, election. You think it's only Americans and UK people who do elections?

No. God has been doing it all time. And God cast it, he cast his vote for you. If, if you are in church, that means God voted you.

[34 : 23] Tell somebody I'm the choice of God. Tell somebody I'm the choice of God. He chose me. Before I could even do anything good.

He chose me. That's why I'm here. So whether you like it or not, the truth of the matter is, I'm already chosen.

I am chosen. I'm chosen. Jesus. Jesus said, Jesus said, mother, do I condemn you?

There is now no, there is now therefore no condemnation. Satan is using your guilt against you.

He's using your mistakes and your sin against you.

And when you are in Christ, you don't come to God because of your righteousness. You come to God wearing Christ's righteousness. It doesn't matter how many times you fall, yet get up and go back to Jesus.

[35 : 33] Jesus. And remember, tell him, you are for me, not against me. And the Bible puts it this way, it said that, who, who, who is he who will bring a charge against you?

Romans chapter 8 verse 34, who? Okay, God, you went wrong. You've done something wrong.

Who will bring a charge against you? He said, he said, who is he that will condemn you?

Is it Christ who died, and furthermore, he's also risen, who is even at the right hand of God? Who is, who is making the same? If someone should condemn, it should be Christ.

But rather, he's rather interceding. You see, a lot of Christians have been singing some of these songs.

They think it's just nice music, but they don't realize their significance. Who's the son says free, it's, I'm really free.

[36 : 43] I am free. I, I might, I might have feelings that I just don't like. I might have feelings and temptations, but really, I'm actually still free.

Well, I'm a child of God. In my father's house, there's always a place for you. Nobody can take your seat.

Nobody, you have a permanent seat. When you are born again, you have a permanent place. It does not matter what you... The prodigal's father, the prodigal's son's father said, you are still my son.

The son said, no, no, I just want to be a servant. He said, sorry, your place is still there as a son.

You don't need to be a servant. Come back to your place. You've lost so much ground, but still, that's okay, because you are a son.

I have a place in my father's house. In my father's house, there's a place for me. Why? Because I've not found a mother, there's a place for me.

[38 : 04] I am chosen. I am chosen. I am chosen. I am who you stay as home.

Say, I'm chosen. He chose us before the foundations. When did he choose us? Not when you started doing right. Not when you decided to do church.

That's not when he chose you. When you were actually cursing the guys in church, the guys who tried to preach to you. When you were cursing them, you already chose him.

Ananias, he says, Ananias, Acts chapter 9, verse 11, go to the straight street. There's a guy called Saul. He's praying. And I want you to go. He has seen your reason.

Ananias said, I've heard so many things about him. That he's come here with permission to come and create Christians. God said, Go, for I have chosen him. God said, Go, for he is a chosen vessel of mine.

[39 : 08] The killer? Yes. I chose him before I started killing. I knew he would be a killer, but I still chose him. He still chose you. He still chose you.

So don't stay and say, I don't want to be a killer, great. You are not what you feel you are. You are not what the devil says you are. Your place in God's house, in God's family, is untenable.

You're already in. So he says that, he has chosen, I want to show you that. He said, before the children could be born, before they could do evil, good or evil, that the purpose of God, according to election, might stand, might prevail.

He said, Jacob have I loved, Esau I have hated. Esau, remember, Esau has not done anything evil. It's here. As it is written, Jacob have, look over to the verse 12, let's start from the verse 12.

It was said to her, the older shall serve the younger. Now, in the tradition, it's not old people who serve young people. Your older brother is, you are supposed to serve your older brother.

[40 : 22] In other words, there's, for instance, Prince Charles is the one to, by nature and default, be the king, when the queen dies. King Charles. Has God had that brothers, they are princes.

But right now, God forbid, if King Charles should die, it's not his brothers who will be king. It's his first son. And if his first son also died, then that's going to be the first son's first son.

It's called the right of primal. So Harry, as for Harry, he's now completely out of the picture. If Prince William had not had children, then Harry will be the next in line.

But now that he's got children, they have moved Harry far. So he's gone. Now, then Harry and William, let's say, this is very interesting story.

You know, Harry was born at a different time from William. But these ones, they're twins in the mother's womb. And do you know, twins don't come at once.

[41 : 21] One comes first. So, in that circumstance, it's always the older one is still first. That should take the lead. But while they were still not yet born, you see, if God has waited for the younger one to be born, like when William, after William was born, two years later, when Harry was about to be born, while Harry was in the mother's womb, God said, I've chosen Harry.

You might think that there's something William has done. So you might think that it's based on that. But God said, okay, both of them are going to be in the womb at the same time. And yet, one will definitely be first and the other will be second or will be the last.

And so, the older one is supposed to be by the law, the rights of primogeniture. The older one should be the one to be served by the younger one. But once they were in the womb, even though they had not done any good or evil, God, according, so that the purpose of God, according to election.

Now, this is, we are talking about election. Election is not based on what you have done and who you are. It's just based on what God has chosen before you were born. So, it says that the purpose of God, according to election, my son, he was demonstrating how election works.

He said that even these children, as they are in the womb, the older will serve the younger. That's not the right thing. Then look at, as it is written, verse 13, as it is written, Jacob have loved Esau.

[42 : 42] What has Esau done? It's not, it hasn't done anything. He didn't have to do anything. I just have to demonstrate the purpose of my election. So, he rejected one and he celebrated the other one.

This is, this is serious theology. Look at the next verse. What shall we say then? Is there unrighteousness in God? Certainly, look. Yeah, I know some of you, that's what some of you are thinking, but that's not fair.

That's not fair. How can we, why should God, he said, no, no, no. This version is complete. Let's go to the New Living Translation. That will make it quite interesting. Are we saying then, that God was unfair?

Of course not. Is that with an Islamist, you know? Of course not. How about Message Bible?

Let's go to the next verse. In the message, let's stay on the message. God told Moses, I am in charge of mercy. I am in charge of compassion.

[43 : 52] Wow. Do you know what mercy is? So, somebody went to a painter many years ago, portraits. You know, some people sit down, and then, he's a rich man, he called a portrait painter to come and paint him.

His portrait, he sat down, and he told the guy, please make sure you do me justice. The portrait painter said, no, are you asking for justice or mercy? Because if you ask for justice, I will show all the pores, it will be bad.

I will show the way your lips, one, your nose, one is bigger than the other one. But if you want to ask for mercy, then I will do Photoshop, Photoshop, and then amend, you know, airbrush.

I'll airbrush you. So, airbrush is the expression of mercy. It makes you look better than you already know. And God said, me, I'm in charge of mercy.

I choose who, I'll make you look good. Meanwhile, you are not that good, but I'll make you look, this other one cannot complain because, yes, you are just who you are. I've decided not to just get involved.

[44 : 58] Go on. Are you learning something? Go on. Go on. Go on. Compassion doesn't originate in our bleeding hearts or moral sweet, but it's God's mercy.

So it's not because, please, now we make compassion and mercy. No, no, no. It's just God's mercy. He chooses who you have mercy on. It doesn't matter what you can do. You're fasting 300 days. It doesn't mean, it doesn't mean God can, God will raise you. No. God is not raising you because you are fasting so much. God is not, you know, have you, sometimes you see some people God is using.

You wonder, but why is God using this person like this? And this other person, the King James puts it this way, it's not of him that willeth. Neither is he of him that raneth.

So there is not of him that willeth, neither is he of you, but it's of God who showeth mercy. For he said to Moses, I will have mercy on you, and I will have compassion on you, I will have, that's, this is what election, election is a function of mercy.

[46 : 11] That's why any gospel, any preaching that makes you feel God can never accept you again and you are useless, is not a message from God. And anybody who gets closer to God, you become a bit more compassionate.

When you catch somebody in sin, you don't go and broadcast it. You are more interested in, how can I help him? How can I help her to just live right?

Then I'm going to tell everybody, they will know who you are, you don't know God. That's why you talk like that. The closer you get to God, the more easy, or the easier it is for you to want to forgive somebody.

The way you, you don't want to forgive, it's a sign that you are not getting closer to God. You only are speaking in tongues. I will never forgive this person.

I will never forgive him. And this is, we are talking about, we are talking about, 11 years ago. 11 years ago, they ate your food, they didn't give you some of this.

[47 : 12] And you still bear this bitter grudge. The more you get closer to God, the easier and the quicker you are to forgive.

Let me tell you something. Some people think they are spiritual because of the way they speak in tongues. Some people think they are spiritual because of the way they, Amen!

Amen! Tell them how you are praying for people, the way they be screaming and shaking. Listen, I've grown enough to know that it's not a sign that you are spiritual. Yeah, go ahead, ask Beverly. Yeah, it's not a sign.

It's not a sign that you are spiritual. Is it bad? No, it's not bad. It doesn't mean squat. So long as spiritual maturity is concerned. It might mean a strong expression. But it doesn't mean maturity. It doesn't mean you are so spiritual. The way someone can step on your toe, you're very upset by saying, it's okay. That's a sign of spirituality.

[48 : 14] That's because, why do you say, it's okay? Because I forgive the person. Why do you forgive? Because of the word of God. Not because they apologized. But because the word of God says forgive. You are forgiving because of God's word, not because of the way you feel.

Then you can tell me you are being spiritual. In Romans chapter 9, what we are reading, I think we should go further. Look at verse 17. What the scripture says to Pharaoh, I'll have mercy upon.

Okay, verse 18. Therefore, he has mercy on whom he wills and he shows and who he wills.

Sometimes the people you are preaching, God has allowed their heart to be heard.

Why? Because he doesn't intend to save them. Because he has to, some people must be punished to show that God doesn't tolerate sin. Sometimes God will allow some people's heart to be hardened.

I don't believe in this. I won't take it. God is behind it. He's not hardening your heart, but he has removed the restriction. So you are free.

[49 : 19] You're going and your heart is getting harder and harder. What you should be ashamed of, you call it pride. You call it pride. Harder and harder and harder and harder. God hates pride.

He says he resists the proud. He gives grace to the armor. Having that, I don't need God.

We don't need God. I'm my own God. I'm my own God. I don't need God. I don't need God.

The Bible says that therefore God gave them up. God gave them up. Romans chapter 1. So let's go back to this. I will harden who I will harden. So look at the verse. There's something coming.

It's very interesting. Look at what's about to happen. Look at the next verse. Verse 19. You will say then, why does God still find fault? For who has resisted?

[50 : 20] It's like God is the perfect master. He has allowed you to be hardened and has allowed this one to receive. And yet he's going to, you harden your heart against me. But God, you allowed

it.

So why are you finding fault? Do you want to know the answer? Do you want to know the answer? That's why sometimes I preach the way I preach. Because some people think. That's why I said, you said, oh, the Bible is, I know the Bible has contradictions.

And I said, you, even a simple girlfriend, you didn't know she was cheating on you. Oh! What's that? See? You didn't know a boy was cheating on you.

Wow. I tell you, I know the Bible, I know the Bible. Sort yourself out. You are right. Sort yourself out. You know, human beings are so proud. We tend to forget who we are. When it comes to church and God, oh, why should God, God can't say that.

Excuse me. You? If someone wants to bring a case, argue a case out with God, not you. No, but sometimes it might sound a little bit extreme.

[51 : 29] But really, people have not taken a look at themselves in the mirror before they try to question God. Who do you think you are? Who in the world do you think you are to second guess God?

What? To second guess God. Who do you think you are? Excuse me. In other words, excuse me. But this is not the main thing.

This is just funny. But NIV, in the verse 21, 2020, that's why I came in. I told you I was getting stuck into something I didn't plant. Verse 21, please.

Does not the potter have the right to make out of this, the same lamp of clay, some pottery for special purposes and some for common use?

I have a lamp of clay. I'm using some to do this. I'm using some. And then you choose. It's like you are a tailor. You want to use the piece of, of the material you have, the fabric.

[52 : 31] You want to use some for skirts. You want to use the other ones for top. And you say, why are you using some? Ah, the right to use. I think this thing would be nice for a top.

And the other one too. You have some for hats. And some for socks. I'm going to see you there, Taylor. God, the way you did the cloth.

See, people don't think. That's why they think they can question God. Go to the next verse. This is where the meat is coming. What if God, although choosing to show his wrath and make his power known, bore with great patience the objects of his wrath?

So there are some objects of wrath. That's why when you are preaching to them, they are insulting God. But God is bearing them with great patience. God, they are already destined to doom, to display his wrath.

They are vessels to display his wrath. That's the argument of election. Based on, some have been chosen to be vessels of wrath and some have been chosen to be vessels.

[53 : 41] The next verse. Look at the next verse. What if God, verse 23, and that he might make known the riches of the glory, of his glory, on the vessels of mercy, which he has prepared beforehand.

That means that chosen before the foundation of the world. So before you are born, so this seems like you actually don't have a say. This whole thing is about God. This whole thing is about God willing to show his mercy and his wrath.

Why does he want to display his wrath? Because he's just a God of justice. He must be angry with sin. So if there's sin somewhere, he must show his wrath.

And yet at the same time, he's a God of mercy. So the same human beings, two people, one has, he has sinned, he has sinned. They are at the same level.

But God now has to display his mercy and then display his wrath. So he chose one for mercy and chose another one for wrath. It's not about you, it's about him. That's the purpose for election.

[54 : 51] So he chose you before, tell someone I was chosen before I was born. I was chosen before I was born. If, you have to, if I were even, I can't even put it on my statement, status or somewhere there.

Chosen before I was born, especially even if someone has walked out of your life before. either an ex or eggs. An ex or a friend or someone has walked out of your life, they rejected you.

You have to be proud of what God has done. Chosen, we are the ones who should be having, we should be proud. Chosen. When I say proud, not arrogant.

We should boast in the fact that we are chosen. Boast in the cross of Christ. Chosen. Boast. Why? Because I'm chosen. I'm chosen.

Is there anyone here chosen? Yes. Why did he choose you? Why are you chosen? Because I'm chosen. Yes. According to God's purpose, what did you do to be chosen?
[55 : 55] Yes. Are you sure? Yes. You didn't do anything? At all. Are you sure? Yes. Are you sure? Yes. Ah, is that why you're able to worship like that?

Yes. Because when it comes to worshiping God, you are coming as someone who is not worthy. But yet, you're still being accepted. And you are in and you are wondering, but why am I accepted? You don't feel, I don't think I'm qualified. And yet, you still have a place. So what happens is you are just humble and just... God bless you for listening to this powerful message.

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