

The Gospel Duty

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

Be blessed. Father, thank you for the privilege to hear the word we pray speak to us in Jesus' name. Amen. Romans chapter 9 from verse 1. I tell you the truth in Christ. I'm not lying.

My conscience also bearing me witness in the Holy Spirit that I have great sorrow and continual grief in my heart.

For I could wish that I myself were a curse from Christ for my brethren, my countrymen according to the flesh, who are Israelites, to whom pertains the adoption, the glory, the covenant, the giving of the law, the service of God, and the promises, of whom are the fathers and from whom according to the flesh Christ came, who is overall the eternal blessed God.

Amen. Amen. It's very interesting that every time Paul had this way of writing, most of the time in his introduction in a letter, when he mentions Christ, he adds doxology.

[1 : 2 5] Now, doxology is like ending something with praise. Okay, so like unto him who by his power created the heavens, no, sorry, unto him who is able to do exceedingly above all glory.

You know, doxology, giving God appropriate praise. Doxa is glory, giving glory. Doxa, all right? So, doxology, giving glory to ending it with God's praise.

But it's interesting when he mentions Jesus Christ, he always moves into doxology, especially in his opening letters, most of the time. So, like Ephesians, he talks about how God has saved us to the praise of his glory.

That's doxology. And who is sent Jesus Christ from 6, Ephesians chapter 1, Jesus Christ who died and forgave us our sins and to the praise of his glory, doxology. And then from verse 14 of verse 13 and 14, it comes on the Holy Spirit who has given to us a seal and then to the praise of his glory.

These are doxologies. Doxology. To give a seal, end it with glory. Praise. So, like Romans chapter 11, Romans chapter 11, verse, I think, 36, 35, 36, 36, for him, you see, for him, verse 36, for him and through him and to him are all things, to whom be glory forever.

[2 : 5 0] That's doxology. Doxology. Paul had the, and now unto the king eternally mortal, invisible. It was in the middle of a letter. First verse chapter 1. He had not gone any further.

Now unto him, unto the king eternally mortal, invisible, the only wise God, be honor and glory forever. That's doxology. Doxology. So, Paul had this habit of throwing in doxology even when he hasn't ended it.

Mentioning Christ's name, he brings in doxology. So, he just mentioned now unto the king eternally. This is first Timothy chapter 1, verse 17. Verse 18 was coming. Or chapter 2, because it's verse 18.

I charge. He's beginning to charge people. But he brought doxology as though he has finished it. No, he hasn't finished it. But he had the habit of bringing doxology when he mentions the name of Christ at certain times.

Or the name of God at certain times. He was a man giving to the praise of God. Doxology. And some religions take a clue from that.

[3 : 55] And when they mention their leader's name, they add doxology. It's kind of. So, Paul, here, he was talking about Israel. My countrymen Israel.

How I wish they would be saved. How I wish they would know Christ. They said, to them pertain the covenants. The adoption, the glory, the covenants.

The giving of the law. The service of God. And the promises. These things are all for Israel. God gave. No nations outside Israel had this privilege.

Of knowing all these things. That how God adopts people as his own. How the glory of God should be handled. And how it is about the covenants. God vowed. It's like a contrast.

But it's a covenants. It's an agreement that I will do this for you. I will protect you. If anybody touches you, I will touch them. Covenants. The Israelites. But we, the Gentiles.

[4 : 49] The Bible says that we are. Actually, Ephesians chapter 2 from verse 11. He says that. But you were. Therefore, remember that you. Once Gentiles in the flesh. Who were called on circumcision.

We are uncircumcised. We didn't have a covenant with God. By those who had come down with God. The circumcision made by hands. Look at verse 12. Verse 12 talks about. That at that time you were without Christ. Being aliens from the commonwealth of Israel.

And strangers from the covenants of promise. Having no hope. And without God in the world. Israel, that was not their story. That was our story. But that wasn't their story. Israel had all this.

So he's talking about my countrymen Israel. Who had the. Verse 4. Who were Israelites. To whom pertains the adoption. The glory.

The covenants. The giving of the law. The service of God. And the promises. Of whom. Of whom are the fathers. Are the fathers. Can you imagine? Abraham. Isaac. Jacob.

[5 : 45] Moses. Daniel. All these great men God used. They are all from Israel. Not one outside. They had their fathers. Okay.

From who are the fathers. And watch this. He added this. He told this. This is even more serious. Of whom are the fathers. And from whom. According to the flesh. Christ came. Christ came from. Christ was a Jew.

Christ was Jewish. Christ was not black man. No. Christ was Jewish.

He says that. Christ. Christ didn't come. As a German. As an Englishman. Or American. Can you imagine. How they would have made money. From America. If Christ. Even Israel.

The way Israel. The tourism. Is it. Is Americans behind it. They have packaged it well. I'm telling you. So. But. Christ came. Bible says that. He came to his own. He came to his own.

[6 : 48] He only don't receive. In John chapter 1. Verse 11. He came to his. He came to his own. Alright. So. He. He. He was born one of them. He came to his own.

By his own. Did not receive him. In Matthew chapter. 1. Verse 21. When the angel told. His announcement. He said. For he shall save his people.

From their sins. Jesus Christ. Came to his own. When Mary. Conceived. And Elizabeth. Started. Talking. He said. A great light has appeared. The.

No. No. Sorry. Mary. Mary. The attitude. John. Luke chapter 1. I think. From verse. 46. Now. My soul. That magnifies the Lord. And my spirit shall rejoice in God.

My savior. For he has behold. The hand. The handmaid of the Lord. Something like that. When I used to be a colleague. We used to retire to the Lord. For behold. Hence for all generations shall call me blessed.

[7 : 44] Go to the next verse. For he who is mighty has done great things for me. And holy is his name. Let's go. And his mercy is on. His mercy is on those who fear him from generation.

This. Mary. Peter. Even the early apostles. Disciples. They are all Jewish. So the Jews had. The Bible says that the oracles of God.

Was committed to them. And Paul. Is saying that. My heart breaks for them. I wish I was a guest. In other words. Taken away from Christ.

And be banished in hell. If it means Israel. My people will be saved. That's how much. This man who says that. I rejoice in my sufferings.

Rejoice always. I say rejoice. He gave us a hint that. He wasn't always happy. There are times. In the verse. Verse. Verse two. There were times. Where he says that. I have great sorrow.

[8 : 41] And continual grief. In my heart. Why? Why was such a man? He says because of my people Israel. But what is wrong with Israel? What's wrong with Israel?

He says that my countrymen. For they pertain. To them pertain. The. The. Adoption. The glory. The covenant. Giving of the law. The. The service. Of God.

The promises. The fathers. And Christ came. In the flesh. As a Jew. So what's. What's the problem there? Why are you? Heart broken for them. Look at the next. For. Of whom. But.

No. No. Verse five. Verse five. Okay. So that's. The glory of Christ. Okay. Go to the verse six. Let's. But. But. It is. But. It is not. That the word of God.

Has not taken effect. For they are not all Israel. Who are Israel. Now when you look at the verse. I think it should be. In the early. Early part. Verse. Two. Conscience.

[9 : 37] Okay. Verse three. So. My grief. Verse three. Four. Yeah. Verse three. All right. Let me just go through that again.

My conscience. I pray. I have sorrow grief. Continued for my heart. In my heart. For. I could wish that myself were a curse for. For. From Christ. For my. My brethren.

My countrymen. According to the flesh. Then he started talking about them. He said. What he was trying to say is that. They. They didn't know Christ. They were not saved. You see it somewhere. All right. Verse six is that.

But it is not. That the word of God. Has not taken effect. For they are not all Israel. Who are Israel. No. Are. They all children. Because. They are the seed of Abraham. But. But.

Isaac. In Isaac. Your seed shall be called. That's what the scripture says. That. That is. That is. Those who are. The children. Of. The. Those who are not the children of the flesh.

[10 : 35] Children of. The flesh. But the children. Of. The promise. Are counted. As. The seed. Watch this. For. The seed. For this. Is what the.

This is. The word. Of promise. At. This time. I will come. And Sarah. Shall have. A child. What he's saying is that. All those you see. As Israel. Are.

Not. Israel. Verse. Verse five. Verse six. Again. Verse six. Says that. But it is not that the word of God. As a. For. They are not all Israel. Who are of Israel. Now.

So. Here. He's trying to point out. To the fact that. The true Israel. Is not all the Israel. You see. Does that mean that. They are not descendants of Abraham. Yes. They are. Because.

Paul. That's why he said. Isaac. Abraham. He didn't only have Isaac. But he said. In Isaac. Shall your seed be blessed. Pointing to the fact that. Isaac is the child of promise. Right. So it's not just.

[11 : 28] Your children will be blessed. But Isaac. Your child of promise. I'm going to. That is in him. And. Is the promise going to come. And. Not just that. Very interestingly. Okay. If it's Isaac. Then all Isaac's children.

Must be blessed. Then. That's why it goes on. Look at. The next verse. This is interesting. No. Let's go to verse nine. Verse nine. For. The word of promise.

Okay. At that time. He said. I'll come back. That's. He quoted the scripture. Verse 10. Look at verse 10. This is very interesting. And not. Only this. But when Rebecca. Isaac's wife. Also had conceived by one man.

Not two men. One man. Okay. One man. Even by. Our father Isaac. Right. When Isaac's wife. Was pregnant. The children were. She was pregnant with twins.

Say twins. Twins. Say. Twins. Twins. Twins. Rebecca was pregnant with twins. Watch this. Go to the next verse. Verse 11. For the children.

[12 : 23] Not yet being born. Having done. Not having done. Not having done. Any good or evil. That the purpose of God. According to election.

Say election. Election. My son. Not of works. But of him who calls. So. This. The purpose of God. Was predicated. Not on what you do.

But it was. Predicated on. His intentions. Who he chooses to call. So like. Three of you are sitting here. And. I'm not going to call you. Because you feel sleepy.

You are sleeping. But. Let's say. I'm calling you. Just because. I just. Not because of your hairstyle. Not because of it. I just called you. And said. This pen.

Take it. No. So. Not based on anything. You have done. So just like. I come blindfolded. And I say. Okay. There are three people. Who will sit on this chair. I have to give it to one person. On this chair.

[13 : 19] And I just give it to. And somebody. Who I am not looking at. Because if I look at. Maybe. It may look like. I gave it to you. Based on your gender. Based on the expression. On your face. Based on your dressing.

Or based on. Something else. No. But I just gave it. Not based on. Anything you have done. So that means that. You didn't play a role. Okay. That's what he's trying to say. Put it on the screen again.

It says that the children. For the children. Not yet being born. What does that mean? Nor having done. Any good or evil. So. None of them has done anything. But. According.

But that the purpose of God. According to election. My stand. And the purpose of God. According to election. Is not based on works. But it's based on him. See the him is capitalized. Him who calls.

So God's purpose. According to election. Is not based on. What you have done. Or what you will do. But it's based on. What he has. Who he has decided to call. Alright.

[14 : 15] Yeah. So that that purpose will stand. Look at the next verse. What did God have to say? He said. It was said to the woman. Who was pregnant. The older shall serve the younger.

In those days. In. In times of antiquity. Or in certain cultures.

Some things are not done. The. The younger. Doesn't serve the older. The older. Automatically. Especially the first child.

Automatically. The elder automatically. Yeah. I was just trying to make sure. I guess. I just get a particular word. Clearly.

The elder automatically. Is one in church. So that's why. Do you know what? Prince. William. Is heir to the throne.

[15 : 11] More than. Prince. Harry. Can you imagine. You can't say. No. Let's swap it. No. It's. It's. It's. It's.

It's. Prince. William's. Primogenetic. Right. Yes. Yes. Yes. Yes. It's a word. It's a word. It's a word.

Right. It's. Right. It's the right of primogeniture.

P-R-I-M-O-G-E N-I-H Is that?

How can somebody read this one? What does it mean? The right of succession belonging to the firstborn child. Alright? It's a right. It's a right.

[16 : 13] So it's a noun. Primal geniture. Okay? It's the right of succession which belongs to the Prince Charles. Not Prince. What's it?

No, no, no, no. Prince Charles' brother, Andrew. Not Prince Andrew. And then once he comes in Prince Charles' line, he stays in his line. Then William. So can you imagine that the Queen goes to be with the Lord, God forbid, and suddenly Andrew Prince, Andrew said, no, no.

Because my brother is not interested so I have to come. No, no, no. It's not his primal geniture rights. It is. So in the same way, you don't temper with that rights.

Then God, by his own sovereign authority, comes in and he says that the older shall save the younger.

Hey! Hey! What's the meaning of that? It's not them. It cannot be. God changes the order. Why do you do that? Based on the purpose of his election.

[17 : 20] According to the purpose, according to his own elections. So God said that, let's go to verse 11 again. For the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand not of works, but of him who calls.

God had to come in and change or diminish or nullify the primal geniture rights of the older.

Before they were even born, God changed the primal geniture order. He came and he says that, he said that the older shall save the younger.

What? What's the meaning of that? So, and it didn't even end there. Look at the next verse, verse 13, says that, as it is written, Jacob I have loved, but Esau I hated.

No, they have not yet been born. They haven't been born. But God said, this one I like, this one I have rejected. The hated there is not like animosity, but this one is not the one I prefer.

[18 : 33] I've chosen this one. This one is dispreferred. This one is preferred. On what basis? See, I know what comes into your mind. We always are thinking about human rights.

We are living in a generation of rights. Yeah. Right. So, God changes it. And it's like, let's look at the text.

I think you will like this. This is a nice story. And then let's go down. Let's go down. Verse 14. Obviously, if God has done something like this, watch this.

He's not waiting for you to ask the question. He said, what shall we say then? Is there unrighteousness with God? So, he said, you know, that's what naturally comes into your mind.

But why should God do that? Why should God? That's the firstborn. And normally, it is natural. And it's normal that in every culture, tradition in those days, it's the firstborn automatically.

- [19 : 42] It's the first child. So, why should God interrupt and interfere like that? And he didn't just end there by saying that this one I love and this one I hate. They haven't been born.
- God, but that's not right. He said, ah. So, is there unrighteousness in God? You see, God is not doing human rights thing. He said, is there unrighteousness? He's not doing what is right. That's our mind with God.
- We are not doing what is right. Because you can't do this. It's not right. He said, is there unrighteousness in God? He said, certainly not. In the Greek, it's no, no, no.
- God forbid. Certainly not. King James said, God forbid. There's no unrighteousness. But that act seems unrighteous. That's not fair.
- That's not fair. Anytime someone says that's not fair, you know what they are asking for? They are just asking for justice. That's what we mean by that's not fair. By you.
- [20 : 41] You want God to give you justice? Think about it. Some of you, by the time you were getting in the door, the door should have slammed against you because...
- Can you imagine? You want justice? That was all you deserved. You want justice? I wouldn't be able to stand here to preach. My wife wouldn't be able to sit here to stand in front of the end.
- These pastors, if we want justice, if we ask God, God, please give me justice. That's a prayer you should never pray. You might get it.
- And you burn in the hottest part of hell. If you ask for justice. So, don't come to God asking for justice.
- So, he said, is there unrighteousness in God? Certainly not. God forbid. Let's go to the next verse. Let's go with me. For he said to Moses, I will have mercy on whom I will have mercy.
- [21 : 48] No justice. Because if we are talking about fairness, then all of us deserve hell. So, all of us deserve hell. And he has chosen, okay, let me just do this one. And let me just do...
- That's very interesting. God said, let me just do favor. Let me just... All these guys... Let's say you have been condemned.
- God forbid. Like, condemned. To death. And then... It's in the jurisdiction of the prime minister or the queen.
- To just pardon somebody. One. Every year. So, this year, he comes and he said, okay. You are pardoned.
- Go. Go. And you know what he did? Come and pardon me. Let me sit down. You come and pardon me. So, the queen is coming to pardon me. Pardon.
- [22 : 45] Pardon? Really? But that's not fair. How about this one? How can you pardon only mainly? How about this one? It's not fair. It's not fair. It's been paid.
- It's not fair. No, no. But how about them? How about them? My wife is only mine paid for. How about them? It doesn't cover them. It's only mine. You are saved.
- And you are telling God, is it fair that someone else is not saved? Please, take your own and just go. Just go. Go.
- Go. Verse 15. Verse 16. God said, I, he said, therefore, for he said to Moses, I will have mercy on whom I will have mercy.
- And I have compassion on whom I will have compassion. Verse 16 is very interesting. Therefore, so then it is not of him who wills, of him who runs, but it's of God who shows. So, this whole thing is about God's mercy.

[23 : 44] Now, remember where it started from. It started by talking about, I wish Israel will be saved. So, what's going wrong with Israel? Can they be saved? What's going wrong? And he begins to tell that, listen, it's, it's my prerogative.

All right. It's my, uh, it's, it's God's sovereign right. He's choosing to do what he wants to do. So, that's what he's breaking down. So, he says that, how?

What's going on? He said, that's why God said to Moses, I have mercy on whom I have mercy. Compassion on whom I will have compassion. So, then it's not of him that wills, not of him that runs, but it's of God who shows mercy.

And he said, for, he said to Moses, he said, that's why he said to Pharaoh, for the scripture says to Pharaoh, for this very purpose, I have raised you up, that I may show my power in you, that my name may be declared in all the earth.

So, why did he raise Pharaoh? He said, I have raised you so that through you, through your stubbornness, stubbornness, people can see how me too am powerful. Wow. Wow. That's interesting.

[24 : 51] The next verse says what? Therefore, he have mercy on whom he wills, and whom he wills, he hardens. Why is he doing that? Okay.

Guess what? In the two of you, these two of you, I need somebody to give me a pen to write. And out of all the guys here, I need somebody to give me a pen to write.

And then, but I have some powers to make them let me have it. And so, I kind of inspire your heart to let me have it. And I kind of didn't inspire this one's heart.

And I said, can I have your pen? He said, no. Can I have your pen? No. It's mine. It's mine. So that I can punish him. Oh, okay. So that others can see that God can punish.

And then, he has given me his pen. And then, I exchange it and give him my nicer one. So that God, people can see, whilst you rejoice, get ready to buy two.

[25 : 53] Wow. So that people can see that God is very generous. And then, he allowed this one to be hardened.

He hardened his heart so that people can see that God can also punish. So it's all about God. Not about the people. God is using this one as a vessel to demonstrate his power, his glory.

And he's using this one as a vessel to demonstrate his anger. Because people don't know God has anger. So how would you know if God has anger? You need to know, we need to find some people who can really annoy God.

So that God, because other than that, all of you keep annoying God. So at least one person should do it so well, and then God brings judgment. Do you know that if church, normal church, Christianity was like cult, most people will not fornicate?

Oh yeah, you can't be in the court and do that. No, because in the court, judgment is instant. Yeah. If you go to the witch doctor and they tell you, don't drink Coke for three weeks.

[27 : 07] The first day you take, ah! You'll be in public in a big banquet and everybody, ah! Ah! Ah! Ah! And nobody, people will say, ambulance, but you know why.

Do you understand that? Most people who go into the occult, some, especially men, in certain parts of the world, they are told, don't marry.

Oh! Yeah. Don't marry. And some have got some chairs or seats in their house, chairs or plates and cap. No one should drink from that. Because it's part of their ritual.

Rituals they have done. If anyone, if you temper with it, judgment comes instantly. But in Christianity, it's not like that. So that's why people can spend a whole Saturday night in nightclub, drink, finish, go and do all kinds of stuff.

And then come and join ashes. Host him. Yeah.

[28 : 22] Come and stand there and join the choir and sing it. Yeah. Because it's like God doesn't bring. So that sometimes God must get a vessel.

So, just if he wants to protect the revival, he will use some people as warning. I don't know who wants to volunteer.

All right. Let's go to the next step. I need to finish this. All right. Let's go to the next step. Therefore, he has mercy of you, and he wills, he hathens. You will say then, why does God find fault?

For who has resisted his will? Why is he complaining then? Why should, if I didn't let you give me your pen, why should I find fault then?

Why? Why should God find fault? This is the second question. Remember, first question was in verse 14. This is the second question. Why should God find fault then? And do you know the answer?

[29 : 25] I told you last week. What's the answer? Put you on the screen. But indeed, oh man, who are you? I think this morning, I was just trying to check other translations. Let's read from verse, yeah, verse 19.

Let's read from verse 19 in the Message Bible. The Message Bible. All right. Let's read that now. Let's go. Let's go. What said we have in it?

If the big decisions are already made. We just come and coast along. So, why should God find, blame us if the big decisions are made already?

Go to the next verse. Let's read it. Do you think any of us know enough to call God into question?

You didn't know it's in the Bible. Do you think any of us know enough? Let's go on. Claire doesn't talk back to the finger that mood is. He's saying, why did you shape me like this?

[30 : 42] Claire? Why does any of us think that we can second-guess God and call God into question? Look at the next verse.

The next verse is very interesting. Let's go. To shape one lamb as clay into a vessel for holding flowers.

When you read the New Living Translation, he uses one for rubbish.

One for, I think, one vessel. Garbage, yeah. Garbage. To throw garbage. He chooses who he will use for what. No.

I'm trying to draw your attention to the fact that. I'm trying to draw your attention to the fact that. You didn't get involved in your conception. Did you?

[31 : 43] Did you? You would have chosen your parents. You would have chosen a man, a father who would have stayed with your mother and really give her a lot of attention.

Or you probably would have chosen a mother who would not be insulting your father. I can't imagine.

Look at where God put you. Some of you would have chosen Kate Middleton's parents. Hey! You don't have a say in your conception.

So, if you were, when you were born, you couldn't decide where you were born and when you were born. Now, when we are talking about being born again, what makes you think that it is you who decides?

So, stop the noise and give the credit to God. Wow, what a word.

[32 : 57] But, when you read down words, it's quite interesting. I want to take my time. I have never preached the whole chapter. Verse 22.

What if God, wanting to show his wrath, say, his wrath. His wrath. That means his anger. How does the Message Bible put it to you? Verse 22. Let's look at verse 22.

If God needs a style of poetry especially designed to show his angry displeasure. He's looking for a certain type of vessel. There are times he wants to display his nice figure.

So, he'll use the vessel of mercy to display how merciful he is. There are times he really wants to display how very stern he can be, strict and angry he is.

So, he'll use another vessel of wrath. And he has brought us all here. Some are vessels of wrath. Some are vessels of mercy.

[34 : 03] That's not so. You don't read your Bible. That's why you're saying like that. Because, two weeks ago, I preached on the wrath of God.

Because, we've only been told about the love of God. That's why some of us, we don't intend to stop fornicating. You don't intend to stop it. Anyway, let me finish this thing.

Are you learning something? Yes. All right. Where were we? 22. If God wanting to show his wrath and to make his power known and deals with much long suffering, the vessels of wrath prepared for destruction.

See? There are vessels that are vessels of wrath. And then look at the next verse. The vessels of mercy. All right? And verse 23. And that he might make known the riches of his glory on the vessels of mercy, which he had prepared beforehand for glory.

Why would you say God is unfair? In fact, when you read the NIV in the verse 22, it says, does God not have the right to sin, to so, I think it's verse 21, rather.

[35 : 18] I think it should be there. Yes. Does the porter have not the right? It's always God's right. You're talking about human rights. But God, too, has the right. The divine right.

Because the truth is all of us deserve hell. All of us deserve judgment. And suddenly he said, I'm just going to show some mercy.

Clemency. I'm just going to give certain people divine pardon. Based on the finished work of Christ. So Christ has to come and die for them so I can give them divine pardon.

So they can be my objects of mercy. And when you see in heaven, I saw this. Let me go and come back. Revelation chapter 7. Look at verse 7.

Let's start from verse 6. I love verse 5. Then we'll jump to verse 8.

[36 : 18] Okay. Verse, yeah. Let's go to verse 4. I'm just wondering. Yeah, I heard a number. And I heard the number of those who were sealed.

144,000 of the tribes of the children of Israel were sealed. And then he started mentioning them. Isaac, 12,000.

Go to verse 7, please. Verse 7. The tribe of Simeon. And the tribe of Levi. And then all sealed. Okay. Let's move to it. Verse 8. And the tribe of Zebulun.

And then Benjamin. 9. After these things I looked. And behold. A great multitude which no one could number.

Of all nations, tribes, peoples. So why do people say only 144? They don't read this part. People, you can't number them.

[37 : 17] Of all nations. All tribes. All people. All languages. Standing before the throne. And before the Lamb. Clothed with the white. With white ropes.

With palm branches in their hands. Now look at the next verse. What do I say? And crying out with a loud voice. What were they saying? Salvation belongs to our God.

Who sits on the throne. And to the Lamb. That's what they were saying. In heaven. They were singing about salvation. God. He decided to choose some people. Whose eternal song will be salvation.

Salvation. Salvation. Salvation. Salvation. When we get to heaven. You realize that much of the worship in heaven. Is about salvation. And the Lamb. And redemption. Yes. Yes. Yes. Yes. Now. If God has not redeemed us.

How would you get a song of redemption? Wow. Some of you are not getting it. So God chose that. I want some people who only come and be singing my song.

[38 : 18] That's why in church. If you are born again. I don't see why you should hold grudge against people. And not be able to say. Lord. I worship you. That means you don't actually understand what it took for you to be born again.

That's why you have been so. You are bearing grudge against so many people. That's why you are. You feel that it's you. You have my time.

Let me just take a few ten minutes. You see Israel. You think that it's about you. Your salvation is not about you. Actually I found out recently that God saved us.

Not because of his love for us. But his love for his son. Oh wow. His love for his son. He loved Christ. That's why he saved us. He loves us because he loves us in Christ.

So Jesus said. With the love which I have with you before the foundation of the earth. I have loved them. Praise God. So he saved us.

[39 : 21] Please. Let's not preach a human centered gospel. The gospel started with God. Not with man. Not because man was in need. But because God had a plan.

So when we start with God's plan. None of us can boast that. You know I've tried. I've been doing very well. God owes me a breakthrough. God owes me a pat on the back. You know God. You know God.

No. You never. It doesn't matter what you go through. You never come to a place. If you understand redemption. To say that. God I'm upset. God I'm this. I. God. God. You. God.

He never come. What God has done for you, how can you forget so quickly? And eternity, all through eternity, we'll be singing about the songs of salvation, how he has saved us, how he has helped us, how he has delivered us.

Somebody shout hallelujah. That's why we sing praise and worship. We are not singing praise and worship because you've got a new job. We are not singing praise and worship because you've got a new contract.

[40 : 25] Someone has proposed marriage to you or things like everything is okay. No, no, no, no, no, no. Don't make it just human. Leave it for God. It says that for your chosen generation.

Royal priesthood called to show forth the praises of 1 Peter 2, verse 8 and 9. To show forth the praises of him who was called out of darkness.

So we have been calculated that we may proclaim the praises. King James said, I think King James said, show forth the praises of him. Shew forth the praises of him who has called us out of darkness into his marvelous light.

That's why we praise God. Not because everything is good. Not because you are totally healed. Not because you've got all the money. But because he saved us. He saved us.

Someone shout, I'm saved. I'm saved. Wow. Interesting. God will show forth his mercy and wrath.

[41 : 27] Let me just finish this. So then he goes on to talk about Israel. So he's talking. He started the message. Have you noticed what is going on? This whole message is about, it's not you.

God chose. It's not you, but God chose. Then look at how it was ending from verse 29 of the same chapter.

He said, Isaiah said, unless the Lord of Sabaoth has left us a seed, we would have become like Sodom and we would have been like Gomorrah.

Verse 30. What shall we, that's the next question. What shall we say then? That the, watch this, this is interesting. The Gentiles, who did not pursue righteousness, have obtained righteousness and even the righteousness of faith.

Look at the next verse, verse 31. But Israel, pursuing, pursuing the law of righteousness, has not attained to the law of righteousness. Now, excuse me, what are you trying to talk about?

[42 : 33] Israel hasn't gotten it and the people who have not pursued it have got it. What are you saying? Israel, the law pertains, the law pertains to them, the commandments, the prophets, the fathers, Jesus' human life.

It's all Israel. And are you saying that they pursued the law and they don't obtain it and people like you, who were living your ordinary life didn't pursue it now, you rather have obtained it.

Let's see how the Message Bible puts the two verses, those two, verse 30 and 31. The Message Bible. How can we sum this up? Let's read it. Let's go. How can we sum this up?

All those people who have been seen interested in what all the world have been seen and what actually embraced what all the world have been seen as he's trained without their life. The next verse.

And Israel, who have been seen so interested in hearing and what all the world have been seen and what is seen. Wow. Is it not very interesting?

[43 : 35] It's very interesting. Go to the next verse, the same Message Bible, verse 32. Let's go. How can we make this because we sell a trusting God in Jesus' hope and He will have so all people and gave themselves to Him.

They were so absorbed in their God project that they didn't notice God right in front of them like a huge rock in the middle of the road and so they stumbled deep and left.

They are busy with their God project. they miss God. Now, that's what you don't have to become a victim of.

Religion is the easiest way to miss God. You are doing your own project. So now, let me just break this down.

The whole text, back to the King James, the whole text we read started telling us about how, I wish Israel, my people, will be saved. And it says that they are not all Israel who are Israel.

[44 : 45] For Abraham, not all Abraham's natural children. And then it said, Isaac was a child of promise, so it took Isaac. And then Jacob and Esau, it was God who chose.

So it's not Jacob's doing. God decided who to choose. And then it started breaking down. It said, that's why God said, I have mercy upon whom I have mercy. And so then, we will ask God, but then why would God blame anybody?

He said, no, you can't talk that way because God has the right to choose which vessel we use for what and what he will use for what. So he said, then what are we saying? And then he quoted Isaiah. No, first of all, he quoted Uzziah, then he quoted Isaiah, then he quoted Isaiah.

Then he came to verse 30 and he said, so what shall we say then? Israel, who were rather, they had the law of righteousness trying to be right before God. They missed God. And the Gentiles who didn't search for God, they didn't have any, rather, they have got God right to us by faith.

And then he quoted Isaiah again. He says that, that's why Isaiah said, that, yes, as it's written, behold, I lay Isaiah on a stumbling stone, a rock of offense, and whoever believes on him will not be put to shame.

[45 : 51] The thing is about believing on the rock. But they were busy doing the law. So, they were so busy trying to do God that God came as the rock to believe in him and they missed him.

But, watch this, watch this, something interesting is coming here. If it is God's prerogative, why does he blame those who have missed him? Because, I thought you meant God is the one who chooses who will be saved.

So, if God chooses who will be saved, then you can't say some people believed and they were saved. And, look at chapter 10. That's very interesting. He goes on again in chapter 10. Chapter 10.

Brethren, my heart desire and prayer to God for Israel is that they may be saved. That means they are not saved. My heart desire to God and prayer, I am, so you have to pray.

You have to pray for your people to be saved. My heart desire and prayer is, now watch this, watch this, watch this, watch this. If I'm praying that they may be saved, then why am I saying that it depends on God?

[47 : 01] If it depends on God, why do you have to pray about it? Watch this. If it depends entirely on God, then, but if God, it's that, God says, I've chosen this one as a vessel of wrath and chosen this one as a vessel of mercy.

So, if it's God's choice, what can we do? We have to stand back and watch him do his own stuff. So, why must he say that, watch this, I'm trying to run up quickly. Why must he say that it depends on God and now, he has brought that, I'm praying that they will be saved, God will save them.

How is he going to save them? Let's look up, let's read on. For I bear witness that they have, oh, watch this, they have, they have a zeal for God but not according to knowledge.

For they being ignorant of God's righteousness, they had a zeal for God but they didn't know how God does things. So, they had a zeal for God but not according to knowledge and they, being ignorant of God's righteousness and seeking to establish their own righteousness have submitted, have not submitted to the righteousness of God.

Do you understand that? Are you getting it? No. You are not getting it? No. Don't worry. They were trying to pursue their own righteousness. What's the righteousness they were pursuing? The righteousness that comes from the Lord, the third commandments.

[48 : 19] Don't steal. Don't lie. come to church early. Do this. Do that. They are thinking because I'm doing that, God must accept me. So, tell me the list of things I have to do and I will do them and leave me alone, God.

So, they went for the law, they went for the document and they, I need to deny some Bible. They went for, they went for, no, sorry, I didn't mean that.

Hold on, but I'm sorry. Excuse me. They went for the law and they were, look, okay, what does this here I should do? Then they do it. Okay, they try and do it. But, do you know why they did that?

Because they, they overrated their ability and they underestimated the righteousness of God. They thought God is low enough that they can actually, see, see, see, I have to fix this ball.

Let's say I have to fix this ball. And then he tells me, I want to bring you a light. I said, don't worry, I'll use the chair. I've estimated the height of the ceiling. I'm sorry. I'm sorry.

[49 : 21] I've underestimated the height of the ceiling because I'm thinking, oh, this one, I will just stand on the chair and fix it. Oh, I can just do it easily. I've underestimated it and secondly, I have overestimated my height and my abilities.

I don't know if any of you have done that before where you underestimated what you're supposed to be dealing with. Thinking now, I'll do this within 10 minutes and three hours. You haven't seen it. I'm fine. I know what I'm doing.

I'm fine. That's how people backslide. When you begin to talk to them, they say, I know what I'm doing. I'm fine. You underestimate, you underestimate the power of fellowship and the power of support.

You underestimate it and when people are backsliding, the first thing you notice from them is they say, I am okay. I'm reading my Bible. I am actually even preaching other people about Christ. I know what I'm doing but everybody knows that the path you are on is a path going down.

You are moving from Jerusalem to Jericho. It's only you who haven't seen it. It's only you you haven't seen it. And if you be very honest with yourself, in the presence of God, you realize that you've lost something. You are not okay.

[50 : 26] Usually, when people are not well, people who know you well can tell, ah, I don't know. But people who don't know you think you're okay. We know you. That's why you have to be part of a fellowship where we know you. Some of you don't go to care group.

So when you start backsliding, no one knows it. No one knows it. But when you are in care group and when you are in department and you start backsliding, you used to come at 9 a.m. or 8 a.m. you are there.

8 a.m. you are there. Now, for three consecutive months, you always come almost quarter to 10. Almost quarter to 10. And now, the very day they ask you, you say, oh, today, you know, they have blocked all the railway lines.

No, we are not talking about today. What you don't realize is it has become a trend. And those of us who care about you can see that you are backsliding. You miss church and you sit at home and say, today I'm tired.

You are backsliding but you don't know. You are tired? You are tired? When we are doing miracle service, you will bring gallons of oil. Now, miracle service, missing it is not a problem for you.

[51 : 27] Something is going wrong but you don't know we can see but you haven't realized it because you are busy doing God. That God is coming, you are missing God. Missing God.

You, you, I tell it and I say madly, you are not okay once your fellowship life is in decline. I can never be okay if my fellowship life comes down.

I can't, I'm not, how can I be okay if I'm not slept for three weeks? How can I be okay? I'm actually sick. I can't, I can't, I shouldn't be allowed to drive on the motorway. I will kill people because I haven't slept.

That's what's happening to you. You think that, oh, I know what I'm doing, this preaching, I've heard preaching, in fact, I've been listening to other preachers. You are missing fellowship. There's a difference between listening to preachers and being in fellowship.

Yes. There's a difference, there's a difference. You are losing something, sister. You are losing something, brother. You are losing it. You are losing it. You think you are okay until Satan finally isolates you.

[52 : 28] And that's how it starts. It starts, it's that Satan has a comprehensive isolationist program for you but you haven't realized it because you are full of yourself. You always know what you are doing.

Care group leader can talk to you when they call you. If you return their call, you have done them a favor. After what is it? You haven't picked their call. But you have not realized that it's a vow, that one for all, all for one.

That's why we are so interested. But you know what? If you push yourself into the hands of the enemy, later on you realize that it's your loss, not our loss. It's true. Wow.

People must wake up to know these things. Being in church is to your advantage. It's to your advantage because the world is harsh. In spite of what hasn't happened for you, start prioritizing God.

Prioritize God. What is it that I should do? I've done it. I've taken a box. I've taken a box. I've taken a box. Israel went about their own way trying to please God and they missed God.

[53 : 35] That's what the Bible is saying. You see that? Romans chapter 10. It said, they tried. Romans chapter 10. Put it back on the screen, please. They tried. Pursue God.

It said, verse 2. No, no. Don't give me the message. It's okay. I've had enough of the message. Let's just go to the real stuff. For I bear, I bear them witness that they have the zeal for God but not according to knowledge.

Go to the next verse. For they be ignorant of God's righteousness and seeking to establish their own righteousness have not submitted to the righteousness.

See, God said, this is the kind of righteousness I want. But you think you can meet it. So you are doing your own thing to meet it. And you don't realize that you don't come anywhere near my standard of righteousness. It's like that you're year one or year two child.

You are, you are a PhD holder in mathematics and you are solving something and say, oh, oh, daddy, this was, they've taught us in school, I can't do it. I don't want to get what I'm saying.

[54 : 37] And so they tried it because they underestimated God's righteousness. But God's righteousness cannot be attained by man. That's the truth. Go to the next verse and see.

Watch this. Look at the next verse. You like the next verse. For Christ is the end of the law for righteousness to everyone who believes. So as soon as you put your faith in Christ, you don't need the law.

Because you can't do the law. So you don't need the law. All you need is Christ. Your faith is in Christ. You work by faith. You live by faith. You, but watch this. If he says that you are living by faith, that means, seems to suggest that your believing is what saves you, not his choice.

It looks like there are two tracks running now. One track is like God is the one who saves us. The other track is also like those who believe are the ones who are safe.

So who determines? Is it God or me, the believer? Can we go further? Yes. I'm trying to run out. Let's go further. Look at the next verse. Verse 5.

[55 : 41] For Moses wrote about the righteousness which is of the law, that the man who does these things shall live by the law. Go to the next verse. The Lord you are trying to see say you will only live by the law if you can do it, but then you can't do it all.

But the righteousness of faith speaks in this way. Do not say in your heart who will ascend into heaven. Think you can go to heaven? That is to bring Christ down from above.

Oh, who will descend into the abyss? That is to bring God. But what does it say? Look at this. What does it say? The word is near you in your mouth and in your heart.

That is the word of faith which we preach. We preach it so it is near you in your heart and your mouth. And it says that if you shall believe, watch this, that if you confess with your mouth that this is, the Lord Jesus, and believe in your heart that God raised him from the dead, you shall act.

So who determines who is saved? Is it you or God? He said if you do this you will be saved. But you told us that God said I will have mercy on whom I will have mercy. So what is going on here?

[56 : 44] Someone help me out. Is it divine sovereignty or human responsibility? How do we get saved?

Is it God's sovereignty, divine sovereignty or human responsibility? Seriously. God damn my shataya.

Someone get in. So your uncle, your cousin, what should he do? Because pastor, the way you are talking and we're preaching and preaching, it looks like God doesn't call him.

So should I encourage him to believe? What should I do? But what does it say? The Bible says the word is near you in your mouth and your heart. that if you shall confess the Lord Jesus and believe in your heart, you shall be saved.

So how do you get saved? Confess and believe. Can we go a little bit further? Are you here with me sir? Can we go a little bit further? Open the Bible, let me show you something. In Romans, Romans chapter 10.

[57 : 52] Let's go further. Verse 10. Thank you Jesus. Romans 10.

It says, For with the heart one believes unto salvation and with the mouth confession is made, so one believes and with the mouth of righteousness and with the mouth confession is made of salvation.

For the scriptures say, watch this, what does the scripture say? All right. Go to the next verse. Verse 12.

What does it say? For the condition between the Jew and the Greek, for the same Lord is rich over all who comes upon him. Now, the next verse. Verse 13. Let's all read together. Whoever comes upon the name of the Lord shall say, come on in Christ.

It seems like it shouldn't have sounded like that. It should have been whoever God calls shall be saved. But now you are saying whoever calls on the...

[58 : 54] So, it shouldn't have said those who God have chosen to call the vessels of mercy, if they call on his name they shall be saved. It says, whoever. So it looks like the thing is open to all.

It looks like it's open to all. But you said that, God said, I will have mercy on whom I will have mercy. So now, where do we stand? And we can't question God.

Why do you choose this one and leave this other one? But here, he has made it clear that if Israel, whether Jew or Greek, anyone, Jew or Gentile, whoever calls on the name of the Lord shall be saved.

So then, Jews shall be saved if they are called. See, but the reason why they are not saved is because they were busy stumbling. Bible says that we preach Christ is an offense to the Jews. A stumbling block to the Jews.

We preach Christ. So, whoever calls on the name of the Lord shall be saved. Oh boy. Then, verse 14 brings another challenge. Because now, we are talking about, listen to this.

[59 : 56] We have discussed two things. How do you get saved? Huh? No, no, no, no, no. The first one from chapter 9. God's sovereignty is God's choice.

So, we are saved because it's God's choice, isn't it? But now, we have found out that it's human responsibility. How do you get saved? You must be responsible, believe, and confess. Oh, wow.

But, verse 14 didn't leave us alone. It brings, it introduces another. Let's look at verse 14. I think we should read it from the screen. Let's go.

How shall they believe in Him whom they have not believed? And how shall they believe in Him whom they have not heard? Of Him. And how shall they hear without?

Ah! A preacher must come in to go to the next verse. And how shall they preach unless they are saints? As it is written, how beautiful are the feet of those who preach the gospel of peace, who bring good.

[61 : 01] If you are really saved, the one who preached for you to be saved, you find the person so helpful. If you are not saved, you don't understand what I'm saying. But if you are saved, the one who preached the gospel to you, like, you remember when I could see Matthew on the road and spoke to you?

You find, you find, it's not everyone who finds their feet beautiful, but you, you find how this guy came your way. It's beautiful. How that friend invited you at your lowest moment to church.

you find those ones. But now, here, we find out that it is not just God's sovereignty. Neither is it just human responsibility.

But there is the third bit, which is the gospel duty. It looks like, verse 14 again. Do you know how it starts verse 14? It says, how? How can people be saved?

But God should call them. No, God, yeah. But how can, if God is calling back, they can't be saved without something. So he said, how can they call on him whom they have not believed? So they have to believe first.

[62 : 05] But how can they believe, okay, on him whom they have not heard? They have to hear something. But how can they hear if there's no someone to tell them? Somebody must, so, that's, God chooses that he's going to save you.

He sends somebody to come and preach to you. And when the person preaches, he gives you a responsibility to believe that salvation takes place. Wow. So it's like three major tracks.

They seem to be independent of each other. Because it looks like preaching alone is okay. Or sovereignty alone is okay. Or human responsibility alone is okay.

All these three are three main ways that God used to save us. So that means that God chooses to save you, but you have to take responsibility.

You have to believe. Listen, I pray for many people to receive miracles. But there are other people I pray they haven't received anything. Because their faith has to do a lot with you.

[63 : 06] Jesus was there. A lot of people didn't receive their miracle because they didn't have faith. So, you have a role to play, but the biggest of all I want to leave with this, with us all, there is a gospel duty.

Quakes, we all have the gospel duty. If you don't preach, someone is going to go to hell. Don't be making noise about how you have been saved, but you are not preaching to anybody.

Are you actively sending people to hell because you have shut your mouth? Do you think God will take it lightly?

He died for these people, but He can't save them if someone doesn't speak. Someone needs to speak for them to believe so God's plan can be fulfilled in their lives.

So, all I want to leave with us is we have a gospel duty. And the gospel duty has been entrusted in the hands of those who are already saved.

[64 : 11] If you are saved, then God has given you a duty. to hit the road. Go and say, don't say, oh, my Christianity is my private life. Then you are not a Christian.

God, there's nothing like private Christianity. No. There's nothing like that. Jesus said, if you are ashamed of me before people, I'll also be ashamed.

If you are genuinely a Christian and born again, you will not be ashamed of Jesus. Amen. Amen. Amen. Amen.

Gospel duty. It's our month of gospel duty. We will preach the word. Amen. In 1 Corinthians 9, verse 16, Paul said, whoa, it's me if I preach not the gospel.

For necessity is laid on me if I preach, he said, for if I preach the gospel, I have nothing to boast about for necessity is laid on me.

[65 : 20] Yeah. Whoa, it's me if I do not preach the gospel. Whoa, it's me because it takes the preaching of the gospel to get people saved.

So we, the church, have a big responsibility. Our initial responsibility is not to go and feed people. Our initial responsibility is preach the gospel so that through our preaching, those God is calling, he will urge them, he will call them, he will call them, he will call them.

Don't give up on anybody. Don't give up on your cousin. Don't give up on your sister. Don't give up on your brother. Don't give up on your family. Don't give up on anybody. Your ex, your, your classmates.

Don't give up on anybody. Don't give up on anybody. No. I didn't mean you should pick your phone and call your ex.

Thank you, Jesus. Please bow your head. Father, we thank you. We thank you for the privilege you have given us that we'll be saved.

[66 : 32] We know that Jesus died for those who believe. Those of us who believe, we accept the challenge that we will step out and go and find those who you have also called.

We thank you for the privilege. Lord, we make a commitment. We will serve you. We'll be faithful to you because our hope is in you. In Jesus' name. Now, I want to pray for a special group of people here.

If you are here, you want to say, Pastor, pray with me. I want to say yes to Jesus. I know I have a responsibility. I want to give my life to Jesus. I want to say, Jesus, I invite you to my heart.

I want to start a new life with you. I want to serve you. If that's your genuine prayer and your genuine desire, I would like to pray with you. Maybe you have done that before but you have backslided and you want to also say, Pastor, pray with me.

I want to rededicate my life to Jesus. I want to come back to Jesus. I know I have a responsibility. I can't pretend about it. I know God is speaking to me. Don't be ashamed of the gospel. Don't be ashamed of the gospel.

[67 : 35] God is speaking to you personally in your heart and you know it. You are a vessel of mercy. The devil wants to make you a vessel of wrath but you are a vessel of mercy.

God's anger and wrath will not be expressed to you. It's his mercy that will be expressed to you. Overcome the devil. Defeat him, hands down because today is a new day. Please lift up your two hands and let's pray.

Say this after me. Say it from your heart. Mean it. Let it be your own prayer. Say, Lord Jesus, I know I'm a sinner and I've sinned against you but I believe that you died on the cross to save me from my sins.

From today, I repent and I invite you into my heart. I ask you to forgive me for all my sins. Wash me with your blood.

I make a commitment that I will love you. I will serve you. I will be obedient to you. Thank you for all you have done. In Jesus' name. Amen. Father, I thank you so much for my friends.

[68 : 36] They heard your voice and they have taken the step. I pray and commit them to you. I commit them in your word that they will be strong in the things of God that now that they have been justified, they will grow in the process of sanctification.

They will grow in the process of transformation unto glorification. I bless them in Jesus' name. Amen. God bless you. Congratulations.

God bless you. We thank God for using his servant, Reverend Dr. David Entry, to share this awesome word. If this message has blessed you in any way, please spread the word by sharing it and send us an email to amen at karis.org.

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