

# Called With A Calling

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[ 0 : 00 ] Hallelujah! Thank you for tuning in to this powerful message by David Entry at Karis Phase 2, our Christ-centered youth services. You can never find Christ outside of the open word of God. May Jesus Christ reveal himself to you as you listen.

We are in Ephesians chapter 4. Ephesians chapter 4. And I'll read from verse 1.

For the sake of indulgence, for the sake of enjoyability of God's word, permit me to read the first six verses.

Even though I'm likely to not even finish verse 1. But let me just... The first six verses says that, I therefore the prisoner of the Lord beseech you that ye walk worthy of the vocation wherein ye are called in one hope of your calling.

In Jesus' name. Here ends the reading of God's word. Amen.

[ 1 : 38 ] In Jesus' name. Here ends the reading of God's word. Amen.

Amen. Well, we saw in Ephesians chapter 3, chapter 1, I'm sorry, to chapter 3.

As I explained to you in chapter 1, it starts by verse 1. Verse 1. Paul, an apostle of Jesus Christ, by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus.

Verse 2. Grace, grace be to you, and peace from God our Father, and from the Lord Jesus Christ. Then it goes on to talk about, Blessed be God and Father, God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ Jesus, according to us.

[ 2 : 46 ] Then it starts going on and going on and going on. But this is doctrine. This is very interesting. Now, there are people who talk about, I have a problem with predestination. What's predestination?

When you see a bus, what's the final destination? Housewalk Street. Years ago, my Bible school was in Kensington.

So I get down at, I jump on the bus. I used to live in Beckham. Now, God planned to save you.

He put the systems in place to save you. And then, He created the opportunity for you. I thought on how God will give you the gifts of repentance.

Yeah. God will donate it to you. You don't have it. Nobody can repent by themselves. God gives us. 2 Timothy 2, verse 25. He said, those who oppose, handle with meekness.

[ 3 : 46 ] Instruct with meekness. He said, in meekness, instruct those who oppose. If per adventure, if God per adventure, will give them repentance to the acknowledgement of the truth.

God is a giver of repentance. So even the heart and the guts and the ability to repent was given to you by God.

So that no man can boast. So, now, some people, when you mention predestination, they say, what is that? It's like, I used to, when I was, as I was saying, I used to live in Beckham.

I used to travel to, my Bible school used to be in Notting Hill Gate. And so, bus 12 takes me there.

But my early days, I didn't realize that not every bus 12 goes there.

Because some will stop at Westminster. Or some, Oxford Street. So you have to look at the finest of the destination. So you look at the destination to tell you how far this.

[ 4 : 51 ] Now, when you see the destination, and there have been times when we got there, I was still waiting. And then the bus driver would come. I said, no, this is the final stop. I said, no, but it's, he said, no, you have to wait. Get down.

Go and wait for the other. Even trains. Jubilee line. He has that funny behavior. And some of the trains. So you always have to look at the destination.

So destination tells you where it's going. How about predestination? Predestination is the destination has been set before it even started.

So when we talk about predestination, Ephesians chapter 1, you saw it. Ephesians chapter 1, verse 5, talk about having predestinated us. So predestination is not somebody's ideology. It's a biblical terminology and it's divine programming. He has predestinated us unto adoption. Amen. We have been predestinated.

[ 5 : 51 ] Romans chapter 8, verse 29. For those he foreknew, what did he do? He did predestinate, predestined or predestinate.

So to be conformed. So if you are in church and you actually, there are people who are in church. Not everybody in church is born again. If you are in church and you're actually born again, it's not primarily based on your personal whims and will.

It's based on God's predestination. God already, before your mother met your dad, God has planned that that child is predestined to be saved at this time. So for those he foreknew, he also predestinated to be conformed into the image of his son.

So he'll be the firstborn among many. And those he predestinated, he called. More about them he did predestinate. Then he also called.

Say called. If you are in church, it means you have been called. Before you were called, you were predestinated. Okay.

[ 6 : 56 ] So then, your being in church is not by accident. 1 Peter chapter 1 talks about, verse 2, the elect. Verse 1 and 2, 1 Peter chapter 1. The elect of God.

The elect accord. What does it mean? Election is similar to predestination. He chose you and God is, God casts his votes for you. In the elect, he said, you are going to be born again.

You are going to be born again. You are going to be born. But what if you are still born? Even if Paul, Saul of Tarsus, was saved, then you are not too far to be saved. Jesus Christ, when it comes to saving people, he is the Lord.

Yeah. When it comes to salvation, he is the Lord. No nation, no community, no territory can block him from saving anyone.

When he is ready to save them from there. He is boss everywhere. When it comes to the matters of salvation and repentance. So, that is Acts chapter 5, verse 31.

[ 7 : 53 ] So, Jesus Christ is the Lord. He predestined, those he predestined, he called. Now, why am I saying all these things? Because Ephesians chapter 1, he starts by saying, Paul, an apostle, grace be to you, verse 2.

Blessed be God, verse 3. Blessed be God, who has called us and blessed us, all spiritual blessings in heavenly places, in Christ Jesus. Then verse 4, it talks about in whom, according, how is he blessed us?

According to how he has chosen us. He chose, he chose. No, we didn't choose him. He chose us. If you are born again, you never chose God. God chose you. He has chosen us in him.

When did he choose you? Before the foundation of the world, that you should be holy and blameless before him in love. Verse 5 says that, So he has predestinated us and he chose us.

Now, watch this. What am I talking about? This is heavy doctrine. What's doctrine? Christian belief and teachings. Christianity is built. This is the foundation of Christianity. You cannot be a Christian outside of this fact.

[ 8 : 55 ] So why are you a Christian? Not because your parents go to church. Christian family is very interesting terminology. But let's just take it like that for social reasons. Because being born into a family of Christians never makes you a Christian.

There are a lot of people born in Christian families who are on their way to hell. They are already on the motorway of hell. Your father can be a preacher and you still burn in hell.

Your great grandfather and mother can be preachers, missionaries. Your grandfather can be a preacher. Your father can be a preacher and you go to hell. Because you don't become Christian by inheritance.

No one was ever born a Christian. I heard a preacher say this. That American vice president sometime ago, a certain American vice president was asked if he's born again.

He said, I'm a Christian. So he was asked, so are you born again? He said, no. I don't have to be born again. I'm glad I was born once as a Christian. And the preacher said to him.

[ 10 : 05 ] The preacher said, if you don't get born again, you will regret for having been born the first time. Anyone who is alive and doesn't get born again, when you die, you will regret for your birth.

So, you don't become born again simply because you have a feeling. You become born again because God chose you.

That's doctrine. Somebody has, look at this. Sometimes, you see. Even some preachers in certain churches, they will ask you. If you say, I'm born again.

They ask you, what do you mean? Are you also a born again Christian? You have to ask them, is there anything like a Christian who is not born again? Just ask them. Anybody who is not born again cannot be a Christian.

You see what I'm talking about? This doctrine. And a lot of people, and a lot of people in their community don't know this. They don't know this. So they think everybody is a Christian.

[11:08] Excuse me, you are not a Christian. Most people who claim I'm Christians are not Christians. Maybe you are sitting here thinking that you are a Christian. I'm telling you, you are not a Christian and you will burn in hell if you don't become one.

But I'm already a Christian. My mom used to take me to church. It doesn't mean you are going to church. Churches are also in church. What makes me think you are a Christian? On what grounds? Why are you a Christian? If you are a Christian, when did you become a Christian? I was born one. It's a sign you are not a Christian. No one ever gets born a Christian. You can never be born a Christian.

Can I repeat that? You can never be born a Christian. Today in our Bible reading, I found out when Paul was born again, when he met Jesus, when Paul met Jesus, or Jesus met him and he had a nearer's prayer for him, he even had to be baptized.

Yeah. Yeah. Verse 18 or so, or 19, Acts chapter 9. He had to, the Bible said, immediately, they fell, when, after they prayed for him, they fell from his eyes as it had been scales.

[12:21] And he received his sight and was, arose and was baptized. But as soon as he received that, he was baptized. It's called Christian baptism. You have to be baptized after you become a Christian.

So some of you, if you are born again, I know they did something for you. Me too, they did it for me when I was young. Before I became born again, I went through. It's a church ritual. Depending on what church you are in. They will baptize you.

They will preach you to church ritual. That's fine. It's not evil in itself. But that's not Christian baptism. You are not identifying with the death of Christ because you already know, you are not dead in Christ. So you are not identifying with the death.

Christian baptism is a Christian who is dead in Christ and is making a public confession that now, listen, I'm actually dead in Christ. I'm buried in Christ. So I'm doing this public thing to me. Now, these are doctrinal.

Are you listening to me? When we say doctrines, that is why you, it matters the doctrines of a church.

[13:27] You know why people stop going to certain churches? Because when they stop preaching the gospel, and then now they start becoming social centers. Some of the churches, there's nothing wrong.

Much of the use for the church is creche and yoga after realization. Yes. Yes. Jesus has left the church a long time, so now they don't.

It is, you see, a church is as good as its leaders. Never forget this point. The pastors, whoever pastors a church will determine the atmosphere in the church.

Will determine the effectiveness of the church. Will determine the move of God in the church. So, some churches are not led by Christians. That's why many people are living in those churches.

People who are looking for God, there's no need you go to some churches. You will find him there. Because he is not there. Remember I said this, because God will hold you accountable for what you are hearing.

[14:32] Remember I said this, the nature of the leader of a church matters. One. And number two, the doctrine. So, when we go to some of those churches, they ask, we want to know your doctrine.

We want to know your doctrinal statement. Before we allow you to, since you are a church, we want to know what you believe. Yes. Some organizations call church. I am not church.

Please, remember that. I am not church. Church is not an organization. And church is not primarily a building. Church is a collection of God's people in whom Christ lives.

So, anybody who is going to be a member of the church, not member as in the former member physical. I'm talking about spiritual.

For God and the angels to know you are a member. Anybody must be on that platform of that doctrine we are talking about. That God, blessed be God, who has blessed us with all spiritual blessings in Christ Jesus.

[15:31] According as he has chosen us before the foundation of the world to be blameless and holy, holy, holy, holy, holy, before him, before him, in love. In whom we have been predestinated.

So, these are, we have been predestinated. We have been chosen. Now, these are fundamental, fundamental doctrines. And when you read Ephesians chapter 1, which I've taught already, but there's nothing wrong in reiterating some of the things I said.

When you read Ephesians chapter 1, doctrine doesn't stop in verse 3. And it actually goes deeper. When you look at verse 6, it says, then verse 6 says that, according to the praise of the glory of his grace, where in which he has made us accepted in the beloved.

That beloved there is talking about Jesus. He's the beloved. So, I think when you look at New King James, let's see how, if New King James, yeah, you see the B, beloved, yeah. Jesus is the beloved, the only, my only beloved son.

God's only beloved. This is my son in whom I am well pleased. And then, so within him, if God is well pleased in Jesus and you are chosen in him, then you are also well pleasing to him.

[16:41] But outside of Jesus, nothing about you can well please God or can please God well. So, it says that we are accepted in the beloved. According to verse 7.

In whom we have, uh-oh, it's getting deeper. We have redemption in the beloved. How? Through his blood. What have we got again?

The forgiveness of sins. To human beings it might matter. But to God, you are fine. Because you are now born again. You are now accepted in the beloved. Do you understand what I'm saying? Now, these are all heavyweight foundational doctrines. Then he goes on to talk and then brings us into the Holy Spirit. Then he goes into chapter 1. How?

Because of that, he's praying for us. That the eyes of our understanding will be enlightened. That we will know the hope of his calling. The riches of his inheritance. Among the saints.

[17:36] The riches of the glory of inheritance. Among the saints. Verse 19. That we will know the power that works in us. That kind of power that raised Christ from the dead. Sitting in heavenly place.

Far above the priest. And gave him to be heard over the church. Which is his body. The fullness of him that fled all. The 23 ends. Then he comes to chapter 2.

And you. Remember you who were dead in your trespasses. Has he quickened? Yes. So we were dead. These are all doctrinal matters. He's not telling you what you are supposed to do. He's telling you the fact that I've been accomplished.

You were dead in your trespasses. And then he called. He quickened. According to himself. We are children of disobedience. And all that. But he raised us up with Christ.

He says. Verse 5 and verse 6. And made us sit in heavenly places with Christ. He says. According to the good pleasure of his. And then verse 7. Verse 7 goes on. That in the times to come. He will show the exceeding riches.

[18:34] And all that. And then verse 10 talks about. How he had. We had a markmanship of God created in Christ. He says. Unto good works. Which he has purpose. That we should walk in. And then he. He kept.

And then verse 12. Who were once aliens. Far from the corner. Remember. Has he now reconciled? Or has he now brought near? And he has made us one. Verse 14. He is our peace. He removed the middle world of partition. And made the two into one. These are all facts of redemption. Facts. These are facts. He's not telling you what to do. He's telling you the facts you have come into.

It's called doctrine. Is that one getting what I'm saying? And he spoke about how. In Christ. There's no Jew. Or Greek. There's no male. Or female. For. To reconcile both.

In one body. Unto God. So. In whom we have access. Then verse 18. Talks about. How we are members. Verse 18. And. We are members of his house. God's household.

[19:30] We are no longer strangers. We are no longer foreigners. But fellow citizens. We're the saints. And then it says that we are built. Verse 20. We are built. On the foundation of the prophets.

Into a building that.

That grows together. Into a holy temple. And then he finishes. Verse 20. Then he goes into chapter 3. Then he introduces something. I Paul. For this cause. I Paul.

The prisoner of the Lord Jesus Christ. Then he drifted again. If you have heard. There's two. If you have heard of the dispensation. Of the grace of God. That was given to me. For you. How that I've written.

How that by revelation. He made known unto me. The mystery. Which I've written. That's what I was talking about. He said I've written already. Whereby. If you read. You understand my knowledge.

The mystery of God. Then he starts the mystery again. Look at verse 5. In which. Which in other ages. Was not made unto the sand of men. So he starts bringing the deep things. Of what God has done.

[ 20 : 27 ] About the mystery. Because when you go further. He talks about. I. Who am less than the least of the saints. Well. Because this grace of God given to me. That I might preach the unsatchable riches.

Amongst the Gentiles. And then. He goes on. In verse 10. Talks about. That in time. The intent. For the principalities and powers. God will make the manifold wisdom of God.

To the principalities. And powers. Then he picks it up. The verse 13. Don't worry about my tribulation. Don't be down. And then he keeps talking. And he says. For this reason. I bow my knees.

To the father of glory. Of whom the whole family in heaven and earth. So. He's still. Now he's. You notice that. In chapter 3. He spoke about the mystery of God. How we are all engrafted into the mystery of God.

Then towards the end of chapter 3. Chapter 3. He spoke about. He himself. How. We shouldn't be discouraged about his suffering for us. Then he goes on to the. I'm praying for you. For enablement.

[ 21 : 23 ] Meanwhile. In chapter 1. He has already prayed. The verse 15. 15 and 16. Chapter 1. He says. That when I heard of your faith. And all that. Verse 15. I do not cease to make mention of you. Giving thanks to God.

Make mention of you. My prayers. That. The father of. Our lord Jesus. The father of our lord Jesus. Will give you unto the spirit of wisdom. Revelation. That the eyes of your understanding. Be enlightened. That you may know. So you know.

This is a prayer topic. But in the verse 16. Chapter 3. Verse 16. He also brings another prayer topic. And that prayer topic. Slightly different from the previous one. The previous one. Is prayer of enlightenment.

That you know. But chapter 3. Is prayer of enablement. That you'll be able to do. So the first prayer. Is the prayer of enlightenment. The vision chapter 1. From verse 15.

And the vision chapter 3. From verse 15. Is a prayer of enablement. That Christ will dwell in your heart. By faith. That you'll be rooted. And grounded in love. May be able to comprehend. With the saints. The bread.

[ 22 : 15 ] Remember last week. I spoke about the bread. So. Now. What am I trying to say? Now. Let's. Let's round it up properly. So you saw. That in chapter 1. It was really.

Dealing with matters of doctrine. Chapter 2. Heavyweight matters of doctrine. Explanation about. What Christianity is about. What God has done. How we have come into.

The behind the scenes. That make Christian Christian. Christianity Christianity. He started talking about that. Started talking about that. Started talking about that. Then when it came to chapter 3. He introduces.

I therefore. For this course. I the prisoner of Christ. You remember. I spoke extensively about. The prisoner of Christ. So. But in chapter 1. It says that.

Paul. An apostle. Chapter 3. He said. Paul. Chapter 3. Verse 1. Paul. I Paul. The prisoner of Christ. Why? Because he was about to introduce.

[ 23 : 11 ] A new face. Of his teaching. The first one. He had to introduce himself. As an apostle. Because of the heavyweight doctrine. He was about to give.

Because of the heavyweight doctrine. He was about to churn out. He has to let you know. That listen. I'm speaking. As an authorized agent. For Jesus Christ. Now. Chapter 3.

He was about to start. To talk about. What you are supposed to do. So. That's why the prayer. In chapter 3. Is prayer of enablement. Because it's about.

What you are supposed to do. Chapter 1. Is prayer of enlightenment. What you are supposed to know. You're supposed to understand. Know these things. That you may know. Three times. That you may know.

You may know. You may know. I pray that you may know. Ephesians chapter 1. Verse 17. Verse 18. Verse 19. That you may know. That you may know. It's three times. He used. You may know three things.

[ 24 : 05 ] Know the hope of his calling. Number two. Know the riches of his. The inheritance. Among the saints. And number three. Know the power. That is working towards you. It's knowledge. But in chapter 3.

It says. I pray that you will be strengthened. With might. By his spirit. In your inner man. Might to do. Power. It's like Red Bull. Energy drink.

He said. You need energy. To be able to do. Before. So he was about to. Introduce the church. Into. Into. Responsibility. You can't meet the responsibility.

Of. As a Christian. By yourself. You need. Enablement. By the spirit. And. What gives him. The audacity. To talk about. What you should do. Is credit.

As a prisoner. Now. I want you to. The reason. I've been. I've gone all. Through all that. To explain something. To you. Now. You see. I. For this cause.

[ 25 : 02 ] I. Paul. The prisoner. Of our Lord. Jesus Christ. He's about to start. A message. Of responsibility. But for some reason. When you go to the verse 2.

If you have. Verse 2. If you have. Head of the dispensation. Of God. Gifts of God. The thing was. Through doctrine. And. It was still in him. Like sometimes.

The way I do. The thing was still in him. So instead of beginning. To charge them. To behave. He couldn't. He stayed on it still. He stayed on it. And kept talking about.

The dispensation. The mystery. He stayed on the mystery. Until chapter 3. Was almost over. And he had to pray. For enablement. And he says that. Now unto him. Who is able to. Do exceedingly. Apparently. About all you can think. Unto him. Be the glory in the church. Now look at chapter 4. He start. He comes back. To what he was trying. To start. In chapter 3. Do you understand? So. I therefore. For the prisoner.

[ 25 : 55 ] Of the Lord. I beseech. Now. You see. I beseech. Is I charge you. That was what he was going to do. In chapter 3. But revelation. Was so deep.

He just flowed. In revelation. And rather. He ended it by saying. I'm praying for you. For enablement. Because of what is coming. So. In chapter 4.

Chapter 4. Now starts. A whole new phase. Of Christian. Life. Which is called. A Christian responsibility. Captions. Chapter 1 to 3 is about the privileges in Christ.

Every privilege counts with responsibility. Chapter 1 to 3 talks about that. I've always been saying it, and I will never stop saying it. It talks about the doctrine of Christianity.

Chapter 1 is talking about the deep, deep, deep things. That's why I said you cannot be a Christian if you circumvent chapter, the revelation about who a Christian is in chapter 1. If you are not one, if you don't fit in the bill of chapter 1 and chapter 2, you are not a Christian.

[ 27 : 02 ] Because, watch this, every Christian is called. Every Christian is predestined. Every Christian is forgiven. Every Christian has redemption in their blood.

Every Christian is accepted in their beloved. Every Christian was called to the praise of his glory. Every Christian has received their spirit. As a down payment. As a purchase.

Verse 13 and 14, chapter 1. Every Christian has been sealed by the spirit. Sealed by the Holy Spirit. Verse 14. Who is, which is an earnest. In other words, a down payment.

It's a down payment. So you are going to, you are traveling somewhere, and you book your ticket. And then they send you the email or payment of everything. You can use it.

Then when you get to the airport, you get a boarding pass. Because that email is not a boarding pass. But it's a guarantee that your boarding pass is secured. The Holy Spirit is a guarantee that heaven is secured for you.

[ 28 : 04 ] For the world of God. For the world of God. It's a deposit guaranteeing our inheritance until the redemption of those who are God's possession to the praise of his glory.

Now these are facts. These are facts. These are facts. But then when it comes to verse chapter 4, he said, I therefore, I therefore, the prisoner of the Lord, beseech you. Look at the next statement. I just, give you a different translation. Let's see the different translations. I therefore, I beseech. So they say, what's the meaning of beseech? Let's look at NIV. Ah, you see what?

You see what? It is like, it is like, I urge you. I urge you. I'm urging you. That's what he's trying to say.

Who are you to come and tell me what I should be doing in church? That's why I have to say, me the prisoner. Me the prisoner. I'm living this life already.

[ 29 : 06 ] And I have what it takes to charge you. I have what it takes to charge you, to challenge you, to urge you. I beseech you. It's the same thing that happens in Romans chapter 1, 2, 3, 4, 5, 6, 7.

Doctrine, doctrine, doctrine. Romans, the book of Romans, is the heaviest of Christian doctrine. Romans is a judicial book. It's legal.

It's like, it contains legal documents. Like, legal explanation of our redemption. So, Romans chapter 6, it talks about if anyone, if you are married, you are bound until the, sorry, Romans chapter 7, until the, anyone who is married is bound to the husband.

Until the husband dies, then she's free from the bondage of the marriage. Now she can go and marry another person. So, as long as your husband is alive, there's no chance.

It's legal facts. So, he said, we too, as long as we are under the law, we are bound to the law. And once you are born, there is a sense of duty that tells you this is not right, this is not good, you can't do this.

[ 30 : 24 ] And as long as you are alive, that moral code has a charge over you. And you have to live by it until you die. When you die, the moral code is no more effective.

That is why we die in Christ. And we are now free to live for Christ. It's there in Romans chapter 7. Once you die, wherefore, my brethren, ye also are become dead to the Lord by the body of Christ. That ye should be married to another. Because previously, you were married to your morals. Even though some of the morals is stinking. Rubbish morals.

Are you getting what I'm saying? So, Romans, the book of Romans, is heavy. Maybe, after Ephesians, I might go to Romans. No, I prefer Hebrews.

Hebrews is sweeter. Romans, or maybe I'll go to John. In the beginning was the Word. And the Word was with God.

[ 31 : 28 ] And the Word was God. The same was in the beginning with God. All things were made by Him. And without Him was nothing made that was made. In Him was life. And the life was the light of men.

The light shines in darkness. And darkness comprehended it all. There was a man sent from God. He's there. Hallelujah. Hallelujah.

Sit down, sit down. Hallelujah. Hallelujah. Hallelujah. So, in Romans, it's heavy in doctrine.

Romans chapter 1, chapter 2, chapter 3, chapter 4. Let me just do this. It's dropping in Romans. Okay. It's not our business for now.

But can we just peep in there? Is that okay? Romans chapter 5, verse 12. Look at where our problems started from. Wherefore, as by one man, sin entered into the world.

[ 32 : 29 ] And death by sin. And so death passed upon all men. For that all happened. Ah. Ah. So even before you were born, you were a classified sinner.

Oh, yeah. That's, that's, these are the spiritual facts. You don't have to be a good person to go to heaven. You will still go to hell. Because you're already a sinner, not based on what you did.

But based on who gave birth to you. Verse 17, 18, 19. It says that in, through one man's disobedience. Verse 19.

If by one man's offense, that's disobedience. Death reign on all, by one. Much more. We, they which receive abundance of grace and the gift of righteousness, shall reign in life by one.

So we, what makes us children of God is Jesus. Being in Christ. It's not behavior that makes you a child of God. By, look at the verse 17. That's the one I was looking for.

[ 33 : 32 ] I'll show you something. What, what, what, what classic, is it? Verse 19, rather. Definition of a sinner. For as by one man's disobedience, the many were made.

Sinners. Ah, ah, ah. How did people become sinners? One man's disobedience. Yes. Oh, so you become, when God says you are a sinner, he's not talking about all the things you have done. He's talking about the condition of your birth. Amen. You were born into sin. David said, in sin did my mother come. Yes. You were born into sin. Everyone arrived, everyone came dead on arrival. Dead on arrival. Every human being. That's why Paul said there's not one, one, not one that seeks after God. Not one good. Not one seeks after God. Not one. Not one. He said, give me one. Give me one. That's why Jesus could say to them, whichever of you is without sin. Let's improve it. Because Jesus knows the problem of man, that we were all born sinners.

[ 34 : 36 ] And by default, we sin. So, you see, you give the law to sinners and it makes them more sinful. So, the law, as I taught you, the law that was given to Moses was not meant to make us holy. It was meant to make us stink. It was meant to drive us to a place of desperation to look for, to look outside of ourselves for help.

Because if you look inside yourself, no help is coming from inside. So, God gives you the law and you use the law, which is the standard of God, to check yourself and you're like, I don't like what I see.

You look at yourself in the mirror of the law, I look so bad. And constantly, anytime you see the law, the Bible says the law was given so that sin might abound. Can you imagine?

Romans chapter 5, verse 20. So, where the law increases, it says that, moreover, the law entered that offense might abound. Give us a New Living Translation.

[ 35 : 40 ] God's law was given so that all people could see how sinful they were. That's why the law was given. It wasn't given for you to be able to keep it. What the law could not do, it was weak in the flesh.

Romans 8, 3. God did. Romans 3, 20, 21. It says that, for in the sight of God.

The Bible says that, therefore, by the deeds of the law shall no flesh be justified. The law cannot justify thee. It says that, for by the law is there.

You actually know how sinful you are when the law came. Now, these are the facts of redemption. In theology, this is called hamasiology. The study of sin.

Sin. What is sin? So, you go out, you're preaching to somebody. God will forgive you and say, I'm not a sinful person. Some people are so funny. They say, but me, I don't do anything bad. You are a sinner not because of just what you do.

[ 36 : 45 ] You are a sinner because you are not in Christ. You were born like that. The Bible says, Romans 3, 23. For all have sinned. All. All. Say all.

All. All. Yeah. See, I'm sounding British now. Yeah. For all have sinned and fallen short of the glory of God. So, it even gets more complicated.

In Romans chapter 9. Yeah. Verse 9, 10, 11. So, 11 particularly. That's very interesting. They say, look, let's look at verse 11.

That's predestination there. For the children being not yet born, neither having done anything good or evil. That's the purpose of God according to what?

According to elect. The purpose of God according to election might stand. Not of works, but of him that. Those he foreknew, he also predestined.

[ 37 : 47 ] Those he predestined. Oh. So, you see Ephesians chapter 4. We are going to there. You see there's a calling there. There's a calling there. So, it's written to people who are called.

But, it said, back to that text I was just reading now. It says that, Romans chapter 9. It says that the purpose of God according to by stand. Not of works, but of him that call it. He said that he has hated.

He has loved Jacob. It was written. Jacob, Jacob have I loved. By Esau, I have I hated. The word hated.

So, God hates some people. It means that God is preferred. I prefer. You know, those of you who buy wigs. So, when you go to the wigs shop.

You say, okay, I want that one. Or this one. This one. No, no, no, no. I don't want this one. So, God said, no, no, no. About Esau. He's the firstborn. He's the firstborn.

[ 38 : 51 ] Do you know what is funny? If the inheritance had gotten to him. It would have looked like this is just natural. God has to intercept. And get the inheritance to go to the one.

Who didn't have rights of prior born geniture. So that everybody can know that. No, no. Something is going on here. Something is going on here. Something is going on here. And so, God said, for the purpose of God's election to stand.

God is trying to make a statement. When the children were not here born. God has chosen his own. And has rejected the one he wanted to reject. God is God. So, has he done anything wrong?

No. If I look at the next verse. It said it clearly. What shall we then say? Is there righteousness in God? God forbid. Then he trusts in the matter of mercy. For he said, I will have mercy on whom. I will have mercy. And I will show compassion. And it goes into a very interesting theological point. About how God for this reason said. For this purpose, I raised Pharaoh. Ah.

[ 39 : 50 ] So, Pharaoh was a work of work. The scripture said unto Pharaoh. Even for this same purpose have I raised thee. Pharaoh, the one, the most brutal person.

Who afflicted God's people. I think God raised him. God raised him. God is not afraid of opposition. He said, for this people I've raised. Even for this people I've raised thee up. That I might show my power indeed. That I might. That my name might be declared throughout all the earth.

I raised you Pharaoh. And when you go. He says, somebody said. Then God cannot blame anybody. But he said. I like the verse 16. Verse 16 says that. He said. I'll have mercy upon.

So, then it says that. It's not of him that willeth. Come on. Sha. Na, na, na, na. Neither is it of him that raneth. But it's of God. Who showeth. I like it.

[ 40 : 48 ] I like it. I like it. Then someone will say that. Why should God find fault then? Because if you didn't give this one. The right. To behave right. And you give this one the right. The power to behave right.

Why are you going to punish this one? So, someone will say. That's 19. That will say then unto me. Why does God yet find fault?

For who has resisted his? You can't resist him. Because he has made you in a certain way. Don't tell me. That's why I like weed like that. Don't tell me.

That's why I like girls like that. That's why I like sex like that. Because God made me that way. The devil made you that way. The devil perverted your desires.

The reason why you are in church. Is so God can help you to be rescued. From that nonsense that is going to destroy your life. That's why you are in church. So, you should say. Ah, now I understand why God brought me to church.

[ 41 : 48 ] Don't run away. But why should God find fault then? Because if God made me the way I am. He's not talking about your taste. He's talking about salvation.

Because I'm about to drop. I didn't want to go into romance. There's something big here. That some people. Should I say this?

You might. Some people have been made for hell. How can you say that?

How can't I say that? Prove it in the Bible. That's what I prefer. I prefer if you ask me to prove it in the Bible. That you think that God cannot do that. Do you know God?

You are thinking about some demigod or something. Most of the people, when they say, when you hear God, you are thinking of something wrong.

[ 42 : 49 ] That's why I say, if there's God, why are people suffering? Define that God. Then we can start the conversation. Someone say, I don't believe that God exists. Tell me about the God you don't believe. By the time they finish telling you, you mean to I don't believe in that God then?

I don't believe in that God. So you see, it boils down to your definition of God. What you know God to be. But let me tell you something. I didn't want to go. Romance is heavy.

It's heavy. It's heavy. Don't forget, we have jumped from seven. We've jumped from eight. And we are on nine. Eleven. Ten is coming.

Eleven. Oh, you remember ten. Oh, yes. Faith coming. Faith coming. But let's leave that. Let's leave that. So they actually saw something in Romans chapter 10, verse 16 that got my attention.

It says that they are disobedient. It says that, 16, it says that, but they have not obeyed the gospel. I didn't really notice it. What sends people to hell is they don't obey the gospel.

[ 43 : 50 ] But let's leave that. Let me finish. Can I round up on the verse 9? Then we jump out of Romans and I go and finish my Ephesians. Is that okay? So when we peep into Romans, Romans chapter 9, verse 18 and 19.

So then you ask that, so why would God blame somebody? Verse 19. That will say, then unto me, why doth he yet find fault?

Let's look at New Living Translation. Well then, you might say, why does God blame people for not responding? Why does he do that?

Having just simply done what he makes them to do? Did you see that? He made them do. He's just doing. No, this is talking about rejecting God and accepting God.

He's not talking about your personal taste and behavior. He's talking about receiving God for salvation or rejecting God for damnation. This is what he's talking about.

[ 44 : 55 ] Now look at, stay in the NLC. Look at the next verse. No. Don't say that. Who are you? Who are you? Who are you?

A mere human being. A mere human being. To argue with God? Should the thing that was created say to the one that created, why have you made me like this?

21. 21. When a porter makes jars of clay, doesn't he have a right to use some lamp of clay to make one jar for decorations and another jar to throw garbage into?

God reserves a right to create you the way he wants to, so long as, watch this, I'm not saying behavior, salvation. This is what we are talking about, election. That the purpose of God, according to election, my stamp.

So, when we are dealing with this, it's not talking about the just current situation of your life.

Whether you have money, you don't have money, your father is answered, your father is dead, your mother is not. No, that's not what we are talking about. We are talking about eternal destinies.

[ 46 : 13 ] Okay? So, don't use this scripture to endorse your deplorable behavior. This is talking about eternal destiny. It says that, look at the next verse, it's going to get interesting.

In the same way, even though God has the right to show his anger and his power, he is very patient with those on whom his anger falls.

Who were made... Excuse me? So long as God is concerned, there are only two people, two groups.

Those who are made for destruction and those who are made for redemption. But why would you make anybody for destruction? So he can show his anger. When you read the King James, or New King James, to make his wrath known.

To make his power known. To make his wrath and to make his power known. He endured, he's waiting, because he knows that one day he's going to punish these people. But he's waiting. He just, he needs people to show that he's a holy God who doesn't tolerate sin.

[ 47 : 23 ] So in heaven, those of us who will be in heaven, when we look at those in hell, you will see people in hell, you know, become Lazarus and the rich man. Yeah, you will see.

We look at them, we say, oh God. You will be afraid, oh my auntie. Oh my brother. Oh my sister. There will never be sorrow in heaven. Rather, your heart will be filled with gratitude for two reasons.

Number one, that God, your justice is so pitiful. This is how you display your justice. You see the justice of God, this beautifully displayed in punishing those who disobey the gospel.

Nothing comes to your heart but to kneel down and says that, oh be lifted above all other gods.

Then, two reasons. One, you will be grateful when you see the beauty of God's justice.

And two, you look at yourself and you know you don't qualify to be here. Watch this, but for mercy.

So you'll be forever grateful, God. That is why if you are born again, start being thankful to God for being in church.

[ 48 : 32 ] Your smartness cannot save you because there are people who are smarter than you and are still in the world. Oh yes. You know people who are smarter than you in class. When they say 8 plus 5, you said 85.

People were so smart. Some of your friends you were messing up with. They're so good, but some of them already been murdered. And some of you were worse than some of your friends who are in prison.

You, I'm talking to you, you know I'm talking about you. You have friends who are in prison. You have friends who are dead. But you are still here. Thank you Lord. Thank you Lord. You are still here. For some reason you escaped.

Hallelujah. And you have the guts and the audacity to say I don't do church. You. You. La fable.

You. You.

You don't do church. You do hell. So you can't question God. But this is so strong. Look at this.

Look at the next verse. That is even scarier.

[ 49 : 42 ] The next verse says that he might show. Verse 23. That he might show. Sorry. He might make known the riches of his glory on the vessels of mercy. Some of us are vessels of mercy.

So he made you to be a vessel of. That's where predestination comes in. That's where. Romans is heavy in doctrine. Heavy.

In doctrine. And after that. Then he went to Romans chapter 10. Then he comes to Romans chapter 11. After finishing all that heavy doctrine things. Then Romans chapter 12 verse 1. I beseech you therefore.

I beg you. I urge you. Therefore. I beseech you therefore brethren. You see. The message there. Now when he says message of God.

Anyone who has come through verse 9. Will appreciate what this message is. And I'm beseeching you by the message of God. That. That you present your. Now.

[ 50 : 40 ] Your role. Physical engagement. Presents your bodies. So. It is the similar pattern in the epistles of Paul. So in Ephesians. After he has taken us to doctrine.

Now he comes to tell us. Ephesians chapter 4. This one. Therefore. I the prisoner. Of the Lord. Beseech you. To walk. Walk.

Walk. Walk. Walk. Walk. Worthy. Walk. Worthy. Walk. Worthy. Of the. I told you about the calling. Of the calling.

Which. With which he has called you. on you. My goodness. Second Timothy chapter 1 verse 9. He called us.

Second Timothy, who has saved us and called us with the holy calling. Not according to our works, but according to his own purpose. I got a shandahabaya.

[ 51 : 37 ] Rada b'ashandahaya. According to his own purpose. He has called us before your mother met your father. Before the world was formed, he had called some of us.

Is it not same as he says that for those he foreknew? Is it not same? Ephesians chapter 1 verse 4. He has chosen us before the foundation. This choosing started in God.

So that's why he's not waiting for you to behave to determine who. Ah, that opens a big question then. Why are we preaching? He uses the preaching to call those he has chosen. When I preach, when I preach, it's from my lips to your ears.

And I trust God to take it from your ears to your heart. We preachers, our job is to speak the word from our lips to your ears.

Because we all hear the preacher but not all of us react the same. What is happening in your heart is the work of God. It's not the smartness of the preacher.

[ 52 : 43 ] God, the preacher can get past your ears. I feel like preaching. The farthest the preacher can go is your tympanic membrane. Talking about your eardrums.

But to go into your heart, no, that's the work of God. Once have you spoken, twice have I heard. He speaks and the word comes.

Every preaching has two voices. The voice of the preacher. I'm talking about sound preaching. The voice of the preacher and the voice of God. In my speaking, you will hear his voice.

And I know people are hearing God. Please be seated. Let me try and run up. Hallelujah.

Hallelujah. Somebody learning something.

Have you seen how bizarre it is for some people to think they are Christians? How preposterous is it for a Muslim to tell me that the Bible, there are contradictions? You don't actually know what he's talking about.

[ 53 : 48 ] You haven't started anyway. You haven't started. You live in a fool's paradise and think as you, you know what's going on.

Sometimes people are in church. Ask for me, I've been in church before. Oh, this church, I don't trust it. But you trust you. You trust you. Because you are a thief. You think everybody is a thief. I will say to the pure, all things are pure.

Because you are dodgy. You always think others are like you. People treat you not because of how they see but how they see themselves. Don't forget that.

Am I preaching at all? Oh, God. It's so sad. In fact, they told them in Acts chapter 4, they said, verse 18 and 19, they warned them don't preach in this name again.

So they called them and commanded them not to speak at all or not teach in this name. Look at what Peter said, Peter and John. But Peter and John answered and said, we cannot but speak the things we have. We have seen too much.

[ 54 : 52 ] We have heard too much to backslide. Some of you from today, there's no way you can backslide. You have heard too much.

All this is nonsense. Oh, yes. The Bible has spoken about you already. It's there for all those who are perishing this is foolishness. How do you know who is perishing when the gospel comes and say, oh, I can't believe this.

It's a sign that you are perishing. It's a sign that potentially you are a vessel of destruction. Don't make such a person your ally.

How can you be talking or dating a girl who say, I don't believe all this preaching, preaching, preaching? You are a Christian and that's your ally. You are a man.

Because it's a sign that this one is high probability. Maybe he may be saved later. If he doesn't get saved, high probability he's already chosen for destruction, for God to flex his holiness in hell.

[ 56 : 02 ] Don't let them drag you with them. maybe even if you don't end up in hell, you will lose your rewards. Therefore, Paul, the prisoner of the Lord beseech you to walk worthy.

When we look at your walk and we look at the calling, does he agree? See, see, see. That's why he had to take his time to explain this calling to us.

The doctrinal dimension of what we have been brought into. That gives you the understanding, the authorization, the appreciation to walk in a certain way in spite of who mocks you.

As they mock you, you say, like Stevie said, Father, forgive them for they don't know what they do. Bible says that in Ephesians chapter 4 verse 17, it says that we should not walk.

He mentions the walk. It says that this I say therefore in Testament that you should no longer walk. See the walk? See the walk? This is not talking about catwalk. It's talking about behavior.

[ 57 : 13 ] Even though you are not saved by behavior, you will be rewarded by behavior. Wow. Do not walk, do not walk no longer as the rest of the Gentiles do.

This is a bigger phrase. In the futility of their, their mind is useless. He is an intellectual but stupid in thinking when it comes to spiritual things.

Futile. When they say something is futile, it's unproductive. You can never get any fruitful, meaningful fruit from it. You only get rubbish. Futile. Futile. Futile. Said for the God of this world has blinded the minds of 2 Corinthians chapter 4 verse 4.

The God of this world has blinded the minds of unbelievers who do not believe. Those who do not believe. Lest the light of the, oh, oh, I like this one. The light of the gospel of the glory of Christ who is the image of, should shine on them.

Look at the next verse. For God, for we do not preach ourselves but Christ Jesus the Lord and ourselves as your servants for Christ's sake. For God, they say for, for it is God who commanded the, life.

[ 58 : 26 ] Watch this. Give me King James for God who looked into darkness. Watch this. This is very interesting. He looked into darkness and he, he, he commanded light to shine out.

No, he didn't shine light into darkness. He looked, that means that your life was so dark for some reason.

When the gospel came, light came into life. When the gospel came, light came into your life. When the gospel came, light came into your life. In him is life and the life is the light of man.

The light shines in darkness and the darkness comprehended it not. light. Hallelujah. Hallelujah. Hallelujah. Hallelujah. Hallelujah. Hallelujah. Hallelujah. Hallelujah.

Hallelujah. He says, the true light, that light, verse nine, John chapter one, verse nine. The true, oh, the true light, the light, the true light.

[ 59 : 30 ] That was the true light. The light that every man coming into the world. For God, who commanded light to shine out of darkness, has shone, has shined in our hearts to give us the light of the knowledge.

This is Christianity. This is Christianity. This is Christianity. Teaching cannot make you know Christ is the light God himself. As I'm teaching, he will shine his light.

He will shine his light. He will shine his light. He said, give the light. For has shined in our life. Why? To give the light of the knowledge of the glory of God in the face of Jesus.

That's why Paul said, Ephesians chapter one, for this reason, I pray that God will give you the spirit of wisdom, revelation, the knowledge of him. Verse 17, that the eyes, that the eyes of your understanding, being enlightened, that what?

You may do what? What should you know? The hope of his calling. What? The hope of what? The hope of his calling.

[ 60 : 46 ] And now you look at chapter four, verse one. I, therefore, the prisoner of Christ, I beseech you to walk worthy. He, he, he, he, what is, he called, this is, he called you with a calling.

See, worthy of the calling with which he called you. So he doesn't call you, there's a calling he used to call you. He called you with a calling.

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