

I Know You Not

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There was a booklet entitled The Real Jesus, which was published decades ago by one of the churches of God. The booklet explored the point that the world actually worships a false Jesus. A Jesus who had long hair, a Jesus who was effeminate, a Jesus who looked like a white European man, a Jesus who was born on December 25, a Jesus who died on Good Friday and was resurrected on Easter Sunday. The booklet concluded that there was a real Jesus—the true Jesus—but not the false Jesus that the world was actually worshipping.

Therefore the world as a whole does not know the true Jesus. The real Jesus. The world does not know the true God our Father. The real God our Father. The world does not know His identity in the Bible and believes a false narrative of who He is. The world does not have a relationship with either God our Father or Jesus the Anointed One. Our heavenly Father and Jesus do not have a relationship with the people in the world. They're not currently working with the world as a whole. Consequently, God our Father and Jesus do not know them.

Closer to home in the churches of God, many may have not had a deep relationship with God our Father and with Jesus. Many have been attending churches for decades and God and the church and religious life in the church have all become routine. Many have begun to live their spiritual lives on autopilot. Over the years, their relationship with our heavenly Father may have suffered and weakened to a point that our heavenly Father and Jesus do not truly know them anymore.

Jesus refers to this spiritual condition in Matthew 25. This is where we will start today. We will read the end of the parable of the Ten Virgins. We'll read about a terrible announcement that Jesus makes to the 5 foolish virgins.

Matthew 25:10 *And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.*

11) Afterward came also the other virgins, saying, Lord, Lord, open to us.

12) But he answered and said, Verily I say unto you, I know you not.

13) Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. (KJV)

He said, I know you not. The 5 foolish virgins thought they would be part of the wedding—they truly did. That's what they've been waiting for. But they were not ready when the bridegroom came and they were shut out of the wedding. They were not let into the wedding. The bridegroom told them that He did not even know them.

In my message today entitled:

I Know You Not

I would like to explore the importance of our relationship with God our Father and with His Son Jesus the Anointed One so that we will never hear the words, I know you not. We will explore this subject in 5 points.

The first point in the importance of our relationship with our heavenly Father and His Son Jesus is:

1. God our Father and Jesus know who are Theirs.

Turn with me to John 10. Jesus told the unbelieving Jews in Jerusalem that they did not know Him because they were not His sheep.

John 10:25 *Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.*

26) But ye believe not, because ye are not of my sheep, as I said unto you

27) My sheep hear my voice, and I know them, and they follow me:

28) And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29) My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. (KJV)

Jesus knows His sheep. He called out ones that our heavenly Father has given to Him. His sheep are protected and are in our heavenly Father's hand. Turn to 2 Timothy 2. The Apostle Paul tells Timothy that our heavenly Father knows who are His.

2 Timothy 2:19 Nevertheless the foundation of God [that is Ho Theos, God our Father] standeth sure, having this seal, The Lord [Kurios, Yehovah in the New Testament, God our Father] knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. (KJV)

As we have explored in many sermons, that in the Septuagint, the Greek translation of the Hebrew Old Testament, the name Yehovah—the tetra gam matron—was consistently translated into the Greek as Kurios, without the definite article “the”. It was a title that was given. We just saw in verse 19 that the word LORD is Kurios, without the definite article. We know that Yehovah is God our Father. Furthermore, in the majority text and in all of the major texts except the Textus Receptus, the word Christ in verse 19 is actually Kurios, without the definite article “the”. Many English translations, such as the New International Version, the New Living Translation, The New American Standard Version, and the Revised Standard Version all translate the word with Lord instead of Christ. Therefore, verse 19 could better be written as: Nevertheless, the foundation of our heavenly Father stands true. Having this seal, our heavenly Father knows who are His. And let everyone who names the name of our heavenly Father depart from iniquity.

Our heavenly Father knows who are His. Turn to Nahum 1. Nahum was one of the prophets that are lumped together as one of the minor prophets toward the end of the Old Testament. We'll read where Nahum wrote that Yehovah knows who are His.

Nahum 1:7 *The LORD [Yehovah, God our Father] is good, a strong hold in the day of trouble; and he knoweth them that trust in him. (KJV)*

Yehovah, or God our Father, know those who trust Him. Turn to Psalm 139 and we'll read where David wrote that Yehovah searches us and He knows us.

Psalm 139:1 *O LORD, thou hast searched me, and known me.
2) Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. (KJV)*

David shows that God our Father searches us and knows everything about us. He knows us. Turn to John 17. On the last night of His physical life, Jesus prayed to our heavenly Father concerning His disciples and His followers. We read part of this prayer in John 17.

John 17:8 *For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.
9) I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.
10) And all mine are thine, and thine are mine; and I am glorified in them. (KJV)*

Jesus is referring to His disciples and His followers as being His and as being His Father's. They both know who are Theirs. Both our heavenly Father and Jesus His Son, know who are Theirs.

2. The elect are a subgroup of the called out ones.

Very, very crucial and important aspect. Turn to Matthew 22:14, a simple verse which is actually very misunderstood in the churches of God and by many others. A very short but powerful verse. This verse has a lot of implications to us personally.

Matthew 22:14 *For many are called, but few are chosen. (KJV)*

In the past and even presently, many in the churches of God believe that the meaning of this verse is that if a person reads a booklet or a church publication or watches a church broadcast and finds it interesting, then that person is being called. If that person studies further and becomes interested and begins to understand and begins to change their life and to keep the Sabbath and holy days and most importantly, the person begins to attend church services, then the person is basically been chosen. But is this actually the case?

As always, we must define our terms. It always gets down to defining our terms. The Greek verb for “to call” is kaleo and it means to call or to invite or to summon. The Greek adjective for “called” is kletos and it means to be called, to be invited, or summoned by God. The Greek noun for “calling” is klesis and it means a calling, an invitation, a summons. So these Greek words all have a connotation of being invited or receiving an invitation or a summons, or a calling to come do something. In fact, Matthew 22:14 in the New International Version and the International Standard Version, that verse is translated as “many are invited but few are chosen”.

The English word “church” is translated from a Greek derivation of this Greek noun, klesis, meaning calling or invitation. In Greek, just like in English, the prefix “ek” means out from or out of. Therefore the word translated into English as church is in the Greek, ekklesia. It actually means, in Greek, the called out ones. The phrase church of God appears 8 times in the New Testament. Turn to 1 Corinthians 10 and we’ll read one of those occurrences in an exhortation by the Apostle Paul. This is just 1 of 8 times that the phrase church of God appears in the New Testament.

1 Corinthians 10:32 *Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: (KJV)*

The phrase “church of God” in the Greek is ekklesia tou theou, or literally the called out ones of The God. We know that The God in the New Testament is Ho Theos, God our Father. So the phrase ekklesia tou theou or the church of the God in the New Testament actually means the called out ones of God our Father. The called out ones of our heavenly Father. That’s who we are. We have all been called out by our heavenly Father.

So the church is not a building, it’s not a specific association or organization. It doesn’t have anything to do with it specifically. The church is the group of believers who have been called out by our heavenly Father and have been invited to have a deep, personal relationship with Him. No matter what group, no matter what organization that they may be in.

There is another category. The chosen. The Greek verb for “to choose” is eklegomai and it means to select out or to pick out for oneself; to choose; to elect or to select. Meaning from a larger group. Turn to Luke 6 and we’ll read where Jesus chose His apostles out of His bigger group of disciples. We read this in Luke 6:12.

Luke 6:12 *And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.*

13) And when it was day, he called unto him his disciples: and of them he chose [the verb eklegomai; to select out or chose out] twelve, whom also he named apostles; (KJV)

Out of all of these different people who He had called, He selected 12 out of a bigger group. Using that verb, eklegomai. The Greek adjective “chosen” is eklektos. It means

chosen out; it means elected, selected from a larger group. Turn with me to Matthew 24. We'll read 3 very famous verses with this adjective eklektos.

Matthew 24:22 *And except those days should be shortened, there should no flesh be saved: but for the elect's [eklektos, the selected ones] sake those days shall be shortened. (KJV)*

Skip to verse 24.

24) For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (KJV)

That's eklektos, the selected ones.

Verse 31.

31) And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect [eklektos, the chosen or selected ones] from the four winds, from one end of heaven to the other. (KJV)

In verse 22, Jesus states that the end days will be shortened for the elect's sake, not for the called out ones' sake, but the elect's sake. In verse 24, the deception is aimed at the elect, not the called out ones. In verse 31, the angels gather together the elect, or the chosen of our heavenly Father. They don't gather together the big group of called out ones. It's the elect out of those called out ones that are gathered. There is a distinct differentiation made between those who have been called out by heavenly Father and those who have been chosen and selected by our heavenly Father to be in the Kingdom. The elect is a subgroup of the called out ones.

The Greek noun for the chosen ones or the elect is ekloge and it means choosing out or selecting out or election or selection. This noun has a connotation of being selected out of group or being chosen out of a larger group. That selection is from the group of called out ones. Turn to 1 Thessalonians 1 where the Apostle Paul discusses this selection by our heavenly Father.

1 Thessalonians 1:2 *We give thanks to God always for you all, making mention of you in our prayers;*

3) Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4) Knowing, brethren beloved, your election [ekloge, the election] of God [Ho Theos, God our Father]. (KJV)

Our selection out of the called out ones is made by God our Father. Our heavenly Father calls and invites us to have a deep relationship with Him. He calls us out of the world, He draws us to Jesus just like we know in John 6:44. Then He selects us out of

that group of called out ones to be in His Kingdom, based on how we truly respond to that calling and how we respond to Him in our spiritual lives. Turn to 2 Peter 1, where we will read where the Apostle Peter gives an exhortation and a warning to all the brethren including us here today.

2 Peter 1:10 *Wherefore the rather, brethren, give diligence to make your calling [the invitation you receive] and election [ekloge, the selection and choosing] sure: for if ye do these things, ye shall never fall: (KJV)*

The Apostle Peter shows that the calling and the election are different. They are not the same. The calling or invitation by our heavenly Father and the selection by our heavenly Father are two very different and separate actions. Not all called out ones will enter into the Kingdom of our heavenly Father. It is the selected or the elected or chosen ones out of the group of the called out ones who will be in the resurrection of the first fruits and will be in that Kingdom. This is an important concept which leads to the third point in the importance of our relationship with the heavenly Father and Jesus.

3. The parable so Jesus are a warning to the called out ones.

When Jesus spoke His parables to the people, the subject of the parables was not about the world. As many of the people in the churches of God believe. The characters in these parables were not the people in the world. The subject of the parables were about the called out ones of our heavenly Father and the characters in those parables were our heavenly Father, Jesus the Anointed One and the called out ones that He has called out of the world. In many of His parables, many of the called out ones do not enter into our heavenly Father's Kingdom. They do not receive eternal life. Turn to Matthew 25 where we began today's message and we'll read the famous parable of the Ten Virgins.

Matthew 25:1 *Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.*

2) And five of them were wise, and five were foolish.

3) They that were foolish took their lamps, and took no oil with them:

4) But the wise took oil in their vessels with their lamps.

5) While the bridegroom tarried, they all slumbered and slept. (KJV)

So they all slumbered, they all slept, they all fell asleep.

6) And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7) Then all those virgins arose, and trimmed their lamps.

8) And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9) But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

*10) And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.
11) Afterward came also the other virgins, saying, Lord, Lord, open to us.
12) But he answered and said, Verily I say unto you, I know you not.
13) Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. (KJV)*

Who are the Ten Virgins? Are they people in the world? Are they the people who God our Father is not working with? Are the people in the world waiting for Jesus? Actively waiting for Jesus to return? The Ten Virgins represent the called out ones of our heavenly Father. They represent the people whom God our Father has called and He has invited to have a special, deep relationship with Him. But all of the Ten Virgins were asleep—everyone was asleep. But 5 of the virgins were not even prepared for the Bridegroom's arrival. Their invitation to the wedding was not taken seriously. All the way up to the Bridegroom's return. In the end, they did not enter into our heavenly Father's Kingdom. The door was shut. The sad statement from Jesus was, I do not know you. It's hard to imagine how painful it would be to hear those words from Jesus and from our heavenly Father. Turn to Matthew 22 where we will read a portion of the parable that we skipped over earlier concerning the people invited to the wedding by the king.

Matthew 22:10 *So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.*

11) And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12) And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. (KJV)

He didn't know what to say.

13) Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. (KJV)

Then we read again the famous verse.

14) For many are called [many are invited], but few are chosen. (KJV)

Few are selected. In the time of Jesus, it was traditional for a king or a lord to provide clean wedding garments for all of his guests. So the parable is showing that this man most likely refused to wear the very clothes—the very wedding garments—given to him by the king. Instead, cast them aside. He didn't wear them. He didn't even put them on. This parable is not about people in the world. It's not just some abstract parable about general people. Jesus is talking about the called out ones. We are the ones who have been invited to the wedding. We're the ones who have the invitation. As we read earlier in verse 2, the king was preparing a wedding feast for his son. In this parable, the king

is God our Father who is preparing a wedding feast for His Son Jesus. God our Father has invited His called out ones to the wedding feast. What an honor. What joy that is to get that and receive that invitation. He is the one who provides us with the wedding garments. The Father gives us our wedding garments of righteousness and we must be wearing those garments of righteousness. There was a called out one who was not wearing the wedding garments that God our Father had provided. He never put them on. The man had been invited to the wedding. He had his invitation and responded to that invitation. He was at the wedding. He was going to be at the wedding, but because of his lack of respect and careless attitude toward that invitation—he didn't take it seriously—and in the end he was cast into outer darkness. That man was part of the called out ones but he did not enter the Kingdom. He did not receive eternal life. The man wept and gnashed his teeth. Turn to Matthew 25 and we'll read a parable that Jesus gave concerning three men and the talents that were given to them by their master. The famous parable of the talents.

Matthew 25:14 *For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.*

15) And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16) Then he that had received the five talents went and traded with the same, and made them other five talents.

17) And likewise he that had received two, he also gained other two.

18) But he that had received one went and digged in the earth, and hid his lord's money.

19) After a long time the lord of those servants cometh, and reckoneth with them.

20) And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21) His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. (KJV)

So he entered the Kingdom.

22) He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23) His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24) Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25) And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26) His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27) Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. (KJV)

You should have at least put it in the bank and drawn interest.

28) Take therefore the talent from him, and give it unto him which hath ten talents.

29) For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. (KJV)

What happens to this person? The unprofitable servant.

30) And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. (KJV)

Again, this parable is not about the world. It's not an abstract story about the world. The three men in this parable were called out ones. They were servants of their lord, just as we are servants of Jesus. They were the called out ones who had the responsibility of developing a close relationship with our heavenly Father and with Jesus His Son and to produce the fruit of the spirit that God our Father demands. In this parable, the first two men returned 100% increase to their master. To the original investment given to them by their master. They put forth effort and worked hard and produced fruit. They produced fruit. However, the third man did nothing. He did absolutely nothing. He coasted and didn't take it seriously. He put forth no effort except to bury it in the ground. There was no growth, there was no increase, there was no return on the original investment given to him. The third man was useless to the master because he bore no fruit.

All three men were called out. They were called out ones. Yet the third man who did nothing and produced no fruit did not enter our heavenly Father's Kingdom. Rather, he was cast out into outer darkness and again, he wept and gnashed his teeth. The third man did not enter into our heavenly Father's Kingdom and he lost his spiritual salvation.

The parables of Jesus are actually indeed a warning to the called out ones of our heavenly Father. They are warning to not take this lightly, to take this seriously. There are very big consequences, one way or the other, to our calling.

4. We know the Father through the Son.

Turn to Luke 10 and we will read a very important and crucial verse in our understanding of our heavenly Father. This is very crucial.

Luke 10:22 *All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. (KJV)*

The same verse appears in Matthew 11:27. Almost the exact same words. Jesus told His disciples that no man knows the Father except the Son and the ones to whom Jesus reveals the Father to. This is crucial because it's counter to what most people believe. Jesus reveals the Father. He chooses us to have the Father revealed to us. Turn to John 17. On the last night of His physical life, Jesus prayed to our heavenly Father that we may know both our heavenly Father and His Son.

John 17:1 *These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:*

2) As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3) And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (KJV)

This is eternal life, that we know the Father and we know the Son. It's important to note that Jesus' prayer included that eternal life would be given to those believers who were given to Jesus by God our Father and that those believers would know God our Father and Jesus. Meaning they would know who God our Father and Jesus were and how they were. Turn to John 1. John wrote that Jesus explained who God the Father was.

John 1:17 *For the law was given by Moses, but grace and truth came by Jesus Christ.*

18) No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. (KJV)

The Greek verb for "declare" is *exegeomai* and it means to explain, to interpret, or to declare. So Jesus came to explain who our heavenly Father was and to make known the characteristics and the love of our Father. Not to show that He exists—everyone knew in Judea that Yehovah existed. He came to explain how the Father was. Turn to John 8. Many did not know the love and the characteristics of the Father. In John 8, Jesus was having a rather intense conversations with Scribes and Pharisees. Very, very intense. We read part of this dialogue.

John 8:19 *Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. (KJV)*

Jesus ties knowing who our heavenly Father is with knowing who Jesus is and having that knowledge. Turn to John 14, this concept is repeated by Jesus when He was with His disciples on the night of Abib 14. Jesus responded to a question by Thomas. The disciples had been with Jesus for many, many years. At least three years and they were all clueless because they did not have the Spirit yet and were clueless.

John 14:6 *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

7) *If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.*
8) *Philip saith unto him, Lord, shew us the Father, and it sufficeth us.*
9) *Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? (KJV)*

Jesus ties knowing our heavenly Father and knowing who our heavenly Father is through the knowledge of who Jesus, the Anointed One was and is. Our heavenly Father has opened our eyes to the wonderful truth of His identity and His role in the Bible. In both the Old Testament and the New Testament, it's an amazing story. The whole Bible is a story about the love of our heavenly Father and of His Son Jesus. He has opened our eyes to the true role of Jesus in the Old Testament and New Testament. Through that knowledge we know so much more about the Father through the Son, which allows us to have a deeper relationship with our heavenly Father.

5. We must individually work out our own salvation.

Very important and crucial concept. Turn to Philippians 2. Again, spiritual salvation is a very private and personal matter. Our spiritual salvation depends on our individual relationship with our heavenly Father and His Son. Our spiritual salvation does not depend on someone else's relationship with Them. There are no coattails on which we enter the Kingdom of our heavenly Father. Ultimately we are being judged on what we do or what we don't do and not what other people are doing and what they're not doing. They themselves will be judged for what they do and for what they don't do.

Philippians 2:12 *Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. (KJV)*

You're not working out everyone else's salvation. You have to work out your own salvation. We are to labor and to work out and bring about our own salvation. Our salvation is a personal and individual work, which we work out and bring about with our own personal and individual relationship with God our Father and with His Son Jesus. We cannot earn our salvation. It's not about earning our salvation. Salvation is a gift that cannot be earned from our heavenly Father. But we must do our part. We must respond to our Father's continual pull on us and His draw on his, so that we will do our Father's will. There has to be fruit. We must deepen our relationship with our heavenly Father and not treat it lightly. Turn to Galatians 6 where Paul continues the concept of individual salvation and the individuality of that salvation.

Galatians 6:4 *But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.*
5) *For every man shall bear his own burden. (KJV)*

Each of us must prove his or her own work. Each of us will bear our own burden. This burden or load is based on our own personal actions and or own personal relationship with our heavenly Father. Turn to Revelation 22 where we will read a prophecy of Jesus of what will happen at His return at the resurrection of the first fruits. Last chapter of the whole Bible.

Revelation 22:12 *And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. (KJV)*

Jesus the Anointed One is coming with our reward. That reward is given to us at the resurrection of the first fruits. This is not a collective church organization based reward for collective work. It just isn't. This is a personal and individual reward for individual and personal work. This is an individual reward based on our individual relationship with our heavenly Father and with His Son Jesus. That relationship determines whether they know us or not. They know us through that relationship.

Today we have explored the subject of the importance of our relationship with our heavenly Father and with His Son Jesus. Without that relationship, we really do not know our heavenly Father or His Son. More importantly they do not know us. We explored the subject in 5 points.

1. God our Father and Jesus know who are Theirs.

Our heavenly Father know those who trust Him. He knows them. We cannot truly trust our heavenly Father if we don't have a relationship with Him, on which that trust can be based. That trust is based on the relationship with Him. If we don't have a relationship, we have no trust. Jesus said the true followers of Jesus are His and are His Father's.

2. The elect are a subgroup of the called out ones.

Not all called out ones will be in our heavenly Father's Kingdom—pure and simple. The called out ones have been invited by our heavenly Father to have a deep relationship with Him. A personal relationship with Him. The chosen ones who are a subgroup of the called out ones will be the ones who enter into the Kingdom of our heavenly Father.

3. The parables of Jesus are a warning to the called out ones.

The characters in the parable son Jesus were not people in the world. Rather, the characters in His parable were the called out ones of our heavenly Father. At the end of most of the parables, there was weeping and gnashing of teeth. We should read the parables of Jesus as a warning to us as called out ones of our heavenly Father.

4. We know the Father through the Son.

We know so much more about our heavenly Father—His identity, His love, His compassion, His mercy, and His will, through the actions of His Son. Jesus left us with a

perfect demonstrative and real life examples of the characteristics of His heavenly Father for us to follow.

5. We must individually work out our own salvation.

Our spiritual salvation is individually based. Our salvation is based on our individual, personal relationship with our heavenly Father and with His Son. It's not based on membership in a specific church organization. There are no coattails. That organization will not get us into the Kingdom of our heavenly Father. Our salvation is based on what we do with what God our Father has given to us. Not what others do or don't do and what has been given to them.

What would you do if one day the President of the United States called you up and told you that he had people study you and research you and he wanted you to invite you to have a personal and private relationship with him? You would probably drop the phone in disbelief. You would be thrilled and honored beyond imagination. That opportunity would be absolutely incredible. In reality the President is just another man. A man in a very power position—very famous—but he's just a man. We however have been given the opportunity for infinitely more than that. God our Father, the most powerful being in all the universe—a Being who has lived forever and will live forever. The Being who created all of us and everything we see—all the stars, the galaxies, the whole universe and all the spiritual aspects that we don't see. That Being—that mighty Being—has studied us and researched us and invited us to have a personal and private relationship with Him. Are we thrilled and honored beyond belief? Is that really true to us? Is it truly real to us? Do we treat our relationship with our heavenly Father and with His Son, with honor and with respect, with trust, with dedication, with obedience and with love? Do we have a deep desire to deepen that relationship, ever deepening that relationship and friendship with Them? Or, are we weakening that relationship through neglect? Through disregard and diminishing its importance and relevance in our daily lives? Are we too busy to deepen that relationship? Has life crowded our heavenly Father and His Son and our relationship with Them out of our lives? As called out ones of our heavenly Father, let us truly concentrate our efforts and deepening our relationship with our heavenly Father His Son so that we will be chosen by our heavenly Father to be in His Kingdom. So that we will be part of the resurrection of the first fruits. So that we will never hear the terrible and devastating words, I know you not.