

Why Stay In Your Sins

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Date: 08 September 2020

Preacher: David Antwi

[0 : 0 0] Thank you for choosing to listen to today's message by Rev. 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. Why stay in your sins when you can be forgiven? Why stay in your sins? Jesus said in John 8, verse 24, that you will die in your sins unless you believe that I am he.

I am. If you don't believe that I am, you will die in your sins. What do you do about your sins? What do you do about your sins?

Nothing. Because you can't do anything about your sins because we have already committed our sins and we have been born sinners. So what makes the gospel the good news is what do you do about your sins?

Nothing. Nothing. What do you do about your sins? Nothing. Hallelujah. Nothing. Just believe in Jesus. Believe that he is the I am.

[1 : 0 9] Believe, he said, unless you believe that I am, you will die in your sins. What do you believe? Do you about your sins? Nothing. Just believe that he is the one who died for our sins.

Praise God. In Christianity, this is just fundamental and foundational. I just feel like let me talk about foundational things today in Christianity. What makes Christianity, the gospel, a good news is that it tells you that in spite of the fact that you are a sinner, you are the wicked, we have sins and we are the ungodly, God has done something about our case which we could never have done.

So the message is that because of his love, his mercy, which because God is rich in mercy, because of his love which he has towards us, even though we were dead in our transgressions, he made us alive.

Ephesians chapter 2, it says that, verse 4, but God who is rich in mercy, for his great love wherein he loved us, because of the love he loved us with, even though we were dead, verse 5 says that, even when we were dead in sins, hallelujah, how can a dead man do anything about his situation?

We were dead in sins, that is the good news. We were dead in sins and yet God cannot stand sin. He is a God of love and yet he cannot stand sin. Why?

[2 : 3 9] Because he is so righteous, he is so holy, his holiness demands that he must be angry against sin. Okay? It's so important to understand this. The holiness of God requires or demands, requires of him and demands that he must have wrath against sin.

So the wrath of God against humanity is because of sin. Any time sin comes into play, the wrath of God must be displayed.

All right? Because of his holiness. He's so holy, his holiness gets offended by the presence of sin. He's so holy, sin offends him and sin provokes his wrath against the object of sin or against the sinner.

And so you cannot be ungodly and be accepted by God. You cannot be a sinner and be accepted by God. And so how can God, who is so much a God of love, embrace us who are so much sinful?

That is the problem. So that the love of God and the wrath of God coming together. What will make the love an object of wrath and still a subject of God's love?

[3 : 54] How can he exercise his love towards us, extend his love towards us who are so sinful and busily sinning against him, breaking his law? How can he extend his love towards us?

Or could that, or that could happen in the cross? So Jesus said, unless you believe in me, you will die in your sins. You can't do anything about your sins. You can just believe in Jesus.

That's good news. That's the good news. That's the good news of the gospel. Well, watch this. The good news of Christianity. The good news of the church. The good news of the Bible. Many gods are angry with sin.

And there's, so there are religions that represent God, the God who cannot take sin. That's true. But no religion offers forgiveness of sins.

So when someone say, okay, I believe, I believe, ask them, I have believed in God or this is the God I believe. Can that God forgive sins? Can that God forgive sins?

[4 : 52] And if God, that God can forgive sins, on what grounds will he forgive sins? Because in Exodus chapter 34, verse 7, it says that God must punish sin.

Okay, verse 36, verse 6 says that, And the Lord passed by before him and proclaimed, The Lord, the Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth.

This God, keeping mercy, forgiving iniquity and transgressions and sins. And that will by no means, watch this, this is what I want, that will, and that will by no means clear the guilty.

God will by no means clear the guilty. There's no way he say you are guilty. He said, visiting the iniquities of the father upon the children, upon the children, children, and the third and the fourth generation.

God will by no means pardon, or God will by no means clear the guilty. If you are guilty, he cannot say, oh, it doesn't matter. It matters. Sins matter.

[5 : 56] Guilt matter. And so he will by no means clear the guilty. Oh, wow. That poses a major problem. So then those of us who have sinned against God, Bible says in Romans chapter 5, Adam sinned, and because of one man's transgression, sin passed through all men.

So all men became sinners, okay, because of one man's transgression. Remember, in Genesis chapter 3, 22 to 24, Bible talks about how God drove them out from the garden.

So as it were, human beings and God, our relationship became estranged. Okay, we became estranged in our relationship, and we became, it's like there's now enmity between God and man.

Why? Because of sin. So there's enmity between God and man. And guess what? God drove man out of the garden. And so from that time, we became fugitives, and we didn't want God, and we ran away from God.

Man ran away from God. But because God is a God of mercy, watch this. I'm talking about reconciliation. Now watch this. In Christianity, there are certain fundamental words that carry serious significance, which every true Christian must understand and appreciate.

[7 : 12] Number one is, not in any particular order, for instance, justification. When we talk about justification, you can never be a Christian without being justified. Why?

Because of the issue of sin. For you to be a Christian, and justification is legal terminology. To be justified means that to be declared righteous.

They have, that you've gone through the process, and then the judge says that now you are innocent, you are righteous. Go free. There's nothing wrong with you. That is what it means to be justified.

So to be declared righteous. Okay? So justification is important. In order to have a relationship with the God of righteousness, in order to have a relationship with the Holy God, you must be declared righteous and not guilty.

You mustn't be because he cannot clear the guilty. God can by no means clear the guilty. So to have a relationship with him, you must be justified. That is why when they gave the law, they thought that men could be justified by the law.

[8 : 13] But Romans says that by the means, by the deeds of the law, shall no flesh be justified in his sight. Galatians chapter 3 verse 11 and Romans chapter 3 verse 20 and 21 said, by the deeds of the law shall no flesh be justified in his presence.

Romans chapter 3 verse 20. Therefore, by the deeds of the law, there shall no flesh be justified in God's sight. For by the law is the knowledge of sin. So no flesh can be justified.

All right? So to understand Christianity very well and to walk with God purely and understand the way God works, it's important to understand that we are sinners and justification is what brings us in.

All right? And now on what grounds shall we be justified? I'll go into that. So justification. And we also have redemption. Redemption. So we say, if you're a believer, you are justified.

If you're a believer, you are redeemed. Redemption is a commercial word where something is, something that belongs to you has now been seized and is for sale on the market and you go and pay and buy it back.

[9 : 21] So redemption means to recover through payment. Okay? So that's why it says that we have been redeemed by the precious blood or bought by the blood of Christ.

Okay? We have been purchased, 1 Corinthians 6, verse 20, purchased by the blood. And then Acts 20, 28, whom he has purchased by his blood, by the blood of God.

So take care of the flock of God whom he purchased by his blood. Okay? So God purchased that. He bought us. That means to be redeemed. In Colossians 1, verse 14, it talks about having redemption through his blood, the forgiveness of sins.

Okay? So redemption is we have been bought back. In 1 Peter 1, verse 18 and 19, it says that being redeemed not by corruptible things like silver and gold, but by the incorruptible, which is by the blood of the lamb, as of the lamb without spots.

Precious blood. It's to use the word precious blood of the lamb. A lamb without spots. Okay? So we were redeemed by the blood of the lamb. That's where he bought us. So redemption means payment must.

[10 : 27] There cannot be redemption without payment. So what did he pay? He used his blood. Bible says that God purchased us. The payment was the blood of Christ. All right? So redemption. So justification, redemption.

And one interesting word is propitiation. Propitiation is to appease somebody. So you have offended somebody and you go and do some things to make the person at ease.

To appease the person. To make peace with the person. The person say, okay, that's fine. I'm happy with it now. Now compensate. Everything has been paid off. I'm happy. And now propitiation. God has been offended by our sinning and our sins.

And God must be propitiated. Okay? So appeased. So we have justification, redemption, propitiation. But today what I want to focus on in this teaching is reconciliation.

We have to be reconciled. We were driven out from the garden. Our relationship with God became estranged. But God, hallelujah, thank Jesus that God is a God of reconciliation.

[11 : 27] Reconciliation is to mend broken relationships. Okay? When it comes to reconciliation, there are a few things we have to consider. Let's read Romans chapter 5.

Romans chapter 5. Romans chapter 5 from verse 6. It says that, this is amazing. Hallelujah. Romans 5, reading from verse 6.

For when we were yet without strength, in due time Christ died for the ungodly. Did you see that? The sinners. Christ died. But why must Christ die?

Because God is a God of righteousness. God is a God of justice. And He must by all means, or Bible said, He will by no means clear the guilty.

He can't clear you. So, when we talk about God has mercy. You see, the mercy of God is not without a price. Somebody has to pay the price for you to enjoy the mercy.

[12 : 31] That is why Christ came as the God man to qualify. He's the only one who qualified to be the sinner's savior. He died for our sins.

So, watch this. So, then, what happened is that the wrath of God that we were meant to take. 2 Corinthians chapter 5 verse 21 says that God made him who knew no sin.

Okay. He knew no sin to be sin for us. So, God treated him like He would treat all of us as sins. God would treat him. So, the anger and the wrath of God that was meant to come against sin, God put it all on him.

So, God saw him like He's the one who has done all the sins. So, God saw Him, or He saw us in Him. He saw our sins in Him and brought all the anger of all His wrath against sin.

He released it on Him who knew no sin. He was innocent. So, Bible says that He was like a lamb without blemish. 1 Peter 1 verse 18-19.

[13 : 36] He was like a lamb without blemish. He was faultless. Don't wonder Pilate said, I find no fault in Him. John chapter 19 verse 4 and verse 6. I find no fault in Him.

I find no fault in Him. In Luke chapter 23 verse, I think, 43. The sinner, the thief on the cross, I think 41-42. The thief of the cross, this man has not done anything wrong. He was innocent.

He was innocent. He was perfect. He was faultless. But God treated him like he's the most guilty. God treated him like you. So, when God was judging him on the cross, it was you who was on His mind.

Hallelujah. But at the same time, He loved you. For when we were yet without strength, in due time, Christ died for our sins. What should you do about your sins? Christ has done something about it already.

Because you are without strength. We were without strength to do. The sins that we had always struggled with. The sins that we were born with. The sins that we were born into. What could we do about it?

[14 : 33] If someone says that they are calling on a certain name of a certain God, ask them if this God can forgive sins. They can guarantee, oh, maybe He will. He might arbitrarily choose that.

Okay, you will forgive. No, no. If a judge, how can a judge arbitrarily, someone who has come to court to confess, I committed all those men that I did it, men, I shouldn't have done it.

Judge, I realized I shouldn't have done it. I did it. I did it. So, please, just accept that I've done it. Then the judge says, okay, you know you're a good guy. So, go free. I will just let you go. That's not a judge. That's not a righteous judge.

He must lose his job and must actually be fined or be charged. Because you cannot forgive someone who is guilty and just tell the person, go, because you are a good person. No.

You can't do that. So, it is not within the remits of righteous judgment to let a guilty sinner go free. There must be a, the law must, the demands and the requirements of the law must be met.

[15 : 34] That's why Jesus came to meet the demands and the requirements of the law of God. So that somebody, hallelujah, so that somebody like you and I can be free.

So, watch this. For when we were yet without strength, in due time, Christ died for the ungodly. Who did he die for? The ungodly. That's good news. That's good news.

The sinner. That's good news. So, we don't go around telling people that God can never forgive you. We go around. The message of the cross is that Christ died for the ungodly.

Christ died for the sinners. Watch this. Verse 7 says that for, for scarcely for a righteous man will one die. Yet, peradventure for a good man, someone would, would even death.

Someone who is, okay, a millionaire, who will go and pay the bills of a millionaire? No one will want to do that. Scarcely someone. But maybe somebody who is a good person. So, a righteous man, no one will bother to die for.

[16 : 29] But someone who is a good person, maybe someone will say, I will die for him, maybe. Because people will just die for anybody. My Bible says, even a good person is scarce for someone to die for. How much more a bad person, a sinner? My Bible says that.

Watch this. But, there is a but. But, God demonstrated, commended, in the King James, I commended. I think in the New King James, God demonstrated his love towards us.

In that whilst we were yet sinners, we didn't have to stop sinning. We are not finished sinning. We were yet in the act of sinning. Christ died for us. Hallelujah. Christ died for us.

Christ died for us. He didn't die for himself. He died for us. And guess what? The deeper thing is, he also, he died for God. Because God will be glorified if he's able to forgive our sins and draw us to himself.

So, God was glorified in the death of Christ. So, in the death of Christ, the death of Christ was actually for God. So, that God can be. Now, my justice has been satisfied.

[17 : 28] I can still love these people. Look at, let me show you something. In Psalm 78, verse 38. But he, being full of compassion, talking about God, forgave their iniquities and destroyed them not.

Yea, yea, many a time, many a time, turn he his anger away and did not stir up all his wrath. Many times, he was supposed to have punished them.

But God, because he's slow to anger and reach in mercy, he managed to keep turning his wrath away. Why? To defer the judgment. Because there's a day coming when Christ will die for sin.

For he remembered that they were, verse 39. For he remembered that they were but flesh, a wind that passes away and cometh not again. So, God remembered that they are flesh and said, okay, I won't execute that.

He just managed to turn his wrath away systematically until it did. Psalm 85, verse 10. Mercy and truth were met together. Righteousness and peace have kissed each other.

[18 : 33] That was on the cross. For God was waiting that mercy and truth were met together. Righteousness and peace will come together. It was so, Bible says in Romans chapter 5 that whilst we were yet sinners, Christ died for us.

Much more, verse 9. Much more then. Being now justified by his blood. We are justified. We are cleared. We have been cleared. See, watch this. The blood paid for our debts.

We are supposed to die. The blood paid. He died in our place. So, now we are cleared to go. So, now being justified by his blood, we shall be saved from wrath through him.

The anger of God, we are saved from the wrath through him. Verse 10. For if when we were enemies, we were reconciled to God by the death of his son, much more being reconciled, we shall be saved by his life.

Watch this. When we were enemies, God reconciled. He made peace. He repaired the relationship. Reconciliation. Hallelujah. He reconciled us to him. He reconciled us to him.

[19 : 33] How did he do it? Watch this. Let me read you again. When we were enemies, okay, God, we were reconciled to God by the death of his son. We were enemies. We were still enemies. And on the cross, Christ, God was reconciling us.

He was repairing the relationship. How was he repairing? The cross was a depiction of the love of God. At the same time, it was a reflection of the wrath of God. Hallelujah. On the cross, the wrath of God and the mercy of God met.

On the cross, the wrath of God and the love of God met. So, when you look at the cross, you can see how God takes sin. The wrath of God against sin. And when you look at the cross, you can see the love of God towards humanity.

When you look at the cross, you can see the justice of God being carried out. And when you look at the cross, you can see the mercy of God towards us sinners. Hallelujah. So, he said, whilst we were sinners, Christ or God, we were reconciled.

Reconciled. Now, our relationship with God has been restored. That's the good news. Man and God relationship have been restored. I'm talking about reconciliation. Let's quickly look at Colossians.

[20 : 48] Colossians chapter 1 verse 20. Colossians 1 verse 20 says that, And having made peace through the blood of his cross, By him to reconcile all things to himself.

God was reconciling all things to himself. By him, I say, whether they be things on earth or things in heaven. All things to himself. So, there is something called universal salvation, which is not a godly doctrine or universalism or unitarianism.

Universal salvation. That means salvation of all people. There's nothing like that in the Bible. Not all men will be saved. But, oh, pastor, he just read it. He says that to reconcile all things to himself.

So, all things means everything. Even the devils and he will reconcile all them. No, no, no, no, no, no, no, no. See, sometimes you have to read it within the context. He's knowing he's saying all things. This is not talking about universal salvation.

Watch this. He says that before I even explain it further, when you flip back to Philippians chapter 2 verse 9. Philippians chapter 2 verse 9. Wherefore, God has highly exalted him and given him a name which is above all names, that at the name of Jesus, every knee shall bow of things in heaven, of things in earth, and things under the earth.

[22 : 05] Heaven, earth, under the earth. This is universal submission. Whether you are in heaven or on earth, universal submission. Okay? But there's a difference between universal submission and universal salvation.

This is universal. Everybody will submit at the name of Jesus. Every demon, every power, every name shall submit. Universally submit. But look at the Colossians we read again.

It says that to reconcile all things to himself, reconcile all things unto himself, by him I say, whether things, watch this, whether they be things in earth or things in heaven.

He didn't say under the earth. So this is a particular, salvation is within a particular realm, sphere. Not things under the earth. Under the earth cannot those who are going to hell and be punished.

They are not part of the reconciliation. That is why Jesus did not, Jesus did not die to save everybody, including those who don't believe.

[23 : 03] No! He didn't die to save everybody. He died to save those who believe. Hallelujah! 2 Thessalonians chapter 1 verse 7. And to you who are troubled, rest with us.

When the Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that do not know God, and that obey not the gospel of our Lord Jesus Christ.

Did you see that? He will take vengeance. Watch this. Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his Father. everlasting destruction. Some people will be punished with everlasting destruction.

It's not everybody who will be saved. It's not all who will be saved. So when we talk about universal salvation, it is a doctrine of the devil. It's not everybody who will be saved. One day all will come to him.

No, no. One day all will not come to him because he's going to punish with everlasting punishment. All those who do not obey the gospel. Romans, Matthew chapter 8 verse 11 and 12.

[24 : 01] And I say unto you that many shall come from the east and the west and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast.

Watch this. But the children of the kingdom shall be cast into outer darkness. And they shall be weeping and ashes. It's not everyone who is going to enjoy the salvation. So when people tell you that Jesus died for all, no.

Jesus' death is not going to redeem all. Isaiah, the last two, three verses in Isaiah. Isaiah chapter 66 verse 22 to 24.

For us, thank you Jesus. For us the new heavens and the new earth which I will make shall remain before me, says the Lord.

So shall your seed and your name remain. And it shall come to pass that from one new moon to another and from one Sabbath to another shall all flesh come to worship before me, says the Lord.

[25 : 00] All flesh shall. See, said a time has come when all flesh. So if you are not careful, you take the all flesh to mean everybody. The all flesh does not mean everybody. Look at the next verse. It tells you it's not everyone. It said all flesh shall come to worship before me, says the Lord.

And they shall go and they shall go forth and look upon the carcasses of the men that have transgressed against me. For their worms shall not die.

Neither shall their fire be quenched. They shall be anaboring unto all flesh. So he said that whilst all men come to worship me, those who come to worship me shall see those who did not obey me.

So when he says that Jesus Christ reconciled all things, it's not all human beings. It's not universal salvation. And it is not all inclusive salvation.

It is all those who believe in Christ. All those. He reconciled all things. Everything that is connected to believing in Christ is what Christ reconciles to himself.

[26 : 01] 2 Corinthians 5, verse 18. And all things are of God. You see, all things have appeared again. Interesting. All things are of God. Who has reconciled us to himself?

Who did the reconciliation? It's God. Reconciliation is God's own act. God, number one, one of the things I want you to understand about reconciliation is number one. Why stay in your sins when you can be forgiven?

What do you do about your sins? Number one, remember that reconciliation is God's act. It's not you. So God is the one who takes the step. Bible talks about how I read it.

Romans chapter 5, verse 10. That whilst we are enemies, God was reconciling us to himself through Christ. Now watch this. In 2 Corinthians chapter 5, it says that, And all things are of God who has reconciled us to himself by Jesus Christ and has given us the ministry of reconciliation.

Verse 19. I like verse 19. Hallelujah. To which that God was in Christ reconciling the world to himself, not imputing their trespasses unto him, unto them.

[27 : 06] No imputations of the ministry of reconciliation. And has committed to us the ministry of reconciliation. So God was inside Christ. So this is God. This is Christ. When Christ was on the cross dying, actually said it was God who was inside Christ.

What was he doing? On the cross, God was inside Christ reconciling the world to himself. Let me read it from a different translation. NIV. It says that, verse 18. All this is from God who reconciled us to himself through Christ and gave us the ministry of reconciliation.

Verse 19. That God was reconciling the world to himself in Christ, not counting people's sins against them. And he has committed.

God was reconciling the world to himself through Christ, not counting people's sins against them. Let's hear the Amplified Pusset. 1 Corinthians chapter 5, verse 18 and 19.

But all things are of God who through Christ Jesus reconciled us to himself, received us into favor, brought us into harmony with himself, and gave to us the ministry of reconciliation.

[28 : 13] Verse 19 says that it was God personally present in Christ. God was personally present in Christ. It was God personally present in Christ, reconciling and restoring the world.

The world. Not everybody in the world. Those who believe. Okay? Those who believe. Christ died for those who believe. Reconciling and overcoming the world. He did not. He did not. He did not. He did not.

He did not. Watch this. Watch this. Watch this. Not counting up and holding against men their trespasses, but cancelling them and committing to us.

He did not hold it against men. The sins that we have committed, the things that we have done, the things that we did in Adam, he did not hold it against us, but actually cancelled all these things.

He cancelled sins. Hallelujah. What you do about your sin is being cancelled. So why stay in your sin when you can be forgiven? Forgiveness is not made available.

[29 : 13] Why? Because the sins have been cancelled. Not arbitrarily, but it was paid for. So on the cross. Oh, Jesus. I like this. I like this. On the cross, God was busily cancelling sin.

He was cancelling. He said, okay, cancel. God was busily cancelling. That's why Christianity don't joke with the cross. Because the cross is where the love of God and the mercy of God met. Where the justice of God and the holiness, the justice of God and the mercy of God met.

Where the love of God and the holiness of God met. The wrath of God and the love of God met. This met in the cross. Watch this. This is what we call reconciliation.

God brought us back to himself. So that we who have Christ, we can easily go. Bible says, therefore come boldly before the throne of grace. We've been reconciled. You don't have to source your prayers.

I'll source your prayers to somebody. It's okay to ask someone to pray for you. But you must also know that you can. You don't need any saints. You don't need any angel. You don't need anybody to stand in.

[30 : 16] Go to Christ. Because if you are in Christ, you have access to God. If you are in Christ, you have already been reconciled. God was in Christ reconciling. He loves us. He was drawing us to himself.

In Christ. Thank God for reconciliation. Thank God for justification. Thank God for redemption. And thank God for profusion. Let me look at Romans. Let's go back to Romans. I have to be. God is not angry with you.

Bible says, Romans chapter 5 verse 1 says that. Therefore, being justified by faith. We have peace with God through the blood. Through our Lord Jesus Christ. Can you imagine? We have peace with God.

I don't have a problem with God. I don't have a problem with God. We have peace with God. Listen, if you have not put your faith in Christ and repented, you are still in your sins. And boy, you don't want to die in your sins.

Because the wages of sin is death. God deferred sin. What? Why stay in your sin when you can be forgiven? There is no sin that cannot be forgiven. How Christ was treated on the cross was the worst that any human being could go through at that time.

[31 : 20] He died. That's why they said, give us Barnabas. Give us Barnabas. Give us Barnabas. Crucify him. Crucify him. So what should I do with Barnabas? He said, who should I give?

And who should I release? Release Barnabas. And what do I request? Crucify him. Get rid of him. They demanded for a murderer. They requested a murderer be freed and the giver of life to be executed.

Yes, according to Acts chapter, I think 3 verse 15 somewhere there. Hallelujah! Praise God. This is, this, this gets my heart.

Look at Romans chapter, Romans chapter 24. Sorry, chapter 3 verse 24. Being free, being justified freely. Being justified how? Freely. It's free. Being justified freely by his grace through the redemption that is in Christ.

Who? Watch this. There is redemption in Christ, okay? So have you noticed the word justification has appeared here? And have you noticed that redemption has also appeared here? And all is in Christ. All things are of him.

[32 : 19] So being justified freely by his grace through the redemption that is in Christ. What is? Who? Talking about Christ. God set, has set forth to be a propit, you remember I mentioned this word, propitiation.

Propitiation is appeasement so that God can be, ah. God is dealing with sinners, but he looks at the sinner and says, that's okay. Ah, I'm fine.

I'm fine. Come on, come on, come on, come on, come on. Come boldly before my throne. Come pray. I'm fine. How did he become fine? Because somebody died for the ungodly. An ungodly person. Somebody paid for your debts. Paid your debts.

Paid for you. It's called the vicarious death of Christ. He died in your place so that you will live in his place. So when God looks at you living, he sees the life of Christ.

He sees Christ. That's why he said, I am crucified with Christ. Nevertheless, I live. Yet not I, but the life that I now live. Galatians 5, 2, 22. It looks like almost every preacher quote this scripture.

[33 : 18] I like it. I love it. He died for our sins. So he says that I'm crucified, never die. And yet the life that I live, I live by faith of the Son of God. He said, Christ lives in me.

Christ lives in me. Christ lives in me. And I live by faith of the Son of God. Love me and gave himself for me. Now, Romans chapter 3, I was reading. Whom God set forth to be a propitiation through faith in his blood.

I'm going to mention a few things from here. Through faith in his blood, to declare his righteousness for the remission of sins that are. So to declare his righteousness for the remission of sins that are past through the forbearance of God.

All right. I'll explain what this means. So God set Christ, set him forth to be the propitiation, to be the means to appease him. Okay. So to be the propitiation through faith in his blood.

So God cannot be appeased until someone puts faith in his blood. I'm going to go into that a minute. So through faith in my blood. To declare his righteousness for the remission.

[34 : 18] So God declares his righteousness on people. This is how God is righteous. He removes sin and still is righteous. A judge who has declared a guilty person, you are free. And yet the judge hasn't done anything wrong.

On what grounds can God justify an ungodly person? On what grounds should he do that? And on what grounds can he do that and remain just? Watch this.

Thank you, Jesus. Verse 26. To declare. Another word for it is to demonstrate. To display. To declare, I say, at this time his righteousness.

That he might be just and the justifier of him who, who, of him which believes in Christ. So once you believe in Christ, God has put a system in place.

So that when you put your faith in Christ, God can declare you justified and still, he's still just. He hasn't done anything wrong. So that he might be just and the justifier of the ungodly.

[35 : 17] Ungodly who has put his faith in Christ. Look at, jump to chapter 4, verse 5. Watch this. But to him that works not. But believeth on him that justifies the ungodly.

That is a very serious thing Jews, the Jews in those days couldn't accept. How can Judaism accept that? How can an ungodly person be justified? In what? Because God will not clear the guilty.

And you are saying that God can justify. How can an ungodly person be justified? Be justified? What can you do about your sins? What can you do about your sins? Nothing. You can't. So you can't be justified.

But thank God for Christ. Christ did everything about our sins. He did everything to clear us. To clear us. He paid the price to clear us of our sins.

And still. So that God can say, forgiven. And yet, he's still justified. He has forgiven the sinner. So sinners can be forgiven. Yes, that's what I mean. So sinners can be forgiven.

[36 : 12] That's Christianity. That's the good news. So God can forgive the sinner. God can forgive the sinner and still remain just and righteous. God can justify the ungodly and still remain righteous.

Watch this. It says that, but to him that worketh not, but believes on him, believes on him that justifies the ungodly. His faith is accounted for righteousness.

It's your faith. Why do you stay in your sins when you can be forgiven? By faith. It's your faith. So when you talk about reconciliation, reconciliation is by God.

One. Number two. Reconciliation can only, reconciliation comes through the forgiveness of sins. God. Romans chapter 8 verse 4. Look at chapter 4 verse 8. It says, blessed is the man whom the Lord will not impute sin.

Psalms 32 verse 2. The same thing. Blessed is the man whose God will not impute sin. You have sinned. And he said, your account, he won't put sin into your account. He won't credit because of sin. He said, you are blessed.

[37 : 11] This is the real blessing. This is the real blessing of Christianity where one's sins are forgiven. Bible talks in the verse. I think the same. David talks about the blessing. Even at verse 6.

Even as David. Romans chapter 4 verse 6. Even as David also described the blessedness of the man unto whom God imputes righteousness without works. Verse 7.

Saying, blessed are they whose iniquities are forgiven and whose sins are covered. Yeah. It's a blessing. Your sins can be covered. How? By the blood of Jesus. Hallelujah. Wow. So, God.

So, number one is the plan of God. When we talk about redemption, reconciliation, it is God's own plan. God did it. It's God's own plan. It programmed it. Okay? It's God's own plan.

Number two, it can only happen through the act of forgiveness. God must forgive somebody in other for reconciliation to take place. And Bible says that God was in Christ, not counting our trespass.

[38 : 08] Romans chapter, sorry. First Corinthians. Second Corinthians chapter 5 verse 19. Not counting our trespasses. It canceled our sins. Not counting our, imputing our trespasses against us. So, there must be, it comes through the act of forgiveness.

Colossians chapter 2 verse 13. Colossians chapter 2 verse 13 says that, How many? Colossians chapter 10.

It is through an act of forgiveness. Number three, it's only accessed by the obedience of faith. You know, you remember we read in Romans chapter four, when it says that, verse five again, but to him that worketh, to him that worketh not, but to him that worketh not, but believeth on him that justifies the ungodly, his faith is counted to him for righteousness.

So you believe on God who justifies the ungodly. You put your faith in that alone. So what can you do about your sins? Nothing, just believe in Jesus. He said, unless you believe I am he, you will die in your sins.

[39 : 30] So, and as I read earlier on Romans chapter three, it says that who God has said, verse 25, whom God has set forth to be a propitiation through faith in his blood.

So faith, so it can only be accessed through faith. Okay, you can access it through faith in the blood of Jesus. Your faith is in the work of Christ, the redemptive work of Christ on the cross.

Our faith is in him. And then finally, it's accomplished, but it is accomplished by the work of substitution. Christ died in your place.

That's how reconciliation happened. You were supposed to be dying, but Christ died in your place so that you will live. Okay. And he died. So in 1 Corinthians, 2 Corinthians again, chapter five, going back to 2 Corinthians chapter five, from verse 14, for the love of Christ constrains us, it compels us.

When it's not the love we have for Christ, but the love Christ has for us. Okay. The love of Christ, those of us who are born again, when you are really born again, you understand these things. The love of Christ, it's, why are you struggling to forgive when you know he has forgiven your messy life?

[40 : 42] Why do you find it so, Christian brother, why do you find it so difficult to forgive? You are struggling to forgive because you don't appreciate what he has forgiven you.

Bible said that to him who much is forgiven, also loves much. If you appreciate his forgiveness, what he has done for you, you will struggle to forgive others. Because for God to forgive you, your sins, it's a big thing.

You may not think it's a big thing, but he's a righteous God. He's a holy God. And he has to go through all that just to forgive you. It's a big thing for God to say, you are left off the hook. For God to forgive our sins.

It's a big thing. And if you appreciate and understand the goodness of God in forgiveness, you will struggle to forgive somebody. I don't know who I'm talking to.

It's time for you to let her go. It's time for you to let him off the hook. Let her off the, master, the feeling, oh, oh, you don't know how God, what God had to go through on the cross to get you forgiven.

[41 : 39] That's why on the cross, they were killing him. But one of the things he said, father, forgive them, for they don't know what they are doing. Whilst we were killing him, Bible says that God demonstrated, God displayed, he put on display his love for us.

Romans chapter five, verse eight, that whilst we were yet, we didn't have to finish sinning. We didn't have to stop sinning before he forgave, before he died for us. Whilst we were still sinning, whilst you were still messing up, somebody was dying on the cross for you.

That's the love of God. Hallelujah. So it says that, first Corinthians chapter, it says that, chapter five, verse 14, for the love of Christ constrains us.

If you really believe in forgiveness of sins and your sins are forgiven, that love, that brought us forgiveness, it will force you, it will propel you, it makes you, you know, sometimes when somebody is so nice to you, sometimes when you are, you're about to say no to the person or punish the person, or do something, okay, let's say you are driving and someone really is stranded and wants to come in, but you are determined that no one will come, and the person looks at you and gives you such a beautiful smile, say hello, sometimes it actually constrains you to, okay, just go, just go, you understand what I'm saying?

Yes. So the love of Christ, this one is not even just niceness, his love for us, Bible says that the love of Christ constrains us because we thus judge that if one died for all, that all, they're not, not all human beings, all those of us in Christ, if one died for all, then we're all dead, and that he died for all, that they which live should not henceforth live to themselves.

[43 : 20] Christ, it's a problem when someone is a Christian and is living to themselves. You are a Christian and you live to yourself. It's all about you, all these issues you have in church is because you are in the center.

I don't like the way they treated me. I don't like the way someone is talking to me. I don't want, possibly you are not born again or you are backslided, or you don't actually understand what it means to be forgiven by God or what it means to be in Christ.

Because if you understand what it means to be in Christ, you won't make all this noise and these issues about what somebody in Christ has done wrongly against you. Drop it.

the love of Christ constrains us. And this, because, why does the love constrain us? Because we thus judge. This is how we judge things. Because you judge things this way, it forces you to behave in a certain way.

I think, let me see if I've opened it here. 2 Corinthians 5, verse 14. For the love of Christ controls and edges and impels.

[44 : 14] I'm reading from the Amplified Version. The love of Christ controls, edges, and impels us. Because we are of the opinion and conviction that if one died for all, then all died.

If this is, you see, your understanding, your opinion is what determines how well you do in church. Your opinion about the work of the cross. Oh, Hikada, your opinion, your understanding about justification, about redemption, about propitiation, about reconciliation, about forgiveness of sin.

Your understanding, your opinion about that will determine how well you can do in Christ. For the love of Christ controls and edges and impels us.

Why does it do that? Because we, we are of the opinion and conviction that if one died for all, then all. Because of such opinion and such conviction, such opinion and conviction makes, compels, makes the love of Christ compel us, impel us, and, and, and, and, edges us.

The love of Christ, because of this opinion, those who don't have this opinion cannot be, cannot be bothered. There's, I'm not bothered. I'm not bothered. I'm not bothered. I can't be bothered. I can't be bothered. I will do what I want to do.

[45 : 33] I can't be bothered. Because you see, you don't understand. You don't understand. You are not convicted. You are not, you don't have a proper, healthy understanding of what Christ did on the cross, of your justification, of your reconciliation.

So, it's by God. It comes through, it's come through the act of forgiveness. It's accessed through faith and it's accomplished by the substitution. We are supposed to die. He died in our place.

So, that's why I said, if we know he died in our place, then we all live, we live for him. Hallelujah. In conclusion, let me add this. Roman, Acts chapter 17, verse 30.

Acts chapter 17, verse 30. Why do you live in your sins when you can be forgiven? Why do you stay in your sins? If you have not come to Christ, maybe you have been going to church, but you have not come to Christ.

You attend church, but you are not in Christ. You believe in Christianity, but you are not in Christ. You have not repented and committed your living to him. I'm talking to you, don't die in your sins.

[46 : 33] When we say we believe in Jesus, it's not just that we accept he died, we actually accept and we commit our living to his death. It says that the love of Christ constrains us because this is how we judge, that if he died for us, if you actually judge, understand he died for you, then you would also live for him.

You are not living for him because you actually have not accepted. You probably have accepted, but you can be bothered and you don't appreciate that. I believe that it's time for somebody to start living for Jesus.

It's okay if you suffer for Jesus. It's okay if the people don't like you because of Christ. It's okay if you are going through all that because of Christ. It's worth it. It's okay. Acts chapter 17, verse 30, in the times of ignorance, God winked.

God said, okay, no problem. In the times of ignorance, God winked. But now, commanded all men everywhere to repent. The Bible says that because he has appointed a day in which he will judge, he will judge the world in righteousness by that man whom he has ordained, that's Jesus Christ.

He will judge the world by Jesus Christ. Whereof he has given assurance, he has said, this is going to happen to all men. How did he give assurance in that he has raised him from the dead? The fact that he raised Jesus from the dead means that he's going to judge all because in the time of ignorance, God said, okay, I'll wink.

[47 : 49] Okay, I'll just excuse. But now, Acts chapter 17, verse 30, such former, such former ages of ignorance, ignorance, God, it is true, ignored and allowed to pass unnoticed, but now has changed or has charged all people everywhere to repent, to change their minds for the better and heartily to amend their ways, abhorrence of their past sins.

That's what it means to repent. Change your mind. So if someone say I've repented, but there's no change of mind, you say you have repented, but you have not changed your mind for better and heartily amend your ways.

If you are repenting, you amend your ways, amend your ways with abhorrence for the past sins. You don't like the past sins. But if you have repented and you are still living the way you are, you haven't repented.

Okay, let me not go into that. But it says that God, in those times, God has just turned a blind eye. It's okay, it's okay. He will overlook in the times of ignorance. But now you can't say you don't know.

Brothers and sisters, we have been reconciled. We have been justified. We have been redeemed. And God has been propitiated in the blood of Christ and we have been forgiven.

[49 : 06] Be ye reconciled to God. And we have been given the ministry, the assignment of reconciliation, reconciling others to Christ. Be ye reconciled to God. Be ye reconciled to Christ.

Don't stay in your sins when you can be forgiven. Don't stay in your sins when you can have forgiveness. Any other religion that cannot guarantee forgiveness of sins is not from God.

It's only God and in Christ who can guarantee forgiveness of sins because if you die in your sins, you'll go to hell. And if you are in Christ, praise God, you'll have to let the love of Christ compel you and live for Him.

In Jesus' name, Amen. We thank God for using the 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.

Remember to stay connected with us on Facebook, Instagram, YouTube, and Twitter for regular updates on what God is doing here at Karis Ministries. Stay blessed.