

YAHWEH TSIDQENU (The Lord Our Righteousness)

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[0 : 00] Welcome. Thank you for choosing to listen to this Spirit-filled word by David Enshu. When you catch a word, you have caught God. May you catch a word today that will cause God to change your story.

Be blessed. I want to read from 2 Peter 1, verse 1 and 2. But I'm going to only teach on verse 1. But I think it is nice to read more than one.

It's like, buy one, get one free. So we'll read verse 1 and 2. 2 Peter 1, verse 1 and 2. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and of our Savior Jesus Christ, grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

Amen. Amen. Even the verse 2 is what I was trying to hint earlier on. How does grace and peace get multiplied to people? It's there.

How many of us want grace? How many of us want the kind of peace God gives? See, God's kind of peace, you can be in a boat in a storm and still be sleeping. When you have God's peace, you don't lose sleep.

[1 : 22] It doesn't matter what bad news you hear, you will sleep comfortably. That's God's peace. Jesus said, by peace I live with you, not as the world gives.

So the world, that's John chapter 14, said, I give you my peace, not as the world gives. When the world gives you peace, it's not an internal peace, it's just an external peace.

That's why many people want external peace for things to be okay. But you can get all the external peace, but internally, boy, boy, things ain't good.

Things ain't good. In fact, it says that be anxious for nothing. Philippians chapter 4, verse 6. It says, be anxious for nothing, but in everything by prayer and supplication, let your requests be made known unto God.

And then the verse 7 is what I want to draw attention. And the peace of God, that doesn't make sense. The peace of God, that transcends. The peace of God, the peace of God, that passes.

[2 : 16] That passes. Some other translations say it transcends, sir. It goes beyond comprehension. You don't understand. People are looking at you with all the things you are going through.

By now, you should have broken down, but you are still looking fresh. You are still smiling. You are not aging. No, the peace of God, you can go through things, and the peace of God you have doesn't just make sense.

It's nonsense. It doesn't make sense. How can you go through such things and still be laughing?

How can you go through such problems and still retain your peace?

May the peace of God come to you. And this peace comes by the knowledge. Not feelings. He says, grace and peace be multiplied to you through the knowledge.

Through the knowledge. So, what you know about, not every knowledge, not academic knowledge. Please, please. Please. Please. You got to know God.

[3 : 20] Yes, sir. How do you know God? The Bible must be open. Somebody must teach you. In fact, they asked the Ethiopian, you know, understand that. Actually, after 8, understand that what thou readeth.

They say, how can I understand? If someone guides me through. Yes. There are things you can't understand. You must be schooled. And that is why we come to church.

One of the key reasons why we come to church, they continued in the apostles' doctrine. Don't teach it. Doctrine means teaching. First, they continued in apostles' doctrine. Because the apostles are meant to open the book and take us through what God is saying.

And once somebody begins to grasp and understand and get an insight into what God's word is saying, by the help of the Holy Ghost, who sheds light on what God is saying, God begins to get himself transferred into you.

And then you begin to enjoy and see what God can do. It even informs the qualitiveness of your prayers. What if you don't know God's word? You will pray useless prayers.

[4 : 26] You will pray useless prayers. Because what's the basis of your prayers? What's the grounds of your prayers? You are making an appeal to God or to court, to a judge.

On what grounds? You must have something written. So, the word you know will define the God you enjoy. So, it says that grace and peace be multiplied to you.

To who? To the people of God. So, now we go to verse 1. This one just got my attention. Is that okay? We will come to this one anyway. I've already preached verse 2. Verse 1 says that.

Let's look at 1 Peter 1, verse 1. Let's read the first line there. Let's go. Peter and also Jesus Christ. Okay. Who is writing this letter?

Peter. How does he address himself? Peter. Peter. Okay. Let's read that first sentence again. Let's go. Peter and also Jesus Christ.

[5 : 29] All right. Peter and apostles. Let's look at 2 Peter 1, verse 1. The same person. That's the last letter he wrote. Let's go. Simon Peter, the seventh and also Jesus Christ.

Do you see a difference there? Usually, they introduce themselves based on what they are about to address. The very reverend. Yeah.

He should have said the very reverend. Bishop. They introduce themselves based on what they are about to say. So when you read Revelations chapter 2, verse 1, verse 8, verse 14, verse 18, verse 29.

Yeah. Chapter 3, verse 1. Chapter 3, verse 7. You hear it says that when he's about to rise, that these things say he. Then he describes himself. But if you look at all the scriptures I've quoted, there's not one he describes himself practically the same way.

Based on what he's about to tell you, he describes himself. So in the chapter 2, verse 1, he says this chapter 2 of Revelation. These things say he that holds the seven stars in his right hand and he who walks in the candlestick.

[6 : 47] So it continues like that. So when you check, you can check it later. Then these things say he. He always describes himself based on what he's about to deal with. In fact, when you go to Titeria, Church of Titeria, in verse 18, he describes himself.

This is the one who has the laser eyes, the fire in the eyes. Because I'm coming to judge. Fire is for judgment. You know, because that church has gone and Jezebel was their teacher.

This is the one who has eyes, eyes like onto a flame of fire. It's like laser beams. Gazing eyes. You know, so when they were about to write, based on what they're about to write, they introduced themselves in a certain way to help their readers.

And Peter, in 1 Peter, he says that Peter, he uses the word Peter. But the 2 Peter, he says Simon Peter. But we thought Jesus changed his name according to John chapter 1, verse 42.

Jesus said, you are Simon, you shall be called Peter. Petrus. Okay. So Jesus clearly says, finding him, he says that you are Simon, you shall be called Peter.

[8 : 00] That was Simon, son of Jonah. That shall be called Cephas, which is, that's the Greek Petrus. Okay. So Cephas. So you shall be called Peter. But from that, when he was writing the letter, as I explained in the early part of 1 Peter, that Simon means a reed.

Can you imagine you give birth to a child and call him Shaky Reed, a reed that is unstable. Peter, Simon means a reed. But can you imagine Peter means a rock.

Your original, those of us who say, ask for me, this is how I am. This is how I am. When you come into Christ, there's still a new status in Christ. There's a, I don't know, pastor, ask for me, I just can't do it.

You know, I just, I just can't forgive. I just can't forgive. No, no, no, no. You can't if you are born again. Because you are not forgiven based on your own strength. So you, you are Simon, but you become Peter.

So when he was writing his letter, he said, Peter, an apostle. An apostle means a delegated representative authorized to act on his behalf.

[9 : 06] So when an apostle speaks, it is like Christ has spoken. That's what those apostles in the Bible, I mean those ones, that's what it means. Yeah.

No, the morning day apostles is different, please. I'm telling you, please, let's get it. Why are you saying that? They were 12. One went out and then he was replaced by the 12, by Matthias, but God replaced it with Paul.

Saul of Tarsus. Paul. Okay. And they were responsible for the giving of scripture. So what Jesus sending the apostle, an apostle means someone who is delegated with the authority of Jesus Christ.

So when he says anything, you go and ask Jesus. Jesus said, what he said is what I want to say. So he gives them the power of attorney. That whatever, if they say something wrong, he's culpable. Jesus is responsible. That is why that title is a very powerful one. So Jesus Christ gave them the powers. Now he said, I am an apostle of Jesus Christ.

[10 : 11] So 1 Peter chapter 1, Peter, an apostle, not of the government. I'm an apostle, not of the community. I am, if Jesus wants to do something, that's why I am here.

I am here representing the interest of Jesus. So he said, Peter, an apostle of Jesus Christ. But in 2 Peter, he didn't say Peter. He said Simon Peter.

But why did he say Simon? He said, Jesus, even there are times like in John chapter 13, verse 6. Look at John chapter 13, verse 6. It says that, then cometh Simon Peter.

So Bible still calls him Simon Peter. In fact, there were times in Luke. Jesus in Luke chapter 22, Jesus said, Simon, Simon.

Jesus actually called him Simon. Simon, Simon. And so, anytime you see the word Simon, it's making reference to his human nature. His human nature, his humanness.

[11 : 12] Simon, Simon. And in John, Jesus, whilst they were eating fish, Jesus said, I'm sure it's fish and chips. Jesus said that, Simon, do you love me more than this?

Jesus called him. But it is interesting. Look at what it is. The Bible says, Jesus said to who? Jesus said to who? Simon Peter. See, see that. So the writer refers to him as Simon Peter.

But Jesus called him Simon. He said, Simon. Simon, son of Jonah. Do you love me more than this? So he was a few times referred to as Simon.

In Luke chapter, I think, 5 verse 8. When Simon Peter saw, Simon saw the way they've caught fish. Simon Peter saw it. He felt that.

He said, please leave me. This miracle man. I'm not worthy to be around you. You are different. Go away from me. Simon was referred to in the Bible a few times, even after he had met Jesus and had been with Jesus, as Simon Peter.

[12 : 21] Simon Peter. Simon Peter. So when he was writing the letter, he said, me, who am Simon, but Jesus has made me Peter. You have to bear in mind that even though I'm operating as Peter, I was born Simon.

I was born as Simon. And so every now and then, how many of you are born again?

And every now and then you see Simon is really bothering you. Sometimes you look too much like Simon. Simon. I said Simon.

Sorry. It looks like I'm hungry. Sometimes you look too much like Simon than Peter. Especially in your marriage.

Simon. So he said Simon Peter, 2 Peter chapter 1. Simon Peter, he should have used apostle first, but he uses the word doulos, slave.

[13 : 23] Slave, it's translated seven, but the original Greek is slave of Christ. Wow. Slave. Simon Peter, slave. A slave. It's a new translation.

A slave, an apostle of Jesus Christ. I am a slave. He said, I'm a slave. Romans chapter 1 verse 1. Same.

Paul, a slave. They saw themselves as slaves. A slave doesn't have rights of his own. So he says that this thing I'm doing, I don't have a right on my own.

I am a slave of Jesus Christ. What Jesus likes is worth it. That is why they were willing to die for him because they are slaves of Christ. He said, change your mind and you can't preach. He said, Jesus said I should preach.

So, I mean, I will obey. That's why he said, judge, who should we obey? You or God? And they saw themselves as slaves, as *doulos*. They don't have rights on their own.

[14:20] Their master's right is their right. What is right in the eyes of God is what is their right. So they don't have rights but what is right in the eyes of God.

So he said, I am a slave of Jesus Christ but not just a slave. I am a slave and a representative. I submit to him but I have an authority. So in 2 Peter chapter 3, 2 Peter chapter 3, beloved, I now write to you this second epistle.

In both of which I stare your pure minds by way of reminder. I'm reminding you to stare. I know you know it but I'm reminding you to. I'm writing this thing because there are some things when you hear them again, it stares you up.

That's why you can't say, I've heard that preaching already. No, go and listen to it again. The other things you didn't hear. So I stare you up.

There's two. Watch this. This word speaks about prophets and apostles. That you may be mindful of the words which were spoken before by the holy, I like the holy, he calls them, by the holy prophets and of the commandments of us, the apostles of the Lord and Savior.

[15:34] You know, this is very important. It says that you should be mindful of the words spoken by the holy prophet, not only the prophets, but also by the commandments of the apostles.

Now when you read the NIV, the New International Version, it doesn't render it like the commandments of apostles, but it renders it like the commandments given by our Lord Jesus Christ and Savior through the apostles.

So you see what I told you. As they are speaking, it's Jesus who is actually speaking through them. Amen. So their commandments are not their isolated command. Their commandments are actually what Jesus is commanding for the church.

So anything the church does which cannot find its route to apostolic instruction must be stopped. It is not Christ. So it says that these things that were given to you by the holy prophets and by the commandment of Jesus Christ through his apostles, or the other translation put it by our commandments.

The apostles are not meant to be giving suggestions. Some of the things I want us to understand, listen, please, listen, I'm about to say something very, very important.

[16:44] The Bible is in black and white. Bible doesn't have gray. Everything God said from the beginning is the same thing throughout.

Homologia scriptura. The scripture speaks with one voice. So the Bible is in black and white. That means that any preacher who preaches the Bible will end up preaching black and white. There's nothing like white lies.

They are all blackened. So what the Bible says, if you want to be true to the Bible, you will have absolutes. Yes and no.

Good and bad. Fornication. And. And communication.

Every preacher of God's word. Stands the chance of being hated.

[17:45] By somebody who finds what he's saying offensive. But the word of God is black and white. If your heart is not ready for God, you will be cut to the heart and you will end up gnashing your teeth at the preacher.

It is not a preacher. Every preacher, genuine preacher of Christ is supposed to be a slave there. Shouldn't have his own ideas.

And what he teaches and what he says must, even if it's going to endanger his life or even if it's going to disadvantage him, he has to stay true to God's word.

True to God's word. And so he says that I'm a slave and an apostle of Jesus Christ. Let me move on. I will show you something very interesting that you will like.

Are you ready for this? Oh. That's where the message kicks in. Can you imagine? To them. Who are the them? You know, in the first Peter, the believers who are scattered.

[18:49] He said, because I'm writing a second epistle. So this one, it was to the same audience. He said, apostle of Jesus Christ to them. To a certain group of people.

Scattered. The believers. Scattered. Well, so to them, watch this. Hey, this is so good. I think we should read it from the screen. Is that okay if we all read it out loud?

This is too good for one person to read it. Let's go. Let's go. Simon Peter, a servant and apostle of Jesus Christ. To them that are obtained by precious faith.

Who are still righteous and all of us. And our Savior Jesus. Wow. This is so loaded. One, he was writing to some people. And who are the people he's writing to?

These are people who have what? Obtained. What have they obtained? Like precious faith. How did they get it? Through the righteousness of God.

[19 : 46] God's righteousness gave it to them. Not their own righteousness. And our Savior Jesus Christ. Wow. The righteousness of God. The righteousness of God and our Savior Jesus Christ.

Give some people like precious faith. Now, so that's where we are going to unpack it. Don't get confused. It's very simple. All right. So don't get.

I'm going to take my time. Now, he says that to them who have obtained. The Greek word translated obtained also means who have been given or allotted. An allotment.

So a portion. Okay. So when they got to the land of Canaan, God told Joshua. Joshua chapter 13 verse 6. Divide the land to them.

So he gave the land. He divided to them. And the inhabitants. And the inhabitants of the hill country from Lebanon as far as to the brook Mishraport.

[20 : 43] And all the Sidonians. Them I will drive out from before the children of Israel. Watch this. Only divide it by lot to Israel as an inheritance.

As I have commanded. So he said divide the land that I'm taking you. Divide it by lot as an inheritance. So he said that Judah, this is yours. Dan, this is yours. Naphtali, this is yours. Not Natalie.

It's Naphtali. Okay. Naphtali, this is yours. So they divided the land to them. It's an allotment. That is why we sing. Those early days we used to sing.

The Lord is my portion in the land of the living. It's the book of Psalms. The Lord is my portion. And now when you are in Christ, the promised land is Christ. Christ is our promised land.

And watch this. Those of us Christians, Christ is our portion. That's why in Christ we are complete. According to Colossians, we are complete in Christ. Why? Because he is our portion. Somebody say Christ is my portion.

[21 : 40] Christ is my portion. Not a man or a woman. It's Christ who is your portion. Now watch this. Once you begin to identify Christ as your portion. Or Christ being your portion. It changes the dynamics in your life.

Because then your focus moves from men and situations to Christ. And the more you are able to look up to Christ, the more he is able to show his power in your life. And so once you convince yourself and you know Christ is my portion, it changes everything.

And believers, I want you to know. I don't know what you might be going through. I don't know the things you might be frightened. But I know that Christ is your portion. Christ is your portion. Christ our portion.

Somebody shout Christ my portion. Christ my portion. Now, he says that we have been, 2 Peter chapter 1, it says that to them who have obtained, who have been given a portion or allotted.

That's the actual Greek word means allotted. You have been allotted. Giving an allotment is like a piece of land. Okay, this take you. We have a portion. That's how he read in Psalm 47.

[22 : 45] He says that God is our inheritance. Or God gives our inheritance. We have an inheritance. He will divide us. He will apportion us our inheritance. So now, he says that, watch this.

This is getting interesting. I'll be running up very soon. Now, watch this. He said that I'm writing to those who have been allotted, who have been given as your portion.

So, when the distribution was being made, everybody, God is a God of distribution. God, when you come into Christ, you are given something.

You are given an allotment. Okay? It's very important to understand that. You can't be in Christ without having an allotment. Once you are in Christ, it starts to imply, when heaven looks at you, he knows you have an allotment.

Do you understand what I'm saying? And I'm telling you that, sister, people might look down on you, but the good news is the angels and heaven knows you have an allotment. Shout a believing amen.

[23 : 47] It's a believing. So, to those who have received, and what did we obtain? The allotment, allotted. Precious faith.

Ah. But I thought you should say, Christ, I've given. No. This is getting interesting. You got precious faith. Now, I told you, when we say faith, this is not faith as a verb, action, something you are doing.

This is faith as a noun. But even the noun, when theologians talk about faith, either the action or the noun, the noun faith has everything to do with the set of truths that we believe as believers. Does that make sense? The set of truth. Now, this is not just set of truths. This is the totality of whatever heaven, the eternal plan of God, the eternal New Testament program of God, which Christ died to secure for us.

When you come into Christ, this precious faith, that's what it means. Everything we have obtained in being believers, that's what it means. And it's very precious. So, in 2 Peter 1, verse 5, it says that giving all diligence, look at verse 5, giving all diligence, add to your faith, because you have got something.

[25 : 10] Add to your faith. In 1 Peter 1, verse 7 and verse 9, it talks about the trying of your faith. Come on. You've got something. The trying of your faith.

And he used that word again. Being more precious. Now, in 2 Peter, it said you have obtained like precious faith. When he says something is precious, it means this is exclusive.

This is unique. This is VVIP treatment. Amen. All right. It's something that everybody doesn't get.

You have gotten it. And so, in 1 Peter 1, verse 9, it talks about the end of your faith, the salvation of your soul.

Now, when you come into Christ, when we talk about faith, it's not just, I believe, it's not just the set of things we believe, which is all part of it, but really, this faith, this like precious faith is everything Christ is for us, which is our portion.

He calls it like precious faith. Like, so then, the blessing of redemption that you are entitled to.

Example, healing.

[26 : 22] Example, favor. Example, progress. You can't be born again and be retrogressing in life. No. It doesn't look like God.

God doesn't walk backwards. And it's not stationary. God is always moving. God is always moving. So, when you get born again, things must be moving from better to best in your life.

From good to better. From better to best. It must be. I'm prophesying to you. So, please get me.

When a pastor says that God is favoring you, he is not saying something to encourage you.

He's actually, watch this. He's actually trying to cash in on the like precious faith. And then, watch this. This thing becomes activated based on the word of God and the enlightenment by the spirit.

So, watch this. I will explain it. When I preach the word of God, the Holy Spirit, I can't make you get it. The Holy Spirit is also there. When the word is coming, he's enlightening you. So, it takes the Holy Spirit, which is like a room, that dark room.

[27 : 28] You take a camera there. You can't take pictures. The scenery is still there. Everything has been arranged in the room. The way is, but there's no light. So, you can't even take pictures and send it to your friend to see how the room looks like.

You can't because the lights are off. But the scenery is the same. And you need, so when for the camera to be effective, you need some light. The Holy Spirit is the light. Suddenly, the scenery becomes available for somebody to capture.

So, what you have captured is the picture. You have captured scenery, but with the camera, you have the picture. Christ has given us everything. When it comes into your life, it's the precious faith. It is already available. But as the word of God is being preached, it's like the scenery is being created. The Holy Ghost shines his light on it. And now you can capture. Oh, I feel like preaching. Then you can capture.

You capture what God has said, and it becomes your reality. So, that means that without preaching, you can experience what God has for you. That's why preaching is so important.

[28 : 35] And preaching must be based on what the word has said. The word brings it to light. I see somebody's story changing. Listen. I will be surprised after you have opened your heart for God's word.

If you won't see the goodness of God in your life this way. And see how he puts it. He says that, he says that to them who have obtained light pressures. Permit me to make a little comment about the light.

What you have in Christ is not different from what I have. It's the same. It's like, like for like. You know, like for like. It's like Rachel.

The faith you have is the same faith. When I say faith, I'm not talking about the act of believing. I'm talking about the inheritance in Christ. What you have is the same faith allotted to you.

Same allotted to you. Same grace. Same blessedness allotted to you. Same blessedness allotted to the bishop. Same blessedness allotted to the pastor. That is why I was telling you earlier on. [29 : 35] That don't think someone is closer to God than you. When it comes to allotment. When it comes to inheritance. We are all at the same. It's like precious faith. So the faith. What Peter stepped into when he came into Christ.

Is not different from what you have stepped into now that you are in Christ. What Apostle Paul stepped into when Christ called him. Is not different from what I and you have stepped into now that we are in Christ.

Once you understand these things. It helps you to be able to exercise your faith through the word you see. To download it and work in the reality of it.

By the help of the Holy Spirit. Shout yes. But because of my time. It says that we have obtained like precious faith. Through what? The right.

Oh. In fact. This is the main thing. But I'm ending on this. Jehovah Jikeno. Jehovah Jikeno.

[30 : 31] It says. What have you obtained? You have obtained like precious faith. How did you obtain it? Watch this. How did you obtain it? Not because I'm already prayed for you. How did you obtain it? Through the righteousness of God.

And our Savior. So whose righteousness? It looks like talking about two righteousnesses here.

Think about it. Through who? The righteousness of God. And our Savior Jesus Christ.

So our Savior Jesus Christ is righteousness. And God's righteousness. Our Savior Jesus Christ.

Who is God? His righteousness. Or God's righteousness. And Jesus Christ.

Our Savior. Now. Pastor. Can you unpack this and clarify it? It's very easy. Very easy. You want me to explain it? Don't you think to be good to explain it? Yes.

God. The principles of God. Four. The principles of God are right. All God's principles are right.

[31 : 31] Two. All God's principles are good. It's not meant to hurt you. When you do it God's way, it will help you. It might not feel popular.

But it will help the moment. But it will advantage your future. Amen. Amen. All God's principles are good. All God's principles.

It will do you good. It will do you good. It will do you good. Amen. So God's principles are right.

God's principles are good.

God's principles are difficult. They are difficult. Actually difficult. Isn't it also? It's difficult. But the goodness is that. Therefore, God's principles are possible.

You can do them. But not by yourself. That's why the Holy Spirit comes. You know what?

Everybody Jesus met in crisis. They brought a woman caught in adultery.

[32 : 26] And the people were taking pleasure in talking about their adultery than even what she had done. It's like they were happy. They said, in the very act. Jesus felt so ashamed for them.

He had to bow his head. These guys were more interested in the description of what the woman was doing. That's why Jesus bow his head. He wasn't feeling sorry for the woman, for the people talking about.

And then he said, any of you who has not done anything, throw the first stone. And none of them.

Because Jesus knows that the principles are hard. The principles are hard. It doesn't mean that.

Watch this. Some people say, if God's principles are so hard, why don't you lower it? Lower God's standard so people can meet it. No. Jesus didn't come to lower God's standard. He came to raise people. He came to raise us so we can live that high life.

So we can't do it by ourselves. He means, Jesus met a woman at the well. He says that you have married five times. And then one, Jesus said, the one you currently have.

[33 : 29] So you can have a man who is not yours. The one you currently have. Whose phone number has been saved with a different name? Hey! The one you currently have.

He said, guys, guys, let me finish my timing. The one you currently have is not your husband. Jesus said, go and bring your husband.

And the woman was really, so he knew all this about me. And you had time to talk to me. Because he doesn't come to condemn us. Because he knew so much about the woman. And her history was so bad.

He shouldn't have been seen sitting with her. But that's God. He knows the principles are hard. And so he said, come unto me. And he will empower you and lift you so you can meet the standards of God.

So the standards of God are possible. Now he said that we have been given like precious faith by the righteousness of God. Let me end up, let me finish that. In 1 Corinthians 1, verse 30, it talks about Christ being our righteousness.

[34 : 35] To us, Christ is our righteousness. Our righteousness. So that in the Old Testament, when we talk about God, God was, his standards were so high that people couldn't meet it.

They couldn't meet it. And now if you're going to have a relationship with the Holy God, you must be righteous according to his standard. But we can't meet his standard. They couldn't meet his standard.

So the Bible says that, but of him are ye in Christ, who of God is made unto us wisdom and righteousness. In the sense of God. So Christ has been made righteousness for us.

2 Corinthians 5, verse 21, he says that he may need to be sin for us. Who knew no sin? That we might be made what? The righteousness of God.

This is very important. In Philippians 3, verse 9, it talks about, I'll be found in Christ, not having my own righteousness. And be found in him, not having my own righteousness, which is of the law.

[35 : 31] But that which is so, there is a, that which is through faith in Christ, the righteousness. And there's that which is of your own well behavior. Now, our own well behavior and well doing can't meet the standards of God.

Now, we were all in sin. Listen to this very carefully. We were all in sin and guilty. And Jesus Christ, watch this, this is where I'm going. Jesus Christ came to die for our sins so that he will transfer, he will pay the penalty of our sins.

But he didn't live at zero. So we were in debt so long as sins were concerned. And Jesus Christ came to pay our debt. But you haven't now done anything to be credited righteousness.

And so in Romans chapter 5, verse 10, it says that we are saved not only by the death of Christ.

Let's read it from the screen. Let's go. For he will be the enemies, to wear the cross out of God, that I have the death of his son.

Much more, be a record of God, you shall be saved by his life. That we shall be saved by his life is, he lived a certain life of perfect obedience. And that life of perfect obedience, it's procured on the, it went to the cross.

[36 : 43] Now, listen to this. The life of, according to Philippians chapter 2, verse 8, he became obedient, even the death on the cross. Jesus' righteousness was impeccable. So he lived a certain righteous life.

And then he died on the cross. And when he died on the cross, he procured in Hebrews chapter 9, verse 12, he obtained eternal redemption for us. By his death. He obtained eternal, having obtained eternal, it was procured for us.

He died on the cross and he gained it for us. He obtained eternal inheritance for us. So that by his death on the cross, we were now declared guilty free.

But that doesn't mean we were righteous. And so, his death on the cross gave us guilty free. And then his life, the life he lived, all the obedience, the righteousness in God, God credited it into our account.

So when you become born again, you are actually righteous in the sight of God. You haven't done anything good, but God sees everything Christ did as though you did it. Now, that is the righteous, watch this, that is the righteousness of Christ.

[37 : 50] The righteousness we get from Christ is first by the fact that he died on the cross and procured it for us. And then his living makes us righteous before God. How about the righteousness of God he mentioned in 2 Peter chapter 1, verse 1.

It says, through the righteousness of God and Jesus our Savior. So the righteousness of Jesus is what I've explained. How about the righteousness of God? The righteousness of God is God is a just God.

God is a God of justice. And so in Romans chapter 3, verse 24 and 25. I'm going to 26, but we need to pass through 24 and 25 to establish the righteousness that comes from Christ first.

And then we will go to the, look at this. Romans chapter 3, it said, Being justified freely by his grace through the redemption that is in the, that's the righteousness through Christ.

Look at the next verse. I like the next verse. Whom God, Christ, God has set forth to be a propitiation through faith in his blood. To declare his righteousness for the remission of sin.

[38 : 51] So the sins were taken and his righteousness was declared on us. That is the righteousness of Christ our Savior. But look at the next verse. I like the next verse. Watch this. To declare, I say, at this time, his righteousness.

That God might be just. Give me New King James so that he can be capitalized so we know he's God. New King James, please. That God, he God, might be just, might be righteous. Because if God said, if we confess our sins, he's faithful and just and righteous.

And so the righteousness of God is based on what Christ has done. God also now, as a judge, he has to do what is right. So he declares you righteous. That's the righteousness of God.

So the righteousness, Christ gives us the actual righteousness. And in the records of God, he also declares us righteous. So double righteousness or the double aspect of Christian righteousness.

That is why in Jeremiah, write these scriptures down here. I can't finish. In Jeremiah chapter 23, verse 5 and 6. Jeremiah chapter 33, verse 15 and 16.

[39 : 58] So Jeremiah 23, 5 and 6. Now look at the next verse.

That's where Jehovah Jekenu comes in. He says that, In his days, Judah will be saved. And Israel will dwell safely. Now, this is his name by which he will be called.

The Lord our righteousness. The Lord our righteousness. The Hebrew is Yahweh Jekenu. Yahweh Jekenu. Let me tell you the spelling.

Because it would be nice to keep the spelling. One of the names of God is Jehovah Jekenu.

Yahweh Jekenu. Okay. T-S-I-D. Q-E-N-U.

Hey. T-S-I-D. Jit. Jit. And then Q-E-N-U. Jitkenu.

[41 : 04] Yahweh Jitkenu. Jehovah. Or it can be said. Jehovah Jekenu. Okay. It's not an Elway name. Jehovah Jekenu. Yahweh Jitkenu.

Means. What does it mean? The Lord our righteousness. What does Yahweh Jekenu mean? The Lord our righteousness. In chapter 33 of Jeremiah verse 15 and 16.

It's still there. God is our righteousness. Someone say God is my righteousness. God is my righteousness. What does that God do with 2 Peter? He says that we have obtained life precious faith through the righteousness of God.

God our righteousness. And that of our Savior. What Christ did to declare us righteous. And God's act of declaring us righteous. All that. God and Christ.

God. Two double righteousness. The aspect that is from God the judge. The righteous judge. And the aspect that is from Christ our Savior. He died to save us.

[42 : 00] To make us righteous. Through that. Now let's look at the scripture again. Simon Peter. A servant and an apostle of Jesus Christ. To them that have obtained life precious faith. How did you obtain it?

With us. Through the righteousness of God. So how do you receive this allotment? How do you receive this faith? Precious faith. Through the right.

It's not so much because you are so good. Not because you have ticked all the boxes. But as you put your faith in Christ. Once you are in Christ. You obtain this life precious faith. Through God's righteousness.

And Christ's righteousness. That is the kind of people we are. People who God. God himself is our righteousness. Jehovah. Jehovah. Jehovah. Christ.

My righteousness. God. My righteousness. The next time Satan accuses you. Go to God in repentance. And say God. You are my righteousness. Confess. You must learn how to confess it.

[42 : 54] He said if you confess our sins. He is faithful and just to forgive us. You must learn how to confess it. And then as you confess. Confess. God. You are my righteousness. Maybe.

How many of you have done something. That you feel so. You feel very bad about yourself. You feel very bad. And you don't want any church member to know. Is there anybody here like that? Some of you. Oh you can't raise your hands. Those are the actual people. Those are the actual people. There are things you can do. And you don't want church people to do. Or there are things you can do.

And when you go to church. You really feel. Especially when pastor stands near you. Like they say. Oh my God. Oh my God. Today. Why? Why? God. Please. Our father who art in heaven. I will do it again.

Lord. You know. There are things you do. And you don't feel like praying. Because. It's one thing. Being caught off guard. It's another thing. Doing what you know you shouldn't do.

[43 : 51] And you actually. Went ahead. And you did it. And sometimes. You feel so condemned. And Satan loves it. He's the accuser. He stands behind you.

And said. Stop trying to worship. You are fake. Put your hands down. Forgot. Have you forgotten where you were coming from last night? Put your hands down. Put your hands down. You raise your hand. Worship leader says. Lift your hand.

Satan says. Put your hand down. He said. Lift your hand. Satan says. Put your hand down. They say. Everybody shout hallelujah. Satan says. Don't dare. Don't dare. Don't dare. Why? Because he's accusing you. Bible says.

Who is he that accused? It's Christ who should accuse us. But rather. Romans chapter 8 verse 34. Rather. He's sitting on the right hand of God. Interceding for us. The one who should rather be the one to accuse us.

He's rather. I said. Who is he that condemns? It is Christ who died. And furthermore. His reason. Who is even at the right hand of God. Who also make. The one who should. He's rather making intercession for you.

[44 : 46] So on the grounds. Of this like precious faith. You go around saying. Jehovah Jikeno. Jehovah Jikeno. Sometimes you went and watched porn. You shouldn't have done that. But afterwards.

And after the masturbation. Wake up and say. Jehovah Jikeno. Jehovah Jikeno. Jehovah Jikeno. Jehovah Jikeno. Jehovah Jikeno.

Lord, I repent. Jehovah Jikeno. And come to church. Okay. And eat communion. Jehovah Jikeno. Somebody shout. Hallelujah. Hallelujah. Hallelujah. God.

Our righteousness. We have obtained. We have inherited. We have been allotted. Like precious faith. This is the content of our Christian work. And you will not be a victim. You will not be a victim. I see you rising. I see you doing well. In Jesus mighty name. Amen. Somebody shout. Thank you for listening to this message by David Entry. When God speaks.

[45 : 41] Works show. And the works will surely show in your life. To hear more from David Entry. Follow him on Facebook. Instagram. Twitter. LinkedIn. And subscribe to Caris Church on YouTube.

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