

The Full Gospel Part I

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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. Galatians chapter 1, reading from verse 6 to 9. And then I'll read 2 Corinthians. Galatians chapter 1, verses 6 to 9.

I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel, which is not another, but there be some that trouble you and will pervert the gospel of Christ.

But though we, or an angel from heaven, preach another gospel unto you than that which we have preached unto you, let him be accused.

As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accused.

[1 : 23] Let him be accused. 2 Corinthians chapter 11, verse 4. For if he that cometh preaches, preaches, preaches another Jesus whom we have not preached, or if ye receive another spirit which ye have not received, or another gospel which ye have not accepted, ye might as well bear with him.

For I suppose I was not to wait behind the very chiefest apostles. Let's pray. Father, thank you for your word. Speak your word to us.

Reveal the full gospel, the true gospel. Reveal it to us so we can escape apostolic anathema. Let your name be glorified.

In Jesus' name. Amen. Hallelujah! Wow! Wow! Wow! Wow! I love the gospel. He said, if he that cometh, for if he that cometh preaches another Jesus, who ye have not, we have not preached, receive another spirit.

We have not received. Or another gospel, which ye have not. Is there another Jesus? Hello? Hi.

[2 : 55] Is there another Jesus for him to say another Jesus? Oh, yes. Yeshua was the normal name for a lot of people in the times of Jesus. So Yeshua, that's Jesus.

Or can also be translated Joshua. Okay, so Yeshua. A lot of people were called Yeshua in the time of Jesus, which means Jehovah our Savior.

And even in Latin America, in some places, there are people who are Spanish territories also.

There are people who are called Jesus. Jesus. Okay, so Jesus is the English.

Translated from Greek, the Greek is Jesus. And in a lot of places, dialects or languages, Yesu. Yesu.

Jesus. All right? So, now, the point is that Jesus, Jesus, Jesus, the name Jesus, or the name Jesus, or the name Yeshua, in some traditions and in some languages, are the normal name for other people.

[3 : 59] So when Jesus was alive, he was not the only one called Jesus. Just like he was not, just as he was not the only one who died on the cross. There were thousands of people who died on the cross.

They were crucified. That was the normal way of Roman execution. They executed criminals, harder criminals. So that's why he didn't even die alone. There were other two who died with him. And I bet you, the next week, a lot more died. And the week before, it's stated by some historians that over 30,000 people around the time of Jesus were crucified.

So what is it about Jesus' crucifixion? You see, that's what the problem is with the people who don't understand what the gospel is about. So how can you say someone who was crucified? His life was crucified.

What has that got to do with my life today? He was crucified in Palestine, Palestinian territory, 200, 2,000 years ago. What has that got to? No, no, no. You see, you think that his death was an ordinary death like everybody.

[4 : 56] That's why you don't appreciate it. All right. So there is no, when you say another Jesus, what do we mean by, what does he mean by another Jesus? Because he seems to talk about another Jesus, another spirit, another gospel.

Obviously, when you talk about spiritual things, there are people who are operating by some spirits and it's not the Holy Spirit. Yeah. Okay. It's not the Holy Spirit because the Holy Spirit is not the only spirit.

There are people who operate by, in fact, clearly in Acts chapter 16 talks about how this girl has a demon. Acts chapter 16, verse 16, 17, 18, when he saw Paul dance passing, he said, these are the apostles of God, they are preaching.

And Paul was vexed and he cast out that demon out of her. So Paul said to that spirit, then Paul, verse 17, she did this, verse 17, so follow Paul and cried saying, these are the men who show us the way of salvation.

And then the next verse says that, this is this for many, but Paul being grieved and said to what? The spirit. Okay. So it was a spirit. He said to the spirit. But when you read, he said concluding that the spirit, verse 17, the spirit would not, the spirit would not permit them.

[6 : 07] Okay. So he said that, go to, but the spirit suffered them not. So this one is the Holy Spirit. The other spirit they cast out was a different spirit. So as for spirit, there are people who are even operating in the name of church with other spirits.

Yeah. As for spirits, there are different spirits, but the Holy Spirit is the only spirit of God. Now, he said anything that is different from the Holy Spirit, it's supposed to be rejected.

In the same way, any Jesus they present different from this. So is there another Jesus? There are other Jesus, but not the saving Jesus. There's only one savior.

The Bible tells us that if anyone preaches a different Jesus, so they can preach a different Jesus. A preacher, he said no.

Then the core thing is, he said, if anyone preach another gospel, then it goes on to say, Galatians chapter 1 verse 6, let's look at the text again.

[7 : 11] It says that, who has bewitched you? Verse 6 says that, I'm so surprised that you are so soon, so soon removed from him that called you into the grace of Christ.

God called you into the grace of Christ. You have moved on to another gospel. So that means that this other gospel, it is not the gospel that is bringing you into the grace of Christ.

This other gospel, he said, into another gospel, verse 7, and then he puts it in, which is not another. Because in other words, there's actually no other gospel.

There's no other gospel, but one gospel. But for the purposes of explanation, that's why, may I also say, there's no other saving Jesus, Jesus of Nazareth, but only one Jesus, the Messiah, the Son of the living God, which Paul preached, Peter preached, the early church preached, we are also preaching, which the evidentiary is preaching, only one Jesus.

So any other Jesus is not actually Jesus. So the other ones that other places will be mentioned is not the Jesus we are talking about. All right. So it says that, is there any other gospel, which is not another?

[8 : 36] Okay. It's not like a different type of gospel. It is actually not a gospel. It's not a gospel. It's something else than the gospel. It says that, but there be some that trouble you and would pervert the gospel.

They are troubling you. Church, if you begin to entertain and embrace certain teachings that move you, move the focus away from Jesus, it's actually troubling you, you know.

It's getting you into trouble. Not only spiritual trouble, certain will invade. The reason why churches die is because they stop preaching the gospel, not because they stop feeding the hungry.

That's why churches die. You can be wearing regalia and having a title, but it doesn't mean in the spirit you are recognized. Demons don't even recognize you because they say, Paul, I know.

Jesus, I know. Paul, I know. But you, who are you? You have a title Reverend Doctor. You have a title Bishop. You have a title Ag Bishop. You have a title Prophet. You have a title Apostle.

[9 : 46] You have a title General of Assyria. But the demons don't even recognize you. Let alone heaven. You are not recognized in the, you just have a title. It doesn't mean you have an

entitlement in the spirit.

So, let's get it right. What determines your entitlement in the spirit? Is there gospel, full gospel, pure gospel, clean gospel? gospel?

And look at how he puts it. He said, if anyone preach, he said, not another gospel, is there, which is not another gospel, but some trouble you. Verse 8, look at this.

But, though we, even if we now, we, or an angel, from heaven, not from hell, from heaven, preach another gospel unto you, than that which ye, that which we have preached unto you.

Let him be. Now, the, the word, a curse, means anathema. The Greek word, anathema. Anathema. Let him be. Anathema.

[10:53] Devoted to destruction, doomed to eternal punishment. That is the apostolic anathema. Apostolic curse comes upon anybody who attempts to preach a gospel different than the one that has been preached.

He said, even if it's an angel, let him, let that angel be anathema. Let that angel be cursed.

Anathema is, you have been set apart for doom.

Yeah. You have been set apart. It's like, the way sanctification has been set apart. Sanctified. Set apart for God's holy things. Anathema, you also set apart for every doom.

So everything doom. Everything doom. So when negative, when doom is coming, there are people who are reserved to receive it. So doom will look for them and go there. Some of us here, when doom is coming, it will not come here because you are not compatible with doom.

Amen. Opposite of anathema is blessed. Our loving God brings us into blessings untold. So in 1 Corinthians chapter 16, verse 22, it says that, if any man love not the Lord Jesus, let him be what?

[12:11] Anathema. That's it. That's the word. Anathema. It's the strongest term of a curse. So then, loving Jesus escapes you from the curse.

Loving Jesus puts you in the field of blessing. Anathema. So if you don't love Jesus, it says, anathema comes upon you. And then it said, if you preach another gospel, even if it's an angel, let him be anathema.

Verse 9, it says that, as we said before, so say I now again. So that means that what I'm saying, I've said it already, there's nothing wrong if the pastor keeps repeating the same information so that reinforced learning.

if any man, this one, I'm repeating it. I have to repeat it. If any man preach any other gospel unto you than that you have received, let him be a curse.

That's very interesting. Is there any other gospel than that you have received? It looks like it's talking to Christians who have already received the gospel. Yeah. Bible says, and when the apostles in Jerusalem heard that Samaria has received the word, in Acts chapter 8, verse 14, they sent Peter and John.

[13:29] So receiving the word, receiving the word means that you have actually embraced Christ. All right. So Samaria had now received the gospel and received the word of God, same as receiving the gospel. So now, it says that if anyone preach a different gospel than you have received, so it looks like he's talking to believers.

So, but if gospel is only a message to invite unbelievers in, why would you preach gospel to believers? Oh, let's get it, let's get it, let's get it.

Let's get it clear. He said, once you have received the gospel, don't be diverted into a different gospel and start receiving another one. So he's talking about Christians who have received the gospel of Christ and are born again and now have moved on to what is not the gospel.

Because when you are born again, you have to continue in the gospel. It's very important. So that means that the gospel is not just for God so loved the world that he gave his only begotten and that whosoever should believe in him should not perish but have everlasting life.

So come to Jesus, come. No, no. That is not just, that gospel is not just the message we preach, the good news we preach to the dying world for them to come into Christ. It is, what is the gospel?

[14:44] The gospel is everything Christianity has to preach. It's the gospel. So then, we have to now, for us not to embrace another gospel, it is imperative that we know the original gospel in its totality.

So when you know the full gospel, the actual gospel, you don't get distracted into receiving another gospel. So that when anything different from the real gospel starts coming to you, in the guise, in the name of the gospel, you can quit quickly spot it and reject it so it doesn't trouble you.

The full gospel, the full gospel is the only thing that can make us escape the apostolic anathema. The full gospel.

The full gospel. Somebody say the full gospel. The full gospel. So, when you, 1 Corinthians chapter 15, verse 1, 2, 3, 4, then we go to Romans chapter 1, verse 1, 2, 3, 4.

This is amazing. Moreover, brethren, I declare unto you, oh, the gospel. This is Christians. I declare unto you, Christian brothers, the gospel which I preached unto you.

[16:06] I declare unto you the gospel which I preached. So, he preached and he's declaring it. Which also ye have received. What do you do to the gospel? You receive the gospel.

The gospel is not meant to behave. You come, you know when the Bible you see people being commanded to do the gospel. They are commanded to believe the gospel, receive the gospel. Because the gospel, when we say gospel, I'll come to that in a minute. But let's go back to the text. It says that, which ye have received and wherein ye stand in it.

The next verse. By which also ye are saved. You are saved by this gospel. If ye keep in memory what I preached unto you, unless ye have believed in vain.

The next verse. Now I'm going to define the gospel. For I deliver unto you first of all that which I also received. How that is the gospel? The initial steps of the gospel.

[17:12] How that Christ died for our sins. Listen. The one who died on the cross. There are other people who died on the cross. There might even be one guy called Jesus.

Or Yeshua. Who was also crucified on the cross. Yes. Yeah, yeah. Because you know, there's one guy called Barabbas. Barabbas.

Abbas has to be the father. He's Barabbas. Bar, son of the father. So they said, give us Barabbas, the son of the father, criminal father.

And then the criminal, the son of the normal father. And crucify the son of God. But there were people who were also called Jesus in the days.

And I'm sure one of them or two of them or several of them could potentially have also been criminals or executed by the cross. So the fact that somebody called Jesus died on the cross doesn't mean it's this Jesus we are talking about.

[18:11] Because this Jesus, the one who died on the cross, he didn't die for his sins. Even the thief on the cross said this man is an innocent guy. Even the centurion who crucified him said this guy is innocent.

He's really the son of God. The one who judged him, who said, condemned him to death, Pilate, he said, I find no fault in him. The thief found no fault said he's innocent.

The one who convicted him said he's innocent. The one who crucified him said he's innocent. And Jesus was really, he didn't die for his sin. And certainly this one said, he didn't die for his sins.

Now, he said this one is a righteous man. Now, what did he do? So the scripture we just read, how Christ died for our sins. Now, it is this Jesus we are talking about.

Okay? Without this Jesus, Christianity loses its value. This Jesus, who Jesus, who died for our sins. That one you said is a Muslim.

[19:12] Did he die for our sins? If he didn't die for our sins, then sorry, this is not the Jesus we are talking about. That Jesus you claim is a Muslim, did he die for our sins?

If he didn't die for our sins, that Jesus, the other religious books talk about, did he die for our sins? If he didn't die for our sins, sorry, it's a different Jesus.

Maybe they recorded some story about one Jesus who died on one of the crosses. But not this Jesus. Not this Jesus. And so, it says that this is the gospel.

How Christ died for our sins. How did he die? According to the scriptures. So, his death, the details of his death were recorded before he died.

the details of his death, everything he said, that he might fulfill according to the scriptures. That he might fulfill by what was written by the scriptures. The details of his birth, his living, and his death were all recorded some 2,000 years, some 1,000 years, some 400 years, some many years before he showed up.

[20:19] The first time the details concerning his death was indicated in scripture was as soon as Adam and Eve died, sorry, sinned.

As soon as they sinned, God indicated that Christ is coming. As soon as they sinned, God said, Jesus is coming. Jesus is coming.

What's he coming to do? He's coming to crush the head of the serpent. And he told the devil, he said, you, the first preaching, the first gospel preaching, as I said the other time, the first preaching of the gospel was the preacher was God and the audience was the devil.

Yeah. The first preaching of the gospel humanity, the preacher was God himself and the audience was the devil. And where did it happen? As soon as he tempted man to sin. When Adam sinned, God said, there's a coming and last Adam.

There's coming a second man because this Adam has paved the way for the second Adam, the last Adam to come, the second man to come. So, God preached and as I told you, it's called, in theological circles, it's called, that message, it's called the proto-evangelion.

[21 : 31] You, evangelion. You and angelos. You, good, angelos, message. So, what's the gospel? The gospel is a good message, good news.

You don't behave news, you tell news. You say the news. How can you behave news? It's also good news. So, listen, my behavior is not qualified enough to preach the total gospel.

My behavior can be a witness to the gospel preached. So, I preach it. I tell the message. New casters don't come and act. They don't act.

They tell the news. Their job, in fact, many newscasters don't say their own news. They are given what you read and then they read it. They cast it. They come and make announcements.

And so, he said, whom we preach, whom we declare. We declare the gospel. We preach the gospel. We preach the gospel. The gospel through our scripture is preached. 1 Corinthians 1, verse 13, it talks about the gospel of your salvation, which you heard in the word of truth.

[22 : 42] It says that, in whom ye also trusted. After that, ye heard. What did you do? You heard the word of truth, the gospel. It is something that you hear. It must be preached for you to hear.

The gospel is meant to be preached. It's not meant to be behaved. The gospel is meant to be believed. It's not meant to be done.

You can't do the gospel. You believe the gospel. In scriptures, people only believe. They believe the gospel. They were never called to do the gospel. They were called to believe the gospel.

And the evidence of believing in the gospel will show in your behavior. The evidence of your belief will be always demonstrated in behavior.

But the behavior that is not stemming out of belief. It is not godliness. So, it says that, back to the first Corinthians chapter 15, verse 3, the gospel which I preach, Christ died for our sins according to the scriptures.

[23 : 50] According to the scriptures. And then the next verse, and he didn't only die, and that he was buried, and that he was not only buried, and that he rose again.

The third day, according to, everything is based on the scriptures. According to the scriptures. He said, I did not come to destroy the law and the prophets. I came to fulfill the law.

The son of man did not come to destroy it, but to fulfill it. Matthew, the book of Matthew, chapter, I think, 6, verse 17, 18, 19, or 5, 17, 18.

He said, I came to fulfill it, so heaven and earth shall pass away, but not a jot or a tittle of my way. Don't think that I came to destroy the law or the prophets.

I am come, I am not come to destroy, but to fulfill it. And he said, verse 18, heaven and earth shall pass away, not even a jot or a tittle shall, of the law shall.

[24 : 48] So he came to fulfill it. He came to fulfill it. In him was the fullness of all that is written. It's very important to understand this. All right. So now, Paul starts by telling us that his gospel, the gospel is Christ died for our sins, he was buried, and on the third day he resurrected.

Now, this is important to understand. So when we mention the gospel, we are talking about this fundamental fact. What is the gospel? The gospel is the message about Christ, okay, the message about Christ, who he is and what he has done and the church.

This is where the full gospel gets compromised. When we separate the church, the gospel is not complete until the church is in the picture.

Because the work of Christ produced the church. The reason why Christ came to do what he came to do was to produce the church. If you say, as for me, it is just Christ I like and Christ I want to follow.

I don't want to know anything about the church. You are not operating according to the full gospel. Yeah, that's where we are going. The full gospel. The full gospel of Christ.

[26 : 06] The full gospel. And so, when you look at, as we said, Paul defines his gospel. And then, now, let me just do a little bit more like that. When the Bible mentions the word gospel, okay, now, what is the gospel?

As I said, euangelos. Okay, euangelos is good news. So, the first gospel that was preached, theologians call proto, that's first, proto euangelos.

To evangelize, that's where we get the word evangelize, okay, evangelize. So, euangelizo is to evangelize. Evangelical, euangelical.

So, evangelizing and evangelist, it's all coming from, see, the Greek euangelos. So, euangelos, evangelist.

Evangelist, you, you, even. So, an evangelist is a preacher of the good news. And all of us are supposed to do the work of the evangelist.

[27 : 12] Why? Because we are supposed to preach the gospel. Preach the gospel. It's not based on Bible school. It's based on the message you have heard.

If the brother told me that on his way coming, he saw a car that has risen like a horse. Now, when I'm telling you, I'll just tell you, he said he saw a car that has risen like a horse.

And then you go and tell somebody, I said, he saw a car that has risen like a horse. He tells others, everybody's telling somebody we saw. If you didn't see it, now, we were not there when Jesus was alive, but the message has been passed on to us.

We were not there when Adam and Eve sinned, but the message has been passed on to us. You cannot wish, listen, you cannot have the you angelos, which is good news, news, news, you, you, you, you, you, you, good angelos, good news.

You cannot have good news without knowing what has caused the bad news. The bad news is we were enemies of God.

[28 : 21] The bad, that's why you can't nullify, you can't take away Genesis, I keep saying it. because in Genesis, we see, we see the source of the problem. In Genesis, there's a man there in Genesis, his name is Adam.

Adam! Today, in Chariot, we are reading Romans chapter 5, and you see Adam there. Romans chapter 5 is very strong with Adam. Let me just show you some of the things I saw.

Romans chapter 5, when you look at verse 12, it says, wherefore, as by one man, one man, sin entered the world. Can you imagine? One man. One man.

Who is this one man? So, if you take this one man away, then you can't trace the origin of sin. How can you trace the origin of sin in the world without this one man? Look at verse 14, it's very interesting.

It says, death passed, nevertheless, death reigned from Adam to Moses, because the Lord hadn't come, even over them that had not sinned, after the similitude of Adam's transgression.

[29 : 22] In other words, I don't have to also go and eat the fruit. Adam ate it on my behalf. Death passed on to all of us. Okay, so it says that death reigned from Adam to Moses, even over them that had not sinned, after the similitude, similitude is the similar, okay, give us the new King James, so, yes, yes, sinned according to the likeness of the transgression of Adam, who, guess what, who is a type, not a represent, he's a type of him, that him is talking about Jesus, so, Adam was a type of Jesus, there are only two main men, the first man Adam, and the second man Jesus, the first man original Adam, and the second man who is Jesus, who is the last Adam, he terminated anything that Adam brought, so they can generate or germinate something new, that God has purpose for man, so the image of God that was distorted in Adam, which we inherited, gets terminated in Christ, and then the original image of God is germinated in us when we come to

Christ, so Adam brought the bad news, Christ brings the good news, yeah, yeah, yeah, the reason why people are so proud in church is because they don't, they didn't realize that their sins were forgiven, if you come to church based on, you were just invited, you like the environment, and anyway, listen, you haven't entered, you enter, you enter through repentance, recognizing that you are a sinner, and you carry the sins of Adam, the penalty of Adam's sin, and someone has taken over, Jesus took over, and then you are in Christ, now, so it's very important to understand that in Romans chapter 5, it says that by one man's sin, we didn't have to sin according to Adam's sin, but we got it, verse 15, verse 16, verse 17, verse 18, it says that but the free gift, okay, then, but the free gift is not like the offense, for if by, do you see that, if by one man's offense, how many, many died, only one man had to do it, one man, many died, verse 16, verse 16, that's where the problem

came from, the bad news, the bad news, and the gift is not like that which came through the one man who sinned, okay, for the judgment came, that which came from one man's offense, resulted in condemnation, so one man's offense, one man, one man offense brought condemnation of all, but, of all, now, verse 17, you see the one man there again, same thing, but if by the one man's offense, death ran through the one, death ran through the one man, something came through one man, and the one man can only be found in the Genesis account, that is why if they tell you that we were a result of a big bang, it makes it difficult, how can you explain the gospel, in the, how can you emerge from the slime, we emerge, where is Adam, where is Adam, we didn't come out of Adam, we emerge from the slime, no, we came from

Adam, and we were born after the image of Adam, Genesis chapter 5, verse 3, Adam begat a son, in his own likeness, in his own, not God's likeness, not God's image, his fallen likeness, and so that is, this one, the purpose of pushing the agenda of the big bang theory is to nullify the gospel, yeah, is to nullify and neutralize the importance of the gospel, and reduce the gospel to humanism, nice behavior, those things are good, but that's not the call of the gospel, the call of the gospel is that we sinned, we sinned, one man's offense, one man, verse 18, one man, and then we go to verse 19, look at verse 18, thank you Jesus, therefore us through one man's offense, judgment came to who, all men, resulting in what, condemnation, one man's offense, judgment, so that's the bad news, then the good news follows, even so, even so, through the one man's right, so how can you have the good news without the second one man, this thing is the context of the one man, one man, and one man, two men of history, one starts the first created generation, the second one starts the called out generation, in Adam, we all, we are the creatures of God, the created generation, in Christ, we are the called out generation, called, you are a chosen generation, hallelujah, hallelujah, and if you are not in Christ, you are in

Adam, this has not got anything to do with religion, this has not got anything to do with religion, it has everything to do with God's plan, and God's love, through one man, Adam, offense came to all, verse 19, look at verse 19, those of you who have been read Romans 5, go and read it again, this is all today's reading, just showing from today's reading, for us, ah, did you see that, as by one man's disobedience, many were made sinners, so it's not your sinning that makes you a sinner, it's Adam's, oh, please, please, please, it's Adam's disobedience that makes you a sinner, in the sight of God, and Christ's obedience, that makes potential believers, believers in the gospel, the righteousness of God in Christ, Adam's disobedience makes us all sinners, we were born sinners, dead on arrival, by one man, verse 20, let me just add the 20, it's not really one man, but I think it's nice to see this, moreover, the law entered, that, see, we're already offended, we're already in offense, because one man's disobedience, we all became offenders, okay, one man's disobedience, we all became sinners, now, the law came in to increase our sins, so the law that was given, actually, why was it entered that offense might abound, so that when you are born, you also started breaking the laws, so you're already born a sinner, then you come to break God's law, and then the offense have abound, so even if you are born and didn't break a law, you didn't get a chance to live, you actually, you were born a sinner, then you come and live, and do things against the law of God, then offense just abound, and you try to do everything, religion is what, man trying to reach out to God,

Christianity is God, the gospel, God reaching out to man, and man believing in him, as simple as that, by one man's offense, by one man's offense, and Bible says in Psalm 130, verse 3, it said, if God should regard iniquity, none of us should stand, though, if that Lord should mark iniquities, oh Lord, who shall stand, in Romans chapter 3, verse 9, it talks about how we are all, what then, are we better than they, no, in no wise, for we have before proved both Jews and Gentiles that they are all under sin, whether you are, rest doesn't matter, all under sin, and then verse 10, look at verse 10, I think you would like verse 10 and 11, that is really, there's no one righteous, no, not one, verse 11, it says that for none seek after God, no, so all of us, you see, that's where the problem comes, no one is righteous, how can no one being righteous find your way out of righteousness, and please God, already God is looking for you to judge you, and what are you going to do, you have to pay first, you owe the bank, and you have been blacklisted, and you want to go for a mortgage, and a loan from the same bank, please, please, please, clear your name first, we are all owing, so who is going to help us with this loan now, yeah, so Jesus had to come and clear it, because you can't pay for it, so he cleared it with God, and then credited into your account a lot of equity, godly equity, that's the gospel, that's the gospel, so you see that we have, in fact,

[37 : 57] Romans chapter 11, verse 32, I think, Romans 11, 32, yeah, Romans 11, 32, says something interesting, for God has concluded them all in unbelief that he might have mercy upon all, so everybody, Jews and Gentiles, we are all concluded in unbelief, Galatians chapter 3, verse 22, Galatians chapter 3, but the scriptures has concluded all under sin, that the promise by faith of Jesus, that the promise by faith of Jesus Christ might be given to them that believe, so all, those who get the promise are those who believe, this is why we have to preach Jesus, because that's the only way forward, it might sound simple and simplistic, that's why the Bible says that the Jews is an offense to the Jews, to the Greeks, it's foolishness, please don't be intimidated by someone telling you this is rubbish, this is stupidity, don't worry, because one, God has said it already, and number two, number two, it's hidden from man, it's a mystery, the gospel remains, the pure gospel, the true gospel is mystery, it's a mystery to the natural mind, yes, the gospel, the full gospel, so we have to preach the full gospel, now, the full gospel is the good news, and the bad news is that we are nothing, we are all rubbish, in that sense, okay, when it comes to God, we all, none of us pass, Romans 3, 23, says, for all have sinned and have come short, so we have come short, we are trying to check the balance of your money, and realize, seven pounds is missing, they give you the money, you counted, you can't find, something is missing here, we have all fall short of the glory, so we can't pay, we all have fallen short, and no one can pay, hallelujah, so that's the problem, but thank God for the good news, now, this is very important, look at Romans chapter 1, verse 1, it says that Paul, an apostle of Christ, he says, separated, Paul, servant of Christ, he says, called to be an apostle, separated unto what?

Now, let me just mention one or two things, when you hear the gospel, there are a few things I want to mention, it's the same as sometimes called the gospel of God, as we saw here, in Romans chapter 1, verse 1, in 1 Thessalonians chapter 2, verse 2, in 1 Thessalonians chapter 2, verse 8, it says the gospel, in 1 Peter chapter 4, verse 17, it all calls it the gospel of God, Romans 1, 1 Thessalonians 2, 2, 2, 8, and then 1 Thessalonians 2, 9, and then 1 Peter chapter 4, verse 17, and then it also calls it, oh, I like it, it also, the Bible also calls in the gospel, the gospel is the same as the glorious gospel of Christ, hallelujah, 2 Corinthians 4, 4, it is the glorious gospel of Christ, the glorious gospel of Christ, the glorious gospel of the blessed God, I like that one, 1 Timothy chapter 1, verse 11, it's called the glorious gospel of the blessed God, It is called the gospel of the kingdom. It's called the gospel of the kingdom, Matthew 24, 14. It's called the gospel of the kingdom. It is also called the gospel of His Son, Romans chapter 1 verse 9, the gospel of His Son. It is also called the gospel of peace, Romans chapter 10 verse 15, called the gospel of peace.

[41 : 48] It is also called the gospel of the grace of God, Acts chapter 20 verse 24. The gospel of the grace of God. It is also called the gospel of your salvation.

I mentioned it earlier on Ephesians chapter 1 verse 13. The gospel of your salvation. The gospel of the grace of God. The gospel of the glorious gospel of the blessed God.

The glorious gospel of Christ. The gospel of the kingdom. The gospel of his son. The gospel of God. It all means the same thing. The gospel. Or we can even put it this way. Paul calls it my gospel.

The gospel which I preach. The gospel which we preach. In fact, he said if our gospel is veiled. Faken Corinthians chapter 4 verse 13.

It's our gospel. It's our gospel. It's our gospel. So it's the gospel of God. But it becomes our gospel. Now, one thing you have to understand. Before I even go to Romans chapter 1 verse 1.

[42 : 47] I'll pick it from there. When you hear the word gospel. It's usually in Christianity. It's referring to three things. Number one, it means Matthew, Mark, Luke, and John.

So it's called, they are called New Testament. They are called the Gospels. The Gospels. They are history or the historical records of the life of Jesus.

The human life of Jesus. It's very important to understand that. Because Jesus was a real human being. He was a historic figure. Okay. His historicity is unimpeachable.

Unimpeachable. He's a real. You can't challenge it. It's there. So anyone who, even in the field of academia. Anyone who says Jesus never existed. It's, I think, it's out of order.

Because it's against history. The history is not religious books. The actual general secular books even record his presence. His living. So Jesus, that's, he's a real human being who lives.

[43 : 46] Okay. And the Gospels, Matthew, Mark, Luke, and John tell us about his birth, his human living, his death, and his resurrection. He tells us about his human living, as I mentioned in the

previous teaching.

And then the second term when the Gospel is used is Jesus Christ when he came. In the book of Matthew, chapter 4, verse 23. Bible talks about how he came preaching.

When he came, he came and preached. Matthew 4, 23. Bible says, and Jesus went about all Galilee teaching in the Assyrians and preaching what? The Gospel of the kingdom. So it's called the Gospel of the kingdom.

Mark, chapter 1, verse 14 and 15. Now, after that, John was put in prison. Jesus came into Galilee preaching the Gospel. So Jesus himself preached the Gospel of the kingdom.

Verse 15. Jesus preached the Gospel saying, the time is fulfilled and the kingdom of God is at hand. Repent and believe the Gospel. Repent and believe the Gospel.

[44 : 47] Jesus himself preached the Gospel. In the book of Matthew, chapter 11, verse 5. When John the Baptist was in prison and he sent his disciples, go and ask, is he the one to come?

Jesus said, go and tell him, the blind, verse 5, please. Jesus said, the blind received their sight, the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised, and the washes, and the poor have the Gospel preached to them.

It's a sign that the king has arrived. The poor have the Gospel preached to them. The good news preached to them. Hallelujah. In Luke, chapter 4, verse 18, he said, the Spirit of the Lord is upon me, for he has anointed me to do what?

Preach the Gospel. And so the message Jesus preached is called the Gospel. But he hadn't died at that moment. He hadn't resurrected. Yes, he only preached the Gospel of the kingdom.

In other words, the rulership of God has come back on earth, has begun to manifest on earth again.

The rulership, God's authority, God's dominion. So the message Jesus preached was about the dominion of God coming back, being restored amongst men.

[46 : 01] That is why the only way to enter was through repentance. Repent for the kingdom of God is at hand. Repent for the kingdom of God is at hand. So Jesus preached that message.

And then the third way the Gospel is also described in Scripture is when Jesus was going, he told his disciples, go into the world and preach the Gospel.

In Mark, chapter 16, verse 15, he said, preach the Gospel. And these are the signs that will follow those who believe. Go into all the world and preach the Gospel.

Preach the Gospel. Somebody say, preach the Gospel. Preach the Gospel. In Acts, chapter 14, verse 7, they went preaching the Gospel. All over the book of Acts, they preached the Gospel.

And there they preached the Gospel. Verse 21. Verse 21. They preached the Gospel. In the verse 21, it says that, and when they had preached the Gospel to that city and had taught many, the Gospel goes with teaching, taught many, they turned again to Lystra and to Iconium and Antioch.

[47 : 08] So they preached the Gospel. Now, this brings me back to Romans, chapter 1, as I said. It said, Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God.

You remember Paul says that my, 1 Corinthians chapter 1, chapter 15, verse 1, he said, the Gospel that I preached. 1 Corinthians chapter 15. I declare unto you, you, the Gospel which I preached to you.

The Gospel. So Paul preached the Gospel. Now, what is this full Gospel that Paul preached and warned everybody, beware, beware, watch out, don't succumb and don't yield to any other Gospel.

What is that Gospel? So Paul, first of all, says that I was separated, Romans 1, 1, separated unto the Gospel of God. That is a big, big statement of other brothers and sisters.

Listen to me. This is a very serious statement. He said the Gospel, first of all, let's admit and let's accept. Listen to me, please. Listen to me. Let's accept that the Gospel, first of all, is the Gospel of God.

[48 : 11] Don't try and make it nicer. It's good news. Don't make it gooder. You know, some people think, God, you left out something, so let's add this.

God, you added, these things are too strong, so let's take it out. God, this is not. We want to advise God and help God to amend. Just a slight adjustment.

A slight adjustment so that we can present it. Listen, the Gospel is good news from God. It's good. Don't make it better. It can never be better than it is.

It is perfect. So, because it is the Gospel of God, which he promised in the Scriptures. Verse 2.

Romans chapter 1, verse 2. God separated unto the Gospel of God, which he had promised before by his prophets in the Scriptures.

Verse 3. Hey! This Gospel is not about the love of God. It's not God loves you. The Gospel is not, hey, God loves you.

[49 : 19] That's not the Gospel. The Gospel is about Christ died for our sins. But that's the love of God. Yeah, we will see it in the death of Christ.

More than just saying God loves us. The love of God is evidenced in the death of Christ. So why don't we stay with the death of Christ? Let's stay with the death of Christ. Because why must Christ die for you?

If you don't recognize your sins. How would you appreciate the death of Christ if you don't know you are a sinner? So the Gospel helps to see, see, Christ died for us.

Why did he die for us? Because we are sinners. We are sinning against God. And we are all short of the glory of God. We couldn't pay for our sins. So Christ died for us. This is the glorious Gospel of the blessed God.

Christ died for us. It is concerning Christ, not concerning your breakthrough. It's concerning Christ, not concerning your big church. It's concerning Christ, not concerning a small church.

[50 : 19] It's concerning Christ, not concerning your marriage. All those things can be out of shoots from the Gospel. But let's not make those things the main thing. The Gospel is concerning Christ.

Stop the overemphasis of marriage and money. It is good to help people to have good marriages.

There are people who are called to help people to have good marriage.

But it all must be on the foundation and the platform of Christ. It's about Christ. Have good marriage in Christ. Have financial breakthrough in Christ. So that unbelievers don't get attracted and come and look for that breakthrough at the expense of their being found in Christ.

Their sins being forgiven. Unbelievers also like breakthrough. Unbelievers also like good marriage.

Unbelievers also like healing. Unbelievers also like money. Unbelievers also like good news.

Everything that is good that will make their living good. They can be attracted to that. We have to be careful what we are projecting to the world to attract them. It is the Gospel we have to project to the world.

[51 : 21] So when they are coming, they know they are sinners. They see our results in Christ.

They see how Christ has changed our story. And our marriages are good. Our health is good. Our breakthroughs are showing.

Then they want it by, hey, you have to come through Christ. You have to come through Christ. Let's project their Christ. They see their Christ inside. They might call us cults. But that's okay. They call the early church that they were cults.

They said it. They said it. So that's okay. They might not like our message. But our results is birthed by our message. If we compromise our message, we have lost our relevance.

Because the Christian church exists because of its message. It's the message that makes us Christians. It's the message that makes us a strong church. It's the message that determines our faithfulness to God.

Our message. Pastor, what is your message? What is your message? Our message must be Christ. Christ and Christ alone. In Christ alone, my hope is found.

[52 : 16] He is my light, my strength, my son. Now the gospel is concerning Jesus Christ, his son, who was born. Oh my goodness.

I'll continue this. Come on. I'll continue this message. Wow. Wow. Let's finish verse 4. Romans chapter 1, verse 4. It concerns his son, Jesus Christ. Our Lord, which was born of the seed of David according to the flesh.

Ah, ah. That's where the gospels come in. Mark, Mark, Luke, and John. They recorded the flesh. Jesus did not die as God. Because God can die. He died as man.

On the behalf of man. Ah. He died as. God can die. As man. God cannot be born. So as it were, the Lord God has not got a mother.

The earthly Jesus needed a mother. Ah. A human canal to come on earth. So he just used a human tunnel. Mary. But she's not the mother of God.

[53 : 20] Concerning his son. He was a son before he was born according to the seed of David.

Ah. According to the flesh. Ah. And he died. See, let me show you that. That's the gospel.

The gospel. Matthew, Mark, Luke, and John. Right there. Romans chapter 1, verse 3. It says, concerning his son. Concerning his son. Concerning his son. Jesus Christ our Lord. Which was made the seed of David.

According to the flesh. Look at the next verse. Verse 4. And declared to be the son of God with power. According to the spirit of holiness. By the resurrection from the dead. When he resurrected from the dead. This same human being.

This same. Last Adam. This same second man. Who died for our sins. When he died. He resurrected from the dead. And he was declared. The son of God.

The human nature has become the son of God. Ah. Ah. The gospel. Now, I will continue this. And take it further. The full gospel includes the church.

[54 : 15] So, the full gospel which Paul preached. Was not just the human Jesus who died. It's also the human Jesus who died. Resurrected. And is now living in us. Who believe in him.

And we. He makes us. He becomes our life. Now. Today. He becomes our glory for the future. And he becomes our everything for the expression of his body.

And makes us his body on earth. He being the head. The gospel includes Jesus Christ. His person. His works on the cross that produced the church.

If you remove the church. You don't have the full gospel. Because it took Jesus to. We are his physical representation. The body of Christ on earth.

The full gospel. The full gospel. That's what makes us a church. Is the gospel. Is the gospel. Not our music. Is the gospel. Not just our preaching.

[55 : 13] Is the gospel. Not our niceness. Is the gospel. Not even our miracles. Is the gospel. The message. That makes us Christians. And pure Christians.

Of course. And let us not divert onto something else. Let us not embrace another gospel. Please don't. Don't. Don't let society tell you. This gospel is old.

Get a new one. Don't. Let's stay with this gospel. In Jesus name. Amen. Amen. Amen. Amen.

Amen. Amen. Thank you for listening to this message by David Entry.

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And subscribe to Caris Church on YouTube. Don't forget to share and subscribe to our podcast. So you're always up to date. Be blessed. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

[56 : 07] Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.