

Preach The Gospel 2 - Justified

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[0 : 00] Thanks for checking in on this podcast. You are about to hear an inspirational teaching from Caris Ministries. If God has used this ministry to bless you in any way, please take a moment and write to us at amen@caris.org.

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Last week, I started, I was teaching on preach the gospel.

And I explained how the scriptures said Jesus told them to go into the world, Mark 16, 15, and preach the gospel.

And one of the key underlining points I made, Jesus said, go into the world and preach the gospel. I cannot state or reiterate this much enough.

[1 : 31] He didn't say go and behave the gospel. That is a lazy religious approach to Christianity. There is nowhere in scripture that we are enjoined to behave the gospel.

Everywhere in scripture, we are instructed to preach the gospel. The gospel is a history to tell, not a lifestyle to behave.

It is many, most of the modern day church have been sweet of. This tangent where, oh, your behavior.

You'll be shook. Come on, give me a break. Your behavior. It's not based on. Your behavior can't change anybody. I know what you're going to say.

But the Bible says that the behavior of the wife, 1 Peter chapter 3, that your husband beholding your chase behavior will make him receive the word.

[2 : 56] Your husband behaving, seeing your chase. Your, watch this. You can behave all that good. A Muslim can behave all that good.

A Hindu can behave all that good. And it doesn't make any difference. Good is good. Yes. That's it. So if you are, if you're walking by the road or if somebody is walking by the roadside and sleeps, and you go and help the person rise up, and you give the person money, said, oh, pick a cab. Or you call Uber for the person to go home. In what way does that mean preaching the gospel? Can't a Buddhist do that? A Buddhist with common sense and good behavior, can't they do that? Can't an arm rubber do that? Yeah. Yeah. Anybody at all can behave well, good, depending on what position they are in and how they feel.

So in what way does that mean? And the person says, why do you do this to me? So I just want to be nice to you. And then you go your way, the person goes away.

[4 : 06] And while the person was on the Uber, the Uber gets involved in an accident and dies. That good behavior, how does that bring the person to God? How?

Tell the person, you help the person. But tell the person that Jesus loves you, died for you, he gave himself for you so that you don't die in your sins. And if you believe in him, your sins will be forgiven. Somewhere maybe on the way going, say, Lord, I believe in you.

I believe in you. Maybe I'm so touched by the behavior of this person. But it's not the behavior that changes. Jesus worked miracles. He didn't guarantee the salvation of the people. Miracles.

And they left him. It's the message. So he focused on telling them, repent for the kingdom of God is at hand. That is not a behavior.

That is a message. We speak it. Preach the gospel. He said, how can they believe on him whom they have not heard?

[5 : 09] Not since I won't behave. Wow. Wow. How can you behave God? We have to let people hear. They need to. Romans chapter 10 is what I'm talking about.

Verse 14. How can they call on him? And how shall they believe on him whom they have not heard? Heard. The key word here is heard.

Faith comes. Verse 17. Faith comes. Not by behavior. The behavior of somebody. Give me a break. Religious people. Hey. Faith comes. Thank you, Lord.

Thank you, Lord. Come on. Faith comes by healing and healing by the word of God. Let the word come out of your mouth. That's our faith.

This we are talking about. Saving faith. Yeah. Right. Yeah. How can you say behave? It's moralism. That's what it is.

[6 : 05] Religion. The strength of religion is morality. Yes. Yes. Oh my God. The strength of Christianity is faith. Yes. In the finished work of Christ.

Oh my God. The summary of what we believe is Jesus is Lord. Yes. How? Because someone knows that by looking at your life. You have to say it, preach it, and then back it with your lifestyle. Yes. That's right. Yes. That's right. Thank you. This is a very strong point I'm making. Because many people have been in church for so long.

And in the past 10 years, there have been this absurd or surge of ideas of preaching with your lifestyle.

You can't preach with your lifestyle. You preach the gospel. And the gospel is the history to tell. What's the history?

[7 : 07] God loved us. God loved us. He came down, sent his son to die for us. He did it. In Palestine, years ago, 2,000 years ago, he actually came in.

That's history. We are telling you our history. Yes. He came to die and paid your debt of sin. Sin. No one can guarantee forgiveness of sin apart from him who died for our sins.

He knew he would die. He's done it. Your sins are forgiven. Why do you stay in your sins? This is the message of the gospel. Yes. Good news. Good news. Good news. Good news.

He died and resurrected. And if you can put your faith in him, not in my behavior. Wow. Wow. Wow. You can put your faith in him.

You have everlasting life. Amen. For God so loved the world that he gave his only begotten son that whosoever believes in him.

[8 : 05] Him. How can they believe on him on whom they have not heard? Someone must tell you that Jesus died for you. When you go out to go and preach the gospel, you meet people who don't have a clue.

They've been in church. They've been in all kinds of versions of Christianity. And they actually don't know what Jesus means. But they behave well.

They are nice people, but actually don't know what Jesus means. Like someone was telling, I think Reginald from the clip, someone was telling you about John the Baptist. Did he say John the Baptist or something like that?

In Islam, Islam believes in Jesus not as a son of God, but it believes that Jesus was born by a virgin. Islam believes that Jesus is a holy boy.

The Quran has got a lot to say about Jesus. Even though certain fundamental things that they don't know about Jesus. Because Jesus asks his disciples, who do men say I am?

[9 : 06] Men who have a version, they say you're a prophet. Which is true, he was. But he was more than a prophet. Men who have a version. So there are some things that the Quran says, and virtually other religions, they have something to point towards Jesus.

Excuse me, the supremacy of Jesus. So, Islam believes that Jesus is coming back to reign. God will reign. Islam believes that God took him.

He ascended to heaven. So when you are preaching to somebody, you say, oh yeah, me too, I believe about Jesus. All kinds of stories about Jesus Christ. So someone said, I believe Jesus has lived before. It doesn't mean anything.

And so he decides to go to church and say, I believe in Jesus. What do you believe about Jesus? What do you believe? That's the key thing about the gospel. What do you believe about Jesus? First Corinthians chapter 1 verse 17.

He says that, if I preach with wisdom, he says that, for Christ did not send me to baptize, but to preach the gospel. Not with the wisdom of words, lest the cross of Christ should be made of no effect.

[10:11] The message of Christianity is in the cross. If you subtract the cross, it's rubbish. But the cross is a historic event.

It happened. What happened? He came to live a sinless life. He didn't have to die, but he died to pay for our sins.

And then he resurrected from the dead to guarantee our salvation and our place in the presence of God. That is the gospel. And it's good news for an armed robber.

It's good news for a good robber. It's good news for a nice person. It's good news for a bad person. It's good news for a religious person. It's good news for a non-religious person. It's good news for a boss. It's good news for an employee. It's good news for a bank manager.

[11:07] It's good news for the one who's owning the bank. It's good news for the prison warden. It's good news for the inmates. It's good news. Good news for everybody. and it needs to be told. Too many people are sitting in churches don't understand what, Christ, what is it?

I just believe, okay, whatever I believe, God, I need a miracle. I believe. And you'll be needing a miracle and die and go to hell because you have not invited Jesus into your life and into your heart on the premise of the fact that he died to save you from your sins.

You are a sinner without Christ. You can behave so well, it does not guarantee anything.

You were born deformed. Every human being born deformed. Every human being arrived sick.

Very unwell, sinful. Some depending on the society or depending on the conditions they grew up in, depending on their personality and other things, they will do things you won't know.

[12:18] They know how to tick boxes well. Others too will just mess up. The one in prison, if he gives his life to Christ and dies in prison, is going to heaven.

You sitting in church, if you don't give your life to Christ, you die, you are going to hell. You understand? The murderer, the serial killer, that's why he died.

He died a brutal and extreme death to cover every form of extreme human behavior. Wow. It's true. That's right. So the serial killer who killed that lady's cousin, that lady's daughter, who has been given life imprisonment, hears the message.

Yes. Say yes. Yes. He hears the message of the cross and believes, and says, Lord, forgive me for my sin. Not, not, not, not, not, you know, sometimes people say, I believe, but they don't mean it.

It says that if you believe in your heart, it's so, it starts deep, deep from your heart. Lord, I believe you died for me. I'm a sinner, hopeless.

[13:31] I can't help myself, but you died for my sins and you resurrected for my justification. Lord, forgive me. The law of the land that puts you in prison will not change.

But so long as God is concerned. Among humans, you are, you are very, very vile. Before God, you are so clean, the purest, the vilest offender who truly believes.

That moment, a pardon from Jesus received. Thank you. Or receives. That very moment. So, that hardened, diehard criminal who receives Christ, will die and be guaranteed a place in heaven and you who have been working for TfN and Oxfam and, yes, and making sure serving, sharing sandwiches and soup kitchens, they are not bad at all.

They are such good things to do. But you can be doing that and the one in prison will go to heaven and you will go to hell. What's the defining factor? Christ in your heart.

Christ. And Christ is meant to be preached, not to be behaved. Preach it. And after you preach Christ, anyone who receives Christ, it begins to reflect in your behavior.

[15:09] If you are really changed, something inside you will change. Hallelujah. Your disposition. It is internal.

It happens internally. Whose Bible is this? Thank you, sir. It happens internally. When I got born again, we used to sing a song in church years ago.

It said, something on my inside, something in my inside is working on my outside. Oh, what a change in my life. When Jesus comes into your heart, he changes you from within and instantly something has changed.

Your test for certain things changes. You begin to bend more towards the things of God. You begin to place value on God's word more. Value on prayer.

Value on fellowship. Value on being good to people. Suddenly, those things are intrinsic. They begin to come inside, rise inside you. But then you don't finish.

[16:11] I want to say, go and tell people, don't look at me and be born again. What does it mean to be born again? What should I do? Why should I be born again? We are just displaying our

strength, physical strength, a moral strength to convict people of their moral weakness for them to be like us.

Are you getting what I'm trying to say? Someone help me. Scream. Preach the gospel. Preach the gospel. Preach. Preach.

Preach. Preach. St. Augustine never, they didn't say that preach the gospel and if necessary, use words. Then how would you preach without words?

The word preach itself connotes the using of words. Preach the gospel and since necessary, use words.

Tell somebody the good news. What is the good news? Christ died for our sins. He was buried for our sins and he resurrected for our justification.

[17:26] So, when you put your faith in Christ, anytime, when you are standing in front of God, you stand faultless. Even though your credit history before man hasn't changed, who you are, yes, yes, yes, that's a good one.

Who you are before God has changed. You have just diverted my focus now. Because, in the medieval, that is what the reformation was about.

Thank you. This Christianity, what is it about? And, justification. I thought extensively, I think I have to go back on that subject again.

So that some of you who have come to church first, you have to get the grace, come to grips with what it means to be justified. Justification by faith alone.

At what point you, what does it mean to be justified? God, look at it, God's seen you just as if you have never sinned. God's seen you just as if you've never sinned.

[18:31] So it's as if I've never sinned. Just as if you've never sinned. Justification. Justification. Justification. Justification, I've forgotten the technical definition, but it's the act of God in declaring a sinner righteous on the basis of the work of Christ on the cross.

Amen. Let's say I have a special camera here. All right. And I'm filming him. You are watching him. I'm filming him.

And then I'm doing face live streaming. Okay. FaceTime or Facebook, whatever. But I know Instagram and some of those stuff, you can put a filter on it.

So what kind of is this? Blue. And if I put a filter of deep red on it, what do you get? Purple. So I put a filter.

Okay. So I put a filter on it and the person, those who are watching will be seeing red. green. Sorry, green. I'm sorry, purple.

[19:43] Yes, sorry. Purple. Somebody say green. May God have mercy on your eyes. Oh, his white shirt suddenly begins to look red.

All right. Now, so long as you standing here looking at him is concerned, he's, this is white. but the one who is looking through my camera, he's going to see purple and red.

Wow. So God has a big camera and his camera is Jesus. So as if you're a sinner and you come, if you stay outside the scope of the ghost camera vision, you are very dirty.

As soon as you come within the scope of the, he sees you through Christ, you are so pure. Human beings are looking at you differently by God and his opinion is what matters.

So he blesses you based on how he's seeing you. If you jump outside of Christ, hey, hey, hey, hey, you qualify. You only qualify before God through Christ.

[20:59] So justification is the act of God declaring a sinner righteous. How can you tell a sinner is righteous having not done anything? That is, he hasn't done anything and just declared righteousness on him.

You are righteous. On what basis? On the basis of what Christ has done. So at what point in time does he become righteous before God? The very moment he puts his faith in Christ. So he, that's what Pastor Frank mentioned earlier and that got my attention.

the Latin for it is, it just jumped out of my head. *Simo justis e peccator.*

Yeah, I remember that. That's Latin. *Simo justis e peccator.* Now, when he says something is impeccable, what does it mean? So, fault, without fault, clean.

So, peccator is a just, Latin word which means faulty. There's a defect, something is wrong. So, peccator. Now, simultaneously, at the same time.

[22:08] So, *simo justis*, justis is just, pure. Okay? So, *simo justis e peccator.* You are just and at the same time, you are imperfect.

This is, this is the word of cross that. He makes you just before God, even though at the same time, you stink it. Lazarus is coming from the grave, he stinketh and said, let him come out.

He is born again and yet, he still likes some stuff. So, you see, so those of you who have, who, the strength of Christianity is moralism, you are actually religious.

So, I can catch this gentleman gossiping, or fighting, boxing someone and you will say, and you call yourself a Christian. What has that got to do with that? Think about what I'm saying.

So long as God is concerned, your daughter, your daughter or your son, even though you are such a gentleman, very intelligent, well educated, your daughter or your son is flopping in mathematics so bad.

[23 : 22] Somebody said the devil is a liar. Now, you are a mathematical professor, mathematics professor, our emeritus, in maths, and yet, your son is the worst math student in the class.

Yes, I can't lose. Would you say, because of that, he's no more my son? He's a son, but still faulty, mathematically.

And, you know what, the father will tell the lecturer, the father of the son, leave my son alone, you finish marking our sortie out between us. I'm not going to say because of that, you call yourself my son, and you can't do maths.

You are no more my son then. It can't happen. So the strength of Christianity is not morality. The strength of Christianity is faith in Christ.

Faith in Christ. So the vilest offender who truly believes that moment a pardon from Jesus receives.

[24 : 37] Simul justis a peccator. At the same time, just and faulty. that is the mystery of salvation. You are saved.

So, the man who died on the cross with Jesus, he was still a criminal when he was dying, but he was saved when he was dying. Saved, and yet criminal. The righteousness with which he's going to heaven is not his righteousness.

It's not his righteousness. It's some, what did you say? Someone else's righteousness. And whose righteousness? Jesus' righteousness. Wow. This righteousness is not from self.

It's a foreign righteousness. It's an alien righteousness. It is not intrinsic, yes, it's not intrinsic righteousness. In theology, it's called righteousness estranos, out of yourself.

A righteousness that is out of your, it's an alien righteousness. Jesus gives it to you, so simul justis a peccator. You are, you are just at the same time, the original you inside still have issues.

[25 : 48] He don't like it, we don't care, because this is the Christian message.

That's Christianity for you. Any other thing is not the gospel. It is not. It's not the gospel.

Anything that places emphasis on human works, he said, it is not of works, lest any man should work. Ephesians chapter 2, verse 8, he said, for by grace are you saved through faith.

You see, you see how you got to say through faith, but he said, the faith comes by hearing. Listen to what I'm saying. By grace are you saved through faith and not of works, lest any man should boast.

It's the gift of God. Good works will not take you to heaven, at all. And your bad works will not keep you from heaven. That's the Christian message.

[26 : 58] So you know what? This gives hope to the inmate. It gives hope to the person who says that I'm too dirty, God can't accept me.

No, you don't have to do anything. It's already done for you. It's the last. He said, come and wear the coat. Take it off. Put on Christ. Bible says, put on Christ. Wear him and you'll be fine.

Wear him. But how about my sins? He's paid for. He's paid for. How can you pay for my sins?

I committed. I have to suffer for. That's the mystery of godliness. You don't have to suffer for the sins you committed. Because you can't. You know that suffering for sins? Death. The wages of sin is death.

But the gift of God is eternal life through Christ Jesus. If you want your wages, payday, you are dying. You die. And you burn in hell.

[27 : 56] And you go and dance with the pop dancers who may be there ahead of you. You will burn in hell.

If you want to pay for your own sins, that means death. And God will have to cast you out of his presence because he can't behold sin. How well can you take a bath for you to become, your skin to change to become lighter?

Or even if you dye your skin, you can't be black. It can happen. That's the gospel.

For by grace are you saved. Eternal salvation is only based on your faith in Christ and nothing else. Someone shout Christ alone.

Christ alone. That's why God gave us an extreme example by making, pulling a prostitute into the bloodline of Jesus.

[29 : 12] Jesus' great, great, great, great, great grandma was a cool girl. Escorts.

Yeah. They didn't hide it. They said that the genealogy of Jesus and then they said Rahab the haloth. In fact, when I mention the genealogy of Jesus, at least you say Rahab.

No. Matthew chapter 1, he said Rahab the haloth. Rahab the prostitute. We have problems with people's behavior. God has problems with people's unbelief.

God's problem with you is your unbelief.

That's right. Not your misbehavior. Because your misbehavior at the foundation of it is unbelief. He said they will not enter by rest because of unbelief, not because of misbehavior.

[30 : 27] All right. Let me go back to my text. Someone shall preach the gospel. Preach the gospel. You see how, you see why it's necessary to be in church to be taught God's word?

Because much of what people are calling church is actually different from what God meant the church to be. It's about some tradition.

It's about some who go and have fun. Others who go and tick religious boxes. I have gone. But they don't know anything about Christ. And Christ is really not important to them.

You are a Christian but Christ is just you don't have a relationship with Christ. You are not a Christian. You can't be a Christian outside of a relationship with Christ.

You cannot. You cannot. You may be accepted into membership of a church but you have not been accepted into the family of God.

[31 : 31] So what should I do? That's the same question that people ask when Peter finished preaching. He said repent. and be converted. Repent from your sins and then ask Christ.

Invite Christ and call Jesus. I need you. I believe you died for me. I believe you died to forgive my sins. I believe watch this. He says that he saved us with his blood.

Watch that. Bible talks about how church of God. The church of God which he purchased with his blood. So the work of the cross is not just martyrdom.

It's not some activity. It is actually a spiritual statement and a spiritual blow against the devil who holds it.

all right. And because I've gone into this let me explain this to you. The thing about righteousness and justification particularly justification is please don't miss this.

[32 : 39] Listen to this very carefully. you need to understand this. See when you begin to understand all these things and you meet people and they are talking rubbish you realize how rubbish people's minds have been.

Because people think they know. And you are looking at the demonstration of ignorance. And you can tell this guy is so ignorant.

And in their pomposity they think no. I don't know. I know. The fact that you are sincere doesn't mean you can be sincerely wrong.

Sincerely wrong. So the thing about justification is can I really preach this message on the thing about justification is that is God not a righteous God?

You see the Bible calls him the righteous judge. I think 2 Timothy chapter 4 verse 8. I think so. Verse 8.

[33 : 44] The righteous judge. Let me see if that's right. The righteous judge. Do you know what it means to be a righteous judge? Unjust judge. You know you can't be un...

Being a judge and being unjust don't go together. Yeah. You are supposed to be just. You are supposed to be just.

God is a righteous judge. That means a righteous judge. What does that mean? On what grounds can God look at you who have been sinning and tell you you are righteous and still remain just?

Is that justice? Is that justice? That is not justice. at all. This guy has been committing sin.

Committing sin and doing... And then you come and give him somebody's righteousness and you tell him that you are just. So how about the sin he's supposed to go to prison for?

[34 : 53] How come that you owe 5,000 pounds and because to inland revenue and because your cousin has now become one of the bosses.

They write a letter and say he doesn't owe anything again. Is that justice? If you are going to declare him death free so long as that incident is concerned somebody, maybe you or you must pay for him to go free.

But as long as that debt is still pending, you can't say that he doesn't owe anybody. So how can God tell you that you don't owe while we all know you owe?

Say that now. Tell us. This one, you. It tells you this one doesn't owe again and so he's free. How can he do that and still remain just? That's what Romans chapter 3 talks about.

That God, in fact, Romans chapter 4 verse 2 and 4. Let me see. I've gone. Abraham justified. Okay. [36 : 11] Verse 3. Verse 3. Yeah. For, no, no, go to verse, okay, verse 4. Yes. Watch this.

Now to him who works, his wages are not accounted as grace but debt. What does mean? If you go and work and they are paying you, they are not doing you a favor. If they don't pay you, you can take it up.

Some of you have fought with HR for a long time. Is it finance? Why this? Payroll. The payroll.

This is wrong. Some people, they are always, the first thing they want to see is their payroll.

Payslip. Yeah, sorry, payslip. But why? Why? And you get very upset, you go to HR, this is wrong.

Yes, they didn't pay my overtime. But how about this? Watch this. If the whole month you didn't come to work, and you receive your payslip, and they actually pay you double.

[37 : 10] pay. Pay. And then someone who is upset goes to your HR and says that, or goes to your boss and says, he didn't work, and they paid him.

And your boss tells him, oh no, I know he didn't work, but his cousin came and covered him. So he did all his shifts for him, that's why we still paid him.

And his cousin actually worked double. That's why we paid him, so it's not him, it's someone who worked on his behalf. It's called vicarious death, vicarious labor.

He died in our place, so we can live in his place. Now, watch this, let me, let me. So, salvation is not merit.

Justification is not merit. It is an act of mercy. It's not an act of merit. This is what you deserve.

[38 : 19] No, you can't deserve justification. God cannot declare you as just. That's why when you go, if you are not justified, when you die, where are you going? Hell.

Hell. Some people don't like hearing it. No one here is going to hell. Is there anyone here per chance you are interested in going to hell? I don't see why you should be interested though.

Because even when you are alive and someone tells you that I'm going through hell, it's so bad.

Let alone to go and live there. For the rest. No. Alright, so no one is supposed to be going to hell after hearing this message. heaven, you can get heaven so easily.

How? Just by putting your faith in Jesus and confessing that Jesus, I believe in what you mean, you just genuinely believe it. I invite you now, I live for you.

Does it? Is that all? Yes. So he says, but this is not, it's too simple. Yes. God has made it so simple, but religion thinks, no, this is too simple.

[39 : 25] Let's add some other things. You have to add some stuff. Add this, add this, and let people do this. Make sure when they pay, tell them if they don't pay their tithe, they'll go to hell.

Tell them if they still sleep with that boy, they're going to hell. So you have to deter them from sinning. Is it your body they're using to sin? If you go and get drunk, say, ah, okay, now you are back started, you are going to hell.

Pastor, are you saying that we can go and go? Yeah, go. Go get drunk. You see how foolish you have been. You'll suffer yourself. You'll break your little toe. Yeah.

Oh, so she will come from the again. Yeah, God, STD is waiting for you. He's been looking for you for a long time. Now that you are born again, Satan will have to double the attack. Double the attack.

So you go, by the time you are born again, by the time you come back, Satan has brought three types of sickness on you. Do you know why? Most people don't value what it means to be born again. When you are born again, you are actually the son of God.

[40 : 36] And it's a big thing. So once you become born again, you have the royal blood of God. And Satan is looking for you. So you get born again and say, it doesn't matter, I can't go and sin, Satan will bash you back.

I don't know how many of you, after you got born again, you went to lie. And you were caught. You used to do that, no one catches you. But after you got born again, now, everything is closing up on

you.

Everything begins to close. Because you become a fugitive in Satan's kingdom. There is a demonic award on your head. If any demon can make you fornicate, they will reward them more.

If any demon can make you steal, the reward will be better. And as soon as you steal, they make the issue a big case. What others do and get away with you alone, the whole company, the chief executive will have to come to that.

Because a Christian has stolen. And he's not coming because you're a Christian, but Satan is behind it. Punching buttons. Punching buttons. So you get born again and keep stealing.

[41 : 43] Satan is going to descend on you big time. Big time. There are a lot of things you can get away with when you're not born again. A lot of bad stuff.

How many of you have gotten away with a few? A few? Just a few. A few bad stuff. No one caught you. No one caught you. Sister, you can't get away with a lot because Satan will get you.

Pastor, you said I won't get away but see, nothing happens. Nothing happened to me.

Oh no, it's coming. You know when you cross the lights or you park in the zigzag at Peckham. Yes, or use the bus lane.

See, nothing happened. Nothing happened. I'm free. Two weeks later. It looks like you. Two weeks later, when the fine comes, you read this or this will be fine.

[42 : 49] Oh, for six months, you'll be fine. Is it not true? But one day, one day you'll go to your car and there's this big thing on the tie.

And you said, me, what have I done? Me, never. I didn't see any letter. They said, sorry, as you have been sent to come and take your car. You have to pay \$650 right.

So, you see, let's get the same thing in balance. Okay. Sin affects your relationship with God.

But you are not saved because of your sinlessness. You are saved because of His sinlessness, His righteousness. righteousness, not your righteousness.

And it's not based on your merit, but it's based on His mercies. So, God, what's the grounds for His forgiveness? He can forgive you, declare you righteous, and still remain just.

[43 : 55] Romans chapter 3, I think, verse 25, 26, 24, 25. He will declare you righteous. Go to the verse 20, 20, 20, the next verse.

God set forth through 24, 24, Romans 3, 24, being justified freely by His grace through the redemption that is in verse 25, verse 25, who God set forth as a propitiation by His blood through faith to demonstrate His righteousness because in His forbearance God has passed over the sins that were previously committed.

Go to the next verse. That's it. Yeah. Demonstrating at the present time God's righteousness that He might be just and the justifier of Him who puts his faith in Christ.

So when you put your faith in Christ, His intention is to justify you and still remain just. A righteous judge. How? Because of what Christ has done.

Now, when your faith is in Christ, He can declare you just and still remain just. But if your faith is not in Christ, He cannot declare.

[45 : 07] I think Romans 4 again, verse 5, He said, God declaring the ungodly righteous. That's a serious thing. Yeah. But to him who does not work but believes on him who justifies the un...

Certain. Who justifies who? The ungodly. Who justifies who? The ungodly. See, the him, the beliefs on him, him is capital.

So God, God justifies the ungodly. Think about it. Are you following? You are ungodly and God said, you are justified.

Ha! Ha! Ha! God is the only one who can declare an ungodly person justified and still remain just. Ha! On what grounds?

Because once you put your faith, his faith according to the... Once you put your faith or your belief in him, God declares you just because of your faith in him.

[46 : 07] In what sense? That's the gospel. What's the gospel? So we tell the gospel, preach the gospel for someone to put their faith in the gospel or in Christ. The gospel is the declaration of what Christ has done so that someone can believe it and be declared righteous.

So you can't behave that one. You have to tell that one. And what's the gospel? Christ died for our sins. 1 Corinthians chapter 15 verse 3 and 4.

That is the gospel. I said verse 1. Verse 1 says that the gospel which I like that which I do what? Not behave. Preach to you. Look at verse 3.

For I delivered to you first of all that which I also received. That's the gospel. Watch this. That Christ died for our sins according to the scriptures. The next verse.

And that he was buried and that he rose again the third day according to the scriptures. Listen, that is the gospel. This is the gospel.

[47 : 08] If someone says I believe Jesus came and he died for somebody and Jesus came and lived a good life. He was working miracles. He was powerful. That's all true.

That's not the gospel. If you subtract the work of the cross from the behavior of Jesus or lifestyle of Jesus, you have neutralized him.

You have neutralized him. What makes him Jesus, the savior, is the work he came to do on the cross. Why did he have to go to the cross? How many of you have heard people who told you that the cross doesn't matter, whether he died or not, it didn't matter.

his life delay. How many of you have heard that before? People say that. Whether he died or not, it didn't matter. That's why he came actually. Bible says for this purpose the son of God was revealed that he might destroy him who has the power of death or the works of the devil.

It says that because the sons were flesh and blood, he also had to die so that through death he would release us from us who through our lifetime are subject to the bondage through fear of death.

[48 : 17] Hebrews 2 verse 14. So now, Jesus Christ came to die. Remember that's so important. So part of the gospel, he was buried, okay, and he was raised from the dead.

That's the gospel. That's why we baptize. Baptism represents the gospel. Me too, I've died with Christ, I've been buried under the water, and I'm back in resurrection.

That is the gospel, and baptism is a reflection of the gospel you have believed. That's right. So if you were baptized, having not believed what I'm saying, that is not baptism Bible is talking about.

That is watering, you are being watered, soaked in water, buried under water, but it didn't mean squat, because baptism is a reflection of your belief in the gospel.

And what is the gospel? Christ died for us, he was buried for our sins, and he was resurrected for our germination. He died for our sins, he was buried for our termination to terminate Adam, and he was resurrected for our germination to germinate the life of God in us.

[49 : 32] That is the gospel. And what did he say he should do with the gospel? Preach the gospel. Romans 1.16, for I am not ashamed of the gospel, for it is the power of God unto salvation.

I told you last week, gospel, simply, the Greek word translated gospel, is ewangelon, ewangelon, ewangelon, Los Angeles, what's the meaning of Los Angeles?

City of what? Angelos, is angel, angelon, so angel is actually a messenger, yeah, okay, so another way you can put an angelon is a messenger.

You is good, so ewangelon, good message, good, the gospel is supposed to sound good in everybody, if you just finished killing, I pray you don't kill, amen, because you go to jail, we'll pray for you whilst you are in jail, that you will preach people in jail, but not that you come out quickly, because you killed, and justice must be saved, pastor, so you believe people must suffer, yes, Bible says that don't be deceived, God is not mocked, and man will reap whatever he sows, why do you want to sow tomatoes and go and read among us, so those of you, amen, one of the things I can easily be distracted to preach on is justification, salvation, because it has not properly been taught, many people think they come to church because they want a miracle, your biggest miracle is you being saved from your sin, because when you have sin, listen to this, if you have sin, you stink, sin makes you stink, what's the gospel, no, don't say

Christ died, everybody, people die, Christ died for our sins, that's important, what's the gospel, Christ died for our sins, and what happened, and what happened, that's the gospel, he died for our sins, was buried, and was raised to make sure that your justification and your position before God is secured.

[52 : 16] Thank you for listening, for more resources, please visit caris.org or call us on 0207-740-9960, copy Rs.

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