

Apostles' Creed - (the forgiveness of Sins)

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[0 : 00] Thank you for choosing to listen to today's message by Rev. Dr. David Entry. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.

Be blessed. Father, thank you for the privilege of hearing your word. We pray that you infuse yourself into us. Give us an encounter in your word.

As we hear your word, let your spirit enter into us. Amen. Let this word be a blessing to all of us. Give us an encounter in you. Let your name be glorified.

Let the scrolls be open. Let the pages be open. Let us see in the pages of scripture, Jesus. Thank you, Lord, for you are faithful.

In Jesus' name. And someone who believes, shout a living amen. Amen. I mean, shout a living amen. Amen. Amen. Amen. It's exciting to hear God's word.

[1 : 01] Yes. Amen. Amen. I believe in God the Father Almighty. Creator of the heavens and the earth. And it's not the only thing we believe in as Christian. Now, if you don't believe in any of these things, I doubt your Christianity.

The Bible says that the Christians are called believers. So go and preach the gospel. He who believes. So it's not about your behavior first.

It's your belief. Christianity is your belief. So when you read Ephesians, which is the book of Ephesians, is heaven's perspective about Christianity. Heaven's perspective about the church.

You know, it starts, it's six chapters. First three chapters talk about what God has done and what we are supposed to believe. And then the last three chapters talk about what we do based on what we believe.

So first three chapters talks about belief. Then the last part talks about behavior. The first three chapters talk about what we have been saved by.

[2 : 00] And then the next, the last one talks about what we have been saved for. The first three chapters talk about our justification. And the last three chapters talk about our sanctification.

It is only in Christian. The two must always go together. Our justification and sanctification. The two always go. It's only in Christianity you have justification first before sanctification.

In all other religions we have, you have to do this so God will accept you. Christianity says God will accept you, then you can do. So I want to shout hallelujah. Ephesians is the portrait of God about the church.

And Ephesians starts with what Christ has done for us. So it starts by saying, blessed be God the Father almighty. Then it goes on to talk about the Son.

Then it goes to talk about the Holy Spirit. So in Christianity, what we believe is the bedrock of Christianity. In fact, when it says that I am the bread of life, you have to eat me. Eating him is not about what you eat, the communion or anything.

[3 : 08] John chapter 6 verse 35. It says that I am the bread of life. He who comes to me and believes. It has to do with believing. In fact, in John chapter 7, it talks about, the Bible says on verse 37, On the last day of the feast, the great day of the feast, he stood out with a, stood and we said with a loud voice that whoever is thirsty, let him come up to me and drink.

For as the scriptures have said, verse 38 says that out of his belly shall flow rivers of living waters. All right. So he said, for he who believes in me, drinking has to do with believing.

When he says that I am the bread of life, you have to eat me. When he checked the scriptures, it meant belief. Christianity has everything to do with belief. So it's called the faith. So the faith, what is the content of the faith?

The set of things we believe that make us Christians is I believe in God, the Father Almighty, creator of heaven and the earth. And in Jesus Christ, his only son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and was buried.

He descended into hell. The third day he rose again from the dead. And that didn't end the story. He ascended into heaven. Oh, I like the word that follows. And he's seated at the right hand of God, the Father Almighty.

[4 : 26] That's not the end of the story. From thence he's coming again. He shall come to judge the living and the dead. So they say, our king is coming. Our king is coming. So that is the Christological confession, the confession about Christ, the things we believe and we are saying about Christ Jesus.

That he died, he was born, he lived, he died. Okay, human death. He resurrected, he ascended into heaven. And he's seated at the right hand of God, the Father Almighty.

But he's coming back. He's coming to judge the living and the dead. You see, you can't take a dead man to court and imprison him. That's what makes the fight against terror a very tricky one.

Because the man is ready to die. And you are thinking about the worst punishment you can give him is imprisonment. I want to die. So when the person is dead, you can't imprison him.

Take the person to court. You can't declare some things in court that this person did this and then affirm the fact that this person was guilty. But you can't punish the person. But the Bible says that Jesus Christ is coming to judge those who are alive and those who are dead.

[5 : 31] Even if you go and die. Hebrews chapter 9 verse 27 talks about it's appointed unto man to die. Hebrews 9 verse 27. It's appointed for men to die once.

But after that judgment. So death is not the end of everything. Jesus is coming back to judge the living, those who are alive and those who are dead. So if you die, you will still be judged. He's the judge.

He's the only one who can do that. In fact, Paul puts it this way. I like it. In 2 Timothy chapter 4 verse 7, it says that I fought a good fight. Okay? I finished my race and I've kept the faith. And so on. See, all these things you've been talking about.

Theology and this and Christ died. And there's justification. There's sanctification. There's a blessing. All these things. And about heaven. What has it got to do with us if it cannot be translated into our actual living?

So, and then it says that I fought a good fight. I've kept the faith. I've finished my race. I've kept the faith. So what? He said, no, that's not the end of the story. The verse 8 said, there is now therefore finally there is laid out for me a crown of righteousness.

[6 : 37] All right? Crown is coming. Which the Lord, who? The Lord. The Lord. What is he? The righteous. He's a judge. Why did I quote this? Because everyone will be judged. In Acts chapter 17 verse 31.

Acts chapter 17 verse 31. Everyone will be judged. Acts 17 verse 31. He says that because he has appointed a day on which he will judge the world in righteousness by a man who he has ordained. He has given assurance of this to all by raising him from the dead. Everyone. The world is going to be judged. Everyone. There is a judgment day coming. People may not see what you're doing. The police may not see what you're doing. You can get away with a lot of things. By the judgment day, no one. The Bible says that everyone's secret will be made bare. Both things that are done in the open and things that are done in the secret will be judged.

That's bad news for the 80s. Ethism is just an escape route. Trying to escape. It's a conscious thing. Ethism is a matter of conscience. It's not a matter of intelligibility and sensibility.

[7 : 40] If you're intelligent enough, everything points to you that there is something beyond this earth. There's something beyond this life. Every sensible person knows that. That's why the Bible says that the fool has said in his heart there's no God.

Because it takes a high level of stupidity to say there's no God. Only a fool will argue against an evidence. Everything created points to the fact that there is a creator.

There is a designer. There's more to life than what we see. Someone shout hallelujah. So if you say I don't believe, it doesn't change anything. Judgment is still coming. You can't try to pass laws and make legislations to excuse your evil heart.

Because you are in power. You know what to do. You know you can convince people to make them believe that you are right. The Bible talks God is righteous judge. Now it's very interesting. I cannot show you something. A day is coming when everybody will be judged. And guess what? Look at what Romans chapter 3 verse 19 says. He says that, see, watch this. Before I put Romans chapter 3 verse 19.

[8 : 43] Let me tell you something. Listen to me. Watch me. They're very careful. Brothers and sisters. There's a difference between guilt. Guilt feeling and the objective fact of guilt. Someone will say I don't believe.

What do you do with your guilt? About your guilt? What do you do with your guilt? Because you see, it is built in man. That's called conscience. It's built in man. Sometimes you can see your conscience.

So that you don't feel guilty about something. No. The fact that you don't feel it. Like you go to a court. And then you have murdered someone. And they just say, I don't feel bad about it. It doesn't mean you are not guilty.

So that's the objective fact of guilt. It's there. Yes. But sometimes you can work yourself into believing that you are not guilty. So much that you consciously, you think I'm not.

But the objective fact stays true. That you are guilty. So there are two things about guilt. The guilt feelings and the objective fact. Sometimes people feel guilty. Because they're actually guilty.

[9 : 37] Alright. Don't forget what I'm saying. People feel guilty because they're actually guilty. Because they know they are guilty. But there are times when other people are guilty. Have you realized that when we do something wrong, and we are questioned most of the time, we said, yeah, I did it.

But because of, we give excuses. Hello? We are always fond of giving. It's a human nature. To give an excuse for what you did. To give an excuse for the wrong you did.

It's human. And so even though we do something wrong, somewhere deep in the recess of our mind, we still believe that it's because of this. But you know what Bible says that?

When you stand before God, it's righteous. When God tells you you are guilty, you can't say, because you will know he's right. So in Romans chapter 3 verse 19, it says that every mouth will be stopped.

Now we know whatever the Lord says, it says to those who are under the Lord, that every mouth will be stopped. And all the world becomes guilty before God. Just stand before God. You can't say, oh, God, you know.

[10 : 37] No. You see, when God says you are guilty, you don't even know that God is so right, you don't have any opportunity. No opportunity. You can't say that God is true of yours.

You know it. That every mouth will be stopped before God. That someone said I'm not guilty, that doesn't mean he's not guilty. Before God. Bible calls him the righteous judge.

His judgments are so impeccable. His judgments are so pure, so perfect that you just know that this is so true. There's nothing I can do about it.

That your mouth will be stopped. So, this is how Paul puts it. Oh, what a wretched man that I am. Who can save me from this body of death?

Because, ah, Jesus, sin is a problem. Sin is a big problem. Tell someone, sin is a big problem. Yeah, the problem of sin. The problem of sin.

[11 : 34] That is why people perish. Sin! In Romans chapter 3 verse 23 says, For all have sinned. And fought short of the glory of God. You were born in sin.

You were born a sinner. We become so politically correct that sometimes, even in church, we don't want to mention sin. So, someone wants to give his life to Christ and say that, say after me that I know I'm a sinner.

We don't want to say it because we don't want the person to feel sorry. You are a sinner! You know it! You know it! You know it! You come to hospital and behave like you are not sick. But you know you are dying.

You can't even walk. Someone shout mercy. Mercy! And I heard a great man of God, he said he met a Muslim on a plane and so on, and they were talking and having deliberations, conversations about religion, and then he told him about his God, his God, just briefly, I'm a preacher and all that. And the Muslim said, oh, I'm a Muslim, you know. And I think that conversation he asked about, so what does Allah say about your sin? He said, oh. He asked him, will I have Allah punish you

friendship for your sin?

[12 : 38] He said, oh yeah, I think so. You know, and the abuse, he said, I've done a lot of, in fact, I'm on my way to Las Vegas to go and commit more sins. And he says that, I don't know, maybe Allah may forgive me.

I don't know, but I know that I'm a sinner. There's no guarantee that Allah may forgive me. And he said, I have the news for you. He will never forgive you. He won't forgive.

That kind of God we're talking about, he doesn't just forgive, he can forgive you. He said, really? He said, yeah, so you are going to hell straight. But there's hope if you can accept the work of Christ. The sin problem is a big problem.

When someone is making all that noise about, I don't know this and that, what are you doing with your guilt? There are people who talk big, big theology, but they know they are guilty. They have this guilt feeling and the objective fact of guilt.

They are guilty and they know they are guilty. And some can't even sleep. That's why the Bible says, some of them, when you mention the name of Christ, they don't want to hear it. It's not because they say, I'm not religious.

[13 : 44] But someone just mentioned Muhammad, that was okay for you. Someone went here, inshallah, that was okay for you. Someone said, that's okay for you. But why did I say that, oh, Jesus is Lord? He said, hey, hey, hey, hey, hey.

Don't make it here, don't make it here. Why? Because of the guilt of sin. They don't want it. When Jesus just told them, that cast your net into the sea. And they caught so much fish. They caught so much fish.

How many of you agree with me that Peter is a Jew? They taught all night. Money. They taught all night. They caught nothing. The guys experienced fishermen. They taught all night, caught nothing. Jesus came. He said, cast your net into the deep. And Bible says that, Peter said, we've not caught it. He said, just do it. They obeyed him. And the Bible says that, when they did that, and Bible says that, they caught so much fish, that their boats began to sink.

Now, when they came to shore, now, when they came to shore, do you know what Peter said? Fisherman. A businessman. Why do you want more fish? Peter came to him, and then he said, Peter, when they came to shore, Peter came to Jesus, he said, please, depart from me.

[14 : 46] He should have said, let's turn the deal. Just show me what the fish is. Anytime I get with cats, you have your deal, you have got your cats. Peter said, ah, depart from me.

Depart from me, for I'm a sinful man, oh Lord. The reason why people are shying away from God, is because of their problem of sin. When the holiness, have you choose this?

Maybe you go to, I've been to all kinds of places, you know, like my friends, naming ceremony, Christian, you go there, and people don't know who you are, and then someone said, oh, that guy is a pastor. All of a sudden, people can't dance.

Just the presence of a godly person, the presence of godness, makes people want to shudder.

Because of the issue of sin. That's why Romans chapter 5, Romans chapter 5, talks about how, because of Christ, we have peace with God now.

We have peace with God. We have, we can come boldly before the throne of grace, because we have peace. Romans said, therefore, having been justified by faith, we have peace with God. I've got no problem with God.

[15 : 48] Mention him, I'm excited. To bring him on, and I'm excited. Because I've got no problem with God. Why? Now, so, I believe, from then he shall come to judge the living and the dead.

I believe in the Holy Ghost. I believe in the Holy Catholic Church. The communion of saints. The communion of saints. And the forgiveness of sins. Someone lift up your right hand and say, I believe in the forgiveness of sins.

I believe in the forgiveness of sins. Say it again. I believe in the forgiveness of sins. Because if there was no forgiveness of sins, you and I are in big, deep, deep trouble.

In Romans chapter 4, it talks about the blessedness of forgiveness. The greatest blessing on earth is not the new car you are driving. The greatest blessing is not a husband or a wife or a baby or a job or some money.

The greatest blessing on earth is not how many poor you know or political appointment you receive. The greatest blessing on earth is the blessing of forgiveness of sin. The forgiveness of sins is a big thing.

[16:51] So Romans chapter 4, it talks about how the fact that we, David even spoke about the blessedness of him. Abraham believed God. Romans 4 from verse 3.

Abraham believed God and it was accounted for him. He believed God and it was accounted to him for righteousness. Now, belief in Christianity, belief is a big thing.

It is. Forgiveness of sin. I've said this before, but let me interject to say there's nothing like forgiveness of sin in the Bible. It is forgiveness of sins. Okay?

Didn't you have many of them? Some of us listening, you have many. Sins. He died for our sins. Forgive us our sins. Forgiveness of what?

Sins. Plenty of them. He covers all of them. Forgiveness of sins. Thank you. Bible says that, listen, in Christianity, everything falls, rises and falls on belief.

[17:51] Faith. That's why we're talking about what you believe in. I believe in the Holy Ghost, the Holy Catholic Church, the communion of sin, forgiveness of sins. Forgiveness of sins.

Now, put it back on the screen, I ask you, Romans chapter 4. It talks about how that, Romans chapter 4, it talks about how we, Abraham believed God and it was accounted to him for righteousness.

Get your acts together, okay? May God forgive you all your sins. Praise the Lord. Romans chapter 4, verse 3. He believed God and it was accounted to him for righteousness.

The verse 4, Romans 4, 4, 4, 4, 4, 4, 4, 4, 4. Now, to him who works, the wages are not counted as grace, but as death. If you work, they pay you, they have not done any favor. That's yours.

So, forgiveness of sin is not something that you deserve. Now, watch this. No one merits forgiveness of sins because there's no much you can do to merit it.

[18:50] So, it's not a meritorious act. It's not merit. It's mercy. The grounds of forgiveness of sins is the grounds of mercy based on the meritorious act of Christ.

Someone did it that you can be forgiven. Alright, verse 5. Verse 5 talks about, but to him who does not work, but believes on him who justifies the ungodly, his faith is accounted for righteousness.

Do you see the belief there? You didn't do anything. You just believed and it's accounted to you.

God said, okay, you are in now. You are in. Justification means you are in. You didn't have to do anything.

It's not based on what you have done. It's based on what he has done. So, if you can believe, put your faith in him, just come in. You are covered. That's a big thing. That's a big thing. Say, I'm forgiven.

Then the verse, verse 6, watch this, watch this. Verse 6 talks about, just as David also described the blessed, the blessedness, the blessedness of the man to whom God imputes righteousness apart from you.

[19:54] You didn't do anything, but God has taken care, cleared your sin and he has imputed. Say, imputed. Imputed. There's a difference between imparted righteousness and imputed righteousness.

When you're talking about making inputs in an account, it's something that is there and your account has been just credited. They have loaded righteousness. You haven't done it, but when you look at your account, wow, beaucoup righteousness. So he has imputed the impeccable righteousness.

The righteousness of Christ has been imputed into your account. Why? Because he believed.

David said, this is the, when we talk about blessing, this is blessing. The blessing of Abraham is actually the blessing of forgiveness of sin.

The blessing, watch this, the blessing of imputed righteousness. So Abraham believed and it was account. We just read it. When you read from verse 1 of chapter 4, it's a walk, shall we say that our father Abraham has found according to the flesh?

Nothing. So Abraham's whole thing didn't start with what he did. He started with what he believed.

And he said, I believe in the forgiveness of sins.

[21:01] Say it. I believe in the forgiveness of sins. Some of you can say it. Say it. I believe in the forgiveness of sins. Because of my time. Let me just make a bit of clarification.

Before I go into that, I think it would be nice we all look at it. Look chapter 5, verse 20. Jesus looked at a certain man and he told the man, your sins are forgiven. Hey!

He said, your sins are forgiven. He said, man, your sins are forgiven you. Jesus! Now look at what the aspects of the law. They knew the book.

They knew theology. So you can't just come and say, verse 21, look at what happened. And then the scribes, and you know who scribes are? Scribes. They deal with the books. Scribes. The doctors of the, and the scribes, and the, now, just pause that.

Go to verse 17. Look at it. Look at verse 17. And it happened on a certain day. As Jesus was teaching, there were Pharisees and teachers of what? The law. Sitting by. Teachers.

[21 : 59] Teachers. They were teachers of the law. How do you talk about law? We are not talking about the constitution. Talking about the law which was given. They were the one who could interpret it and make you understand. Now they were sitting down.

They brought this man. And Jesus looked at the man in verse 20. He said, son, your sins are forgiven. And then the guy said, hey, verse 21. They said, who? Who is this? Who is this who speaks blasphemy?

Who can forgive sins by God alone? And watch this. I'm about to drop a major statement. Even God cannot just forgive sins. It will be injunct.

Justice. How can God call you who are guilty? Free. Innocent. When you are guilty. And he remains just.

Romans chapter 3 verse 25. I think too. That God might be just and the justifier of those who believe. Can you imagine? You are guilty.

[22 : 55] And then God is, so that he, God, you see the capital H, he might be just and the justifier of the one who has faith in Jesus Christ.

So, as soon as you have faith in Jesus Christ, God declares you just. He declares you righteous. Now, God cannot declare a guilty person innocent and he remains just.

That's unjust. On what grounds are you declaring a thief? Just. The guy, we've seen, we have seen him stealing and we brought him to the court.

Now, he's got all the things he's told with him and he's telling you that, judge, you know, I stole. And then the judge looks at him and he says, no, no, you haven't done anything wrong. Go. Ah! You cannot be a righteous judge.

So, but here, he said that, so that, put it back on the screen, verse 24, that God might be just, you see, that, you see the word that, that, to demonstrate the present of his righteousness.

[23 : 50] That God might be just and the justifier. So, two things. He's justifying and ungodly, according to Romans 4, 5. He justifies the ungodly. You are ungodly and God says, you are a just man.

Justify, and then he's doing that and at the same time might be just. Why? He did some things previously so that he might be just and the justifier of those who put their faith in Christ Jesus. Do you understand that? So, so, who, God doesn't, God, what I'm trying to say, God can't just even forgive sins. He doesn't have, He can't do that. I don't know that He'll be unjust.

So, what was the grounds, what is God's grounds on which He forgives sinners or forgives sin? But, the Pharisees said, who is this man who forgives sin? He said to the sinner, he said to the man, man, your sins are forgiven.

They started having problems and then verse, chapter 5, Luke chapter 5, verse 23 again, he repeats it. Verse 23, he repeats it and tells the man, which, which is easier to say, your sins are forgiven or to say, rise up and won't.

[24 : 53] It's easier. I can just tell it, but I chose the hard one. I could have said, rise up and won't, but I chose the hard one. Right. Wow. To forgive sins. Look at Luke chapter 7, verse 48.

Luke chapter 7, verse 48. The same thing happened. Jesus Christ was walking on earth, and he said to her, your sins are forgiven. Jesus said to somebody, he was, ah, but who is this guy? Because you can't, the problem of sin is a big problem. No human being has a solution to that problem. Because all have sinned. And Bible says that the wages of sin, sin will pay you, is death. So, the whole world is in guilt. Sin pays. It does. It pays. It has wages. Just that it doesn't pay you immediately.

It's a buy now, pay later. Watch this. Watch this. So, then verse 49. Luke chapter 7, verse 49. Listen to what Jesus said again.

[25 : 57] Look at what he said. And those who sat at the table with him began to say to themselves, who is this man who even forgives sins? That's the story. The only one, hey, listen to this.

The only one who can walk on earth and tell someone your sins are forgiven. No religious leader can do that. They don't have it. They don't have it. We are here to find out about how even the other religions forgive sins.

On what grounds? Therefore, on what grounds are you going to say someone is forgiven? On what grounds? Because the person has to pay for what they've done. So, on what grounds?

First Timothy chapter 1. Paul talks, I think, in the verse 12, 13, and 14. Somewhere in particular, I believe it's in verse 13. Verse 13 talks about how Christ came to die for sinners, save sinners, of whom I'm chief.

Paul said, I'm a chief sinner. First Timothy chapter 1. It talks about how I'm a chief sinner. Christ came to die. This is, he said, this is that, verse 50 said, this is a faithful saying and worthy of, you have to accept it, worthy of all acceptance, that Christ came into the world to save sinners, of whom I am chief.

[27 : 11] Christ came to save sinners because to be a sinner means to be in trouble and you are on your way to hell and hell is not a nice place. Even if someone on earth, someone tells you, I'm going through hell, it just can't give you an idea what the person is going through.

How much more you are now living in the permanent residence of hell, citizen of hell. So, he says that, in him, say in him. Say in him.

In him. Who is the him there? Jesus. In him, we have redemption through his blood. The forgiveness of sins according to the riches of his grace. We have forgiveness of sins.

We Christians have forgiveness of sins. I'm not talking about nominal Christian. You are Christian because your parents are Christian. You are born in a Christian family because you go to church. No, I'm not talking about that. Forget it. Drop it. Drop it. I'm not talking about that.

I'm talking about you have put your faith in Jesus Christ. You are living for Jesus Christ. Then you can talk about I'm in him. And it says, in verse 7 again, it says that, for in him, if you are not in him, forget what I'm talking about.

[28 : 10] That's right. It starts in him. You, you, because watch this, you owe the debt. He came to live, to pay the debt. Then when you come in him, he gives you his righteousness and he takes your sins.

It's a great exchange. In Colossians chapter 1 verse 14, says the same thing, that we have forgiveness of sins. Colossians 1 verse 14, we have forgiveness of sins. All right? In, in whom, see the in there, you see that?

In whom we have redemption through where his blood. Forgiveness of sins. The forgiveness of sins. Thank you. If you are born again, Christian, you have been forgiven. If you are born, you have, if you are not born again, there's no hope for you.

You're actually going to hell. That's the truth. Anyone listening to me, and you are not born again, your prospects are very grim, very bad in life. Because, guess what?

You can have a new car, new house, good job, and nice family. But, guess what? You are actually going to, H-E-L-L. Hell. With four L's at the back of it.

[29 : 14] Hell. Because the problem of sin, is a big problem. It's a big problem. It's a critical problem. The greatest blessing, is the forgiveness of sins.

Be imputed, righteousness. Bible says that, watch this, Bible talks about how, who, are you ready for this one? In 2 Corinthians, 2 Corinthians chapter 2, I like the verse 18.

I like the verse 18. Then, you can read through to verse 21. Bible says that, he became sin for us, he who knew no sin. He became sin, that we might become, the righteousness of, the righteousness of, God in Christ.

2 Corinthians chapter 5, verse 18. Now, all things are of God, who has reconciled us to himself. Did you see what God did? He reconciled us to himself.

We are, we are, we are loggerheads with God. Sin puts us, as loggerheads, puts us, puts us, at loggerheads with God. That's what Romans talks about, we, we have, peace with God through faith.

[30 : 17] We are justified. So, he's, all things are of God, who has reconciled us to himself, through faith. Now, look at the next verse. Look at the next verse. That is, that God was in Christ, reconciling the world to himself, not imputing.

You see that, instead of imputing your trespasses against you, your account is full of negative, red, red, red, negative trespasses against them. He, he was rather, imputing, when you come to him, he

imputes righteousness into our account.

God, that's, listen, this is the act of God. How did he do it? He was doing it in Christ. So, when he was on the cross, when he was on the cross, what he was doing is, God was working.

On the cross, he was working. He was at work on the cross. He was not just that, he was working. What was he working? He was working forgiveness of sins for us.

Forgiveness of sins. I am forgiven. I am forgiven. And when, when, that's why I say, he who the son says free, is free. You're actually free. Roman, John chapter, chapter 8 verse 36.

[31 : 20] He who the son says free, is free. He was working forgiveness for us on the cross. In second, in first Peter chapter 2 verse 24. Look at that. First Peter chapter 2 verse 24.

First Peter chapter 2 verse 24, he said, who, who himself bore our sins. Did you see that? Where? In his body, on the tree, on the tree, it means on the cross.

When he was on the cross, he bore our sins on the cross. Who himself bore our sins on the, on the cross, that we, having died to sin, might live for righteousness, by whose choice we are.

On the cross, he was bearing, the sins that were in your account, was emptied, into his account. In his body, yeah, he was sinless, he was bearing.

That's when he cried, Eli, Eli, why have you forsaken, because of the sins of these people. But even if you were the only sinner in the world, he would have still gone to the cross. He was reconciling the world to himself. That is the good news.

[32 : 18] And it doesn't matter, your background. It doesn't matter what you have done. There is forgiveness of sins for God. Did you hear what I said? The problem is that many Christians say, Pastor, you don't know that things I've done.

I had, I had a great man of God say, someone came to him, and said that, I don't know. I've been, I've been, I've sinned, and I went to God, I've been praying for forgiveness, and I've prayed so many times, Pastor, I'm struggling, I don't feel forgiven.

And the pastor said, what should I do? He said, Pastor, what should I do? The pastor looked at him, he said, you have to repent. He said, that's what I've been doing all along. He said, repent of your sins. That's what I've been doing all along, repenting, asking God forgive.

No, I'm not talking about the things you have done. Repent of the fact that you think God won't forgive you. What makes you think that God can forgive sins?

And God can forgive your sins. After all Christ did, Christ, that's why Christ did, so that, and then when he forgives you, you are actually forgiven.

[33 : 27] The problem is that sometimes, you are forgiven, but the guilt feelings still will stay, because you don't know well. You don't know much, and you have not, you have not exercised yourself.

So there are many people who are forgiven, but they still feel, I've not been forgiven enough. I've not done enough for my forgiveness. I have to do, you can't pay for your sins, because the wages of sin is dead.

So if you are paying, then you are dying. So by the further you are, that's, watch this, that's why Jesus came to die. It was statistically proven, by aspects, the highest legal authority, in the dead world, that Jesus was without sin.

Yes. So why should he die, a sinner's death? Jesus, Jesus before he died, they said, what should I release? Jesus, or Barabbas?

They said, Barabbas. So Barabbas a criminal, he said, go. Jesus took his place, and Barabbas went free. You can't accuse him, because now he's set free. There and then, he was set free.

[34 : 28] It was a statement, that he came to set sin as free. Yes. Yes. Yes. Yes. And guess what? He died on the cross, with criminals, left and right, criminals, convicted criminals, convicted and executed, convicted criminals, and judged to execution, condemned to death.

Right. He was condemned with them, and yet he was faultless. Now, watch this. This is the big one. So then, what happens to you? When, when you come in Christ, Bible says in Romans chapter 8, verse 1, what does it say?

What does it say? I can't hear you. Let's all read it out together. Therefore, therefore, there is therefore now, no condemnation for those who are in Christ Jesus, shall no condemnation, shall no condemnation.

You know what condemnation is? After judgment, you have been condemned. Rubbish.

Sometimes, manufacture of prints, et cetera, books, and one of them is so bad, they can't use it, it's

condemned, just throw it away.

And anyone who is not in Christ, is already condemned. Jesus didn't say, you are, he said, you are already condemned. I think, in John chapter 5, verse 24, he said, he who believes in the Son of God, will have life.

[35 : 51] He who does not believe, is already, see, you were already condemned. He, for God's soul, did you see that? He said, everlasting life, shall be just, he, but has put his life in it. That's another one, that's another one, he talks about, he's already condemned, I think, John chapter 3 instead.

The point is, for God's soul, that the word that he gives, whosoever believes in it, should not perish. You're already perishing. So, when you are in Christ, you have forgiveness of sins. Let me just add one, two more scriptures, to just help somebody here.

In, in 1st John chapter 2, verse 12, I like that one. 1st John chapter 2, verse 12. I write to you, little children, because your sins are forgiven.

Why? Why? Not because of what you did, but because of him. The grounds of forgiveness of sins, because of him. Now, I said something, I didn't finish, let me just land on that.

You see, when God forgives you, he's forgiving you permanently. Now, I said it before, according to, watch this quickly, according to 1st Peter chapter 1, verse 7, it's 18 and 19. It talks by, it talks about how we have been saved from our, from our evil tradition, and all that, by the, verse 19 talks about, we have been saved, by the precious blood, of the lamb.

[37 : 07] We have been redeemed, by the precious blood of Christ, as a lamb without what? Now, why did you mention lamb? In those days, when you are bringing the lamb, for the atonement, whatever, the high priest, will have to examine the lamb, and make sure the lamb, has not got defect, and lice, and sickness, you know, so, the lamb must be pure, and without blemish.

So, when they sin, they have to bring a lamb, without, so that their sins, will be covered. Doesn't mean it was taken away, it is only Jesus Christ, that's why when he showed up, John the Baptist said that, behold the lamb of God, John chapter 1, verse 29, the lamb of God, who takes away, the sins of the world, alright, he takes it away, alright, the Bible says that, he nailed it to the cross, all the handwriting of the, that was written against us, he took it away, nailing it to the cross, he wiped it off, so, now, so, what they were doing in those days, because, watch it, you can't have relationship with God, with your sins, and so if your sins were there, there must be, the sins must be covered, it's called in those times, atonement, and in Hebrew chapter 9, verse 21, the Bible says, without the shedding of blood, there cannot be, there cannot be remission of sin, your sins cannot be removed, so blood must flow for sin, because the wages of sin is death, alright, so, for you to receive that, you have to bring a lamb, for the lamb to be executed, so, when you're bringing the lamb, you bring your lamb to the high priest, who is trained, and his job, do you know what, his job is to examine, you remember,

Jesus was a lamb without spot, he was without blemish, so, his job is to examine, examine the lamb, who did they sing in? me, okay, let's say I'm representing you, who did they sing in? me, okay, and then, who is being examined? me, lamb, the high priest, examines the lamb, not the sinner, because the lamb, that is going to die, for the sins, so, they examine the lamb, so, stop, well, God is, it's not you, it's examine Christ, so, it's not you, it's not you, you're not in the question, clap for Jesus, it's not about you, we have forgiveness of sin, in him, so, he's the one who comes, under the spotlight of God, with God's big, big, big, big, big, big, microscope, he examines him thoroughly, yet without fault, so, without blemish, then he said, okay, this is acceptable, for forgiveness of sins, so, that's why, if we are forgiven, it's big deal, we Christians, have, watch this, we have serious forgiveness of sins, so, so, I'm forgiven, so, I'm forgiven, and the beautiful thing is that, if he forgives you, he has deleted every record of it, from the heavens computer, now, look, watch this, watch this, this is one of the best ones, you're about to hear, and then, because there's going to be judgment, when they come and they are judging, those sins that have been forgiven, won't show up, because it's deleted, it's not there, and you two, you are walking around, oh God, forgive me, do it, do it, do it, so, how would I, okay,

I'm a Christian, once you are a Christian, you are forgiven, your sins have been wiped, but, I'm a Christian, I've sinned again, what should I do, in 1st John chapter 1 verse 9, he says that, if we confess our sins, did you hear that, if we confess our sins, 1st John 1 verse 9, let's not read the hour loud, louder, loud, loud, let's go, if we confess our sins, he is faithful and just, forgive us, one more time, if we confess our sins, he is faithful and just, forgive us, what do you have to do, when

you have sinned, as a Christian, what do you have to do, you confess your sins, and then what happens, he leaves the rest for him, and Bible says that, he doesn't have a choice, he is faithful, he is just, actually, if he doesn't forgive you, that injustice, because that is righteous, judge, that's, so he does, why, because there is grounds, Christ, the blood of Christ, Bible says, the blood of the lamb, is speaking on your behalf, speaking better things, speaking better things, that's why he said, let us now come, boldly before the throne of grace, because there is blood, speaking for you, and you know what, when he resurrected from the dead, he ascended into heaven, sat at the right hand of God, interceding for you, interceding on your behalf, asking for mercy,

[41 : 20] Lord forgive him, Lord forgive her, shall I have forgiveness, of sins, shall I have forgiveness, of sins, thank you Lord, let me, let me conclude this message, so that if you are, a Christian, you have to know, some of the things, one of the things, that is cardinal, in your belief, is I believe, in the forgiveness, in the forgiveness, of sins, yes, I just have faith in Jesus, you also, your faith must translate, into believing, in the forgiveness, not believing in new guys, receiving blessings, the real blessing, is the forgiveness, of sins, can you imagine, so when he said, I believe in the Holy Ghost, the Holy Catholic Church, the communion of sins, then he goes, forgiveness of sins, that's where you come, in the question, because if you are telling me, all these things, where do I fit you, forgiveness of sins, is your portion, someone said, I believe in the forgiveness, of sins, I believe in the forgiveness, to the extent, that when you pray, ask for forgiveness, forgive, because you see, there is grounds, for your forgiveness, provision has been made, for your forgiveness, so he said, if you confess your sins, then he is faithful, because everything, provision has been made, for your forgiveness, he is faithful, and just, to forgive us, and then, don't judge that, and cleanse us, from all unrighteousness, we thank God, for using his servant,

Reverend Dr. David Entry, to share this awesome word, if this message, has blessed you in any way, please spread the word, by sharing it, and send us an email, to amen, at caris.org, remember to stay connected, with us, on Facebook, Instagram, YouTube, and Twitter, for regular updates, on what God is doing here, at Caris Ministries, stay blessed, on how, and I'm like, when I go to Google, my favorite word, I want to Lord daily, to be quelques according to you, and you're learning, I'mMaen, going■■■, is just a Pink