

Justification By Faith -(The Gospel) - Dr David Antwi

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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 at caris.org.

We are always inspired and blessed to hear how God is blessing people all over the world through what he is doing here at Caris. Also, if you would like to support this ministry financially, you can do so online at caris.org so we can continue making podcasts such as this available free of charge. Justification. I'm going to talk about justification by faith. Now, our foundational text is going to be from Romans chapter 3. Romans was written by Paul to present an aspect of the workings of God so long as salvation is concerned.

So it presents how human beings by, from chapter 1, human beings by religion cannot be acceptable to God. So it presents the dark condition and unfortunate or miserable condition of humanity, which cannot be corrected, which cannot be held through religion.

So the religious people are not acceptable by God. Neither are sinners acceptable by God. So you can be religious, but it does not mean you are accepted by God.

[1 : 37] Religion is man having to do something in order to win God or to please a God. And that does not win the heart of God or does not win the attention of God, gain the attention of God religion.

And Paul presented his gospel. Now, Paul's gospel, I'm going to say something interesting. Paul's gospel, say Paul's gospel. Paul's gospel. Theologians believe that Romans is the post-gospel according to Paul.

But it's really not technically a gospel. I almost tweeted something, put something on Twitter. Was it yesterday or the day before yesterday? But I waited. Probably might have said it here before.

That preach the gospel and if necessary, use ways. I don't know if you have heard something like that before. Yeah. Preach the gospel.

What does that mean? People should say the gospel through how you live and not just what you say and through how you live it. So it's believed that St. Augustine said that.

[2 : 43] That preach the gospel and if necessary, use ways. So in other words, you necessarily don't have to be using ways to talk to people. You have to just live it out.

Which is it not understandable what he's saying. Other than that, your life will be divorced from what you claim to believe. But actually, through my studies, I found out that that is a wrong, it's not biblical.

Because the gospel is not a habit to behave. It's a history to tell. The gospel is not a habit to behave.

It's a history to announce. What the gospel, do you know what the gospel is about? The gospel according to 1 Corinthians. Those of you who have done the foundation class and you have done your assignment.

The gospel. It's part of it. What is the gospel? Put it on a screen. Let's see. 1 Corinthians chapter 15, verse 3. 1 Corinthians chapter 15, verse 3 and verse 4. Let's all read this together.

[3 : 56] Let's go. Verse 4. I deliver to you, first of all. Now which I also receive. That what? That Christ died for our sins. According to the scriptures. Verse 4. And that he was buried.

And that he rose again. The third day according to the scriptures. This is the gospel. This is the gospel. The life, death, burial, and resurrection of our Christ.

So we proclaim the gospel. Now if we say that leave the gospel. Then the focus is on you. But you are not the focus. Now we proclaim the gospel.

But our lives will testify what we proclaim. But the gospel is supposed to be announced. Tell someone Christ died for you. How can your life be that? Tell someone Christ died for you.

Christ was buried for you. And resurrected for you. So you can be forgiven of your sins. That's very strong.

[4 : 55] So one of the things I found out. If we don't read and we don't study. A lot of things gently come in. And water down the strength of the gospel. The gospel is supposed to take through the scriptures.

They went around declaring. The gospel about Christ Jesus. And the gospel that he was born. He died. He lived a holy life. He died. He was buried. Resurrected. So death, burial, and resurrection. That is where we get born again. Now watch this. So when we talk about justification. That is where justification. The bedrock of every Christian believer. Has everything to do with justification.

One great man of God says that. The justification is like. The hinge. Upon which all the doors of Christian doctrines. And Christian beliefs tends.

Justification by faith alone. Justification by faith alone. Say justification by faith alone. Romans chapter 3 verse 19. I love this.

[5 : 53] Anytime I want to read this. It gets my heart excited. Now. We know that whatever the law says. It says to those who are under the law. That every mouth must be stopped.

And all the world may become guilty. Because before God. Therefore by the deeds of the law. No flesh will be justified in his sight. For by the law is the knowledge of sin.

Right. So. Ten commandments. And all the law. Do this. Do this. Do this. It didn't. It didn't come so that you become righteous. It came.

So that. Look at the last bit I read. The last part of verse 20. For the law. So by the law is the knowledge of sin. So you know sin.

And actually. I think chapter 5 verse 20 talks about. The law came that sin may abound. Right. Did you see that? Let's not read it from the screen.

[6 : 50] Let's read it. For the law. For the law. The law. The law. The law. The law. Offense may abound. But where sin abound. Grace abound. Say grace. Say grace. Grace.

So the law was not given to you for you to be good. The law was given for your sins to be mean. Yes. The law.

You see. Somebody puts it this way. He said. The law is the straight edge. By which. We can tell how crooked we are. So there was no problem with the law itself.

But human beings are fundamentally flawed. So when the straight edge of God comes near us. It shows how bad we are. Does that make sense? Does anyone identify with that?

I don't know how many of you were a bit religious like me before you became born again. I was very religious. As I have been saying. Going to church 14 times a week. And then midday go and ring the church bell.

[7 : 51] Did you break my record? I was going to church 14 times a week. But I wasn't born again. And I'll go and prepare communion. I'll wear the cassock. Follow further.

Father. Very pious. Very good. I was good at it. You can't beat me to it. But I didn't know Christ of the Bible. I was very religious.

So. But I discovered. That I was still lost. And the more I tried to do good to please God. I couldn't. Now Martin Luther puts it this way.

He said. I think when he discovered the gospel. He says that. When he found out. Okay let's go on. Let me show you something. I think I will show you something. It's very interesting. All right. Verse 21. That's where the myth is.

Verse 21. Romans chapter 3 verse 21. But now the righteousness of God. Apart from the law. Is revealed. Being witnessed by the law and the prophets. So even the law and the prophets.

[8 : 46] Witness to it. They say that. Like the law and the prophets. Say that. Yes. That's it. So it does. It does not contradict the law. That. Can you imagine. Righteous. Say righteousness.

Righteousness. Righteousness is like being okay. All right. Being right before God. And all that religion has always taught us is. You have to do some things in order to appear right before God.

All right. So if you don't do it. How many of you know about that? Before you became born again.

And some of us are even born again. You know that. You have to do some things in order to appear

right before God. All right.

So religion teaches us that you have to do this. Do A. B. C. D. And then you have to be right before. That's why there are a lot of religious people who actually are not born again and are in churches. They are in churches.

My man. So she became born again. My parents were so religious. My dad became born again before he died. My father used to fast a lot. But he didn't really know Christ. But he was very religious.

[9 : 43] So religion teaches you to do things. It asks you to do this. Do this. Do this. So that you can be accepted by God. Watch this.

It is actually. It's perverse all human cultures. Particularly in the past. Or in ancient times. You hardly find a group of people who don't worship.

You go to extreme parts of the world. I'm not talking about Christianity. Every group of people have some form of worship and some belief in a deity. And so they believe sometimes when the storms are coming, they say the gods are against us.

And so most people had, in most cultures, there was this inbuilt system of morality. So that we can appease the gods. So then there was always this inbuilt desire to do right in order to appease or do something to satisfy their gods.

So when it comes to Christianity, a lot of people to know that you have to do A, B, C. That's why people, most people who grew up maybe in some of the established churches, went to established church schools and stuff like that, and were not born again.

[10 : 57] They talk about Ten Commandments. That's the reason behind atheism. Because they know that if I say God is God, then I have to begin to behave properly because I'm going to be accountable to a god.

And they don't want to know that. So the best way is there's no god. Don't talk about god. Why is it that everybody can mention their religion? But when you mention your religion, certain people get very infuriated and very angry.

Because they know that you are bringing this god who's going to put demands on us and restriction on our behavior. And they want to say it's a free world. You have to behave the way you want. It doesn't matter.

Once it doesn't hurt anybody, that is fine. Behave the way you want. It's in human beings. Now, the point I'm making here is that righteousness outside, watch this, appearing right before God, outside of obeying certain rules, has appeared.

That's what it says. It's that, look at verse 21. Romans chapter 3, verse 21. But now, the righteousness of God, apart from the law, is revealed.

[12 : 04] So you can be righteous without doings. Tell me about it. Because it's never in human history that you can, ghosts will accept you without you having done anything.

Watch this. The righteousness apart from the law is revealed. Being witnessed by the law and the prophets, even the righteousness of God, through faith in Jesus Christ to all and on all who believe. For there is no difference. There is no difference. We are all the same. Everyone needs help. I like that song. Everyone needs compassion. And love that's never failing.

Everyone needs help. So it says, it says, oh, let's read verse 23 together. Let's go. For all have sinned and fall short of the glory of God.

One more time. All have sinned and fall short of the glory of God. How many have sinned? All. How many? All. Can you realize that it starts with four? It's a reason. Because all have sinned.

[13 : 05] Why did he say because all have sinned? Because the righteousness of God, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. Nobody's exempted.

Everyone who believes, there's no difference. Because all of us have sinned. All have sinned and fallen short of the glory of God. Now follow me very carefully. Verse 24.

Let's read it together. Let's go. Being justified freely by his grace through the redemption that is in Christ Jesus. One more time. Being justified freely by his grace through the redemption that is in Christ Jesus.

Now who God set forth as the propitiation by his blood through faith to demonstrate his righteousness. Because in his forbearance, God has passed over the sins that were previously committed to demonstrate at the present time his righteousness.

That he, God. Talking about God. That God might be just and the justifier of the one who has faith in Christ. Now, so there are three major terms in this scripture we've read which I just want to jump on quickly.

[14:18] Three major terms. The first one, both in verse 24 and verse 25. The first one there is justification. Let's all say justification. Justification. Please say it again.

Justification. So if the Bible shows underlying justification and if you have a pen and a notepad, you can write down justification. Then the second term, do you see in that text, which is not really familiar to, I don't know, like common term, it's quite a strong term.

What? What did you say? Redemption. So we all say that? So first term, justification. Second, redemption. And then the verse 25.

You can underline redemption. Verse 25, what does it say? Who God set forth to be what? To be what? Propitiation. Propitiation. So write the next term, propitiation.

I'm going to take time to explain justification, redemption, and propitiation. Justification, redemption, and propitiation in this term. Now, quickly, let me take propitiation first.

[15:23] Okay. What is propitiation? To propitiate. It means to appease, win or regain the favor of God by doing something that pleases him.

All right. Now, actually, these words are words of attempts of ancient living, which all of which demonstrate some aspects of their lifestyle, their living.

One, the propitiation was a religious or sacrificial term. I made mention of something. When the gods are angry. How many of you have heard these stories before?

Maybe they said the gods are angry, so they have to sacrifice a cow. And yeah, depending on where, some barbaric people will sacrifice human beings. It was common.

They will sacrifice human beings. Actually, you remember the story. The story of, oh, I forgot his name. The king of Edom. When they were fighting, you shall not see wind, you shall not see rain.

[16:21] In King Kings chapter 3, verse 29, Bible says that when he saw that the battle was feared, he took his fair son and sacrificed him. And there was great indignation against Israel.

Now, that's propitiation. Propitiation is to present something in order to appease the wrath or the anger. What it means is that I have offended you.

Okay, I have smashed your iPad. And you are very wrath. And you're not distraught or you're very upset. And I come, I said, you know what?

I admit what I have done. How much is it? I'm going back. I'm going to Oswald's church to get you a new one. And I go and get it. Guess who I come back? He's appeased. That is propitiation.

Right. But propitiation has to do with human beings and God or deity. Get it? So now, but interesting. Go back to the text. I want to show you something in the text. That who God said, talking about Christ, okay.

[17:20] Who God set forth as a propitiation by his blood. So Christ was set forth to be a propitiation. So that all the bad things that we have done for God to be appeased is not like any extra sacrifice you have to do.

Christ is the only one who appeases and satisfies God. Do you realize? He didn't have to do anything to appease God. Christ had to do it. Say Christ alone. Say Christ alone.

Christ alone had to come and say, God, you know what? It's okay. I'm going to appease you by presenting my blood. Okay. By the propitiation by his blood.

To faith. So he presented his blood. He died to satisfy the wrath of God. To satisfy. So when you are talking about human beings and a deity.

Human beings and a God who has been offended. For the gods. See, gods were so powerful. As the ancient stories would tell us.

[18:24] The myths and all that. The gods are powerful. And so sometimes there may not be rain for months. And then they would construct the priests of the shrine.

And he said that the gods have been angry. Because the first son of the king was betrayed. So the gods are angry. And so we have to satisfy the gods. So they said we need about seven cows.

Or three legs of a goat. Or something like that. Now, Jesus Christ said that, Lord, I present myself. To satisfy you on the behalf of this sister.

Who has committed so many abortions. So God. Till on the cross. Where's Jesus that? The wrath of God.

What satisfy. So now God cannot have it against you. That I am angry. I am angry. Because his wrath has been satisfied. Not by your works. But by the blood of Christ.

[19:18] Shout hallelujah. Hallelujah. Now, there is. In the Old Testament. There is what we call expiation and propitiation.

Propitiation is to appease. And expiation is to take away. So that's why when Jesus appeared. He said, behold the Lamb of God. John said. John chapter. I think John chapter 1 verse 29 or so. Behold the Lamb of God. Who takes away the sins of the world. Alright. So he takes away. When he died. He took away the sins. He took away. So expiation. Took it away from us.

Alright. Propitiation has to do with appeasing the wrath of God. So God's wrath has to be appeased. Remember that. So one term is for appreciation. And it was something they were.

Watch this. It was something they were doing in those times. They understood it. Even though they were practicing it as pagans. Not in Christ. Or not in God. They were practicing it as pagans.

[20:13] Some of them were operating with more strict behavior. Proper cause of conduct. Than most of us in church. My friend said. Some of us in church. The way we behave. Towards Christ.

If this attitude. We take it to the occult. They will kill us quick. You know that. In the occult. They don't mess about. If they said kneel down.

You do. If you don't kneel down. You are gone. Your head is gone. Holy church. I don't know how many of you. Have. I've met in the occult before. But they don't take. No no. They don't take nonsense.

No. No space for nonsense. No room for nonsense. Do you understand what I'm saying? Yeah. And some of you have watched movies. Or all kinds of African movies. Or movies where. Someone goes for.

Special powers. To get wealth. And they tell him that. Don't. Don't. Don't marry. So if Francois goes to marry. And every. The whole. All her.

[21:09] Some of us. We will come to church. And God will be giving us instruction. We will just. We can't wait. Even when we are fasting. You will be eating. And then. And he said. God. I have come. I put paper cards in the box.

All right. Let's go back to the text. So. Propitiation. Was a religious. Terminology. And then the second word. The second term there. Was what? Redemption.

What is redemption? Redemption. Conos. Commerce. Okay. Redemption. Is. Trade. Pond brokers. You sell. Some stuff. And then you go.

And sometimes. I think there are some people. You can go and give them your stuff. They get you the money. And then later on. You send the money back. Or whatever. You pay with the interest. And then do what? That's called redemption.

All right. So. Redemption. Is not something very spiritual. In itself. It was a normal day to day. Commercial language. All right. So. Watch it. There was a religious. Terminology there.

[22:05] And there is a commercial. Terminology there. That. This. Jesus Christ. You can't. When you talk about redemption. You are talking about something paid. Now.

I forgot to show you a scripture on propitiation. In 1st John chapter 2 verse 2. And 1st John chapter 4 verse 10. Look at that quickly. 1st John chapter 2 verse 2. It says that.

And he himself. Is the propitiation for our sins. Did you see that? Who is the propitiation for our sins? Know what you have done? Know what you have done?

So. It's Christ alone. He himself is the propitiation for our sins. All right. Now. Chapter 4 verse 10. 1st John chapter 4 verse 10. In. In this is love.

Not that we love God. But that he loved us. And sent his son to be what? The propitiation for our sins. So he came to. You have sinned. You have sinned. You have done some bad stuff.

[23:05] But. God. God. God must be at peace. And say. Okay. It's okay. It's okay. Calm down. Calm down. God. Calm down. Calm down. It's okay. Leave him alone. Jesus. That's why he's saying. Can you imagine? You sinned against God.

And he sends Jesus Christ. To come and die. To appease him. Because there's no way. You can satisfy the wrath of God. Now. This is the Christian gospel. All right. Now. In. Redemption.

When we talk about redemption. 1st Peter chapter 1. Verse 18 and 19. Bible talks about how. We are not redeemed by. Knowing that you were not redeemed.

With corruptible things. Like silver and gold. From your aimless conduct. Received by tradition.

From your fathers. But how are we redeemed as that? But we are redeemed by what? The precious

blood. Say redemption.

It's through the blood. Say redemption. It's through the blood. Now. I like this one. Acts chapter 20. Verse 28. That's a nice one. That's a nice one.

[24 : 01] You have been bought with a price. Therefore. Take it to yourself. And to all the flock. Among whom the Holy Spirit. Has made you over sears. To shepherd the church of God. Which he did what? Purchased.

God went to the market. To buy you and I. He has done what? He's purchased with his own blood. You've been bought.

That's redemption. So. Redemption means that. I lost my Bible. Because. I gave it to you. Because I needed money. I gave it to you. In exchange for some money. Excuse me.

I gave my Bible to him. In exchange for some money. But I need my Bible. Because. My great great grandmother. Left it for the family. It has some sentimental value. And.

I. Now later on. I go. And. Here's your money. Take your money. I get it back. So. Redemption is that. God has gotten you. Back to himself. God got us.

[25 : 06] Back to himself. God. That's why we can. Boldly say that. We belong to Jesus. We belong to God. But how did he do that? Did you have to pay anything? Who did their payment? Jesus.

No. Jesus did not pay the price. Though. We were in the hands. No. It's true. Most of us didn't know. Though we were in the hands. Of the devil. Jesus did not pay the price. Of his blood. To the devil. He paid the price. To the justice of God. The justice of God. Till on the cross. When Jesus Christ. The wrath of God. Was satisfied.

So he paid the price. To the justice of God. And because justice. God didn't have a problem. With us again. There was no. Animosity. There was no enmity. Between us again.

And God again. And so because of that. Satan couldn't keep us. And Jesus collected us. From Satan. So he didn't pay the price. To Satan. But we were in the hands. Of the devil. Does that make sense?

[26 : 03] I'm redeemed. I'm redeemed. Anyone who is not redeemed. Satan got him. I'm redeemed. Oh yes. That's true. Because you are still. On Satan's market. So this is why.

Can you imagine. A Christian sister. Or a Christian brother. You are going to marry. An unbeliever. He's not redeemed. Satan got him. So don't. Don't just think about.

This whole thing. Oh. It's someone I like. He looks nice. Someone I like. She looks nice. She looks cool. She has. One popular thing they will say. One common thing they all say. It's like.

She's well behaved. You know. She's even better than. A lot of people in church. Hey. Yes. Yes. Yes. Yes. He may. She may be better than. Other people in church. But don't forget. That this one. Satan got him.

And you. Satan has not got you. And Satan is looking for you. And you go. And make a contract. With someone. Satan got. That means. Satan is. Have direct access. And he will mess you up. Big time.

[26 : 58] So redemption. He said. Jesus has. Taken us. Paid the price. For us. To come back to God. Now. What's the third word. Term there. One more time.

Just with Jesus. Say it again. Just with Jesus. I'm taking my time. To explain these things. For us. To get it very clear. Very interesting.

There was this man. Some of you have heard his name. Most of us have heard his name. Called Martin Luther. He. In the dark ages.

There was a period. In history. Which historians call. Dark ages. It's called dark ages. Because of the loss. Of gospel of God.

And the move of God. And you know. The things of God. Was really lost. And the church. At that time. Was. Established church. Was the. Catholic church. After the early church.

[27 : 58] There was a long period. Where the church. Went into decline. Where. The gospel. Was missing. Okay. So. Church became. Ritualistic. Church became.

Religion. And up to now. There's a lot of. Established religious churches. And there are people. Not. The good thing is. There are people in. Certain churches. Who are born again.

And there are people. In certain churches. Who are not born again. There are people. In charismatic. Pentecostal. Evangelical churches. Sitting in pews. And are not born again. And when they die. Guess what's going to happen. They are going.

Straight. To hell. And. There are people. In Catholic churches. Catholic churches. Anglican churches. Methodist churches. Who will die. And go to heaven. Because they are born again. So you cannot define.

Who is born again. Based on what church. It goes. But at least. You can tell. What kind of teachings. They receive. Based on what church. They attend. Because I was a master. For a long time. Going to church.

[28 : 53] 14 times a week. No one told me. To be born again. No one told me. You need your bible. Go and read your bible. They told me. Just come. All you need is communion. Eat your communion. And go. Go. Go.

And then count your rosary. Rosary. Hail Mary. Full of grace. The Lord is with you. Blessed are the devil. I'm not saying that's bad. But I go born again. Realize I didn't need that. I didn't.

Oh you think you still need it? If you can go for it. I'm not against it. The justification. Actually. Justificare. Alright. Which is the Latin. Which was translated into English. As justification.

I'm going to explain it. Justificare has got to do. Two ways. Sometimes. Sometimes. Intellectuals believe. If you come across a word. And you don't understand. Try and break the word down. So justification.

Justificare is made up of justice. And ficare. Alright. And justice. Justice. Justice. In the Latin. Had to do with. To make. And then ficare.

[29 : 51] Has to do with. Righteous. So justification. Justificare means. To make righteous. That's how. It has always been translated. So it was even translated. Into the English. Bible. Some of them.

As. Make righteous. To make righteous. To make righteous. And so. Listen to this very carefully.

The. The understanding many people had. Was that. You do something. To make yourself.

To make you righteous. Okay. Justification has to do. With making righteous. So Martin Luther.

Came across it. And he said. I hate the gospel. Because upon all the things.

We have to do. The law. We have to do. To appease God. Now. God is also saying that. We have to make righteous. By faith again. And what again. Can I do. This thing is too much. So one day.

He stumbled across. The just shall live. By faith. The just shall live. By. In Romans. Chapter 1.

Verse 17. That was what changed. His.

[30 : 46] Him. And that was what started. The reformation. And brought the recovery. Of the true gospel. And the true message of Christ. Back into the body of Christ. Now. So. So. What is. Justification.

That's what I want to get to. And then we can continue later. Say justification. Justification. In my studies. And research. I found out. That justification. Is not just to make righteous.

But justification. Is the process. Of declaring. Someone righteous. Righteous. So. You come in.

I say you are in. I declare you. Righteous. The process of declaring. Someone righteous. Is justification. Is the opposite. Of condemnation. You are doomed.

Get off. Condemnation. The opposite of. So. So. Justification. Justification. Justification. Is that. A process. Watch this. So. In biblical justification. We mean. The process. By which. Or let me put it this way.

[31 : 42] The act. Of God. By which. He declares. Sinners. To be. Righteous. By grace.

Through faith. And. Upon. The work of Christ alone. So. Justification. There are three major ways.

That make justification. Justification. Is. Grace. Say grace. Grace. Say faith. Faith. Say Christ.

Christ. So. Grace alone.

What is grace? Grace is God at work. We are going to be dealing with more of grace next week.

Grace seminar. Grace is God at work. Grace is. I let me put it in my own coin. Grace is what God brings to the table. Faith is what you bring to the table.

And grace and faith. Only operates on the grounds. On the basis of the work of Christ. Does that make sense? Yeah. And so. We. How are we safe? Justification is that.

[32 : 38] I wrote it here. If you can. The act of God. By which he declares. Sinners. To be righteous. By grace alone. Through faith alone. Because of Christ alone. Justification is the act of God.

By which he declares sinners. To be righteous. By grace alone. Through faith alone. Because of Christ alone. So you realize I didn't bring anything to the table.

All you have to do is. Your faith. Your faith. And. Next week. I'll explain. I'll go on to talk about. The content of faith.

Because when we talk about faith. It's not like. Some people think. Somebody was asked. Why do you believe this? He said. I believe it because my church believes it. And then he was asked. Okay. But why does your church believe this? My church believes this because. That's what I believe. I believe in my faith. And then they say.

[33 : 41] Okay. So what does. You and your church. What do you guys believe? They say. We believe the same thing. In other words. Sometimes if we don't take care.

Faith. Someone comes to church. You say. Okay. Me. I've just surrendered to Christ. Anything at all. The church. I'll take it like that. And so the content of your faith. Is what validates your faith. So there's. There shouldn't be faith without content. I'll go. Go on that next week. Because faith. And the faith is predicated. That's why you can. Can. You don't know. That Christ died on the cross. And Christ resurrected.

Was buried. And resurrected. And you say you are born again. There's no way you can born again. If you don't know that. That's why I said. The gospel. Is history. Is history to be announced. Tell someone.

So you can. There's no way you can. Listen. There's no way. You can be born again. Without knowing. That Christ. Or growing. And then believing. So you have to know. You don't say. Me. I believe that church. Is powerful.

[34 : 37] I believe God. When I go to church. God will help me. I believe that God is a good God. That is not what makes you born again. That's what has moved people to church. So your power.

Oh Lord. And we love the dancing. Oh me. Everything. I believe. I believe God. I believe. No. It's not. What makes you born again. Is you believe that Christ. Died on the cross for your sins. He was buried for our sins. And he resurrected for our sins. That is what. If you don't know that. You are not born again. That's why I started by saying.

That the gospel is history. To be told. To be declared. Not. Habits to be lived. You have to believe. What. That's. That history. That story.

That message. The gospel is a message. It's good news. It's a message. That Christ died for somebody. And Christ was buried because of somebody. And Christ was resurrected for somebody.

[35 : 35] And if you put your faith. Watch this. If you put your faith. In only Christ. Not your works. Not your church. But in only Christ. Then. The grace of God. That makes you justified.

It's released on your life. Amen. Justification. The act of God. By declaring you. Say me. Me. You haven't done anything.

You don't bring anything to the table. God himself. He's declaring. Declaring you. A sinner. Say me a sinner. Me a sinner. Ah. Declaring a sinner.

To be righteous. Can you imagine. One day you are there. You have not done anything. You are just sitting there. Maybe you are lying on the bed. Very tired.

And then you wake up from the bed. You lie on the bed. Sinner. You wake up. Righteous. Having done anything. What happened was the transaction in your spirit. And in your heart.

[36 : 32] You declared. You believe. In what Christ has done on the cross for you. You believe it. And all of a sudden. The grace of God. Is released in your life. And God declares that.

You are righteous. You are righteous. You are righteous. You are righteous. You are righteous. Save Christ alone. Christ alone.

Man. You remember when I was starting. I said that. Justification by faith. Is like the bed. Is the bedrock. Of every Christian doctrine. If you take away justification by faith.

From a church. The church is fake. The church is fake. The church is non-existent. Because it is the bedrock.

Of God calling his people. And God says that you are righteous. You are righteous. He slaps his righteousness on you. Without you having done anything. Move an arm.

[37 : 27] Or move a leg. Or shake yourself. You haven't done anything. But. And then. Watch this. On the back of that. Once you are righteous before God. Once you are justified in God.

Then you can begin to talk with God. And then you can say. I am blessed. Then you can say. Blessed be God. Who has given us all spiritual blessings in Christ.

Given. Then you can talk about. How. If God be for us. Who can be against us. It says that. Greater is he that is in us.

Than he that is in. If you. If you. If you are not justified. You can't say that. On what grounds are you saying it? Because. Why can't you say.

Because you are a sinner. A sinner. And sinners don't have. Any chance in God. Outside of Christ. So justification.

[38 : 24] By faith alone. I'm going to continue by taking it. Further. When it's. It's. When we talk about. By faith alone. What actually. Do we mean.

Justification. By faith alone. Brothers and sisters. It may look like. This is a quite simple. But it is the bedrock of Christianity. And I don't want someone to be ignorant. I won't stop teaching these things. Because God has showed me. Has laid on my heart. He said. Teach my people. Teach my people. No pastor. Is more godly. Than you.

That is when. That you can't say. This one is a better Christian. Than this one. You didn't get it. You didn't get it. Because on what grounds. Are you measuring? It's Christ alone.

Not your works. So your justification. Before God. Your righteousness. Before God. Remember. I was teaching last. Was it last year? Last two years. Simul justus epikator. At the same time.

[39 : 23] Just. And faulty. Alright. So God says. You are just. But. Your actions in the past. You are still guilty. Kind of. Simul. At the same time.

You are. God declares you just. The Bible says that. I like this. Romans chapter 5. I think verse 3 or verse 4. He says. That God might be just. And the justifier.

Of the ungodly. That's a serious one. Alright. So. How can you. How can. Someone. A criminal. Has just been brought. From Guantanamo Bay. To the. To the court.

And the judge. Is supposed to. Preside over the case. After listening to the accusation. And everything. The guy. The guy said. Okay. What have you. The guy said. If I did it. I kill seven people. And I'm going to kill more.

And the judge. The judge says that. You are innocent. And you are free to go. And the judge. Still remains. Just. You can. You. A judge can't do that. And remain just.

[40 : 18] No. So. You can't declare. A criminal. Innocent. And remain. A sound judge. But God. Declared you and I. As criminals.

As we may be. Romans chapter. Hey. This thing is. Messing my. Amen. Romans chapter.

We just read it. 24. Being justified freely. By his grace. Through the redemption. That is in Christ Jesus. Who God has sent forth. To be the propitiation. By his blood. And to demonstrate. Some of his righteousness.

Because he's in his forbearance. God has passed over. The sins that. Were previously committed. To demonstrate. At this present time. His righteousness. That watch this. That he might be what? Just.

Just and what? And the justifier of those who. Just believe. They haven't done anything. Just believe in God. God justifies you. But God has done this. Oh. The point is. God did this.

[41 : 12] Christ had to come. So that that gives God. The right. To declare. An ungodly. I like the word ungodly. There in Romans chapter 4. I think Romans chapter 4. Verse 4.

Or verse 5. No. Verse 5. Look at it. Romans chapter 4. Verse 5. He says that. But to him who does. Who does not work. But believes on him.

Believes on him. God. Who justifies what? Think about it. No. Think about it. You declare. An ungodly. To be righteous. Yeah.

Don't work. And still. So that's why. Bible said. That he might be just. And the justifier. God can justify you. In other words. Declare that you are righteous.

And still remain just. Why? On what grounds? Because Christ became our propitiation. He became our redemption. In Christ alone. God can do that. Because Christ has appeased the wrath of God.

[42 : 08] Christ. No. Watch this. I didn't. What I didn't tell you about justification. Is justification. Is justification. Is a legal word. Is a legal terminology. So propitiation. Is a religious terminology.

Whilst redemption. Is a commercial terminology. Justification. Is a legal terminology. That means that we are talking about court. Because you can justify someone.

Who is guilty. But God. Had to justify us. So Christ had to become. Our propitiation. Redeemed us. So that God. Can justify us. Once we put our faith.

Hallelujah. Shout I'm justified. Shout I'm justified. Shout I'm justified. Stop playing church.

He said everything is lost. So that I can just gain Christ. That is the Christian gospel. That is the Christian message. Is Christ alone. Christ alone.
Christ alone. Christ alone. Christ alone. Show Christ alone. Christ alone. Thank you for listening.
[48 : 00] For more resources. Please visit charis.org. Or call us on 0207 740 9960. God bless you.