

# The Christian Journey - Christ My Saviour

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[ 0 : 00 ] Welcome! You are about to listen to a destiny changing message preached by Pastor David at Karis Phase 2. Karis Phase 2 is our revival seeking youth ministry where young people are coming to know Jesus Christ. Faith comes by hearing and by hearing the word of God. Be blessed as you listen.

I've been teaching and speaking about a few of the shens. I'm going to trouble you a little bit. There are ten aspects of theology. Say theology. What's theology? Not terminology. Theology is Theo and Logos. Theo is God. Atheism. Atheism. Atheism. Monotheism. One God. Polytheism. Many God. Atheism. Foolishly no God. So Theo. Theos. Dieu is French. God. And Latin Theo has to do with God. So and Feleu. Feleu is love. Have you heard about Feleu? Yes. Yeah. Feleu is love. So Adelphos is brother. So Philadelphia is brotherly love. Yeah.

[ 1 : 34 ] Yeah. Ratherly love. Feleu. Adelphos. And then Theo fellows. Lover of God. So when someone's called God Theophilos, he's supposed to be a lover of God. And then philosophy. Feleu Sophie. Sophia. Sophia is wisdom.

So first lover of wisdom. Wise. Philosophy. And so theology is theology.

Logy has to do with studies. So there's so many brands of studies which end with psychology.

Biology. What else? Psychology. Psychology. Psychology is suke. Suke is soul.

Soul. Soul. Soul. It has to do with the mind. Suke. Logy. So psychology is a psyche. It has to do with your mind. Okay. And then what else? Sociology. Sociology. Obviously sociology. You know. Criminology. I know you will say it. Because you don't like criminals at all. You don't like criminals. Criminology and what?

[ 2 : 53 ] What? Anthropology. Huh? Anthropos. Anthropology. Anthropos is human. Man. So study about man, ancient time, human beings. Anthropology. Anyone else? Zoology. Zoology. Zoo. What is it about?

Animals. Anyone else? Geology. What's geology? Graffiti has to do with actually writing. Yeah. Graffiti. Yeah. Graffiti. Yeah.

Paragraph. All right. So in theology, there is ten aspects of theology. Ten aspects. That's not what I'm teaching. I'm going back to the things we teach. But I just want to throw this in somewhere along the lines. It might come off used to you. This is when you go to Bible school. These are some of the things they will tell you. So what people go to Bible school. When you go, we are studying theology in Bible school. There are brands, aspects of theology. So there's what is called theology proper.

So it's under the broad studies of theology. We have theology proper, which has to do with the study about God. This theism. God. What is God? How has he manifested theology proper? One of the things in my studies this week I found out is, Bible says that in the beginning, when the Bible will start in the beginning, God. Then you get into the New Testament. The first book of the New Testament. What's the first book of the New Testament? Matthew. The end of Matthew. Jesus Christ says, I'm sending you now, go and do the job.

Baptizing them in the name of the Father, Son. Ah! The Bible starts with God. New Testament has introduced Father, Son, Holy Spirit. The same God in Genesis, now in the New Testament is presented as Father, Son, Holy Spirit. Wow! Theology proper. Then, so we have theology.

[ 5 : 18 ] Theology. Then there is bibliology. Bibliology. Study of the text. The Bible itself. How do we get the Bible? What does it focus on? How many books? The apocryphal part of the Bible. All those things are under bibliology. So, and then we have pneumatology. Pneuma has to do with spirit.

Pneumatology. So you study about the Holy Spirit, everything about the Holy Spirit as presented in Scripture. All that. This is a whole subject. Dermatology. And then you have anthropology.

Somebody said it earlier. It's a whole subject about man. So who is man? Is there a difference between man and dog? Is there a difference between man and monkey? Well, man, how has man been? So all that is that. This is, is, is, is you need anthropology. And then there is the, one of the biggest ones that you can be a Christian if you don't really know much about is Christology. Yes. Study about Christ.

So you see, I've spoken about the theology proper. Pneumatology about the spirit. Christology about Christ. Bibliology about the Bible. And, and then anthropology about human beings. And then we have angelology, obviously. Angels. Angels are there. You can't say you are spiritual and you don't know the value of angels. Yeah. You don't know what, can I be calling them? Can I, can I, can I be talking to them? Can I worship them? All these things. Angel. Angelology. Angelology. And then we have hamarcheology. I know, yeah, yeah. That's a wise way. That's a hard to spell it. Don't you have a search engine?

Hamarcheology. Hamarcheology. Who can tell me what hamarcheology is? Hamarcheology. Hamarcheology.

[ 7 : 44 ] Who knows? Huh? The study of sin. We have sinned. You can be a Christian if first of all, you don't know about sin. So some pastors who don't preach about sin, oh, people know they are sinners already.

There's no need to. Jesus said, God sent me to come and die to save sinners. Sinners. So how can you be a Christian if you are not a sinner? If you were, sorry.

You have to be a sinner first before you can be a Christian. Yeah. Christianity is for ex-sinners. Yes. I cannot give you one scripture. The thing is coming. In 1 Timothy 1, verse 15, he said, this is a good saying and worthy of all acceptance. He said, you can't reject it. He said, this is a faithful saying and worthy of all acceptance. King James said, acceptation. He said, he dressed in English. He said, worthy of acceptance. Hey. What was the faithful saying? And it's worthy. Everybody must accept it. He said, Christ Jesus came into the world to save who? Sinners. To do what? Save sinners. To do what? Save sinners. Why did he come into the world?

Save sinners. So if you are a sinner, if you are not a sinner, he didn't come for you. It's as simple as that. If you are not a sinner, Christ didn't come for you. If you are not a sinner, he didn't come for you. In Luke chapter 19, verse 10, it says that the son of man is come to seek and to save. To save that which was lost. To seek. So he's looking for you. Those of you who have not been doing church, he's been looking for you. Yeah. Yeah. Yeah. This is a faithful saying.

Hmm. And worthy of all accept. Permit me to be King James. Acceptation. That's Shakespearean English. Worthy of all acceptation. What is it? Christ came into the world to save sinners. That is even loaded. The fact that he came into the world. If someone came into the room, hmm, it doesn't mean that his existence started from being in the room. Right. It was before he came into the room. Right. Christ came into the world. And he came with an assignment, an agenda. Yeah.

[ 10 : 09 ] What was his assignment? To save sinners. Why did Christ come into the world? To save sinners. Yes. To save sinners. So if you are not a sinner, sorry. Sorry. Sorry. In Mark, I believe, Mark chapter 2, verse 17. Those who are well, Jesus said it too. Those who are well have no need of a physician, but those who are sick. I did not come to call righteous, the righteous, but to call the sinners to repentance.

I came for the sinners. I came for the bad guys. You good guys, if you say you are good, forget it. I don't have time for it. One of them asked you, are you saying we are also sinners? He said, since you say you are not sinners, your sin remains.

He told them, since you think you don't have a problem, your sin remains. Yeah. You have to be a sinner to be saved. You can be saved if you are not a sinner. So the true gospel, watch this, yeah, John chapter, Jesus said, if you were blind, you would have no sin. But now you say we see, therefore your sin remains. The Pharisees, I don't have a problem, said that's why your sin remains. Because if you have a problem, what do you do? You look for solutions. So the gospel, core, preaching of the gospel, the core aspect of the gospel is helping sinners to know they are sinners. Because if a sinner doesn't realize he is a sinner, he doesn't think he has the need for repentance. Why would you need repentance if you are not sinful? You have to be a sinner in order to repent.

[ 11 : 58 ] Yeah. So he said, he did not come to save the right or call the righteous. He said, you are fine, I didn't come for you. That's okay. Leave your right. He said, he came to call sinners to repentance. So how come you say you are a sinner and you have come to Christ while you haven't repented?

How come you haven't repented? How can you enter without repentance? Meanwhile, I said this room is for sinners who have repented. That's why I said, Christianity is for excess sinners. Sinners who have repented. But unfortunately, some people have come with their sins. They haven't repented. They are not in. So we have harm's theology. They study about sin, the nature of sin. How did I become a sinner? My father, is it my father? What has my father done? He said, why are you blaming me for my father's sins?

You didn't ask the doctor why he's asking you whether your father had diabetes. They are asking you questions about your family history, family sickness. You are saying, what has that got to do with me? Please treat me. Forget about my family. Sorry, mate. It doesn't work like that. It doesn't work like that. You came from somewhere. We have to figure out where you are coming from. It tells us what you carry. So we have harm's theology, the study of sin. How many have I given you so far?

[13:34] Seven. Okay, mention them. Theology proper. Theology proper. Theology proper. Bibliology. Pneumatology. Pneumatology. Anthropology. Anthropology. Angeology.

Angelology. Christology. Christology. Hamashiology. Hamashiology. That's it. And then we have, since we're talking about hamashiology, soteriology.

Soteriology. Soteriology. Which is, so if you type, google, you type theology. And then, or even theology proper. Studies of theology. You will see all these things I'm saying. It's not anything. It's Bible school. Stuff. And then we have soteriology. Soteriology is about salvation.

How are we saved? What's the process? Do you have to belong to a certain church before you can be saved? Do you have to crawl? Do you have to go and wash at the beach? Do you have to go and wash at the beach? Soteriology. And my favorite. No, it can't be my favorite, but really, I really love it.

Because I can't say that's my favorite because I have Christology. You know, Christology is all I've been talking about. Christology, Christ, about Christ, everything. But it looks like my favorite is the one I'm about to say.

[15:08] Christology is ecclesiology. Ech. When you see, they say, oh, what does it mean to have an ex?

Someone who passes out of your life. Exit. Brexit. So exit has to do with exing, going. Okay? So to go out of something.

In Greek, the Latin word is ex. Greek and Latin is very similar, but Latin, ex. Ex. So, eck. Eck. Eck. You know, keleu. You know, one of the names of the Holy Spirit is paraclete. Another, it's like, he's called alongside you.

Okay. That's why it's interpreted in English as comforter. Stand by. Helper. It's allos paraclete. Jesus said, I will send the allos.

[16:12] This is under pneumatology. 30 of the Spirit. I will send allos paraclete. Not hetero paraclete. Allos paraclete.

In first, sorry, John chapter 16, and John chapter 14, and John chapter 15. He said, I will send, first, John 14, he said, I will ask the Father and he will give you another comforter, counselor, helper, intercessor, advocate, strengthener, stand by.

It's all coming from the word paraclete. Now, allos paraclete. Is that okay to just, let me just talk about it. Do you have bottles of water here?

So, this is a bottle of water. Okay. Let's say it's full. It's full and this is also full. Hold it, lift it, lift it. So, it's holding the water. I collected it and I gave him another one. Let's say no one has drunk in your, you see, you won't know any difference.

[17:20] Jesus said, I'm going to send you another of the same. So, that's that scripture. I said, I'll pray the Father and he'll give you another. That word, another, another, is not heteros, but allos, helper is paraclete.

So, when the Holy Spirit comes, you will never know the difference between Holy Spirit and Jesus. Wow. Wow. Wow. Because it's the same. It's the same. Wow. Whatever I was able to do, he will be doing. So, paraclete is the name, it's like a term used for the Holy Spirit, who is the helper, standby, advocate, amplifier, giver, intercessor, advocate, strengthener.

I like the strengthener. He strengthens you. He strengthens you to do the things you have to do for God. So, you can't live a Christian life without the Holy Spirit. Christian life is not about good morals.

It's about the fruits of the Spirit. It's not what you are doing, but what he's doing in you. Hallelujah. Hallelujah. Hallelujah. If he has to do good behavior, other people of other religion can also behave good.

Yeah. And they behave, they might behave better. That's why someone says that, you want to marry that guy? Yeah. But I see a Christian, nobody is a good person. He says, that's a different. He's a good person.

[18:42] So, he says that, paraclete, paraclete is Holy Spirit, standby. Jesus said, he's, Jesus is a paraclete.

I said, I'm going, and I will send, I'll pray the Father, I will send another paraclete. Not a different one. No, it's another of the same. Even though he's another person, but we are the same. Another paraclete. Paraclete. Say paraclete. Paraclete. Say paraclete. Paraclete. Paraclete is the helper standby.

Now, it's made up of two words. Para. Paramedics. Have you heard that word before? Paramedics? Yes, sir. Any other word that starts with para?

Paralegal. Paralegal. Yeah. Who is a paralegal? They work with the solicitors and legal guys, but they are not really, but they work alongside.

[19:42] Alongside. Every para is along. Parallel lines. They never meet. Yeah. Yeah. They just work along. They go alongside each other.

That's why they are parallel lines. Paralegal works along the legal. Paraclete. Now, so when the Holy Spirit to be a paraclete, he is somebody who is called alongside you.

That's your goal. He shall stand by. So, anytime you need help, he comes in to do it. He walks alongside you. That's, but he is called alongside. So, para, klete, klete has to do with call.

Call. So, the Greek word call is keleu. Keleu. And we have ek out of keleu.

So, what does that mean? Ek keleu. What does that mean? Called out. Called out. Exactly. You think it was an idea of it. Ekeleu. Ekeleu. Ekeleu.

[20:50] Ekeleu. I didn't say ekeleu. Ekeleu. Ekeleu. Ekeleu. Ekeleu. Ekeleu is called out.

So, anybody who is a Christian, it has been called out. We are a chosen generation, a royal priesthood, a holiness.

Called. You know, called out. We are called out. So, he has called us out. Who called you out of darkness?

So, every Christian is a called out person. We are called out people. We are amongst a lot of people, but we have been called out. We have been called out.

But, the Bible says that who has called us with a heavenly calling. I think second Timothy chapter, verse eight, one verse eight, I think so.

[21:51] One, eight, and one, nine. Who has brought life and mortality to life. So, starting from verse seven somewhere, I think so. Second Timothy chapter one, definitely from this.

Yeah. Chapter one, verse nine. Who has saved us with a saved us and that what? Called us. He saved us and kelew us.

Yeah. So, he saved us and he didn't just save us. He called us with a holy calling. In Hebrew chapter three, verse one, he said, holy brethren, partakers of the heavenly calling.

What? We have a heavenly calling. We have a holy calling. In Philippians chapter three, verse 13 and 14, I press, 13, but I press all towards the mark of the price of the high calling.

So, our calling is a heavenly calling. Our calling is a holy calling and our calling is a high calling. Ephesians chapter one, verse 18, that you may know the hope of his calling.

[23:06] What? To be a Christian means you have been called. You didn't call yourself, but he called you. Amen. They told blind Bartimaeus in Mark chapter 10.

They said, be of good cheer. He calleth thee. Verse 49 or somewhere there. They said that they called, they told him, they called the blind man saying, be of good comfort.

Arise. He calleth thee. He calleth thee. Some people are here listening to me and I know Jesus is calling you. Hallelujah. He's calling you. Hallelujah. Drop your sins and come to Jesus.

He's calling you. You are not too dirty. He can't save you. I had someone say this. I loved it. It was a blessing to me. He said that your sins can never, you can never be so, things can never be so bad in your life that you are beyond the reach of God's mercy.

Hallelujah. And things can never be so good in your life that you are beyond the need of God's mercy. Hallelujah. Does not matter who you are.

[ 24 : 20 ] He calleth thee. He calleth thee. Tell someone, he calleth thee. He calleth thee. They told blind Bartimaeus, be of good cheer. They called him and they said, be of good cheer.

He calleth thee. He calleth thee. So we are the call people. And so, ekeleu, we have been called out.

So the actual Greek word translated church is ekklesia. Ekklesia.

Ekeleu. So what you see here, ecclesiastics, it has to do with church matters. Ekklesia. Ekklesia. Ekeleu. Ekklesiology. Ekklesiology. Study about church. That's the number nine. That's the one I love most. It took me so long to tell you what it is.

[ 25 : 16 ] Ekklesiology. The study of the church. The church. So what is the church? Is there a building? Who qualifies to be part of the church? How the church will pray?

What church? Church. Church. Ekklesiology. So when you go to Bible school, one of the things you have to study is ecclesiology. Ekklesiology. That's number nine.

And let me give you the tenth one. You want to know that one? Yes. The tenth one is about the end times. The end time.

It's about the apocalypse. Apocalypso. It's about the end time. Eschatology.

So anytime you hear the word eschatology is talking about the studies about the end times.

Eschatological. This thing you are saying has severe eschatological implications.

[ 26 : 25 ] Ecclesiologically speaking, what you just said has eschatological implications. And in terms of homarchaeology, pneumatologically speaking.

Ecclesiologically speaking. So these are the ten brands of theology that many of our pastors in the modern-day charismatic church, especially black-led, don't bother to mention is not necessary.

They just talk about, in the name of Jesus, God is blessing you. Bring your titan offering. Now. I left one. Demonology.

Demonology is about demons. Demonology. Demonology. Some people, their Christian life is all about demons. As soon as you say, let's pray, they say, I saw them.

Can I give you an advice? Never give credibility to anybody who's always seen, I see, I see. Don't give them any credibility. It's a sign they are not really spiritual.

[ 27 : 55 ] Wow. I see. And especially those who see the negative things. I saw you. You know what? And they bully you by telling you, when I see things, it's true, it's true, no, it's true, it's true. And sometimes they even cry, no, no, no, no.

Please, it doesn't matter. I know you are genuine, you are genuine, you are intentional, but it doesn't make you authentic. Come on. Don't confuse genuineness to mean authenticity. The more you are growing in Christ, the more scripture, the more you are growing in the knowledge of God's word.

No, I see, I see, I see, I see, I see the Lord told me, I see. And it creates a lot of problems in the church, eschatologically speaking. Sorry, I meant to say ecclesiologically, ecclesiologically speaking.

Yeah. Yeah. Okay. So, now, having said all these, last few weeks now I've been talking about redemption.

So you should know what it means to be redeemed, redemption. And we have spoken about atonement, really, I didn't really speak so much about it, but I explained atonement.

[ 29 : 02 ] We have spoken about justification. Justification. Justification. We have spoken about forgiveness. We have spoken about sanctification.

I spoke about sanctification, justification, and we are spoken about propitiation. And then propitiation gave rise to speak about expiation.

So, propitiation, expiation, and the last Sunday I spoke about the big one, reconciliation. Today, I'm going to speak about soteriology.

Salvation. Salvation. Let's all say salvation. Salvation. Salvation. Salvation. Say it again. Salvation. Salvation. Say it for the last time.

Salvation. Salvation. Salvation. Jesus said, for the Son of Man is come to seek and to do what? And to save. And to do what? Save.

[ 30 : 09 ] And to do what? Save. Salvation. Everybody say salvation. Salvation. Salvation. The Bible says in Acts chapter 4 verse 12, neither is there any name under heaven given amongst men.

Wow. Let's already hear a lot from the screen. Let's go. Neither is there salvation in any other, for there is none other name under heaven given amongst men whereby we must be saved.

So, there is a name that saves. Amen. Amen. But why do I need to be saved?

He said, He came to seek and to save the lost. Oh, so the lost, that which was lost, must be saved.

So, Jesus said, He came to seek and to save.

Yes. The meaning of Savior. In John chapter 1, no, no, it can't be chapter 1. John chapter 4 verse 41 and 42, I think so, one of them.

[ 31 : 16 ] He said, the people said to Jesus, we now believe that you are the Savior of the world. The what? Save the world.

The what? Save the world. Who is the Christ? He's the Savior of the world. That means the whole world needs salvation. Okay. The Savior of the world. Savior of the world.

When you are in Christ, you have been saved. Everybody needs salvation. The world is lost and the world is condemned.

The world needs salvation. So, he said, for God so loved the world, where can I be found? Some of you don't know that.

Yeah. For God so loved the world, that he gave his only begotten son, that whosoever believes in him should not perish, but have everlasting life.

[ 32 : 17 ] That's not the scripture I'm looking for. The next verse is why I brought you to this verse. For God did not send Kabo-shadah-habaya. He did not send.

He sent into the world to condemn the world, but that the world through him might be saved. Yeah. So, why did he come?

He came that the world through him might be saved. Why? The world is lost. That's why when you are born again, we say, don't be worldly.

You can be like those who, some of you, when you are doing party. Now that you are saved, let there be a sanctified party. Let your party be different from a party of a lost person.

Yeah. Your wedding reception should reflect a saved person's wedding reception. Yeah. Yeah.

Yeah. There definitely might be a dichotomy between you and the world.

[ 33 : 16 ] Yeah. Because one, we are ecclesia, called out of the world. Wow. Yeah. We have been called out and we have also been saved from the world. So, he spoke about how God did not send his son into the world to condemn it.

You are in your room doing something very bad. Or, you have entered somebody's room and you are stealing, you are searching, you know, it's tough.

It's not there. And you have brought the jewelry. You have taken their watches out and you have a big pocket and you are putting them in. And then, then he comes and sees you.

Even God. We are in God's world, sinning, doing all kinds of things, stealing. And God sent his son.

You think that this guy is going to condemn you. He said, no. He knew you were doing it and he came. But I did not send him to come and condemn you.

And God sent him. And God sent his son. You think that this guy is going to condemn you. He said, no. He knew you were doing it and he came. But I did not send him to come and condemn you.

[ 34 : 26 ] He said, no. He said, no. He said, no. My dad is a senior police officer. And he was told some guys have entered my room and were stealing things and messing things up.

We didn't know he would come. They didn't know. And my dad just shows up. Take doors there.

Guys, they knew that today we are dead. You know what they would do?

Please. We didn't know it was your son. So it was somebody else. Would you have the steel stone?

We didn't know. And then they're back in. The dad holds your hand. He said, if you continue this way, you're going to go to prison.

Just put the things down. I want to help you. God did not send his son into the world to condemn us. He caught us red-handed.

That's why they made a mistake. They brought someone who was caught in the act to him to condemn. He didn't know why I came. They didn't know why I came.

[ 35 : 30 ] But because he has been watching from upstairs, he's seen all of them already. But you are watching from a lateral position, a horizontal position.

So you haven't seen what they are doing in their room. So they have now seen you and they are bringing you for him to condemn. And he's looking, he's not looking at the woman. He's looking at these guys talking. You have the audacity to come and bring somebody here for me to condemn.

I came for all of you. Let me change the story. Okay. Any of you who is without sin? Just anyone, throw the stone. The older said, I'm going.

Okay. Oh, chill up. The other one said, ah, if Baba is going to meet you, let me follow you. Everybody left and left, went and left the woman alone.

When Jesus raised his head, the woman was left alone? So the woman was left alone? Verse 9.

[ 36 : 39 ] Those who had it were committed by their conscience, went out one by one. One, beginning from the oldest, even to the last. And when, and Jesus was, and Jesus was left alone and the woman standing in the midst.

They are gone. Jesus lifted his eyes, his stand. When he just raised himself up, he saw no one but a woman. He said to her, he wasn't surprised.

He knew they can't because he's read their emails already. He said to the woman, where are your accusers?

Those accusers of yours? Has no one condemned you? Watch this. It's going in there. Has no one condemned you? They brought him for condemnation. They brought him for condemnation.

And he said, okay, if you are without sin, start the condemnation. Everybody back off. Jesus said, I'm the only human being who has ever lived a holy life.

[ 37 : 40 ] Pure life. They brought you for me to condemn you. Then he activated his manifesto. He said, no one, the woman said, no one, Lord. Jesus said, neither do I condemn you.

I didn't condemn, I didn't come to condemn, but I didn't come to excuse sin. So he told her, go and sin no more. I can't endorse your sinning, but I can't condemn you.

Why did God send his son? That the world will be saved through his son. God did not send his son into the world to condemn the world, but that through him, the world through him might be saved.

Salvation. Salvation. Salvation. In Acts chapter 2 verse 21. Acts chapter 2 verse 47.

Acts chapter 4 verse 12. We just read it. Acts chapter 11. No, rather. Okay. Acts chapter 15 verse 11. Acts chapter 16 verse 31.

[ 38 : 52 ] He did not send his son to condemn, but that the world might be saved through him. That means the world needs salvation. Everybody needs salvation.

Everybody needs salvation. In Matthew chapter 1 verse 21. I like that bit. When the angel was telling Joseph about the son Jesus that will be born.

He said, she will bring forth, she will bring forth a son and you shall call his name Jesus. Yeshua.

Yeshua. Why? He will save his people. Why would you call him Jesus? He will save his people from their sins.

Why would you call him Jesus? He will save his people from their sins. The Hebrew word that was translated Jesus is Yeshua. Which means God our savior.

[ 39 : 52 ] Or God saves. So Jesus. When they call Jesus, they are saying God my savior. Even the name Jesus has God inside.

God savior. God our savior. God the savior. Why? Because this is key. This is key. This is key. Because Jesus came to save his people from what?

Their sins. So first of all, how can you be saved if you don't have sin? Because he came to save them from their sins.

So if you don't have sins, he didn't come to save you. Yeah. And the scripture I read earlier in 1 Timothy 1 verse 15. This is a faithful saying and worthy of all acceptance.

That Christ Jesus came into the world to do what? Save sinners. Why did he come into the world?

To save sinners. Have you seen the consistency in that?

[ 40 : 52 ] About the salvation in Christ. Bible says that God did not send his son into the world to condemn, but to save. Here. He said Christ came to save sinners. He said, he says himself, himself said, I didn't come for the righteous, but I came to save the sinners.

And I said, another place said, I came to save that which was lost. Okay. To save that which was lost. And then he said again that I came to call sinners to repentance.

Salvation, means of salvation is repentance. You can't be saved unrepentantly. You can only be saved when you repent.

Repentance activates the salvation it brings. I will come to that if time permits me. Somebody say thank you Jesus. Thank you Jesus.

Are you learning something at all? Yes I learned it. I'm not preaching, I'm teaching. Yes. Yes. Yes. So, he came to save. And that scripture I like.

[ 41 : 52 ] He said, there is no name. Acts 4, 12. He says there is, neither is there salvation. So, there is salvation.

But it's not anywhere. There's no salvation in any other. What is wrong if I tell you Muhammad doesn't save?

Wow. On the basis of this. Buddha does not save. Moses does not save. Moses. He brought them out of Egypt.

He's not a savior. In that sense. True salvation to God. Moses does not save. Buddha does not save. Why are you saying that?

Because there's no, there's salvation in no, in, there's, no, is there, so there's salvation in no other. Why?

[ 42 : 49 ] Because there is no other name. Buddha shut up. As long as it's amongst human beings. There's no other name given in the heavens. Amongst men.

By which we might be saved. That means we have to be saved. But there's only one name given. There's only one name given. There's only one name given. There's no, what was the name?

Jesus. What was the meaning of Jesus? God, my savior. It's as simple as that. In Acts chapter 2 verse 21, it says that for whoever shall call on the name of the Lord.

Yeah. You call on his name, you shall. That means people need salvation. We need salvation.

In Acts chapter 16 verse 31, believe in the Lord Jesus. Believe in the Lord, believe on the Lord Jesus Christ and you'll be saved.

[ 43 : 51 ] Wow! So believing is equals to calling on his name, which means repenting. Believe on the Lord Jesus Christ and you shall be saved.

Is that all it takes? He didn't say behave right. Believe right. If you believe other things, you won't be saved, even though he's still believing. So stop telling me about how you are not an atheist.

It still doesn't mean much. You are not an atheist. I believe in God. You know how you meet people and say, I believe there's someone upstairs there. There's something there. It does not save.

In theological terms, we say it is not salvific. It does not save just saying, I believe in God. That's why in the West, they make it more about believing in God and believing in Christ.

Believe in the Lord Jesus. This we pray in the name of God. Excuse me. Christians, we don't pray in the name of God. Not at all. We pray in the name of Jesus Christ.

[ 45 : 00 ] We pray in the name. He says that, for there is no other name or there's no salvation in any other. for the, neither, for there is no other name under heaven, given a moment, by which we shall be saved.

Look at the verse 10. Let it be known to you and all the people of Israel that by the name, by the name of Jesus, of Nazareth, whom you crucified, whom, it's not a strange Jesus, the one you are aware of.

the one you people crucified. You are asking us, if you are questioning us, by what name, this man who was born crippled, by what name he stands before you whole?

I mean, it, it takes, being filled with the spirit to be able to talk like the way he talks. Verse 8, Bible says, verse 8, and Peter, full of the Holy Ghost. And Peter, full of the Holy Ghost.

Full of the Holy Ghost. Peter, full of the Holy Ghost, said unto them, here, rulers of the people and elders of Israel. Let's move on. If we this day be examined of a good deed done to the important man, by which means he is made whole, be it known unto you all and all the people of Israel that by the name of Jesus Christ, of Nazareth, whom you crucified, whom God raised from the dead, even by him, does this man stand here before you whole?

[ 46 : 31 ] Then he drops the real preaching in. This is the stone, this is the stone which was set up north of you builders, which has become the head of the corner.

The next verse, neither is there, salvation in any other. For there is no, this is talking, he is talking to Jewish leaders, religious leaders, who are experts in religion, by telling them, listen, I know you have all the religious boxes, sticks, but this matter.

If you get it wrong, everything falls. Telling them, it must be, he was full of the Holy Ghost. And watch this, Bible says that, when they saw the boldness of Peter, they saw the boldness of Peter and John, the boldness of Peter and John, and not only does the boldness, they saw, but they knew that these guys were not trained.

They didn't have any formal training. Where are they getting these things from? Who is teaching them these things? Where is this inspiration coming from? They knew that I lost Paracletus.

When they saw, they perceived that they were unlearned and ignorant men, they marveled. They were surprised. Because the things they were talking about was accurate. And accurate.

[ 47 : 51 ] You have to be highly educated to even discover that. And they haven't yet discovered, but they knew that they couldn't fault what they were saying. And Peter was quoting scripture, said the stone which the builders rejected has become, he said the stone which you builders, what are you building and you've left Christ out?

You claim to be building something, and you builders are building, but you've left Christ out. That stone you left, you set at a lot. In other words, you didn't need it.

That's what we have built it. When you go to a building site, you will see some other timber that is not needed. Some blocks that, they throw it away. So as they are building, they say, no, I don't need this.

This is small. Throw it away. So they threw Jesus out. So now, it has become, after the building is finished, the cement is standing. It's a cornerstone.

You can't ignore the stone. You needed the stone. Say, Lord our Savior. Lord our Savior.

[ 48 : 53 ] Say, Lord our Savior. Lord our Savior. It talks about how Jesus is the only salvation.

It's very important to understand in Isaiah chapter 12, verse 3 and 4, the Bible talks about how you will draw water from the wells of salvation. With joy.

Therefore, with joy, will you draw water from the wells of salvation. Hmm. From the wells of salvation. So there's a well of salvation.

You draw that water and drink it. No wonder Jesus said, if any man thirsts, let him come to me and drink. He told the woman at the well in John chapter 4, verse 10 and verse 14.

Verse 10, he says that if you knew the gift of God, what? Jesus said, if you knew the gift of God, and who it is who say to you, give me a drink, you would have asked him and he would have given you living waters.

[ 50 : 01 ] Say, I'm asking water. You don't know. It's like just, sometimes like offering in church.

Giving offering to church is not to help the church. It's to help your future. He said, if you knew the gift of God and who it is, who is saying to you, give me water to drink, you would have rather asked him to give you living waters.

Verse 14. But whoever drinks of the water that I shall give him will never thirst, but the water that I shall give him will become in him the fountain of water springing.

He said, this water, it doesn't finish. Drawing from the wells of salvation. Drinking from the wells. His salvation never runs out. Drinking from the wells of salvation.

Hallelujah! Hallelujah! Say salvation. Salvation! No, let me, let me just try and run up. So I've established the fact that we need salvation.

Human beings need salvation from what? Salvation. Now, a lot of people, many years ago, I used to think salvation is to be saved from the devil.

[ 51 : 14 ] Right. you know, Satan wants to destroy me. Thank God Jesus has saved me. I saved. A lot of African theology of salvation is from the devil. Yeah. And demons.

Demons. And witches. Witches. Yeah. Witches and wizards. Juju powers. Hey! Hey! Hey!

Because of the understanding through demonology and homaceology and particularly angelology, we cannot suppose that demons don't exist and demons don't trust because some of you, your problem is a demonic problem.

Yeah. It's not, it's not just a normal mental health problem. It's a demonic. Demons are real. Yeah.

Demons. How many of you, since you became born again, you stopped having nightmares?

Yeah. Demons are real. Some of it are demonic. And you, sometimes you had temblor night and it was a medical situation. There are certain things. Satan creates a problem.

[ 52 : 19 ] Doctors can't fix it. So I'm, I'm not that ignorant. Anybody who understands scripture, understands spiritual things, anybody who tells you demons are not real, he doesn't.

Satan, Satan, right from the beginning he was there. Yeah. Stephen, in Acts chapter 8, Bible said he went to Samaria to go and preach.

And Bible says that demons were crying out of men. Verse 7, says that an unclean spirit crying, crying with a loud voice came out of human beings.

Wow. Wow. Human beings. He's a bad driver but demons are living inside him. Amen. One day Jesus was calling to catch, saw a man, he was at the cemetery cutting himself.

No one could tame him. They put him in chains, he would tear the chain, break the chain. Ah! And he was living in the tombs. It's in your Bible. He was living in the tombs and make his trainer.

[ 53 : 17 ] Ah! Ah! His dwelling was among the tombs. And no one could bind him, not even, not even with chains. Chains are too small.

No one could just tear like flax. Demons. And then Jesus, when Jesus came out, he came out to me, Jesus. Can you imagine? When he saw Jesus from afar, he ran and worshipped him.

Not that, here I am to worship. No, no, no, no, no, no. He, he, he knew this at high authority. So he admitted that this is a high authority. He wanted to fight, but no, I can't fight this one.

Look at what happened. Look at what happened. And he cried out with a loud voice and said, what have I to do with you? Jesus, son of the most high, I implore you by God that you do not torment me.

See, some of you, that's the kind of power you have. And you're not, you're not afraid of witches. I torment you. He said, don't torment me. Look at it.

[ 54 : 14 ] And Jesus, Jesus, for Jesus said, come out of the man, you unclean spirit. Unclean spirit, come out of the man. I command you, come out of the man. Look at the movie.

What happened? And he said, Jesus asked, what's your name? And he answered saying, my name is Legion. For what? Now, Legion is talking about thousands of demons.

Legion means thousands of demons. What does that mean? That means every human being, hello, every human being has a capacity to accommodate thousands of demons.

the human being has a strong capacity to accommodate several spirits. Several spirits.

Don't joke with salvation. Bible says that he is therefore also able to save to the earth of us.

[ 55 : 14 ] Hebrews chapter 7, verse 25. Therefore, he is also able to save to the uttermost. To the farthest extent he will save you.

Some of you, what you claim is an addiction is demonic influence. What you claim, I'm addicted, I'm addicted, I'm addicted, you need deliverance.

Yes. Yes. It's destroying your life. Certain death comes not, but to kill, steal, and destroy.

Steal, kill, and destroy. John 10, 10. He's up for your life. Why? If you don't run for salvation, we are here. It's not going to get better.

It's not a curse. It's a fact. Haven't you noticed that it's already getting out of hands? Can't you tell if you have a bit of intelligence? Can't you tell that things are on the downward spiral?

[ 56 : 21 ] Things are going down. And you are seeing, I'm okay, I'm okay. You are seeing all kinds of experts and specialists and it's not getting any better. This thing is a demonic situation.

We need salvation. Yes. For whoever shall call on the name of the Lord shall be saved. Lord Jesus. So when we come to church and we say we have salvation, it's not some fun thing we are talking about.

It's a real thing. A real thing. Pastor, I used to be in a boarding school and every time I have to be about three days or four days sick at least because I used to have health challenges.

Every time I was sick. Every time I was sick. So medication is not a problem for me because I like taking them. I like fighting the sickness because I don't like to be sick. Sickness is very bad. I don't know some of you but me I hate to be sick.

It's not nice to be sick. It's not nice. That's why I have a hat for people who are sick. I have a hat because it's not nice to be sick. And I go born again.

[ 57 : 31 ] I go born again and that was the end. I was saved to the uttermost. Hallelujah. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. He will save you and he will save your health. Salvation is a package. He doesn't only save an aspect of your life because you are soul, spirit, and body.

He saves your spirit, saves your soul, and saves your body. Salvation is a package. And I strongly believe healing is part of the salvation package. Yes. Yes.

Yes. Yes. Okay. So what does he save us from? I used to think he saves us from the devil. But I realized that the problem is not the devil.

The reason why the devil has an upper hand over you, over people, is not because he's so powerful, but because we have been detached from God. The weather can be so cold, but it doesn't mean you will catch cold.

[ 58 : 33 ] Cold weather doesn't mean people will catch cold. It's when you don't protect yourself. You expose yourself to the elements.

That's when you begin to fall sick. But when you're well covered with this kind of polar bear tins that some of the ladies have been wearing, you know, that kind of coats.

But if you don't cover up, you'll catch cold. In the same way, if you are not under God, you're automatically for the devil. And you are a piece of cheap meat for the devil.

You are Satan's kebab. Shish. Donut. Yes. With chips. With chips.

All right, I have to run up now. When we say Jesus saves, the people say, we now know that you are the savior of the world. You are the savior of the world.

[ 59 : 35 ] God did not send his son to condemn the world, but that the world through him might be saved. Saved from what? Condemnation.

From what kind of condemnation? The judgment and the justice of God is against you. Why?

Because you're a sinner. When you sin, sin, according to Psalm 51, it says that to you alone have I sinned.

I think it's verse 5 or something. It says, against you, against you alone have I sinned. It's not against people. Verse 4, against you, you only, have I sinned and done this evil in your sight.

That you may be found just when you speak and blameless when you judge. That is our problem.

God is pure. When he's judging us, he's blameless.

He's right to judge us. Because sin, every sin is against God. It's primarily against God. So then, if we have sinned against God and broken and gone contrary to the justice of God, then if God is just, his justice must punish us.

[ 60 : 51 ] His justice must condemn us. We were all born condemned. So he didn't send his son to come and condemn us. But, whosoever believes him should not perish.

Why? Because you are already on the journey of perishing. So as soon as you believe him, that process of perishing gets interrupted. Because everybody is born to perish.

Why? Because we are born with the nature of sin. So then, every human being that arrives is dead on arrival.

Ephesians chapter 2, verse 1. And you, who were dead in your transgressions. Dead on arrival.

Has he quickened? Who were dead in your transgressions and sins?

Don't talk with sin. It kills. We were dead. We were dead. No? We were dying. People give analogies of salvation. It's like you are in a boat and you are sinking and someone comes and they offers you a rope or something like, life jacket for you to wear and come.

[ 61 : 57 ] Listen, listen, listen. That's not that. You are dead and sunk under the water. Wow. Our state. We were dead and we are sunk and lying under the water.

We are sunk. We are. And then, Jesus comes, dives in to come and revive us, resuscitate us, revive us. But watch it. It's that. Ephesians 2 verse 1. You, has he made alive?

You were already dead but he came to give you. Oh. He came to give you life and brought you out. But what killed us was our sins and transgressions.

Everybody arrived dead on arrival. All human beings. So God needed somebody to come and save. See, sometimes a good person, somebody may attempt to die for a good person.

Even that is hard. There is romance. Yes, there is romance. For, scarcely for a righteous man will one die. Yet, perhaps for a good, for a good, a good man, someone would even dare to die.

[ 63 : 05 ] Do you know what it means? Let's see the other translation. Let's see a living, new living. New living. Okay, now, most people would not be willing to die for an upright person.

Though someone might perhaps be willing to die for a person who is especially good. Someone might be, might be, you want to, you want to kill our man, this president, he's so good, he's done so many things, no, I'll fight for him.

I'll die. You don't want to die for somebody, but this guy is so good, sometimes, a person might foolishly want to die for another. So, even someone who is righteous, no one wants to go and die for him.

When you are good in their eyes, they may want to fight for you, in the course of fighting, they may lose their life, but they don't want, no one wants to lose their lives for somebody. So, it says, scarcely, but our condition was different.

You see, if you appreciate this statement, then you understand the verse 8. This is how God demonstrated his life to us, that whilst, oh wow, whilst we were still sinners, whilst we were still sinners, whilst we were still sinners, whilst we were still, you didn't, we didn't have to stop sinning, whilst we were still sinners.

[ 64 : 27 ] He came and caught us red-handed sinning. That's why he says, I said, what I showed you, he came into the room and saw you in the act, in the very act, he should condemn you.

Rather said, he did not come to condemn you. He knew you were doing it and he came for you, but he came, he came, he came, he came that you will be saved. He came that you will be saved. This is how God demonstrated his love towards us, that whilst we were still sinning, Christ, while we were still sinning, Christ died for us.

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Be blessed. ■ on On anyway It's him to be good ■■■■■■o if you can.