

# Justified And Reconciled

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[ 0 : 00 ] Welcome. Thank you for listening to this wholesome word by David Entry. The words you catch will change your world. May your story change from this message.

Be blessed. Colossians chapter 1, reading from verse 17 all the way through to verse 22.

Colossians chapter 1, verse 17.

And he is before all things, and by him all things consist. And he is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things he might have their preeminence. For it pleased the Father that in him should all fullness dwell. And having made peace through the blood of his cross, by him to reconcile all things unto himself.

By him, I say, whether they be things on earth or things in heaven. And you, who were sometime alienated and enemies in your mind by wicked works, yet now has he reconciled in the body of his flesh through death to present you holy and unblameable and unreprouvable in his sight.

[ 1 : 26 ] Here ends the reading of God's holy word. Father, thank you for gathering us here this morning for this holy convocation. As we get into your word, we pray that you will get into us.

And change us from inside. All to the praise and glory of your majestic name. Thank you for the testimonies of your workings and your activities in our lives.

In Jesus' name. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Last week, we spoke extensively about the fact that Jesus Christ from Colossians, he's the real deal. Amen. Amen. Amen.

He's the preeminent one. Yes. And all things hold together in him. And that fullness dwells in him.

[ 2 : 26 ] Amen. Amen. Amen. Amen. Amen. Halfway. Once union. Foolness dwells in him. Amen. Amen. Amen. Amen. New lift. Amen. Amen. Amen. Amen.

Amen. Amen.

Amen. Amen. Amen. Amen. Amen. all inclusiveness of Christ, the uniqueness of Christ is not only restricted to the church, those of us who are aware.

It transcends the church, including those who don't know. So that is why Bible says that he is the firstborn. Verse 15 says that in the image of the firstborn of every creature.

So anything that has been made, Christ stands way above it. So in the order of importance, when it comes between God, the creator, and his creature, Christ is first.

[ 3 : 37 ] So for God to have meaningful dealings with creation, it has to go through Christ. So it's not only the church.

That is why the reason why the world is still going and has been destroyed by anybody or any man is because Christ holds all things together.

He's the preeminent one, not only in church, but in the entire creation. The universe, that's earth.

The physical bit is the universe.

The unseen bit, the heaviness, he's still reigns supreme. Christ. And this is the Christ of the church.

Who is the head of the church?

I mean, I think that's good news. And if you happen to be part of the church, then you are organically united with Christ. Christ. It's not just organizational connectivity.

[ 4 : 40 ] It's an organic connectivity. Something is flowing into him, from him, into us, through us all. It's like, and it's not like your clothes.

When your clothes, someone cuts your jacket or something, you can put it away and then get another one. But not when they cut your skin. This one, the clothes, it's organizationally, it has been organized on me.

You can take it away. But the skin was not, it's organically part of me. It's an organic, the difference between my ring and my finger. It's my ring, it's organizationally connected to me.

It can be detached and I'll be fine. How many of you have lost your ring before? You can't find your earring, especially your earring. But how many of you have lost your ear before?

You didn't know. If anything happened to the ear, the body would bleed. That's the difference between organic union and organizational connectivity.

[ 5 : 52 ] And the church is organically united to Christ. If you are a member of the church, when we say the church being the body of Christ, we are not talking in terms of like body of lawyers have met.

Body of doctors have met. So body of believers have met. No, no, no, no. It's not in that sense. When we talk about the church being the body of Christ, we are talking in the sense of what an actual body.

An organic entity. It's an organic entity. And so when you talk about something being organic, you are talking about every part of that thing shares the same life.

Yes, one life. Every part of that thing shares the same life. Same life. So the blood in my leg, the blood group is not different from the one in my ear.

It's the same body. The same body. That is why anything that gets injected into any part of your body will travel everywhere. Because you are an organic personality.

[ 6 : 53 ] So our union with Christ is that of life. It's organic. Or organic. And the body of Christ grows organically. Organically.

So when one more member is added to the body, it's not like you have added. Some of you, after you bought your car, you've put a sticker on it. It's not the same.

Or if you put an air freshener, when you go to the car wash, then they hang it. So we are organically united. That's why in 1 Corinthians 6, verse 17, it says that he who is joined to the Lord, he who is joined to the Lord is one spirit.

In the spirit, we are one. That is why when I'm born again, and you are born again, I'm not very different from you. In the spirit, we have oneness. Wow. Because we are all connected to Christ, and the life that is flowing through Christ is the same life that is flowing through me.

It doesn't matter your church. It doesn't matter your age. It doesn't matter your status. If you are in Christ, we are actually part of one body. And the Bible talks about how we member one another.

[ 8 : 08 ] You are a member of the same body I'm part of. So the tongue cannot, according to 1 Corinthians 12, the tongue cannot say to the ears, I don't need you. I don't need you.

The eye cannot say to the tongue, I don't need you. Because the eye can't do without the tongue. It's there, 1 Corinthians 12.

And I hear, say, I don't need you. So the eye cannot say to the hand, I don't need you. And the head cannot say to the feet, I don't need you.

Look at the next verse. On the contrary, those parts of the body that seem to be weaker are indispensable. Your eye can be very weak, but you can't get rid of that.

It's vain. So we are one body. Those that even look weaker are the indispensable ones. Look at the next verse. Look at the next verse. And the parts that we think are less honorable, we treat with special honor.

[ 9 : 20 ] That's it. Yeah. You see the way, they are tempted the way you cover it. Not your leg.

You don't treat your leg with special honor. But there are certain parts of your body. No, it's in the Bible. It is. We treat with special honor.

And the parts that are un-presentable are treated with special modesty. Yeah. That's how you treat the body. Some of you didn't know what this is in the Bible because you don't be reading the Bible. So, I really would like to read what we read in Colossians from the New Living Translation. Reading from verse 15.

Christ is the visible image of the invisible God. He existed before anything was created and is supreme over all creation. For through him, God created everything in the heavenly realms and on earth.

[ 10 : 24 ] He made the things we can see and the things we can't see. Such as thrones, kingdoms, rulers, and authorities in the unseen realm. Everything was created through him and for him.

He existed before anything else and he holds all creation together. That's quite straightforward. He holds all creation together. Verse 18.

Christ is also the head of the church, which is his body. He is the beginning supreme over all who rise from the dead. So, he is first in everything.

Watch this. For God in all his fullness was pleased to live in Christ. God, that's what I was talking about last week. In all his food. And through him, God reconciled everything to himself.

He made peace with everything in heaven and on earth by means of Christ's blood on the cross. Verse 19 in the Message Bible. Verse 19 and 20.

[ 11 : 23 ] So spacious is he, so roomy, that everything of God finds his proper place in him without crowding. Wow. Wow. Wow. Wow. There's room in Christ for, watch, there's no, as I said last week, there's no room enough anywhere on earth for even God's one leg.

God, God can fit into this earth. But there's one human being who came on earth and he distilled God, the entirety of God into him.

Without crowding. Without crowding. And everything was free inside him. Yeah. Everything is proper place. Everything is proper place. Wow. Say thank you, Jesus. Thank you, Jesus.

And so now, we have understood the fact that everything of God exists in him. And then we have understood the fact that he, this verse 20.

So verse 19 says, the fullness dwells in him. And then verse 20 talks about how, New King James. The Bible says that all the fullness dwells in him, verse 19. And by him, it pleased God that all fullness should dwell in Christ.

[ 12 : 32 ] And then by Christ, God to reconcile all things. Now, not all people. All things, both. Anything created, human music. To reconcile all things to himself by Christ.

So God is actually in the reconciliation business. Reconciliation project. To reconcile all things to himself through Christ.

And I spoke about this, if you've been in church a while, six words. Some words, but six of them, I mentioned six of them. Like justification, redemption, forgiveness, adoption, propitiation, and reconciliation.

Justification, redemption, forgiveness, adoption, propitiation, and reconciliation. These are very strong, very powerful, important Christian ways.

That you cannot understand Christianity proper if you don't come to grace with the meaning of these ways. I'm trying to suggest to somebody, I know you've been in church for a long time.

[ 13 : 39 ] You were born, your mother was on the way to church and she gave birth to you. She gave birth to you. And so you were Christian the day you were born. But listen, if you don't know about justification.

About not just the term, the understanding. If you don't know what justification is. If you don't know what redemption.

Redemption. You are not a Christian. You haven't started a Christian. Because Christian life starts on the premise of justification and redemption. So how did you become Christian and you don't know what?

You don't know what? You might not know the term. But you must know what it means to me. What we talk about. Let me use the, for the lack of better word. The concept. Yes. The concept of redemption in Christianity.

If you don't know the concept, I think you are likely not born again. Thank you. You must know it. The concept. Especially justification and redemption.

[ 14 : 46 ] Reconciliation will come in. But justification and redemption. They are so pivotal. That reconciliation is always on the back of justification. And justification is on the back of redemption.

What is justification? I wrote something in my notes about justification. I think it would be good for me to read. When we talk about justification. Justification is God's act.

This is very important. It's God's act of approving people according to his righteous standards. So his act of approving people.

That you are approved. On what grounds? On the, according to his righteous standards. How many of you know that you pass? That God should look at you and say you are fine.

So long as righteousness or my righteous standards are concerned. That is why I gave them the law. The law was a depiction of God's righteous standard. The law.

[ 15 : 45 ] And God gave them the law. And then kept it in the box. He told them, and cover the box. And put a lid on it. The lid is called mercy seat.

So every year when they sin, when the high priest slaughters the scapegoat for the sins. And he brings the blood. Put the blood on the mercy seat.

So that, for atonement. And atonement is to cover the sins of the people. Where is the law?

Commandments. It's inside the box. But commandments is like safety or regulations.

Sometimes good to push them. You have to push them. So people can say, okay, we are not supposed to do it. Especially when you go to children's school. There are all kinds of things. And God gave the commandment.

And instead of asking Moses to hang it. He said, put it in a box. Because people can't keep it. Put it in a box.

[16:44] And then after you have put it in a box. Cover the box with a lid. And the lid of the box. Exodus 25 verse 17.

And the lid of the box is called mercy seat. And you shall make a mercy seat of pure gold. And two and a half cubits shall be.

And a cubit. That says, make it. Make it. And then on every side of the mercy seat, there's cherubs. Angelic observers. Angels are observing what is happening.

And then in between the angels, that's where you bring the blood. The blood for covering. The blood to atone. Atone is like at one minute.

To bring God and man in some agreement for fellowship. So that. Okay. Can I even go on this?

Atone. Papa, why must God do all these complicated things?

[17:44] Things. Because the most complicated thing in life is trying to make life simple. Listen.

That's what I spoke about. This whole Christian thing, we must cut to the chase. Yeah. Yeah.

People must be in church and just have a. I think we church leaders.

Mm. Especially of a setting groupings. Yeah. Must start getting ourselves a bit more concerned.

Mm-hmm. And push more that people sitting here in us for a period of time cannot say they don't understand the core of the gospel.

Mm-hmm. That's what makes anybody a Christian. Yeah. For goodness sake. Not attending church and having a testimony. Yeah. That's what makes a person a Christian. Yeah. You have stopped smoking and so what?

Yeah. Yeah. Yeah. You've stopped humanizing and so what? Yeah. Yeah. What has that got to do with me? Yeah. Yeah. Well, what has that got to do with God? Okay. You have now become a very nice person.

[18:45] You are doing nice works. Yeah. Yeah. What has that got to do with God? Yeah. Yeah.

Yeah. Yeah. Yeah. You have chosen to do your own thing. Do it. Oh, man. Yeah. Let's not get the gospel mixed up. Yeah. Yeah. Yeah. Yeah.

Yeah. Yeah. Man, God is a holy God. Mm. The requirements of God's holiness, the requirements of God's righteousness, the requirements of God's glory are so great, no human being can meet those requirements.

Tell me you can meet them. The reason why some people are running away from the church is because the requirement is too much. When you go and you're talking to people about Christ, they pull up, it's not for me.

Some of us say it's not for me because this is too... That's one. And then secondly, religious aspects of Christianity has made people to feel that it's about Ten Commandments.

Who told you it's about Ten Commandments? We have to obey Ten Commandments. Okay, go and obey it. Who can obey it? Someone came to Jesus in Luke chapter 18. He said, good master, what must I do to be saved? Jesus said, okay, go and obey the commandments.

[19:48] He said, I've been doing it from my youth. Yet he knew that this thing can't save me. So in Romans chapter 3, Romans chapter 3 verse 21, it says that the righteousness of God outside of the law.

What? Apart from the law, there's a certain righteousness God can give which is not based on doings and actions. Meeting the standards of the law.

There's another, because besides that kind of something that is outside of God's legal system, none of us can pass. So he has to introduce, and it's not a new thing.

It's his nature. Now, why? I was trying to answer a question. I don't know why I'm on this thing. But please, I will preach it. This is Christian. I will just preach this Christian message. God is righteous.

Let's all say that. God is righteous. Let's all say God is holy. God is holy. No, for a holy God to be having a relationship with you, one must change their position.

[ 20 : 48 ] Yeah. Yeah. It's like you're going to have blood transfusion. Yeah. Okay. The blood, wherever it's going, if it's going here, then the blood group must be this one.

If it's going here, then the blood must be according to this. So if you are going to be dealing with God, you are either coming to level of his holiness, or he has to come to the level of our debts. It must be one. Bible says, how can two work together and say if they agree? There must be koinonia. For that to be koinonia, there must be equal states.

Yeah. You have never lived in Japan. You've never been to Japan. Yes. You've even never seen a Japanese. Wow. And then you went to the shop, or you went for a conference in Berlin, and then you met a Japanese.

You want to marry the same day. You don't understand the language. Doesn't even, and she also doesn't speak English. Doesn't speak, I've never seen English. You need a translator.

[ 21 : 53 ] You need a translator in your house. You need something.

A translator is a mediator, right? Yes. Yes. Other than that, there's no common grounds. At all. I want to tell you that you and God doesn't have any common grounds.

At all. For relationship. At all. God is so holy. If you are coming to him, you must maintain some holy standards. Wow. How can you stand for elections in this country when you're a criminal?

At least sort out all the crime and everything. Stop it and clean your record before you can even try to stand for public office. Yeah. In the same way, if you are going to be having a relationship with God, sort out.

But, okay, I know what some of you are thinking, but God shouldn't be too bothered about it. Yeah. It's actually an insult to his purity. Absolutely. That a police officer is passing by and he's seen somebody being assaulted and people are misbehaving or whatever.

[ 23 : 09 ] Can I tell you about it? He's not qualified as a. Because the police officer, his police officership is just uniform. Wow. It's not genuine. Wow. A nurse seeing someone dying.

Yeah, my shift is ended. Let him die. No, it's not. That's not a nurse. Yeah, we're not dying. So, the point I'm making is that there are some things that are deep in you.

Now, God cannot be holy, cannot not be concerned about sin and still be holy. Sin doesn't matter. I'm holy, but sin doesn't matter.

It's incongruent. I say that's not right. It can. His holy nature means that as you are coming to him, please, you have to retain some holiness.

Other than that, if you are coming to me and you are a lawbreaker, there's a side because of my holiness. There's a side of me that will come after you. It has to deal with you.

[ 24 : 06 ] And that's the wrath of God. Romans chapter 1 verse 18. It said, the wrath of God is revealed from heaven. Against what? Against all ungodliness.

It has to. Else God is not holy. The fact. That's what Jesus tried on the, before he went to the cross. He was praying that if it's possible, let this cap come past. Let this thing not happen.

Matthew chapter 26. Verse 36 downwards. Thank you, pastor. He said, if it's possible, I don't want to die. He didn't say, I don't want to die. If it's possible, let this situation not come. What a situation. Because for the first time, a holy God who has been captured in humanity is about to take on sins of humanity. They're about to pour it on him. I can't take this. And that's what killed him. It's not the sword that killed him.

It's not the cross that killed Jesus. It's when the sin came on him and God the Father turned his face. Because he's too holy.

[ 25 : 06 ] He turned his face away from him. He said, oh, what have you forsaken me? That's when he died. He cannot. So when he said, let this cap come past. He was talking about, if possible, I can't be recon, I can't come near sin.

His holy nature had to abhor sin. He can't. So what am I trying to say? A holy nature means you will retain constant abhorrence for sin.

One of the things that showed that you have actually not changed is sin doesn't bother you. It doesn't bother you. Whatever sin, I'm a bit tiny. It doesn't bother you.

It doesn't bother you. It's time that you haven't changed. You haven't changed. Holy nature makes you want to. I don't like it. I don't like it.

That's the holy nature that enters us. So now, because God is holy, he has to punish sin. Because God is righteous, he can look at you with your sins and say, doesn't matter.

[ 26 : 10 ] Or because God is just, you are talking about justice. He cannot. You are owing. You owe money. He can say, doesn't matter if you can't pay.

Go away. No, that's not justice. But how about those who have not been able to pay and suffer for it? Like a cancellator. But okay, whose money is it? How about them? So a judge must be fair in his justice.

In his judgment. So a judge must be fair. And so God, for him to forgive a sinner is a major thing. There must be, forgiveness of sin is free, but it's never really free.

It is not. Somebody must bear their brand. How can you say debt cancellation? This cancellation is never free. When they are canceling debt, somebody is paying for that debt.

Are you getting what I'm trying to say? So if God is going to forgive a sinner, the big question, the big cosmic question is on what grounds are you going to forgive a sinner?

[ 27 : 15 ] Okay. And still be holy. And still be just. Because that might not be justice. That might be injustice. But forgiveness of our sins is not injustice.

Even though it's not justice, it's non-justice. Non-justice is non-negative. Yes, sir. So then God forgave us on what grounds? Forgiveness of sins is on the grounds of the work of Christ on the cross.

Somebody does. Let's go. What's this Christian gospel about? We are sinful. Yeah. And God is so holy. Yeah. And so when we attract, anytime God thinks us or we think God, it's justice we are getting.

You are trying to come close to only his justice, his wrath because of the sin. And yet God loves us. So he has to solve the problem. And the problem is that you are owing so much and you don't even have the money to pay.

In the past, in the olden days, when you owe the one who will come and catch you and put you in prison if you can't pay. They'll take your children and you'll become a slave of the person you owe.

[ 28 : 24 ] But thank God for more than the dead. But somebody must pay that debt. So now, the Christian message is that God said, my demands of holiness, my demands and standard of holiness, standard of purity is so high you can't meet it.

And yet, you have to come to that level in order to have a relationship with you. So that is where the problem comes from, between God and man. So God says that I am the only one.

God is the only one who can answer God's questions. God is the only one who can make a demand and pay for the demand he has made. So he said, human beings can meet my demands.

So I will have to be a human being to meet the demands in the name of a human being. When I meet my demands in the name of a human being. Now, for once, a human being has secured that credit from God.

So anybody who comes in that person's name automatically gets the credit, not their behavior. God, their behavior can meet my standard. But God himself, so don't you go before God.

[ 29 : 44 ] Don't go with your hands there. I've been doing good. He said, it's not necessary. Jesus' hands are already showing. Hallelujah. So when we talk about justification, God has now declared that justification, the action of God in approving a person on the grounds of his righteous standards.

That's justified. So if you either go through his demands, meet them, let's say, you are justified. Or since no one can meet the demand, he gave another means.

That's what Romans chapter 3, verse 20, 21, 22, 23, 24 is talking about. He said, for all have sinned and fall short of the glory of God. Look at verse 20.

He says that, therefore, by the deeds of the law, no flesh will be justified in God's sight. Why? For by the law is the knowledge of sin. Whilst you are trying to obey the law, you are beginning to actually discover how sinful you are.

So by the law is actually the knowledge of sin. By the 10 commandments you are trying to preach, it's catching people and making them see how far they can never, or how far they are from God and they can never get any close.

[ 31 : 04 ] So by the law is the knowledge of what? Sin. Look at the next verse. But, say but. But. Say but now. But now. Say but now.

But now. But now the righteousness of God, apart from the law, has been revealed. Hallelujah. That is why the Old Testament folks, they didn't know this.

Yeah. Yeah. They didn't know this. However, what I like about God, when he gave the law and when the prophets were speaking, they coveted this aspect of righteousness, but the people didn't realize it.

Yeah. So he said, but now the righteousness of God, which is outside of the law, apart from the law, has been revealed, witnessed by the law and the prophets.

Wow. That's what Jesus said. That's what Jesus said. Do not think I came to destroy the law, but I came to fulfill the law and the prophets. Matthew chapter 5 verse 17 or so. He said, don't think I came to destroy the law.

[ 32 : 03 ] I came to fulfill the law. I'm not against the law. I am the law. I am the fulfillment of the law. Romans chapter 8 verse 3. What the law could not do in that it was whipped through the flesh.

God did. How did he do it? By sending his son in the likeness of sinful flesh and condemned sin in the flesh. Hallelujah. Hallelujah.

Hallelujah. So Romans chapter 3 says that, let's go over to 21. The righteousness of God, apart from the law, is revealed. But now it's revealed.

Being witnessed by the law and the prophets. Verse 22. Even the righteousness of God, through faith. There are only two types of righteousness that God approves.

That you can use to get to God. The one that you do by the law. And the other one that you, if you can't do the law, you do by faith. By putting your faith in Jesus who has met the requirements of the law.

[ 33 : 01 ] To all and on who, all who believe. For there is no difference. This one, whether you are a Jew, you are Gentile, you are an ex-convict, holy looking person, religious person.

He said, there's no difference. When it comes to God's standard right on, there's no difference.

Wow. Wow. Thank you. There's no difference. For there's no difference.

If you come, whether your father was an armed robber, your father was a priest. He said, there's no difference. Where your background is not the issue. If you can put your faith on all who believe in Christ.

If you can. You can be a Muslim. And if you believe in Christ, you'll be saved. Yes. You can be a charismatic. If you believe in Christ, you'll be saved. You can be a Catholic. If you believe in Christ, you'll be saved.

You can be a Jew. You can be a Buddhist. You can be a Hindu. You can be a Satanists. Yes. You can be an atheist. Yes. He said, there's no difference. anyone, as long as, if you can put your faith in Christ, that's all it takes to be saved.

[ 34 : 14 ] So, look at verse 23. For all have sinned. Say all. That means there's no escape for anyone. No escape for anyone. For all have sinned and have fallen short of the glory of God.

Now, look at the next verse. That's where we've been going and have gone on and on. Being justified freely. How? By the grace. Through the redemption. Did you see that?

The redemption. God accomplished redemption through Christ Jesus. He accomplished it. All the things Christ went through. That is why Christ had to die on the cross. And for the first time in the universe, Christ had to take on sin.

Not him practicing sin, but the sin of, the Bible says that we are the Lamb of God. Who takes away the sins of, oh boy. He doesn't like the sin. He doesn't, he's too holy.

But he has to bear the sin in his flesh. In his humanity. That's why he became a human being. Is that one getting me? The reason why he became a human being, is that a body that has prepared for me.

[ 35 : 26 ] That body was prepared starting from Abraham. When God, Abraham's body was dead. When Sarah's womb was dead. And God spoke a word into Abraham. Abraham believed the word hit his system.

And passed through his system. And it went into Sarah. Sarah also received this because she got faithful. And then it became a pregnancy. And then in the fullness of time, the child was born. Called Isaac.

And then Isaac grew up. And Isaac gave birth to Esau and Jacob. And then that grace of the body. And now it went through the line of Jacob. And then from Jacob, it went through the line of Judah. From Judah. So it begins to trace. Not all of them. They are still the people of God. But so Abraham had Ishmael. But that seed, there was a particular seed. It's called the seed of the woman.

It's called the seed of David. It's called the seed of Abraham. Referring to the same person. So that seed of Abraham didn't go through Ishmael. It came through Isaac. And then from Isaac, came through Jacob.

[ 36 : 24 ] From Jacob, it's there in Matthew chapter 1. It's clearly there. Matthew chapter 1. Before it got to Mary. So God prepared this body. So that when God himself was coming.

There was a body instead of preparing from the days of Abraham. No wonder Jesus said, before Abraham, I am. And Jesus said, Abraham rejoiced to see my days. And he saw it and was glad. So I prepared the body of Christ through Abraham.

And then finally, in Galatians 4, 4, in the fullness of time. In the fullness of time. When time was full. When time was ripe. When time was ready. Kairos time.

In the fullness of time. God sent forth his son. Born of a woman. So this body. Assignment of this body was not to come and marry.

The assignment of this body was not to come and live in a normal human life. Or just be a great teacher, a prophet. No. The assignment of this body was to come and die.

[ 37 : 26 ] So he says that he has reconciled us. Colossians chapter 1, verse 20 again. And by him, to reconcile all things to himself by him. Whether things on earth or things in heaven.

Having made peace through the blood of his cross. Look at the next verse. Through the blood of. And you, who once were alienated and enemies in your mind by wicked words. Yet, he has reconciled.

Look at the next verse. He has reconciled. Where? In your body. In what? In your body. That body. That body. So it's not in his deity.

But in the body of his flesh. He had to come and give this body. So the body was prepared. The body had to be born like a baby in marriage womb. The body lived a normal human life.

And the body grew up. It was all being prepared for the cross. Yes, blessed be God. Someone say, blessed be God. The body of Christ was prepared for the cross.

[ 38 : 24 ] If you don't get this, you don't understand Christianity. Christianity is not about good behavior. Christianity is about Christ on the cross. That's where it starts from.

It starts from. But if you have met the Christ on the cross, it will show your behavior. It will show in your entire philosophy in life. It will show in your entire approach to life. Many people claim they've met the Christ.

They are even preachers, but they haven't. They haven't met the Christ because this nonsense you are preaching. These things you are endorsing. It shows that you have not met the Christ on the cross.

You are just a public speaker. You've been to theological cemetery, not seminary. Full of dead bones.

The fact that someone is a pastor, the fact that someone bears the title of a pastor, a title of a vicar, a title of a bishop, and even a pope, does not really mean check the alignment with what the scripture is saying, how central the Christ on the cross is.

[ 39 : 25 ] So, the body of his cross. Thank you, Jesus. The body. He reconciled us. Can you imagine? He reconciled us through the body. Verse 22.

He reconciled us in the body of his flesh. And then the verse 20 talks about by the blood of his cross. What? The blood of his cross, the body of his flesh.

They were just for reconciliation. Two types of reconciliation that have been mentioned here. Verse 20 says that by him.

This Christ who all fullness dwells. This Christ. The Bible says that by him, God's plan was to reconcile all things to God himself by this Christ who has become one of us working amongst us.

The reconciling factor. How is that going to happen? And what are things in heaven? That means some things in heaven were defiled when Satan rebelled. Things in heaven, things on earth.

Doesn't matter.

[ 40 : 37 ] Creator on earth. They have to reconcile to God. Wow. So, and the only reconciling factor is Christ. Not just him, but through the instrumentation of the blood of his cross.

Why that? Because it is at the cross the penalty for sin was paid. Praise God. And at the cross, the wrath of God against sin was depicted.

Right. So, for God was... Can I ask the question? God was very angry. But why should God be angry?

Was it right for God to be angry? Why should... Why was it right for him to be angry? Why should he be angry with sin? Huh? It's the nature.

It's nature. Try and get close to the sun. You'll be bent. It's not like the sun is a bad place. It's just the nature. We are talking about nature. Did you understand that? It doesn't matter how hungry you are.

[ 41 : 42 ] You can't eat hair. Because your system can't digest it. Your teeth cannot even chew it. No, someone fast. Okay, some of you agree with you.

Your teeth might be able to do that job. But by nature, God is so holy. Do you know that someone in the Old Testament, they tried to use their hands to hold God's...

They died on the spot. Because how dare you use your hands to touch? The box that has them.

The box that have got God's presence. It was falling. So, you are being a nice person to help it.

No, don't touch it. You are not supposed to touch it. One day, your dad upset you so much. You will really slap your dad. Papa, I was upset.

Please, you are upset. But you have now lost it. You've lost your life for doing that act. Yeah. One day, you were so hungry. So hungry. There was no food.

[ 42 : 40 ] You were thirsty. You were very thirsty. And you saw acid. Ah, yeah. I'll drink it like that. Why? Acid might not be bad.

In fact, maybe you work at the lab. It's always helped you. But in this instance, the nature of acid will corrode your intestines. So, nature. Say nature. Nature.

The nature of God demands that he has to be angry with sin. Yeah. So, God was angry with sin.

But who can say God? Yeah. God.

It's all right. It's all right. It's all right. Yeah. I like that one. It's all right. God, it's all right. But I tried to say God can't control you. Oh, you didn't get it.

I said nature. Nature. It's not that he can't control you. His nature means that sin. That is when you can say, if God is right, why is that people doing so bad and God is not doing anything?

[ 43 : 33 ] Ah, so when it's in your interest, now you want him to act. Yeah. Yeah. Yeah. If you act. If when it's in your interest, God should do something about this wicked man, this wicked people, they are killing people.

Can God do something about this? Oh, now you have a philosophy about God should do something. So then, in his nature, he also doesn't interfere in matters on the earth easily.

Because he has set a day where we judge everybody. Oh, yes. So, he won't get involved now. Let them leave. There's a time coming. The only time he might get involved is when he's doing something in the church, with the church.

Right. And then they cross over. And now they want to target the church like Saul of Tarsus did.

Yeah. Yeah. Then he said, I have to pick you on that. Don't cross this way.

I've left you to do your own thing. I'm doing my own thing. A day is coming when everything will be judged. So, you want God to judge your ex? He will, but not now. You might actually end up saving him.

[ 44 : 43 ] So, do you understand what I'm saying? So, God has wrath. And then, somebody must appease the wrath by, watch this, by taking the penalty of the sins.

That's the only way you can appease the wrath. And then, one day, he said, behold, for in the volume of the books, it's written of me. I come to do your will, O Lord. That's talking about Jesus. And he came to be the sacrifice for our sins. So, John the Baptist said, behold, the Lamb of God who takes away the sin of the world.

So, Jesus Christ comes to be the sin bearer. Watch this. This is important. And on the cross, God said, now I can carry out my justice to its fullest extent on sin.

So, you see, that's why Jesus couldn't have died in an accident. Yeah. That's an accidental death. Yeah. Do you know he died as a criminal?

[ 45 : 46 ] Being punished for breaking law. Meanwhile, he hadn't breaking any law. And to prove it, he had one sinner on his right. One sinner. He died in the company of sinners.

The company of criminals for that information. So, according to human justice, human law, human courts, this man deserves to be dead because he has broken our law. And so, he died as a criminal.

But whilst they were killing him, it was actually God who was venting his anger against sin on the cross. That's why he said, God, forgive them.

Yeah. Because actually, Peter wanted to stop him from going to the cross. He said, get behind me. I have to go to the cross. That's why I came on earth. The cross is ahead of me. Nothing can stop the cross.

And now, Romans chapter 3. We just read verse 23. Look at verse 24. It says that being freely justified by the grace through the redemption that is in Christ. Look at the next verse. Look at this. Look at the next verse. It's a long one.

[ 46 : 44 ] But look at it. Who God set forth as propitiation by his blood. What does propitiation mean? Propitiated. You are very upset. And someone say, it's okay.

It's okay. Calm down. Not just calming down. Now, you have been appeased. You have been appeased because the demands of your righteousness have been met.

The demands of your offendedness because of sin. Somebody has met the demands. All the debt has been paid in full. The debt has been paid in full.

So, on the cross, God was propitiated. For the first time, God said, sin is no more a problem.

Sin is history. Sin is history. Sin is history. Sin is history. Now, that is Christianity. You cannot be a Christian if you don't know you were a sinner.

[ 47 : 42 ] Can I say that again? Please. You can't be a Christian if you don't know or you didn't know you were a sinner or you don't know you are a sinner.

Jesus said, I came to call the sinners to repentance, not the righteous. Why? Because God forgives sinners. The one who hasn't sinned. The one who says, I'm not a sinner.

How can God forgive? How can God forgive the one who, me, what sin? You even appreciate the word. But when you come to that place where you know, how many of you have ever felt like that? Like you are, oh, you are quite a sinner too much. For some of you, you are listening to me, you feel like that already. Because people think because you are in church, they think you are that. You are all that and a bag of chips.

But really, sometimes in your heart, you feel you are sitting in church, but your heart is bowed. Oh, this thing I've been doing.

[ 48 : 43 ] So, when you come to God and you admit you are a sinner, that's when you can ask for mercy on the grounds of the blood. Right. Right.

That's where without justification, there cannot be reconciliation. A sinner needs forgiveness of sin, but an enemy needs reconciliation.

We are sinners, but not only sinners, but we are also enemies. Yes. Enemies. Enemies of God. We don't just want God.

Oh. I don't know if you understand what I'm talking about. Yes. That's who you used to be. I've always been religious, but at core, you didn't want God. You don't, see, that's the damage of religion.

Yeah, yeah, yeah. The damage religion has done. Because many people have been taught all kinds of wrong things. And they've been taught a false God. So, some of the questions they ask about God is on the wrong premise.

[ 49 : 46 ] Yeah. A question like, if there is God, why are people suffering? What kind of God are you talking about? I don't think your theology, I think your problem is we have to sort out your theology first before we attempt to answer the question.

Because how can you come to me after church and tell me that if you are a pastor, why are there criminals in London? There's a difference between a pastor and a police officer.

I hope you know that. I hope you know that. I hope you know that. I hope you know that. Are you trying to say I should run around them and be arresting them? I hope you know that. But I thought if you are a pastor, you should be going around and arresting people.

I have a van and, oh no, okay. I think, you are talking about police officers. So, there's a police station over there. Can you go there? But do you understand what I'm trying to say? Sometimes it has to do with the theology.

Yeah. Yeah. Yeah. But the point I'm making is this whole thing about reconciliation is a big thing.

Yeah. Because of my time, let me jump on this with another reconciliation.

[ 50 : 50 ] Let me speak about. There are two reconciliation in Colossians chapter one. Number one is in the verse 20. The second one is verse 22. The first one is in the verse 20. It says that to reconcile all things to himself through the blood of his cross.

When he shed the blood on the cross, that means he couldn't have died any ordinary death. Because the cross was a place for punishment. Death on the cross is not unfortunate. It's for punishment. It's punishment. So, he took on punishment for offenses. That's why he went to the cross. So, now he's saying that the blood that he shed on the cross, it was because of the punishment for offenses.

So, there's a song we've been singing. I think it says that for the chastisement, for the punishment of my sins was upon him.

So, it was my sins, but I couldn't take the punishment because the wages of sin is. So, if I'm going to take the punishment for my sins, what happens? Then I won't even be around anymore. So, the punishment for my sins, because God wants me to live, he had to bring somebody else who has to come and die so I can live.

[ 52 : 01 ] So, then it's called in theological circles, the vicarious death. So, he died in my place so that I can live in his place. Hallelujah. He died like a criminal so that when we come into him, we live like blameless before God.

It's in your Bible. Hallelujah. We were guilty. We were enemies. But now, he is presenting us to God. Look at verse 22 again. I'll come back to it. But look at verse 22. Look at verse 22.

In the body of his flesh, true death, to present you, you, holy, blameless, and with above reproach in God's sight. That's what the cross did.

This is why in any way you turn it, it's good news. Why shall we leave this message and preach other things people want to hear? There's nothing as good as this.

That God will present you holy before him. You, please. The angels will say, no, no, no, God. God, I'm confused.

[ 53 : 06 ] And the angels start getting confused. And they look at God's legalities and systems. And they realize that this justification is legit. It's legitimate. It's clean.

There's nothing. Oh, wow. And they look at, yeah, he's among the saints. Wow. Everybody knows this was a criminal. Yeah, but he's still among the saints. How about his saints?

There's no saints we took before. He's blameless before God. No. He's blameless before God.

That's why. Someone say good news. Good news. That's why it's called good news. That's why it's called good news.

That's why it's called good news. So Jesus could look at someone who was caught in adultery. In those days, if you are caught in adultery, you'll be stoned to death. Can you imagine people who would have died on the streets of the land?

Thank God you are not born in the streets of Israel. Most of us, you would have been dead long time ago. The woman was caught in adultery and she was supposed to be stoned to death.

[ 54 : 10 ] They said they brought her to Jesus. Jesus said, I don't get it. That's why I came on earth. You don't get it. You don't get it. I don't get it. You look at you religious people. You don't get it. You don't get it. Because there's no difference between her and you people.

Her sin is adultery. But yours is in different shapes. And I just came to save man from sins. I came and you are bringing someone who has been found in sin for me to condemn.

I think you came to the wrong person. He said, you came to the wrong person. The cross is ahead of me. I'll take care of it on the cross. So he said, the Lord said we should stone him. The Lord said we should stone him.

I'm going to take the stone in myself on the cross. The curse is coming on myself. So he had the audacity to tell the woman, neither do I condemn you. You don't condemn me.

I don't condemn you. But on what grounds are you telling somebody your sins are forgiven?

Because I'm coming to pay for the price of the sins. Because if you pay for your sins, you will die. The wages of sins is dead.

[ 55 : 08 ] So God sets Jesus forth as propitiation. Romans chapter 3. Whom God set forth as propitiation by his blood. Through faith. To demonstrate God's righteousness.

Because in his forbearance, God has passed over the sins that were previously coming. He accommodated it because he knew Christ was coming. Wow. Thank you, Lord.

The reason why you could have died when you got drunk and you were roaming around. It's surprising you didn't catch some wild STD and killed you. The reason why God should have punished you when you took somebody's boyfriend.

Amen. Amen. It's the same reason why he didn't punish the woman who was caught in adultery. It's the same reason why he didn't punish me. Before I came to Christ, he didn't punish anybody. Because we are all the same. We are all the same. We are all the same. And the sin we punished in Christ. As soon as you come to Christ, God said, finally, God suspended it, delayed it, because he's waiting for you to get to the cross.

[ 56 : 11 ] Because all his wrath can now fully be poured on the cross. So the wrath of God was poured on the cross. So anyone who knows you've been bad, get to the cross quickly.

He said, put a brass serpent, put you on the tree, and high enough so anyone can pray. That's what preachers should be doing. Raise the serpent high. So anyone who is sinning from anywhere, they can see the cross.

And if they can get to the cross, the sin in their life can be taken care of in the cross. He reconciled us to himself by the cross.

He reconciled all things. And not just all things. But the verse 21 also said, and you, I like the point brought it to you.

And you, who once were alienated. When we talk about God forgetting you, I'm not part of what we are talking about. Alienated and not just alienated.

[ 57 : 15 ] Enemies in your mind. Time will not permit me to pick on the mind of unbelievers.

Enemies in your mind. You are well educated, but still enemies in your mind. You are a scientist, but because your mind is an enemy of God, that's why your discoveries are all pointing against God.

Yeah. And it's not authentic discovery. It's vain discovery. Wow. It's vain discovery. Because your mind, the falling mind, Ephesians chapter 4 verse 17, the falling is in the futility of their thinking. The falling mind. 1 Peter chapter 1 verse 18. 2 Peter chapter 2 verse 18. Colossians chapter 2 verse 18. All point to futile thinking and futilities. Lifeless.

Lifeless. Minds that are not in God are lifeless. Romans chapter 1 verse 21. It's because they refused to retain God in their thinking. Bible says that, and because when they knew God, they did not glorify Him as God, nor were thankful, but became futile in where they are taught.

So you are highly educated, but guess what? It's still futile. Wow. Because education doesn't give you correctness. Wow. Education doesn't excuse you from the mess that is in your heart.

[ 58 : 29 ] Yeah. Because it gives you commonsense, you wouldn't do that. Yeah. Yeah. So please, let's not glorify the, the, the, the, the, the, the, the, the mind of man.

Yeah. Godless minds have also done great things by still empty of life. That's why we have to get into the universities and help people.

Yes. Education without God makes you a clever devil. Yeah. Yeah. Because the natural mind is vain.

Vain. Vain. Even though amongst, on the earthly realm, it can discover and do nice things by very vain. Yeah. Very vain. The persons themselves are lost.

But I said, we were enemies in our mind because of our, look at it. He said, we were aliens from God and enemies in your mind by wicked works.

[ 59 : 32 ] Yet now. Hallelujah. Hallelujah. Yet now. Yet now. Yet now. Yet now. Yet now. Yet now. Christ has reconciled.

Reconciled. People who were enemies have been made friends again. Reconciled. In the body of his flesh. In the body of his flesh.

Through death. When he was dying, God was working. Reconciling you and I to him. In 2 Corinthians chapter 5 verse 18. Bible says that to wit, that God was in Christ.

Reconciling. Now all things are of God. Who has reconciled us to himself through Christ. And has given us the ministry of reconciliation. Verse 19. That is. That God was in Christ.

Reconciling the world to himself. Not imputing their trespasses unto them. And has committed to the world of the Lord. This was reconciling. Romans chapter 5 verse 10. Last scripture.

[ 60 : 32 ] I have to end. Romans chapter 5. Is someone catching something? Look at Romans. Romans chapter 5 verse 10. He said if we. Oh. Huh. If when we were enemies.

Listen. Don't think that we are all sons of God. On earth. We are creatures. But not friends. Not sons. But enemies. If when we were enemies.

We were reconciled to God. How? Through the death of his son. Through the death of his son. Reconciliation came through his dying on the cross.

Did you see why he had to be very personal to Peter? Peter was trying to block him from dying on the cross. Get behind me Satan. Don't get behind me. Because that's the only means God could reconcile us back to himself.

God was in Christ. Reconciling the world to himself. God was in Christ. Reconciling. If when we were enemies. We were reconciled. Through the death of his son.

[ 61 : 30 ] Yeah. He died as a criminal. He died as punishment for sins. So that our sins can be taken care of. And we will be justified before God. We will be redeemed.

And then not only that. We now can be reconciled. So God. So he can present us as holy.

Blameless. Ah. That word I done. How can you be blameless before God?

Hey. You. But it is what it is. In Christ. In Christ. We are blameless. In Christ. We are. We can be presented as holy.

In Christ. We can be presented without above reproach. Can you imagine? Above reproach. Uh oh.

But in Christ. So that's why you got to stay in Christ. Stay in Christ. Grow in Christ.

And be firm and strong in Christ. In Jesus name. Did you receive something? Yeah. Give praise to Jesus. Hallelujah. Thank God for reconciliation.

[ 62 : 30 ] In the name of Jesus. Thank you for listening to this message by David Entry. You're welcome to Connect with David Entry on Facebook, Instagram, Twitter, and LinkedIn.

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