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- [0 : 00] Welcome. Thank you for choosing to listen to another word-filled message by David Entry. Preaching is the means by which God manifests His word and nourishes our spirits. May the life of God enter into you and you as you listen to this message. Be blessed.
- Romans chapter 1 verse 16 and 17 and 18. Romans chapter 1 verse 16 says that, Here ends the reading of God's holy word.
- Preach the gospel. In Proverbs chapter 11 verse 30, it says that, He who wins souls is wise.
- And he who wins souls is wise. He who, so human beings are meant to win souls.
- And the souls there are not some objects somewhere. Souls there are other human beings. And he said the human being who wins another human being. Not for him to be in a relationship with you.
- [1 : 40] Because you can win somebody's heart. That's not what he's talking about. He's talking about winning somebody away from the power of the enemy to God.
- He who wins souls is wise. The scripture we read is a very interesting one.
- Because Paul said, let's all read verse 16 together. Let's go. Just that.
- One more time. One more time. One more time. And then 2 Timothy chapter 1 verse 8.
- Paul said to Timothy that, Be not. Be not. It says that, Be not thou therefore ashamed of the testimony of our Lord Jesus Christ.
- [2 : 45] What is about this gospel or the preaching of the gospel that is so shameful? So when they say don't be ashamed of something, that means that there's a, it's legitimate and it's rational to be expected to be ashamed of it.
- But what is it about the gospel that is so shameful? Do you understand that?
- What is it about the gospel that actually you have to be, you have to work yourself that I won't be ashamed of it? Because two things.
- People actually don't believe. And they find it funny or preposterous for you to attempt to preach the gospel.
- Or to be trying to be. So sometimes trying to be religious, depending on where you are, can be a bit shameful. But that is not the real problem. Because what is really ashamed is not the act, but it's the content.
- [3 : 55] The gospel is very easy to be ashamed of the gospel because, rightly so, an aspect of the gospel looks quite unintellectual.
- And so you are, I don't know how many, you've gone to Altrich and someone is telling you that someone died 2,000 years ago. What has this blood got to do with my life? Please, please, please.
- I'm above this kind of nonsense. And there are times you yourself, someone can throw you a question, and their question sounds rational and more reasonable than your faith.

One, it's not because we don't have answers, but the scandal of particularity. The problem is that the gospel itself, the message can be frowned upon and can come across quite stupid.

So in 1 Corinthians chapter 1, it says that, verse 18, 1 Corinthians chapter 1, verse 18, for the preaching of the gospel, of the cross, is to them that perish.

[5 : 10] Foolishness. That's where the shame is. You are telling me something so stupid. It doesn't make sense to me. I mean, if you have heard someone say, it doesn't make sense to me with regards to the things of Christ.

And particularly, I like that he said the preaching of the cross. Because there are other things you can preach. That's why we have to be careful because anything less than this, the gospel never saves.

So you might be preaching something and you are going through the trouble and the problem of preaching and yet you are not saving anybody. Because the content of your message has not got salvific value.

So if it's a soul winning month, a radical soul winning, we have to actually win souls. We have to actually win souls and stop the propaganda.

We have to win souls. So, it says that the preaching of, the problem is the preaching of the cross that someone who couldn't even save himself, that's why they are thief on the cross and said, if you are, Lord, save yourself and save us too.

[6 : 27] Look at how we are suffering here. Look at how we are suffering here. Meanwhile, you say you are innocent. We know you are innocent. But the innocence is not a problem. You are supposed to be a savior.

Excuse me. What is the sense in presenting a crucified savior? He couldn't even save himself, let alone save you.

What's the point in trying to convince me to believe in a murdered conqueror? He was murdered brutally and he couldn't defend himself.

And yet, you are telling me that the cross in itself, when you see the image of the cross in itself, it doesn't depict victory. It depicts, it seems to depict weakness.

It seems to depict misery. It seems to depict failure. They mocked him and spat on him. They actually spat on him and said, look at this man.

[7 : 35] Look at this man. He was stripped naked. He says he's a savior. Save yourself and save us too.

Just start it now. Prove it. And he couldn't prove it. And up to now, there are Jews who still believe he couldn't resurrect. And if Islam has got another version of Jesus, who else was not even crucified, was swapped by somebody and then taken away.

And yet, yet, this is the message we are supposed to preach. It's kind of, if you think about it logically, if you are very, very intellectual, it can come across a bit embarrassing.

They are meeting people who can think, whose minds work. And you don't have anything to say but to say, the cross will wash you from your sins. They will wash you from your sins.

Jesus Christ saves. How does he save? By dying. But why didn't he save himself? He says that the preaching of the cross is actually foolishness.

[8 : 51] That's why it's shameful. If you look at it, if you focus too much on it intellectually, you wouldn't want to present the gospel. You better want to present something else like many preachers are doing.

You know, in Acts chapter 19 verse 9, but when some were hardened and did not believe, but spoke evil of the way, the preaching of the gospel of Christianity. They spoke evil of Christianity before the multitude, they departed from them.

In Acts chapter 13 verse 45, in Acts chapter 13 verse 45, it says that, but when the Jews saw the multitude, they were filled with envy and contradicted and blaspheming.

They opposed the things spoken by Paul. They opposed. So, some will always not believe. Some will, the same message.

In Acts 19, it says that, but after they heard, some would not believe. They were hardened and would not believe. So, does that mean that the fact that some people are turning it down means that it doesn't save?

[9 : 59] No. Does that mean that the fact that some will not believe means it's nonsense? But does that mean that the fact that some said this is nonsense mean it's actually nonsense?

Because obviously, the platform, the basis, the grounds of Christianity was misrepresented. So, he was not a Christian but he thought this is what he meant to be a Christian.

If you are preaching, better preach the gospel. So, we have to now cut to the chase what the gospel is. Which comes across a bit shameful or embarrassing.

So, Paul said, me, I'm not ashamed of the gospel. I'm not ashamed. I'm preaching and sometimes I can feel like I've not convinced these people enough. Because the truth is that there is no intellectual pathway to God.

There is no intellectual roots pathway to God. So, then the means of salvation is not necessarily intellectual. spiritual. So, it says that the preaching of the cross is foolishness to those that are perishing.

[11 : 06] Wow. Bound to unto us which are saved. Say saved. Say saved. Say saved. It is not your believing that makes it the power of God.

It is in itself. faith is like a conduit. It is like an access. It is a connecting point.

Your connecting point to the power is your faith. But it is not your faith that makes it the power. It says for those of us who are saved, it is actually the preaching of the cross is actually the power of God.

Look at the next verse. For it is written, I will destroy the wisdom of the wise. Not that they are stupid. They are people who are wise. But God said their wisdom this time I will make it neutralized.

Not that their wisdom stop working. But through the wisdom, the application of their wisdom, they will miss it. Through human intelligence. You watch this. It says that for it is written, I will destroy the wisdom of the wise and I will bring to nothing the understanding of the prudent.

[12 : 17] people who are quite intellectually astute said I will bring to nothing their understanding. Suddenly they are confused. But no, no, no, I don't understand.

So it's supposed to be, I don't understand how. Yes, God said I will bring to nothing your understanding. Your understanding. So long as salvation is concerned he has chosen not to go through the root of intelligence.

That's why it's a mistake to use your natural attainment to think because of your natural attainment it gives you an authority in spiritual matters.

You can be a store manager. You can be an employer of many. It doesn't mean you can be an effective leader in church. You are making a mistake.

You can be a top business owner. You started a business and it's booming. You have branches all over the world. Please don't be deceived. It doesn't mean you can even be a choir leader.

- [13 : 17] You can be a music producer but it doesn't mean you can lead a choir. Two different things. It says that I'll bring to nothing the understanding of the prudent.

Look at the next verse. Where is the wise? Stop boasting with your natural attainments when it comes to the spiritual work. Because you think that you know. And the more you know the more you find it difficult to humble yourself.

That's why it's more difficult to pastor people who have achievements in life. A young man came to Jesus in Mark chapter 10. Mark chapter 10. Matthew chapter 19.

And Luke chapter 8. The same story from verse 16. He said the Bible calls him a young ruler. Young. One of the verses. One of the it says the young rich ruler.

Young rich ruler. In Mark version. The Bible says he ran. And he ran and he came and fell at Jesus feet. He ran towards Jesus. Fell at his feet. And he says that what shall I do to inherit eternal life?

- [14 : 22] What must I do? Good master. His definition of good was the starting of the problem. Because he's a good guy.

He has so much money. He's been doing so much good works. They've made him a leader in the synagogue. synagogue. So in the synagogue people really respect him. And he says that I've been keeping the Ten Commandments from my youth.

And because of that he thought this should afford me whatever I need in God. The problem is your definition of good. You have downgraded God's value. So you are an upgraded human ability.

Upgrading the human qualities. They have overblown it. lifted it so much that human intellectualism and human reasoning now must judge God.

God must be able to fit into human reasoning. Else he's not a God. They have reconstructed a God. And some preachers, some people are actually not preachers.

- [15 : 26] There are a lot of people who are wearing cassock and gowns. They are not gospel preachers. They are not Christians. We are not there to convince people because there is not an intellectual pathway to God.

Don't forget that. The fact that you are a lawyer and you are very articulate, you know how to reason your case doesn't mean you can't save people.

Verse 20, 1 Corinthians chapter, it says, where is the wise? Where is the scribe? Where is the disputer of this world? Has not God made foolish the wisdom of this world?

God? So now why are we trying to now convince people based on the wisdom? What is acceptable? We live in the culture, human culture actually frowns on the gospel.

Human culture. So we can have a church, people will be born again, but after a long time, human tradition and human culture begins to get in. Suddenly, the gospel is not important, but how nice we are to one another becomes more important.

- [16 : 32] Somebody made a statement, which is true, but I thought about it again. He said, this whole thing is about souls. Then in the light of Colossians, I realized, no, it's not true.

This thing we are doing is not about souls, it's about Christ. See how doctrine, if you are not taught well, you will be going off without realizing in a good heart.

It's not about souls. So then if I want to win you and it's about you, I have to do everything to make sure I win you. Because it's about you. No, it's about Christ. So Christ told the young ruler that he said, I've done all this from my youth.

Jesus said, yes, I have one thing against you. Go and sell all that you have and give it to the poor and come and follow me. He said, I am not ready to be saved on your terms. He said, God, if you have to save me, it must be on my terms, not on the terms of God.

That is why we miss it, when we think it's about souls. This is about Christ. So what happens, the souls like it or the souls don't like it. I don't have any other thing to give.

[17 : 41] There's nothing else to offer except Christ and him crucified. Nothing else to offer. I'm just telling you, because, please sit down.

Not everybody will take this. And some people come and say, the pastor, these things, yeah, okay, okay. I need a job. I need a miracle. Some people don't even bother preaching this and telling anybody, so they don't care about what I'm preaching.

But at least, you can't be sitting under my ministry and not know. This is gospel education. Paul said, I would not have you ignorant.

These are waitier matters. He says that, look at verse 21, a very strange scripture. Since I bought, I bit into that scripture, I haven't recovered from it.

Every time I read it, I can't go further. This is so strong. For after that, in the wisdom of God, you know, if you don't take it.

[18 : 44] So in other words, based on God's designed system of salvation, that's God's wisdom. wisdom, it has pleased God in his wisdom. This is how I've chosen to do my things.

And the way God has chosen to do his things for salvation is that it is the wisdom of God. The world by wisdom knew not God. So you can't do research and find God.

There is no intellectual pathway to God. God chose to do it like that. It pleased God. After God's wisdom, it pleased in the order of God's wisdom, based on God's wisdom of doing things, it has pleased him that this system he has put together, that the world by wisdom will not find God.

So then, if you want to preach what the world is looking for, you won't preach Christ. Because the gospel is shameful in its purity.

so you won't preach Christ. If we say, we are very sensitive about people coming to Christ, so suddenly, a lot of things we won't mention. We won't mention some things because it might be offensive.

[20 : 00] If we live in a society that doesn't like to hear a cross, then you will never say it. So, when the man came to Jesus and asked, how can I be saved? Jesus said, do the commandments.

And he realized that, this they have done, he said, what I taught is that he's not them. Then Jesus gave him his version. He said, go and sell all that you have. Come and follow me. Take up your cross and follow me.

He left sad. He couldn't do it. Because he had so much wealth. He had so much wealth, he was not ready to give up anything for Christ.

That new gospel that has been preached in this modern day charismatic churches is to come and add Christ to what you have. We don't preach the gospel of give up something for Christ.

We preach the gospel of come and add Christ to what you have. No, it starts with giving up something for Christ. Be ready to give it all up. There's only one human problem.

[21 : 05] A lot of other things they are focusing on, it's not really the problem. Money has never been the real problem. Marriage has not been the problem. Sickness has not been the real problem.

Not even the devil. It's a real problem. There's only one real problem of humanity. That is why Christ has to suffer on the cross.

The problem of sin. Our problem is the same. Sin. That means that there's no other solution from God apart from the solution.

The solution is salvation. Salvation is the only thing the human soul really needs. If you are talking about soul winning, you are talking about salvation.

That's why I said saved. Sometimes when you pay by card, contactless or something, sometimes you buy something, you buy it, you want to go, so you use your contactless.

[22 : 14] You don't just go. What do you do? You do what? You wait. For what? For what? Approved.

When you hear, you see the approved, then okay. Sometimes you can leave your receipt. One is approved, you can leave your receipt and go. But sometimes if it's not approved, you are standing there waiting for receipt.

Every time you do contactless payment or some of these payments, one big thing you are just waiting for is approved. You don't even need will be approved to be approved.

One solution we need, saved. Saved. Saved. Saved. The stamp God's approval. Saved.

Bam. Bam. It's the seal of our redemption in the Holy Spirit. Saved. That is why Jesus, when he was born, the angels in Luke chapter 2 verse 11 said, for unto you this day in the city of David, what?

[23 : 25] A Savior has arrived. God. A Savior has been born. Psalm 65 verse 5.

God is salvation. God is Savior. He said, by terrible things in righteousness will thou answer, O God, our salvation.

That's the name of Jesus. Jesus means God, our salvation. God is Savior. Savior. Matthew chapter 1 verse 21 says that you shall call his name Jesus, for he shall save.

What? Why did he come? To save his people from their sins. Jesus is the Savior of the world.

John chapter 4 verse 42. John chapter 4 verse 42. I like that. And said unto the woman, Now we believe, not because of thy sins, for we have hurt him ourselves, and know that this is indeed the Christ, the Savior of the world.

[24 : 37] Hallelujah! First John chapter 4 verse 14. It says that Jesus Christ, it says that we have seen and do testify that the Father sent the Son to be the Savior.

What people need is salvation. A songwriter sometime ago sang a song and said people need the Lord. People need the Lord.

What people need is Christ as Savior. Not just as Lord, but as Savior.

Christ is the Savior from the wrath of God. Now, Savior, you see it's 1st Timothy chapter 1 verse 1, it tells us about how God our Savior.

God by the commandment of who? God our Savior. By the commandment of who? God our Savior. God our Savior.

[25 : 51] God is the Savior by every sense of the word. God our Savior. God himself. 1st Timothy chapter 2 verse 3.

1st Timothy chapter 2 verse 3. for it is good and acceptable in the sight of God our Savior. 1st Timothy chapter 4 verse 10.

1st Timothy chapter 4 verse 10. For therefore we both labor and suffer reproach because we trust in the living God who is the Savior of all men.

What? the people in the Old Testament how were they saved? They were saved by putting their faith in Christ who is God our Savior.

The people of the New Testament how are we saved? We are saved by putting our faith because there is only one way to God. That is Jesus. There is only one need and one solution for humanity.

[26 : 56] One need for humanity is salvation and one solution for humanity is the salvation is in Christ. So there are times even in the New Testament you see God being presented as a Savior.

In Titus chapter 1 verse 3 it says that according to the commandment of God our Savior.

So something was happening in Titus chapter 1 which I found interesting. It says God our Savior. Then the next time he's saying the Savior it says Christ.

Christ Jesus who is our Savior. So look at the next verse. Titus chapter 1 verse 4 you see that peace from God the Father and Lord Jesus Christ our Savior.

So he says God our Savior then the next time he says Christ our Savior. so Christ is God he's just trying to say this Savior is Christ who is God. Titus chapter 2 Titus chapter 2 verse 10 yeah Titus chapter 2 verse 10 says that showing all good fidelity that they may adorn the doctrine of God our Savior.

[28 : 23] Then when you go to the verse 13 it talks about our Savior Christ Jesus Christ God and Savior Jesus Christ. Did you see that? And then the next one you go to chapter 3 chapter 3 you see verse 3 chapter 3 verse 4 sorry chapter 3 verse 4 but when the I like this one too much when the kindness and the love of God our Savior towards man appeared who is our Savior but look at verse 6 you see Christ our Savior Jesus Christ our Savior why am I labeling this?

Jude verse 25 it talks about to God our Savior who alone is wise all the rest are foolish so so yeah yeah God our Savior now this is very important he's establishing the fact that church can't save you religion does not save God who saves is the Christ our God so in the Old Testament anyone who was ever saved was saved by Christ our Savior Christ our Savior Christ our Savior you can't be saved without coming to contact with Christ now what does it mean to be saved then?

saved from what? foundational text I am not ashamed of the gospel of I'm not ashamed of the gospel of Christ why?

for it is the power of God oh oh the means to be saved is through the gospel so God wants to save you how is he going to save you?

he's going to send you the gospel you don't need wild education in order to preach the gospel what qualifies you to preach the gospel is when you are saved because when you are saved you should know why you are saved and how you are saved and you can just communicate that simple message the simple message of the fact that Christ died on the cross to save us sinners and if we shall believe in it it releases the power of God to save us salvation I will explain it now so it says that for it is the power of God to salvation to everyone that believes we I thought we saw in first Timothy sorry chapter 4 verse 10 that God is the savior of all men oh yes all men who believe is the actual one all men who believe God can't save you if you don't believe so all men that means it doesn't matter your background it doesn't matter what you've done it doesn't matter where you're coming from anybody who dares to believe will experience the saving power of

[31 : 28] God hallelujah so it says it says I'm not ashamed of the gospel of Christ for it is the power of God unto salvation to everyone that is clarifies it there to everyone that believe it so the salvation is predicated on the believe it if you don't believe it you cannot be saved oh yes so first to the Jews first and also to the Greek that's not the end of the story look at the next one why because for it means because for in it therein means in it inside it therein therein can therein the righteousness of God is revealed that means that the righteousness of God is actually hidden that's why a lot of people can be some people can be killing people in the name of a

God and thinking they are doing the righteousness of God because the righteousness of God is not obvious that's why sometimes someone is on his way to hell and they think okay I'm good I'm a good guy I don't do anything but I don't do anything you're talking about righteousness of God and you're bringing your righteousness close to it until the pure gospel is preached people won't realize the righteousness of God the pure gospel starts with how sinful man is the vilest offender who truly believes so inside the gospel as we preach it you won't even realize it until people believe then you realize that now watch this this is important when we talk about the righteousness of God not the righteousness of God we have two aspects of it the righteousness of God as the attribute of God and then the righteousness of God as the action of

God the attribute of God the attribute of Push the attributes of the sun is bright intrinsic characteristics inherent characteristics of the sun is hot it produces heat inherent characteristics of God is what we sometimes the terms the attributes of God the attributes of God is that God is holy the attribute of God some of the attributes of God is righteous some of the attributes of God God is merciful.

Some of the attributes of God. God is angry. That's what the woke people can't take. How can you present a God who is angry?

It depends on, that's the true God of the Bible. And God of the Bible has never changed from Genesis to Revelation. It's the same God. So, it says that the righteousness has his attributes.

[35 : 03] It's like, he's so pure and holy. He's so right in everything he does. He's pure. So that's his attribute. But not just his attribute, his action as well. When we say the righteousness, God took a step of righteousness. God did something. You, you as a sinner, there's nothing you can contribute to your salvation.

Can I ask a question? What did you contribute to your birth? So when we say born again, what contributed thou to thine birth?

nothing? Nothing. It was between, it started with your mom and your dad. And then before you were actually born, it was your mom and other helpers.

Like midwives and sometimes, do you understand what I'm saying? You didn't contribute anything to your birth. You don't contribute anything to your salvation.

The only thing you bring to your, contribute is your sins. There's nothing. That's why I said, less any man should boast. Yes.

[36 : 25] You brought negative equity. So the pure gospel starts with the fact that people with negative equity, who could not do anything about their negativity or the negativity of their equity, who cannot help them.

what can a dead person contribute to his resurrection? So then, if you were dead and now you are alive, it starts to imply that you didn't have anything to do with it.

You didn't have anything to do with it. All the glory and all the responsibility lied on God. He said, in the gospel, you see this righteous act of saving sinners of God.

God. So the gospel must help you to clearly define you as a very sinful man who can help yourself. So that when you see Christ on the cross, Christ didn't obey, didn't come to fulfill the righteousness of God because the obedience of Christ, he's God.

He didn't have to obey anyone. So the obedience he came to fulfill, he did it on our behalf. So that when you are born again, being born again and being saved means that you go to God and God says that, have you obeyed my commandments or my commandments are given?

[37 : 46] No. So then, should you be forgiven for breaking the commandments? Yes. Why do you think you should be forgiven for breaking the commandments?

because the punishment that I deserve for the commandment, breaking the commandment has been taken by Jesus. He's taken it. That's why I said the preaching of the cross.

We preach the cross. You were supposed to die. He died in your place. I was supposed to die. He died in my place. I was supposed to die because I was a sinner. By virtue of the sin I inherited and by virtue of the sins I've contributed.

You didn't only inherit sin. You have also done some sins. Come on. Come on. You also done some sins, man. And some of us in all kinds of shapes and sizes and forms.

You've committed some sins. So you inherited sins from Adam and you added your own. You brought your own. It's a different version. which the world has never seen.

[39 : 00] For he said, God did not send his son into the world to, oh, come on. John 3, 17. For God did not send his son into the world to condemn the world, but that the world through him might be saved.

For whoever shall call on the name of the Lord shall be saved. Please sit down. He said, neither is there salvation in any other.

So if Abraham experienced salvation, it didn't come from any other, but Christ. Acts chapter 4, verse 12. Neither is there salvation in any other.

For there is no other name on the heaven given among men, whereby we must be saved. You can't be saved without hearing the right gospel.

It says that for inside the gospel, inside the gospel, the gospel, I think I need to say this, because some people are not aware.

[40 : 18] The gospel is not a book. So what is a gospel? The gospel is a message. The simpler, the simpler definition or phrase for the gospel is good news.

So the gospel is news. So, sky news, BBC news, all that news, news, news, news, news, news, news, news, news.

The gospel is God so loved the world. He sent his only begotten son to die for our sins so that we don't have to die in our sins. Believe it, doubt this.

That's the gospel. That's the gospel. The gospel is we are sinners. God died, sent his son to die on the cross.

So Jesus Christ, when he was walking on the earth, he had an agenda. He was healing the sick. He was multiplying food. He was feeding the hungry. He was doing good things for people.

[41 : 18] But that was not the main reason why he came. He said, how I am fixed. I'm straight towards the cross. It came because he was coming to take away the sins of the world.

How was he going to do that on the cross? That's why when Peter said, you can't die. He said, Satan, I'll see you get behind me. Because the main reason why he came on earth, he said, for he shall save his people from their sins.

He came to be a savior. He came to be a savior. In the book of Luke, he says that, I have an assignment.

He said, I am under pressure. He used the word, when we went for the, that scripture I was using, I'm straight. It's verse 37, Luke, I forgot chapter 18.

He said, how, how I am pressed to this end. He said, I have, I have a cup to drink. I forgot in that text. You know, but he, he, he came, he came mainly to suffer on the cross.

[42 : 27] He says that, he says that, how Christ, how the Christ ought to suffer these things. The Christ had to suffer.

It has been spoken by the prophets. That the Christ had to suffer these things. Hallelujah. All right. And then chapter three, Acts chapter three, verse 18.

I think Acts chapter three, verse 18, spoke about how Christ has to suffer. But those things which God foretold by the mouth of the prophets, that Christ would suffer. He had fulfilled. So he came to suffer for sins because God had to punish sins.

So those who are not in Christ. So when you come into Christ, God will ask you a question. Have you obeyed the commandments? My commandments, my law?

No. You haven't obeyed it. No, I haven't obeyed it. Why? Because I couldn't keep it. I've broken them all. Okay. So then, you are supposed to be punished.

[43 : 37] So are you supposed to be punished? He said, no. Why can't you be punished? Because Christ has been punished already. He has taken the, and then God says, ask you a question. So are you free from my punishment?

Yes, I'm free from your punishment. But you broke my law. Yes, I broke your law. And you are supposed to, there's supposed to be a consequence of breaking my law. Yes. So why are you not supposed to have the consequence?

Because Christ has taken the consequence. Then he asks you a question again. So, okay, how about the blessing that I promise to those who obey my law? Yeah, I'm supposed to have it.

Have you obeyed my law? No. So why are you supposed to have it? Because Christ has obeyed you on my behalf. The reason I read Titus chapter 3, verse 4.

It's a very important verse 3, actually. Where do you start from verse 3? Titus chapter 3, verse 3. For we ourselves also were sometimes foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful and hating one another.

[44 : 48] But, after the kindness and the love of God, our Savior towards men appeared. Look at what it says. How did he appear?

Look at the next verse. Not by works of righteousness, which we have done, but according to his mercy, he saved us. By the... Oh, hallelujah.

So he says that, I preach the gospel, I'm not ashamed of it, for therein, the right... This, see, for in... No, no, not that one. The previous one. Titus.

Titus. 3, 4. Titus 3, 4, please. Titus 3, But after the kindness and the love of God towards men, it's revealed. The kindness and love of God towards men is revealed.

If you don't preach the gospel, and you go and tell him, you go around and say, God is love, God is love, you are making a mistake. It's only within the gospel, the righteousness of God, which encompasses his love, can be revealed.

[45 : 53] If you don't preach the gospel, we will never really have a proper and healthy view and appreciation of the love of God. For therein, the righteousness of God is revealed from faith to faith.

For it's said, it's written, the just shall live by faith. So you only access it, not because your works are good, but you access it because, I believe that I'm a sinner, Christ died for me, and his death on the cross applies to me.

Now watch this, sit down, let me tell you something. Now this is key, this is key. When you are saved, watch this, when you are saved, as soon as you believe in the work of the cross, Romans chapter 1 verse 16 again, for I'm not ashamed of the gospel of Christ, for it is the power of God, watch this, unto salvation.

The power that wicked salvation, the power that brings salvation, that makes a person get saved, that power is in it. And as you listen to the gospel, and you believe the gospel, it says that, for it is foolishness to those who are perishing, but for those of us who are being saved, it is the power, it is the power that saves, the power that saves.

Now, oh, oh, Father, thank you. When we talk about salvation, we are not talking about, the gospel is not, preaching good life, better life.

[47 : 30] You know, adding value to your life, so, morale, now you stop doing, you used to do that, now you stop doing that, you know, you just, so, well, behavior, code of behavior, and all that, no, that's not a gospel.

Then others can also choose to behave. So, now, watch this, I'm about to say something. When it says, it's the power of God unto salvation, it's not so much talking about, when you believe the gospel, suddenly, your behavior has changed.

But it is when you believe the gospel, the, the, the life of God that saves, has now suddenly be, so you, it's, it's, it's not, it's like, your status actually, really, who you are on the inside changes.

No, the thing is more than meets the eye. Let me say it again. When you believe the gospel, it doesn't mean now, suddenly, you have become a nice person. You have become a good person.

Even though, that will begin to evidence, the fruits, of your salvation. But when you are saved, and the righteousness of God hits you, it is actually the nature of God.

[48 : 41] It's the status. It's the state. As soon as you believe it, something, something actually enters you.

How did it enter you? By believing the gospel, the gospel, because when you believe, the gospel is actually, the power of God. It's the power of God. It's the power of God.

But you never experience the power, to save, until you actually, I believe, that's why it said, how shall they call, whom they have not believed.

It says that, for therein, the righteousness of God is revealed, from, faith. Is someone getting what I'm saying? It's not the end of the story.

The reason why, I'm not ashamed of the gospel, is because, the power of God to save, is inside the gospel. Because, it is the power of God to save, and the righteousness of God, is revealed, is displayed, is demonstrated, is encountered, is experienced, through the gospel.

[49 : 49] The righteousness of God. It's, encountered through the gospel. Is someone getting what I'm saying? It is, the power of God, to save.

That is why, I'm not ashamed of the gospel. It's the power of God, that saves. And, not just that, because in it, the righteousness of God, is revealed, is displayed, is experienced.

You, God's righteousness, the actions of God, to justify you, is revealed. Certainly, you know, oh yes, I'm saved.

I'm saved. It is more than your understanding. It's, it's an experience. You experience, the serving power of God. You, you experience it.

You don't have to be convinced. You just, that, you have to experience it. Because, it's not from the mind. Oh, that's why it said, with the heart, man believes, and with the mouth, confession is made unto.

[50 : 51] Now, sit down, let me finish this thing. You will think, that is the end. Then he said, for, verse 18, ha, for, the wrath of God, is revealed, already, from heaven, is revealed, against all, all, all, unrighteousness, and, ungodliness, unrighteousness, of men, who hold the truth, is in unrighteousness.

The wrath, the wrath of God, the wrath of God. Anyone, who preaches, and goes silent, on the wrath of God, is not preaching, the whole gospel, full gospel.

Some of you, think you are so good, and you are doing, the church a favor, for coming to church. Some of us, we know, we are very dirty, and that, the church is doing us, a favor, for connecting us, to God.

So we are very humble, in church. Those who think, they are good enough, cannot be saved.

That's why, when the guy came, and he brought, a definition of good, Jesus had to correct him. Why do you call me good? On what grounds, are you saying I'm good? How can any human being, be good?

[52 : 09] You are looking at me, as a human being, and you are calling me good. If you look at me, from the standpoint of God, that's different. But there's no one good. The reason why, I can help you, is because I'm God.

Don't, don't downgrade God's goodness, to human definition. Why call it down me good? No man is good, but God. Because this guy, he's, all his life, the strength of his life, is built around, his behavior, his human strength, his human abilities, and stuff like that.

Jesus said no. He said okay, now that I've corrected, your definition, of human condition, you have, you have credited, human beings with more, than they deserve. Yeah.

Most of us here, especially in the West, we even go as far, as telling God, doesn't understand human rights. Why, why should God, allow the slave trade, to happen?

Why should God, allow some people, to discriminate against others? Why? Why God, this is not fair. This is not fair. This is not fair.

[53 : 21] Is it because of the, the society, and the community, we live in, we have this, culture of, definition of a certain, fairness, which doesn't, exist in some parts, of the world.

Some of the, some parts of the world, it's easy to actually, preach the gospel. Yes sir. Is it to preach the gospel? If, if there is God, why, why, why are people dying, around the world?

No soul, can be saved, when they don't, if they don't hear, the gospel of Christ. Yes sir. So, the, the scripture says that, if our gospel is hid, 1 Corinthians, 2 Corinthians chapter, 4 verse 5, if our gospel is hid, if our gospel is hid, it is hidden to them, that are lost.

I like the verse 6, look at the verse 6, ah, for God, who commanded the light, to shine out of darkness, has shined in our hearts, to give the light, of the knowledge, of the glory of God, in the face of Christ, Jesus Christ.

Suddenly, you begin to understand, some things better. Hallelujah, glory be to Jesus. Hallelujah, hallelujah, hallelujah, hallelujah, hallelujah, hallelujah, hallelujah, look at the next verse, but we have this treasure, in earthen vessels, that the excellence, in fact, the one I'm looking for, is the verse 4, the God of this world, has blinded the minds, of unbelievers, there's something, I want to show, less the light, it's a glorious gospel, so it makes sense, when Paul said, I am not ashamed, of the gospel, because, it's the glorious, gospel, of Christ, who is the image, of Christ, it's the glorious gospel, it's the glorious gospel, it's the glorious gospel, in Hebrews chapter 4, verse 2, it says that, the gospel, was preached to them, as well as us, yes, the gospel, it's the gospel, the preaching of the gospel, prophets, human beings, who come, engage their faith, but let me finish this, it says that, verse 18 of Romans chapter 1, verse 18,

[55 : 35] Romans chapter 1, verse 18, it says that, for the wrath of God, is revealed from heaven, against all ungodliness, that's where the problem is, that's where we, how can you save yourself, from this, because you were not born, with godliness, you were not born, with righteousness, in fact, the psalmist said, in sin, did my mother concede for you, you are, you, we all arrived, in unrighteousness, and, the sin, is our nature, it's not our approach, you can change your approach, but you can't change your nature, you can bleach your skin, but it doesn't make you, your, as they call it, your race, is in your DNA, it's not just a skin color thing, you can change your skin color, and dye your hair, and do everything, and even your eye, put all those, whatever, and change it, when your child arrives, yeah, when your child arrives, they say, hey, you were born, in a certain condition, and that race, and that condition, is a sinner, you can't act, act your way out of it, that's why, you have to be born, because there is a defect, with your first birth, and the only way, you can be saved, is by preaching, by believing, in the gospel,

I like, permit me to use the other phrase, the glorious, the glorious gospel of Christ, the glorious gospel of Christ, that's why, he said, I am not ashamed, I am not ashamed, listen, people around you, are waiting for you, to tell them the gospel, to be saved, people around you, people you come into contact with, they are waiting for God, has sent you as his prophet, as his prophetess, God has sent you, as his messenger, so the people around you, who have come around you, have not come around you, by accident, because they are exposure to you, who contain the grace of God, God has saved, they are exposure to you, make their life, the situation better or worse, there is no middle ground, when you open your mouth, and you say,

Jesus died for sinners, Paul, I like the way Paul puts it, he said, this is a faithful saying, and worthy of all acceptance, 1 Timothy chapter 1 verse 15, this is a faithful saying, and worthy of all acceptance, he said, this one, you don't have to argue, this is, it's worthy of all acceptance, he said, what is it, he said, this is a faithful saying, and worthy of all acceptance, that Christ came into the world, and he said, me, I am chief of that, oh, hallelujah, hallelujah, I am not ashamed, of the gospel, when you want to talk about, the true gospel, and the real gospel, sometimes, intellect, you might feel, intellectually intimidated, that's why I said, don't be ashamed, of the testimony of Christ, because I, am not ashamed, of the gospel, of Christ, thank you for listening, to this message, by David Entry, to hear more, from David Entry, follow him on Facebook,

Instagram, Twitter, and LinkedIn, you can also subscribe, to Carish Church on YouTube, don't forget to share, and subscribe to our podcast, so you are always up to date, be blessed, and be blessed, and be blessed, take care and be blessed, and be blessed, particularly if you do share, anybody become blessed, and be blessed, Golanna Hill, on earth, and be blessed, and be blessed, and be blessed, in fact, and be blessed.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Bye-bye.

[60 : 14] Bye-bye.