

# The God Given Righteousness Part I

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Preacher: David Antwi

- [ 0 : 0 0 ]     Welcome. You are about to hear an inspirational message by David Entry. May your faith increase and your heart be stirred towards God as you listen to this life-transforming message.
- Press subscribe so you're the first to know when the messages are released. Blessed are your ears for the things they hear. Romans chapter 1 verse 16. Is that okay if we all read it all together?
- Yes. Let's all read. Let's go. For I am not ashamed of the gospel of Christ. For it is the power of God unto salvation to everyone that believes, to the Jews first and to the Gentiles.
- Now, verse 17. Let's go. For therein is the righteousness of God revealed from faith to faith. As it's written, the just shall live by faith.
- All right. It said, when you read your Bible, this is how you should try. It's grammar. The Bible is English. Okay.
- [ 0 : 5 9 ]     Unless you are reading it in French or different language. But it's grammar. Practically. So, those of you who didn't like grammar in school. It can affect you the way you interpret the Bible.
- What's the meaning of the Bible? The meaning of the Bible is what the Bible is saying. A lot of people read into it. So, it said, for I am not ashamed of the gospel of Christ.
- For it is the power. I am not ashamed of the gospel of Christ. For it is the power of God to salvation for everyone.
- Now, someone can say, that is how God can be saved. God needs salvation. See, God also needs salvation. But that's not what the text is saying. So, what grammar does is, grammar helps you.
- Grammatically. Let's even take religious caps on. Off. Take religious. Grammatically. What does that text mean? So, you have to. This is how you interpret the Bible. Interpret it based on what the text is saying.
- [ 2 : 0 0 ]     Not what it is not saying. In theology, it is called exegesis. To exegiate is to dissect, break it up, and pull out.
- To break it. What does it actually exegiate? When you are reading it, what is it saying? To ex. Ex is out of. Okay. Ex. Exegiate.
- Okay. So, Jesus has to do with writings, letters. So, exegesis is to read out. To pick out what is said. Whilst the opposite of exegesis is asegesis.
- To asegiate, it means to read into it what is actually not saying. And sometimes charismatics like that a lot. We read into the text.
- And a lot of preachers do that to make a point. But when you look at the text very well. But what pastor is saying is actually. When you look at the grammar, that's not what the grammar is saying.

- [ 3 : 03 ] It doesn't say that. So, why is he saying that's what the Bible is saying? For instance, let me use that speaking in tongues.
- Matter. Matter. In 1 Corinthians. I'm just showing. I'll go back to Romans. In 1 Corinthians chapter 14. Let's go to verse 18.
- It says that, I thank God that I speak in tongues more than you all. Say you all. You all. What does that mean? It means that he speaks in tongues more than all the people he was talking to.
- It can't mean any other thing. In more than you all. The preacher said, I speak in tongues. That means when you're a church leader, you must be praying more than the church members. Really, that's not what he's saying.
- But you can infer. Because if he's the preacher and he says, I speak in tongues more than you all. No wonder he could get great results with the people. Then you too, if you want to get great results, you have to follow the footsteps of those who are ahead.
- [ 4 : 06 ] So, this doesn't say a preacher must speak in tongues more than his members. But if the apostle Paul said he spoke in tongues more than them, then if you also want to be a good preacher or a good leader like Apostle Paul, then you can use that as your yardstick to try and speak in tongues more than the people.
- But that in itself does not say preachers must speak in tongues more than the congregation. So, if you use that as a text case or a scripture to tell people if you're a pastor you must speak in tongues more than everybody, you are wrong.
- God, that's not what he says. Now, he says, I thank God I speak in tongues more than you all. Nevertheless, in verse 19, in the church, yet, say yet.
- Yes. In the church, I would rather speak five words with my understanding that I may teach others also. Now, watch this.
- So, those who say, why are you speaking in tongues in church? Because Paul says that you don't have to speak in tongues in church. Is that what he said? Is that what he said? Why are you running to conclusion?
- [ 5 : 12 ] Open your eyes. And read grammar, grammar, grammar, grammar. So, approach it first, not religiously. It's a text.
- It's something that has been, it's print material. And you are meant to read it. So, read it. And first of all, read, what does this statement mean?
- Before you try and get revelation out of it. What does the statement, the statement? Here, what is it? It said, yet, in the church, I would rather speak five words with my understanding.
- Ah. So, it doesn't say in the church I don't speak in tongues. Yeah. And neither does it say when I speak in tongues, everybody in the church, everybody must understand. So, they say, they say, those who speak against tongues in the church, they say, when the day of Pentecost came and the people spoke in tongues, everybody around understood them.
- Is it true? Is it true? That's true. Is it true? Acts chapter 2. You don't know your Bible. Is it true? Acts chapter 2, verse 8 and verse 9.
- [ 6 : 22 ] Is it verse 8, verse 6? Okay, it's verse 6. It's invariant. And when this sound occurred, the multitude came together and were confused because everyone heard them speak where?
- In their own. Did they hear the people speak? They spoke in verse 4. Verse 4. And they all began to speak. They filled the Holy Spirit. And they began to speak what? With other tongues.
- Yes. Other tongues. As the Spirit gave them. And then people who were outside, when they heard what was going on, they came and what did they hear? Verse 6. They heard them in their own language. And verse 8. They said, these guys are Galileans and all that.

How is it that we hear each of them, or we hear each in our own language in which we were born? So, they could hear saying that, hey, God has visited us.

They could hear. It's actual intelligible language they were speaking. So, now, people say, the tongues that the apostles spoke, people could understand.

[ 7 : 21 ] Why do you come to church on your own? No one can understand. So, they stand on that to judge the tongues that I speak. Then they say, Paul said in the church, I have to speak with my understanding.

Please, you are jumping the gun. You are not interpreting it right. Paul didn't say, people heard them speaking tongues. So, in the church, you also have to hear me. He didn't say that.

He said, in the church, I speak in tongues more than you all. But in the church, what will I do? I'll speak with my understanding. You leave the dots out. Read the text.

Finish reading it. Why did he have to speak with his understanding? Why? So that he can teach. So, when you are teaching, how can you teach in tongues? That is madness.

And that's what they were doing in the Corinthian church. They come and share 75 minutes. Then he comes to stand there. Matthew chapter 8, verse 10, after finishing reading. And Paul said, there are several musical equipments.

[ 8 : 38 ] Every one of them makes distinct noise. So, then those times when you want to go for battle, there's a way they blow their horn. You know this. You know, even when a car blows their horn, you know it's trying to get your attention, which is different from police siren.

So, there are distinctions. So, why is it that you want to say something and this? So, what he's saying is that when I come to church and I'm supposed to communicate with you, it's madness to try and communicate with you in tongues.

Why? Why can't I do that? But Acts chapter 2, the people heard them in their own language. But that's not the same thing. Because the one you are speaking, 1 Corinthians chapter 14, verse 2, what does it say?

It said, if I speak in tongues, for anyone who speaks in tongues does not speak to man. Do you see that? Why? No one understands him. So, on that premise, he said, if I'm coming to teach you, why would I speak a language which no one understands?

So, he's not talking about praying. He's talking about, verse 18, he's talking about teaching. He's not talking about praying. But when you look at the verse 2, he said, if anyone speaks, if I speak in tongues, no, he speaks to God.

[ 9 : 51 ] Ah, praying, what are you supposed to do? When you pray, what are you speaking to? God. So, what stops you from speaking in tongues when you are praying? Now, if you have come together and they say, everybody pray. What stops me?

He didn't say talk to somebody. He said pray to talk to God. What stops me from speaking in tongues? What stops me? He said, watch this. He said, if any man, for he who speaks in tongues does not speak to men, but to God.

Why? No one understands him. Ah. So, why are you saying people should understand my tongues? But ask them if they understood. Then let's find out what the different tongues were. Because the one they understood might be different from this one.

But this one too is tongues. And he said, even though no one understands you, how be it? However, in the spirit, you are speaking mystery because you are talking to God.

So, boy, when we come to church and they say pray, you can't speak to God. You choose the language you speak to God with. Now, so, people stand on these things because they are not attending to the text based on grammar.

[ 10 : 56 ] Common grammar principles. Principles of interpretation. Principles of basic grammar. Comprehension.

They give you something to read. Then they ask questions based on what you have read. So that it helps you to get a proper understanding of the written text. Now, when you come, I said, what the Bible says, it is what it's saying.

The meaning of the Bible is what it's saying. Don't try and say, oh, no, this is just saying it, but there is, no, no, there is something deep behind it. That's where people begin to go wrong. Because they expect, no, no, no, this is not good.

There must be something deep. There's nothing deep. There's nothing deep in the Bible apart from what the Bible is saying. So how do you interpret the Bible? They did it.

For instance, when it says that, for he who speaks in tongues. It just, it said speaks in tongues. It didn't say he who preaches. So don't really say, no, this one is talking about preaching. No, it didn't.

[ 11 : 56 ] It said tongues. It said speaking in tongues. It didn't say, and it said speaks to God. It's not preaching. So why are you trying to twist it to make it what it's not saying?

So this is how you deal with people. Let's go to the grammar. What is the grammar? What does that mean? Now, when we see what the grammar means, then we can find out what is he trying to say in the context where it has been written.

Does that make sense? Yes. So with that in mind, Romans chapter 1, verse 16. For I am not.

Let's read. I'll read here. Let's go. For I am not ashamed of the gospel of Christ, for it is the power of God's salvation for everyone who believes, for the Jews who have to accept the glory.

Did you understand what you read? Did you understand what you read? This is how you should be reading your Bible. Exegesis.

[ 13 : 06 ] First of all, the statement says, for. I am not. You don't start a conversation with for. As soon as you make this statement, stand alone, you are likely to butcher the meaning.

My phone is ringing. Hello. For I am not ashamed. You don't start a conversation with for.

Hello. Hello. How are you? I didn't see you. You are not there. I was very, very concerned. And he may ask, why were you concerned?

Because. Another way of for. Because I didn't see you, I was concerned. I thought maybe you were not interested in the meeting. Oh, no, no, no. I'm still interested in the meeting.

Okay. See, you don't start a conversation. And watch this. I want to teach you something else. Do you know why sometimes people take screenshots of your conversation and send it to somebody to prove something?

[ 14 : 17 ] That's okay. Some of you don't know your screenshots of your conversation. That's insane.

Yeah. That's why you are in church and you are going to mess up with a girl or with a guy. And you are telling me, the other time when I saw you, the way I was feeling. They have sent me the screenshots.

Yes. Yes. Yes. Yes. The reason why normally people send screenshots instead of forwarding the message.

A screenshot will put the statement in a context. Sometimes they send several screenshots. Then it flew out. Then it roll out. Then it roll out. So that somebody can see all the trailers.

The problem with the Bible. There's no problem with the Bible. But I'm grounded. The problem with the epistles. You know what an epistle is? Letters. It's a conversation going on, but you are on one side.

[ 15 : 23 ] So it's like a telephone conversation. You sometimes have to manage, okay, he's talking about this, what he's talking about. Because it's one side. He says, oh, yeah, has he arrived? Okay. So when we get there, what shall we tell him?

Wow. Is it new? Is it a very big one? Okay. Does he use petrol or diesel?

See, now you can tell. It's like it's a car. Petrol or diesel? Really? So can he mow the grass very well? So it's not Ferrari.

But when we take the epistle, it's letters that have been written to people addressing problems that has been told the apostle. So sometimes you have to just work out what problem he's addressing.

Right. And so when a conversation starts and he says four, it is important to try and find out what he said before the four.

[ 16 : 28 ] So verse 15 says that. So that's also another one. That's why it's always good to read it in context. But sometimes, so pastor, why is it that when you people are preaching, you just could?

Because the point we want to make is there. And what we are, the point we are, the point we are trying to put across is within the context. So later, if you go and start reading, you can get it.

It's the same. What we said, we didn't take it out of context. Because if you take it out of its context and you make it a standalone or make it a pretext, you'll miss it.

That's what a lot of people do. They say the Bible is not true because they take it out of context. Hallelujah. Hallelujah. So when you read the text and it says that, so as much as in me, as much as is in me, I am ready to preach the gospel to you who are in Rome also.

Do you know why? I'm coming to Rome and I'm ready to preach the gospel to you. Why? Because for I am not ashamed of the gospel. That's why I want to preach it.

[ 17 : 45 ] Because I'm not. If you don't preach it, you are unlikely to be ashamed. People won't preach the gospel because they are shy or they are ashamed. He said, me, I will preach it.

That's why I want to come to Rome to preach it. That tells you there are, in those days, there are people who are ashamed of the gospel. Obviously, from the text, you can tell there are people who are ashamed. He said, for, because I am not ashamed.

That's why I'm coming to preach. I'm not ashamed of the gospel of Christ. He said, do you know why I'm not ashamed of it? Because it's actually God's power for salvation. It's the power of God. This is grammar. Basic grammar.

So when you are reading your Bible, don't be in a hurry to look for revelations. You're going to push something deep, deep, deep.

So when you speak, people will say, wow. I'm not ashamed of the gospel of Christ. For it is the power of God unto salvation.

[ 18 : 45 ] For the Jews first. We can't ignore that. When it comes to races, God has priority. Even salvation.

For the Jews first. Do you understand why Satan hates them like that? Because Jesus was even a Jew. Why is it that he didn't come as Yoruba?

Can you imagine? He didn't come as a German.

But why did he come as a Jew? Because that's what God has planned anyway. That's also an understanding. Anyway, it says that to the Jew first and to the Greek. Greek, there stands for all other people.

All right. Now, go to verse 17. That's where I am. See, another four. Why? Why is it the power of God unto salvation?

[ 20 : 00 ] It tells us. What is the eight talking about? Okay, let's do grammar. Some of you know it was a struggle.

But let me try and see if I can achieve what your teacher couldn't achieve. What is the subject matter here?

When you read from verse 15, it says that as much as lies in me, I'm ready to preach the gospel to you too.

Okay? So, the gospel is the subject. And the people are the objects. He said, I want to preach the gospel to you.

So, now he's talking about the gospel. Then, he says, because I'm not ashamed of what that gospel. So, the gospel is what we are talking about. Not Jesus, please. Not Jesus.

[ 21 : 00 ] Okay? Not Jesus. No music. No worship. Nothing but the gospel. So, I want to come and preach the gospel. So, I want to come and preach the gospel to you.

For I am not ashamed of the gospel. Why am I not ashamed? Because it, the gospel, is the power of God. For what? Unto salvation to the Jew and then the Greek.

Okay? Then he continues. Why is it the power of God? Because in it. In the gospel. In it. The right. In the gospel.

The righteousness of God. The what? Righteous. The what? The righteousness of God. Ah.

So, preaching brings to bear the righteousness of God. Wow. Because what do you do to the gospel? You preach it. So, as I'm preaching the gospel, I am supposed to be creating a platform for the righteousness of God.

[ 22 : 04 ] Then that is where the power of God, the power of God is manifested on the platform of the righteousness of God. That's why I said the gospel is the power of God unto salvation. Because inside that, the gospel, the righteousness of God is revealed.

So, that means that, watch this. If it says the righteousness of God is revealed, that means that without the gospel, the righteousness of God remains concealed. Yeah.

Because if it says it is revealed, that means that originally it's concealed. Yeah. Because you can't see my belt, can you?

So, why would I say, do you want me to show you my belt? I want to reveal my belt to you. If it's revealed, why would I? Can I tell you I want to reveal my Bible to you?

You can't see it. Because it's not hidden. So, if I want to reveal my belt, then I go like this. Then my pot belly puffs up like that. So, the righteousness of God is another word for reveal.

[ 23 : 03 ] Who can help me? Grammar. Disclosed. Yeah. We can't get synonyms. Synonyms. Some of you did it. You see? You see? You see? Instead of studying, you were doing boyfriend and girlfriend.

Yeah. Huh? Exposed. Exposed. I prefer that one. Display. Yes. The main one I'm looking for. What? Unveiled.

Unveiled. So. Uncover. Uncover. Now, when you go to African traditional marriages. Yes. Yes. They cover the bride and then they bring her for you to tell.

Is she the one? Sometimes you don't. That's why we call veil. Veil is to cover something. So, to unveil it. And, you know, when you actually, some of the car showrooms, when you buy, when you are adorning a new car.

Yeah. Yeah. They put a nice sateen cover on it. And then they pull it and then it comes unveiling. Okay. So, it's unveiling.

[ 24 : 07 ] And then, so when it says that in the gospel, the righteousness of God is revealed. Another word for revealed is unveiled. So, the righteousness of God is unveiled.

Without the preaching of the gospel, the righteousness of God remains. Thank God. Thank God. Thank God. And what people have been doing, I'm about to say something very strong. What people have been doing is, they go to churches where the gospel is not preached.

And some people are not born again. They go and take the Bible. They haven't heard a preacher on the gospel. And they don't realize that so many things are veiled. So long as the righteousness of God is concerned.

And they take it and they talk rubbish because they don't know it's veiled. I'm not saying that the grammar cannot be plain. You can read legal documents, which is clear, but you won't understand it.

A lawyer will say, do you know what this means? Do you know what this means? You know, so reading, ability to read a legal document because it is intelligible. When we say something is intelligible, that means it's readable.

[ 25 : 12 ] You can read it and get the grammar. The fact that you can read a legal document doesn't mean you actually comprehend what the terms inside it.

That's right. All right. So now, when the gospel is preached, inside the gospel, the preaching of the gospel, it reveals God's righteousness.

Now, the topic we are dealing with is the righteousness of God. That means God has righteousness. But a lot of people don't know that. Why? Because they have not been exposed to the gospel. It takes the gospel to unveil, to put into display, to reveal the righteousness of God.

So, at this juncture, what we are going to be addressing is, you preach the gospel and something is unveiled. The righteousness of God.

Oh, it helps you to see how God does his things. But not just that. Because the Bible says that the soul does things, will die.

[ 26 : 27 ] And God is a just God. It's a holy God. God is a pure God. For you to come near him, you must be guilt-free.

Metropolitan police is recruiting. You want to go and apply? Hey. You? You? You have criminal record, actually.

They're looking for you. Or, or, immigration police arrested you and told you, don't work. And you want to go and apply for a job with the police?

With the home office. Yeah, can you imagine? An illegal immigrant applying for a job with the home office. If you want to apply for a job with the home office, first, fundamental principle is that you must have the legal right to work.

Now, how many of you know you don't have the legal right to appear before God? And yet, you need a job from God. So then, since you've, how many of you have sinned before?

[ 27 : 49 ] How many of you in the past, one week, you think you have done something or said something, maybe you should have said, no, you've sinned. And, meanwhile, you have to approach God, because how many of you think you will need the help of God?

And how many of you believe that, if you want God, you have to pray to God? But God is just. And you have sinned. Are you going to appear before him with your sins?

There is a certain righteousness that is required to appear before God. Now, that righteousness, you don't have it. Why don't you have it?

Because, boy, anytime you eat nice rice, fried rice, with, um, chicken, black bean, sauce. Sauce. Every time you eat, lasagna.

[ 28 : 59 ] You like that one? Pizza. With jalapeno pepe. With jalapenos and some roast chicken.

And roast beef. Yeah. Nice pizza. With big, uh, is it, cr-cr-crust.

Take one. Every time you eat crispy, aromatic duck. Yeah. Every time you eat sweet, uh, uh, um, no, no.

Spring roast with sweet, sweet chili. Okay. That's, it's so nice.

How many of you have been hungry before, and then you go home, and then maybe something is being prepared, and, sometimes even the smell of the food can make you feel full.

[ 30 : 01 ] Good food. Good food. How many of you have eaten good food before? Last night, Christmas, you ate so much good food.

The next morning, you had to go to a place where you can use tea roll. And the nice turkey you ate, the next after about 10 hours, when you ate, hey, people couldn't even enter the toilet after you came out.

But all you have been eating is nice, crispy, aromatic duck. Nice fried rice. Where is this thing coming from?

Can I tell you where it's coming from? Inside you. Inside, anything that gets inside you gets contaminated. So, the reason why you keep sinning, and you keep messing up, is because inside you ain't good.

We are all, we are depraved. We are at call. So, if some people say that, you know, salvation is like, you are drowning, and Jesus is trying to save you.

[ 31 : 28 ] No, no, he's not saving you from drowning. You are dead. Under the sea. You are a corpse. And a corpse cannot save itself. So, the fact that you are born again, and in church, should let you know that it wasn't your doing.

Because, left with you alone, you wouldn't choose God, because your ability to choose God is gone, is dead. So, none of us is righteous, and yet we have to deal with God, who is righteous.

So, that's the conundrum. It is. How can I come to God? How can I get to God, when I'm such a sinner, and he's so righteous, and he doesn't demand anything below his standard?

And you can't meet God's standard. So, what he has to do, is to find a way, of giving you Romans chapter 1, verse 17.

He said, for in the gospel, what? Righteousness. The what? Righteousness of God. The what? Righteousness of God. I can't hear you. The righteousness of God.

[ 32 : 39 ] Oh, so God has his own righteousness. His standard. Oh, I need that one, so I can get to God. Oh, then you need to get close to the gospel.

Because the standard, the right, it's not your righteousness. Oh, let me check. In Philippians chapter 3, verse 9, it talks about, my righteousness. So, we have our righteousness.

What's your righteousness? When you are doing the right things. So, when you do the right, righteousness is right doing, or right deeds, or right behavior. That's righteousness. And he said, my righteousness.



He said, I want to get to know Jesus, and be found in him, not having my own righteousness. Ah. Do you know why your righteousness can't help you?

Because your righteousness is so flawed. It's so flawed. If your hands are soiled so bad, and you remove stuff from the washing machine that have just been washed, it's been washed, but you will make it dirty.

[ 33 : 42 ] Yeah. With your good intentions. Your hands are not righteous enough. Yeah. So, the best thing is maybe put on some gloves.

New gloves. Like when you go to the hospital, the doctors, and the nurses, they put on gloves, so that it's sterile. Yeah. The righteousness, the gloves of God, before, through which you can appear to God, is made available for you in the gospel.

Okay. So, you cannot be, that means you can't be saved without righteousness. I want to explain something to somebody.

You are preaching. Wow. This is deep. You cannot be, Romans chapter 1 verse 16, I am not ashamed of the gospel of Christ, for it is the, what?

Power. Of God, what? Unto salvation. Unto salvation. What does it mean, what does salvation mean? Unto salvation. That it results in salvation. For someone to be saved, there must be power.

[ 34 : 41 ] The power that brings salvation. Okay. The power that brings, and he said, why? Because in the gospel, the gospel that contains the power that brings, the righteousness of God is revealed. So, that means you can't be saved without righteousness.

Wow. We ask, in Romans chapter 5 verse 10, am I making sense at all? Yes. In Romans chapter 5 verse 10, the Bible talks about how, if we, through the death of Christ by his blood, let's all read here from the screen please.

For it is the name of the Bible. What were we? Amen. What were we? Enemy. Anyone who is not born again, what is the person? Enemy. Whose enemy? God's.

It's not your enemy, God's enemy. And there too, they are telling you, don't worry, God understands God. You're actually an enemy of God. Let's stop telling people, it doesn't matter, God understands.

You are his enemy, if you are in sin. Oh, okay, but I don't do anything wrong. No, no, no, no, you were born like that. It's not what you have done. Your race is not, you're based on your education.

[ 35 : 45 ] Who are your parents? That determines your race. Why are you a sinner? Because you are born one, not because of, okay, I've thought this before, but let me say it again.

You are not a sinner because of your sins. You are a sinner because you were born, okay, just let me show you. Romans chapter five. We are already in five, five, isn't it?

Yeah, Romans chapter five. Just jump to verse, verse 19. All right, let's look at it. For us, let's already have together, let's go. For us by one man's disobedience, many were made sinners.

Many were made what? Sinners. Many were made what? Sinners. How did many become sinners? From one man's disobedience. So it's not God to do what you did. Oh, you're not getting it.

You're a sinner, not because of what you did. You're a sinner because of Adam's disobedience. Okay, so then, why should God punish me for Adam's sins? No, you don't understand it.

[ 36 : 43 ] Why are you your color? Why are you light skin? Why are you black? Why are you the way you are? Why do you look so much like your dad? It's not your fault, because, you know, there are times when someone says, I'm not responsible for the pregnancy until the baby is born.

Hey! Some of you, you know, you know your cousin. The dad said, never, he's not my child. Until the child was born, he said, you can't deny it. You look like, you look this way because of your parents.

So, that's how life works. So, we are sinners because our grandfather, Adam, sinned. And, Bible says that Adam gave birth after his image.

Yes. So, we were just like Adam in Genesis chapter 2, verse 5 or so. We were just like Adam when we arrived. So, Adam gave birth, chapter 3, verse, and Adam lived 100 years and I got, and he likeness, he had, he got a son, in his own likeness and in his image.

So, what Adam was, he began reproducing it. So, everyone who comes from Adam is, so long as God is concerned, he's after the image of God, sorry, image of Adam, sinner.

[ 37 : 57 ] Because one man's disobedience sinned by many, watch this, this is very important to understand the gospel. Okay. By one man, how did many become sinners? How did many become sinners?

By one man's disobedience. Is that the end of the story? No. Did you see that? See, what's the next word? Son. I can't hear you. Son.

I can't hear you. Son. So, if it works here, then it works for this one too. Yeah. Wow. So, if because of Adam we were all sinners, then it equally stands that because of one man's obedience, it's there.

It's there. That is the gospel. So, God is not calling you to behave before you appear right. He's calling you to believe in Jesus so that his obedience will be credited to you.

And because of his obedience, you also become righteous. Since it wasn't your sin that made you a sinner, it shouldn't be your obedience that makes you righteous. That's not.

[ 39 : 00 ] Shout, hallelujah. Hallelujah. Shout, hallelujah. Hallelujah. Hallelujah. Now, this is what is called the gospel. The gospel, inside the gospel, we see the righteousness of God in display.

What I just showed you. So, some people will say that it doesn't matter what you sin, what you do. It's not your sins. It's just what Christ has done. Oh, that, that, that, I explained.

Okay. But, your salvation is not based on what you have done. Your salvation is based on what he has done. Because people, so then, when someone said, I'm a good person, why should I go to hell?

Tell the person, sorry, you can't, God is not, you are not a sinner because you haven't sinned. You are a sinner because you were born a sinner, Adam. And it's sinners who are going to hell.

Now, you are not going to be righteous because you have done all good things. That day, you are able to eat rice and stew and pull rice and stew. Then you can tell me that, that now you are righteous enough.

[ 40 : 04 ] But, you can't, you can't be righteous in yourself so righteous that God is impressed with you. Come on. How can, excuse me, how can God set a standard and a human being meet the standard?

Even some, most of us here, our universities and our schools, when they set exam, they're standard. You can't meet it. You can't meet it. You can't meet it. You just break the heart. You can't meet it.

You, you, you are just a student and they give you lecturers. Some, when people want to be top, top professors, some, some questions they have to answer and they give it to you and you believe that you can't, even the ones your lecturer is asking, you can't answer, let alone the one that he's supposed to, he's struggling to answer.

How can, how can that be fair that your appraisal will be based on somebody's standard which you can never meet? Then that means that you can never get there. So then there's a problem with man.

Man by nature is not perfect. We were already born sinners and now you top it up with your own mess. So it's double, double jeopardy.

[ 41 : 17 ] You were born a sinner and you have also sinned and you can't meet the standard of God. How can you then impress God? And God wants you to come to him.

He wants to do something with you. So God said, I know what I'm going to do. I am going, because if I give them the credit of God, people will think it's not fair.

So why are you giving somebody the credit, God's credit? God, no, you are different, you are a spirit. He said, okay, then I'm going to be a human being. And I'm going to live the life of a human being to meet all the standards of God.

Then after I've met the standards of God, that means that one man's disobedience that brought the problem, another man, oh! So because if it took man to get us into trouble, it must take man to get out of the trouble.

sit down, sit down, sit down, sit down, sit down. But, but the truth is, all men arrive dead on arrival.

[ 42 : 28 ] Okay. So then which man can help man? Yeah. Wow. So God had to find a way of coming like a man.

So in, oh, oh, okay, let me show you first. First of all, God said, just for you to know, here is my standard. You want to have a relationship with me? Okay, let me give you the law.

Take it. And when the law came, their sins started increasing. Romans chapter 5, verse 20. Romans chapter 3, verse 20. It's there.

Look at Romans 5, 20. Moreover, the law entered. Why? So it didn't enter that you can look righteous so that your offense, because you are breaking more laws now.

Now when the more laws come, the law came so that your offense will increase. Yeah, abound means increase. But when there's increases in God knows how he can give more grace.

[ 43 : 28 ] Okay, that's why. Look at chapter 3, verse 20. Romans chapter 3, chapter 3. Are you learning something? Yes. It said by the deed, because of that, by the deeds of the law, you are trying to, what does the law say?

Show me the law. I will do it. It said by that deed shall no man be justified in God's sight, because God knows too much. He knows too much. He can't be impressed with you. But, brother, when you are looking for the law, you realize, oh, I've done more sin.

So by the law is the knowledge of sin. You didn't know you have done something wrong until they saw you in the law. Yeah. Sometimes you don't know how fast you are moving until you look at the speedometer.

Ah, is this my speech? The law is like a speech. It tells you how fast you are moving and you are breaking the law. Wow. And there's a camera coming. And there's a camera coming. Are you getting what I'm saying?

And so, God said, okay, let me give you the law. Let's see what you do. And when the law came, it says that it's, I'm going further and further, but is that okay?

[ 44 : 34 ] It says that it is not that the law is bad, because anything that comes from God is pure and good. Romans chapter 7, verse 13, it's there. The law that God gave has what is good.

Okay, let's go to verse 12. Look at verse 12. It says that, therefore, the law is holy. Say, the law is holy. The law is holy. Why did he say that? I think it's good to look at the verse before.

We keep going back, back, back, back. It's so sweet to read the Bible, you know. Look at the Bible. He said, for sin. Okay, let's look at the verse before again. Let's go to verse 10. It's too much. Okay, let's go to verse 9. We can keep going, so that you can get in context.

I was once alive without the law, but when the commandments came, sin revived and I died. In other words, I didn't know I was doing anything wrong till the law. Commandments say, that's true, that's true. And I realized, I'm doing all that, that's true, that's true, no, that's true.

And I realized, oh my goodness, I'm so bad. I'm so bad. I used to think I was so good, you know. Sometimes you think your hair is so nice until you look inside the mirror and then you realize, gee.

[ 45 : 43 ] Sometimes you think you are so, you look so pretty and then you saw a picture of yours and then you realize, hey, is that, ah! You know what I'm talking about.

So, sometimes you think you're okay until you saw, so the law makes you, you think your white is white until you stand near someone who is wearing white. Then you realize that my own is cream.

It's actually, it's beige. So, when the law came, sin sprang up and I died. The next, verse 10, look at that, verse 10.

And the commandment which was to bring me life, I found to bring death because anything from God is life-giving. But when it touches me, because I'm so old, like the jollof rice enters my stomach, now it's producing death.

So, it's not that the jollof is bad, but my inside is not good. So, that's what he's saying.

[ 46 : 58 ] So, now, look at verse 11. It's like, for sin, there's something in me called sin. It took occasion, advantage of the law and used the law to kill me.

Instead of the law that should give me life, then he said, no, I'm not saying the law is bad. Look at the next verse. The next verse. Therefore, the law is holy. The commandment is holy and just and good.

Then he asked another question. He's celebrating. So, therefore, he said, what is good has become bad for me? Has then what is good become death to me?

Certainly not. But sin, that it might appear sin, was producing death in me through what is good. Wow. So, the problem is not the standard of God.

The problem is the standard of man. I was born a certain way. I was born deformed. And there's no way I can, how can you decide to, maybe your brother is traveling or your cousin is traveling and they left their watch or something important you have to, and they're on the plane.

[ 48 : 04 ] And they say, oh, so you start running after the plane and then you jump, oh, no, no, no, come on. Even Rambo cannot do that. So, you can't, you can't run after a bird who is flying.

When you try to meet the law of God by your strength, you are joking. That's religion. Religion makes you think, I can take a box, I can take a, I can take a box, religion, because religion does not produce the righteousness God endorses.

So, he said, the commandment is holy, but the problem is me. It was producing death. Look at verse 14, it's very interesting. He said, I'm sold, for I know that the law is spiritual, but it's me who, I am kind of sold and the sin, sin has gotten me totally.

Wow. So, now there's a conundrum. God's law has come. How can we be righteous amid the standard of God so we can reinstate relationship with him?

That's the problem of man. So, God gave the law and you know what the law did? It was rather bringing death from what we read. So, when we go to Romans chapter 8, verse 3, it says that, for what the law could not do, oh, that's the gospel.

[ 49 : 25 ] I'm telling you, the righteousness of God is very good. For what the law, the law, the law is good, but because of me, the law could not do in me. What the law could not do in that, it was weak through the flesh.

As soon as the law gets to the flesh, the law can't produce anything. God, the flesh is that bad. Your flesh. It says that, what the law could not do in that, it was weak through the flesh.

Who did it? Who did it? Who? Who? Who? God. How did he do it? Sending his son. Because if man brought the problem, man must take the problem away.

So, God said, okay, I'm going to do this thing myself because they are so weak, they can't meet my standard. So, me, myself, it's only God who can pay the demands of God. No human being can meet the demands of God.

It takes God to meet the demands of God. So, God said, I'm coming myself, I'm coming myself. So, you know what he did? He wrapped himself into the womb of a woman. Watch this. Without the involvement of a man, else he'll be like everybody.

[ 50 : 37 ] That, that is the essence of the Christmas story. Or let me put it in a better way than Christmas. Forget Christmas. The essence of the virgin birth. Why must he be a virgin?

Is he not equally a human being? No. He's not the same human being. So, Jesus was not an ordinary human being. Even though he was fully a human being, he was at the same time fully God.

Because the sperm came from God and the egg came from man. Oh, you didn't get it. Mary supplied the egg, God supplied the sperm.

Oh, I know what you are thinking. Oh, I know what you are thinking. Because the only way human beings produce sperm is through from their testosterone.

Okay, from their testicles. And then it comes and it's, the fluid is mixed with the, and then it passes through the canal, the normal male organ.

[ 51 : 42 ] So, you see what is troubling people? When we say that Mary got impregnated by God, they think about sex. Similarly, how many of you know that fossil science sometimes say the earth is about 7 billion or more, billions of years old?

And science, scientific experiments can prove it. Carbon dating can prove that the, that rock is 7 billion years old based on carbon dating.

But when you follow the scripture, the Bible very carefully, the, Adam was not billion years. Adam was about 6,000 years. So, then how do you reconcile when God created the heavens and earth about 6,000 years ago from scripture and scientific data that shows that there are elements on this earth that are more than 1 billion years old?

How do you reconcile that? It's simple. Should I show you? Are you sure you want to know? It's simple in the sense that Adam, how old was he when he was born?

Hmm. Wow. Wow. He was, he appeared a man already. So, if you take him through scientific process, you will find out that he's about 38 years old.

[ 53 : 13 ] But in reality, he just got selected and God created something that is already matured. Oh, wow. So, what stops God from creating the rocks that are already looking like 5 billion years old? Wow.

Wow. Wow. Wow. Wow. Wow. Wow. Wow. Wow. It's, it's, it's, it's that simple. It's, it's, it's that simple, but people who think, who don't want to know God, they have to find a reason why God doesn't exist.

Satan will help them to find a lot. And then they say, I'm an artist. I'm an artist. It's just that you can't see the data. The God of this world, 2 Corinthians chapter 4 verse 4, the God of this world has blinded the minds of unbelievers, even though they are intellectuals.

You can be an intellectual and your mind is blinded. It's in your Bible. For in who the God of, who is the God of this world?

Satan. Has blinded, not the eyes, the mind. You don't think with your eyes. You think with your mind. The fact that you are well educated does not mean you can see the truth of God.

[ 54 : 33 ] So, let me finish this thing. So God said, I have to come on earth myself and meet my standards. And so if I'm coming to meet my standard, I have to come as man.

Listen, this is the question. If God created everything, what stops God from coming to just be like a creature? Why is that too difficult for God to do that?

But he couldn't have allowed, why a virgin? Because a virgin is a proof test that no man has visited her. Some of you, if God was coming, he can't use you.

Oh, mercy. Mercy. Mercy. Mercy. The virgin is a proof test that no man had known her.

God created virginity because he knows that he himself needed the proof of virginity to authenticate his entrance. So that if there's nothing to check somebody's virginity, they would have said Mary was not a virgin.

[ 55 : 41 ] So God has to put all these systems in place because one day he's going to sidestep the normal route to become a human being.

He's going to become a human being by using a different route even though it will be scientifically proven. Like, if you can have IVF without, you can get pregnant without the insertion of a male organ into the female genitals.

Right? If you can get pregnant by that through science, come on. What makes you think that God can have his own form of IVF?

Oh, hallelujah. The gospel is inside the righteousness of God is revealed inside it.

People don't just read it. So let me end by explaining it. So it says that what the law could not do, Romans chapter 8 verse 3, in that it was weak through the flesh, God did.

[ 56 : 51 ] How did God do? By sending his son, how? In the likeness of the sinful flesh. Okay? An account of sin. He's still coming to deal with sin.

So he came like. He didn't say he was sinful flesh. He was like. When you see him, there's everything like the flesh is the same. But him without the sin of the flesh. So he came like a sinful flesh but without the sin of the flesh.

Because if you have sin, you can't face Satan. So those of you who are trying to come on, I cast you out, I cast you out, and you are sinning, you are watching pornography. Satan gets an upper hand over you when you stay in sin.

So if you say, if they say don't fornicate, it's not the pastor's body you are using to fornicate. It's your own body. So you are not benefiting the pastor. You are not benefiting the church leader. It is in your own interest.

Because when you sin, you create the platform for Satan, you authorize Satan to work in your life. And Satan is a thief.

[ 57 : 53 ] He comes to steal, kill, and destroy. John 10. 10. So Satan comes to steal. Well, now, so God himself came to live.

Now, this is the crux of what I'm trying to say. What did God come to do? Most of you think he just came to die. Yes, definitely. That's why he came. For this purpose, the son of man was revealed that he might destroy the works of the devil.

1 John 3, verse 8 or so. For this, he came to destroy. So he came. And how is he going to destroy? Through death. So Jesus came to die, right?

Yes. So why didn't God let him die when he was two years and Herod was trying to kill the children? Then that would have ended the story. He actually came to die.

No. Okay, but why? Okay, if Herod couldn't kill him, why did, when he was a young boy, he could have died. That would have done nothing easier. When he was four years old, you could have been playing and maybe some people would catch him and kill him on the cross and then he died.

[ 58 : 55 ] No, why? No, he didn't have to do that. Why did he have to wait for 30 years and then start his ministry after three years? Why did he have to? Do you know what he said in Luke chapter 2, verse 48, 49?

When they were looking for him and they went and found him in the temple, Mary said, son, your father and I have been looking for you. He said, don't you know I have to be about my father's business?

And then look at the next verse. It's going to be interesting. What did the next verse say? But they did not understand the statement which he spoke. And what happened? The next verse. And he went down with them and came to Nazareth and what?

Was subject to them and his mother kept on. He went and submitted. He lived a normal life for 30 years without any, what was he doing? He was busy.

And in Matthew chapter 3, verse 11, 12, 13, 14, when John the Baptist saw him, he came for John the Baptist to baptize him. John the Baptist said, I don't have to baptize you because you are bigger than I.

[ 59 : 54 ] Verse 50, he said, no, please, so far you should be. So, look at the verse 50. But Jesus answered, permit it to be so for it is fitting for us to fulfill.

So, so everything he was doing, he had righteous standards on his mind. So, he went and submitted himself to his parents. Why? Because he was trying to obey the law.

Take all the boxes of the law. You can't just die as a baby and take the boxes. No, you have to be a full human being. First, go through all the challenges. No, let me show you again. In Hebrews chapter 4, verse 15, Bible says that we do not have a high priest who cannot be touched by the feelings of our family.

But just like us, he was tempted where? At all points. So, every temptation came, he takes it. Fulfill the righteousness. He takes, fulfill righteousness. He takes, fulfill righteousness.

He takes. So, by the obedience of one man, the many were made righteous. Ah, because by the disobedience of one man, many were made sinners. The same way, one man now came and was obedient.

[ 60 : 56 ] He fulfilled all. What the law could not do, it does, it was weak. God sent his son to come and fulfill in the law, fulfill in the flesh. So, there was a human being who lived on the face of the earth and fulfilled all the righteousness of God.

He fulfilled all that. He takes, he takes, he takes. Shout, hallelujah. Hallelujah. Hallelujah. So, in 2nd Corinthians chapter 5, verse 21, he said, God made him who knew no sin.

Jesus knew no sin. The ones who killed him, the one who authorized his execution, said, I find the fraud. Why?

Why did he have to say that? Because that must be recorded to know that this man was perfect and righteous. Perfect and righteous. So, he was obedient to the core.

To the extent that his obedience was very extreme. Bible says in Philippians chapter 2, that verse 7, that he became, he was found in the fashion as a man and became obedient.

[ 62 : 00 ] He was found in appearance as a man. He humbled himself and became what? Obvious to the point of death. And what kind of death? Even the death on the cross.

So, he obeyed God fully. What's Adam disobeyed God fully? Even the death on the cross, he was obedient.

Why must he be obedient? Because in the records of heaven, there must be the credit account of somebody. There's an account of somebody who has met all the standard of God.

Watch it. watch, watch, watch, watch this. Yet, he was a human being. So that, he becomes the federal representative, the corporate head of the new people who are going to be classified as righteous in the sight of God.

Everybody born under Adam is condemned as sinner. Anyone who, so that's why if you are born, you are sinner. You have to be born again. That's what born again means.

[ 63 : 09 ] You have to be born again in Christ. And now, when, oh, oh, oh, when you get born again in Christ, God now gives you the righteousness of Christ.

Now, how did he get the righteousness as I taught you? This morning, I was sharing it. In Romans chapter 5, verse 10, it says that, if whilst we were enemies, and that's why I said we are all enemies, is that right?

If you are not in Christ, you are enemies. If whilst we were enemies, we were reconciled to God, how? Through the death of his son. How much, much more, having been reconciled, we shall be saved by what?

His life. The life, the 33 life, the years of life he lived, he lived, he secured an eternal equity of righteousness so that anybody who comes into him, so you are in me, he gives you the righteousness, watch this, she is not righteous, okay?

I am righteous. Now, this is righteousness through the flesh. So, this is God, Jesus, before he came into the flesh. And he became flesh.

[ 64 : 17 ] He came, and then he was born, a baby, he grew up. But he had to live to get this righteousness. So, he lived 33 years and got this righteousness and not only the righteousness he got, because of your sin, Satan has an authority over you.

You are in captivity because of your sin. Because of what? Your sin. Satan has been given the authorization to afflict you because Satan works in sin.

He works in sin. So, Christ, now, let's say, I am God, God forbid. Okay, but I'm God. I want to help you, but I can't help you because you have actually sinned against me.

That's one. And two, you are not righteous. I'm so righteous, you have to come to my standard. Now, you are so low, but I want to help you. Satan is holding you.

He's not my match. I can't fight Satan. I don't have to even bother. There's no yin yang, equal power. No, no, no, no. Satan is not equal much. So, then, God sent his son to come in the likeness of flesh, live 33 years to please God, met the standard, and died on the cross to pay for this one's sin and break the power of the devil.

[ 65 : 36 ] Watch this. Watch this. Watch this. Watch this. Now, this one is sin free. The death free, but he's not righteous. He hasn't done anything. So, now, by his life, the living he lived, the righteousness is here.

Now, when you come to Christ, God gives you the righteousness of Christ. So, then, when you have the righteousness of Christ, you can now come to God and pray in the name of Jesus.

And as you pray in the name of Jesus, God is seeing you as you have never done anything wrong. God is seeing you. And as you speak to him, he's seeing you like Jesus. Like this.

And now, Jesus is also on the throne and interceding on our behalf. And so, we can now come to Hebrews chapter, Hebrews chapter, okay, let's look at chapter 4, verse 16 again.



15 and 16. 15 says that, for we do not have a high priest who cannot be touched, who cannot be touched by the feelings of our infirmity, but was at all points tempted just like us, but what?

[ 66 : 46 ] Without sin. Look at the next gen. Therefore, you see, this is how you read the Bible. Because of that, because of that, come boldly, because he has taken care of our sins.

So, he's our high priest interceding on our behalf, offering sacrifices on our behalf to cover our sins. And the sacrifice he's offering is his blood on the throne of God.

So, he said, because of that, come boldly before the throne of grace, because you can now come. Hebrews chapter 10, verse 19, it talks about, we should appear, Christ has secured, said that, therefore, brethren, having obtained boldness to enter the holies of holies, how?

By the blood. The blood covers our sins. So, when you are coming, God has sinned. God is sin blind when you come in the name of Christ. And, it says that, Christ, the next verse, verse 20, Christ has secured, let's come by a new and a living way which Christ has secured, has procured, has consecrated for us through the veil, that is his flesh.

So, when he came and died in the flesh, he secured an access to God for us through his flesh. Am I communicating? And so, now, because of Christ, now, when you are a Christian, what happens is that you are wearing the righteousness of Christ.

[ 68 : 10 ] Now, it says that, I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, for in it, the righteousness of God is not displayed.

that is why you cannot be saved without the gospel. You cannot be saved. Now, and I said something that it takes righteousness to be saved because you are a sinner.

Oh, yes, no problem, I got a righteousness. It's not your righteousness, yeah, it's not my own, it's somebody's righteousness, but it's legitimate. I can come in the name of all. That is why we are Christians.

That is why we pray in the name of Jesus. That is why we love in the name of Jesus. That is why we praise in the name of Jesus. That is why we worship in the name of Jesus because our righteousness is of Him.

So, Paul puts it as I quoted earlier on. Philippians chapter 3, verse 9, it says that I will be found in Christ, not having my own righteousness.

[ 69 : 12 ] I don't like, my own is no good enough. My own is no good enough. You are doing a wedding, you have to pack a lot of things, drinks and stuff like that and lights and speakers and you have a small smart car.

Your car is not good enough for that. Go for your uncle's one. Your friend, he has a van. Okay, so don't go in your own car. It won't do the job. Come in the righteousness of Christ.

It will take care of the job. And so, whoever shall call on the name of the Lord shall be saved. Why? Because, and you can't call on his name if you have not heard the gospel.

That's right. So how can they call on whom they have not believed? How can they believe in whom they have not heard? How can they hear without a preacher?

A preacher is meant to, preachers who don't preach the gospel are dangerous. Very. Dangerous. the righteousness of God. So, from this time forward, when you see yourself, don't see yourself as somebody struggling and trying.

[ 70 : 21 ] See yourself, I'm the righteousness of God. Watch this. In Christ. I'm the, don't leave there in Christ. If you leave there in Christ, it doesn't work. I'm the righteousness of God in Christ.

I'm the righteousness of God in Christ. What are you? The righteousness of God in Christ. You have to say, I am. What are you? I am the righteousness of God in Christ.

What are you? I am the righteousness of God in Christ. So when you are praying, you go not in your own righteousness, you go in an alien righteousness. You go in a foreign righteousness.

Somebody's righteousness, you go to the throne of grace, and God says, okay, okay, now you're talking. Shout hallelujah! Clap for the Lord! Clap for the Lord! Put your hands together for Jesus!

Hallelujah! Thank God for the righteousness of God. God has righteousness.

[ 71 : 22 ] God has righteousness. And he chose to donate as righteousness. But it says that, I'm done now. But let me complete that text. Verse 17.

For therein, the righteousness of God is revealed. How? From faith. Uh-oh. So you, all you got to bring to the table is not works.

It's not works. It's faith. As soon as you bring in faith, the righteousness is revealed of God from faith to faith as it is written, the just shall live.

God bless you for listening to this message. To hear more from David Entry, follow him on Twitter, Facebook, Instagram, and YouTube and visit [www.karis.org](http://www.karis.org) for videos and upcoming events.

Remember, be a doer of the word and not just a hearer. hear, I centimetro. I love you. I love you. I love you. I love you.

[ 72 : 27 ] Let me see.