

Episode 22 (Exposé 30): The Inexhaustible Line of Credit

Anchor Lady: Hello viewers we are back again and this is Exposé247. And for those who joined the live stream in the morning where we deal with romance in the book of Romans, I hope it has stimulated you for an indoor... an indoor and in-depth study of that book.

And in case you've missed it, we have it on our respective Facebook pages. So you can listen to it, even if you have listened to it, you can listen and listen to it again.

So today we are back again on Exposé and we've been talking yesterday about the motivation for Righteousness and we are exploring Grace. And I remember yesterday we were talking about Grace and we were talking about Grace as something that is inexhaustible. We were talking about Grace that is limitless. That Grace is available for sin that has never ever been conceived yet. Because we know in this age we see some people judging some sin so harshly now, they say, oh! I can't imagine a sinner judging another sin. So we don't know what is coming in the next 10 or 5 years now or sin (*chuckles*)... that people can even... the one that is being judged now/presently will be judging the ones...

But we want to assure you that there's a grace for that. It looks scary, it looks preposterous but that is the truth. There's grace that can wash the vilest offender clean to not just make you appear clean. It makes you white as snow. It's the grace that is...

Peter: Thank You Jesus... (*nods*)

Anchor Lady: In the business world we talk about the existing line of credit and you know how important that is for a business person. You know we have an existing line of credit in God (*smiles and Peter says the same thing*) and that is the Grace and that was extended to that condemned thief on the Cross. He received it, just to say it was available. The other offender (*chuckles*) didn't make use of it but it he received it. You know we talked the other time about giving and receiving we don't want to go into that. But he received that Grace and for that Grace he got that line of credit without any expectation to payback. Because you know he was dead some minutes after that. So he had no... even if he wanted to pay anything back, trying to remind us... and awaken our consciousness that this Grace we have received, we can't pay it back.

The existing line of credit that is free; totally free... If we ever do anything, it's out of love and for us to remember this perfectly well, we'd have to think about the story of this woman... that the disciples were surprised, they were asking Jesus, *why is this woman doing so much?* I am talking about the harlot... the one that spent... the harlot that was using her hair that was using the perfume, spending so much. The people were puzzled and were asking Jesus why is she doing this? And the response was *because she was forgiven much, so she could love much*. So I just want...ermm... Maybe by the time we start preaching this Grace the way it should be preached... We are talking about much forgiveness, (*Peter nods*) the forgiveness that isn't rationed, the forgiveness that is not set into bounds and limits, the unrationed

forgiveness, forgiveness that flows without any return back, no expectation of return... then we would be able to be provoked to love. Then we do not need any rules to ration, you don't need to sit on people's heads on tithes and offering or all those rules of tenths because people are provoked. So we need to come back to the way the Gospel of Grace should be... preached.

And you see we said yesterday that if you're not preaching the Gospel of Grace and people think you are promoting lasciviousness, you've not started preaching. You must preach to the point that people will say are '*you saying that we should be sinning? So what shall we say to this?*' It must come. The preaching must engender these questions and bring out this question like that.

So today, I am saying a lot but I am going to stop and pause on it and see how we would go further with this. And I know there is still much to say about the motivation for righteousness and there's still more to say about this grace because we find out that, that is the dividing line between many preachers today—they don't even know what Grace is.

Peter: I mean, I mean... thank you so much and if there's one thing I'd want us to know. If you've been on this Prodigal Father series, now the first thing you made reference to is the statement that '*Grace is Free*'—that's completely true. But you see it's free on our path that are receiving it but on the path of the person that paid for it—which is Jesus Christ—it cost Him his life, it cost him His dignity because Isaiah 53 says *we...there was nothing about His form that we should desire it*. He said *His visit was marred without form...* It cost... people thought all that it cost Jesus was His life but it was bigger than that. It cost Jesus His glory because the Bible says He left His glory in above. Philippians Chapter 2 tells us that *He took on the form of a servant, even though He was God in His very form. He didn't count it robbery to be equal with God but yet He made Himself of no reputation...* So... the Grace of God didn't just cost Jesus His death, it cost Him his glory and reputation. In our current world we've seen... I mean if you read history of all these great warriors in the time of the Spartans and the Greeks and all of them. You'd know that some of those great warriors are willing to die rather than have their glory being soiled. They'd rather kill themselves rather than have their reputation being...

Anchor Lady: tampered with

Peter: ...destroyed or tampered with. But you see to Jesus, He lost not only His life but also His glory. Think about it! The Bible says in John Chapter 1 that *He came unto His own and His own and His own didn't receive Him*. And John Chapter 1 tells us *even though He created the world, did you see that? He came unto the same world He created...* You see? *He...suffered lots of things from the hands of men*. So that He could bring this Grace to us. It cost Him so much. For us, it is free for us to take. Now and beyond that we've been talking on the Prodigal Father series and yesterday we did say erm...about the teaching of Grace and that Apostle Paul had to deal with this question that says "*Are you then saying that we can continue in sin that Grace may abound?*"

If I was going to speak on behalf of Paul, because what Paul taught in Romans Chapter 5 up to Chapter 6 verses 1 and 2...ah! What Paul said in the last few verses of Romans Chapter 5? He

said '*where sin abounds, grace much more abounds*'... Now there's nothing so complicated about that statement unless we want to read that statement with a legalistic mind.

And may I say this: it matters which kind of mind you read the scriptures (with). We have to be open to God to give us a right interpretation. When we come before the Lord, we shouldn't come with a presupposed mind; a mind that is already made up. The Bible says *receive with meekness*...(James 1) *Receive with meekness*, (receive with humility) *the engrafted Word that can save your soul*. Now listen, what Paul said is *where sin abounds*... where there is sin increasing, he says that Grace would much more increase. It means, he is simply saying that you cannot exhaust it. No, degree, no volume of sin can outdo God's Grace. And I think we need to present the Gospel the way it is.

And I think the reason why most ministers don't like teaching the true Grace of God is because we don't trust God. And the reason why... that's the reason the church has been very (very) shy in declaring the Grace of God. Where the Grace of God is actually ministered, it's scandalous, it's a scandalous thing. And if you think about, how can you say '*where sin abounds grace much more abounds*? You're simply saying that you cannot exhaust it and that's what Paul taught. And anytime Paul taught or teaches this in the Gospel, the book of Romans, the question arises all the time. We did say this that if you read Romans Chapter 1 up to the last chapter in the book of Romans, Paul had to address this question 4 times. In the Chapter 6 of Romans, he addressed the question 2 times in Chapter 6. And people asked Paul, '*are you then saying that if we sin then Grace will always be available?*' Yes, that's what I'm trying to tell you but listen to this which is very (very) important for you to listen to.

Ministers must trust God... you must trust the wisdom of God. God had a wisdom that He displayed in Christ Jesus. The Bible says, '*He is the epitome* (that's Christ Jesus) *of God's Wisdom*'. Now think about it, about... this same mystery of Grace. The Bible says again that '*Where sin abounds, Grace much more abounds!*' We need to trust God's wisdom. In fact, in 1 Corinthians 2, it says about Satan, '*That the prince of this world did not know or understand the wisdom that was being displayed in Christ Jesus*'. Even Satan had no idea and we as Christians must trust the wisdom of God. People would say if you teach these things people will live anyhow. People would do what they want to do. People would live ungodly, people will live in a lascivious manner. And because of that, we cannot afford to teach the truth of God's Word. We'd have to peddle the Word of God so that we can achieve what we want to achieve. You cannot be wiser than God. Ministers cannot give any reason or... any logical reason why you must not teach the true Grace of God. We must trust the wisdom of the One that sent Jesus as the propitiation for our sins... and Who said that *where sin abounds, grace much more abounds!*

But you see, people teach the Gospel this day that says '*well if you sin to an extent you will lose out on God's Grace*' or they say '*if you sin to an extent, you will frustrate God and God will at one point snap out on you*'. That is not the true Gospel of Grace. Now, having said this which is what we actually trashed out yesterday, the question then arises, *why then do I have to live right?*

Anchor Lady:the Motivation for Righteousness

Peter: What is the motivation for doing right? If what I do or what I don't do has no effect on the way God sees me—which is the true Gospel, because God is not changing like shifting shadows... Because some ministers present a God that is inconsistent. A God whose action and reaction always follows what you do and don't do. That is not the God we serve. James 1:17:*He doesn't change like shifting shadows.* He is ever consistent and ever loving. Listen, now to the question that arises, when we were talking about yesterday. Why we need to live right and yesterday we began to look at that and the first reason why we have to live right... We established yesterday that we live right because God made us right. It means that we have a new nature. The 'born again' experience wasn't just a procedure or method or rules and instructions. Being born again, look at the word 'BORN AGAIN'... which means you're a different person; you are born anew, you are a new creation. Your desires have changed and that's why Romans 8 says we have to *walk in the newness of life...* And it says *if you walk in the Spirit...* and it says *those who walk in the Spirit...they are the Sons of God.* Have you noticed it didn't say those led by rules or he didn't say those led by instructions? We have to trust the Lord, we have to trust God's system. The church needs to trust the wisdom of God when it comes to Grace. That God's... that *I am going to put my laws in their heart...* *The heart of stone I am going to turn into a heart of flesh.* God says that I am changing this system, I am not going to try to motivate them again by using rules and regulations that was under the old system. *They would need no one to teach them to love the Lord but everyone shall know me from the oldest to the youngest.* So God said *I am changing the system; I'd bring something new in there so that people will have the desire to do the right thing. I will not try to push them and motivate them by trying to make it fearful for them if they don't do what they are supposed to do...* God says He will put His Spirit in them, *I'd put my law in their heart.* That's what Paul argued in Romans 6:2 that we are dead to sins and we are alive to righteousness. The reason why we do right is simply because our nature has changed. And that's what we read yesterday.

Now today we'll make progress with that to see the reason again why we have to right—why we have to live right. Even though, we are not trying to change the mind of God about us by living right. It doesn't really matter. You see, this might shock you. If you pray 1000 hours in a day—even that's not possible because we have 24 hours in a day)... If you fast till Kingdom come, it doesn't matter what you do. May I say this to you, whatever you do has no effect on how much God loves you. You cannot fast to increase or develop the volume of God's love for you. Even your prayers cannot increase how much God loves you. We don't find that in the Scripture. Now we are still going to address this as we go on because at the moment we're talking about the Motivation for Righteousness. We will simply address why we pray, we'll simply address why we fast or why we read the Scriptures or study the Word. There are reasons for doing these things but these reasons cannot be because you want to change God's mind about you or you want to increase how much God loves you. That's not going to happen, that's not scriptural.

Peter: Now back to the point, Paul began to address this question. He addressed it in verse 3. Now look at what happens in verse 12, Romans Chapter 6 verse 12: *'Let not sin reign in your mortal body, that you should obey in the lust thereof'*. And it says in verse 13, *'neither yield your members as instrument of unrighteousness unto sin but yield your members unto God as those that are alive from the dead. And your members as instruments of righteousness unto God'*

Peter: Now, look at this, verse 14: *'For sin shall not have dominion over you because you are not under the law but you are under Grace'* Look at verse 15, now they asked Paul the question again, *'What then? shall we sin because we are not under law but under Grace?'* They are asking Paul the question and Paul gives the answer. Look at verse 16, *'Know ye not...'* can you see that. He said *'don't you know that, what? whom you yield yourself to obey you become servant to the person?'* Paul is simply saying, if you yield yourself to obey sin after you have received the Grace of God, you become a servant to sin; you come under the control of sin. Now see what it says again, verse 16 again, *'know ye not that to whom you yield yourself servants to obey, the servant ye are to whom you obey?'* Go to the next place... *'whether of sin unto death or of obedience unto righteousness'* Now listen to this... he's simply saying if you yield your members to sin. If you yield any part of your body to sin, your thoughts, your thinking, your body parts. If you yield your members to sin, what happens is that you bring yourself under the control of sin. And what happens next is death can reign over your life. Even though, you have received the Grace of God. Let's say that again. Even though you have received the Grace of God, if you yield yourself to sin, the activities of sin can effect on you and sin can lead to death in your life.

Now, listen to this... We've been talking about 'The Prodigal Father series' (Luke Chapter 15). See what happened to the younger son... the Father loved the younger son unconditionally. How did we know that? Because after the younger son wasted the Father's resources as soon as He came back home the Father was waiting. In fact, the Scripture says in Luke 15 that the Father ran towards him as he was coming. Eastern Fathers don't run... In the Middle East, Fathers are representation of eldership in the home. They are respected; they don't run, they don't show emotions, it's a sign of authority. But this Father is so loving, in Luke 15 Jesus' parable, people had heard this parable of Jesus of Luke 15. The Jews would have been so surprised, what type of Father is this? This father loved the younger son, after he wasted His resources. Unconditional love! but see what happened. As soon as His younger son walked out and yielded his members to sin and wasted His resources, the Bible tells us lots of things happened to him. See what happened, he began to eat with the pigs, he began to live a life that was below, that was degrading, below what was expected of somebody of his status as the son of such a Father.

Listen, even if you are under Grace, even if God's love is commended towards us. If we yield our bodies, if we yield our lives, if we yield our thoughts to things of sin. What happens is that we bring ourselves under control. And what now happens? Death can reign in our lives, even though we are no more under law but under grace. This is one of the reasons why we do not

yield ourselves to sin because we do not want to give room to the power of sin and death in our lives.

Peter: And there is something I want us to look at in Romans Chapter 5, this is very important as well. Look at verse 12, it says, *'whereby, wherefore as through one man sin entered the world and death by sin, so death passed upon all men, for all have sinned.* Now watch this *for unto the law, sin was in the world but sin is not imputed where there is no law*' Now verse 14, *'Nevertheless death reigned from Adam to Moses...* What it's simply saying is from Adam to Moses. It's surprising that we didn't expect death to reign from Adam to Moses and this is the reason... Because God never gave the law until Moses and you see the Bible says with the law comes the knowledge of sin—that's Romans Chapter 5—you would have thought that if there was no law until Moses, there should be no death until Moses. The lesson we are learning from that Romans Chapter 5 which is verse 14; it says even if there was no law and God was not counting the sin of men against them up until Moses. Because you see, it's for example, what happens in the law court. If there's no law, in this land, if there is no judge to execute the law. Nobody can be guilty, that's why anytime anybody commits any offence in this nation, they would say he is innocent until proven guilty. Even though everybody knows the person has done the wrong thing. But you see, we need the law to convict anyone. You can't just say you feel the person did the wrong thing. Even if you see the person doing the wrong thing until he is charged to court and the law of the land is executed against the person, the person is yet innocent up till that time until proven guilty by the law. The Bible says God didn't give the law until Moses, so really, to be honest with you, if you look at the Scriptures, it means that God wasn't convicting men of sin up until Moses. But the Bible says one thing very interesting. The Bible says, *nevertheless death was still reigning over people.* It simply means that even though God wasn't judging people because there was no law until Moses, nevertheless, from Adam to Moses, the consequence of doing the wrong thing was still affecting men. And we can go back and look at it.

Look at Abraham, there was no law in Abraham's time. What happened to Abraham? You can see what happened when Abraham slept with Hagar and they have this child; which is Ishmael. You can see what happened, the civil war in the family. You can see the bickering, you can see everything happening. And you can see the strife

Anchor Lady: strife also

Peter: the gossiping... You can see manipulation, you can see family contentions, things are happening. And yet the Bible says God wasn't the one counting it against Abraham in that place.

Anchor Lady: there was no law there

Peter: There was no law then, so it means now that in Christ Jesus that according to 2 Corinthians 5 verse 14 and 15. It tells us that God is no more counting the sin of men against them anymore.

Anchor Lady: anymore!

Peter: That's the true Grace of God but yet if you still go ahead and live in sin, if you break the laws of God, if you do things that are ungodly, death can reign over your life. Even though God is not counting it against you anymore. And Paul told the Romans and said, listen even though I've told you that where sin abounds, grace much more abounds... Grace will be there all the time. Grace can never be frustrated; but if you yield your members to sin, death will reign in your life... there will be confusion in your life... there will be distraction in your life... you give room to the enemy and you see, I must submit to you one thing that is critical. I think the reason, I begin to ask myself a question, why would somebody receive the new life that is in Christ Jesus and yet this same person will live in sin? I mean, because, you see this is the difference between a sinner and a saint and we need to understand the difference. If I ask people a question, what makes a sinner a sinner? how many sins do you have to commit to become a sinner? Viewers, I want you to think about that question—how many sins do you need to commit to become a sinner? You know the answer to that question? None. None. You don't need to commit any sin to become a sinner. The Bible says in Romans 5 that *by one man's disobedience, sin entered the world and death by sin*. One man's disobedience... it was the disobedience of Adam that brought sin into the world. So you didn't have to commit any sin

Anchor Lady: to be a sinner

Peter: to be a sinner. You don't need to commit any sin to become a sinner. And the same way if you flip it upside down, you do not need to commit any act of righteousness to become a righteous person. It's the same Gospel, if you flip it upside down, you don't need to commit any righteous act to become righteous. If by one man's disobedience sin entered into the world. By one man's act of obedience, the second Adam; Jesus—1 Corinthians 15 calls Jesus the second Adam. So one Adam committed the sin of disobedience and brought sin upon all men. The second Adam committed the act of righteousness and brought righteousness... to all men not obedience. The question is, we have two classes of people on the planet at the moment; the sinners and the saints. Why would a saint who has received the new life in Christ Jesus, who has received the incorruptible seed of God... 1 Peter 1 verse 18 and 19 tells us that if you receive Christ you have received the seed of God. And the Bible says that if anybody has the seed of God and the Bible says if anybody has the seed in him, he cannot sin. So why will somebody who has received the seed of Christ in him why would they go on sinning? The only answer to that question is they don't understand what happened to them. That's why in Romans Chapter 6, Apostle Paul said it 3 times, *'don't you know' 'don't you know' 'don't you know' what happened to you?* And I think Jesus Christ said something about the parable of the seed. You see, in Mark Chapter 4. *Jesus said for people who heard the Word, the sower sowed the seed on the wayside.* And Jesus said about the seed on the wayside that *the birds of the air actually came and ate up the seed.* And in Mark Chapter 4, Jesus interpreted that parable and Jesus said for people who heard the Word. He was interpreting the parable of the seeds on the wayside. He said this represents people who heard the Word but did not understand what they heard. And He said

the birds of the air represents Satan. He came in and took the Word away from them. I submit to you by the Scriptures, anytime we hear the Word, anytime the Word comes to our spirit and we don't understand what we've heard, or we don't understand what we receive, we give grounds for demonic activity. Because Jesus said if you don't understand the Word, if what came into your spirit is not clear to you, if you cannot articulate what happened to you, you give grounds to the enemy.

And I say this, that's why He said the birds of the air Jesus represented Satan who came to eat the Word. Now it means we need to understand our new birth experience. We need to understand what happened to us. Because if we understand our new nature, we will live accordingly. So the Bible says if we live in the Spirit—you see that? If we live in the Spirit, let us also walk in the Spirit, that's it! Between those two words, LIVING IN THE SPIRIT and WALKING IN THE SPIRIT the connection there is 'understand'. That's why the Bible says *His divine power has given us all things that has to do with life and godliness*. What's the next phrase? *'through our knowledge of Him' who called us to glory and virtue...* That's the gateway to understand what happened. So what Paul is saying is, if we live unrighteously, in an ungodly manner, after we have received this new life in Christ Jesus, we open up ourselves to demonic activity.

And you see, before we round up today on this particular insight, the story comes to mind—this man in 1 Corinthians 5 who was actually sleeping with his father's wife. This man who was committing adultery in the church...in the Corinthian church. You see, erm what happened to this man is, Paul said he wasn't even sober about what he did. But much more importantly, what I want us to understand about that story is this. The Apostle Paul said *they have delivered him to Satan for the destruction of his flesh so that his spirit can be saved on the day of the Lord*. Can you see again? Again someone... and if you look at the Chapter 5, I began to look critically at the whole chapter. I was expecting Paul to tell the man that *'God is angry with you'*. You know God is not happy with what you did and you are going to incur the wrath of God or you're going to make God's judgement to fall. And you see, what... we the present day church, up to some extent think we are much holier than thou. You see in the reality of it, that Paul knew if he said that he would be completely wrong and he would be anti-Grace, it will be anti the Scripture, it will be anti-Gospel. He didn't say that. All Paul said... told the people concerning the young man is that this man will open himself up to demonic activity, that's the point. He is going to open up himself to satanic affliction and that's what he said. That's the truth of the Gospel.

So we've maintained one fact today on Exposé that one of the motivations for doing the right thing, one of the major motivations for living right is; we don't want to give room to sin to rein in death upon our lives. We don't want to give room to the enemy in our lives.

Anchor Lady: Yes. I hope our viewers were able to understand this and know one of the motivations of it. Even though, we know cannot exhaust that line of credit. We even know that there is no hidden cost—not like the normal sales pitch we are used to which there's a hidden

cost to payback. And so even if we cannot pay back, even if we have to do anything, is just out of love. But yet we don't want the sin, we don't want the consequences of sin is death to be on us. And we could find a consistent pattern that even when the issues arise, when people fall into situations, we see that the response, the right response of the church is to remind them. *Know ye not, Know ye not...* and this is what we are doing on Exposé to remind you of who you are.

Peter: you are a saint not a sinner

Anchor Lady: a saint not a sinner. And *know ye not, know ye not...* and that will be the answer to every question, *know ye not...that the Spirit that is in you...* When He was talking to the disciples, when Jesus was talking to the disciples saying you have a different Spirit. *Know ye not that the Spirit that is in you is (not?) like that of Elijah.* Calling out, *know ye not, the Spirit that you are and the seed that is in you...* That is what we did today and we hope to do this next week on Saturday and Sunday again to remind us who we are as we continue on this motivation for righteousness in the Prodigal Father series. So we invite you again to join us next week, same time 7pm UK time on Saturday and Sunday. Till then keep living this truth and keep sharing this message, okay.

Anchor Lady: Byeeee

Peter: Byeeeeee