

*Apostle Michael Orokpo*



# **THE TRANSFORMATIONAL GOSPEL PT. 2**

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# The Transformational Gospel Pt. 2

By Apostle Michael Orokpo

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## **Foreword**

*Within these pages lies a sobering yet deeply liberating exposition on justification, forgiveness, grace, and holiness. The preacher carefully walks through the tension many believers struggle to understand: How can a man be fully forgiven by grace through faith in Christ, yet still be commanded to live holy? This message answers that question with striking clarity and scriptural depth.*

*At the heart of this teaching is the revelation that salvation is entirely the work of Christ. The sacrifice of Jesus paid fully for sin, and justification comes not by human effort, confession, or moral achievement, but by faith in the finished work of Calvary. Yet, this same revelation does not produce carelessness. Rather, true understanding of grace births gratitude, consecration, love for God, and victory over sin.*

*This sermon boldly confronts the growing deception of a generation that desires forgiveness without transformation, grace without holiness, and eternal life without obedience. With apostolic precision, the preacher dismantles the dangerous misuse of grace while simultaneously exalting the mercy of God revealed in Christ Jesus.*

*Readers will discover that holiness is not merely a religious obligation but the natural fruit of a life genuinely touched by the revelation of justification. The message repeatedly echoes the truth that the same sacrifice that forgives sin also empowers believers to live above it.*

*Particularly striking is the balance maintained throughout this teaching. The preacher neither diminishes the completeness of Christ's atonement nor softens the seriousness of sin. Instead, he presents both realities side by side: the abundance of grace and the necessity of abiding in Christ.*

*As you read, approach this book prayerfully and with an open heart. Allow the Scriptures to search you deeply. Allow the Holy Spirit to restore holy convictions where compromise may have crept in. Above all, allow the beauty of Christ's sacrifice to awaken fresh love, gratitude, and surrender within your soul.*

*It is our prayer that this message will not merely inform your theology, but transform your walk with God. May it stir believers to pursue righteousness with sincerity, humility, and dependence upon the Holy Spirit.*

*May this generation once again discover that justification by faith and holy living are not enemies, but inseparable realities in the life of every true believer.*

**— Wisdom Epsi**  
**Chief Editor, [LivingSermons.com](http://LivingSermons.com)**

# *Table of Contents*

**Foreword**

**Publisher's Note**

**Main Message**

**Introduction**

**The Gospel Brings Salvation**

**Recap: The Three Categories of the Gospel**

**The Four Revelations of Christ**

**The Second Aspect of the Gospel**

**The Transformational Gospel**

**Understanding the New Creation**

**Understanding Works in the New Testament**

**Four Categories of Works**

**Understanding Righteousness**

**The Works of Righteousness**

**The Fruit of Righteousness**

**The Balance of Righteousness**

**Forgiveness and Future Sins**

**Justification by Faith, Holiness, and Victory Over Sin**

**The Connection Between Forgiveness and Holiness**

**The Warning Against Seduction**

**About the Speaker**

**About Living Sermons**

**Join Our Team**

**We Are Social**

## ***Publisher's Note***

This book is a faithful transcript of a live sermon delivered by the preacher under the inspiration and unction of the Holy Spirit. Every effort has been made to preserve the preacher's exact words, tone, flow, and spiritual authority, while carefully proofreading and formatting the message into a clear and readable ebook format.

The message you are about to read was originally ministered in a live congregational setting. As such, it carries the weight, urgency, and atmosphere of that sacred gathering. Minor grammatical and structural adjustments have been made solely to enhance readability, without altering the substance, intent, or power of the original delivery.

Watch the live sermon from which this message was transcribed on YouTube at the [\*\*Apostle Michael Orokpo Official Channel\*\*](#)

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Our standard is reverence for the Word of God.

Our daily goal is to transform powerful live sermons into polished PDF and ebook editions for the edification of the Body of Christ.

It is our prayer that as you read, the same grace, conviction, clarity, and impartation present in the live service will minister to you afresh.

— ***Livingsermons.com***

***A Spirit-led Publishing Stewardship***

## ***Main Message***

*Begins Here*



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## *Introduction*

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We are doing a series titled *Transformational Gospel*, and I used last week Tuesday, and I'm also going to use this Tuesday to lay the foundation. Then from next week's Tuesday, we start opening it up layer by layer.

Because I told you, number one, that the gospel is a news that the Bible says is too good to be true, yet is true nonetheless. It's a royal declaration that brings life and liberty to one who is dead and condemned. The gospel is a news that is too good to be true, but is true nonetheless. It is a royal declaration sent to one who is dead and condemned to bring him back to life and to give him freedom.

The word for gospel in the Hebrew, I said, is the word *bisora*, and it is the word *euangelion* in the Greek, and it simply means "good news." But that word "good news" in the original rendering is actually beyond good news. And this type of news does not come from every quarter. It's usually a royal decree because it's a news that has power to bring salvation.

That's why in Romans 1:16, Paul said:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

So when the gospel comes, those who believe are saved. And he said everyone. And to give context to his audience, he said, "to the Jew first, and also to the Greek."

So the gospel is the answer to the crisis of humanity because therein is the power for salvation.

And I said we all need the gospel. There's nobody too good not to have need for the gospel.

Romans 6:23 says:

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”

So there is death, and there is eternal life. The choice is yours. The wages of sin is death. The gift of God is eternal life.

But you see, the problem is that all of us have sinned because Romans 3:23 says:

“For all have sinned, and come short of the glory of God.”

And if all have sinned, it means everyone is awaiting death except as he receives the gift of God, which is eternal life, and that gift is only available in Christ Jesus.

So the gospel is actually a good news that is delivered in a package or a person called Christ.

That's why I told you that in dealing with the subject of the gospel, there are three broad categories in the message of the gospel.

Follow this thought carefully.

## *The Gospel Brings Salvation*

The gospel is a good news that brings salvation.

We have all sinned. We are all fallen. We are all awaiting condemnation. So we all need the gospel if we will receive salvation.

In fact, we are not just the ones fallen. Even the world we live in is fallen. So even the world needs the gospel.

If you read Psalm 82:5–6, the Bible told us that because we fell, the earth also fell.

“They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.”

Why?

Verse 6 says:

“I have said, Ye are gods; and all of you are children of the most High.”

So they were created in the class of God, but they knew not. They didn't understand. So they fell, and because they fell, the foundation of the earth was out of course.

Remember Genesis 1:26:

“Let us make man in our image, after our likeness.”

We were created in the class of God.

Verse 28 says:

“And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion.”

So the dominion we have is what secures the earth. When we fell and lost that dominion, earth became vulnerable. Earth also fell. Earth was also put in bondage.

This is why Romans 8:19 says:

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God.”

It is our salvation that will bring salvation to the earth. But our salvation is predicated upon our receipt of the gospel.

And the gospel, I said, is packaged in a person.

So when we talk about the gospel, we are not just talking about any message. We are talking about a particular kind of message, and that message is the message of a person.

But this message is divided into three categorizations.

## ***Recap: The Three Categories of the Gospel***

The first categorization is about Christ and His works. Every time the gospel is preached, Jesus must be preached and the works that He has done. I said number two and three are consequences of number one, but they are also a part of it.

The second part of the gospel is about who we have become because He said it is the power of God unto salvation. So when we are saved, we need to know who we are. And then number three, I said, it's about what we have been empowered to do.

So when we deal with the gospel, it is first of all the message of Christ and His works. You can find that in 1 Corinthians 1:23:

“But we preach Christ crucified.”

Now, I need you to see these verses of Scripture and write them down. Write them down. Your salvation depends on your understanding of these truths. If not that we are teaching gospel now, I would have authorised the director of media to sack that person. But it is the power of God unto salvation. So how can somebody be sacked when we are talking about salvation?

When Paul was speaking concerning the gospel, he said:

“But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness.”

He said:

“But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.”

So Paul told us here that the first dimension of the gospel is what? Christ and Him crucified.

When I come next week Tuesday, I will show you all the expressions. There are six expressions of the gospel. I will show you that it is one message, and I'll show you what it means.

You will find:

- The gospel of God
- The gospel of Christ
- The gospel of the Son of God
- The gospel of grace
- The gospel of peace
- The everlasting gospel
- The gospel of the kingdom

I'll explain them. But for now, let's get the categorisation.

## *The Four Revelations of Christ*

Paul showed us that the first category or aspect of the gospel is the message of Christ and Him crucified. And I told you, when we preach Christ, we preach Him from four dimensions. The revelations of Christ as given to humanity are captured in four dimensions.

### **1. Christ as God the Son**

All the revelation of His deity is trapped within the revelation of Him as God the Son.

As God the Son, He is the second person of the Godhead, eternally co-equal with the Father and the Spirit.

So, He is God.

John 1:1 says:

“In the beginning was the Word, and the Word was with God, and the Word was God.”

And in John 8:58, Jesus said:

“Before Abraham was, I am.”

So Jesus Himself called Himself the “I AM,” and they wanted to stone Him because the Jews knew what He was saying.

So when we preach Jesus, we recognise and preach Him as God the Son.

## **2. Christ as the Son of God**

As Son of God, He is still fully God. But this time around, He is God on an errand for God.

Because there are certain things God does that He cannot assign. He does them Himself.

Creation is one of them. Salvation is another.

If God sends anybody to create the world, that person becomes God. And nobody can do it after all. So God has to do it Himself.

There's no angel that can run the errand of creation.

So when God is doing something, God has to send God to do it.

As Son of God, He is God on errand for God.

That's why He's God in flesh. He's the One doing the works of God.

And in this context of salvation, He is God in human form because He came to save men.

John 1:14 says:

“And the Word was made flesh, and dwelt among us.”

And we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

So He was called the begotten of the Father. Therefore, He is Son of God.

1 John 3:8 says:

“For this purpose the Son of God was manifested, that he might destroy the works of the devil.”

John 3:16 says:

“For God so loved the world, that he gave his only begotten Son.”

So when God took on flesh, when God was running the errand of God, when God had an interest amongst men and God chose to represent Himself, God became Son of God.

### **3. Christ as the Son of Man**

As the Son of Man, He represents man’s interest in the realm of God.

He is still divine, fully God, but He is now fully man.

So He is fully God and fully man. It is called the hypostatic union.

Daniel 7:13–14 showed us that He came before the Ancient of Days as the Son of Man, and a kingdom was given unto Him that had dominion forever and ever.

It is in that kingdom that you and I have a future.

Outside of that kingdom:

- You can’t be a priest
- You can’t be a king
- You can’t be an ambassador
- You can’t have life
- You can’t be righteous

Everything He did for man so that man can have status in the realm of God, He did as Son of Man.

Matthew 8:20 says:

“The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.”

He didn’t come here for His own interest. He came for our interest.

So as Son of Man, everything He does is for you.

1 John 2:1 says:

“If any man sin, we have an advocate with the Father, Jesus Christ the righteous.”

That’s why you and I have stake in heaven. That’s why you and I have voice in heaven. That’s why you and I have status and ranking in heaven — because He is Son of Man.

#### **4. Christ as Christ**

Finally, I said we preach Christ as Christ — the Anointed One and His anointing, the Messiah.

When we are dealing with Christ as the Messiah, we are looking at Him as the system God has created to enable us to partner with Him in representing God’s interest.

Jesus is not the only One representing God’s interest now.

But for you to represent God’s interest, you have to return to the class of God.

Genesis 1:26 says:

“Let us make man in our image, after our likeness.”

So if you are not in God’s class, you cannot represent God’s interest.

The office that God put together, the enablement that God put together in order to make you and I able to represent His interest in a way that we don’t fall short in any manner, is all trapped in the office of Jesus as Christ. That’s why when you study the word “anointed” or “Messiah,” it is used when kings are ordained, when priests are ordained, and when prophets are ordained. And in Acts 1:8, the Bible says:

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me.”

So the Anointed One and His anointing did not just come to save us. He came to give us standing so that we are able to represent God amongst men.

So these four revelations of Christ are critical. If you know Him as God the Son, you worship Him. If you know Him as Son of God, the interest of God is satisfied concerning your life. If you know Him as Son of Man, it means you are very well represented in God's realm. And if you know Him as Christ, it means you are enabled to stand in His place to represent God's interest.

This is why we preach Christ. Number two, then His works — “and Him crucified.”

And I said “Him crucified” speaks of His works.

And His works are summarised into seven:

1. His incarnation
2. His sinless life
3. His death
4. His burial
5. His resurrection
6. His ascension
7. His exaltation or coronation in heaven

His incarnation reveals that this is God in human form.

His sinless life shows that He is not guilty as we are, therefore He is a worthy sacrifice.

His death is where the old man was destroyed and where sin was destroyed.

His burial is when we were separated from the systems of the world.

His resurrection is when we were brought into newness of life and commissioned to serve Him.

His ascension is when offices were given.

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.”

Then His exaltation or coronation in heaven — that is what released the Holy Spirit.

When the Holy Ghost came, it came because Jesus was enthroned as Lord and Christ.

That's why I don't struggle to receive the Holy Spirit. I receive the Holy Spirit the moment I know Jesus is glorified.

That's why I don't struggle to walk as an apostle. I'm able to walk as an apostle because I know Jesus has ascended.

There are many people who are not yet succeeding as prophets and apostles because they were told that until they fetch sand from their father's compound, they won't excel in ministry.

And they have been fetching sand because they don't know that their calling came from ascension.

God knew why He ascended before He called me so that nothing below Him can challenge me.

I am called as an apostle from above.

Not when He was in the grave. Not even when He resurrected.

“When he ascended up on high, he gave gifts unto men.”

To some apostles, prophets, evangelists, pastors, and teachers.

When you know this, you can enter a shrine, and your office will work.

You don't need to go to your village and fetch sand. You don't need to bathe by 12 midnight for your ministry to work.

There are people buying soap, buying a key of David, buying water from Jerusalem.

In fact, they told me there's no way I can make certain levels of impact because I'm a first-generation preacher.

They said I need to at least be a fourth or fifth-generation preacher before I can make impact.

And I checked — I was actually the first who spoke in tongues. I'm the first who is walking in this reality.

I said no, this revelation I don't accept it.

If I must be fourth generation, then God the Father is the first generation, God the Son is the second, God the Holy Ghost is the third, and I am the fourth.

Praise God.

## *The Second Aspect of the Gospel*

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The second aspect of the gospel is who you have become on account of your understanding and apprehension of the revelation of Christ and His works.

And that's what I will deal with tonight.

1 John 5:11 says:

“And this is the record, that God hath given to us eternal life, and this life is in his Son.”

Verse 12 says:

“He that hath the Son hath life; and he that hath not the Son of God hath not life.”

Verse 13 says:

“These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life.”

So after you know Him as the Son of God, after you know the works He has done, you need to know who you have become.

The second part of the gospel is who you have become.

I no longer live by the life of the flesh. I live by the life of God.

Verse 4 says:

“For whatsoever is born of God overcometh the world.”

And:

“This is the victory that overcometh the world, even our faith.”

So we are born of God. Therefore, we have overcome the world.

There are many people who can dictate to you word for word who Jesus is and what He has done with theological precision, but they are dying in sin, sickness, and poverty.

Why?

Because they only know the aspect that borders on Christ and Him crucified. They don't know the aspect that borders on who they have become on account of receiving and knowing Christ and Him crucified.

So the gospel does not stop with Christ and Him crucified. It extends into revealing to you your new identity in Christ. Because when you see Christ, you will not only see Him — you will see yourself. And that self that you see in Christ is your real you.

## *The Transformational Gospel*

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Number three, I said the gospel is also the empowerment we have received to be able to represent Christ. And this is the area where I call the transformational gospel. The gospel becomes powerful when we understand our responsibilities in using the gospel to transform our world and bring our world under the authority and dominion of Christ.

If you teach a Christian who Jesus is and what He has done, if you teach a Christian who he has become in Christ, and you don't teach him the empowerment he has received and what God expects him to do with it, that Christian will not be complete as far as God's will for his life is concerned.

So the third part of the gospel is the responsibility we must undertake on account of the empowerment we have received.

That's why Jesus told them:

“Tarry ye in the city of Jerusalem, until ye be endued with power from on high.”

And He said:

“Ye shall be witnesses unto me.”

You must carry this gospel and change your world with it.

Luke 24:49. Acts 1:8.

So the third part of the gospel is the transformational gospel — the gospel that changes society.

That's why the Bible calls you and I the salt of the earth. It means our presence here should have an implication on the earth. The Bible also calls you and I the light of the world. That means our presence here should impact the world.

It is part of the gospel.

So while you are excited that you are light, it means you have a responsibility to illuminate.

While you are excited that you are salt, it means you have a responsibility to preserve and sanctify a fallen and corrupt world.

If you don't understand these three components of the gospel, your gospel is defective, and you will not become everything God wants you to be.

Praise God.

So this must be foundational in your heart. When you hear somebody preaching to you, you should know the part of the gospel he's talking from. Usually, we must begin with Christ and Him crucified because that's the foundation. The other two parts are effects of the first part.

The real gospel is Christ and Him crucified, but it must produce a new creation and a transformed society. So when you are hearing the gospel, you should be able to tell where somebody is coming from.

## *Understanding the New Creation*

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See, sometimes when you are teaching on transformation of society, you hear people who don't understand the Word of God making funny statements. They think gospel is just to be telling people Jesus is the Son of God.

That's what we do on crusade grounds.

When you come to School of Discipleship and School of Commissioning, you understand that it is beyond Christ and Him crucified. You must understand who the new creation is. You must see yourself in the light of what God calls you on account of what Christ has done.

And then you don't stop there. You must accept the responsibility of representing God because:

“Now are we the sons of God.”

And sons bear government upon their shoulders. Praise God. In order to have a thorough foundation, I want to use today to talk to us about the new creation so that we are able to touch extensively on who we are in Christ — who we have become in Christ.

Because if we don't know who we have become in Christ, we cannot really deal with the transformational gospel.

When you come into leadership in church and you start sending men for kingdom assignment, that's when you will appreciate discipleship.

One told me that he was ready to set this world on fire, so I sent him somewhere.

The week he landed, he started sending SOS.

He said, “This land — we need food.”

So I said, “Wait. Where you were going, we escorted you with some US dollars. Have you won souls?”

At least the money we escorted you with should have sustained you if you went as a missionary and not as a tourist.

As a tourist, maybe one, two, or three days you can exhaust the money. But if you went as a missionary, at least this money should have been enough for two weeks or one month.

How come you are calling now? What happened to the money?

He said the first time he came, he needed to eat because the flight was long.

You have not prayed. You have not fasted. You have not won a soul. You have not even had your first service.

You came in on Thursday. Sunday has not even come.

You don't even know the state of the church.

Is it food that took you there? Is it greener pasture that took your kingdom burden?

Jesus said:

“When I sent you without purse, and scrip, and shoes, lacked ye any thing?”

You know why those ones were discipled? They knew what to do to stir favour.

They would enter a city and a stranger would say, “Please come to my house.”

That was how they moved. They entered cities, strangers took them in and sustained them.

They carried favour.

And if favour was not working, they entered the city and started working miracles.

If they opened your cousin's blind eye, at least you would say, "Drink water."

So they were not bothered about pocket money. They went with power because He said:

"These signs shall follow them that believe."

They went with signs. They went with wonders.

See, these guys didn't travel hoping they would find hotels.

"Let's just reach the town in the daytime" was enough.

We need discipleship.

What we are doing now — some people are even using ministry for survival.

"If there's no job and your certificate can't get you a job yet, let me dress smartly and speak boldly. At least a church will give me employment."

I'm not saying we don't give our pastors salary. By God's grace, we pay them.

If you grow to a level where you say, "Kai, I don't need this money. There's something on my life," we will be grateful that God has raised you.

My hope is that after six months, you say, "No, I don't need anything. I'm called. There's something on me."

Because I have never earned salary.

Me, I've never earned salary because I don't need it.

So I'm hoping you will mature. But while you are still growing, we give you salary until you reach a level where the manifestations of your life can command some things.

Do you understand?

But if people are not disciplined, they will become hirelings.

Now you are paying people salary, and when you send them, they still say, “Give me transport at least.”

“At least transport should be part of the salary.”

You should have sense now.

So those of you who know you have a calling, pay attention to this teaching. You need it, so let SOS reduce.

You will pay church rent one year, two years, and by the third year they still say rent is due.

What are you preaching there?

How come what is on your life has not impacted anybody?

What is going on with you?

So who am I going to call now? Me?

Who will I call?

Somebody said, “Call God.”

So who am I? Your own God?

Why are you not calling God?

Now, this is funny, but this is why we are defeated in our offices. This is why we are defeated in our societies.

Most of us started reciting the Apostles’ Creed as children, but we have not understood the implication of who Christ is and what He has done for us.

And so it’s important for us to know so that, leveraging on it, we will begin to truly exercise dominion.

## *Understanding Works in the New Testament*

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This evening, there are three things I will deal with. The first is the definition of works because I want to talk about the new creation.

Many things you will hear about the doctrine of the new creation are premised on the doctrine of justification by faith.

So if you don't understand works in the light of the New Testament, you will undermine consecration, and you will take the doctrine of the new creation as validation for lasciviousness.

So we will define works first.

Then we will define righteousness.

When we are done doing that, then we will look at who the new creation is.

Are we ready?

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## ***Four Categories of Works***

*In dealing with the subject of works from the perspective of the New Testament, there are essentially four major categorizations.*

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### **1. Works of the Law**

The first is what the Bible calls the works of the law.

This is what we refer to as legalistic works.

These are works done to earn righteousness by obeying the Mosaic law.

“Thou shalt not kill.”

“Thou shalt not commit adultery.”

“Thou shalt not lie.”

As important as they are, if you want to do them in order to receive God’s righteousness, receive God’s acceptance, and be justified by God, it is called legalism.

That’s what the Bible calls the works of the law.

Generally speaking, this refers to works powered by human effort to gain acceptance with God.

Romans 3:20 says:

“Therefore by the deeds of the law there shall no flesh be justified in his sight.”

The problem with these works is that they were designed to show you your weakness. They were not designed to empower you.

Because when God wanted to help Israel, Israel told God:

“Whatever you want us to do, we will do.”

So God said, “Okay, see My standard. Keep it.”

They then discovered they were fallen.

They wanted to attain God’s standard by their own abilities.

So the laws of God revealed to them that they were sinners.

They thought they were holy people until God revealed His standard. Then they saw they could not keep it.

So these works reveal your frailty and expose your sinfulness.

They were not designed to make you righteous or to avail you justification.

They were designed to reveal to you that you are fallen.

Anybody who is still trying to use his effort to meet God’s standard is operating in the realm of condemnation.

That kind of work is called the works of the law.

Galatians 2:16 says:

“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ.”

Paul said that even though, based on the works of the law, he was blameless, he discovered that the works of the law do not bring justification.

That was the burden Paul had for Israel.

Even today, many are still trying to meet God's standard by obeying the Torah, and they keep failing.

What happens eventually is that people begin living in secret sin.

You put up a front before people as a holy man, but inwardly you are a liar.

And the danger is that James 2:10 says:

“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.”

That's why Paul said no flesh shall be justified by the works of the law.

Romans 10:1–4 says:

“Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.”

He said they have zeal, but not according to knowledge.

They are ignorant of God's righteousness and are going about establishing their own righteousness instead of submitting to the righteousness of God.

“For Christ is the end of the law for righteousness to every one that believeth.”

So every human effort to meet God's standard in order to receive justification is called the works of the law.

## 2. Works of the Flesh

The second type of work is the works of the flesh.

The works of the flesh are works powered by our fallen nature.

This one is not an attempt to do God's will. This one is actions powered by the unregenerated human nature and the unrenewed mind.

These are immoral, criminal, evil kinds of behaviour.

Galatians 5:19–21 lists them:

“Now the works of the flesh are manifest.”

Including:

- Adultery
- Fornication
- Uncleaness
- Lasciviousness
- Idolatry
- Sorcery
- Hatred
- Jealousy
- Outbursts of anger
- Selfish ambition
- Drunkenness
- Wild parties

I used to have somebody working with me.

When they come to church, you would say, “Kai, God has touched these people.”

But once in a month, she feels bored.

So she drives out with her university friends — almost all of them divorced.

They say they want to “unwind.”

So they go to clubs. They drink alcohol. They dance.

When they are drunk, they go and sleep in hotels. They claim they sleep alone.

And in the morning, they carry the stress of drunkenness and call it unwinding.

It’s flesh.

Wild parties.

Even pastors do it.

When they want to celebrate birthdays, you see flesh powering it.

And if you lie to yourself, you will be shocked how you fall because the problem with this thing is that it grows like a virus.

That’s why the Bible says:

“Anyone living that sort of life will not inherit the kingdom of God.”

Works of the law is you trying to please God by your abilities.

Works of the flesh is you functioning by your unrenewed mind or degenerate nature.

If you are living there, don’t use Scripture to deceive anybody.

You are falling.

If you deceive yourself, you will die.

I see people who preach new creation and create soft ground for themselves to live in sin.

That's why a pastor can be sleeping with people in the same congregation because of a wrong understanding of new creation.

Romans 8:7–8 says:

“The carnal mind is enmity against God.”

Those who are under the control of sinful nature cannot please God.

Even when they are preaching, they are pursuing ambition, not God.

The whole piety is a charade.

And I told you, for those of us who are born again, this is speaking about lust.

The flesh has been crucified, but the flesh left lust behind. It created programming that makes you operate by the power of the degenerate man.

### **3. Dead Works**

Number three is what the Bible calls dead works.

Dead works are religious and unspiritual acts.

And when I say unspiritual, I mean things not powered by the Holy Spirit that we do, assuming and hoping they will produce results.

When somebody says:

- “Bath by 12 midnight.”
- “Use salt to wash your body.”
- “Carry this item for cleansing.”

Those are dead works.

The Holy Ghost does not sanction those things anymore as New Testament realities.

Now, I'm not saying the Holy Ghost may not lead somebody in a certain way based on their level of understanding.

But if you now make it a doctrine, it becomes dead works.

If you say anybody who wants to marry must bathe at midnight, it is dead works.

If you say anybody who wants cleansing must use salt, it is dead works.

They are religious. They sound powerful. But they are no longer within the context of divine operation.

And those in prophetic ministry often struggle here because many have an anointing but no grounding in discipleship.

Anything they do by that anointing may work because God is honouring the anointing, but it does not mean the practice itself is biblical.

So somebody anointed may tell you to bathe with soap at midnight, and as he is speaking prophetically over you, something happens.

Then he turns it into doctrine.

But the problem is that the next generation will continue the practice without the grace backing it.

And that is where dead works become obvious.

There are many dead works in our generation.

Now people think God does not hear prayer unless you shout.

Dead works.

People think if there is no posture or drama, God is not hearing.

As you mature, you will drop them.

## 4. Works of Faith

Number four: works of faith.

These are works powered by the leading of the Holy Spirit and the grace of God.

Many people think that because we are under grace, there should be no works.

No.

The Holy Ghost inspires, and grace empowers.

Every time the Holy Ghost inspires you to do something and grace empowers you, it is called works of faith.

You are not doing it for justification.

You are already justified.

You are not doing it for acceptance.

You are already accepted.

In fact, you are doing it because you are accepted.

It is like working in your father's house.

When you clean the floor in your father's house, you are not doing it to become a son.

You are doing it because you are already a son.

James 2:20 says:

“Faith without works is dead.”

Verse 26 says:

“As the body without the spirit is dead, so faith without works is dead also.”

Paul also said in 1 Corinthians 15:10:

“By the grace of God I am what I am.”

And:

“I laboured more abundantly than they all: yet not I, but the grace of God which was with me.”

These are works of faith.

They don't bring salvation.

They don't bring justification.

But you do them because you are already saved, justified, and accepted.

These are the basis of reward in eternity.

The Bible also calls them:

- Good works
- Fruitful works of righteousness

Matthew 5:16 says:

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

You are doing them from the point of your belief in Christ.

You are doing them as inspired by the Holy Ghost.

And the power behind them is grace.

That's why somebody can pray ten hours consistently — grace is powering it.

You who do not yet have grace should not imitate blindly.

His prayer should inspire you, but don't copy him.

You will stand thirty minutes and your legs will begin shaking.

Sit down first. Don't collapse.

What is working there is grace.

You hear somebody pray with deep authority and demons begin shouting.

You now imitate the voice and posture without the grace.

It's not the style. It's not the volume.

It's the supply of the Spirit.

Don't do things that only make you feel spiritual while producing no eternal reward.

Many movements in the body of Christ today are dead works because they are not faith works.

## **Evil Works**

Finally, evil works.

These are acts of wickedness done in opposition to God and His people.

John 3:19 says:

“Men loved darkness rather than light, because their deeds were evil.”

These are people who perpetuate wickedness.

2 Timothy 4:18 speaks about evil works.

When people get to this level, they become reprobate in mind.

Only things that inflict pain on people or oppose God's agenda make them happy.

They are gone.

That's why you need discernment.

Let God lead you.

And then you need to be armed with wisdom.

Self-defence is now a critical component of everyday living.

Every legal means you can take:

- Build discernment
- Pray
- Be watchful
- Lock your gate
- Use wisdom

Because there are evildoers — masters of evil works.

## *Understanding Righteousness*

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Now, having explained works, let's go into righteousness. In dealing with the subject of righteousness, there are four major kinds of righteousness mentioned in Scripture.

I will deal with them, and then I will show you the balance in the subject of righteousness.

### **1. Self-Righteousness**

Self-righteousness is when you set your own standards, live by those standards, and believe you are right by those standards.

You don't consult with God.

You become the god over yourself. This kind of righteousness, the Bible calls filthy rags before God. Romans 10:1–3 says:

“Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.”

He said they had zeal, but not according to knowledge. They were ignorant of God's righteousness and were establishing their own righteousness. This was the first condition of Israel.

They saw themselves as right in their own eyes. That was why God gave them the law — to show them His standard.

They said:

“Whatever you tell us to do, we will do.”

And God said, “Step back. Since you are right in your own eyes, let Me show you My standard.”

So before we even talk about the righteousness of the law, we first have to understand self-righteousness.

There are people who believe they are all right because their own standard of morality was defined by them. They live by it, and they are okay. The Bible calls it a filthy rag before God.

Philippians 3:9 says:

“And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ.”

Paul was speaking here about another kind of righteousness — the righteousness of the law.

## **The Righteousness of the Law**

The righteousness of the law is attempting to attain God’s standard or the Mosaic standard through human strength.

It is saying:

“I will not covet because I can help myself.”

“I will not lie because I can control myself.”

“I will not fornicate because I can restrain myself.”

Now, there will never be a time when God permits lying or fornication. So when we say the law has been dealt with, we are not saying God removed His standards and now allows people to do whatever they want.

What we are saying is that the requirement of the law has now become your nature.

The Holy Ghost now empowers you to live it as your life.

So when we say the law has been removed or fulfilled, it does not mean God has removed “Thou shalt not kill” or “Thou shalt not fornicate.” It means those laws have now been wrapped into your nature because they were derived from God’s nature.

Now that you have God’s nature, the love of God constrains you. The Holy Ghost empowers you. Naturally, those sinful proclivities should no longer dominate you.

But there are people who have not yet received the grace and empowerment of God. They attempt to attain righteousness by their own ability. That is what the Bible calls the righteousness of the law — and Scripture says it brings the knowledge of sin and cannot justify.

Romans 10:4–5 speaks about this righteousness of the law.

## **The Righteousness Without the Law**

Then there is what the Bible calls *the righteousness without the law*.

This is:

- The righteousness of God
- Righteousness by faith
- Imputed righteousness
- The gift of righteousness

It is:

1. God declaring you righteous, not because of what you did, but because of what Jesus did.
2. God giving you His righteous nature so that you can live like Him.

The challenge many people have when discussing righteousness is that they only look at it from the standpoint of divine declaration.

Because of what Jesus did, we are declared righteous.

2 Corinthians 5:21 says:

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”

Christ took our sins, and because of that, God no longer condemns us. But that is not all God did.

God did not merely declare us righteous — He also imparted righteousness into us.

The verse says:

“That we might become the righteousness of God.”

It did not merely say we might be declared righteous; it says we might become.

Anyone who believes that being declared righteous means they can now live anyhow does not understand the full counsel of God.

You were not only declared righteous — you became righteous in nature.

On one hand, righteousness by faith means God declares you right because of Christ’s finished work. On the other hand, it also means God imparts His righteous nature into you so you can now live right.

God expects you to live according to that nature.

I speak because I am human. I am not speaking merely because someone declared me human. I have the nature of a human being — emotions, will, personality, rationality, and physical form.

That nature produces human expression.

In the same way, God declared us righteous because of Jesus, but He also gave us His righteous nature so we can live like Jesus.

This is what the Bible calls *the righteousness without works*.

Romans 3:20–21 says:

“Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

But now the righteousness of God without the law is manifested...”

Romans 4:6–8 explains that this righteousness was imputed:

“Blessed is the man unto whom God imputeth righteousness without works.”

God declared us righteous and no longer imputes sin to us because Christ paid the price.

But in order for us not to continue living in sin, He also imparted His righteous nature to us.

So you cannot claim to believe in imputed righteousness while denying the existence of the righteous nature within you.

## *The Works of Righteousness*

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The final dimension is what the Bible calls *the works of righteousness*.

Now that you have God's nature, you are expected to live it out. 1 Peter 2:24 says:

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness.”

Whenever you hear someone preach righteousness only from the standpoint of declaration, be careful. Such teachings can lure people into sin under the guise of grace. Some people create doctrinal systems that serve iniquity. They say:

“You are declared righteous, so it does not matter what you do.”

But God did not merely declare us righteous. He gave us a righteous nature so that we can produce fruits of righteousness. 1 John 3:7–10 gives a strong warning:

“Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.”

John explains that true righteousness is not merely a declaration — it manifests in lifestyle. He goes further:

“He that committeth sin is of the devil...”

And then:

“Whosoever is born of God doth not commit sin; for his seed remaineth in him...”

John was speaking about the recreated spirit, sealed by the Holy Spirit. Your spirit has been sanctified eternally, but your soul and body must continually submit to the transforming power of God. A righteous man may fall seven times, but he rises again.

Why?

Because the righteous nature within him will not allow him to remain comfortable in sin. If someone becomes comfortable living in sin and builds a doctrinal system around it, something is fundamentally wrong. Our generation has been besieged by wicked and unreasonable men. Little children, let no man deceive you.

## ***The Fruit of Righteousness***

Hebrews 12:11 says:

“No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness...”

This life is not automatic.

You must yield to the Holy Ghost.

You must feed on the Word of God.

You must walk with godly people.

You must learn the ways of God.

Sometimes the Holy Ghost stretches you in prayer. Sometimes He leads you through difficult seasons that teach dependence upon God.

Sometimes He drives you into deep meditation so that the old nature is continually

mortified. This is why righteousness is called a fruit. We are called trees of righteousness because God expects us to bear righteous fruit. Something is wrong when people claim to possess divine nature but only manifest fallen human nature. If your human nature manifests naturally, then your divine nature should manifest also.

## *The Balance of Righteousness*

There are three major balances that must be understood:

1. The balance between forgiveness and holiness
2. The balance between justification and sanctification
3. The balance between grace and consecration

Without understanding these balances, people run into extremes. Some people believe that because all sins — including future sins — were forgiven through Christ, holiness no longer matters.

*But holiness is simply the outworking of righteousness. Righteousness is the nature. Holiness is the expression of that nature through separation unto God and purity.*

If you separate forgiveness from holiness, you produce lasciviousness.

But true understanding of forgiveness should produce:

- Love for God
- Gratitude toward God
- A deeper walk in holiness

## ***Forgiveness and Future Sins***

Many believers accept that their past sins are forgiven. Many also believe present sins can be forgiven. But when it comes to future sins, there is often confusion.

The truth is simple:

Jesus died before you were born. Every Scripture concerning forgiveness was written before you committed any sin. That means all the sins Christ paid for were future sins from the standpoint of the cross.

Colossians 1:13–14 says:

“In whom we have redemption through his blood, even the forgiveness of sins.”

Ephesians 1:7 says:

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.”

God provided forgiveness before you were born because forgiveness began at the completion of Christ’s sacrifice. The issue is not whether forgiveness was provided. The issue is whether it has been received.

## **The Basis of Forgiveness**

The basis of forgiveness is not confession.

The wages of sin is not confession.

The wages of sin is not repentance.

The wages of sin is death.

Therefore, the only legal basis upon which God forgives sin is the death of Christ. Romans 3 explains this clearly. God presented Jesus as the sacrifice for sin. People are made right with God when they believe that Jesus sacrificed His life and shed His blood for them. Hebrews 9:22 says:

“Without shedding of blood is no remission.”

Leviticus 17:11 explains why:

“For the life of the flesh is in the blood...”

When blood is shed, life has been taken. That is why forgiveness is grounded in sacrifice.

## **Faith in Christ Is the Key**

Romans 3 reveals the central truth: God declares sinners righteous when they believe in Jesus. So the question God asks concerning a sinner is this:

“Where is his faith?”

If his faith is in Christ, God declares him righteous.

Whether past, present, or future, faith in Christ is the determining factor.

That is the apostolic doctrine Paul taught.

## *Justification by Faith, Holiness, and Victory Over Sin*

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So if you were a sinner in the past, God declares you righteous when your faith is in Christ. If you sin in the future, as far as God is concerned, whenever you are seen in sin, He checks your faith. If you believe in Christ, He declares you righteous. So long as your faith is in Christ, in the eyes of God you remain righteous. That is why this doctrine is called *justification without works*.

Let me show you another Scripture. If you do not understand this, you will have a problem.

### **God's Pattern of Forgiveness**

In Matthew 18:21–22, Jesus wanted to teach them how God deals with sinners. Peter came to Him and asked:

“Lord, how often shall my brother sin against me, and I forgive him? till seven times?”

Jesus answered:

“I say not unto thee, Until seven times: but, Until seventy times seven.”

If your brother sins against you four hundred and ninety times, forgive him.

How many people can offend you 490 times in one day? God was teaching them that forgiveness is offered even before the offence happens. That is how God deals with forgiveness.

As we are here, God offers us forgiveness even before we sin. He is not forgiving us because of what we did. He forgives us because of Christ.

Whether I sin today or tomorrow, God forgives because of Christ. Since He forgives because of Christ, He forgives completely.

The only thing that affects a man is whether his faith remains in Christ.

## **The Danger of Continuing in Sin**

The danger of future sin is not whether forgiveness exists. Forgiveness has already been provided in Christ. The danger is that continual sin can shipwreck faith.

Paul said:

“Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck.” – 1 Timothy 1:19

If a man continues in sin, a day may come when he no longer believes in Christ as Saviour. That is the danger of sin.

God forgives because of Christ. Since He forgives because of Christ, even those who sinned before Christ were forgiven through Him.

The sacrifice of Christ was eternal.

## **Confession and the Sacrifice of Christ**

Many arguments centre around 1 John 1:9:

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

Some people conclude that God only forgives when confession is made. But when you continue reading into 1 John 2:1–2, the Apostle explains further:

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”

The atonement for sin is not confession. The atonement is Jesus Christ Himself.

The wages of sin is death, not confession. Christ became the sacrifice that satisfied divine justice.

Whenever God forgives sin, He looks at the sacrifice.

## **Forgiveness Through Faith in Christ**

The Bible says:

“Your sins are forgiven you for his name’s sake.”

Notice the language. It does not say *will be forgiven*. It says *have been forgiven* through Christ.

When you ask God whether a sinner can be forgiven, He answers yes because Jesus already paid the price.

Imagine somebody enters a shop and pays for every television in advance. Anyone who comes afterwards receives because payment has already been made.

When Jesus died, He paid for all sin. That is why forgiveness is available.

The way we receive that forgiveness is by faith in His sacrifice.

When we come to God, we are not accepted because of our speeches. We come presenting Christ.

# Why We Still Repent and Confess

Why then do we repent and confess?

## 1. For a Good Conscience

Paul said:

“Holding faith, and a good conscience...”

If a believer refuses repentance and confession, the conscience becomes seared. Sin is deceptive. A person can gradually become hardened and eventually fall away.

The righteous nature within a believer fights against sin.

Like a fish struggling to return to water, the nature of God within a believer resists unrighteousness.

## 2. For Restoration and Transformation

If a man is not genuinely broken before God, restoration cannot occur.

A hardened heart cannot be transformed. Such a person continues to degenerate spiritually.

So we teach repentance and confession, but the price for sin remains the sacrifice of Christ.

Without faith in Christ, tears and confessions cannot save anyone. Faith in Christ is what removes a man from judgment.

# Justification: Beyond Forgiveness

This doctrine is called *justification by faith*.

God has gone beyond merely forgiving the believer. He has declared him righteous.

Romans 5:1 says:

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”

Before Christ, a man ran away from God after sin. But after Christ, the believer runs to God for help because peace has been established through the sacrifice.

## *The Connection Between Forgiveness and Holiness*

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Once a believer truly understands forgiveness, three things happen.

### **1. Gratitude Produces Consecration**

When I realise that Christ paid for my sins while I was helpless, gratitude overwhelms me.

Romans 12:1 says:

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”

Holiness becomes the reasonable response to mercy.

Anyone who truly appreciates what Christ did cannot comfortably continue in sin.

## **2. Love for God Produces Holy Living**

2 Corinthians 5:14 says:

“For the love of Christ constraineth us.”

When the love of God grips a believer, that love compels holy living.

A person who claims to understand justification yet delights in sin has not truly understood what Christ accomplished.

## **3. Revelation Produces Victory Over Sin**

1 Peter 2:24 says:

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness.”

The revelation of forgiveness produces death to sin.

Romans 6 says:

“How shall we, that are dead to sin, live any longer therein?”

The same sacrifice that forgives sin also empowers the believer to overcome sin.

## **Dead to Sin, Alive Unto God**

Romans 6 declares:

“For he that is dead is freed from sin.”

And again:

“Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.”

There is no true doctrine of forgiveness that does not lead to holiness.

Anybody who genuinely knows he is forgiven is empowered to live above sin.

Paul said:

“Sin shall not have dominion over you.”

If a believer continues in sin, it is no longer because sin has dominion over him. The grace of God has already provided power for victory.

But Scripture also warns that continual yielding to sin can lead to death.

Romans 8:13 says:

“For if ye live after the flesh, ye shall die.”

## *The Warning Against Seduction*

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In 1 John 2, believers are warned against seduction. Seduction can come through false doctrine or through sinful temptation itself. Some doctrines tell people that behaviour no longer matters because grace exists. But the apostles warned believers to abide in Christ.

John wrote:

“And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.”

There is a warning here. Believers are called to abide in Christ and walk in holiness.

# **Holiness Is the Evidence of the New Nature**

The emphasis of the apostles was not merely on claiming a righteous nature, but on living righteously.

Scripture says:

“Every one that doeth righteousness is born of him.”

Paul said:

“Come out from among them, and be ye separate... and touch not the unclean thing.”

Again:

“Let every one that nameth the name of Christ depart from iniquity.”

A vessel prepared for the Master’s use must be clean.

## **A Final Call to Holiness**

This generation must stop using Scripture to become comfortable in sin.

Christ forgave us so that we might live holy lives.

If your understanding of forgiveness does not produce holiness, then something is wrong.

There are sins of commission and sins of omission. There are weaknesses and failures. But no believer should consciously continue in rebellion against God.

Paul warned that those who continually yield themselves to sin are walking towards death.

God has given grace, mercy, and the help of the Holy Spirit so that believers can overcome.

## **Prayer**

Father, we ask for mercy and grace.

Help us not to abuse the trust of justification, but to yield ourselves to the Holy Spirit and live sanctified lives.

Keep us from the seduction of sin and false doctrine.

Cause us to walk above the powers of darkness and the yoke of iniquity.

By Your Spirit, help us to bring everything into obedience to Christ.

Thank You, Father.

In Jesus' mighty name, Amen.



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## *About the Speaker*

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Apostle Michael Orokpo is a Nigerian apostolic teacher and revivalist widely known for his depth in the Word of God and his strong emphasis on spiritual formation, priesthood, and kingdom influence. He serves as the lead minister of **Encounter Jesus Ministries International**, a ministry committed to raising believers who encounter Christ genuinely and live out the reality of His kingdom in everyday life.

Through conferences, leadership gatherings, and intensive teaching meetings across Africa and beyond, Apostle Orokpo has consistently called the Church to move beyond superficial Christianity into deeper consecration, spiritual intelligence, and transformational leadership. His teachings frequently emphasise the believer's authority in Christ, the responsibility of spiritual gatekeeping, and the need for men and women who can stand as watchmen over territories, systems, and nations according to the purposes of God.



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