

The Doctrine Of Christ

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Preacher: David Antwi

[0:00] Welcome, and thank you for joining this message by David Entry at Carish Church.! In this season of Great Awakening, may God pour out His Spirit through His Word, refreshing! your heart and awakening you to His will.

John chapter 5, we want to read from verse 13. I can of my own self do nothing. As I hear, I judge. And my judgment is just because I seek not my own will, but the will of the Father which has sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me. And I know that the witness which He witnessed of me is true. He sent unto John, and He bear witness unto the truth. But I receive not testimony from man, but these things I say that ye might be saved. He was a burning and a shining light, and ye were willing for a season to rejoice in His light. But I have a greater witness than that of John, for the works which the Father has given me to finish. The same works that I do bear witness of me, that the Father has sent me. And the Father Himself, which has sent me, has borne witness of me. Ye have neither heard His voice at any time, nor seen His shape, nor seen His shape. And ye have not His word abiding in you. For whom He has sent, ye believe not. Search the scriptures, for in them ye think ye have eternal life. And they are they which testify of me. And ye will not come to me, that ye might have life. Here ends the reading of God's word.

Please, let's pray. Father, breathe upon us a fresh breath from above. And grant us illumination and access into yourself through your timeless word. As your word is taught, grant us understanding. And grant me precision of speech, boldness of speech, righteous ways. Govern my thoughts, guide my ways, and influence my expressions. That at the end of the day, whatever we hear here will be your speaking.

[2:41] Heal the sick, save the lost, deliver the captives, draw the lost back home, and let your name be glorified.

Lord, we thank you in Jesus' name that Christ will be revealed in Jesus' name. Amen. Hallelujah. Last week in my teaching, I said something about the conversion of Saul of Tarsus. That when Jesus appeared to him in Acts chapter 9, verse 5 says that he asked Jesus a question. Who are you, Lord?

That question is a defining question. You cannot be a part of the church. Or let me put it this way. You cannot be a Christian. When I say a part of the church, another way of saying it is a true Christian. Okay? So it's not like signing up to be part of church membership.

[3:51] No, that's not what we mean. What we mean by part of the church is you are part of God's people, God's family, the redeemed community, the saved people.

In 1 Peter chapter 2, verse 8, it says that you are a chosen generation, a royal priesthood. Okay? You are a chosen generation, verse 9, a royal priesthood, a holy nation, a peculiar people that you should show for the praise of him who has called you out of darkness.

All humanity is in darkness. But God has called some of us out of darkness. How did he do their calling? That's what we are talking about. So we are peculiar people called out of darkness, separated unto God himself.

So we belong to him. We form his family on earth. That's the main reason why Christ came on earth, so that God can have a family on earth.

So Romans chapter 8, verse 29 says that he might be the firstborn, Christ, amongst many brethren, the church.

[5:10] So Christ is the firstborn, and we are his many brethren who form the family of God. Ephesians chapter 2, verse 19.

Now therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and not just that, and of the household of God.

Some translations say, and of the family of God. Okay, so it's important to know that we are born again to be integrated into the family of God.

Not all people on earth are the children of God. We are all the creation of God. Anytime, for instance, Paul told the people, Lord, must heal.

Acts chapter 7, for ye are his offspring. That statement was connoting that we, all of us, every human being, we are a product of God.

[6:06] Okay, so he didn't show up. How many of us chose to be born? None of us had any involvement in our showing up on earth as a human being. So we are all of God.

We came from God. So that is what it means that we are his offspring. We spring off from God. But he doesn't make us his children. To be the child of God, 1 John chapter 1, verse 12.

As many as received him, he gave them the power to become the sons of God. Or some NIV, I think so, we say the children of God.

Those who believe in him, he gave the right to become the children of God. The right Greek word is the sons of God. And so, Galatians chapter 4, verse 6.

And because he has sons, God has sent forth the spirit of his son. Some translation put it, the spirit of sonship. Okay, because he has sons.

[7:08] Now, why has he sent the spirit of sonship? Because we are the sons of God. We are the children of God. Why does the scripture use sons and not just children? Some watered down translation will use children.

But the original Greek is sons. Why? Sons connotes inheritance. Those who have inheritance rights. Okay. So we are heirs, joint heirs with Christ.

That is why we are sons. And that word son is not gender sensitive. It's gender neutral, male, female. But it could not be more. We are and we have the entitlement to inherit.

Okay, so now coming back to the point I'm making that when we Christians or we the church, another word for the church is the kingdom of God. Another word for the church is the family of God.

Another word for the church is the flock of God. Another word for the church, which is very unique, family, kingdom, flock. Most of these imagery or portraits could be found in the Old Testament.

[8:12] But in the New Testament, there's a new word that was not found in the Old Testament depicting the people of God, which is the body. So the church is the body of Christ.

Christ's physical existence on this earth is the church. He inhabits us. Today's reading, verse 17, said, he who is joined to the Lord is one with him, one spirit with him.

So if you are joined in the spirit, we have oneness with Christ and guess what? With one another.

That is why Christian fellowship is important. That's what makes Christian fellowship a unique fellowship because people who share oneness have come together and guess what?

And rejoicing and enjoying and fellowshiping within our oneness. So what makes us different?

Your race, your gender, your class, your background, your personality.

All those things are just mundane and human. And we should be careful that it doesn't infiltrate our fellowship, which it does every now and then. So the more spiritual you are, the more you watch out against these things that it doesn't seep into Christian fellowship.

[9:25] Because Christian fellowship is based on the oneness. Ephesians chapter 4, verse 3, is an endeavor to keep the, that word unity is the oneness of the spirit.

What makes us one is the fact that we share same father. We share same spirit. Baptism is same.

So when you go to the next verse, it says there's one Lord, one Father, one body, one Spirit, one hope of our calling, one Lord, one faith, one baptism.

And the last one, which I like, one God and Father of all. So he's our Father. That's why we call God our Father, because we are family. Ordinary human beings, if you are not in Christ, you cannot call God your Father.

Father, you cannot call God. So those who say our Father who are in heaven, who are not born again, or who are not in Christ, I just, it's no, it doesn't mean anything. It's just like me saying that I'm the son of King Charles.

Now, so when you are a Christian, what makes you a child of God, what makes you a Christian is not behavior necessarily the behavior modification.

[10 : 39] The fact that you have amended and modified your behavior does not necessarily make you a Christian. What makes you a Christian is the basis, the foundation of Christianity.

So he asked him, who are you, Lord? And then the Lord told him who he is. So as I said, your Christianity is based on who you know Jesus to be.

In 1 Corinthians chapter 3, verse 11, it says, Jesus is the foundation, and there's no other foundation. For no other foundation can anyone lay than that which is within.

What's the foundation? What's the foundation? Foundation for what? For the church, for the family of God, for who we are in Christ, for who we are, the body, the church, the flock.

So anybody outside of that foundation is not part of the flock. Do you understand that? So you can attend church, but until you know Christ in a certain way, you are not a member of the church in God's eyes.

[11 : 51] So it's important to understand, to be a member of God's family, you must be on that foundation. We are all built on one foundation. There's an old hymn, which I love that hymn so much.

I've not mastered the lyrics properly. It says that the church's one foundation is Jesus Christ, her Lord. That's a beautiful hymn. You can go and look for it.

The church's one foundation is Jesus Christ, her Lord. Who? It's amazing. I forgot.

I should have done my whole way before I get here. I'm telling you. Those words are so strong. It takes someone who understands what Christianity is to write that or to appreciate that.

The churches, we have only one foundation. And who is that foundation? Jesus. The scripture said it. So Christ is the foundation of Christianity.

[12 : 50] For that matter, who you know Christ to be, first of all, determines whether you're on the foundation or not. Number two, it also determines if you're on the foundation, the more you know him, the stronger you become in the Lord.

The more spiritual you are. So spirituality is repository on your revelation of Jesus. Because you can be introduced to another foundation.

So you remember Jesus asked them, Matthew chapter 16, verse 13, who do men say that I am? And then he said, in the verse 15, he said, and whom do you say I am?

That's the foundation of Christianity. Then Peter said, you are the Christ, the son of the living God. You are the Christ, the son of the living God. And Jesus said, you are blessed.

That's why when we are born again, Ephesians chapter 1, verse 3, we are blessed with all spiritual blessings in heavenly places. So Ephesians chapter 1, verse 1, a Paul and apostle to the saints who are in Ephesus and the faithful in Christ Jesus.

[13 : 59] The next verse says that, grace to you and peace from... From who? From who? From who?

So you see, this text was not written to the world. If God is not your father, it wasn't written to you. It's not your message. You are just reading somebody's mail.

And the disclaimer, the small print is, this mail is meant for the recipient. So God our father. Then he goes on to say, blessed be God.

Blessed be the God and father of our Lord Jesus Christ who has blessed us with all spiritual blessings. No one will bless us, but has blessed us.

Why? Because the mere fact that we are in Christ means we are blessed. What starts the blessing? The blessedness of being in Christ is first of all, knowing that he is the Christ, the son of the living God.

[15 : 01] And that affords you forgiveness of sins. True blessedness starts with the one whose sins are forgiven.

So in Romans chapter 4, verse 6. Just as David also described the blessedness of the man to whom God imputes righteousness apart from works.

The next verse. Blessed are those whose lawless deeds are forgiven. And whose sins are forgiven. Let's read it out loud. Let's go. Blessed are those whose lawless deeds are forgiven.

And whose sins are forgiven. And the only group of people on earth whose lawless deeds are forgiven. And whose sins are covered are we, the church.

Permit me to go off. I'll come back to my main thing. See, forgiveness. God, I've taught this and I won't stop saying it. God does not and cannot and will not forgive sin arbitrarily.

[16:11] So it's like today I feel like amnesty. No, God doesn't give amnesty. That will invalidate his justice. So in Romans chapter 3, it talks about the fact that he might be just.

And the justifier. Romans chapter 3 from verse 26. That he might to demonstrate at the present time his righteousness.

That he might, he God, might be just. And the justifier. So he might be just when he punishes sin. And justified when he forgives a sinner.

On what grounds? Watch this. On what grounds? On the grounds of the finished work of Christ on the cross. You understand that? So the only reason why God can forgive sin.

I said God doesn't forgive sins arbitrarily. Because God has to punish sin. And God will always punish sin. And he has always punished. And he will never let any sin go unpunished.

[17:14] So then on what grounds is he going to forgive you? Because he transferred your punishment to Christ on the cross. So on the cross. Bible said he himself bore our sins.

1 Peter chapter 2 verse 24. He himself bore our sins on the cross. That's why he died on the cross.

1 Corinthians chapter 15 verse 3.

I submit to you what I receive. That Christ died. For what? For our sins. He died for our sins. Not his sins because he was sinless.

But he died for our sins. So whilst he was dying. Whilst he was being punished. He was being punished for us. So that when we put our faith in him. We can be justified.

Oh justification. I like justification. I like justification. I like justification. Because justification is not just that God. Your bills are paid.

[18:10] It's more than that. I'll say it again. Justification is not that your bills have just been paid. Your sins are. Because we owe the debt we couldn't pay. There's no way.

What's the wages of sin? So if you sin what happens? You have to die. So if you die you are not alive now. But you have to live. So someone died. So you can live.

So he paid. Watch this. He paid for our sins. But justification is not only the fact that our sins are paid for. He didn't just clear our debts in the past.

Justification means that he actually inputs a lot of righteousness in our accounts. To cover the. Oh. Christian justification is a declaration.

It's a declaration. A pronouncement of God as judge. He declares you are righteous. How can he do that? He does that on the grounds of what Christ has done.

[19:10] So when we come into Christ. God is justified. When he declares an unjust person justified.

God remains righteous. And when he declares the unrighteous. Righteous. You remember that division? Justification.

Is when the righteous God. Righteously. Righteously. Righteously. The unrighteous. And still remains righteous. Can I say that again?

Justification is. the act of the righteous God in a righteous way, righteous sin and unrighteous person, and still remains righteous.

How can that happen? It's on the cross, only in the cross, only on the cross, only on the cross. So that is what makes a person a Christian. By coming to the bloody cross and the empty tomb, putting your faith in the cross of Christ, so you come to the cross.

[20:19] I know some people are going to react, as I'm going to quote this creature. In John chapter 3, I knew it. I knew it's coming. You know John 3, 16, but you came in a little bit too late.

How about John 3, 14? Just as Moses lifted up the serpent in the wilderness, even so.

What tells you? Why was the serpent lifted? He lifted the serpent in the book of Numbers, so that when a serpent, the big serpent, the dragon, Satan, the venom of the Satan, enters you, that's called the sin of the devil, which has entered our humanity.

When that sin, when the venom of the serpent enters you, all you have to do is look for the elevated replica serpent. Look for it.

If you can look at it and see it, that's why he said, Moses, don't keep it on the ground. Elevate it so it is easier to be seen. And so he said, the way Moses lifted up the serpent in the wilderness, even so, must the son of man be lifted up.

[21:28] Why? Why? The next verse. So that's, verse 15, please. He said, so that whosoever believes in him shall not perish, but have everlasting life.

Hallelujah. There's a reason why he was lifted. So we can look at him. And how do you look at him?

Whosoever believes. In Moses' day, you look at it, but Jesus, because what is he to look at? You have to believe. That's how you look at it. But when they turn to the Lord, how do you turn to the Lord?

By believing in him. Second Corinthians chapter three, verse 16. But when they turn to the Lord, the veil is removed. So turning to the Lord, gazing Jesus, is simply another way of saying it, is believing in Jesus.

Now, that is the grounds for justification, for forgiveness of sin. And so he continued to say that David declared about the blessedness of the man whose sins are forgiven.

[22 : 28] Now, so when your sins are forgiven, you are truly blessed. That is the true foundation of great blessings. True blessing starts with forgiveness of sins.

And it begins to affect all other things in your life. In the same way, if your sins are not forgiven, it will catch up with every other thing in your life. It will catch up with every other thing in your life.

When your sins are forgiven, it begins to catch up with all other things in our life. Ephesians chapter one, so he said that, blessed be the God and Father. God is Father. There's no religion, no group of people, not even the Jews, who know God as Father.

But thank God that he's the God of Abraham, God of Isaac, God of Jacob, God of Jesus Christ, and the God of the church. He's the God and Father of our Lord Jesus Christ.

He's our Father. That makes us a family. So, to be part of the member of this family, the foundation must be your knowledge of Jesus Christ and your belief.

[23 : 31] You can't believe in a Jesus you don't know. So, in 2 Corinthians chapter 11, verse four, he said, if anyone comes and preaches another Jesus, and if he who comes preaches another, so there can be variations and different types of Jesus, an aberrant form of Jesus, and a fake type of replica kind of Jesus that can be presented.

And so, if you don't know the real Jesus, the fake Jesus seems like it. Oh, yes. Replica Jesus. Now, can I tell you this?

Every, how do you know what a false religion is? This is good. Thank you, Jesus. Every false religion rejects the truth about the Jesus of the Bible.

That's the easiest way to know false religion. So, whether they are posing as a church, okay, how do you know it's not true? They reject the revelation or the true Jesus of the Bible.

And that's why I'm teaching this message. What does the Bible say about Christ? So, every false religion rejects the true Jesus of the Bible. However, most false religions have a different version of Jesus they also accept.

[24 : 55] They have it. Check it. Most false religions make reference and make mention of Jesus. All the major religions, they all make references to Jesus. And some of them even believe that they follow Jesus.

Some even believe that Jesus is their prophet. but the acid test of the true Jesus is when we find what the scripture says about him and bring him close to what they are describing the Jesus to be. You realize that according to Paul, this is another Jesus or another way of putting it, another foundation. Another Jesus, another. He said, who do men say I am?

Who do you say I am? And he said, you are blessed upon this foundation, upon this rock, the family, the church, the body is built upon this foundation.

So, it's necessary to know more about this, our Jesus. You start on with him, how he died on the cross to save you. But the one who died on the cross, who is he?

[25 : 59] He is the Jesus of scriptures. Permit me to tell you, when you read the New Testament, it opens with four accounts, which is called the Gospels, which are the biography of Jesus Christ, his physical life.

So, if you want to know about his physical living, you have to go to the Gospels. And, then you go to the book of Acts, and the book of Acts, he is proclaimed.

So, in the Gospels, he is manifested, he is revealed. In the book of Acts, he is proclaimed. In the epistles, he is explained. So, the work of the epistles is to explain what Jesus is, who he is, and whilst he was on earth, all the things he did and said, epistles explain it.

You will never understand understand the cross, stay in Matthew, Mark, Luke, and John. You have to go to the epistles to have an understanding of what does the cross mean. When he was dying on the cross, what he did mean.

When the teachings he did, the things he said, what did they really mean? You have to go to the epistles. And then we have Revelation, which talks about his coming. So, Revelation is, in fact, Revelation chapter 1, verse 1, it says the revelation of Jesus Christ.

[27 : 15] The revelation is about Jesus Christ. So, the entirety of the New Testament is about Jesus Christ being preached. How about the Old Testament? The Old Testament is about Jesus Christ being prophesied.

And so, the text we read today, the verse 39, he was talking to these Jews who had the Old Testament, said, ye search through the scriptures. The scriptures he was referring to is not Matthew, Mark, Luke, and John, because at that time they hadn't been written.

He was referring to the scriptures they had, which was the Torah, the Old Testament. He said, ye search through the scriptures thinking that in them ye have eternal life, for in them ye think ye have eternal life.

And these are they which crucified. So, the entirety of the Old Testament is the testimony of Jesus. So, in the Old Testament, Christ is the subject matter of the prophecies.

And in the New Testament, Christ is the subject matter of the preaching. So, he was prophesied in the Old Testament and he was preached in the New Testament. So, that tells you the entirety of scripture is the revelation of Christ.

[28 : 26] The Bible calls it the doctrine of Christ. 2 John, chapter 1, verse 7, verse 8, verse 9, and verse 10. 2 John, chapter 1, verse 7, it says that, for many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh.

This is the deceiver and an antichrist. Let me just explain. When he said they don't confess Jesus as come in the flesh, he's trying to say that Jesus is God who manifested in the flesh.

And anybody who said Jesus is not God who manifested in the flesh is the antichrist. Including those who say he's a prophet. but he's not God. That's the antichrist.

That's the spirit of the antichrist. Okay, so he says that, for many deceivers have gone out into the world, certain like deceiving people, who do not confess Jesus as coming in the flesh. This is a deceiver and an antichrist.

The next verse, look to yourselves that we do not lose those things we worked for, but that we may receive a full reward.

[29 : 35] The next verse, whoever transgresses and does not stay in the doctrine of Christ, the understanding about the biblical Christ, if you don't abide and you don't stay in it, does not have God.

That's a serious thing. It doesn't matter what you are preaching. If you're preaching eclipse Christ or diverse away, diverse from Christ, you have missed God.

You are not speaking on God's behalf. He says that, whoever transgresses and does not abide in the doctrine of Christ does not have God.

He who abides in the doctrine of Christ has both the Father. You see how you get, you get, right?

The way you get God is through Christ. If you reject the Christ, you can't have God.

Your doctrine of Christ is the definition, is what determines It determines how much of God you have. God is the foundation of Christianity.

[30 : 37] Your doctrine of Christ. That is why we can never be silent on speaking about Christ and teaching on Christ. That's what gives us our identity as the body of Christ and the church of God, the family of God, and the people of God, the flock of God, and the house of God.

That's what gives us our identity. Look at the next verse. Verse 10. Verse 10 says that, if any man comes to you and does not bring this, what's the this doctrine? What's the this doctrine?

What's the this doctrine? Okay, some of you are not quite sure. Look at the verse 9 again. Look at the verse 9. Just, just, just, grammar. Okay, so that we can, so if we are on the same page, it will help.

So whoever transgresses and does not abide in the doctrine of Christ, so we are talking about the doctrine of Christ does not have God. He who abides in the doctrine, so the subject matter here is the doctrine of Christ.

Okay, now the next verse says that, if any man comes to you and does not bring this doctrine, does not bring, what's the this doctrine? What's the this doctrine?

[31 : 37] Does not bring this doctrine, do not receive him into your house or greet him. So then, that necessitates us re-looking at the doctrine of Christ.

Does that make sense? We need to know the doctrine of Christ. The doctrine of Christ is what determines how much of the Father we have in us. If you don't have that doctrine, you don't have the Father. So there are people who are telling you we are all worshipping the same God. Check their doctrine of Christ. It is what it is. I'm not making it up. I'm explaining it out. It's just what it is.

If they don't have their doctrine, so, if you want to know who you are safe with when it comes to spiritual things, check their, what should be their litmus test?

Their doctrine of Christ. Their doctrine of Christ. Not their singing. Not their niceness of their instrumentation. Not their niceness.

[32 : 44] Some people are nice people. They are very good people. Very nice. Amazing people. Not necessarily their niceness.

Not necessarily their poshness. But the core essential thing to look out for is their doctrine.

And what do I mean? The doctrine of Christ. Now watch this. It's so important to understand that doctrine determines behavior.

Doctrine. It determines behavior. It determines our judgment. It determines everything. Doctrine influences your life. So it's not just an opinion.

Once you believe in that doctrine and adhere to it, it commands and forces a behavior in you. Jesus Christ said, how come you say you love me and you don't do my commandments? So the doctrine of Christ commands us a certain way.

[33 : 46] The doctrine of Christ is what influences husbands to know how to treat their wives. Your doctrine of Christ is what determines as an employee or employer how you should treat your fellow employers or employees.

How you should treat that? It's the doctrine of Christ. It starts with the doctrine of Christ. But the doctrine of Christ, the foundation of the doctrine of Christ is who really Christ is before we actually even go into the things he taught.

Because who Christ is is what determines the quality or the meaning of his death. Galatians chapter 4 verse 4 he said, when the fullness of time had come.

God sent forth who? God sent forth who? His son. When did he do that? Wow. You guys are very good with it makes teaching easy.

When did God send his son? God sent God sent So when the fullness of time God sent for who did God send? A prophet? A teacher?

[34 : 56] A miracle worker? A rabbi? A priest? A king? Who did he send? His son. Now that is foundational.

So when we say that God sent his son when we say that God sent his son we are talking about a stronger way. God sent himself.

Oh. So it doesn't sound oxymoronic. It doesn't sound like a contradiction. God gave himself.

God brought himself. He came. God came himself to come and live a life to meet the righteous requirements of God.

How can God make a demand and human beings meet the demand? Perfectly. No. God is the only one who can meet his own demands. So he came and met his own demands.

[36 : 00] And after he has met all the demands and the requirements of the law, he went to the cross to die for sinness even though he was sinless. That's why the other time I was saying that Jesus Christ's death on the cross was not martyrdom.

He wasn't a victim on the cross. He was a volunteer on the cross. He was a volunteer in the work. He volunteered. He gave Galatians chapter 4 verse 4.

He gave himself. God sent forth his son born of a woman born under the law. The next verse. Born under the law. To redeem those who are under the law that we might receive adoption as sons.

He came to do that we must receive adoption as sons. He gave himself for us that we might gain God. In 1 Peter 3.18 or 2 Peter 3.18 it talks about how for Christ also suffered once for what?

Why did he suffer? Why did he suffer? So when that's why Easter, a Christian like you, Easter Friday, that's why we call it Good Friday.

[37 : 13] Even though it was the most gloom day or the gloomiest day ever on earth when the most righteous and the perfect person was maliciously and lawlessly killed.

That was the greatest miscarriage of justice in humanity. That's the Good Friday. But why do we call it Good? Because it's Good Friday because he wasn't a victim. He was a volunteer for us.

Okay? So don't be crying and wearing grave clothes or funeral. No, no, no, please.

It's not necessary. It calls for rejoicing. Jesus did not overcome the devil only at resurrection on the cross himself. On the cross, he was crushing the devil on the cross, on the cross, triumphant over them, elite on the cross.

All right. So Jesus gave himself for us. Now, we have to understand the one who gave himself. The doctrine of Christ starts with who Jesus is.

[38:17] He is the son of God. Now, in John chapter 5, the foundational text we read, it's very interesting that Jesus went to town and when you watch his movements, you could tell there was not his first time there.

John chapter 5 from verse 1 to 3. He came to, there was a pool there after the Jesus Christ. Let's start from verse 1. Let's start from verse 1. And after this, there was a feast of the Jews and Jesus went up to Jerusalem.

Now, there was in Jerusalem by the ship gate a pool, which is called in Hebrew, Bethesda, having five forges. And in this lay a great multitude of sick people, blind, lame, paralyzed, waiting for the movement of the water.

For after the angel goes to steal the water, whoever goes in first is healed. And then Jesus comes there and saw this man, 38 years old man, saw the man, and Jesus asked the man, would you be made whole?

And the man began telling his problems, that there's no one to take me in the water because I'm paralyzed. When the angel comes and steals the water, before I could jump, others jump in. So I'm always second or third or fourth and it's too late because this one is who jumps in first.

[39:31] And Jesus looked at him and he told him, rise. What was the man's problem? Paralyzed. He couldn't rise, he couldn't move. And Jesus told him, rise. Was that not enough?

He said, rise. What was the man looking for? To get up. So just tell him, get up and go. No. He added a condition. He added another statement, another request.

Rise. Take up your bed before you start walking. He could have risen. If he hadn't taken his bed, he couldn't have walked.

So Jesus said, rise. Take up your bed. Okay. And then I'm sure when he said, he told the man, rise. He's a paralyzed man. The man felt some strength in his feet.

He tried it and he went, oh, it's working. Oh, wow. Okay. I've risen. Is that all? Can I walk? He said, no. Take up your mat.

[40:30] So if he failed to take up his mat, he knew he wouldn't be able to walk. And so he said, take up your mat. But there was a problem. At that time, it was a Sabbath day.

And the Pharisees, it wasn't the law of God, but the Pharisees have extended the law of God that Sabbath day don't work. And so when he said, take up your mat, it was in direct contradiction to the expectations of the Pharisees.

Let's do it somewhere away from Jerusalem. Now we are in Jerusalem, the temple place, everybody, the Pharisees are there. And I should be the one taking up my mat and walk? I can't do that.

Because if you take up your mat and walk, you'll be pulled over. And they'll ask you, why are you doing that? And guess what? The man, all he wanted was his healing. He's been lying there for so long.

He got up, he's working. He took up his mat and then, he's not working. Then the Pharisees saw him, I think the verse 12, 13, 14. And then he says that the Jews, the Jews therefore said to him who was killed, it is a Sabbath.

[41:37] It is not lawful for you to carry your bed. You see what Jesus did? You see what Jesus did? Jesus knew, and that wasn't part of God's law.

law. They have just extended the law. And so Jesus said, take up your mat and walk. And when he took up his mat, it's just like, you don't do that. It's like, you're going to work just with your undergarments.

Do you understand that? Or like you're a police officer and you're going on duty without uniform.

And you're not undercover. No uniform. You're not even wearing you're wearing flip-flop.

And wearing pajamas. Do you know what will happen? When you go for the parade, everybody will ask, what are you doing?

Are you okay? So the man was carrying a mat, which would be in the face of everybody. And the Jews said, hey, hey, hey, it's a bad day. You can't carry a mat.

[42 : 36] And see what he told them. And the man, watch this, but he replied, the man who made me well said to me, pick up your mat and walk. Do you see that?

So it looks like he rose first. When he said, arise, rise, he rose, but then pick up your mat. So he said that I rose, but for me to walk, he said pick up. It looks like Jesus was setting the scene for something.

He knew exactly what he was doing. So then the Pharisee said that who is the one who asked you to do this? He couldn't find Jesus. He's gone. So Jesus saw him in the temple. said, oh God, you see, now you are well.

Stop sinning, else a worse thing will come on you. That means that there's a correlation between sin and some conditions. It's not a pastor's job to police your life.

Those of you who are taking upon yourself to police other people's righteous life. Hey, what were you doing with that guy? Where were you in hell? Stop it. You are not a wife to be doing that to the husband. You are not a husband to be curing that woman life.

[43 : 42] Let his wife do it. Let his husband that. But you are a church member, you are taking upon yourself to be investigating what people are doing in private.

It's not spirituality. Leave it. Because there is a direct correlation between sinning and sinking. sinning.

So he said, stop sinning. So the man, he went to the Jews and he told the Jews. Most of the time you see in John, you see Jews. It's representative of the Pharisees.

So he went and told the Jews, it's Jesus. He's the one who made me well. And they wanted to kill him. They didn't like Jesus. For this reason, the Jews persecuted Jesus. Did you see that?

And sought to kill him. Because he has done these things on the Sabbath. He did it in your face. He knew what he was doing. He did it on your faces. So they started persecuting him and sought to kill him.

[44 : 39] Simply because he has healed somebody on the Sabbath. Not just the healing. Asked the person to take out his mouth. And then look at verse 7. Jesus told them. But Jesus answered and said, Oh, I feel like preaching now.

He said, my father. Everybody say, my father. Say, my father. He said, my father works. I work. And now they desire, they sought them all.

Look at verse 18. And therefore the Jews sought them all to kill him. Why? Not because he just has broken the Sabbath, but now he has taken to another level. Saying that God was his father.

What does that mean? The people understood what he meant. When Jesus said, I'm the son of God, he is trying to say, I am God. God gave his only son of God.

He is trying to say, I am God the son. And they knew it. They understood what he meant. So they said, now Jesus said, my father will exceed that too. They want to kill him more.

[45 : 42] Because now you have not just broken the Sabbath, but now you have claimed that you are making yourself equal with God. And then he started giving a lecture. He Then he began to say that what I am doing is a reflection of what God is doing.

So anything you see me doing is God who is at work. Then he moved on to when I judge. God has committed judgment to me. He said, if you don't honor me, you don't have the father. Look at verse 23.

That all should honor the son just as the! God that's a serious one. He said, there's no difference.

The way you honor God is the same way you should honor Christ. Those who say Jesus never said it's God, they should open their eyes.

This is in black and white, plain text. He says that all should honor the son just as they honor the father. He who does not honor the!

He rise. What is he making of himself? Then he gets to the 30. That's where I'm finishing. That's our foundational text. He goes to 30. said, I can by myself do nothing.

[47 : 07] As I hear, I judge. And my judgment is righteous because I do not seek my own will but the will of the father who sent me.

He kept saying that I came from the father. The father sent me. I wasn't just born. I actually existed before I came. He's pointing to his deity because he's the only one who existed before he was born.

In the beginning was the word and the word was with God and the word was God. Verse 14. And the word became flesh. So that's what he said.

Now we are reading the gospel of John. What I'm preaching is in the gospel of John. The gospel of John its main purpose when you go to John chapter 20 verse 30 it tells us why the gospel was written.

There are so many things Jesus did which are not recorded but these signs are recorded. Watch this but they are let's go to 30 and truly Jesus did many other words not miracles.

[48:06] In John he didn't really talk about miracle spoke about so anytime you see it translated miracle it's actually sign. What's a sign? He's pointing to something. He's giving them a sign. In John chapter 2 verse 11 he said this first sign he did John 2 11 that the beginning of signs Jesus did to manifest his glory he was showing them who he was by the signs and so the entirety of the book of John was written the signs in it every sign was particularly chosen and focused to point to the fact that he is God that's where I'm going he is God Jesus is God who is Jesus the foundational doctrine about Christ is Christ is God in the flesh Jesus is God in the flesh Until you believe that you are not saved!

That is the foundation of Christianity not your behavior but believing that Jesus is God in the flesh God manifested in the flesh whoever says that Jesus Christ has not come in the flesh is a liar you remember the scripture God came in the flesh Emmanuel in Matthew chapter 1 verse 23 he said he shall give virtue and they shall call his name Emmanuel meaning God with us that's what when he came God came when Jesus came God came so John wrote this and gave signs now the signs he gave to point that Jesus was God one of it was the people who receive miracles the healings from Jesus pointed that this man is a man of God is God in the flesh so people who receive it his disciples said he's God he's God in the flesh they witnessed they are so John the writer of the book of

John used certain incidents and individuals to point to the fact or to bear witness of Jesus that's the better way to bear witness that I witness!

He is you understand that I witness He is And so one of such people I can't go through all that but one of such things to bear witness of Jesus is John the Baptist John the Baptist in John chapter 1 verse 15 he said John bore record verse 15 John bore witness of him now Jesus Christ in his discourse with the Jews that's why he did that miracle on a sabbath because he wanted to enter discourse with them to tell them about himself so he went to Jerusalem at the feast and he went to where the sick people were and he went to a particular one not a blind one a particular who couldn't walk and had a mat told him rise up take up your mat and walk which will get the attention of the Jews so when the attention was God who asked you to walk he said Jesus!

they came to Jesus and Jesus said my father is working I work and he said that I am God I am equal to God then he said we want to kill you for even making yourself equal to God then he began the series of discourse now part of it is the verse 30 so verse 30 as I can myself do nothing as I hear I judge and my judgment is righteous because I do not he said there is another who bears witness of me and I know that his witness which he bears of me is true look at it who was he pointing to John the Baptist he said number one for you to know who I am you are trying to deny who I am I am telling you if my witness is just me it is not authentic but there are outside of me who you to enjoy in his life but you don't want to listen to what he is saying well what

[52:07] John came for one reason to come and bear witness of Christ that John 1 15 John bore witness of him so John came mainly to bear witness of Christ John chapter 1 verse 6 there was a man sent from God his name was John the son the!

this man came for a witness you see that why did he come for a witness to bear witness of Jesus the light that all through him might believe he was not that light but he was sent to bear witness of the light so John bore record that's what Jesus was saying in John chapter 5 verse 32 33 he said my witness there's another who bears witness of me John everybody say John verse what witness that I am deity the next one look at the next verse verse 36 but I have a greater oh he said John is not the only one I have something higher than John's witness I have a greater witness than John's for the worse he said you want to know who I am nobody was born the way I was born nobody walked the way I walked nobody loved the I love nobody healed the way I healed nobody works miracles the way

I worked miracles nobody opened the eye of the blind the way I do it nobody spoke the way I spoke this works bear witness of me so the things Jesus did were all pointing to him and who he was the

works so he says that my works even are higher than John's witness!

for the works which the father has given to me to finish the very works that I do bear witness of me that the father has sent me look at the next verse so it's not only the works now so he mentioned John he mentioned his works and he said even that there is even higher than the works God himself bears witness of me so let's look at the text quickly then I can say the father himself who has borne witness of me you neither have heard his voice at any time nor seen his form you don't know him but you do not have his word abiding in you because whom he sends you do not believe you do not believe you can see that I'm sent but you will not believe you do not believe then he says that you are searching the scriptures thinking that these scriptures will give you eternal life but the scriptures are pointing to me but you refuse!

to come to me the human mind the falling heart will always refuse to come to God will always refuse to embrace the testimony of Jesus that's the falling nature that's why when you preach to some people and they get very frustrated just because you mention Christ if the church the body of Christ can be quiet about Christ and who he is or we will flow with everybody there won't be a problem but if we!

[55 : 19] uphold! Christ and the who we are in Christ is founded on who we know Christ to be the doctrine of Christ if we throw away the doctrine of Christ as we saw in 2 John chapter said we don't have God if you don't have the doctrine of Christ you don't have God so Christianity is not just nicey nicey person Christianity is doctrine of Christ dependent so your doctrine of Christ is what that is why the rest of your Christian life when you go to the Bible I told you the Bible is all about Christ when you go to the Bible keep looking for Christ we need to have fellowship we need to talk about it we need to be taught because God is revealed in Christ last scripture I can quote and end in Colossians chapter 1 verse 15 Bible said Jesus is the image imago the image of the

God who cannot be seen so in John chapter 14 verse 9 he said Thomas you are asking you know what this father thing you are talking about just show us the father thing is just getting too much show us him and he said Thomas you have been with me all this while and you don't know me another way of putting it you are asking an elementary question on graduation day it's time for graduation and now you are asking elementary question I've been with you all this while and you mean you don't know me if you have seen me you have seen me he said I am the way the truth and the life he didn't say I am way he didn't say I am the way the way he didn't say

I speak the truth he said I have the life he said I am the life he didn't say I know the way he said I am the way may may may built on this doctrine and believing in it, you are not part of the church. I know you're a very nice person. You're a very good person. You're a very generous person. You like praying a lot, but I doubt if you are praying to a father. The foundation that gives you the access to the father is the doctrine of Christ you have believed.

Whosoever believes in him, that's what it means to believe in Christ. It doesn't mean you accept that he's Jesus. No, it means you believe that he's God and he came on earth to live a human life and died on the cross.

[58 : 41] And because of that, next week I'll continue. Did you receive something? Hallelujah! We're so glad you joined us for this message by David Entry. We pray the word has inspired and strengthened you.

You can connect with David Entry on Instagram, LinkedIn and other social platforms. And you can listen to more messages on all major streaming platforms and the Karish Church app.

Remember to like, share and spread the blessing. Thank you. Thank you.

Thank you. Thank you.