

The Deity Of Christ

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Preacher: David Antwi

[0:00] Let's turn our Bibles to the book of John chapter 5.

! Therefore, did the Jews persecute Jesus and sought to slay him because he had done these things on a Sabbath day?

But Jesus answered them, My Father worketh either to I work. Therefore, the Jews sought them all to kill him because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.

Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he sees the Father do.

For what then soever he doeth, this also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth.

[1:20] And he will show him greater works than these that ye may marvel. For the Father raises up the dead and quickeneth them, even so the Son quickeneth whom he will.

For the Father judgeth no man, but has committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father, which has sent him.

Verily, verily, I say unto you, he that heareth my words, and believeth on him that sent me, has everlasting life, and shall not come into condemnation, but is passed from death unto life.

Verily, verily, I say unto you, the hour is coming, and now is, when the death shall hear the voice of the Son of Man, and they that hear shall live.

For as the Father has life in himself, so has he given to the Son to have life in himself, and has given him authority to execute judgment also, because he is the Son of God.

[2:30] Marvel not at this, for the hour is coming, in which all that are in the grave shall hear his voice, and shall come forth, day that have done good unto resurrection of life, and day that have done evil unto resurrection of damnation.

I can of myself do nothing, as I hear, I judge, and my judgment is just, because I seek not my own will, by the will of the Father which has sent me.

If I bear witness of myself, my witness is not true. There is one that beareth witness of me, and I know that his witness which he witnesseth of me is true.

Ye sent unto John, and he bear witness of the truth. But I receive not testimony from man, but these things I say, that he 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 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.

[3:43] 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.

And ye have not his word abiding in you, for whom he has sent, him ye believe not. Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me.

And he will not come to me that he might have life. Here ends the reading of God's word. Father, we thank you for giving us the privilege to hear your word.

We pray that let your word come alive to us. And let us in the scriptures find you. Let us in the scriptures know Christ.

And let us in the scriptures discover ourselves. To your glory, in Jesus' name. Amen. Praise the Lord. So last week, we learned from this particular text in John chapter 5.

[4:56] And we started talking about how the fact that the gospel of John is mainly to lead us to draw a conclusion and to come to the conclusion that Jesus is the son of God, which means he's

God, and the Messiah.

And so John, the writer of John, points to a few witnesses that testify or testifiers that testify to that fact.

And we spoke about John, the author himself, testified that Jesus, in the book of John, you find out that Jesus is God. And not just that, the Holy Spirit in the book of John also testified that Jesus is God.

The disciples of Jesus testified that Jesus, in the book of John, point to the fact, were a witness to his deity. And not just the disciples of Jesus Christ.

John the Baptist was also testifying that Jesus is God. And then not just John the Baptist, but we also have the works of Christ, were pointing to his deity.

[6:13] And then the greatest testimony of all is the Father himself testified to him. So now we are doing this exercise because Christianity rises and falls on one central fact or truth.

And that central truth that makes Christianity Christianity is the fact that Jesus is God. Now, if you get it wrong, you have gotten Christianity wrong.

So Christianity is not just a religion about behavior. It's a religion about believing. It's a way of life or a means to life that is founded on believing the fact about Jesus.

And the chief fact about Jesus is who he is. The doctrine of Jesus is that he is God. Let's all say Jesus is God. Jesus is God.

Please, let's say it again. Jesus is God. That is the beginning of Christianity. And that is Jesus Christ is the foundation of Christianity. Or what we know about Jesus, better still, is the foundation of Christianity.

[7:31] So you are not a Christian until you know Jesus. Someone once said, I just want to just serve God. I don't care about theology and all this. I just want to be for Jesus and serve Jesus.

Then that begs the question, so who is Jesus? The question, who is Jesus, is theological. That's why Christianity is not built on feelings.

Just pure feelings. But it's built on knowledge. Information. Do you understand what I'm saying? Information. What information? About Christ.

Your knowledge of Christ. What you know about Christ. It's not just pure head knowledge.

Obviously, the Spirit of God helps us. But you got to know who he is. In order to be a Christian.

You got to know who he is in order to follow him. You got to know who he is in order to be a child of God. You got to know who he is in order to be part of the church. So, it's built on knowledge.

[8:28] You can not just love Jesus. You have to know him. To love him. You got to know him. You got to know him. I love Jesus. Who is this? I drive in the ways.

And when you love Jesus, the more you know him, the stronger your love for him. So, then the entirety of your Christian life becomes a journey of knowing him more.

And knowing him more. And knowing him more. So, the foundation or the cardinal knowledge about Jesus Christ for Christians or what we got to know about Jesus fundamentally is not just that he died, but he's God.

Now, that is what becomes the platform for anything meaningful in Christianity. Because if he's not God, his death didn't matter to us.

And probably maybe somewhere I'll just highlight. Let me just add it now. Why does his deity matter in our salvation? Because if he's not God, then his blood cannot wash all of us.

[9:36] The blood of Christ must have an infinite capacity to cover us. That's why he died on the cross to pay for the sins of the world.

Behold the Lamb of God who takes away the sins of the world. There must be some deity at work in other for salvation to come to play or come to fruition.

So, him dying on the cross, he did not die as an ordinary man, but he died as a substitute with his blood.

His blood is the blood of God. Okay. His blood is the blood of God. In Acts chapter 20, verse 28, he said, Take it to yourselves and to the flock over which the Holy Spirit has made you overseer to shepherd the church of God, which he, who?

God. The church of God. Which God purchased with? How did he get a church? With his own blood. So, the blood of Jesus has deity.

[10:48] The blood of God. No. So, man, when we talk about the deity of Jesus or the divinity of Jesus, the fact that Jesus is God is God is a cardinal. Listen, brothers and sisters. It's the cardinal

truth of Christianity.

Without that, Christianity loses what it is. Now, Christianity is Christianity because of who Christ is. That means the Christ we follow, we must know who he is.

Else, somebody will come and present another Christ to you. Which we are seeing in the modern day rise of aggressive secularism or other religions and claiming, as I said last week, every false religion has a version of Jesus they talk about.

Every false religion believes in Jesus. But the Jesus they believe is different from the Christian Jesus. However, one of the signs that a religion is a false religion is they reject the Jesus of the Bible.

How do you know if a religion is false? That's the acid test. I said it last week. The late month's test for false religion is they reject the fact that Jesus is God.

[12 : 10] Some of them will tell Jesus is a prophet. They respect him. No problem. Because in the days of Jesus, there was a bigger problem for the Jews. Because the fact that the disciples were teaching that Jesus is God poses a bigger problem for Jews.

Because it seems to suggest that they are undermining the doctrine and the belief of monotheism. Because when you say Jesus is God, then they say, you are trying to say there is more than one God.

Hear, O Israel, the Lord your God is one. Hear, O Israel, the Lord your God is one.

One of the problems of Islam about Jesus being God is that how can you say Jesus is God? That means there are more than one God. How can you say the Holy Spirit is God? That means there are three gods.

So they accuse Christians of worshipping three gods. Politizing. But I submit to you that God is one.

[13 : 22] But three persons in one. What's your problem? You can be one person and one nature. You and I. We are one nature, one person.

But God who created you as one nature, one person. He is one nature, three persons. What's your problem? And it's not like there are three gods.

But it's one God. It's called the Godhead. The Godhead. He is one God. But it's three persons.

I'm not teaching the Trinity. So I don't want to go much into that. One God, three persons. Now, until Christ is God. That point I made is very important. If Christ is not God, our salvation is in vain.

The Lamb of God must be God to take away the sins of the world. And so the deity of Christ is a cardinal necessity or a cardinal, a foundational doctrine in Christ or in Christianity.

[14 : 29] It's actually, in theology, is the Christology. Your Christology is what determines the soundness of your doxology.

Or permit me to put it this way. Your worship is shallow if your Christology is shallow. So what determines the intensity of worship is not the music.

What determines the intensity of worship is our Christology. When I say Christology, the study of Christ. What you know about Christ and fundamental aspect of the doctrine of Christ is that Jesus is God.

Amen. There are several scriptures that show that Jesus is God. In John chapter 20, verse 28.

Thomas. Thomas said, unless I see him and put my finger in the wounds, I won't believe. Then a week later, Jesus shows up. And Jesus said, Thomas. When he was saying that Jesus was not there physically.

[15 : 30] But how did he know that's what he was talking about? Because after the resurrection, he was always with them. But he manifests physically. So Jesus said, Thomas, come and feel me.

And Thomas, a Jewish boy. Watch this. A very Jewish man. He says that my God, my Lord. He calls Jesus my God.

And Jesus didn't say, no, no, no, don't say that. Don't say that. Don't say that. You see, those people who say Jesus is just a perfect prophet and a good teacher.

We have to ask them. Was there anything Jesus did that was wrong? They say, no. Was there anything that Jesus said that was wrong? No. Was there anything Jesus endorsed that was wrong? No. So if someone calls him God and he didn't reject it, what's your pushing about that? That means he endorsed it. Was he wrong? Or he was right?

[16 : 33] Because Jesus in himself, they fell down and worshipped him and he did not reject it.

Every genuine prophet of God, they rejected worship. Even angels will reject worship. When you see an angel in four, he says, no, no, don't worship me.

Don't worship me. I am just honored. Sound preachers reject worship. You know, Paul and Barnabas in Acts chapter 14, when they said the gods have come down to us. They wanted to worship. But they ripped their clothes. They ripped his eyes. We are normal. They will be to the side. We are normal like you. We are normal like you. So they will not receive. Jesus Christ, they gave him worship and he did not reject worship. Because he is the only one who deserves to be worshipped. He is God in the flesh. And so, in John chapter 20 verse 28, we saw they call him God. Actually, one of the main reasons why they crucify him is not because of something he did. Because he did nothing wrong. One of the main reasons why. He just has two things that characterize Jesus.

[17 : 40] I have said it before. The things he did and the things he said. They didn't kill him for anything he did. Okay. They told him in John chapter 10. Jesus said, there are many works I have done.

Good works. For which ones do you want to stone me? They said, for good works we stone you not. John chapter 10. They used as a, for good work we do not stone you. Okay. I read King James. Give that one. I like it in King James, please. They used as, for good works we stone thee not. You know, that's funny. A nice word. They said, for good works we don't want to stone you.

But for blasphemy. Because thou being a man. Victor. Everybody in his days knew he made himself. He was saying I'm good. And he didn't say no. He would have said, no I didn't say that. I am not good. I am not. No, he didn't reject it. Jesus himself accepted the fact that he's dead.

[18 : 37] Because he told them that if I say I don't know God in the way I'm saying, I'll be a liar like you. But I can't lie. In John chapter 8. He said, I cannot lie. If I say I do not know him.

Verse 55. Okay. Yet, you have not known him. But I know him. And if I should say I know him not, I shall be a liar like you.

Because you don't know him. You say you know him. But me, I know him. I can't say I don't know him. I know God in an intimate way. In a oneness way. I can't deny my nature. I can't deny who I am. So in his days, they knew that he said, he claimed, he was God. He claimed it. To the extent that in this same text, you go down a bit.

And then he tells them, only three verses down. He tells them, before Abraham. He said, I have self-existence. My anxiety. I have been around before everybody.

[19 : 34] He said, before Abraham. He didn't even just say, like I am in our stand. He used the name of God. Before Abraham, me, God. And what do they do? They pick up stones to stone him.

Because now you've taken it too far. They pick up stones to stone him. They said to him, for good works, we will kill you not. But for blasphemy, we will kill you. Jews are particular about this. You can't toy with their God. And a Jewish boy is now walking in town, claiming he's God. That's why they killed him. They killed him. Not because of that. He spoke about.

So I said two things. What he did and what he said. Not for what he did. They didn't kill him. But for what he said. And the things he said. He said teachings, good things he was teaching. They're not killing him for the teachings he gave.

They're killing him for the fact that he says he's God. So in John chapter 19, verse 7. When he appeared before Pontius Pilate. Pontius Pilate said, verse 4 and verse 6. I find no fault in him.

[20 : 31] So I'll just whip him and let him go. Then verse 7. The Jews answered, we have a law. And according to our law, he ought to die. Why? Because he makes himself son of God.

Why? Because he makes himself son of God. I taught you last week. That phrase, son of God, means God the son. He's making himself son of God.

He's making himself God. That's what it actually means. So they said, we want to kill you for blasphemy. And your blasphemy is that you are making yourself God. You said you are God. So that is why this text we have read, we just read, is so important for this exercise.

Because it is one of the most condensed chapters in the Bible depicting the deity of Christ. One of the most condensed chapters in the Bible depicting the deity of Christ.

In John chapter 5, verse 16. They persecuted Jesus because, why did they persecute him? Because he has done these things on a Sabbath day. Sabbath day, you are not supposed to work.

[21:33] The Jews have extended the law to the fact that you can't even move anything. Okay, you can move something within your house. And anything you do, and your hand goes above your shoulder, they classify it as work.

So as long as you are, your hand cannot go above your shoulder. That means, yeah, no way. And you cannot move something else. So if you are in your room and you want to move a furniture, they don't classify it as work.

But if you move it outside of your room somewhere else or from your house, so if you move something out of your house, they classify that as work. They have to do that because the whole world is God's house.

So God can be working in his house. And God also keeps the Sabbath. So look at that statement. So they wanted to kill him because he was doing these things on the Sabbath.

If you were Jesus, if you were Jesus, won't you try to de-escalate the matter? You try, let's guys. No, it's not that. It's not like I don't respect the, which everybody would like to do.

[22:35] So Jesus would have had to clarify it that, you know, not that I'm trying to. But rather, instead of de-escalating the matter, he pours fuel into the situation. But what is Jesus up to?

Is he trying to create problems? Look, then he answers and said, my father. Everybody say my father. Now he has caused much problems. And not just my father.

Look at what he said. My father works. So you are saying that God doesn't keep the Sabbath. He said God is still working on the Sabbath day.

He said God works. My father is working. That's why I'm working. So forget about the Sabbath. He didn't even answer anything about the Sabbath. He should have told them that I don't have to keep the Sabbath because man was not made for the Sabbath.

Which he said in other places. At this time, he could have said that. He didn't even go on the Sabbath. He couldn't be bothered. He drew them into who he was. He dragged them. He held the Jews and pulled them into himself.

[23:37] Who he was. To tell them he is deity. So he said, my father will get me that to our way. And then verse 18 tells you they got it. They got it.

Now they wanted to kill him. Not because of the Sabbath. Now he has taken the thing too far. He has now said God was his father. What does that mean? So every time Jesus said, he said, my father works.

So he said he's the son of God. Every time Jesus says my father, what he means is he is God. And they knew it. So don't tell me Jesus never said he's God.

He said it clearly. And for your information, Jesus was not just a good rabbi. He wasn't just a good man. He wasn't just a miracle worker. He wasn't just a prophet.

He wasn't just a teacher. He was God. Jesus. God in humanity. You see, when you begin to try to understand God with your human mind, that's where you bump into the problem.

[24:36] So does that mean that we just go blindly and say whatever? No, no. That's why we have the scripture. So our job is to try to understand the text of scripture, what the scripture is saying.

So scripture is revealing God. Let me put it this way. That's better. God has revealed himself to us through scripture. So that we don't go with ideas and imagination about what God could be, what God cannot be.

I know what God cannot be. And I know we should know as people of the book. We should know what God is and what God can be. Everything is captured here. Any description of God outside of here is a demon.

It's a demon. Any description of God outside of the scripture is a demon. So I don't know, you might call their God a different name, but if it doesn't fit the description of God in this, it's a demon you are worshipping.

Paul says that the sacrifices the Gentiles make, 1 Corinthians chapter 10, they make to demons. So they are worshipping by its demon worship. There's only one God.

[25:48] Oh, recently I was reading and I came across this information that really blessed me. That religion, in other words, you see, Christianity is not actually religion. Christianity is not a religion.

It's a lifestyle filled with Christ. Religion, I read it and it blessed me so much. Religion is the worst and the highest form of blasphemy.

Because you are worshipping something other than God. And the first commandment of the 10, that shall not have no other God before me.

Praise the Lord. And so now back to the point. Jesus Christ, his disciples in John chapter 19 verse 7, the Jews said, let's kill him because he says he's God.

He says he's the son of God. Jesus didn't hide it. It was obvious. How about John chapter 1 verse 1? The Bible shows that Jesus is God. Let's go read it out loud.

[26:46] Let's go. In the beginning was the Word. It's the Word of God. Are you not excited about the Word of God? Come on, let's read it out loud. Let's go. In the beginning was the Word. And the Word was with God.

And the Word was with God. One more time. In the beginning was the Word. And the Word was with God. And the Word was for the last time louder. In the beginning was the Word.

And the Word was with God. And the Word was God. He is God. He is God. He is God. Now, what's the Word talking about? He's talking about Jesus. Jesus is the Word.

He was in the beginning and he's God. Jesus is God. He's not hidden. He's in plain text. Jesus is God. Somebody say Jesus is God. Jesus is God.

Jesus is God. In Philippians chapter 2 verse 6. He said, even though he was equal. Oh my God.

Who being in the form of God. Give us New American Standard Version.

[27:41] New English Standard Version. He said, who? As he already existed in the form of God. He was actually already in existence. He did not consider equality with God something to.

I will never let go. I will never let go. So, when he became man, the beautiful thing is, when we say incarnation. Incarnation is talking about when Jesus became flesh.

Okay. That's very important theological terminology. You don't need to replace it with anything. Just understand it. It's important. That's why in some other religions, they have reincarnation.

Okay. No one is going to re. He is. So, reincarnation means that you are appearing again. Okay. You have appeared once and you are appearing again.

So, in Christianity, when we say incarnation, we are talking about how God became flesh. Like John chapter 1, verse 14. And the world became flesh.

[28:41] He became humanity. He put on humanity. Okay. So, the incarnation depicts his humanity. It depicts his humanity.

It shows how he became human. And the crucifixion depicts his humiliation or humility. So, that's the same text. So, he did not consider something to grasp on.

But he, look at the next verse. He, Kinesis, he emptied himself by taking on. So, he actually embraced humanity.

That's his incarnation. And then, not just that. He took on the form of a servant. And being found in the likeness of man, he became obedient even unto death.

That's his humiliation. He went as far. So, the baby in the manger was full God in human flesh. And the gentleman on the middle cross was full God on the cross.

[29:43] In human flesh on the cross. In Colossians, I like this. I couldn't wait to quote this text. This text can't even finish the preaching. This text in itself is waiting up. In Colossians chapter 2, verse 9.

It says, in Jesus Christ, in him dwells all the fullness of the entirety of God. The Godness. The fullness of the Godhead.

That last word there is important. So, in the beginning was the word. In the beginning, he was the fullness of God, but had not become flesh.

And then, when he became flesh, it's like the fullness of God has been condensed and packaged into humanity. And yet, this is the mystery of it. And yet, there was nothing he gave all.

Or, he didn't live a life that would make you. Okay, let me put it this way. If you were to draw Jesus, you would draw him slightly different from the way I look. All those paintings of Jesus, as soon as you see, you know it's Jesus.

[30:48] Because they had to do something slightly different. So, he can be distinguished in his humanity. That is not Bible. The Bible Jesus, there was nothing distinguishing from him, so long as human look is concerned.

He was so human. In fact, when he was growing up, his mother taught him callus. This is green. This is red. This is blue. He learned how to walk.

As a babe. Everything the human being goes through. He learned how to talk. He learned Aramaic. The one who is omniscient had to learn Aramaic.

Meanwhile, he knows everything. But, in his humanity, he learned Aramaic. The one who is omnipresent had to learn how to walk. And had to take occasional donkey rides.

He's omnipresent. He shouldn't have needed it. I said it the other time. The ancient of days became the infant of days. He was a babe and yet fully God.

[31 : 55] And Bible says that thing is so significant. Pointing to his humanity. In the book of Luke chapter 2 from verse 48 downwards. Where he went with his mother Mary and he submitted himself to them.

For 18 years, we didn't hear anything about Jesus. What was he doing? He was living a normal life. The man was sending him to go and fetch water. The man was sending him to go and wash the dishes.

Before he started anything ministry. He lived so much normal. For 30 years. So, Jesus lived the full spectrum of human life.

The Bible says he was like us at every point. Yet, without sin. And so, Colossians chapter 2 verse 9 says that In him dwell the fullness of the God.

He was full God walking on the earth. Full God captured in humanity. What? That is the mystery of our Christ. You think about how could that be?

[32 : 56] How? How? How? How? It is. So, if Jesus had lived in London. You would have met him on the tube. You go on the bus. And you see Jesus with his ear paused in his ears.

Listening to preaching like the one I'm preaching. He was an ordinary man. And yet, the mystery is he was fully God.

That is the doctrine of Christ. That is the doctrine and the foundation of what it means to be a Christian. What it means to be a Christian. That is why you cannot be born a Christian. You can't be born a Christian.

You can't be born other religions. You can't be born a Christian. Because to be a Christian, you have to come to the knowledge of the fact that Jesus is God who lived a human life and died a sinner's death for ourselves to wash our sins with his blood.

If you believe in that, that's what makes you a Christian. So, Christianity is based on believing in the facts about Jesus. And what are the biblical facts about Jesus?

[34 : 02] The doctrine of Christ. He is God. That's what it starts with. He is God. He became a man. He lived a human life for 33 years. He died on the cross for us, not for himself.

In fact, he didn't just die. He gave himself. In Galatians chapter 1 verse 4. He gave himself up for us. He gave himself. Who gave himself for our sins?

In the book of Mark chapter 10 verse 45. He said, for the son of man. Even as the son of man did not come to be saved.

But to serve. How was he going to serve? And to give his life as a ransom for many. That's why he came. In Luke chapter 19 verse 10.

It tells us that the son of man came to seek and to save that which was lost. That's why he came. But Mark chapter 10 verse 45 is stronger, goes deeper than Luke chapter 19 verse 10.

[35 : 03] Luke 19 tells you his manifesto. He came to save, to seek and to save that which was lost. But in Mark chapter 10 verse 45 tells us how he did it.

How did he do it? By giving himself. If he started with the negative, he did not come to be saved. So it is just not the best to only come to church to be saved.

Jesus, he was God. He didn't even come to be saved. And you. Some of us will only exist to be saved. That's how church works.

The church works when people give themselves to save the cause of Christ. Or save others for the cause of Christ. Jesus Christ did not come to be saved.

But came to give himself as a ransom for many. So you see in the text that Jesus was God. In John chapter 10. We saw that Jesus Christ did not just say I do good things.

[36 : 05] He also pointed. John 10 30 and then 33. Let's go to the 30 first. Let's already align. Is he okay? One more time please.

Which of you can you say that about your dad? No, no, no, no. I'm just rational. Some of you look. You are a spitting image of your dad or your mom.

Anyone who sees you will run the conclusion. Oh, that's Michael's daughter. Or Michael's son. That Robert's daughter. Anyone who sees you anywhere. They don't even have to tell the person. If they know your father or you know your mom. And yet, would you be able to say, I am my father. I want. It doesn't matter how much. You can be called David Ainty Jr. Looking so much like David Ainty in every sense of the way.

The way you talk. You know some people look so much like their dads. It's scary. They look so much like their work. Their legs. Their shape. Their everything like their dad or their mom. But no one can say, I am my father.

[37:10] I want. So that one saying, I am my father. I want. He wasn't talking about resemblance. He was talking about nature. They share one nature. One nature. The essence.

The essence of God. The essence. I and God. We share the same essence. So in John chapter 14. He said, if you have seen me, you have seen the father. Why? Because I and my father are one. And in John chapter 10, verse 33. Let's look at that one. In John chapter 10. The Jews answered him. For a good work, we stone you not. But for blasphemy.

And because you, being a man, maketh yourself God. Their problem is, he was so man, they couldn't see why he should be God.

He was so man. So other religions, the best they can give him is the prophet. Because that's, it's a high elevation. It's a big elevation. They call you a prophet.

[38:06] It's like, big elevation. Because you are getting closer to it. We Christians, listen to this. I'm going to say something quite cute. And quite strong.

We Christians, we worship our leader. Our Jesus. We worship. Why do you worship Jesus?

Because he's God. The other religions, they don't worship Moses, you know.

But we Christians, don't let us be caught into those traps. We actually worship. Jesus. Jesus. Jesus. We worship Jesus. Why do we worship Jesus?

Because he is God. He is God. He is God. That's why we worship him. How about Romans chapter 9 verse 5? And then we go to 1 John.

Then I run through it. Romans chapter 9 verse 5. It says that. Talking about. Of whom are the fathers. And from whom. According to the flesh. Christ came.

[39:02] Who is over all. The. Did you see that? Christ came. And Christ is over all. The eternally blessed God.

What don't you understand about this? So why are you a Christian? And you are confused. Is Jesus even God? Okay. If he is God. If he. That's what makes you a Christian. He is God who died for you.

So his blood can wash our dirty sins. Everybody shout Jesus is God. Jesus is God. Shout it again. Jesus is God. Jesus is God.

In 2 Peter chapter 1 verse 1. 2 Peter chapter 1 verse 1. Simon Peter. A born. A born servant. And apostle of Jesus Christ. To those who have obtained. Like precious faith. With us. By the righteousness. Of our God.

[40:03] And Savior. Now. The original grammar. The grammar. It doesn't say. Like. It doesn't depict like. God is separate. Savior. It's trying to say. That. This.

Jesus Christ. Is our God. And Savior. Right. So he is God. And Savior. Jesus is God. And Savior. Jesus is what?

God. God. My Savior. God. And Savior. Jesus is God. And Savior. Jesus is God.

And. Titus chapter 2. Verse 13. He repeats that. He said. God. And Savior. Looking for the blessed hope. The glorious appearing of our. Lord.

Just to go into. The text. A little bit. Christians. Look for the second coming of Christ. Right? So that's what he's trying to say. Here. That.

[40:58] The grace of God. That brings salvation. Verse 11. Has appeared to all. Verse 12. Say. Teaching as denying. Ungodliness. And worldly lusts. We should live soberly. Righteously. Godly.

In this present age. That statement. Present. There's another age coming. Okay. And that age coming. Is that the time Jesus is coming back. Okay. So in this present age. Look at the next verse. Looking for. The blessed hope. So obviously. This is pointing. To the second coming. And he says that. What's the blessed hope? The glorious appearing. Who is going to appear?

Jesus Christ. Jesus Christ. The one who is going to appear again. He said. First John chapter 3.

Verse 2. Beloved. We are the children of God. And it's not yet been revealed. What we shall be. But

we know that. When he is revealed.

Another translation says. When he shall appear. First John chapter 2. Verse 28. It talks about. Jesus' appearance. So we always. We have the appearing. Second coming of Christ. The appearing of Christ.

[41:53] On our minds. That's what. Helps our Christian worship. Helps our Christian service. And helps our faithfulness. Because you can't be a faithful person. If you are not expecting.

His second appearing. Or second coming. You know. Paul said to Timothy. Second Timothy. Chapter 4. Verse 7. I fought a good fight. I have finished the race.

And kept the faith. And look at the next verse. Therefore. Finally. There is laid for me. The crown of righteousness. Which the Lord. The righteous judge. Will give to me. On the day. On that day. And not only. To me. But also. To all those who love. Okay. It's a normal Christian philosophy. So if you are living a Christian life.

And you have lost sight of the appearing. Your Christian life will not be solid. We are likely. To easily compromise. On our Christian stance. Once we lose sight of his appearing.

[42:46] So it's a normal fuel. For Christian living. And so he says that. He teaches us to deny. Titus again. Deny worldly lusts. And ungodliness. And we live soberly in this age.

Looking for the blessed hope. The glorious appearing. Of our great God and Savior. And who is that? Jesus Christ. So Jesus is God. Our God and Savior.

In the book of 1 John chapter 5 verse 20. You will like this one. 1 John chapter 5 verse 20. It says that. And we know that the Son of God has come. And has given us an understanding.

That we may know him who is true. And we are in. Christians are in our Christ. Christians.

We are in him. We are in Christ. Say I'm in Christ. If you are born again I'm in. Sorry. Say I'm in Christ. Christians are in Christ.

[43:42] We are the only religion. Or if I could call it religion. The only group of people. Who are in our leader. Who are in our Savior. We are in him. And the interesting thing too is.

He also is in us. Okay. He says that. And we are in him. Who is true. In his Son Jesus Christ. That's.

We are in. When you are in Christ. You are actually in God. Okay. Who is true. And it says that. This is the true God. And eternal life.

Jesus is the true God. And eternal life. Christianity rises and falls. On this singular fact. So when people are telling you enough.

That's why Satan is very aggressive about the whole thing. How can you say Jesus is God? How can you say Jesus is God? How can you? In fact the first temptation. He came to challenge his deity. Matthew chapter. Chapter 4.

[44:37] And Luke chapter 4. Said if you are the son of God. If you are the son of God. That's the first temptation he came to challenge. He came to attack. The deity of Christ. Because he taught.

Adam and Eve. In the garden. That if you can eat this fruit. You will be deity. You also have deity of God. Because God has destined us. To carry deity. So Satan came ahead.

To try and trap us. Into what God has planned for us. Through disobeying God. So he said disobey God. And you get it. He said God doesn't want you to be like him. Because he knows.

The very day you eat this thing. Genesis chapter 3. From verse 5. The very day you eat it. The devil says that. But God knows. Verse 5. God knows that in the day you eat of it.

Your eyes will open. And you will be like God. Knowing. You don't have to wait. Eat it now. Come on.

[45:33] Go on. Come on. Eat it now. Eat it. Come on. Go on. Satan was always tempted. And so Jesus comes on the scene. And the heavens open in his baptism.

A voice came from heaven. He said. This is my beloved son. God said he is my son. He is my son. For God so loved the world. That he gave his only begotten son.

This is my beloved son. In whom I am well pleased. Then a few moments now. Satan comes to him. And says that if you are the son. Don't believe God. Don't believe God.

First doubt the word of God. And you yourself too. I don't want you to be a son of God. So that's why all. I told you. The acid test for false religion. Is they reject the Jesus of the Bible.

They reject that. And the Jesus of the Bible. Who is he? He is God in the flesh. Are you getting what I am saying? He is God in the flesh. So. The text we read. Jesus Christ.

[46:31] Instead of calming things down. He said. My father works. And then they got very infuriated. I read that. He said. You are a man. You are making yourself equal to God. We want to kill you. Then he started going further.

He said. God is working on. And so me too. I am working. He said. Me and God. Are equal in works. Anything I am doing. Is God who is doing it. Anything he is doing. You look at me. You see me doing it. So he began. To elevate. Them. Bring them. Into the reality. Of the fact that. He is equal with God. In works. Okay. And.

Then he goes on. To tell them. Look at verse 20. He said. For the father loves the son. And. He shows him everything. In other words. He said. He will even do greater works. Then verse 21. So. He began to show them as well. That as the father raises the dead. To raise the dead. Okay. That's good. As the father raises the dead. And gives life to them. Even so.

[47:27] It's only God who gives life. It's only God who makes life. And gives life. Anyone who gives life is God. Yeah. Anyone who gives life is God. Check.

There's no one who can give life. Nobody. You can't even give life to a tree. A dead tree. You can't give life to a dead tree. It's only God who can give life to a tree. Give life to.

He gives life. That's why. At the opening of John chapter 1. He said. In him is life. In him is life. They had to settle that. So. And Jesus now says that. God gives life.

And that's what I do. What is he saying? In nature. In nature. We are one. In works. We are one. In nature. We are one. Then he comes to authority.

He said. On authority. I want. You think God is the one who will judge everything. He said. Look. He has committed it to me. He has committed judgment to me. Because I have to judge. So. Though we all know.

[48:20] God will judge everybody. You come to God. You realize I'm the one doing the. I'm the one doing the judging. It's like. You are going for a job. They actually could come for a job interview.

And then when you go to the reception. You saw the person sitting on the reception desk. And then you say. Can I have your name? And then you were chatting with the person. And you were very nice to the person. The person was nice. After everything.

You say. Oh. When I finish the interview. Maybe. One day I will take you out for lunch. Or something. You are just nice. And then. So it was your turn for interview. And then when you got up. To the interview room.

The one you were chatting. Is the one who is about it. So it's the same person. Oh. You know. Or you pick a cab. You pick a cab. And you are a thief. You are going to steal.

From somewhere. And as you are going. Once you finish stealing. The cab driver said. I will send to come and arrest you. He's a police officer. So the guy. He's actually the police.

[49:16] So Jesus. You go to Jesus. Or you go to God. For judgment. And you go and find Jesus. The one judging. So we are equal. In works. We are equal.

These are all. After Jesus said. He and the father. The father is working. He is working. And they decide to kill him. The more. Then he actually opens up. Listen. We are the same in works.

We are the same in nature. We are the same in authority. Verse 23. We are the same in honor. You can't claim you worship God. And not worship me. If you refuse to worship me. You are refusing to worship God.

Then he opens up his deity. Began to lecture them. On his deity. They are not just that. Then he goes to say that. People will hear his voice. Those who are dead.

They will hear his voice. And come out. And he says that. At the time he's coming. Verse 28. When the dead shall hear his voice. He's now beginning to say. We are equal in power. We are equal.

[50:11] So five things. We are equal in nature. In works. We are equal in nature. We are equal in honor. Authority. We are equal in honor. And we are equal in power. Say.

There's no difference between me and God. When it comes to power. Wow. Then this is getting deep. Then he says that. I don't seek testimony from anybody. From man.

But just so you know. You went to John. Thinking he has the light. Because he was a burning light. And you. But you will not receive the truth. John was pointing to me. So he said. John was my witness. As I taught you last week.

And then he went on to say. Not only John. The works I do. The works I do. Are shouting out loud. This guy is God. He said. My works tells you. I'm God. My works tell you.

I'm God. My works tell. John chapter 10. Verse 25. John 10. 25. My works shout out loud. That I am God. Jesus answered and said. I told you.

[51:05] And you do not believe. The works that I do. In my father's name. They bear witness. They ask him. Listen. If you are God. If you are the one. Just tell us. And we will believe.

He said. I told you. You will not believe. The works are testifying. And still you will not believe. That's why. Then when he read down. He said. I'm a father. I want. He says that. I've done a lot of good works.

For which of them will you kill me? He said. No, no. For good works. We'll kill you not. So. The works testify. Then he spoke. About how the father himself. Testifies.

About him. That is God. Church. Never let the devil deceive you. And make you accept. A different Jesus. From the true Jesus. Of the Bible.

And. Cardinal thing. Fundamental thing. You must know. About the true Jesus. Of the Bible. Is that he is God. Jesus is God. He is God.

[51:59] In the flesh. When I get the chance. The next time. Possibly. I will explain. His humanity. Because some people said. He is just God. He is not fully human. No, no, no.

You are wrong. He is fully. Properly human. Like you and I. That's why. He also was eating bread. Yeah. He was hungry. He was tired. He wept.

He cried. He died. I mean. He was equally human. Like. But that's another. But before then. Because across the generations. There have always been.

A contention. Some people believe. He is God. But not really man. He is a phantom figure. Man.

Others to go on the other side. The docetists. Go on the other side.

That okay. If he is God. He cannot be man. And others also go on the other side. If he is man. He cannot be God. He is just an elevated. Specie of man. Humanity. So it's humanity with special abilities.

[52:54] Special powers. Special uniqueness. Let me tell you as I finish this thing. Jesus was not created. He is the creator. I know what people will say.

But in Colossians chapter 1 verse 15. It says that. He is the image of the God that cannot be seen. The firstborn over all creation. This one even puts it better. The firstborn doesn't mean.

The one who was born first. That term is the foremost. He has priority. So anything that has to. Bible says in John chapter 1 verse 9. He was the true light.

That lightened everyone coming. So you have to come through him. It's like when something is manufactured and finish it. Quality check. It can't go on the market until the quality check.

You can't come and Jesus say okay. You are free to be alive. To come into the earth. Through him everything. So you come on earth. Not in spite of Christ. None of us.

[53:48] How many of us contributed in your existence? Contributed to your being born. So you cannot say I came. You can only say I was born. Jesus he said I came.

I came. So the point here is that Jesus Christ. He is fully God. Who came on earth.

With singular assignment. To come and seek. And to save that which was lost. And how was he going to do it? By giving himself as a ransom.

For many. For our sins. That is why John the Baptist introduced him. Behold. The Lamb of God. Who taketh away the sins of God. Jesus is truly God.

And we worship Jesus. We are in him. In him we live and move and have our being. We are in him. We have our identity in him. Somebody asked this question. And I end on that.

[54:44] So how can you know Jesus and his deity as deeply as Paul did? It's the word. All you know about Jesus. If you have revelation. You slept and you saw Jesus.

Forget about it. It's not necessary. It's not necessary. I'm telling you. It's not necessary. If you had a dream and you saw Jesus. Listen. It's not necessary. I need to say it. What did I say?

If you see Jesus in your dream. It doesn't mean squat. It's not necessary. Oh. Pastor. How can you say? It has changed people's lives. And you say. Well. That's fine.

But what really changes. Is the word. Is the word. Is the word. Is the word. Any Jesus. You know. That. Cannot be found here.

But only your dreams. And a revelation you saw. When you went to be praying somewhere. In a cave. Or in a jungle. Or somewhere. And you saw. Hey. Hey.

[55:38] And then somebody came. He said. My son. Hey. Does he always have to speak with a baritone? Hey. Hey. Hey. Hey. Hey. Hey. Hey. Hey.

[illegible]