

Christ: The Eternally Blessed God

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[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.

1 Timothy 3, verse 16. You see what I told you? The temptation has come again.

Recall that verse 15 is so nice. The verse 15 is so nice. Every text of Scripture is so good. But I block myself from going to verse 14.

Alright, verse 15 says that, but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God.

The pillar and the ground of the truth. And without controversy, great is the mystery of godliness.

Sin, blessed, justified in the Spirit.

[1:15] Sin of angels preached unto the Gentiles. Believed on in the world. Received up into glory. Here is the reading of God's Word.

Shall we pray? Father, thank you for giving us this unique privilege of a Sunday morning gathering.

The hearing, the preaching, the teaching, and the hearing and receiving of your Word.

We pray, Holy Spirit, you are the Magister Veritatis. The master of the truth. The revealer of the truth. None of us can teach and understand if you don't teach and grant understanding.

So we pray, grant us illumination. That you give us the spirit of wisdom and revelation in the knowledge of you. That the eyes of our understanding be enlightened.

That we may know what naturally cannot be known. We pray that as we get into your Word, get into us. And show your glory in our lives.

[2:21] In Jesus' name. Amen. Thank you, Jesus. Hallelujah. Hallelujah. So, the text we just read.

You know, when I stood up, I made a statement about the church. That one of the mysteries of the church is that the life of God is manifested in the church.

Do you remember? Yeah. So, what makes the church unique is not our good intentions. And what makes the church unique is not even our doctrine.

What makes the church the church and makes the church unique is the life of God in the church.

We are looking for the life of God anywhere on earth.

It's in the church. So, it says that just in case I delay in coming. I'm writing this thing to you. That you will know how you ought to.

[3:22] There is an oughtness of our conduct when it comes to church life. How you ought to conduct yourself in the house of God.

And he said, just so you are not confused about what I mean. The house of God. Which is the church. Not just the church of God.

The church of the God who is alive. The church of the living God. What makes the church unique is the living expression of God's life. The expression of God.

That's why I said it is the church of the living God. God is alive in the church. That's a serious matter. God is alive in the church.

And he says that the church is the pillar and the ground of the truth. The ground of the truth. The truth cannot find a proper expression in humanity outside of the church.

[4:25] It's the ground. If you want to know the truth concerning human existence. The truth about God. The truth about the origin of man. The truth about the purpose of man.

The truth about the identity of man. The truth about the destiny of man. The truth about eternity.

That truth can only be found in the church.

The truth. Then he goes on to say that without controversy. And without controversy. It's in other words it's fact.

That fact. Because anytime you come into contact with the church. And the truth of the church. And the truth of life. That can only be communicated by the church.

And you come into contact with it. It's more than natural mind can articulate. Or can comprehend. It's beyond natural human comprehension.

[5:21] For that matter. Science cannot figure it out. Science has to do with observations. Natural observations. But there's something about the church.

That is beyond natural observations. That is why we teach and preach. So there's a difference between preaching and lecturing. Preaching. Preaching is the community. Teaching.

At the other time I was saying that. Teaching goes further than preaching. Teaching explains. And makes bare the facts of the truth. Whilst preaching takes the truth.

And makes a demand on you. Preaching is proclamation. Preaching exhorts you. Preaching puts a demand on you. Take an action. So preaching. Most preaching must have elements of teaching. Because you need to communicate the truth. And then show people. Or get the truth. Or exhort people to apply the truth. So when Peter finished preaching. He said, men and brethren. What shall we do?

[6:20] Preaching is exhorting. Preaching is demanding. Preaching places a demand on a person. So when we come to church. We preach the truth.

Him we preach. We preach the gospel. We don't just teach the gospel. We preach it. Because preaching is bold declaration of the truths of God.

Hallelujah. That makes demands on behavior and life. So it's without controversy. Great is of godliness.

You just can't. The day you figure out God. He ceases to be God. The God you've been able to figure out. Is something of your creation. Human beings want a God they can understand.

But if God made you. You can understand everything about him. There's something that theologians call. The incomprehensibility of God.

[7:22] So when you say it's incomprehensible. You can't grasp your head around. Your mind around him. However. This is very important. However. He created us in his image.

I'm going a little bit philosophical and theological. Just for those of you who like a lot of thinking. With your heart. It's okay. It's good to think when you come to church. Is that okay?

So. We have the incomprehensibility of God. That. You can't figure out God. Even the sea. We haven't finished figuring out the sea. Let alone the entirety of the earth and the heavens.

Let alone God who created all. You understand? Science has not finished understanding this whole mystery about it. Even the sea. We've not finished developing technology. There's still more to come.

But it's not like we are just making it exist. They have always been there. It's always been there. But we just start discovering. We keep discovering. Discovering. We are not creating it.

[8:22] We discover things. We discover things. God is incomprehensible. But because he created us in his image. There is a way in which there is a similarity between us and God.

And so that similarity gives us a pathway to be able to understand him in a certain sense. Does that make sense? He created us in his image.

The fact that we were created. The dogs don't understand God. They can't even imagine. But because we are created in his image. There is some similarity. Okay.

So God is one sense dissimilar. In other words, not the same as us. So dissimilar.

But because he created us in his image. Theologians or philosophers put it this way. He is not utterly dissimilar. Author dissimilitude means that completely different from us.

[9:23] There is no pathway from us to him. Because it's completely different from us. Do you understand that? So God is not utterly dissimilar. Even though there is some dissimilitude with God that we can't figure out.

But because he's not utterly dissimilar. There is a pathway between us and God. And we can't figure out a glimpse of God. That is why when he came on earth, we could relate with him.

He came and became like us. Because we actually originally created in his image. So that we can.

There is a sense in which we look like God. And there is a sense in which there is a connection between us and God.

All creation. We are the only ones. Human beings. That have the connection between us. Animals don't worship. By any human beings anyway. In the remotest place somewhere.

You find that they worship. Without anyone teaching them how to worship. Why? Because animals don't worship. Because God created us in his image. There is this yearning for God.

[10:27] Desire for God. And for something. It's innate. We know there is something above. So now coming back to the point. The Bible says that great.

When it comes to godliness. The mystery of godliness is great. Without controversy. There is a mystery to this whole church thing.

And to this whole Christ thing. So. So. First Timothy chapter 3 again. The verse 9. Holding the mystery of the faith with a pure conscience.

Because there is this mystery about our faith. And the mystery about our faith. I am not talking about mystic. There is a difference between mystery and mystic.

Or mysticism. So when you look at some strange religions. They have this mysticism around. It's like strange things. It's very strange that.

[11:24] Some of it is unpleasant. Some of it is too strange. There is a difference between mysticism. And so. You have the propensity when you become Christian.

To force mysticism on Christianity. So. So. Then when we say. There is a mystery around Christianity. You think we mean mysticism.

That is why theologians call something. Demystifying Christianity. And so a lot of people believe. Spirituality has to be mystical.

But godliness is not mystical. That is why it sells better. Depending on your background. And where you were raised. If I want to look spiritual.

I have to mix it with mysticism. Naturally superstitious. Who are naturally superstitious. So.

[12:24] The fact that you are an African. You might not enjoy a service. That is just teaching of God's word. You feel them. No. Somebody must be shaking.

Must be shaking. So as I. As I. As I preach. You see someone jump. And spin around. And jump around. They feel. Huh. That's. That God is here. Suddenly.

Suddenly. Watch this. All the intellectual faculties shut down. Because this is not about intellectualism. There is something supernatural. Something powerful.

So when we say great is the mystery of godliness. People based on their backgrounds. Interpret that mystery differently. So I have to let you know that. Mystery is not mysticism.

And so sometimes. It's just healthy. And helpful. To demystify Christianity. Take away all this mysticism. Out of it. And it's.

[13:21] Even though it's supernatural. It's also understandable. It's also reasonable. It's also rational. Now. Once you move. And hinge it on mysticism.

Now. It's beyond the realm of science. So it's beyond the realm of reason. That's why some people say. Faith is opposite reasoning. No. The Christian faith. Is very reasonable.

It's a reasonable faith. It's very scientific. So there's no contradiction between. So long as Christianity is concerned. No contradiction between. Faith. And science. Don't mind those as hell. When you have to be religious. You have to stop thinking. Maybe it's true for other religions. But in Christianity. You have to actually think a lot. But it's called sanctified thinking. Led by the spirit of God.

In your inner man. Because that God will give you the spirit of wisdom. And revelation. In the night. It must be granted. Even though it's not mystical. But it's a mystery. So it says.

[14:20] Someone get you on what I'm saying? Great is the mystery of godliness. God was manifest. God. You mean God?

You mean God? God was manifested? What's the meaning of that? I'm going to something. I'll just mention again. Highlight a little bit.

On the deity of Christ. Then we move into the humanity of Christ. As time will permit. So. Who is Christ? Christ. In theological circles. It's called Christology. Who is Christ?

God was manifested in the flesh. And that's the name. And when he was manifested in the flesh. What's his name? Jesus Christ. Now. In Christianity.

What makes Christianity. Christianity. Oh. This is even better. What makes you a Christian. Is the fact that Jesus is God. Outside of that.

[15:17] You. Are not a Christian. And if you are not a Christian. The logical conclusion. Is you're on your way to hell. The scandal of particularity.

I don't agree. No. I don't agree. I'm not asking for agreement. I'm just telling. I'm just telling. And I'm not angry with you. You have every right to exist.

Even if you blaspheme against God. You have every right to exist. Live a normal life. Live a good life. Enjoy your life. You have the right. To exist.

If you disagree with. The Christian claims of God. Or. You even blaspheme against. The Christian God. You don't deserve to be beaten. Let alone to be killed.

It's demons who kill people. The. John 10. 10. The thief comes. Not. But to. Still. Kill. Now. So when we say.

[16:14] Jesus. Is God. It's. Deeper than. Just miss the eye. Because. Unless. As I explained the other time. Unless he's God.

He can be our savior. And so that. Begs the question. Of the Trinity. God. Of a necessity. Have to be triune.

Three persons in one God. For him. To be. God. Our savior. Because. If. The only way we can have. Justification. Or redemption.

Is on the premise. Of the fact that God is triune. God was. Manifested. In the flesh. John chapter 1. Verse 1 says that. The word was God. Is there. Verse 1 says. The word. Was God. And then verse 14 says. The word. Became flesh. Galatians 4.

[17:11] 4. And the full length of time. God sent forth. His son. That's talking about deity now. God sent forth. His son. Romans chapter 9. Verse 5.

Oh. That's so sweet. It's clearly said. Jesus is God. Romans chapter 9. Verse 5. He said. Oh. I've stumbled across something. That makes me want to go further. Verse 4.

There's a problem there. Because it's going to take a little bit of our enjoyment. Why am I saying that? Because I'm tempted to tell you. What makes Jewishness special.

Being Jewish. Has some speciality that comes with. Or what. Because it says. I'm not ashamed of the gospel of Christ. For it's the power of God unto salvation. To the Jew first.

Why first? Why the Jews first? Why? I don't agree. Why? Are we not all the same? No. So why the Jews first?

[18:07] Because there is some specialness. Around being Jewish. Jewish. It says that. I am Jewish. Paul. It says.

What are they? What would. In what way are they special than me? From the verse 22. It says. Are they Hebrews? I am. Are they Israelite? So I am. So being Hebrew.

Being Israelite. Gives you an advantage. Like Romans chapter 3. It says. What advantage has the Jew? It says. In every way. Romans chapter 3. Verse 2. It says that.

What advantage. Then has the Jew? Or what. Does it profit you to be. A person of the circumcision. That's the Jew. It said. The next verse. In every way.

Wow. So Jewishness. Is not light. So now. That leads us to the point. I was reading. So Paul said. Me I'm Jewish. And my heart.

[19:00] Verse 3 of Romans chapter 9. My heart desire. Is that. I will be a curse. Even if it means that. I'm cursed from Christ. So that. My brethren. My countrymen.

According to the flesh. Will be saved. Then he goes on. He mentions. Eight things that make them special. Said. Who are. Israelites. To whom.

Pertain. First of all. When you talk about. Sonship. When God is talking about. His sons. The first group of people. God called them. My sons. Is Israel. Before they left Egypt.

Exodus chapter 4. Verse 22. He said. Israel is my son. Yes. That says the Pharaoh. Israel is my son. My firstborn. So to be a son of somebody. Is serious matter.

And God called Israel. My son. And it's not just my son. My firstborn. What? And not just that. So he said. Israel. They have the adoption. Or some translations.

[19:56] They have the sonship. To whom pertains adoption. And then he said. Their glory. First Kings chapter 8. Verse 11. They saw God's glory. Physically manifesting on earth.

To the extent that. The priest could even enter the temple. Because of the glory. The glory showed up. They said. These people have experienced. They've seen God's glory.

Literally. What? Exodus chapter 40. Verse 34. They've seen God's glory. And he said. Not only glory. Sonship one. Two. Glory. Number three. I like that.

The covenant. Hey. Genesis chapter 17. Verse 2. He said. I make my covenant with you. And not only you. He said. So I will make my covenant. Between me and you.

And I will multiply you exceedingly. God made a covenant with Abraham. And Deuteronomy 29. Verse 14. You will see that. It runs through scriptures. That God.

[20 : 52] He said. I make my. I make this covenant. And this oath. Not with you. You. Alone. Told Abraham. But with your people. The Bible says that.

The covenant. Belong to them. In Acts chapter 3. The New Testament. Even enforces that. Affirms that. Peter. When he was preaching to the people. In Acts chapter 3. He says that.

To each God made. With our fathers. Saying. To Abraham. And in your seat. So he said. You people. He was talking to the Jews. You are the sons of the prophets.

And you are the sons of the covenant. So in Ephesians chapter 2. Verse 12. We the Gentiles. They said. We were foreigners. Said. At that time. We were without Christ.

Being aliens from the commonwealth of Israel. And strangers from the covenant. But the Jews were no strangers from the covenant. They were. The partakers of the covenant.

[21 : 48] That made them special. Is there? So sonship made them special. They saw the glory of God. Made them special. The covenant made them special. And the giving of the law. It was given to them.

God gave them the law. And so the fact that God said. This is my commandment. This is my ten commandments. Which I give to you. That alone. Made them very special.

Deuteronomy chapter 4 verse 13. Can you imagine? That ten commandments. Is what has given. Our. The western. Laws. Solidity.

Is built on the laws. God gave to the people. He says that. So he declared. To you. His covenant. Which he commanded. You to perform. The ten commandments.

And he wrote them. On two. Tablets of stone. He said. He gave them to you. So. They were given. The commandments. Psalm 147. Verse 19. The commandments.

[22 : 46] Was given to them. And he declared. His word to Jacob. His statutes. And his judgments. To Israel. Who did he give to? Jacob. You see how special Israel is. The Jews.

They are special. I don't agree. Let's look at the next point. The next point is. So you see. Sonship. You see. You see. I told you. I didn't want to go into this. This is. It's nice to know.

Isn't it? I'm enjoying it. The Jews. Are special. To God. To God. Because. God from heaven. He said. I'm going to show you my glory.

He said. I'm calling you my sons. And then. He gave them. His commandment. That makes great civilizations. Is this. I'm giving it to you. His governance. He gave to them.

And not just. Promises. This. And then he gave them. The service. What does that mean? You know. When you go to the temple. No one is qualified to serve God. But they were given. The exclusive privilege. To go inside and serve God.

[23 : 42] Wow. On earth. Somebody is serving God directly. So you see. We are a reflection. Of what God gave to them. So Hebrews chapter 9 verse 1 and verse 6. It talks about. The tabernacle. It says that. Then indeed.

Even the first covenant. Had. The ordinance of. Divine services. And the earthly. So he had an earthly. Sanctuary. But the services. Was divine services. And he gave it to human beings.

These people were very blessed. Wow. And now we are. Even higher. In a certain sense. To the Jew first. But not just that. And then the promises. Look at the next verse.

Romans chapter 9. The giving of the law. And to whom. Are the fathers. And so. They be. The other time. I was driving through the countryside. And I saw lands.

Land. You can. We have lands. Farm lands. Big. And I wonder. So who is this land? It's not free. It's for somebody. Yeah. And some people. It's been in their family life.

[24 : 39] For a long time. Because. Their fathers. Were the fathers of the land. And it says that. Israel. They had their fathers. Which fathers? The fathers. Who had the oracles of God.

Hey. To whom are the fathers. And from whom. So. Number seven is. They belong to the fathers. So the promises God made to the fathers.

Was applicable to them. Yeah. Yeah. Like I think. Acts chapter 13. Verse 32. Yeah. It says that. And we declare to you. The glad tidings.

That promise. Which was made. To the fathers. Look at the next verse. God has fulfilled this to us. Their children. See that way.

Their children. Their fathers belong to them. And their fathers had dealings with God. Dealings with God. And they have been born into an inheritance. Of what the fathers. So. That made them

special.

[25 : 36] But. Above all. What made the Jews special. Christ. Is. Jewish. Whether you like it. Or not. Christ.

Is not. An Ethiopian. No. Christ. Is not. An Ethiopian. And. Christ. Is not. An African. Christ. Is certainly. Not. A Jamaican. away. away. Now that I see German, they said the woman at the well, John chapter 4, he said, how is it, verse 8, that you, as a Jew, ask me, a Samaritan woman? The woman said, how is it that you being a Jew? Christ was what? A Jew. He's Jewish. You know, when you have not been taught these things, people say this and then it's new to you. That's why we have to demystify Christianity. Because all these things shrouded in mysticism. That's why somebody comes and says, I'm a prophet, he's holding a stick and he's going, for what? [26 : 40] What are you holding a stick for? Why are you wearing old-fashioned garments? For what? Do you understand that? But once we shroud it in mysticism, it begins to carry weight.

So he says that of these people above all, he didn't say above all, but I'm telling you, the eight points of the Jews, according, everybody say according to the flesh. I can't hear you.

I can't hear you. I can't hear you. One more time. I can't hear you. I can't hear you. What are the next two words? Christ came. Came mean he was before he appeared.

So Christ made an appearance. 1 John chapter 1 verse 2, it says that it was manifested. Okay. So manifested means that it was there but not revealed. So if Christ was where it became flesh, John 1 verse 4.

So he says that the life was manifested. And then in 1 John chapter 3 verse 5 and verse 8, it tells us this reason Christ was manifested. All right. So and we know that he was manifested to take out.

[27 : 43] So he was there but he showed up. This is very important. Manifested means that he appeared physical. We saw him when he appeared. Look at verse 8. Verse 8 says that to destroy the devil and he whoever commits sin is of the devil.

For the devil has sinned from the beginning. For this purpose the Son of God was manifested. Did you see that?

It was manifested. 1 Timothy chapter 3 verse 16. Great is the mystery of godliness. It says that God was in the flesh. In the flesh.

So when you read the Romans chapter 9 verse 5. It talks about according to the flesh Christ came. Watch this. And it says something more serious there. Who is overrun? The eternally blessed God. Christ. He's actually God. He's even though he manifested in the. This is where I'm going. Even though he manifested in the flesh. Christian brother. Christian sister.

[28 : 45] Your Christ. You got to know this about your Christ. That fundamentally first and foremost. He is God. He is God. Christians who believe Christ is not really fully God.

That I believe. That denies them of being a Christian. Even what is more serious. Watch this. Because. If I am. A true prophet.

I will not lie. I will declare the truth of God. So one of the marks of true prophets. Is that they declare. That Christ. Has come in the flesh.

Any prophet. It doesn't matter what religion. Who denies. The deity of Christ. Is a false prophet. That makes you false. Because the truth.

Is that God manifested. In the flesh. So now. Let's go into a little bit of logic. Thinking. If. The foundation of Christianity. Is that. Jesus Christ is God.

[29 : 44] Anything contrary to that. Is not of God. Then any. Other. Supposition. Proposition. Or. Suggestion. Outside of that. Makes.

Whoever is making that suggestion. False. So. You can't claim to be a Christian. And say. Those others. Are also serving God. Even though. They deny.

The deity of Christ. Do you understand what I'm saying? That means. That's a false religion. And they are serving. A different God. Because the true God.

Will point you to the fact. That Jesus. Is God. That is where. Even the Jews. After Jesus came. They miss God. So you don't have to practice Judaism. Because Judaism.

Has missed God. As it stands. Because Judaism. Was a precursor. Or prelude. Preparing the grounds. For the. That's what I said. Of whom.

[30 : 37] Belongeth. The. According to the flesh. The coming of Christ. So God. Used them. To pave the grounds. For him to come. That is why Jesus said to them. That. If you believe Moses. You believe me.

Because all he wrote. Was about me. How come. That you claim. To believe Moses. But I've come. And you are not receiving me. That means. That you never followed Moses. That. See this is. Logic. Logic. Deduction. If this is so. Then that's what it implies. So I'm telling you. If Jesus is God. Any prophet. Or any religion. That says he's not God.

Is false religion. And false prophets. That's the position. Of Christianity. Secondly. When we say. Jesus is God. Christians call ourselves.

Christians. Because we worship. God. Who is Christ. God. You see the difference. We are Christian. After Christ. Because. Our object of worship.

[31 : 32] Is Christ. Himself. That's a very. Important point. So. That's why we are Christians. That's what makes us Christians. Is the Christ.

Who is God. Eternally blessed. God. Is there. We saw it. Is the Christ. Who is overall. God. Christ. Who is overall. The eternally blessed.

God. And He said. Say what? Say amen. Amen. Amen. Amen. Let's try it. Christ. Who is overall. The eternally blessed. Amen. One more time. Christ. Who is overall. The eternally blessed. Amen. Amen. I'm not asking for your agreement.

I've said it. That means. I've said it. I agree with it. And I endorse it. I endorse that statement. In agreement. What scripture I say.

[32 : 30] I endorse. That's what amen means. I endorse it. I'm not waiting for your agreement. You don't believe in it. Whatever. But I endorse it. That's what makes. Distinguishes me from you. Christ.

Who is overall. Eternally blessed. That's. That's. That's so powerful. That's so powerful. Christ. Christ. Is overall. The eternally.

Blessed God. Christ. Overall. The eternally. Blessed God. Christ. Overall. The eternally. Blessed God. That's why. We worship Jesus. We worship Jesus.

In Colossians. Chapter. 2. Verse 9. It said. For. In him. Dwells. All the fullness. Of. Deity. Godness. Physically.

That's a mystery. That's a mystery. So as he walked on the streets of Bethlehem. Or the streets of Jerusalem. Or the streets of Galilee. He was actually God. But.

[33 : 28] I have to run up. And let you know that. Jesus was not. Only. God. He was. The theologians. Call it. Vera.

Homo. Vera. Deus. Vera. Vera. Vera. Homo. Vera. Vera. Vera means that. Surely. Surely. Truly. Verily.

Like that. Yeah. Verily. Verily. Truly. Of a truth. Okay. So when you say verify your account. Or your email. Verify. Prove that it's true. Verity. Surely.

Okay. So. It stems from the Latin. Vera. Homo. Homo. Homo. Homo. Homo. Homo. Homo. Homo. Homo. Homo. Homo. Homo. Homo. Homo.

amalgamation, even though it's not amalgamation, the fusion, even though it's not just a fusion, of God and man. Let me teach you something. The Bible says that he became flesh.

[34 : 37] That means before he became flesh, he existed in a certain form. In the beginning was the word. And what was the form? It was God. Philippians chapter 2, verse 5, 6, 7, even though it was the kenosis, even though it was the form of God, he did not consider it robbery to be man.

So he humbled himself and became man. Romans chapter 8, verse 3, what the law could not do in that it was weak to them, God did by sending forth his son in the likeness of sinful flesh.

Permit me to draw your attention to this. Jesus was in, watch this, this is very, the vera homo. It means that in every sense of the word human he was.

So he wasn't a humanized deity. Okay, so deity that has been converted into humanity.

No. God was not converted into humanity. So it's like a humanized deity. Oh, a deified humanity. Glorified.

[35 : 41] He's so human. But after some time, after some time, after he got these powers. So now, if you are not well taught in the things of God, this new thinking will sound very, wow.

That's deep. And our generation, these are the kind of things we are looking for. So there are people who are called apostles simply because they've been saying deep things. You don't need any deep things.

You just need the plain truth. That's what makes Christianity Christianity. It's in plain sight. It's in plain. If you can't find it in the test, forget about it.

Forget about my experiences. I shouldn't make my submission to you, my teaching, the value of who I am to you as a pastor, as a minister, should not be repository on my personal encounters and how God and God showed me this, that.

So there and then, you begin to credit me with something. This one is special. No man is special but the word. The word. The word. The word. Listen, let the elders who rule well, 1 Timothy 5.17, be counted worthy of double the fact that they are elders and they are ruling.

[36:59] Give them that honor. And he said, especially those who labor in the word and doctrine. Their honor escalates, goes to a land, once they labor in the word and doctrine.

Not in their visions. Not in their visions. My visions shouldn't make me more a man of God than my teaching. I want to communicate this out there to you.

It's so basic and plain. It shouldn't be something esoteric. Something out there, only a special group of people can get it.

That's Gnosticism. Gnosticism is only special group of people. And some of you, I believe, might have encountered some people who tell you that, you see, you don't know. Because it's only a special group of people who know.

And listen, let me teach you. Nothing new under the sun. It says that, so when we say Christ is vera homo, it means that in the true sense of the word human, now that is a very deep philosophical statement.

[38:06] Truly human is not even fully human. Fully human is not as authentic as truly human. Truly human means that the substance.

He was so human, in Matthew chapter 13, verse 54, when he has come to his own country, he taught them in their synagogue, so that they were astonished, and said, where did this man get, where did this, this, get, where did this man get this wisdom, and these mighty works?

The next verse, is not his mother called Mary, and his brothers James, Joseph, Simon, and Judas?

The next verse, and his sisters, are they not all with us?

Where then did this man get all these things? This man, he was so man, they were struggling to, reconcile the fact that, he's more than just a man.

Now, when I say he's more than just a man, what I mean is, he's man, but he's not only man. He's also God. Do you understand that?

[39:13] So, the previous, I've been talking about, the fact that he's truly, Vera Deus, truly God, but he's not just truly God, so that, a unique God is amongst us, and that's why, he had six fingers.

And every time he's walking, he begins to float. He doesn't need car. He, he did donkey ride.

Donkey, donkey ride. He didn't float to places.

He's so human that he wept. He's so human that he was hungry. These are attributes of humanity.

God can get hungry. God cannot weep. He's so human that he slept in a boat.

He was sleeping. He's human. On a pillow, yeah. He should have just suspended, you know, that's a good one. He didn't, so, he's human.

He was so human that, he was born, he was nine months in the womb of a woman. Born as a baby.

To the extent that he needed a father, to protect him from the evil ones.

[40:13] To take him away. He was so, the ancient of days, became the infant of days. He was an infant, and yet, he was deity. So, the baby in Mary's womb, was not just a baby who was formed, he was God.

Watch this, who was taking on human flesh. So, he wasn't human, who became God. He was actually God, and then, he added humanity to himself. Or, he took on humanity.

That's very important. And so, theologically, you are not allowed to say, there was a mixture between the natures. You are not allowed to say, there was a separation between the natures.

You are not allowed to say, there's a confusion between the natures. Sometimes, you are not sure what is happening. No. So, he was truly God, truly man, without, and the two natures, were existing in one person.

Without division, without separation, without mixture, without confusion. Now, that is the, that's the mystery. That's the Christian, the Christ we preach, according to today's reading, it says that, let someone preach another Christ.

[41:25] That's verse three. That somebody, verse four, that for some, if someone comes to preach another Christ, how do you know it's another Christ? He doesn't fit this bill. That other Christ, he's not God who came in the flesh.

Or, if they say he came in the flesh, they felt like, he's God, by needing, he's not fully flesh. The reason why this is necessary, is that, he's so like us, there's no difference, between us and him. He says, in John chapter one, verse 45, we have found him, of whom Moses wrote, Jesus, the one who lives, who comes from Nazareth. And he said, can anything good, come from Nazareth? He said, come and see, he's a man. We found a man. He's truly man. He's truly man. He came from Nazareth. You can tell, he's a man of Galilee. Hallelujah. Hallelujah. He lived in Galilee, in Romans chapter five, verse 15, and first Corinthians chapter 15. Romans chapter five, verse 15, it talks about how, watch this. This tells you Jesus is fully man. [42 : 22] But, the free gift is not like the offense. For if by one man's offense, many died. Who is that one man? Adam. He the offense.

Many died. Much more, the grace of God, and the gift, by the grace of the one man, Jesus. So, he was actually man. In first Corinthians chapter 15, verse 47, it says, Jesus was called the second man.

Adam was the first man. Now, there's a very important point that sometimes people say, they say that Jesus Christ, the fact that he was without sin, let's establish that first.

Hebrews chapter four, verse 15, it says that Jesus Christ, our high priest, was tempted at every point, yet without sin. Okay? So, Jesus was without sin. Second Corinthians chapter five, verse 21, he made him, God made Christ, who knew no sin, to be sin for us, that we might become the righteous.

So, Christ knew no sin. It's in scripture. Okay? Romans chapter eight, verse three, what the law could not do, in that it was weak through the flesh, God did by sending his son in the likeness of sinful flesh.

[43 : 35] He didn't say he was a sinner. He was just like the sinful flesh, on account of sin, and condemned sin in the flesh. So, he looked like sin, sinful person, but he didn't have the sin.

Now, some people believe that, the fact that he didn't have the sin, means he was not fully man. No, you don't have to be, have sin in order to be truly man. Else, you would have said, Adam was not a human being, before he sinned.

It wasn't the sin that made Adam a human being, but he was human already, and he sinned, so the human nature kept, took sin. But you can be a human without sin.

So, Jesus Christ was fully human, and without sin. This is very important. He was truly human, without sin. Him, without, he actually asked his enemies, which of you can accuse me of sin?

None of us can do that. None of us can ask your family members, which of you can accuse me, I've done something wrong. You can't do that.

[44 : 41] You can't ask your friends, even your school friends. You can't ask, they call your secondary school friends, they know so much about you. Zachariah chapter 6, verse 12, then speak to him, saying, that says the Lord of hosts, saying, behold, the man, whose name, is the branch, is telling you about Jesus.

Right? He prophesied that there's a man, his name is the branch. He's the shoot. Other translations, the shoot. We all stem out.

David, the root of David. His name, he says that Isaiah chapter 11, said, out of the stem of Jesse, a shoot shall grow. So, the man, whose name, is the root, whose name, is the shoot, that man, God called him man.

He's man. Not only in the New Testament, but in the Old Testament. It says, the gospel, separated onto, Romans chapter 1, separated onto the gospel of God.

Paul, separated onto the gospel of God, that is true, which he promised, before, through the prophets, in the Holy Scriptures, concerning, watch this, his son, Jesus Christ, our Lord, who was born, of the seed of David, according to the flesh.

[45 : 57] So, he actually was born, according to the flesh. He was that seed of David. So, Jesus Christ was human, in every sense of the word. The difference between, us and Jesus, is that, that's the only difference.

He was without sin. Why was he without sin? So that he can be able, to save sinners. So, in 2 Corinthians chapter 5, verse 16, before you read the verse 17, if any man be in Christ, he is a new creation.

The verse 16, verse 16 says that, therefore, from now on, we regard no man, according to the flesh. Even though, we have known Christ, according to the flesh.

He took on flesh. He took on flesh. So, the cardinal doctrine, of Christianity, teachings of Christianity, that guarantee, our salvation, is number one, Jesus is God. And number two, Jesus, even though he is God, he is also truly man. So, at what point in time, you see God, he's so pretty as God, I want to put that.

[47:00] Great is the mystery of godliness. The elements of man, which God doesn't have, you can see. He didn't empty himself, of deity. Okay, he just laid aside, the privileges of deity.

That didn't mean, he loses deity. He was still God, in the flesh. Remember, Romans chapter nine, verse five. That's a very powerful text. Romans chapter nine, verse five, it says that, of whom are the fathers, and all that.

Christ came, who is, over all, the eternal, blessed God. Amen. Over all. Finally, great is the mystery, of godliness.

God, was manifested, in the flesh. So, what we saw, in the flesh, he lived, as a Jewish boy, living, in Galilee, the man of Galilee.

He's actually, God, man. He's not only God, but he was, equally man. He was, you know, partially man, and fully God.

[48:03] He was, truly, fully man, and truly, fully God. Vera homo, vera Deus. Vera homo, vera Deus.

Two natures, in one person. That's the Christ, who died, to save us. That's the Christ, that makes us Christians, and that's the Christ, we serve, and we worship.

Did you receive something? Shout, hallelujah! Hallelujah! Amen. 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, on the parish church app.

Remember to like, share, and spread the blessing. Amen. Amen. Amen.