

The Apostles' Creed- And in Jesus Christ, his only begotten Son, our Lord (Bonus)

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Date: 01 March 2022

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[0 : 01] Welcome. Thank you for choosing to listen to this spirit-filled word by David Enshie. When you catch a word, you have caught God. May you catch a word today that will cause God to change your story.

Be blessed. Apostles' Creed says that I believe in God, the Father Almighty, creator of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of a Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried.

He descended into hell. The third day he rose again from the dead. He ascended into heaven, and he seated at the right hand of God, the Father Almighty. From thence he shall come to judge the living and the dead.

I believe in the Holy Spirit, the Holy Universal Church, the communion of sins, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Amen. It is called the Apostles' Creed, not because the apostles wrote it, but it is a summary of the early church, the bedrock of faith.

[1 : 14] There are other things we believe that are captured in this, but were not expounded. Now, when you look at the Apostles' Creed, please, on the screen. When you look at the Apostles' Creed, I believe in God, the Father.

Really, it's about three key things. It's very much about God, the Father, and then God, the Son, and then the church. The key things that were captured, man.

The Holy Spirit was captured. It was mentioned, I believe, in the Holy Spirit. He was born of the Virgin Mary, conceived by the Holy Spirit. Okay, so the Holy Spirit was mentioned, but they didn't give very much attention and consideration or elaborate focus on the Holy Spirit.

Really, it was mainly about Jesus Christ. So if you realize, I believe in God, the Father Almighty, creator of the heaven, and that's all about God. Then much of the rest is, and in Jesus Christ, His Holy Son, our God, Jesus, who was conceived by the Holy Spirit, Jesus, born of the Virgin Mary, who?

Jesus. Suffered and plunged by who? Jesus. Was crucified by who? Jesus. Suffered and was buried. Died and was buried. He descended into hell who? The third day he rode again from the dead.

[2 : 27] He ascended into heaven, seated on the right hand of the Father. From there he shall come to judge the living and the dead. Before he comes to, I believe, in the Holy Spirit. So mainly, much of it was focused on defending the doctrine about Jesus.

It's very Christocentric. It's very Christocentric. Heavy in Christocentric theology, or Christology, better to put it that way. Very heavy in Christology.

Now, last week we spoke about, I believe, the cradle. Right? Pastor Frank spoke about it. And then last week, I continue by, I believe, in God. Who is God?

The Father. So I spoke about how God is our Father. He's our Father in a very special way. He's not the Father of every human being. But he's the Father of all those who are in Christ Jesus.

Right? So God, say God is our Father.

God is our Father. You can be going to church, but God is still not your Father. The only way God becomes your Father is when you are born again. If you are not born again, in what way is he becoming your Father?

[3 : 29] Because you must be born. Father is talking about your birth. Your origin. So if you are not born again, what makes you think that you have the actual life of God?

So we are the sons of God. Now, the Bible says we are the sons of God. Say we are the sons of God. We are the sons of God. Please say that again. We are the sons of God. Basic, basic, the basics of Christianity is not prosperity. It's not bless me now. That's not the basics of Christianity.

The basics of Christianity is somebody who is in Christ. How did you end up in Christ? By denying yourself, taking your cross, and accepting the lordship of Jesus Christ. Now, so we are the sons of God.

Now, when the Bible says we are the sons of God, in John chapter 1, verse 12, it says that as many as believed, received him. To them he gave them the right to become the what?

[4 : 23] The sons of God. It's not the sons and daughters. It's sons of God. So why sons? Because inheritance belongs to sons in those days.

You know, so you can't inherit. So when they say we are sons of God, it's not gender. It's gender neutral. We are the seed of God. That's very important. So he gave them the right to become the sons of God.

So when you say you are believer, you have become a son of God, that being a son of God is not necessarily like a tag or a title you have attained.

When you finish medical school and you pass, what do you become? A medical doctor. Okay? When you finish law school, finish your LPC and you pass, what do you become?

A lawyer. A lawyer. So that a lawyer is based on what you can do, your training you have gone through. But when you see people sitting here, you will know they are a lawyer or they are not a lawyer or whatever.

[5 : 24] In the same way, when we say someone is a president, a prime minister, a managing director, it's something you became. It's like kind of an office you have gone in.

We being sons of God is not like that. When you say I'm a son of God, it is not like someone has now become an American. Now we being the sons of God is not just an attain, something we attain, it's organic.

I explain what it means by organic. It being organic means that it is actually by nature. That we have the blood of Jesus. The DNA of Jesus is what makes us children of God.

It's not like because we are now in church, I'm a child of God. No, no, no, no, no, no. We are children of God because by nature, the seed of God is in us. And we share the blood of Jesus. We have the same blood with Jesus. We are blood related. Watch this. What I'm trying to say is it's an organic thing. It's not cosmetic.

[6 : 26] It wasn't developed by man. It's organic. It's real. It's life. It's a matter of life. So when we are sons of God, it's not like because I'm in church, I call myself a child.

No. In the spirit, you are very much, God has ownership of you. That is why then it makes it very interesting how, how are you going to, what is going to make you, de-son you or unson you.

Some of you might not be in best relation with your mother or your father. Or some of you, maybe you don't even know your father, but it doesn't change. The day he shows up, you can tell.

Your mother knows him. You know, and the mother says, that's your dad. You can tell. Because nothing can, he has, you are falling out with him, there's no relationship, but it doesn't change.

Because it's organic. It's organic. It's the DNA. So when we are sons of God, the reason why we can call God father is not a religious thing. It's an organic thing. It's by nature.

[7 : 28] We are actually the sons of God. So it says that I believe in God, the father almighty, creator of heaven and earth. And then it goes on the very today, these few moments, what I want to focus on is that.

And in Jesus Christ, Jesus what? His only son. What? Let's say that together. Jesus Christ is only son, our Lord.

Jesus Christ is only son, our Lord. One more time, please. Jesus Christ is only son, our Lord. If you don't mind, I would appreciate if you can say it louder. Let's go. Jesus Christ is only son, our Lord.

Some demons have gone by the cross. You have just released power. One more time, louder.

Jesus Christ is only son, our Lord. So this is very serious.

It says that I believe in Jesus Christ. First of all, Jesus. Who is Jesus? It says, can't any good thing come out of Nazareth? They saw John chapter 1 from verse 40, particularly from verse 43.

[8 : 32] Philip found Nathanael and said to Nathanael, we have found him of whom Moses in the law and also the prophets wrote. This is the name. They wrote about him. They said, we have found

him. Wrote, Jesus of Nazareth, the son of the, and he said, can anything good come?

Jesus of, go back. Jesus of Nazareth. So he was known as Jesus already. He was known as Jesus. So his normal name, he was also called Jesus. And that was where the problem is because he looks so much like us.

And he wasn't the only one called Jesus in his days. Because Jesus was a normal name. In fact, Joshua. Moses, Joshua. Jesus, the word, the name Joshua is the same as Jesus.

They are Yeshua, Yeshua. So in the Hebrew, Joshua is Yeshua. And then Jesus is Yeshua. So Jesus is actually Joshua. So there are a lot of people who will call Yeshua, Yeshua, Yeshua, Yeshua, Yeshua, Yeshua, Yeshua, Yeshua, Yeshua, Yeshua.

There are quite some people. But that's why Jesus, the Yeshua of Nazareth, you know. And now, but it says, when he's in Jesus Christ, now, Jesus there talks about his humanity.

[9 : 47] So much, he's so much human that nothing differentiates him from other humans when you saw him. If you saw two people passing, Jesus and somebody, there's nothing that will make you think that this one is special.

He wasn't taller than everybody. He wasn't bigger than everybody. Like you think that the Messiah should be bigger than everybody, taller than everybody. You know, physically speaking, you might think that he might maybe six fingers or seven.

Even Goliath and his relatives, some of them had six fingers. Goliath was taller than Jesus. Jesus should have been taller than Goliath. You know, but even Saul, Saul in the book of Samuel, he was the tallest guy, very handsome.

But Jesus was so normal, nothing distinguished him from the others. He was just a normal human being. That is why they found it very difficult to accept when he told them who he was.

Because he was too ordinary and so normal. He blended in too well. Romans chapter 1 talks about the gospel from verse 1. Paul, according to Paul, apostle of God, called, separated onto the gospel of God.

[10 : 59] Paul, apostle of Jesus Christ and called to be an apostle of God, which was brought through his prophets in the Holy Scriptures.

Watch this. Concerning his son, Jesus Christ, our Lord. That's very important. So the son, who was born of the seed of David according to the flesh. According to the flesh, he was a human being. You can trace his genealogy to Abraham, to Isaac. That is why the book of Luke, Luke tells us, Jesus has a genealogy. He could trace who gave birth to Adam. So he's like, he didn't just show up like an angel.

Who did, no, no, no, no. You can trace him. And then Matthew traces his genealogy to Abraham. Because, let me leave it theologically. He traces to Abraham.

So you can tell. This one gave birth to this, gave birth to this, gave birth to this, and then Jesus was born. So you can tell Jesus his lineage. Because he was an ordinary and natural. Jesus means human.

[11 : 58] But he said, and in Jesus Christ. No, Christ is a different. When you say Christ, it's a different ballgame altogether. That is why in John chapter 1, we read it earlier on, Andrew finds his brother, verse 41.

Yeah, that's the one I'm looking for. He said, first, he first found his own brother, Simon, and said unto him, we have found the Messiah. Now, this means Christ. We translated Christ. Okay, what's the meaning of Messiah?

Christ. So when you say Jesus Christ, what do you mean? Jesus Messiah. Now, so you either Christ is the translation from the Hebrew. Hebrew is the Messiah.

Mashiach. Okay. So Jesus is the Messiah. Who is the Messiah? It's supposed to be not a Messiah. There were quite a few Messiahs. Messiahs who represented God, carried authority, and most of the prophets like Isaiah.

He was kind of a Messiah. But this one is the Messiah. Because all of them spoke about one particular Messiah coming. Now, the Jews always expected, Moses said, God is going to bring somebody out like me.

[13 : 05] So they knew that there was a deliverer coming. They believed in the prophet. Now, you can't be a Jew without believing in prophets. Their community was built on...

The way our society nowadays is built on media. In Dasa, their community was built on prophets, what the prophets said. So they believed in the prophets. That is why he said, cannot rip out.

Do you believe the prophets? because it says that, and then the verse 45 says that we found him of who Moses, not only Moses, but the prophets wrote about.

So all these prophets, Moses and the prophets were always talking about a coming Messiah, a coming Messiah. And one of the things they knew about the Messiah was that there are quite a few things about, so many things about the Messiah, but it's supposed to be the son of David.

That is why in Matthew chapter, I think, 22 verse 41, Jesus asked them, who the Christ, whose son do you say he is? What do you think about the Messiah?

[14:06] Whose son is he? And they said the son of David, because it was a common knowledge. So they said they knew it, they knew it. He asked them, they knew that it's supposed to, that is why the blind prophets said, Jesus, thou son of David.

The Messiah is supposed to be a son of David. We read Romans, it says that according to the flesh, he was born of the seed of David. Romans chapter 1 verse 3. So Jesus Christ is supposed to be the son of David.

When? I've thought this before. When David told God, I want to build you a church. I want to build you. God said, David, you want to build? I've never put it in anybody, any human being's heart. How did it manage?

You love me so much, you have picked up my most important thing in my heart. You have picked up the reason why I created human beings. It's so I can have a church. David, how could you? Did I tell you I need a house? I mean, did I tell you? Since I appointed Moses, everybody, I've never asked anybody to build me a house. You have built your house for yourself. Now you call up Nathan and tell Nathan, I want to build God a house.

[15:05] David, how did he? He said, because you have done this, because you have done this, when you die, I'm going to raise one of your seed. He's going to build, he will be, you can build it, but your son will build it for me.

Because whoever is going to build a house for God is supposed to be a normal human being. It's supposed to be a full-blown human being. So if he's going to be a human being, then he must be, he must have genealogy.

And so, and he must be the seed of the woman. He must be the seed of Abraham. And then David came and said, I want to build your house. God said, okay, he's going to be your seed then. He said, I will raise a seed from you.

He said, when you die, when your days are fulfilled and you rest with your fathers, I will set your seed. Ah, who will come from your body? And I will establish his kingdom.

He said, who will come from your body? Look at verse 14. I will, I will? I will. What? I can't you. I will what? I will be your father. But verse 12 says what?

[16:05] When your days are fulfilled, you rest with your fathers, I will set up your what? Seed. Whose seed? David's seed. So whose son is he supposed to be?

Is he not David's son? But God said, I will also be his father. Hey, so whose son is he? God now, God said, David, because you have made this thing, I'm going to share a son with you. We will share a son.

So that's why Jesus asked them in Matthew that the Messiah. That Christ, whose son is he? God, they didn't know. They knew that he's a son of David. But as to a human being coming as a son of God, I mean, no religion can accept that.

No religion. No religion in the world can be able to say God will have a son. And that was one of the things that made the Messiah unique. He says that the Messiah is going to be the seed of David.

And so the Jews knew that when the Messiah comes, the first thing he's going to do is all their, those who are controlling them, ruling them, those who, like the Romans, who have taken over their land, the Messiah is going to pick them all out.

[17:08] And you're going to rule over the world and the Jews will be the best. So they were expecting this ruling Messiah who, who looks like the way he's going to be powerful. He's going to be powerful like David.

David never lost a battle. David was their best king. And now God said that a son is coming. So he'll be better than David. So they were expecting this Messiah. Does that, does that make sense?

When they crucify on the cross, people say, what do you mean by it? The Messiah shouldn't die.

That's why people say, hey, you can't die. How? You're the Messiah. The Messiah shouldn't die.

Because to be a Messiah means that you are the promised seed from God.

To be the Messiah means that you are going to be the seed of David. You are going to be the son of God. You are going to be the one who ruled the whole universe. You are the one who is going to bring the people of God out of captivity.

But that's what they knew. But they didn't know. Like Jesus said, oh, foolish and slow had to believe all that the prophets have said. In Luke chapter 24. Verse 45.

[18:07] Jesus said, oh, foolish and slow of heart to believe. Because they were discussing how Jesus has died. And he said, he said to them, oh, foolish and slow of heart to believe what all that the prophets have spoken.

What are the prophets spoken? Look at the next verse. Look at it. Who? Who? What should happen to the Christ? Ah. See, they didn't know that the Christ was supposed to suffer all these things first.

That's why they couldn't accept. What do you mean by it's the Christ? Look at the way they beat you. If you are the Christ, come down from the cross. They told him, if you are the Christ, come down from the cross. Because there's not the characteristics of the Christ.

A Christ who can't fight for himself. How can he be a conqueror? So he said that ought not the Christ to have suffered all these things. I think in Acts chapter 3 verse 24, I believe. 24. It says that, yes.

And all the prophets from Samuel and those who follow, as many have spoken, have foretold these days. What days? The days how, go to the previous verse. The previous verse quickly. And it shall come, it shall be that every soul who will not hear, the prophet shall be utterly destroyed from among the people.

[19:14] And then he spoke about how, I think verse 18, the prophet spoke, the prophet, that the Christ will suffer. You see? And he has fulfilled.

He said, oh, what the prophet said that Christ will suffer. He has fulfilled it. Yet they didn't, because they didn't study the prophets very well, they didn't realize that this Christ will be a suffering Christ, at the same time a ruling Christ.

He's going to be a lion, at the same time a lamb. The Christ is a very complex thing that no human research can make you find him. Because the Christ is a combination of so many things in one person that no human being can fulfill that.

A combination, and yet there's one who will fulfill it. And that's why when he came, the only new part of him, they didn't know that, because we know that he's going to come back as the king of kings and the Lord.

He hasn't finished his job. He's the Christ. And so, in Matthew chapter 13, verse 16, from verse 13, Jesus said, who do you say the son of man is?

[20:23] And he said, some said, who do men say the son of man? Some said you are Elijah. Some said you are prophet. And then he says, who do you say I am? Verse 16, Peter, Samuel Peter. This is very important.

You are what? Let's not read it out loud. Let's go. You are the Christ, the son of the living Lord. One more time, please. You are the Christ, the son of the living Lord.

Now, this is the bedrock of Christianity. This one. You are the Christ, not the son of David. You are the son of David, because the Christ must be a son of David.

But they knew the son, his sonship or his lineage from David, they knew the Christ. But what they didn't know, that the Christ also be a son of God. Because no religion taught them God can have a son.

So, Peter said, you are the Christ, the son of the living God. Jesus said, ha, ha, ha. I can't give you marks for this. No, no, no, no, no, no, no. This one, it was intelligence.

[21:20] Supernatural intelligence that has given you. You got intelligence of what is happening in heaven. It's an information. Somebody has whispered an information to you which you can't get.

Jesus said, blessed are you, son of the son of the Son of the Son. Flesh and blood didn't reveal this to you. That's why I said, his Christness, no human being can be able to do a research and find it. If it doesn't matter how we tell you, you still can't get it.

I can speak, it will enter your ears. There's a second speaking which the Holy Spirit does. That one, it goes beyond your ears into your heart. No man can do that. So, I do the first speaking.

There are always two speakings that change a person. The first speaking is the preacher speaking. That doesn't go to your heart. It goes into your ears. The Holy Spirit then will do his own. Take what

you are hearing into your heart.

That's the second speaking. Once, have you spoken? Twice as a head. The power belongs to God. So, the Holy Spirit himself will take what has been said.

[22 : 19] So, when he talks about for those he foreknew, he called. Those he predestined, those he predestined, he called. And those he called, he justified. I mean, called.

Who calls you to be a Christian? Is it the pastor or the spirit? No, it's the spirit. A pastor cannot make you become a Christian. It doesn't matter how much we try. Evangelism doesn't make people Christians. Altar call doesn't make people a Christian because actually there's no altar here. The altar call doesn't make people Christians. If you want to give your life to Jesus, come to the front. Some of you, before you became a Christian, you did a few altar calls. What changes a person is the voice of the Holy Spirit.

Now, he says that flesh and blood has not revealed. No one can reveal who Jesus is to you. We can teach you by the work of the Holy Spirit to reveal Christ to you. Now, so he says that who do men say I am?

He said, you are the Christ. The Christ is a figure who was being expected by the Jews. So, by the time the Christ came, there was a high anticipation of the Christ. So, they came and said, we have found him.

[23 : 23] We are the Messiah, the Christ. Who Moses and the prophets, we have found him. He said, oh, come on, we can't be the one. He said, come and see. Come and see. So, they brought him. And he said, ah.

When he said, before they called you from one of the three, I saw you. He said, my Lord. Philip, the next verse. Then Nathaniel answered and said, Rabbi, you are the son of God.

You are king of Israel. You see, the Christ is the king of Israel. The Christ is the son of God. The Christ is the son of man. The Christ is the reigning king. He is the suffering savior.

He is the one who will suffer and be crucified and maltreated. He is still the one who will also resurrect from the dead. He is the one who will ascend into heaven. He will reign and forgive sins. I mean, so many things in one person.

Hallelujah. Is it not interesting that we are not Jesusians? We are not Jesusians.

[24 : 21] We are Christiansians. We are Christiansians. Hallelujah. Because the Christ is a unique personality.

There's only one Christ. The Christ. The Christ. The Christ. The one who died and brought us and broke the power of sin of our life. Broke the power of the enemy of our life.

Set us free. He who the son is free. He says us free from the hope. He says, therefore, he has delivered us from the power of darkness. And translated Colossians chapter 1 verse 10.

And translated us into the kingdom of his dear son. This is the Christ. If you are not in Christ, you are in crisis. So, when we say we believe in Christ, it's not just like his surname, Jesus Christ.

Or his second name. But it's a description of a particular unique person of the universe. Yeah. He's a unique person. All the prophets who came.

[25 : 26] See, that's why John the Baptist. In John chapter 1 from verse 20. Somewhere there. He was baptizing. And people were coming to him. The guy was unique. He wasn't doing any miracle. But he carried some grace on anointing.

He was baptizing people. And so, they said that. Go and ask. The way everybody is going to him. They said to ask. Are you the Christ? He said, no, I'm not the one. And so, they came.

They asked him. What then? Are you Elijah? He said, no. He said, I am not. Are you the prophet? He said, no, I am not. So, they said. Then they said to him. So, who are you? That we may give an answer to those who sent us.

What do you say about yourself? Now, verse 19. Verse 19. Now, this is the testimony of John. When the Jews sent priests and Levites from Jerusalem to ask him, who are you?

The next verse. He confessed. And did not deny it. But confessed. Listen. I am not the Christ. I am not the pastor.

[26 : 25] John. John. He had attention. Who are you? He started crediting him. He said, hey. I am not the Christ.

I am not the Christ. This is about my pain. He said, but what you are doing. What is. You are a unique person. You should be. He said, hey. I am not the Christ. He confessed.

That's a serious. Bible said, he confessed and did not deny. But confessed. I am not the Christ. Sometimes they will credit you with who you are not.

Yeah. Especially when it comes to spiritual environment. Yeah. Credit. When it comes to places where God has set on order. Authority. They will credit you.

Said, I am not. Then they said, so who are you? But I like his answer. Verse 23 is very powerful. But that's not my topic. But I just. He said, I am the.

[27 : 23] Oh. I am the voice. I am the voice. I am the voice. Crying in the world. That is. Not on the stage. Behind the scenes.

Yeah. I am the voice. That's why he was the greatest prophet. I am the voice. Crying in the world. Make straight the way of the Lord. As the prophet Isaiah said.

But when you read NIV. I prefer the NIV. Look at how the NIV said. He replied in the words of Isaiah the prophet. Ha. I like that one. So when they asked him, who are you? He said, do you want me to know?

Open Isaiah chapter 7 verse. And then he read himself in Isaiah the prophet. He said, this is what Isaiah said. I am the one Isaiah was talking about. I am not the Christ. There is one coming. He answered in the words of Isaiah.

Yes. I feel like preaching. Let the Bible speak. So John the Baptist answered from the scriptures. His identity. What kind of identity are you boasting about?

[28 : 21] Which cannot be traced in the scripture? He answered, I am not. Then he said himself. In the verse 30.

This is an interesting one. He says that. This is. Okay. And he says that. The next day, John saw Jesus coming and said, behold, the Lamb of God who takes away the sins of the world. Now look at the next verse.

That's where we are going. We are going somewhere. This is. This is he of whom I said. After me comes a man who is preferred before me.

For he was before. No. The one who is coming after me was before me. He said, I'm telling you. Pastor Tim. Rise and come and stand here.

He was preaching. Attention was on him. Then somebody shows up. Then he said, this is he. Who I've been talking about. John the Baptist. Isaiah said he's coming.

[29 : 17] Elijah said he's coming. Jeremiah said he's coming. Nahum said he's coming. Malachi said he's coming. Zephaniah said he's coming. Zachariah said he's coming. John the Baptist said, this is he. This is he.

He said, this is he of whom. And he didn't just say. When he came, he started talking. Somebody is coming. I'm going to introduce you to you. Somebody is coming. So as soon as he came, he said, this is he of whom I told you that after me.

Don't give me all the attention because the real deal is coming. He said, after me cometh one. After me comes a man who is preferred before me.

King James. I didn't say that King James. After me cometh a man which is preferred. Okay, the same thing now. Before me. For he was before me. He's been ancient of this.

The Messiah has always been there before any human being showed up. That must be the Messiah. The Messiah. So the Messiah shows up. Thank you, sir. It shows up. And John the Baptist said, this is he of whom I said.

[30 : 20] Now look at the next verse. This is New King James. Let's go back to New King James. And I did not know him. You are coming to introduce the one you don't know. Because no human being knows him.

You can't use human senses to define him. Even the one to introduce him. It doesn't take human intelligence to discover Christ. That's why you can go to the best of schools and still miss Christ. He said, I did not know him. But the one who sent me. Sorry. But that he should be revealed to Israel. Therefore, I came baptizing with water.

This is all. I don't know him. But I mean I came baptizing. Because during the baptism, something will happen. Because the baptism is a spiritual thing. After I'm doing this, I will stand to baptize. So he said, I don't know him.

So how do you know the one you are coming to introduce? And look at the next verse. I like this one. And John bore witness. Saying, I saw the spirit descending from heaven like a dove. And he remained upon him.

[31 : 19] Look at the next verse. He said, I did not know him. But he who sent me to baptize with water said to me. Upon whom you see the spirit descending. He is the same.

Is that what? Shout out hallelujah. Upon whom you see the spirit descending and remaining on him. Just to see who baptized. So he said, this whole thing is a spiritual thing.

It's the Holy Spirit thing. He said, who do men say I am? He said, son of the, said, the Holy Spirit revealed it to you. The John of the Baptist is coming to reveal him. Or introduce him. They said, you don't know him.

But you go. Look out for the spirit to move. When you see the spirit moving on him. The way the Holy Spirit to move on him. Will be unusual. That will let you know he's the one. That's why when he saw it. He said, now I testify.

That this is he. And I've seen and testified that. This is the. Oh, somebody shout hallelujah. Shout hallelujah.

[32 : 18] I have seen. I testify. This is the son of God. That's why when he saw him coming. He said, behold the lamb of God. Who takes away. The sins of the world. He takes away.

The sins of the world. Behold the lamb of God. Who takes away. The sin of the world. Shout hallelujah. So they were expecting the Messiah.

And the Messiah is the one who is coming to take away the sin of the world. He's the one who was before everybody. But he's going to come after us. Can you imagine? He is the seed of David. And yet he's the root of Jesse.

Do you know Jesse? David's father. David's father's root is him. And yet he's David's son.

Revelation chapter 22 verse 16.

Is that? Revelation chapter. He said, I am. I am. This. I Jesus have sent. I sent my angel to testify to you these things. I am the root.

[33 : 25] And the offspring of David. The bride. I'm the root. How can you be the root and the fruit at the same time? So when we say, I believe in Jesus Christ.

Christ. When we say Christ. It is very heavy. He is the only human being who can be a root and a fruit. He's the root of David.

And I think I want to play. It talks about the root of Jesse. I think Isaiah chapter 9 or so. Isaiah 11. Isaiah 11 rather.

And in that day, there shall come. There shall be a root of Jesse. Who shall stand as a banner to the people. He's a root.

And the fruit. It's amazing. So when we say, I believe in Jesus Christ. Don't think Christ is just a tag. No.

[34 : 22] It's very heavy. That's why the Jews are still waiting for the Christ to come. But his Jesusness made them miss his Christness. He was so much like us.

And yet, he was very different from us. So when we say, I believe in Jesus Christ. How about his only son? I was going to go to Jesus Ocurius.

Our Lord. By the course of time. But his only son. His only son. When John the Baptist was baptizing him. The Bible said the heaven was open. And the Holy Spirit descended like a dove.

John Matthew chapter 3 verse 17. Like a dove on him. And the heavens opened. Holy Spirit descended. And a voice came from heaven. And a voice said, this is my, ah. This is my.

So God has got a son. John 3 verse 16. For God so loved the world that he gave his only begotten son. Now that's important. That's important. Their problem was the begotten.

[35 : 20] How can you be begotten and not made? At the same time. You, you, you appeared. And yet, you've always been.

He's always been. He's the eternal son. So in John chapter 1 verse 18. He says that no one has seen the father. But he who comes from the bosom of the father. It's like God put his hand in his clothes and removed him.

And so he came. He's the only one who can define God. Has declared him. The word declared means defined. Manifested. Demonstrated. He's the only one who can. No one has seen God.

At any time. The only begotten son. So when we talk about Jesus is the only begotten son. There's a Latin word called monogenes. Monogenes. Which means that the only begotten son.

Now watch this. Jesus, how many of us believe that you are the son of God? How many of you believe you are the son of God? Yeah. If you are born again, you are. But your sonship and the only begotten sonship is different.

[36 : 27] We are sons because we have been adopted into the family of God. He's son because he is actually I and the father are one. Now when you say the only.

When we say I believe in Jesus Christ, his son. You are talking about the Trinity. Trinity. It's just coded in there. You can't have a son without a father. You can't have the father without a son. If you talk about the father and the son, then definitely the Holy Spirit is always there. So in his only son, that means the father and the son are one. John 10.30. I and my father are one.

You say, what do you mean? You and the father? How can you and the father be the same? And one. Yes, I am. If I said he who has seen me has seen the father. John chapter 9, 14 verse 9. He who has seen me has seen the father. I just, I am the father. Monogamous. He is the only begotten son. Most of the time, the common titles given to Jesus Christ in the Bible, the one mostly used is Christ.

[37 : 33] Okay. Christ. It's his title. So Jesus Christ. Jesus Christ. Several times. Second, followed by Lord. So Lord Jesus.

Lord Jesus. Lord Jesus. Lord Jesus Christ. First one is Christ. Second is Lord. The third one is Son of Man. Now, Son of Man is used about 83 times in the Bible.

Like referring to Jesus. Referred 83 times. Or 82 or 83. All the 83 times Jesus referred, called himself.

Look at Matthew chapter 16 verse 13. Let's already out loud from the screen. Matthew 16, 13. Let's go. When Jesus came into the region of Caesarea Philippi.

Philippi. Some of you are not reading. Let's go. When Jesus came into the region of Caesarea Philippi, he asked his disciples to say, Who do men say that I, the Son of Man?

[38 : 32] Who do men say that I, the Son of Man? Did you see that? He calls himself the Son of Man. But is he not the Son of God? What's the difference between the Son of Man?

That, that Son of Man is a very holy prophetic title. It points to his humanity, yet he carries deity. So anytime, you know, Shadrach, Bezal, Abednego, when they put them into the fire, the king said, I see a fourth man.

The fourth one is like the Son of Man. Right. So that, that word, Son of Man, is actually a holy title. And Jesus Christ, about 80 times in the Bible, refers to himself, I, the Son of Man, the Son of Man, the Son of Man.

The other three times were used by others. But all the time, his most favorite title for himself is Son of Man. Son of Man. Son of Man means he, the only man, the man who carries divinity.

Deity. So Son of Man is not like you, you're calling yourself Son of Man is hungry. Son of Man, boys are tired and those, no, it's different. It's different.

[39 : 39] When he said, I'm Son of Man, he's talking about deity. Okay. I am the Son of Man. It also points to the fact that he's the Son of God. So when we said Jesus Christ is only Son, our God, our Lord, he is the Son of God, the actual Son.

The monogamous means that he is a Son in a way no human being can be. Do you understand that? That's very important. So when we say God gave his only begotten Son, tell my Muslim brother that we are not talking about God having sex and impregnating somebody.

Please. It's human. That's human way of having a child. Amoebas don't have, don't multiply it like that. In fact, there are some creatures or flowers.

It's the pollination. So it's not, yeah, cross pollination is not. So don't think that when God says I'm going to have a son, God doesn't need that to have a child.

God doesn't need that. He speaks and it is. So when it was time for Mary to conceive, he just sent a word. And when Mary received the word, she had received God and the pregnancy took place.

[40 : 54] That's the same way Sarah got pregnant. He spoke a word to Abraham and Abraham believed. And Sarah also believed and received strength. And when Abraham messaged Sarah, even though there was nothing working in them, the word they had received became the workings.

So he's the son of God, not in the sense that he's the same as everybody, but it's very unique. Monogamous is no one can be.

So our own is different. Now let me add this in. In Romans chapter one, verse four, it says that this verse three talks about the seed of David. Verse four talks about declared to be, who was declared to be the son of God?

The seed of David. Look at verse three. Verse three. Concerning his son. Watch this. This is interesting. Concerning who? His son. Who is the son? Jesus Christ. Our Lord.

Who was born of the seed of David according to the flesh? And what happened to? Jesus Christ. Who was declared to be the son of God? Jesus Christ. No, no, no, no. Go back.

[41 : 54] Who was declared to be the son of God? Go back. Verse three. Declared to be? No, no. Verse three. I'm sorry. Verse three. Concerning God's son.

Who was declared to be the son of God? Don't you see that? It looks like there are two sons talking about. He was a particular son. And when he became a human being, he had humanity. But when he died and resurrected, humanity for the first time was born into God. So watch this. Look at verse four. Declared to be the son of God with power according to the spirit of God by the resurrection.

Now, we also are the sons of God by the resurrection power. So now, when he resurrected from the dead, his sonship, when humanity was born into God, he became the firstborn son.

Remember Romans chapter eight. That he might be the firstborn amongst many brethren. Verse 29. So we are many brethren. But he became the firstborn. Which is different from the only begotten.

[42 : 57] The only begotten was the unique one who came to become a human being. And after being a human being for 33 years, died and was born. Humanity was introduced into divinity.

So now from that time, any of us who put our trust in him, he also, we are born into divinity. So then he is the first and we are there. So when we say his son, we are talking about his only begotten son.

Unique son of God. The only one who can possess the full divinity in complete humanity. It's a mystery. Full divinity is captured in simple humanity.

It's a mystery. So much so that people who were around never saw that he was the one. How many of you believe in Jesus? So it's not because he died.

Just that he died and went. No. It's because he's the Christ. The son of God. Thank you for listening to this message by David Entry. When God speaks, works show.

[44 : 03] And the works will surely show in your life. To hear more from David Entry, follow him on Facebook, Instagram, Twitter, LinkedIn. And subscribe to Karis Church on YouTube.

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