

# Jesus The God Man

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[ 0 : 00 ] Thank you for choosing to listen to today's message by Reverend Dr. David Entry. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.

Be blessed. Jesus, the God-man. Jesus, the God-man. In our previous teaching, I spoke about how Jesus Christ is fully man, alright?

So, according to 1 Timothy chapter 3 verse 16, it says that great and without controversy, great is the mystery of godliness.

God was manifested in the flesh, justified in the spirit. Sin of angels preached unto the Gentiles, believed on in the world and received into glory. So, without controversy, there's no two ways about that.

It doesn't require any dispute. Great is the mystery of godliness. The mystery of godliness, Bible says, is great, alright? So, without controversy, great is the mystery of godliness.

[ 1 : 03 ] In other words, the concealedness, something has been concealed. You can't just look at the church or look at Christianity and just understand it at the goal. It doesn't matter how it gets explained to you.

The Bible says that these things are spiritually designed. So, great is the mystery of godliness. Now, watch this. And the core of the mystery is not spooky things we do or spooky things or unexplainable things that happen.

No, not even miracles. The core, the core of the mystery of godliness is God was manifested in the flesh. Yes, God manifested in the flesh.

That is the core. And I spoke about, he manifested in the flesh in that previous teaching. He was fully man. See, sometimes people, ironically, might think, Jesus, is he like a mermaid?

Alright? Or in the fairy tales. Is it? Yeah. Mermaid. Sorry. Mermaid. In the fairy tale. So, you know, we have partly human and partly fish.

[ 2 : 06 ] Okay? So, it's like half human, half fish. So, it's a mermaid. It's a mermaid. Yeah. One of them. Praise God.

So, at least, thank God I can get my scriptures. Okay. So, some things are part, part. So, it's like 150%.

You can't say somebody is 50% fish and 50% human being. It's 100% human being. Because to be 100% human being, you must have all the legs. But this one doesn't have legs.

Alright? He has things. Part of it is fish. Alright? So, people think that Jesus is 50% man and 50% God. Please, please.

No. No. No. Christ. Jesus Christ is not 50% man or 50% God. Please. No. No.

[ 3 : 00 ] Pastor, so what is he? He is 100% man. That's why I said he's not superman. He's savior man. He's real man. Not exceptional in his humanity.

He was just like us at every point. He was tempted like us. He was very much like us. Since the children, or since the children were flesh and blood. Hebrews 2.14.

He himself shared in the same. So, he had to be the same as us. Yes. So, he is 100% man.

In the previous teaching, I went on much about that. But not just that. He is also the good news. He is 100% God. Not 100% man and not 50% man and 50% God.

No, no, no. He is 100% man. And guess what? 100% God. What's the meaning of that? That means that he is truly man.

[ 4 : 00 ] Fully man. And fully God. Or the theological term is truly God. So, truly man and truly God. Very God.

The very God. He is very God. Very man. No wonder that Pontius Palli said in John chapter 19. He said, behold the man.

Eka homo. Eka homo. Behold the man. He is actual man. Acts chapter 2.22. The man, Jesus of Nazareth.

A man. He, he, he was a man. And still, good news. Still is a man. For there is one God and one mediator between God and man.

Even the man. 1 Timothy 1.2. Sorry, 2.5. Even the man, Jesus. All right. So, he's. Now, so I spoke about he's fully man in a previous teaching.

[ 4 : 58 ] I think it would be good to just touch a bit on. There's so much we can go into. But permit me to just try and touch the surface. Just for the purposes of teaching and explanation at this time.

So, we want to talk about he's God man. He's fully God. All right. He's fully God. What makes you say Jesus is God? He's fully God. You can't say you're a Christian when you, when you say, when you don't believe he's God.

Uh-oh. Then you have believed in a wrong Jesus. I'll say it again. If you don't believe Jesus is God and you think you're a Christian, I think you don't know him. And you have believed. Not I think.

I know. You don't know him. The scriptures say you don't know him. And you have believed in a wrong Jesus. He said, if you believe in John 8, 24. He said, you will die in your sin.

Except you believe that I am. The he, there was the translators. By the original Greek, there's no he. So, you can, just for the explanation. He said, unless you believe I am he.

[ 5 : 58 ] I am. I am is the name of God. He said, unless you believe I am. You know, in verse 28, actually, sorry. John chapter 8, verse 24 said, unless you believe I am, he will die in your sins.

In the verse 28, he said the same thing. Unless you believe I am. In the verse 58, he said, before Abraham, I am. In fact, the English, the way that it was rendered in the English doesn't do justice. Actually, it's ego. The Greek is ego, eimi. Ego, eimi. And usually when you say ego, it means I am. All right. And you say eimi is also another way of saying I am. In a different sense.

But Jesus says, ego, eimi. I am, I am. I am, I am. All to make it easier. I, I am. So, he said, before Abraham, John chapter 8, verse 58.

Before Abraham, Jesus said, before Abraham, I, I am. When you say I, I am, that's the name of God. Exodus chapter 3, verse 14. I'll come to that in a minute. But you know what?

[ 6 : 58 ] Even in Hebrews chapter 1, verse 8, God said, You are God. God, God, God calls Jesus God. God himself, the father, he calls Jesus God.

He's there. All right. Let me show you something. He says that. But unto, unto the son, he said, God said, thy throne, O God, thy throne, O God, is forever and ever.

And the, and the scepter of righteousness is the scepter of thy kingdom. Thy throne, O God, is the throne. Let me read the New King James from that version.

Because the New King James tends to normally put, idolize the names of God and the pronouns relating to God. So look at New King James chapter 1, verse 8.

Hebrews 1, verse 8. It says that. But to the son, he, see the he there, God said. To the son, God said, your throne, O God, your, you God, you son, your throne is forever.

[ 8 : 02 ] Your throne, O God, is forever and ever. All right. So God himself calls him God. He calls the son God. David calls him my Lord.

So he says that the Messiah, whose son is he? And that's what he says, the scriptures say in John. I've been referring to this quite a bit. In John chapter 20, verse 30 and 31, he says that there's so many things he says that they were not recorded, but this has been recorded that you might believe and in believing, you must believe, sorry, not just believe, but believe that he is the son of God.

That's so important. So our believing, the saving belief, the belief that saves us is the belief, believing that he is the son of God. Didn't he say that if you believe, unless you believe I am he, you will die in your sins.

So you are not saved if you believe any way, you believe any other way or any other thing, or you believe otherwise. That's actually what I want. If you believe otherwise, you are not saved.

You are, you might be going to church. I'm saying some serious things, brothers and sisters. I'm saying some serious things that has been eclipsed for many Christians or many, many professing Christians. Let me use that.

[ 9 : 09 ] Many professing Christians. They have, there's the profession of faith, but they don't have possession of faith. Profession of saving faith without the possession of saving faith. And the saving

faith comes as a result of believing, believing that he is the son of God.

In other words, he is God. Jesus is God. Jesus is God. No religion. Can I agree with this? No religion.

But that's the core of Christian religion. Right. Or let me call it a religion. Christianity. The core of Christianity is Jesus. And what about Jesus? That he is God.

And guess what? He is man. He is the son of God and he is the son of man. He is the very God of very God and he is the very man. He is truly God and truly man.

Truly God and truly man. Is that not a mystery? Pastor, how can somebody be fully man and at the same time fully somebody else? Or for instance, how can you be fully woman, a female and fully male?

[10:14] It can be. You are either fully male or fully female. You can be fully male and fully female.

It can happen. You can be fully dog and fully cat. Two natures. You can be fully tree.

Tree. Even just in the realm of agronomy or botany. You cannot be an apple tree and at the same time an orange tree.

Jesus. So that's the mystery. Jesus is fully God and fully man and it remains a mystery. So he said, oh no, no, no, without controversy. Great is the mystery of godliness. God was manifested in the flesh.

So what we saw in the flesh was actually God walking in the flesh. God walking. That's what he said. He came to be God. Now, there are a few things that point to his deity.

[11:12] That point to the fact that he's God. One. Number one is his birth. Number two, his living. His human living. Number three, his death. Number four, his resurrection.

I just restrict myself to this. So his birth. What about his birth? Everything about his birth shows that he's not, he's deity. He's deity. He's not just ordinary.

Even though he's fully man, he's not just the ordinary man. Pastor, but you said in your teaching that he's just like us. Yeah, he's just like us in every way.

And he's also what we are not. Okay. So he's everything we are apart from sin. When you talk about definition of a human being, he is all that.

So there's nothing human he is not. However, there is something supernatural about him we are not and cannot be. So what is that supernatural?

[12:10] He's God. He's deity. He is God manifested. And the word was God. And the word was God. John 1, 2.

And the word was God. Verse 14. And the word became flesh. Manifested physically. So he says, if you have seen me, you have seen the father.

So, his birth. How about his birth? Oh, his virgin birth. No virgin has ever given birth. No virgin.

As I taught the other times, I was teaching on, I think, one of the Christmases or so, I was teaching on the birth of Jesus and so on. And I spoke about pathogenesis.

Pathogenesis. Pathogenesis is an extremely, extremely, extremely, extremely, extremely, extremely, extremely, rare phenomenon in human species or certain other species who can give birth without fertilization.

[13:14] So, the egg multiplies by itself. So, there's an extreme scientific phenomenon called pathogenesis where the woman's egg without fertilization, without a seed from the man, begins to multiply and form another human being.

And in all those cases, or even rare, all those cases, you only have female because the female does not have the male chromosome inherent in her. So, it's only, you only have female.

But Jesus Christ said, a virgin shall conceive and give birth to a son. A woman cannot just give birth to a son by herself. And so, he had a virgin birth. That makes him supernatural.

All right. In Matthew chapter 1, verse 23, he said, for a virgin, as Isaiah said, it's in Isaiah chapter 7, verse 14. Yes, I think so. And in Matthew chapter 1, verse 23, it said, a virgin shall conceive and give birth to a son and shall call his name Emmanuel.

Okay. So, it's a virgin. He's the virgin's son. All right. He's the virgin. That's serious. He's the virgin's son. That cannot be natural. He's the virgin's son.

[14:16] And how about, and the angel, when the angel told Mary, you're about to have a child.

Mary actually admitted that, how can these things be since I know no man? Look chapter 1, verse 34. How can such a thing happen?

I don't know a man. A man has not visited me. A man has not known me intimately. How can I conceive? And the angel said, don't worry. In Luke chapter 1, verse 35, it says that the power of the highest shall overshadow you.

The spirit of the Lord shall come upon you. And the power of the highest shall overshadow you. Therefore, that holy child will be born, will be called the holy child of God. All right. That holy thing. So, Jesus Christ, his birth was unique.

Look at when he was born. Star. The star. The position of his birth was determining where the star was. So, astrologers say, ah, that is a good case for astrology.

No, no, no. In astrology, they say that when a child is born, the position of a star will determine the destiny of a child, the person who has been born. But in Christ's situation, it's different.

[15:21] The position of the child was determining the position in the movement of the star. Where he was was determining where the star will be. Hallelujah. He changed the galaxies. Angels came to sing.

Angels. Angels. While shepherds were, they are flocked by now. Angels. That was an unusual birth. That was a supernatural birth. Hallelujah. So, he had a super... I don't want to spend too much time on that.

He had a supernatural birth. How about his living? I'll speak a bit more about the living. But let me mention the death. How he died. The way he died. And he resurrected. Okay, let me just go into his living.

His normal living, I'll categorize it into three ways. Two major aspects of his living. First of all, before his baptism. And so, pre-baptism and post-baptism.

Pre-baptism, he was 30 years old. But when he was 12 years, a child is considered a child in their tradition until you are 12. When you are 12, you become a man and then you start practicing your father's business.

[16:17] Okay? You start practicing your father's business. You remember Luke chapter 2 verse 48. I don't even know I have to be about my father's business now that I'm 12. So, you have to practice your father's business.

But he knew, even though no one had told him, he knew that Joseph was not his father. All right? Joseph. So, Mary said, your father, in Luke chapter 2 verse 37, oh sorry, 47. Mary said, your father and I have been looking for you.

And he said, no, I have to be about my father's business. Because now that he's 12, he has to start the trade of his father. But because he was a fully man, he was sent home.

He went home with them. Bible said, and he was subject to them. For 18 years, he was subject to them and he worked as a carpenter. Okay? So, he was a woodworker. But after 18 years, when, after those 18 years, the last three years of his life, he was not a woodworker.

He was a wonderworker. Hallelujah. The woodworker becomes a wonderworker. Hallelujah. How did that happen? Now, when, and so, much of his achievement was accomplished around the stage of 33.

[17:23] Sorry, sorry, just between the story, that from 30 to 33, the last three years of his life, much of the great things that were done after the Holy Spirit came upon him. Now, watch this.

So, what is it unique about the things he did that makes him God? Number one, I want you to remember three things. The things he did, what he said, okay?

Sorry, what he did, who he was, and what he said. These three things are essential. So, what he did, let's look at what the things he did. He did so many miracles. Some of the miracles were astounding.

But, you know, the miracles alone were not enough. He did miracles on people and miracles with people and miracles with things. So, the miracles alone he did were not enough to point that he was God.

Because there were others who were also doing the miracles. You remember, I think, when he was accused of using Beelzebub demons. He said, if I'm using Beelzebub, your sons, by what spirit did they also use to do those miracles?

[18:22] So, he wasn't the only miracle workers. There were other people who worked miracles. Actually, Elijah, Elisha, Moses, them, they also performed miracles. So, we can't just use only the miracles of Jesus to define or to determine his deity.

I hope you are getting what I'm saying. But, however, he did certain exceptional miracles which all the other miracle workers couldn't do. All right. He did such exceptional. Raising the dead was not too exceptional because Elisha raised the dead and Elijah also raised the dead.

All right. Even though it was very unique. His death, raising the dead, he raised Lazarus, brought Lazarus back to life. And Lazarus has already entered petrification.

He was decomposing. Decomposing. Four days, dead body has already started decomposing. Okay. So, he was decomposing. But Jesus brought a decomposed body, a body that has started decomposing, brought it back to life.

That is very powerful. That is unusual. All right. However, that alone doesn't point to his deity. And the opening of the blind. You remember in John chapter 9, the man whose eye was born blind, whose eyes were opened.

[ 19 : 33 ] He said, have you ever seen, have you ever heard the blind open the eye before? Have you ever any man born blind whose eyes are opened? He said, this man, this man is a special man.

In fact, because the Pharisees told him, don't follow this man. He's a sinner. He said, whether he's a sinner or not, me, I don't know. Until I know, I was blind, but now I see. Have you ever heard of any man, any man who opened the eye of the blind?

That's what he said. Because it wasn't part of the Old Testament miracles or regular miracles of the day to open the eye of a person born blind. But Jesus did it. That's why when John the Baptist sent in, I think, John chapter 11, sorry, Matthew chapter 11, he sent for his disciples to go and ask Jesus, are you the one to come or we should expect another?

Whilst he was in prison, Jesus said, he referred to Isaiah, go and tell him, he quoted from Isaiah, the blind see. Spoke about one of the things that showed that the Messiah came. He said, the blind see.

He said, for the spirit of John, and then Jesus himself, when he started his ministry in his hometown, in Luke chapter 4, verse 18 and 19, the spirit of God is upon me for he has anointed me to preach the gospel and he's added to open the sights, give sights to the blind.

[ 20 : 47 ] Hallelujah. So he did this. So these are miracles he did on people, several miracles he did on people, but not only the miracles he did on people, he also performed miracles on things. For instance, he turned water into wine, John chapter 2.

Can you imagine? He turned water into wine. This is what he wasn't doing on people, he was doing on things. And not just that, one of the most beautiful, remarkable one is that he walked on the water. In Matthew chapter 14, from verse 26, that was, yeah, from 24, 25, 26, that was, he was walking on the water.

Jesus walked on the, that was super. He suspended the, the, the, the, the laws, scientific laws that would make him sink.

All right. And he was floating on water or he, he worked against the law of floatation. For you to float, there might be some things in place, but he actually was not floating. He walked on water. How about in Mark chapter 4 from verse 39 that was, Bible said, he rebuked the storm and said, please be still. Come on, shut up. Stop that. And they were all amazed and said, what, Mark chapter 4, verse 41, 42, somewhere there.

[ 21 : 50 ] He said, what manner of man is this? That even the storms of him, I command the power, by the power of the Lord Jesus Christ, that satanic storms in your life, I command the storm to cease.

I command the storm to cease. I command the storm to cease. I command peace, be still, peace, be still in the mighty name of Jesus. He commanded the storm and the storms obeyed him.

That's remarkable. He operated with the grace of God in an unusual manner. So the things he did and who he was, he was unique.

But I want you to know that they didn't kill him because of the things he did. All right. Because Jesus said, you, you said, for what, which of the good things have I done?

He said, for the good things you have done, we are not accusing you for that. In the book of John, he said, we don't accuse you for the good things you have done. But for making yourself equal with God. That was the problem.

[ 22 : 47 ] And I'm going to go into that. You know what I mean? So he wasn't, he wasn't killed because of the good things he did. And the good things, Peter said that how God anointed Jesus from Nazareth with the Holy Spirit and power, who went about, Acts chapter 10, verse 38, verse 78, who went about doing good.

He was doing good. There was no negative side effects of the things Jesus did, for which reason they would want to kill him. No one killed him for that. No one attacked him because of the good works.

He wasn't killed because of his good works. So now his miracles were unique. And not only the miracles were unique. Number two, he himself, he was a very unique person.

I mean, can you imagine he was a perfect man? He was perfect. He was perfect. Infallible. He didn't do anything wrong. The Pontius Pilate said in John chapter 19, I think verse 4 and verse 6, he said, I find no fault in him.

I've examined him. I'm the highest. He was the highest court in the then time. The highest court. And he examined him. He said, I find no fault in him.

[ 23 : 55 ] The thief on the cross in Luke chapter 23, he said that, listen, this man has not done anything wrong. Even the thief knew that this man has not done anything wrong.

We deserve to go through Luke chapter 23, I think verse 44, 45, 46, somewhere there. Something like that. He said, we deserve to go through what we are going through. But this man is innocent. He hasn't done anything wrong.

The thief knew. In fact, those who brought accusation against him, they didn't have any reason to accuse him for what he has done. So all they could say is that he said that he would destroy the temple and build it in three days.

He said he would destroy. But he didn't actually say he would destroy the temple. He said, destroy the temple and in three days I will raise it. And Bible said he spoke concerning his body. Hallelujah. And so when he was, Jesus was impeccable and infallible.

People, there's the normal English adage that says that no man is perfect. That's partially true. It's not fully true because Jesus was perfect as a man.

[ 25 : 02 ] Jesus was perfect. He's the only one who was perfect. That's why he could save us by his blood. Because he was perfect. Perfect blood. Sinless blood. He was fallen. In 1 Peter 1, verse 18, I think 18, yeah, it said, verse 17 talks about how we have not been redeemed by corruptibles, things like silver and gold, but with the precious blood of the lamb without blemish, without spot.

Exodus 12, verse 4, he said you have to examine the lamb for four days and make sure it doesn't have spot or blemish. Jesus Christ was the lamb of God who was, hallelujah, slain for us.

Praise God. So he was faultless. He was without sin. In Hebrews chapter 4, verse 15, Bible says that, for we do not have a high priest who cannot be touched by the feelings of our infirmities.

But he was tempted at all point like us, but yet without sin. In Romans, sorry, in 2 Corinthians chapter 5, verse 21, he made him, God made him who knew no sin.

Jesus knew no sin. He was sinless. To the extent that he asked his enemies, his highest critics, he asked them, which of you, John chapter 8, verse 46, which of you accuse me of sin?

[ 26 : 15 ] Which of you here can accuse me of sin? But he could tell the people, John chapter 8, he could tell the people, any of you who is not without sin, let him cast the first stone. You as man, you are with sin, but me without sin.

In Romans chapter 8, verse 3, for what the Lord could not do in that he was weak to the flesh, God did by sending his son in the likeness of sinful flesh and without sin.

Okay. And condemn sin in the flesh because he could live and condemn sin in the flesh. Hallelujah. So Jesus Christ, who he was, he was sinless. Peter said, oh, depart from me.

I'm an evil man. I'm a sinful man. Depart from me. Depart from me, Lord. Depart from me. What did they see about the man? And they knew that there was something unusual and unusually supernatural about him.

Depart from me. Depart from me. I'm a sinful man. Can you imagine? He could look at a man and tell the man that your sins are forgiven. I'll come to that in a minute.

[ 27 : 16 ] But Jesus was the only man who could. In Mark chapter 2, verse 7, he said, the Pharisees, they said, who can forgive sin by God? It's only God who can forgive sins.

So for him to forgive sins is a sign that he was. Praise God. So who he was, he was very unique. He was the unique son of God. For God so loved the world that he gave his only begotten son.

Jesus Christ on the Mount of Transfiguration. The Bible says that the father said, this is my beloved son in whom I am well pleased. When he was being baptized. The Mount of Transfiguration is in Matthew chapter 17 from verse 1.

By particular from 3, for the Bible says their voice came and said, this is my beloved son in whom I am well pleased. Hear him. Listen to him. And at his baptism in Luke chapter 3, the Bible says that the heavens were opened.

The Spirit of God descended and a voice came. He said, this is my beloved son. Hallelujah. So, so he, God even learned the, learned him, the, gave him the credibility of God lent ascent to the fact that he is my son.

[ 28 : 23 ] He is God. He is God. He, so those are some of the things that he, so what he did and who he was. But I also want to talk about the third aspect of his living.

So what he is, who he was, but the third aspect of his living. And that is what brought him his death. That made him kill him. What he said. And what he said are in two ways.

The things he said about morals and to people. So he was teaching higher standard of morality. Jesus taught the higher standard of morality. He said, you don't have to commit fornication. Fornication is even too far.

Just to look at the woman and desire it, you are gone. To think about it, you have done. That is the highest standard of morality. Modern day, modern day, uh, backsteading Christians, they want to, let's, let's, let's lower the standard so that people can identify with it.

No, Jesus didn't come to lower the standard. He came to raise the standard. He brought the standard of God and to raise us to that level. So when you come, real Christianity doesn't lower the standards of God, but it raises you to the standard of God.

[ 29 : 29 ] Hallelujah. It empowers you to live at the standard of God. That is why in Galatians chapter five, verse 22, he said, but the fruit of the spirit is love, peace, joy. And then after mentioning, he said, against such, there is no law.

Against such, in verse 23, against such, or 24, somewhere there. Against such, there is no law. There's no law. If these things are beginning to manifest in your life, he brought, excuse me. He comes to bring us to a certain standard. So the, the things he spoke about, his teachings, the things he told people to do. He said, when someone slaps, you slap on the, all these things are very high moral standards.

That was not what gave him the problem. What brought him the problem were the things he said about himself. In, in, I think I was reading earlier on in John chapter eight, verse 55.

He said that if I say, I do not know God, I'll be a liar like you guys. I can't deny who I am and what I know. I know the father. And if I say, I do not know him, you don't know him.

[ 30 : 30 ] But if I say, I don't know him, I'll be a liar like you. Because why are they liars? Because they claim God is their father. They claim they know God, but they didn't know God.

You are saying he's your father. You didn't know him. And he told them that, um, that he is from God. And these words, I'm telling you, anyone who believes in these words, I'm saying, will live and never see death.

And they said, excuse me, are you making yourself bigger than Abraham? Abraham, our father, even saw death. Death. He died. He died. And the prophets died in John chapter, um, eight from verse 48 there.

Are you making yourself equal, greater than Abraham? He actually was. And then you know how in his response, what he told them, he said, actually, Abraham desired to see my days and saw it and was glad.

And they'll look at you. Ah, we said, we know, we said you have a demon. You have a devil. You are not even yet 50. And you said, Abraham saw your days. He said, verse 58, before Abraham, he didn't say I was.

[ 31 : 33 ] He said, ego imi. Before Abraham, I, I am. I am God. I'm greater than Abraham. I am. I'm going to go into that a minute again. I keep coming back to God. I love it so much.

I love it. I love it. I love it. Thank you, Jesus. Hallelujah. All right. So the things he said concerning himself, that was what they had. That's what they had the problem in.

Let's quickly look at some of the things he said concerning himself. Number one, that's what I was talking about. Genesis. Because in Exodus chapter three, verse 14, when Moses asked God, when I go, what should I say?

Who should I say? Send me. What is your name? God said, I am that I am. Say, I am that I am. I am. I am is the name of God. Jews don't mention it.

So they even say heaven. The word I will use. That's why Matthew, most of the time you don't see the phrase, the kingdom of God in the book of Matthew, because Matthew was a Jew and Jews are careful.

[ 32 : 29 ] They won't use God. So he says the kingdom of heaven, because the name of God, he abounds Jews, is an ineffable, his ineffable name. All right. He's a holy.

You don't pronounce the name. So Jews will never pronounce. That's why they just spell it Y-H-W-H, which in the English, some German theologians translated it Jehovah.

All right. Jehovah. But because Y-Y-J. Okay. It's not J, it's Y. That's why some people say Yahweh. Just put A in Yahweh.

Okay. But it's Y-H-W-H in the Hebrew, which they don't pronounce it by. It sounds like Yahweh. Yahweh. Okay. And that means, what's the meaning of Yahweh? I am.

I am. Jesus said, before Abraham, me, I am. Hallelujah. And you know what happened? They said, excuse me, how can you say that? They, then they pick up stones to stone him.

[ 33 : 23 ] Luke chapter eight. Sorry. John chapter eight. The end bit. They took up, let me read it. It is always good for a pastor and a preacher to read from the Bible.

Okay. It is good. It's just a healthy spiritual practice. Even if it's one verse, read it. Let the Bible speak. Verse 59, verse 58.

He said unto them, verily, verily, verily, I say unto you, before Abraham, I am. Then took they up stones to cast him, to cast at him. But Jesus, Jesus hid himself and went out of the temple, going through the midst of them.

And so passed by. He just, there were, in his lifetime, there were five attempts to kill him. Five attempts to kill him. And none of them were successful. Five attempts.

The first one was when he preached his first message in his hometown, Nazareth, in Luke chapter four. When he said, the spirit of the Lord is upon me. He has. See, don't think that everybody will like you when you preach the true gospel.

[ 34 : 24 ] True gospel. The true gospel will not, will not be appreciated or be admired or be liked by the unregenerate heart. They actually run from God.

So if you bring God, they don't like it. That's the condition of a fallen heart. Hallelujah. So Jesus Christ, after he preached his first message in his hometown, guess what?

They said they were going to kill him. One of the reasons why they were going to kill him, not because he said he was God at that time, but because he said he was the Messiah. He was preaching, telling them, these scriptures will fill in your ear and I'm the Messiah.

They took him to go and kill him because they didn't want trouble. Because in those days, the Romans were very brutal. Anyone who would rise up to be like a leader of the people, with that Roman authority sanctioning it and say, I'm the leader of the people.

And you people, the people believe and follow him. They will come and wipe all the people, kill the whole township or slaughter them. And so Jesus now shows up and he says that I am the Messiah.

[ 35 : 29 ] In effect, he was trying to say, I'm God in the flesh or I am the Messiah. They say, hey, we don't want for us to die. Let's get rid of this guy before he brings us problems. So that's why they took him to the brow of the hill on which the city was built and to throw him down.

But he walked from my mom. That's different from what I just read when he said before Abraham, I am. All right. So Jesus Christ's statement, the I am statements, his I am statements.

He said, I am God. He didn't say, he said, I, I, I am. So for instance, in John, there are seven popular or seven common and well-known I, I am statements in John.

In John chapter 6, verse 35, he said, I, I am the bread that came from heaven. In John chapter 8, verse 12, chapter 9, verse 5, he said, I, I am the light of the world.

Hallelujah. I, I am the light of the world. So that's two. And the third one in John chapter 10, verse 7, he said, I, in verse 9, I, I am the door.

[ 36 : 37 ] In John chapter 10, verse 11, verse 14, I, I am the good shepherd. Hallelujah. So he said, I am the bread that came from heaven.

I am the light of the world. I am the door of the sheep. I am the shepherd, the good shepherd. And then he also continued to say in, in, in, in the book of John chapter 11, verse 25, he said, I am the resurrection and the life.

Hallelujah. He said, there's no lie. Anything that doesn't have me inside, they don't have life.

Anybody doesn't have, anything without Christ doesn't have life because he is there. He said, I am

the resurrection and the life.

In John chapter 11, verse 25. And then in John 14, verse 6, I like, I am the way, the truth and the life. He didn't say I am a way.

That's the problem. People have, that's the problem of the exclusivity of Christianity. All right. We cannot be. Jesus said, any other way is not the way. Watch this. All, all, all religions, all religions can be wrong, but not all religions can be right.

[ 37 : 43 ] At the same time. All religions can be wrong, but not all religions can be right. We can be right and others can be right because fundamentally there's a major difference. Hallelujah. So Jesus said, I am, I am the way, not a way, the way to the father.

I am the way, the truth. Truth is not relative. Truth is a person. Jesus is truth. He said, I am the truth and I am the life. I am the way, the truth and the life.

I, I am the way, the truth and the life. And then finally in John chapter 15 verse one and verse five, he said, I, I am the vine. So I am, I am the bread from heaven or the bread of life.

I am, I, I, I am the bread of life. I am the light of the world. I am the door of the ship. I am the, the, the, the good shepherd.

I am the resurrection and the life. I, I, I am the way, the truth and the life. And I, I am the vine or the true vine.

[ 38 : 48 ] Hallelujah. Jesus. His I am statements were pointing to something bigger because you couldn't say the things you said that you couldn't say that if you were, if you were not God.

And that's what he said. He was trying to, by saying those things, he was making himself equal with God. That is why they said, we have to kill this guy. Because in the Jewish tradition, in the Jewish religion and in the Jewish tradition at that time, if you blaspheme, blasphemy is tantamount to death.

The punishment is death. You have to be executed. So when he said he's God, they said that's blasphemy. So they have to kill. But he couldn't say otherwise because he actually was God. So they killed. Why did they kill him? They killed him because he said he's God.

That was the charge for his execution. They killed him because he said he's God. But number one is his I am statements. And number two, he claimed to have a unique relationship with God because he was the only one who could call God Abba, Father, Abba.

You know, because Jewish children would call their father Abba, Abba. That's very intimate personal relation. That shows that you are my true father. We are. I have your DNA. And he called God Abba. No one could call God Abba.

[ 39 : 57 ] All the prophets. In fact, no religious leader can say I'm the child of God. Jesus said, I, Abba. He used to call the father. So in John chapter 17 verse 1, he said, Father, when he was praying, he said, Father, when he was talking to us to pray, he said, our father.

He said, I'm going to my father and your father. So our father is a different way from his personal father. He had a very unique relationship with God, which he claimed that because he was God. So number one is I am saying. Number two, he claims of unique relationship with God. Number three, he chose to be born. He's the only one who chose to be born.

He chose the place of his birth. He chose the place of his birth, the time of his birth and who would give his parents or his mom. So Jesus was the only one who chose to be born.

You could, when you read the Bible very carefully, you come across phrases like, I came into the world. I came. I came to the world. I came. He really was not saying I was born. There's only place that for this, even when he said, for this reason, was I born?

[ 40 : 57 ] He said, for this reason, came I into the world. John chapter 18, verse 37. John 18, 37. He said, I came. Look at John chapter 8.

John chapter 8 is such an amazing text. John chapter 8, verse 42. John 8, 42 says, Jesus said unto them, If God were your father, you would love me.

For I proceed forth and came from God. Did you see that? I proceed forth and came from God. Neither came I of myself, but he sent me. So he was trying to say that I've already existed and I came from God.

I proceed forth and came from God. Look, John chapter 16, verse 27 and 28. It says that, for the father himself loves you because you have loved me.

Okay. The father himself loves you because you have loved me. Watch this, not just that. Because you have loved me and have believed that I came from God. See that believing.

[ 41 : 56 ] If you don't believe that he's from God. If you don't believe that Jesus is God, you are not saved. You are not saved. So he believed that I came from God.

Verse 28 says, I came forth from the father and I am come into the world again. Into the world. Again, I leave the world and go to the father.

So Jesus was clearly teaching and letting his disciples know that he came from the father. He came from the father. John chapter 6, verse, this is quite a few.

But because of my time, look at chapter 7, verse 28. John 7, 28 says that, Then Christ, then cried Jesus in the temple as he taught, saying, Ye both know me and ye know where I am.

And I am not come of myself. But he that sent me is true, whom ye know not. So he said, I didn't come by myself.

[ 42 : 56 ] John chapter 6, verse 51. John 6, 51. He said, I'm the living bread which came down from heaven. All right. So he said, I came down from heaven.

There are quite a few scriptures. I've got my time. I came down from heaven. John chapter 17, verse 8. John chapter 8. I read verse 42 already.

John chapter 16, verse 20. So there are quite a few scriptures. He said, I came. He did it because his birth is a unique birth. His birth was no new introduction to the world. He has already existed.

So I just decided to come. All right. So that makes him a very unique person. As I said earlier, his birth. All right. But what he said about his birth himself, he said, I came.

That means that he's God. So the things he said, he said that his I am saying, he said, he, he, he, he, he, I am saying, he claimed the, called God Abba.

[ 43 : 54 ] All right. He called God Abba, his father. And then number three, he chose to be born. Okay. He claimed that he came into the world. That means he came from somewhere.

And then number, quickly, number four, he arranged his own death. It's almost like suicide. He knew he was going to die. He knew the time was going to die. Do you know when he died? He died 3 p.m.

Okay. At the same time, the, or the Passover, when the, the lambs were slaughtered, the lambs were supposed to be slaughtered at 3 p.m., the Passover lamb. And that's the same time he also died.

He died at the same time when the Passover, because he's the lamb of God, the Passover, the original Passover lamb of God. He couldn't have died any other time. So he, so he showed, he chose when he was going to die, where he was going to die and how he was going to die.

He chose it. His death, he chose all these things. He said, this is how I'm going to die. He said, this is where I'm going to be. So his, his, what he said about his death points to the fact that he is God.

[ 44 : 51 ] And then number, that's number four. Number five, he forgave other people's sins. Can you imagine? How can you do? You know, you and I, we can forgive people when they do something against us, but I can't forgive somebody when they do it against you.

I can't forgive them and they are free. You are the only one. We are the only ones. I am the only one who can forgive people who have done something against me. Okay. So forgiveness of sin is, is personal.

It's from me. But Jesus was able to forgive others who have done sins against God. Yeah. He was the only one who can forgive people their sins. He could tell you, your sins are forgiven.

You, your sins are forgiven. Hallelujah. He came to forgive. So that claim in Mark chapter two, verse seven, he said, they said, the Pharisee said, who can forgive sins by God?

Verse five says that he said to the man, the sick man, your sins are forgiven. And then verse seven, they were having problems. Who can forgive sins by God? Yeah, because he was God. So he could forgive sins. And then number six, he also said that he is going to die to set people free from the power of sin.

[ 46 : 01 ] He said, when I die, I will set you, I will set people free from sin. How can you say that? You die and we set somebody free from sin. Yeah. Because he was God. And number, that's number six.

Let me just add one more. Number seven, he said, I will resurrect. Number eight, he said, when I resurrect, he said, one day I will judge the whole world. Can you imagine? And then number nine, he said, one day he will come and rule the whole world.

So one day he will judge. And then he also said, I will come and be the ruler of the whole world. I mean, these are serious claims. The things he said, he was pointing to the fact that he was not that

ordinary person.

He was a unique God in man. God captured in man. Hallelujah. Well, and then let me just try and round up now. So I was talking mainly about the things he said.

So in the living of Jesus' living, his human living, there are three things, three key things that point to his exceptionalism.

[ 47 : 03 ] Okay. Number one, the things he did. Number two, who he was. Number three, what he said. And what he said was in two ways.

The things he said to people and what he said about himself. And it is what he said about himself that got him killed. They killed him because of who he said he was. But he couldn't have said otherwise. So that's who he was.

So the things that point to his divinity, his deity, his birth, his human living. And as I mentioned, his death. When he died, Bible says that the rocks were broken into two.

A lot of things happened. When he died, Bible says that the sun went out. In the afternoon, the sun went out. All right. And darkness came upon the earth.

The temple, the curtain or the veil in the temple. Matthew chapter 27 verse 51. The veil in the temple was torn from top to bottom.

[ 48 : 02 ] So darkness, veil was torn. Bible says that there was an earthquake. Bible says that the rocks were split into two. Rocks, big rock. Pow. And the Bible says that dead people came back to walk on the streets of Jerusalem.

No, tombs were open. And then at this resurrection, dead people came and walked and appeared to people physically. This is a cosmic event. It wasn't an ordinary death.

It wasn't an ordinary. On the cross, he was waking. On the cross, he said, Father, forgive them. On the cross, he said, woman, it's your son. He was caring about. He was caring about people.

He said, woman, this is your son. Woman, that's your son. Take your son. Or son, your mother.

Mother, your son. On the cross, he was caring about people. And on the cross, he said to the thief, today you shall be with me in paradise.

Luke chapter 23, verse 46 or so. He said, today you shall be with me in paradise. Or 43, somewhere there. You shall be with me in paradise.

[ 49 : 04 ] Today, I tell you, you shall be with me in paradise. Then he begins to communicate with God. Then he said, I thirst. He asks. He said about, now he's began to talk about himself.

I thirst. He said, it is finished. He said, Eli, Eli. Father, Father, why have you turned your face away from me? Why have you turned away from me?

Why have you forsaken me? And then the last thing he said on the cross, he said, Father, into your hands I commit my spirit. So, Father, in thy hands I commit. Luke chapter, I think, 23, verse 45.

I put it, I think so. Father, into your hands I commit my spirit. He was quoting from Psalm 31, verse 5. That is what every Jewish boy is taught by their mother. The Jewish boy's way of saying good night is, Father, sorry, is, into your hands I commit my spirit.

And then they sleep. Why? Because they know they are waking up the next day. Luke 23, 43. They know they are waking up the next day. So, when they say, I commit my spirit to your hands, then they go to bed.

[ 50 : 09 ] So, Jewish mothers teach their sons and their boys and their children how to pray this prayer when you go to bed. You say, into your hands I commit my spirit. And then Jesus too, just before he died, he said the same thing.

Why? It's because he knew he was going to come back. He was going to resurrect. He was going to resurrect. He was going to, the only difference between the Jewish boy's own and Jesus' own, the Jesus only said, Abba.

Jewish boy, they don't call God Father. But he said, Daddy, Father, into your hands I commit my spirit. And then he gave up the ghost. And he resurrected.

So, the last point that proves that he is Christ. Every other thing I've said is not as weighty as the fact that he resurrected. Because they killed him for accusing him that you said you are God.

And God raised him to prove to them that he is right. You are wrong. He is right. So, the resurrection was proving to the people that they are rather the culprits and he is the innocent one.

[ 51 : 09 ] They crucified him saying that you are guilty. You are guilty for saying you are God. God raised him to prove to them that he was right for saying you are God and you are wrong for saying he is not God.

Hallelujah! His resurrection is the people. So, if you take away the resurrection from the dead, Jesus is the dead, it neutralizes everything he did in his human living.

All he said and did doesn't matter if he stayed in the grave. That's why Paul said in 1 Corinthians chapter 15, I think from 17, 18, 19, particularly 19.

He said, verse 17, if Christ did not resurrect from the dead, then your faith is futile and you are still in your sins. You are still in your sins. Verse 17, I think. So, 1 Corinthians chapter 15.

Please, please permit me to read my Corinthians. Hallelujah! Hallelujah! I pray somebody is learning something. Huh!

[ 52 : 09 ] Do you know this Jesus? Who do you say Jesus is? 1 Corinthians chapter 15, verse 17. He said that if Christ be not raised, your faith is in vain.

Ye are yet in your sins. It has neutralized everything. And watch this. Then they which are falling asleep in Christ have perished. Those who are dead in Christ have perished.

Look at verse 16. If the dead not be raised, then Christ was not raised. And if Christ was not raised, your faith is in vain. You are in your sin.

Your faith is not salvific. Okay? You are in your sins. Verse 18. Then they who have also died in Christ have perished. Verse 19. If it's this world only, we have hope in Christ.

We are of all men most miserable. But now is Christ risen from the dead and become the first fruit of those that sleep. Hallelujah. So Christ has risen from the dead.

[ 53 : 08 ] When he resurrected, it's a statement that he's God. Bible. Oh, oh, thank you, Jesus. In Acts chapter 2, verse 24. Verse 24. Bible said, they crucified in 23.

It said, you took by lawless hands and crucified. Whom God raised. Because it said, for it was not possible that the grave should hold him. It was not possible that the grave could not hold him.

Verse 27 says that, for you will not suffer your holy one to see corruption. God will not suffer his holy one to see corruption. Jesus could not rot. Jesus could not decompose in the grave.

Why? Because he was holy. He was pure. He was the son of God. And the son of God, his physical body was brought back to life.

Hallelujah. Back to life to give us hope. So in his becoming a man, he brought God into man. Great is the mystery of godliness. He brought God into man.

[ 54 : 06 ] And then in his death, burial, and resurrection, he took human Jesus. He took man for the first time. He took man into God. Bible says that. And he sat at the right hand of the father.

Hebrews chapter 1, verse, I think, 2 and 3. He was, what he had paid for since he sat at the right hand of the father.

In a lot of other places, all right. In Ephesians chapter 1, verse 20, 19 and 20. He raised him and sat him at his right hand. In Ephesians chapter 2, verse 6. For we are, he raised us with him and seated us with him on the heavenly places.

In Hebrews, there's a lot of places. He seated, Hebrews chapter, let me add this. Hebrews chapter 2, verse 2. Who for the joy that was set before him, verse 1. Who for the joy that was set before him, and yet the cross is the same.

And he sat at the right hand. So, in 1st Peter chapter, sorry. In 1st Timothy chapter 2, verse 5. The scriptures say that there is one God and one mediator between God and man.

[ 55 : 04 ] The man Jesus. So, he's still man, all right. He's still man in glory. So, he came. He wasn't man when he came. He was just God. He's God in existence in eternity.

He's always been the everlasting God. Because remember in Isaiah chapter 6, verse 9. The name of the child will be called Mighty God. He'll be called a counselor. He'll be called Mighty God, Everlasting Father.

That's the child's name. Can you imagine? Unto us, a child is born. Unto us, a son is given. And his name shall be called Everlasting Father, Mighty God. I'm just paraphrasing it. Guess what? So, when he came, he was the Mighty God being born.

Fullness of God in helpless baby. Hallelujah. In Christ alone, my hope is built. He's my light, my strength, my song. Fullness of God in helpless baby. 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 Virgin Mary, virgin birth. He was conceived by the Holy Ghost of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried.

[ 56 : 07 ] He descended into heaven. The third day, he rose again from the dead. He ascended into heaven. The only person who died and after death, he went out of this world with his body.

Hallelujah. Hallelujah. Hallelujah. Hallelujah. The only body, only person who died and after death, he went into heaven. He went out of this world after almost two months.

He died and left this world after almost two months after he had died. And then when he was going to, he went with his body, the only man. Jesus, Jesus, Jesus is Lord. Jesus is God.

Jesus is Lord. Jesus, the Son of God, the Son of the living God. Jesus, the God man, our Savior who died, even though God, even though faultless, even though without sin.

He died on our behalf. He died in our stead so that we can live in his stead and have his life.

Hallelujah. Hallelujah. I'm talking about, do you know Jesus?

[ 57 : 06 ] Jesus, the God man. He's fully God. He is fully man. I pray that this teaching has been a blessing to you and you've learned something and which will be a platform, a foundation for the rest of your Christian life.

And you grow on it and you build on it in Jesus. Without this, what I've taught, Christianity is no, nothing. Jesus, the Son of God, is what makes Christianity exclusive.

However, it is still all inclusive. Anybody at all can also believe. It doesn't matter your religious persuasion. If you can believe in Jesus as the Son of God and commit your life to him, you will be saved because God is all inclusive, receives everybody who will come to Jesus.

If you believe in him that he is the I am, the ego in me, the I, I am, you will not die. We thank God for using his servant, Reverend Dr. David Entry, to share this awesome word.

If this message has blessed you in any way, please spread the word by sharing it and send us an email to amen at karis.org. Remember to stay connected with us on Facebook, Instagram, YouTube and Twitter for regular updates on what God is doing here at Karis Ministries.

[ 58 : 18 ] Stay blessed.