

Who Is Jesus- Part 2 - Jesus is not a superman

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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. Who is Jesus? Part 2. Last week, in our last session, I spoke about how Jesus is. The world cannot get rid of Jesus or ignore Jesus because He is the Word of God. He is the manifestation of God in human terms.

So man has been created to seek God. Man has been created to need God. And so there will always be the thirst and hunger and need for Godness one way or the other in everybody's life. Even if you are an atheist, you still know you need God. If you are a religious person, you still know you need God. If you are not religious, you still know you. There is this thing that man cannot get away from, which is the need for God because we were created by Him.

[1 : 08] And we get our fulfillment and completeness in Him. Without Him, life is very incomplete. Without God, life is a big mystery.

Without God, your life is like a ship drifting on the vast oceans without any direction. He doesn't know where He's going.

Without God. And so we can't do without Jesus. And the Bible says that all things were created by Him. And then the Scriptures also say that He is the life.

In Him is life. And the life is the light of men. So with these three things, there's no way the world can ignore Jesus. Because He's always in our face and He's always somebody we need.

Whether directly or indirectly. Or objectively or subjectively. He's still there. Praise God. And I took a bit of time to explain from Colossians.

[2 : 07] And I want to pick it up again from the book of Colossians. Colossians chapter 1 verse 15. Verse 14 said, In whom we have redemption through His blood, even the forgiveness of sins.

Who is the image of the invisible God, the firstborn of every creature? Talking about Jesus. Jesus is the image of the invisible God. There is no way anybody can experience God outside of Jesus. You can't. It's not possible. When you read the Scriptures, let me just jump ahead of myself and show you something and then come back.

In verse 19, it says that, For it's pleased the Father that in Him should all fullness dwell. In Christ, all fullness. All fullness. Anything that falls short of Christ falls short of fullness.

And particularly, the fullness of God indwells Christ. Now, when you read the Scriptures, here it says that He's the image of God.

[3 : 15] Which means that He's the only way you can see how God looks like. So long as humanity is concerned. You know, this age-old question. Children ask that question a lot.

When they begin to grow and become aware of the presence of God or aware of God, they always ask, Mommy, so where is God?

How does God look like? Who made me? Who made the trees? Who made the earth? And who made God? And the easiest answer is, oh, God created Himself.

God cannot create Himself and still be God. So that means that logically, He was before He was created. How can something be and not be under the same circumstance, within the same time?

You are and not are. No, it cannot be. So God, even God cannot create Himself. And if God creates Himself, then He wasn't God before He was created. And it's a very complex philosophical submission now.

[4 : 15] So God cannot be created. He just is. He just is. That's why Genesis chapter 1 starts by, in the beginning, God. I mean, don't be asking where He came from.

In the beginning, God. You see, because we have an origin. We project the human mind and our intellectual projections.

We extend it towards God. Because we have a beginning, God must also have a beginning. All right. But God can't have a beginning because He's just God. And it's quite not easy for human beings to try and understand why God does not have a beginning.

Because in our frame of thinking, everything must have a beginning. And so God must have a beginning. No, no, no, no, no. It's because we are human beings and human, we are restricted in our being.

That's why we think, even in our thinking. We are so limited in our thinking and in our knowledge. We don't. There's so much you don't know. You don't even know a lot about your wife.

[5 : 18] You don't know a lot about your husband. You don't know a lot about your son. You don't know a lot about your daughter. You are just getting to know. You have been married to this person for 35 years. And you still don't really know him.

You don't really know him yet. At least you are familiar with him. But you really, in fact, sometimes you yourself, you don't even know yourself sometimes. You are shocked as to the things you can do and the things you can allow yourself to say.

And sometimes, oh, wow, is this me? Yeah. Because human beings are so restricted. You can be a triple PhD holder in something. But at the same time, you are so ignorant about something.

You are the top surgeon in the hospital. However, you don't even understand the computer. You need a computer expert to come and sort out your computer. I thought you know. No, we can't know everything. You are a master of something, but not a master of all.

Because no human being has what it takes to be a master of all. It takes God to be a master of all. Praise God. So, in our human thinking, sometimes we project that on God. God was not created, okay?

[6 : 16] And so, one, God is not a created being. That is why other religions have a problem accepting who Jesus is. And may I submit to you, before I even go any further, that who is Jesus?

And do you know him? Those two things. Who do men say I am and who do you say I am? Who is Jesus and do you know him? Are the two biggest questions upon which everything God can do for us hinges on.

So, everything about salvation. Everything about the forgiveness of sins. Everything about eternal life, eternity. All is hinged on these two questions.

Do you know Jesus? Or who is Jesus? And do you have a personal relationship with him? There is no way you can get this wrong. If you get this wrong, okay, let me put it.

There is no way you can get it wrong and have other things about God right. If you get this wrong, these two questions, who is Jesus and who is he to you? If you get it wrong, you will get everything about God wrong.

[7 : 24] Can I say that again? If you get that wrong, who Jesus is and who he is or what relationship you have with him. If you get that wrong, these two questions, if you get any of them wrong or you get it wrong, you can never get anything right about God.

You can't get it wrong and have it right with God. That's what I'm trying to say in effect. And so it's so essential to understand that people have always had their own ideologies about God and about Christ.

All right. New Age have their philosophy about Christ. He's a guru. He's the supermodel. He's the superman. He's this. He's the force behind creation.

So if you can just align yourself to the force, Christians just call him Christ, but he's the force. So people have their own. In fact, even musicians and arts, they have all kinds of paintings of Jesus. Everybody knows this is Jesus. I've painted Jesus. Different images of Jesus. Different songs that have been written by secular people so long as what they think Christ might be. All right.

[8 : 32] The fact that someone mentioned Jesus in a song doesn't mean it's a Christian song or it's a godly song. That's just a chip in. Because a lot of people who are composing songs in the name of Christian song, and they may mention Christianity, mention Christ.

It doesn't make it a Christian song anyway. So people, different things. And when it comes to religion, there are some religions, different religions and different cults have their own idea about Jesus.

Some religions believe that, yeah, Jesus existed and he's just a good man, but he's not God. So they believe he's a good man, but not God. Hallelujah. Hallelujah. Does it sound familiar? They believe he's a good man. They believe he's a prophet, but not the person of God. They believe he's a good man, but he's not God. They believe he's a role model, but they don't accept that he's a redeemer and a reconciler.

No, he's not a role model. He's a redeemer. He redeemed us from the curse of the law. Hallelujah. And he reconciled us to God. Bible says in 2 Corinthians chapter 5, that God, verse 19, 18 and 19, that Bible said God was in Christ reconciling the world to himself.

[9 : 43] Hallelujah. Hallelujah. To reconcile, to bring everything at par the way it should be. He was reconciling. God was in Christ reconciling the world to himself, not imputing their trespasses against them.

So the things that man has done, God was not holding it against you in Christ. God doesn't hold it against you in Christ. Bible said God in Christ was reconciling the world to himself.

So they said that some don't accept him as a reconciler. He's just a role model. You just follow his steps, follow his good works, his behavior, and then you can also be a perfect or a good person.

No, no, no, no. That's wrong. All right. So people have their own ideas about Christ. And as I said, if you get this wrong, who Christ is, you can't get it wrong and get any other thing right with God.

So Jesus puts it this way, that John chapter 30, I quoted in the last previous session, that John chapter 30 from verse, sorry, I'm sorry, chapter 20 from verse 30 and 31, it says that there are so many things that Jesus did which were not recorded in this book, all right, in this book.

[10 : 53] But these are recorded that he might believe, watch this, he might believe that Christ, Christ is the son of God and that in believing he might have eternal life.

So in effect, it's the Bible is there written, everything written is for you to have eternal life. How do you have eternal life? That you might see Christ and believe. There are people who say, I believe in Christ, but the Christ they believe is different from the Christ of the Bible.

All right. So, so then you cannot be saved if you believe in the wrong Christ. You cannot be saved. You cannot believe in the wrong Christ and be saved.

Let me put it this way. If you believe in the wrong Christ, you don't know him. If you believe in the wrong Christ, you don't know him. Ah, ah. So can you notice why there are people who call themselves Christians, they believe they are going to church, but they actually don't know Jesus because they are believed in the wrong Christ.

They are believed. That is why it is so imperative and it behooves on Christian leaders and ministers of the gospel to be Christ-centered in their submissions or in their teachings, in their preaching.

[12 : 01] Because if we preach anything other than Christ, we have diverted people away from God. Because in him dwells the full. Oh, thank you, Jesus.

In Colossians 2, 9, I will go into it if time permits. In him dwells the fullness of deity. Bodily, physically. Bodily, bodily manifest.

Kadabasha. He is the bodily representation. He is the physical manifestation of the triune God or of divinity or deity.

In him dwells the fullness, not partially. So it's not some Christ is in some and it's in other people.

No. In the Colossian time, they had all kinds of beliefs and philosophies and they have angels.

This angel does this. This angel does this. This angel does this. This philosophy is supposed to give you this and that. So they had all kinds of beliefs. So they believe, okay, maybe Christ. Christ is also at a certain level.

[13 : 01] So Christ has part of it. But others have part. No, no, no, no, no. In him dwells the fullness. In Colossians 1, 19, it said, it pleased the Father that in him the fullness should dwell.

Hallelujah. It pleased. In Christ dwells the fullness. Colossians 2, verse 9. In him dwells the fullness of the Godhead or of deity.

God into NIV. Dwells the fullness of deity bodily, physically, substantially. God cannot be seen.

That's where I'm going now. All right. So now, if we speak about people say Jesus.

Who is Jesus? This question about who is Jesus, brothers and sisters, is cardinal. It's big. It's essential. It's foundational. It's fundamental. Who is Jesus?

Jesus. So even some religions try to say, oh, we also believe in Jesus by himself, prophet. You don't know him. The Jesus you are talking about is different from the Jesus we are talking about

here.

[14:04] The demons said in Acts chapter 19, verse, I think, 13 and 14, he said, Jesus I know. Paul I know. They recognize him. They said, oh, are you here to cast that Bible?

The demons know him. In fact, in Luke chapter 4, verse 32, 31, 32, 33, somewhere there. He went to the synagogue at the place he was teaching. And a man possessed with a devil cried out.

The devil cried and said, what have we got to do with you? What have we got to do with us? Leave us alone. Leave us alone. The devils identified him as the son, not just of man, but son of God.

So in Colossians, thank you, Jesus. In Colossians chapter 1, verse 15, he says, Jesus, who is the image of the invisible God?

God is invisible. God is invisible. All right. So no one has seen God. In fact, John chapter 1, verse 18, Jesus said, no man has seen God, but him who is the only begotten of the father who is from the bosom of the...

[15:10] I like reading this text. John 1, verse 18, it says, thank you, Jesus. No man has seen God at any time.

The only begotten son. He is the only begotten son. He is also God's only begotten son. The same thing. In places you see he called, he is the only begotten son.

Some places you see he called, he is the only begotten of the father. Some places you see he called, God's only son. Some places you see that, you see him called begotten of the father.

God has declared, you are my son. God said, you are my son and I'm your father. Hallelujah. Okay.

This day have I begotten you. Acts chapter 13, verse 33. This day have I, Psalm 2, verse 7.

This day I have begotten you. This day you are my son. To this day I have begotten, God begotten.

To beget him is not like he didn't exist and he was born. No. When we say he's the begotten of the father, it is not, it's not an issue of origin, but it's an issue of identity.

[16:16] It's an issue of sameness. Okay. So he's the begotten of the father. He's like, if say I take a page out of this Bible or I take a picture, okay, I take a screenshot or you see a big picture.

And then sometimes the school, a lot of children have taken pictures and then one who has become president has been circled out. So it's part of the whole picture. Okay. So that picture is not a standalone.

So Jesus Christ is not a standalone, as it were. He is actually of the father. So when we say he's God's begotten, it's not talking about God give birth like a woman goes to the labor world.

That's where some people have a problem. I remember about four years ago in Peckham, we were doing outreach and then I met a gentleman. He said, I used to be a Christian, but now I'm not a Muslim because how can you say Jesus Christ was born?

God has a son. If you say God has a son, that means that God has a wife. No, you can't say God has a wife. I'll just give you a simple analogy. Has your goat, your goat, has he got a wife?

[17:23] That goat in your house, or that goat, has he got, hasn't that goat got a child? The goat has still a child. Having a child, I think you must have a wife to have a child. Oh, come on. Even though Jesus Christ is not, when we say he's the son of God, he's the begotten of the father, we don't mean it in the sense of he has been born, born like he didn't have existence and then he was born.

No, that's not in that sense. But it's like he's off. He, in the beginning was the word. The word was with God and the word was God. So, the word is God. He's face to face with the father. There's nothing you see about the father which he doesn't have.

Okay. So, he's face to face with the father. The original Greek is like he's face to face. He's with God. He's face to face with the father. And so, he who has come from the father, he who is begotten of the father.

Watch this. Oh, I was reading John. Let me go back. I think it would be nice. John chapter 1 verse 18. It says that no one has seen God at any time.

The only begotten son which is in the bosom of the father has declared him. You know, as I told you, declared him means he has revealed him. He has defined him. He has manifested him.

[18:34] He has displayed him. He has demonstrated him. Okay. So, that's why in John chapter 14 when Philip said, show us the father and it is enough for us from verse 8 there. He said, ah, Philip, have I been with you all this while and don't know me?

You have seen me. I have seen the father. Because I am the father one. John 10 30. I am the father one. If you have seen me, you have seen the father. There's no difference. There's no difference.

Watch this. Why? Because in him dwells the fullness of the Godhead bodily. I'm talking to you about Jesus is no superman. Jesus is no superman. I'm going to explain it. All right. So, in him dwells the fullness of the Godhead physically. He actually is the God deity was concealed. His deity. Okay. Divinity. God concealed in a shell of humanity.

His God concealed. Christ is God concealed in a shell of humanity. And so, he is concealed in a tabernacle. So, his humanity. Bible says in John chapter 1 verse 14.

[19 : 34] And the word became flesh and dwelt amongst us. That word dwelt a tabernacle. Some translations say and tabernacled amongst us. So, he tabernacled.

So, he was like the housing for God. The caste. His body. That body. Okay. The body of Jesus was the caste or the housing. The tabernacle of the eternal God.

In the same way, in the Old Testament, the tabernacle was the housing for the glory of God. So, if you want to experience God's glory, you go to the tabernacle. It's there. It's always there in his glory.

In the same way, Jesus' body was the tabernacle for the... Ah! For the... Sorry. For the person of God. Not the glory of God. But the person of God.

This is so important. The person of God. So, when he says that for... No one has seen God at any time. The only begotten Son. Which is in the bosom of the Father.

[20 : 30] He said that word in the bosom. Yeah, he came from... He's so much part... Intrinsic part of God. So, a part of... It's like God. He came God. Himself.

God Himself. So, you can't... No one has seen the Father. But the Son. He has defined Him. He has declared Him. In the book of John, chapter 6, verse 46. Jesus said the same thing.

That no one has seen the Father at any time. It's not that any man has seen the Father. Save he which is of God. He has seen the Father. So, no one has seen the Father.

Jesus said it. No one has seen the Father. No human being has seen the Father. I like this. 1 John. In 1 John, chapter 4, verse 12. 1 John, chapter 4, verse 12 says that no man has seen God at any time.

Hallelujah. No man has seen God at any time. However, we always cannot. So, how does God look like? We want to see God. We want to experience God. No man has seen God at any time. I like 1 Timothy, chapter 1, verse 6, verse 16.

[21 : 37] 1 Timothy, chapter 6, verse 16 says that who only, talking about Jesus Christ, verse 15 said, Who in his times he shall shew, who is the blessed and the only potentate, the King of kings and the Lord of lords, verse 16.

Who only has immortality, dwelling in the light which no man can approach. Whom no man has seen nor can see.

You can't see God. So, Jesus said no man has seen God at any time. In fact, in 1 Peter, chapter 1, verse 8, it talks about whom have you not seen. You laugh. Okay.

So, no one has seen God at any time. So, here it says in John, chapter 1, verse 18, it says, No one has seen God, but the Son has declared him. Now, looking at, going back to our foundational text, in Colossians, chapter 1, verse 15, it says that who, talking about Jesus, who is the image of the invisible God?

Did you see that? The invisible God, a God who cannot be seen and who has never been seen, Christ. Bible says he is the image. He is the person. He came to demonstrate him. He came to show us.

[22 : 50] So, if you have seen him, you have seen the Father. Do you know Jesus? And so, Jesus Christ came to show us the Father. When we saw him, or when he was on earth, he was actually God captured in humanity.

Divinity captured in. Wow. That's why Bible says in 1 Timothy, chapter 3, verse 16, that great is the mystery of godliness. God was manifested in the flesh.

Yes. God was manifested in the flesh. Yes. Oh, no, you can't say that. It's because of what you think. You think God cannot do it. But God said, me, I choose to come and manifest myself in the flesh.

Okay. What kind of flesh are you talking about? That's what we are going to go on in a minute. But God manifested himself in the flesh. So, Bible says that who is the image of the invisible God?

The firstborn of every creature. So, the cults say that Jesus is a creature because he's the firstborn of every creature. He's a creature. You see? He's a creature. He is not the creator.

[23 : 57] You haven't read the verse 16. That's why you are making noise about verse 15. Look at verse 16. Verse 16 says, for by him were all things. By him, all things were created. All things.

Watch this. All things means all things. That are in heaven. That are in earth. Visible and invisible. Whether they be thrones or dominions or principalities or powers. All things were created by him and for him.

So, he's the sphere. Okay. When you read, I think, the NIV. When you read from the NIV, it says that, verse 16.

For in him, all things were created. So, he's the sphere in which everything was created. In whom everything was. Everything that was created was created within him. It happens.

It's like, you go into a lab and put some chemicals together to form something. It must be formed in a lab. Okay. It was formed so that, like the way they say that some viruses can spread or can leak out of a lab.

[24 : 59] It's dangerous. Something shouldn't live. So, some labs, highly sensitive materials, it must be heavily coated and heavily insulated or covered. So, things don't leak out.

But in the same way, Christ, when I say something was done in the lab, creation happened in Christ. So, outside of him, there was no creation. Creation, Bible says that, in him.

Yeah, that's what I'm reading now. In him, for in him, all things were created. Things that are, things in heaven on earth, visible and invisible, whether thrones or powers or, thrones or powers or rulers or authorities.

All things were, watch this, all things have been created through him and for him. All things have been created through him and for him. Now, as I said, he's the reflection.

He's the visible expression of God. Let me read something for you. I want to settle a certain type of curiosity. In Romans chapter 1, verse 20, Bible says that, I'm reading from the NIV again, the scriptures say, For since the creation of the world, God's invisible qualities, his eternal power and divine nature have been clearly seen, being understood from what has been made, so that people are without excuse.

[26 : 14] So, you can't say, oh, I don't know if God has, everything created. In fact, light is a sign that God exists. So, every, there's the temperance of God on everything. But here, he says that the invisible, he didn't say the invisible person.

He says that attributes, in other words, his, when you look out, these are the symptoms of God, if I can put it that way, attributes. So, you see this, oh, these are the attributes of God. His, his manner is the way it looks like.

The Bible says that they are all on, God has left its, left handprints on everything created. So, it's the attributes. But Jesus Christ didn't come and show us the attributes.

He is not the expression of God's attributes, but he is the expression of God's person. It's very important. Jesus is the expression of God's person. Creation is the expression of God's attributes. That is eternal power and his nature. But Jesus is actually God personally, his, his person being manifested or, watch this, as I said, being concealed in humanity.

[27 : 14] So, God has been covered with humanity by his, his, his, his fully God. Hallelujah. So, Bible says that he, okay, pastor, you said he's the firstborn of a creature.

That, then explain it that. Oh, that's simple. He being the firstborn is not talking about chronology. He's talking about preeminence. Preeminence. Okay. So, when, for instance, God said in Exodus chapter, chapter 4, verse 22, I'm sorry, Exodus 4, 22, that Israel is my firstborn.

Israel being my firstborn doesn't mean the first nation created. There were a lot of other nations before Israel was created. So, in what ways Israel the firstborn is not first in the, in the, in order of appearance, but it's first in order of preference, in order of dealing.

If you want God to deal with you, he must deal in that time. It must be through Israel. So, it's, God was dealing with the world through Israel. Everything God, it has to, Israel is like the prime minister. He's not the only minister or the oldest minister. Okay. The prime minister of United Kingdom, Boris Johnson, is not the oldest person in the United Kingdom. He's not the oldest minister and he's not the only minister.

[28 : 19] He is the prime among the ministers. So, if anything happens in this nation, the ruling, governing of this nation, he is essentially responsible for the government.

Okay. But he's not the wisest. He's not the only wise. He might be wise. There may be other wise persons, but he's not there. So, he's the prime. In the same way, Christ is the prime of creations. Okay. He's not at the level of creations, but anything created responds and reacts to Christ or salutes to Christ. It's subject to Christ. All right. So, you can't receive anything from God. You can't have dealings with God outside of Christ. That is essentially what it means. Christ is the firstborn. In Psalm 89, verse 27, it talks about, he will be my firstborn. The firstborn is not the one to be born first.

Christ is not a creature. He is the creator. In him were all things created. Everything was created for him. He is the creator, not the creature. Verse 17 says that, and he is before all things, and by him all things do cohere, do consist.

[29 : 24] Everything holds together through Christ. It takes Christ for our world, as I said the other time, not to be blown apart by the sun or frozen away from the sun.

Verse 18 says that, and he is the head of, this Christ we are talking about is the head of the, and he is the head of the body. That's the church. Hallelujah. So, the church is the body of Christ.

You can't separate the church. The church is actually the body of Christ. Another name for the church is the body of Christ. Okay. So, that's why when Saul was attacking the church, Jesus said, why are you persecuting me?

Because my body is me. Christ is his body. Okay. Christ is his body, and the church is the body of Christ. He is the head. We are. You can't separate the, how can you separate the head from the body?

When you separate the head from the body, you have death, a corpse. Okay. Okay. Okay. So, that is why, well, you see, there are churches. Jesus said in Revelation chapter 3, he said, you have the name that you are alive, but you are dead.

[30 : 25] Why? Why? Because you have been detached from Christ. Every church that is detached from Christ into our other things. Sometimes we can get so busy. Churches can be, nowadays, our churches can sometimes be organized into some entertainment centers.

We reorganize everything to make unbelievers feel very comfortable. In fact, there are a lot of places where, nowadays, churches are designed, designed for unbelievers, designed for unbelievers to come and fit in.

Churches, it's serious. Churches, that is, that's the church of Laodicea. That's the church of Laodicea. That's the church of Pergamos, church of Titea, Jezebel, their pastor, or their teacher. The church, the church gets detached from Christ so much so that Christ said that, behold, in Revelation chapter 3, verse 20 and 21, behold, I stand at the door and know Christ himself has been kicked out of the church.

Yes, so the church, no wonder he said, you are dead. A church that is detached from his, the head, her head, is a dead church. It's a dead church. It doesn't matter our activities.

[31 : 31] We can be having a lot of fun and a lot of nice music. I thought music, you see, it is, it is a dangerous precedence or a dangerous route for a church to go to try to organize our activities to meet the demands and the desires of the un-regenerated heart.

So we give everything, we deserve everything to fit what the un-regenerated want. We give everything to someone who is not godly, the people who are not regenerated, they don't have the life of God.

What they want is what the church is trying to design to feed them. And so we are trying to have a common grounds so that we can attract, you know, we are creating a religion that has a neutral ground for everybody to come and fit in.

Can you imagine? I don't want to say that's madness, but that's betrayal of identity. Praise God for, okay, this is what the unbelievers would like. So let's design ourselves so that they can feel that. No, we are supposed to, unbelievers coming around us must see, first of all, they must see the purity, the glory, the majesty of God being our focus inside us.

[32 : 45] Everything about us must first of all ooze. Because ooze Christ, it must ooze, it must reflect, it must emanate the majesty of God captured in humanity.

So we are the, he is the head, we are the body, the church is the body of Christ. So that, oh, look, look, look, look, look. I'm getting now excited. In verse 18, he said, he, he, he is the head of the body, the church, who is the beginning, the beginning, the first one.

Christ is the, you see, the first one has appeared here again. First one from the dead. First one. You can't resurrect into life without Christ. That's why John chapter 11 verse 25 said, I am the resurrection and the life.

But watch this. The first one from the, from the dead, that in all things, he might have the, he might have the pre-eminence.

The eminent one. He is the pre, he is above everything. So now, those days when they say that man is a firstborn, what it means is like a father who has four children, very wealthy man, four children.

[33 : 52] When he dies, his estate is not divided into four. It's divided in either into five or six or eight. And everybody gets one. And then the rest is given to the, the firstborn.

So he's, he's, let's say, let me just use five for illustration. So his estate is divided into five, even though he has four children. And then the firstborn is given first to, he's allowed to take the first to, he has the, the pre-eminence.

He has the, everything that belongs to him. Right. Bible says that, that in the church, he might have the pre-eminence. Christ must have the pre-eminence. It's important. Look at this.

Let me read it again. And he is the head of the body, who is the beginning, the beginning, the firstborn from the dead, that in all things, in everything the church does, that in all things he might have the pre-eminence.

For it pleased the father, that in him should all fullness dwell. All fullness dwell in him. All fullness, it pleased the father, that in him should all fullness, it pleases fullness to dwell in him, in Christ.

[34 : 55] Do you know Christ? Which Christ have you possibly believed in? Who is this softy, softy, gentle Jesus, make a mild about sin? Who does not reflect the glory?

Who is not God? Many people are comfortable with, many religions are comfortable with just a human Jesus, but not a divine Jesus. Not a Jesus who is God.

Many. Because as soon as you said, that's why he said that these things have been written, that you might believe that he is the son of God. Jesus asked them, when it came to Caesarea Philippi, in Matthew chapter 16 from verse 13, who do men say I am?

After they said, they said, who do you say I am? Verse 16, Peter said, you are the son, you are the Christ, the son of the living God. Because the Jews have always known the Christ to be the king, the one who is going to restore the kingdom to Israel, the one who is going to do this, the one who is going to bring the glory of God, the one who is going to reign in the order of David, and Israel never lost any king.

He delivered them from Roman rule. They knew the one who is going to be like a prophet, the one who is going to be like a priest of God. He's this glorious person. So they knew that he's supposed to be the son of David.

[36 : 08] But what they didn't know, that the Christ is not just the son of man, but he's also the son of God. The Christ is the son of God. Being the son of God is what the Jews didn't know.

Because when we talk about Jesus, there are a lot of things converge. When we talk about Christ, a lot of things converge into being a Christ. For instance, as I was teaching the other time, the heavenly Jesus, he is the son of God.

He is the son of man. He is God. He is man. He is the captain of our salvation. He is the sanctifier. He is the sanctifier. He is the mediator of the new covenant.

He is the church of the new covenant. He is the executor of the new testament. He is our constant aid. All right. He is our instant helper.

He is the high priest of God. He is the apostle from God. He is our high priest. He is the apostle from God. He is the author and the finisher of our faith. He is our sanctifier. He is the anointed one.

[37 : 05] He is the appointed heir of all things. He is the great shepherd of the sheep. He, Jesus Christ, he is the forerunner. He is so many things for us.

He is the, and then when you look at the scriptures, he is the lamb of God. He is Jacob's ladder. They knew that the Christ is going to be most of those things, but they didn't know he was going to be the son of God because when we say the son of God, it means that something of God, God himself has manifested in the flesh.

They didn't know that. That's why the Bible says that, and that believing that he is the son of God, you will have life. All right. So when Peter said that, that's believing that he is the son of God, you might have life.

That is in John chapter 30 verse 31. But Jesus, Peter said, you are the son of the living God. You are the son of the living God. Jesus said, ah, blessed are you for flesh and blood has not revealed this.

It doesn't take human teaching for you to discover. He, God manifests himself through the human teachings that is focused on the scripture because God cannot be revealed outside of scripture.

[38 : 05] All right. So he, he centered on human teachings, focused on scripture to reveal Christ. But the revelation is the work of the Holy Spirit. No good preaching can be powerful enough to reveal Christ to you.

It can be anointed enough to reveal Christ to you. It might not even be a powerful preaching, but if it's anointed and it's Christ-centered, hallelujah, it's Christ you, we end up seeing. Praise God.

So he, Jesus Christ is the, in everything he might have the preeminence.

So when they say he's the son of God, it's important to understand that he is not like he didn't have existence and he began. But look at, let me show you something in John chapter 17.

I like this text. Bible says that, Anytime you see father in the Bible, talking about God, when they say God is father, we are not talking about, actually Ephesians chapter 1 verse 3, blessed be the God and the father of our Lord Jesus Christ.

[39 : 18] Ephesians chapter 1 verse 3, blessed be the God and father of our Lord Jesus. He's the God and the father. So anytime we say God is father, most people think he's, oh, he's the father of everybody.

No, no, no, please. No, no, no, please. All right. Because he's the creator of everybody, but he's not the father of everybody. He's the father of our Lord Jesus Christ.

And if we are in Christ, then we are his sons as well. If we are in Christ, Bible says as many as receive him, he gave them the power, John 1 12, to become the sons of God.

Praise God. But, but, so, but clearly, it's essential. When we take, anytime you see the word father referring to God, invariably, intrinsically, it means son and the Holy Spirit.

You can't say, you can't say father. The father must have a son. He's father because of the son. He's son because of the father. Hallelujah. Hallelujah. So he's a son.

[40 : 19] He's the son because of the father. And he says that I am the father. The son and the father are one and the same. You can't separate them. They are inseparable. So he's the father.

He's the son. The son and the father. So when Jesus said that the time is coming when the true worshiper shall worship the father, he's trying to talk about you shall worship the son. You can't worship the father in spite of the son.

You can't worship the son in spite of the son. No. The father, he said, that's what he said. If you have seen the son, you have seen the father. If you want to get to the father, look at the son because the son is here and the son actually is the father.

The son is the father manifested in human nature, in human flesh. And so anytime he says that the son of God, we are not talking about God gave birth to him, but we are talking about he who has always been in existence with God and he who is God.

Watch this. So glorify thy son that thy son may also glorify thee. Verse five. And now, oh, father, glorify thou me with thine own self, with thine own self, with the glory which I had with thee.

[41 : 30] I was sharing glory with thee before the foundation of the world. Before the world was formed, I was sharing glory. Me and God, we had the same glory. So what he's trying to say is that I am same as you.

We have shared glory. We are the same. And now that I've manifested in the flesh, I concealed my glory in human flesh. That is why I said on the Mount of Transfiguration in Matthew chapter 17, 1 to 3, Bible says that his glory burst forth out of the...

Hey! What is this? He couldn't be walking like that in time because people couldn't handle it. You can't see the glory. Bible said a cloud covered them. They fell. They were even afraid because his glory burst forth.

The glory he had with the father. A dimension of it burst forth. What has been concealed in the flesh, boom! Beamed out of the human flesh to John, James, and Peter on the Holy Mount.

Placed that out for the first time. Because it was always concealed. But he was God concealed in human flesh. Hallelujah. Hallelujah. This is the Jesus I'm talking about.

[42 : 39] Do you know him? When you say you have come to Christ, that's the Christ we are talking about. Any other thing that falls short of this is not Christ. There have always been all kinds

of ideas that have been propounded across the generations about Jesus.

He is this. He is that. Some people even believe that there are different type of theories. But I only want to go. Some is called Ebionism. Ebionism believes that he doesn't have divine nature.

He's just a human being. But he's perfected himself. And we have Arianism, which also denies the deity of Christ and his divine, that he casts a divine source.

They deny it. Right. So there are all kinds of isms, which I won't want to go too much into. But I want to just mention the docetism. Docetism is the belief that he had a phantasmal humanity.

In other words, he denies his humanity that he's not a real human being. Okay. He's a superhuman being. That's what I say.

[43 : 45] Jesus is not a superman. He's a superhuman being. He's not a normal human being, you see. No. Jesus is a normal human being. He's a normal human being, at the same time, full God.

So normal human being, which means full God, full man, full God. I like what Pontius Palli said about Jesus. After he examined him and he realized that this man was faultless. He brought him to the people, John chapter 19, verse 5.

And he told them, behold, the man. That spoke volume. In Latin, he said, eca homa. This is, this is, if you want to look at, if you want to know who a man is.

Man in his proper original state, how God meant man to be. He said, behold, the man. Yeah. Jesus is the man. We were created in the image of God. But sin shattered the image of God.

And he came to be the image of God. Bible says in Philippians, Hebrew chapter, chapter 1, verse 3, that he, he is the express image of God's person. So when you see him, God's person was contained in the human nature.

[44 : 52] It's very important to understand that. And our church life and our church activities are like in Acts chapter 28, verse 23. Bible says that the next Sabbath, all the people came to hear Paul.

They gathered to hear Paul because they organized a meeting for them to come for Paul to speak to them and watch this. And when they had appointed him a day, there, there came many to him into his lodge to whom he expounded and testified the kingdom of God.

What does he mean by testified the kingdom of God? Persuading them concerning Jesus, both out of the law and Moses out or and out of the prophet from morning to evening.

That's what he was doing. He was trying to help people to discover Jesus. That is the essence of the church. When we talk about gospel, what is gospel? Gospel is not just preaching something to an unbeliever to be saved.

It's all part of it. But gospel is the message concerning the person and the work of Christ. The person, not only his person, but his work. I'm talking about his person, but his work.

[45 : 56] He died on the cross to save us from our sins. He paid for the person and the work. That is the gospel. And that is what church must focus more about. Can we only talk about Christ?

Yes. From the whole day, morning to evening. But we will be tired. How much? There's still so much to know about Christ. This subject I'm talking about, about who is Jesus.

I can handle this for the rest of the year. Every day, who is Jesus. And we can never exhaust it. It's deeper and deeper and deeper. The whole day he spent describing or explaining, proving, reasoning with them from the scripture.

The same thing happened in Acts chapter 19, I think, verse 8 or 7. Or verse 8 or 7. The Bible says, he risen with them in the synagogue. He risen with them concerning the kingdom of God. And we found out the kingdom of God is talking about Christ.

From the prophets and the law and the writings. Prove to them who Jesus was. And so, now, Jesus Christ, Jesus is the Christ, the son of the living God.

[46 : 56] But he's not just the son of the living God. He's also the son of man. He had real humanity. Docetism said he didn't have humanity.

He had a phantomized humanity. A unique humanity that is not normal. And so he's a superhuman. Jesus is not a superhuman. He's a normal human. He's a normal human with divine nature in him. With divinity in him. So he's God. Full God and full man. Hallelujah. So, pastor, if he said Jesus is not a superhuman or a superman, what is he?

He is a savior man. He is not a superman, but a savior man. He said, Matthew chapter 1, verse 23. He shall save his people from their sins. He came to save us.

His name is Jesus. Jesus means God saves. So he came to save us. How is he going to save us? He had to, first of all, he had to be like us. Human. Fully human. Because if he wasn't fully human,

he didn't qualify to save human beings.

[47 : 57] He didn't qualify to pay for our sins. Because he must also be a human with the normal human flesh. And so, in Hebrews chapter 2, verse 14. He says, seeing that the sons or the brethren, the children were flesh and blood.

He himself shared in the same. The same. So, whatever you are, he was. He shared in the same. That through death, he might destroy the one who has the power of death, who is the devil, and deliver us.

Through whom, who through our fear, all our lifetime have been subject to death. So, he had to be, in Hebrews chapter 2, verse 17. Verse 18 says that he is able to succor.

He is able to aid. But Hebrews chapter 2, verse 17. Hebrews chapter 2. Wherefore, in all things, it behooved him. In other words, I think, let me read from New King James.

Hebrews. Thank you, Jesus. Hebrews chapter 2, verse 17. I think King James may use a different word from the behoove. Therefore, in all things, he had to be made like his brethren, that he might be a merciful high priest.

[49 : 10] He has a merciful and a faithful high priest in things pertaining to God. So, he had to be like us in every way. He had to be like us. So, if Jesus is Superman, then he doesn't understand what we go through.

Oh, you see. He had to be like us in every way. I read it again. It says that, verse 17. It says that, therefore, in all things, he had to be like his brethren, like us.

That he might. Why? So that he might be a merciful and a faithful high priest in things pertaining to God. To make propitiation for the sins of the people. Watch this.

Verse 18. For in that, he himself has suffered. Being tempted, he's able to also aid those who are there. Because he went through what you go through. He went through what we are going through in our humanity.

He had to be like us in every way. Bible says, actually, Hebrews chapter 4, verse 15. He was tempted at all points. At all points. Just like us. But he was without sin.

[50 : 11] So, he's no superhuman. Let me just give you a few points about his humanity. And then we can call it a quit from there.

Praise the Lord. In Philippians chapter 2. Oh, I know you will like Philippians. You will like it. Philippians chapter 2, verse 5. It says that, Watch this verse 7 is important.

So, he came to be like man.

And he came in the form of not a king. He came in the form of a servant. He's not a superman. He's a savior man. For him to be a savior, he must serve us.

Matthew chapter 20, verse 28. Even as the son of man came not to be ministered unto, but to minister. The word minister means to serve, okay? Not to be ministered unto, but to serve.

[51 : 16] Let me just say, to minister and to give his life as a ransom for many. So, he came to give his life as a ransom for many. He came. So, when he says that he took himself the form of a servant, he actually became a true and a proper servant.

He became a true and a real servant to come and serve us, save us through serving us with himself. He served us, not just washing the feet, not just multiplying bread, but he served our interest by dying on our behalf.

So, in Mark, he's presented as the servant savior. He is the savior man, not the superman. When they say superman, you begin to think Jesus was able to do all that because he was not really man. Let me show you how real a human being he is. Number one, I'll just give you five points quickly and I'm done. Number one, he called himself and was called man.

In Acts chapter 2 verse 22, he said, the man Jesus. The man Jesus. God attested the man Jesus. So, he was called man. In Romans chapter 5 verse 15.

[52 : 28] Romans 5 verse 15 says that, but not as the offense, so also is the free gift. For, watch this.

For, if through the offense of one, many be dead. Much more, the grace of God and the gift of grace, sorry, and the gift by grace, which is by one man Jesus.

Okay? So, Jesus was also called a man. So, he was called a man. He actually referred to himself as the son of man. He referred to himself as man.

He was called man in 1 Corinthians 15, 51. He said, by one man death entered. As in Adam, by one man all die, so even by one man all shall live.

So, man, Jesus Christ is referred to as man. But I like the 1 Timothy chapter 2. Okay. 1 Timothy 2, 5 says that, for there is one God and one mediator between God and man.

[53 : 31] Who? Who? The man Jesus. So, Jesus is fully man, actual human being. Okay? So, he called himself man and God and others call him man.

He was referred to as man. Number two, he possessed the essential elements of human nature. So, soul, spirit, and body. Jesus had a soul. Okay? He had a soul.

He had a spirit. In Luke chapter 23, 46, it says that, when Jesus had cried with a loud voice, he said, Father, into your hand I commit my spirit. He had a spirit.

Okay? He had a body. They crucified his body. They beat his body. And then, he has a soul.

Matthew chapter 26, verse, I think, 38. Matthew 26 says that, then said he unto them, my soul is exceedingly sorrowful.

My soul. So, he had the essential elements of a human being, soul, spirit, and body. So, Jesus was equally, he was fully man. Number three, he had the normal human instincts.

[54 : 31] What do I mean by that? He was hungry. He was tired, weary. In John chapter 4, verse 6, the Bible says that he got to the well where, and he was tired. Jesus was weary.

Human beings get tired. God doesn't get tired. So, he was hungry. He was weary. He slept. You remember, in John, he slept. In the book of John, sorry, Matthew chapter 14, verse 24, somewhere there, in the boat, he slept.

Matthew chapter 14, verse 23, he was sleeping at the backside of the boat. Why? Because he was a human being. He slept. So, let me just show you the scriptures quickly. But let's look at Matthew chapter 4, verse 2.

Remember, the Bible says he was fasting, and afterwards, he was hungry. So, I've showed you he was hungry. I've showed you he was weary. I've showed you he slept. And then, in the book of Mark 3, 5, the Bible says that, and when he had looked around on them with anger, he was very angry, being grieved for the hardness of them.

He was angry and grieved because of the hardness of their heart. Mark chapter 10, verse 21. Then Jesus beholding him, loved him. Jesus loved.

[55 : 41] Okay? So, the normal human instinct, he loved. And let me read one more and then just move on from there. John 19, 28 says that, after this, Jesus knowing that all things were accomplished, then the scripture might be fulfilled.

He said, I thirst. Okay? So, he was thirsty. He was hungry. He was angry. He slept. He was weary. He loved. He had compassion. In the book of Matthew chapter 9, verse 26, sorry, verse 36, the Bible says that he saw the people like sheep without shepherd.

And he had compassion on them. And then, in Hebrews chapter 5, that's important. Hebrews chapter 5, verse 7, the Bible says that he feared. He feared. Jesus, yeah, he feared. He was godly fear.

He outcried prayers. And Jesus actually prayed as well. When you see in the book of John chapter 11, verse 33, the Bible says that when he saw how Mary was crying, he was actually deeply troubled.

He was deeply troubled. He was sorrowed. And then, in verse 35, John 11, 35, Jesus wept. He cried. Okay? So, all these are all human behavior. Human behavior elements.

[56 : 51] They are the human instincts. He was afraid. He was tired. He was thirsty. He was hungry. He was angry. He prayed. He groaned. He was troubled.

He had compassion. He loved. These are all human elements. So, he was really human. Then, number four points. So, number one, he called himself, and others called him man.

He possessed the essential elements of human nature. Number three, he had the normal human instincts. Number four, he was subject to ordinary laws of human development because he was, the Bible says he works strong in the spirit.

In the book of Luke chapter 2, verse 40, I think you need to see this. The Bible says that, and the child, talking about Jesus, the child grew and worked strong in the spirit, filled with wisdom.

Did you see that? He grew and worked strong. So, Luke, verse 46 says that, and it came to pass that after three days, they found him in the temple, sitting in the midst of the doctors, both hearing and asking.

[57 : 51] He asked questions. He says, ask questions, just like a human boy would be asking.

Mommy, what is this? Okay, why is this? He was asking questions. All right? And look at verse 52

of Luke chapter 2, the same chapter.

And Jesus increased in wisdom and stature and was in favor of God and with men. So, he grew. He developed human, basic human development. So, he was subject to ordinary laws of human development.

So, he asked questions. He grew in wisdom. He learned. The Bible says in Hebrews chapter 5, verse 8, he learned obedience. So, he learned. So, the normal human development, he went through all that.

In Hebrews chapter 2, verse 10, the Bible says that he was made perfect through suffering. He was made, Hebrews chapter 2, verse 10 and verse 18.

For it became for him all things, in bringing many servants, making the capture of our salvation perfect through suffering. Verse 18 says that. For in that he himself suffered being tempted.

[58 : 53] So, he suffered. He was made perfect through suffering. He suffered. So, he developed, you know, went through the normal stages of human development. And then number five, he suffered and died.

Human beings died. He died. Luke chapter 22, verse 42, saying, Father, if thou be willing, remove this calf from me. Nevertheless, not my will, but thine be done.

Not my will, but thine be done. Nevertheless, not my will, but thine be done. Look at verse 44. And being in agony, he prayed more earnestly, and he sweat where.

He was sweating, you know. He sweat so much that his sweat was as it were great drops of blood falling to the ground. He was sweating, he came under intense pressure because of the suffering that was coming.

He came under intense pressure. And in the book of John chapter 19, where he said, let's die, it is finished. John chapter 19 from verse 30. When Jesus, therefore, had received the vinegar, he said, it is finished.

[60 : 00] And bow his head and give up the ghost. He died. He died. And then they said, it's Sabbath day, you can't leave the cross. Sabbath day is coming, you can't leave the thieves on the cross. Normally, if they hang there, they don't want the holy day to meet thieves on the cross.

So, or people on the cross. So, break their legs, so they die quickly. And so, they broke the two legs of the, the legs of the first two thieves, or the two thieves. When they got to Jesus, he was already dead. And so, just to prove that he was dead, verse 34 says that, but one of the soldiers with a spear pierced his side, and forthwith came out blood and water.

He was actually dead. He died. So, what I'm trying to say is that Jesus is a real human Jesus. He's not some superhuman. He's not super being. He's not a super man.

He's a savior man. He died to save us. He came to rescue us. He came to redeem us from our sins. So, that's why he became man. Bible says he humbled himself to the cross and became obedient to the cross, even unto death.

Let me read you again. Philippians chapter 2, verse 7 says that, but he made himself of no reputation and took upon him the form of a servant and was made in the likeness of men.

[61 : 10] We'll see. And being found in the fashion of a man, he humbled himself and became obedient unto death, even the death on the cross. So, that's why he came.

He came and humbled himself of a servant and be obedient unto death. The reason why he came as a human being is so that he would die and through death deliver us from the power of the devil and the judgment of God, and then release the concealed divine nature inside him.

The Bible says, Jesus himself said, John chapter 12, verse 24, except the grain of wheat fall to the ground and die, it abides alone, but when it die, it breaks from much fruit. And the verse before says that, the hour has come for the Son of Man to be glorified.

Remember, give me the glory I had with you before the foundation of the earth. Yes, about time for the glory to manifest in his human nature. And how did it manifest? When he died on the cross, the life, the divine life came out and entered into his believers.

And we are all many, many, many, many, many believers of Jesus Christ, many brethren of Jesus Christ. He's the firstborn amongst, Hebrews, Romans chapter 8, verse 29. He's the firstborn amongst many brethren.

[62 : 18] Hallelujah. And we are the many brethren. We all form the body of Christ. And the body of Christ is the manifestation of God's glory. The glory of God. So by Ephesians chapter 3, verse 21, chapter 20 says that, unto him who is able to do a sin in a burden above, verse 21, to him be the

glory in the church.

The church is supposed to be the hub of God's glory. Because when he died, the human, the divine life now was the shell, human shell was broken. Divine life came out and entered into human nature.

Those of us who believe in him. That is why it says that this way written, that you believe that he's a son of God. And as soon as you believe, you will have life. Then you believe the life of Christ. Who is Jesus? Jesus is not a superman, but he's a savior man.

Who is Jesus? Do you know him? And what, do you have a personal relationship with him? If you don't know him and you don't have a personal relationship with him, you are not saved and you cannot be part of God's people.

You can be going to church. But if you don't know Jesus and, or you know the, if you have, you know about the wrong Jesus, but not the true Jesus of scripture, you are not, you don't know God. And when you die, you are not going to go to heaven.

[63 : 22] Who is Jesus? Jesus is not super, superman, but a savior man. Who is Jesus? Do you know him? Let's keep sharing Jesus, talking about Jesus, living for Jesus. For me to live is Christ, to die is gain, because in him we live and move and have our be.

God bless you all. 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 karris.org.

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