

The Trinity

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Date: 24 November 2022

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[0 : 00] Welcome. Thank you for listening to The Sousa Word by David Entry. The words you catch will change your world. May your story change from this message.

Be blessed. One of the problems people have with Christian, true Christianity, is the subject of Trinity.

Matthew chapter 3, verse 13, 13 down to 17. Then cometh Jesus from Galilee to Jordan unto John to be baptized of him.

But John forbade him, saying, I have need to be baptized of thee. And cometh thou to me? And Jesus answering said unto him, Suffer it to be so now, for thus it becometh us to fulfill all righteousness.

Then he suffered him. And Jesus, when he was baptized, went up straight away out of the water.

[1 : 13] And lo, the heavens were open upon him. And he saw the spirit of God descending like a dove and lightening upon him.

And lo, a voice from heaven saying, This is my beloved son, in whom I am well pleased. Amen. In Isaiah chapter 43, verse 10.

Alright, shall we already aloud together? Let's go. Ye are my witnesses, said the Lord, and my servant whom I have chosen, that ye may know and believe me, and understand that I am he.

Before me there was no God formed, neither shall there be after me. Amen. Wow. Wow. It says that I am he.

Before me, no God. And before me there was no God formed, neither shall there be after me.

[2 : 15] In other words, I'm not ending. Neither shall there be after me. So, before me, no God. And after me, how many gods?

Yeah. Yeah. So, before me there is no God. And after me there shall not be any God.

That's what God says. So, he is God alone. Last week I explained how the Shema. Hear ye, O Israel. Deuteronomy chapter 6 verse 4.

Alright. Hear ye, O Israel. The Lord, our God, is one Lord. It's not two. It's one. And the problem people have with the Trinity is, how, I think Muslims tend to say that you Christians, there are two main problems, is three.

But they start with the first one. That you say Jesus is God. The second one, you say God is three. The third one, you say the Bible is God's word.

[3 : 22] That is their biggest problem. So, you can never tell us that we worship the same God. Because the fundamental approach to our God is what they have the problem.

Who God is that fundamental? The cardinal principles of our theology is what they have. Jesus was not crucified because of the things he did. Because if he had to do what he did, there was nothing wrong.

He didn't do anything wrong. So, he wasn't crucified because of the things he did. He opened the blind eyes. He healed the sick. He raised the dead.

He cast out devils. He didn't get crucified because of what he did. He was crucified because of what he said. And there are two categories. I've said this before. Two categories of things he said.

First category are the things, commandments. He said, forgive your neighbor. Love your, forgive your neighbor. I said, the good Samaritan.

[4 : 21] I mean, so many things. When someone slaps you, turn the right, you turn the left one. And pray for your enemies. That one, I don't like it. Pray for your enemies. My human side doesn't like it.

But my spiritual side is fine with it. You know. So, I mean, those are some of the things he said. And he wasn't killed for that one.

So, there are two things he said. He wasn't killed for things he said about life and things we should do. But what he said about himself is where the problem is.

And he said that he and the father are one. He, in Jewish culture, they understood exactly what he meant by saying he's the son of God.

The Bible says that, I think, John 5, 17 to 19. They said, you are blaspheming for saying you are the son of God.

[5 : 22] You are making yourself equal to God. They said, for doing that, he maketh himself equal. He maketh himself equal with God. By saying he's the son of God.

You know. And then he's breaking the Sabbath day as well. So, he said God was his father. So, the things he said. So, when Pontius Palli said that, take him and crucify him by all.

Go and kill him. He said, no, in our law, you can't kill him. You have to kill him. Chapter 19 of John. Pontius Palli said, but he hasn't done anything wrong. Why should I kill him? I think from this, six, seven, somewhere there.

He said, go and kill him. He said he hasn't done anything wrong. And they said to him that, according to our law, anyone who makes himself equal to God ought to die.

According to our law, he ought to die because he makes himself the son of God. So, their problem was, he said he's the son of God. And that's why they killed him.

[6 : 20] So, they didn't kill him because of something he did. They didn't kill him because of saying good things or his teachings.

They didn't kill him because of his teachings. They killed him because of the fact that he said I'm the son of God. And he told them, I think, John chapter, yeah, chapter six, around 51, 52, 53.

Yeah, I think so, 51, 52. He said, if I do not say, if I say I don't know God, the father, I'll be a liar like you. That's why he said. He said, you know, you are forcing me to say I don't know God the way I know him.

But that would be like denying my nature. He said, oh, chapter eight, instead, yet you have not known him, but I know him. And if I say I do not know him, I shall be a liar like you.

But I do know him and keep his word. I know him. And this knowing him is not the same of the way the Pharisees know him. He was trying to tell them, my relation with the father is so unique that if I deny it, I'll be a liar.

[7 : 26] So that's why he could not say he's not a son of God. And that's what got him killed. He said he's a son of God. And that's who he was. And Islam has a big problem with that.

Jehovah's Witnesses have a big problem with that. You cannot be a Christian if you have a problem with that. You can't, I mean. If you have a problem with that, you cannot be a Christian. And so, they have a problem with that and they have a problem with the word of God.

You cannot be a Christian if you don't believe in the total Bible as the word of God. You are not a Christian. Maybe, oh, I've just got born again.

I'm trying to understand. You see, soundness of Christianity has everything to do with the word of God. So the most important of all Christian theology is this.

This being the word. Not even like Jesus being the son of God. This being the word of God.

Because outside this, there's nothing else. So everything we believe about God.

[8 : 27] So the most important of Christian theology is that God exists and this is his word. And that's where the Christian conversation starts from. So when people say, okay, let's put the Bible aside.

You are putting your Christianity aside. The meaning of your Christianity is what the Bible has got to say. And for that matter, total scriptura. The whole Bible, not only part of the Bible.

Everything. You can't believe. How can you live your life by a book that was written many years ago? Newton. The laws of Newton. You are still studying it in university. Excuse me.

You are still studying Sokatoa. Oh my God. Yeah. You talk about Karl Marx. You talk about Plato. Socrates. You are telling me. Socrates. Many, many years ago, some of them lived. Some of the philosophers lived before Jesus Christ. And yet, we still uphold some of the philosophies they propounded.

[9 : 30] And you are telling me, what? How can you live your life by it? You are actually not being smart saying that. Because we live our life by a lot of things that have been discovered in ancient times.

We live our life by that. So please. So the Bible is the foundation of whatever we believe it holds.

It's an authority. It's the final authority in any subject it handles. So, okay. Did the Bible say anything about blackettings? Yes, no.

If it didn't say it, yeah, we can debate and choose. But if the Bible says blackettings is the only kettin, that's final. We can discuss it. We can discuss how to obey it.

But not whether we accept it or not. We don't. All right. But unbelievers can choose not to accept the Bible. That's what makes you an unbeliever. Please. What makes you a Christian is you live by the word of God.

[10:30] What makes you an unbeliever is you don't. And I can't force an unbeliever to live by the word of God. Because Jesus is not his Lord. But a believer means Jesus is not only your Savior.

Please. He's not only your Savior. He's the Lord and Savior. So, if he's your Savior, he must be your Lord. That shows that you're a Christian. If you can't have him as Lord, he's not your Savior. That's what he means. Anyway, back to the Trinity. So, now, as I told you, the questions that people have always asked, I'll come back to that.

But I need us to establish the facts. Last week, I mentioned three things. Mystery, contradiction, and what's the third one?

Paradox. Thank you. So, paradox, mystery, and contradiction. Paradox, contradiction, and mystery. And I said, a paradox is something that seems, you can't get it. It seems contradictory, but it's still true.

[11:31] And when you hear the first time, you might think it's not true, but it's actually true. It's a paradox. Whilst a mystery, a mystery is something, a contradiction is something that doesn't make sense.

You can't get your head around it. Contradiction. A contradiction is always, it always contradicts, and it's always wrong throughout, through and through. But mystery is also something you can't get your head around it, but it's not contradiction.

So, the Trinity is a mystery. The fact that we can't understand it does not mean it is not true. You see? While a contradiction, you can't understand it, and it's still not true.

You go to heaven, and a contradiction is not true. A typical example is, when we say the Trinity, the problem is, how can you say God is three? It's one, and yet he's three.

Please, it's not contradiction. It doesn't undermine the laws of contradiction. The laws of contradiction is something being something else, and at the same condition. Now, we say God is one essence, but three persons.

[12:36] We are not saying one essence and three essences. We are not saying one person and three persons. That's contradiction. So, God is one essence.

What's essence? Essentially. Essence is the core nature, substance, what he actually is. Your essence, when you catch your blood, the essence of the blood is his blood. When you take it to the library, you find out his blood is not water.

And the essence, petrol, the essence, the substance, the constituent component of it. So, God's essence, he is divine. So, by his one is in essence.

That is why he said, I am God. Before me, there's no one. After me, there's no one. I am just one.

The Lord, your God, the Lord, is one. Before me, there's no one. And after me, there's no one.

That's who he is. Okay. So, the essence is one. But three persons. The persons are the Father, the Son, and of the Holy Spirit.

[13:36] The Holy Spirit. The Father, the Son, and the Holy Spirit. Shall we all say that together? The Father, the Son, and the Lord. Please say it again. The Father, the Son, and the Lord. So, God, which in theological terms you can still say Godhead.

When they say Godhead, it means that the Father, the Son, and the Holy Spirit. God, who exists in three persons. I can't get my head around it, obviously.

You want to get your head around who God is? Did you understand that? The very moment you understand God, he ceases to be God. Because he's beyond comprehension.

But he's created us and given us, he created us in his image. So that there can be a point of reference. So, in a way, we are like God. In a sense, there's a similarity.

Because he created us in his image. But we are not the same. We are not God. We are humans. Humans are finite beings. While God is an eternal being.

[14:41] So, when we talk about the Trinity, we are talking about, as I said the other time. One who? God. Three what? Persons. The Father is not the Son. The Son is, the Father is not the Son.

The Son is not the Spirit. The Spirit is not the Son. But the three persons are one God. So, the Holy Spirit is God. The Father is God. Jesus is God.

Now, let's look at Scripture. Where does Scripture say Jesus is God? Where does Scripture say the Father is God? Where does Scripture say the Holy Spirit is God? I think if we do that, those between, then I can answer the other questions. Does that make sense?

Okay. But I think we should go to 1st PR, chapter 1. Why are you so excited? About my British accent.

You don't like my British accent? No. No. 1st Peter, chapter 1, verse 1. Shall we all read it together? Let's go. Let's go. Let's go. These are an apostle of Jesus Christ.

[15:38] Wait. Let's... Until I said I'm reading from King James Version, please. Let's go.

These are an apostle of Jesus Christ. To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, Bithynia. The next verse, that's where we are going.

According to the foreknowledge of God. These people are elected, right? From Pontus, Galatia, Cappadocia, Bithynia. They scattered.

They said, elect according to the foreknowledge of who? God. Who? God. Ah. So the father is God. So God, the father.

God, the father. So right there, you can... We can see here that God, the father... The father is God. Okay. The father is God.

[16:36] Shall we all say that? The father is God. The father is God. Please say it again. The father is God. Say it for the last time. The father is God. So God, the father, the father is God.

All right. There are many, many, many more scriptures. Many, many more scriptures that we can look at to let us know that the father is God. That's not been the problem.

If you say God, the father is God, it's never been... It's not really been a major problem. So everybody accepts that the father is God, right? So really, there's no need to spend so much time to get into that because the scriptures have already said it over and over and over.

And it's always commonly known and accepted. In Isaiah chapter 45, verse 21, it says, Tell ye and bring them near ye. Let them take counsel together who has declared this from the ancient time.

Who has told it from the time, from that time. Has not I the Lord? Have not I the Lord? And there is no God else beside me.

[17:50] It's just God and a savior. There is none beside me. Look unto me and be ye saved. All the ends of the earth. For I am God.

And there's none else. None. This is God talking. I'm God. There's none else. It doesn't matter what. He said there's no other God. And I am the savior. And he said, not only for the Jews.

All. To the ends of the world. That's how he said it. Look unto me and be ye saved. All the ends of the earth. Everywhere I am. And there's one God. So just to let you know, that God you are calling on is not a God.

It's a demon. It's a demon impersonating God. Hallelujah.

All right. In John chapter 8 verse 58. Now Jesus Christ. The next thing they will tell you about. But Jesus Christ. Is he God? I think even before I look at that.

[18:53] Let's go to Paul. Right. In Titus chapter 2. Verse 13. Pardon me. Titus chapter 2. Verse 13. It says that. I think we should start from verse 11.

Oh no. I'm doing that thing again. But I know you like the Bible. Yeah. Verse 11 says for that. That's a very strong scripture. You know. That's why I like it. For the grace of God that brings salvation.

Oh. Salvation is a function of grace. I don't want to be distracted. I will preach from there right now.

The grace of God that brings. Pastors don't bring salvation.

The grace of God that brings. It's not evangelists that bring salvation. The grace of God that bringeth salvation. Has appeared unto all. In other words. It's not restricted. Anyone who comes into contact with you.

Available for salvation. And is ready to save you. The grace of God that brings salvation. Has appeared unto all men. In other words. There's no human being. That is beyond salvation.

[19:50] Whether criminal. Seemingly holy person. Good person. Bad person. Someone in satanism.

And someone in. Charismatism. Speaking in tongues. But not saved. Said. You know there are people who are speaking in tongues. That are not saved. You know what I'm talking about.

The grace of God that brings salvation. Has appeared to all men. By the holy swally ruler. I don't know that name. They leave the next way. Teaching. If you are saved.

There is this grace that saved you. Also teaches you. That you should do something. How come you are saved. But the salvation. The grace that saved you. Didn't tell you that one. What kind of salvation is that? It's not authentic salvation.

Because authentic salvation. Is a function of grace. And saving grace teaches. And saving grace. It tells us what it teaches. It teaches. It teaches us that. Denying ungodliness.

[20 : 48] And worldly lusts. We should live soberly. Righteously. And godly in this. Not later. How come you are saved. And this part is not part of your salvation. It's not a true salvation.

So. It says that. Teaching us that. Denying worldly. Ungodliness. And worldly lusts. We should. And we should live soberly. And godly in this present world.

Now look at the next verse. Look. Oh. How can you live proper life. Without looking forward. So the more they take away. The expectation of the second coming.

The more you can live a certain life. Yeah. So that becomes problem. When a church. We focus only on. Now. Now. Amen. Amen. Now. Now. Now. Now. Now. Now. Now. Now. Now. Now.

Now. Then you go on to evangelism. And even the evangelism. You are going because you want a breakthrough.

[21 : 44] Your husband. A wife. And that guy also likes to fight. It's just some. So many things. But it's not because. It's not because you are looking forward to the second coming of Christ. It says that looking.

Looking for that blessed hope. And the glorious appearing of our great God. What? Our great God. It said. Ah. Ah, and he said, so you should know.

I'm talking about Jesus. Our God, our great God. Okay, now, people will say, but our great God and our Savior. No.

This great God and Savior is referring to one person. He's the God and Savior. So Paul is saying that Jesus Christ is, if I didn't mean Jesus, he's a great God and Savior, and he's going to return. Great God and Savior. Jesus is God, and not just God, great God and Savior, Jesus. And Peter also says it in 2 Peter 1, verse 1.

[22 : 50] It says, Simon Peter, a servant and apostle of Jesus Christ, to them that are obtained like precious faith with us through the righteousness of God and our Savior, Jesus Christ.

The same person. The righteousness. Now, the righteousness is not talking about God's behavior, but Jesus' righteousness. That has, we go before God in the righteousness of Christ.

So here, Peter is saying Jesus Christ is God. Paul said he's God. Maybe he's okay, but Peter and Paul, they just hijacked their own philosophy onto Scripture, or hijacked Scripture and imposed their own philosophy.

Let's see what Jesus has got to say. In John chapter 8, verse 58. Let's already allow, please.

Let go. Jesus said unto them, very, very, I say unto you, before Abraham goes, I am. Look at the grammar.

[23 : 53] First of all. Before Pastor Kobe got to England. Oh, guys. I'm trying to say I've been England before he came.

Before Pastor Kobe got to England. I was. Before Pastor Kobe got to England. I was in England. But what kind of English is this?

How can you say before Abraham, I am? That's not normal English. If this is this grammar, you should have said I was. So is there something wrong with the grammar? No.

It's not a grammatical error. It is. That I am is not. It is. It is a claim.

Now, the Jews understood exactly what he meant. Look at the next verse. Let's see what happened in the next verse. Then they. What did they do?

[24 : 50] Took out of stone. Cast him. And Jesus said to him. They wanted to do what? For saying before Abraham. Okay. Let's assume he's deluded. All right.

Now, let's say I'm telling you that. Before Winston Churchill became prime minister. I actually used to talk to him. Now, you know I have a problem.

Right? You just know I'm not okay. Right? Now, Abraham is many. He was not. Jesus was not even yet 50 years. And he was saying before Abraham.

Let's assume that he meant I was. That is madness. But why would they want to stone him? No. But he said before Abraham. I am.

And he used the word that Jews don't refer to anybody but God. He said. I think we read Isaiah chapter 43 verse 10.

[25 : 46] Look at Isaiah chapter 43 verse 10. Before the Exodus chapter 3 verse. Verse I think 14. When they sent Abraham. Exodus chapter 3. Okay. You are already. Okay. When God.

Moses said. If I'm going to this Jews. When I go. You are sending me. Who should I say send me? He said. When you go. Say I am. Say I am. I am. Let's all say it again. I am. Now.

And those days. In the days of Jesus. They were. Watch this. They used to. What the Bible. They were reading. Especially the Greeks. Or the Jews. Was the Greek version. Most of them. It was the Greek version.

Of the Hebrew scriptures. So that. The way we are reading. The English version. They were reading. The Greek version. Because. Which was written in Greek. So. So. The Greek version. Of the Hebrew. They knew exactly. The Old Testament. Which was. Which is the. I think the Greek version. Is the Septuagint. They knew what it meant. Isaiah chapter 43. Verse 10.

[26 : 41] God actually said it again. Look at this. Some of you didn't pick it up. 43 verse 10. It says that. Ye are my witnesses. Say the Lord. And my servants. Who I have chosen.

That ye may know. And believe. Me. And understand that. You see. You see. That. That wasn't. It's the English. But what is it. Understand that. I am.

So. I am. I just want you to know. That I am. So anytime. They use the word. That's God's name. I am. I am. It's a very sacred name. And then Jesus comes on the scene.

And he said. Before Abraham. I am. But interesting. Okay. It could sound like. Before Abraham. God. No. When he said God. The Greek word translated.

With I am. Is. Ego. I mi. Now. Ego. Ego. Means. I am. Emi. Means. I am. But. Ego. Ego. Is more like. Describing.

[27 : 36] I am. And then. That's where you get ego. From. Ego. Is. Me. And then. Emi. Means.

I am. So what you are saying. Is that. Before Abraham. I. Me. I am. Me. I am. I am. I am. So he was trying to tell. Before Abraham. Me. Me.

I am. I am. I am. I am. Not that I am. I was there. He said. I am. I am. I am. You see. I am. So because ego. Means. I am. Emi. Means. I am. And he said.

Me. I am. I am. I am. I am. How can you. How can you say. Before Abraham. You are the God. You are the one. So Jesus actually. That's why they took up stones.

To kill him. Because he said. I am. Before Abraham. Me. I am. I am. The one who said. I am. It is me. There is no difference. What?

[28 : 30] In John chapter 8. Verse 24. He says that. You will die in your sins. He said. Ogre. Make a talk you. You go die.

He said. I said therefore unto you. That you shall die in your sins. For if you believe not that. That's the English. But it's supposed to be.

I am. If you don't believe me. I'm God. I am. You are dying in your sins. So Jesus. In his own words. Said. He is God.

There are about. Seven other places. In scripture. Or in John. Alone. Where he said. I am. I am divine. John 15. I am the. I am the.

The door. In John. 10. I am the. The great shepherd. Of the sheep. John 10. I am the resurrection. And the life. John 11. All this.

[29 : 24] And all those. I am's. He was referring to. Who. It's like the. Ego in me. Ego. He was claiming. Deity to himself. So. When they said. Jesus never said.

He's God. You didn't understand. You don't. Go and read it again. He actually claimed. Deity. In fact. For saying that. He's the son of God. He was God. Which we saw. Earlier on. So.

Jesus. Said. He was God. I think this one will be. Exciting to note. In Revelation chapter 22. Verse 12. Let's do. Let's do that exercise quickly. Is somebody learning something?

I mean. I like the Bible. It's sweet. Jesus. Thank you. Thank you. Jesus. Thank you. All right. Shall we all read it from the screen together? Let's go. And we all.

I am with thee. And my reward is with thee. To be with every man. According to his word. I believe. Now look at verse 13. I am.

[30 : 19] I am. Who is talking now? Who is talking? Jesus. What did he say? I am. I am. I am. Alpha is the first letter in the Greek alphabet.

And Omega. I am the beginning and the end. Wow. There's none before me. It said before. Look at chapter 1.

Verse. Revelations 1.8. What does it say? Let's go. I am. I am. Alpha. I am. The beginning and the end.

I am. Alpha. And Omega. The beginning and the end.

I am. Alpha. And Omega. The beginning. And the end. Says the Lord. Which is. And which was. And which is to come. The Almighty. But is it not Jesus who said.

[31 : 16] I come quickly. My word is with. And he said. I am. The Alpha. And Omega. When he was addressing. He addressed. The people. He addressed his people.

He addressed the church. And saying that. Okay. Chapter. Chapter 1. Verse. 18. I am he that liveth. And I was dead. And behold. I am alive forevermore. And I hope the.

No. No. Verse 17. And when I saw him. I fell at his feet. And he laid his hand. His right hand upon me. Saying. Fear not. I am the first. And the last.

I am the. Let's all say. I am the first. And the last. I am the first. And the last. Please say it again. I am the first. And the last. So Jesus said. He is the first.

And he is the last. And. Isaiah chapter 44. Verse 6. Let's look at that quickly. And then we can move on. I want to say something. Isaiah chapter 44.

[32 : 13] Verse 6. We read it earlier on. Shall we read it again? He said. What? The Lord. The King of Israel. And is the King of Israel. I am the first. And I am the last.

Now. Wait. There is no God. This God. He said. Beside me. There is no God. The King of Israel. This is what I am saying. Listen.

That says. The Lord. The King of Israel. Who is. Who again. Is this one. Who again. Is it not the God of Abraham. The God of Isaac. The God of Shadrach. He is the one talking.

The God of Elijah. He said, listen, I am the God of Israel, the King of Israel, and his Redeemer. The Lord of hosts. Who else is the Lord of hosts now? I am the first and the last.

And besides me, there's none. Then Jesus comes, he said, I am the first and the last. Isaiah chapter 40, let's look at 48 verse 12 again.

[33 : 08] Isaiah 48 verse 12. He said, listen to me. And now give us a new King James. Listen to me. Oh, Jacob and Israel, my God.

I am he. I am. So if Jesus then shows up and he's talking to his church and he says that I am.

Revelation chapter 1, I gave her 17. He said, don't be afraid, John. I am the first. But this is, it's God who was talking. Okay, let's read. I think we should read it to see if it was God or Jesus.

It was the father or Jesus. Now, it says that. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, fear not.

I am the first and the last. My pastor, that doesn't mean it's Jesus. Maybe it's the father talking. The father who was speaking in Isaiah is the same word. Oh, yeah, you're right.

[34 : 03] Let's look at the next verse. Look at the next verse. I am he that liveth. I was dead. Which one was dead? I was dead. And behold, I'm alive forevermore.

Amen. Who was dead? Is it not Jesus who came to die? So Jesus actually claimed and said he is the alpha and the omega. He is the first and the last.

The title that only God gives you. And God said, besides me, there's no one else is alpha and omega. No one else is first and last. And if Jesus comes and says, I'm first and last, it's the same God talking now.

Shout hallelujah. Shout Jesus is God. Jesus is God. Praise God. So we can tell that our Jesus is God.

And in John 1, you remember, in the beginning. In the beginning. I can't hear you. In the beginning. How about the word? The word was in God.

[35 : 03] That's a relationship. Watch, watch, watch, watch, watch, watch, watch, watch. To be with. To be with. To be with.

It's talking about relationship. I've said this before. God is the only self-contained community. He's a community in himself. There's no religion that depicts God as love.

When anyone says God is love, it's a Christian, the Christian theology that depicts God as love.

Wow. Charles Pergin said that you have put a lion in a cage and you are fighting to defend the lion.

He said, go, get off. Release the lion from the cage. It will defend itself. Don't let us try to protect Christ. Don't let us try to protect Christ and protect the gospel. Just preach the gospel and the gospel itself will defend itself.

Of course. The gospel is powerful enough to convict. Just preach the gospel and stop trying to be nice so the gospel doesn't look somewhere and be nice and you are trying to do everything.

[36 : 06] Just preach the gospel and the gospel convicts. The wrong gospel saves. Hallelujah. Stop defending the lion. Release it from the cage.

It will defend itself. God. Amen. So, when people say, oh, all the other gods. God, remember, God said there's no other one.

Okay. I'm the only one. And which one is he talking? Because other ones still say that God is the one. God has given us his names in the Bible. If you don't find anyone mentioning that and mentioning the name of a God, that is not from the Bible.

That is not God. That's maybe a devil or something like that. How can you say that? You say, you people are a bigot. You are rather the biggest one. For thinking someone speaking from the word of God is a bigot.

So, now, coming back to the point here. Love. Say, God is love. God is love. Say it again. God is love. Bible says, God is light. God is love.

[37 : 10] God is spirit. In John chapter 4, I think, John 4, 7, Bible says, God is love. Wow. Oh, it's 8, 16, somewhere there.

7, let us love. God is love. God is love. God is love. Let's just say, God is love. God is love.

How can you love when there is not another person to love? Think about it. You can't say you have love until there is someone else to show your love to.

So, if we say, I love. Love what? There might be something. I love. So, for God to be love, if he was love before he created everything, then there is nothing to love.

But God, because God is self-contained. There is an existing relationship in God. That's why Jesus said, the father loves me. And Jesus said, I love the father.

[38 : 07] That's why he said, I came to die. I came to do his will because I love the father. And he said, the father loves the son and he has given all things to the son. So, there is love already existing before anything showed up.

Existing in God. Because God is three persons. One God, but three persons. And love can exist within God. Now, here, in the beginning was the word.

And the word was with God. But it didn't end there. And he said, ah, the word is God. The problem, how can you be with somebody and you are that person? Do you understand?

How can you be with and you are? The only way this can be explained is a trinity. He is, the word was with God and the word was God.

And the verse 14 even makes it even more serious. He said, this word which is God, it was made flesh. So, the Pharisees said, you can't say you are God.

[39 : 07] He said, I don't do that. If I deny God, I'm lying. I'm a liar. Because that's my essence. That's my nature. That's me. I am God.

So, the word was God. Jesus, the scripture saw that Jesus is God. Now, quickly, the Holy Spirit. In Acts chapter 5 verse 3, as they were, Ananias and Zafira, the first hypocrisy in the church.

They came and tricked Peter. And they brought their money. And they came back. Peter said to Ananias, why has Satan filled your heart to lie to who? To lie to who?

To lie to who? But he was talking to Peter. Yeah, but the church is led by the Spirit of God. So, he said, you have lied to the Holy Spirit. Oh, I lied to the Holy Spirit.

Holy Spirit, where are you? Look at verse 5. Ananias, hearing these things, fell down and gave out a curse. And great fear came about everybody. Verse, I think verse 9.

[40 : 07] Let's go to verse 9. Verse 9. Peter said unto her, how is it that ye have agreed together, husband and wife, to tempt the Spirit of the Lord?

Behold, the feet of those who... Okay, I think let's go to the verse 7. I think it's the verse 7 I'm looking for. And it was about a space of... Okay. Let's go to 4. Sorry.

I'm sorry. Let's start from 3. Okay. Let's start. Wow. Verse 3. Okay. Verse 3. Verse 3. Is that okay? Verse 3. And Peter, I think that's why it's better I stay behind the...

Ananias, why I said, don't fill your heart to lie to the Holy Spirit and to keep back... Keep back... Keep back part of... They built me a house. Yeah. Let's bring you home.

Let's... Let's... Let's... Let's get real here. Okay. Let's get real here. Let's get real here. Let's get real here. Even the speakers have realized that somebody is here.

[41 : 08] Why have you kept... Why have you kept part of the... Look at the next verse. It says that, whilst it remained, was it not... You could have chosen not to have joined the team that were saying, I'm giving 10,000.

I'm giving... You could have free... But you... Why do you deceive the church? It was your own body. After it was sold. It was... Was it not in... Your own power?

It's your own. Whatever. Those who say... Those who say, I don't give tithe. It's your own money. Choose to do whatever. Whatever. Whatever. Why has thou conceived this thing in thy heart?

Thou... Thou... Thou has not lied to men, but to who? God. Verse 3. It says, why has it done for your heart to lie to who? The Holy Spirit. And now verse 4 says that you have lied to God.

Oh. The Holy Spirit is God. In Acts chapter 13 verse 2. While they fasted and prayed, the Holy Spirit said, what? Separate unto me. Who is talking now?

[42 : 09] Separate. For the work where I've called them. Who is we have called them? Paul, the apostle, called of God. Paul, apostle of Jesus Christ and of God, called to be an apostle.

Romans chapter 1 verse 1. The Holy Spirit said, I have called them. But it's God who called them. But the Holy Spirit... Why? Because the Holy Spirit is God. All right? Paul, the servant. Romans chapter 1.

Paul, the servant of Jesus Christ, called to be an apostle. He was called to be an apostle.

Separated unto the gospel of God. God, he was called. The Holy Spirit said that, I am the one calling. And it's God who called Paul.

So, the Holy Spirit is referring... It's referred to our scriptures as God. Hallelujah. Hallelujah. Is this something that requires advanced maths to understand?

The truths of scripture are so plain that even the most unlearned can get it. Watch this. So, we have seen that the Father is God.

[43 : 14] The Son is God. The Spirit is God. Let me even go to the Son. There's a scripture. It's a very important scripture. We have Colossians chapter 2, verse 8 and verse 9.

He said, don't let anyone spoil you with all kinds of ideologies, philosophy. He said, be careful. Let someone spoil you. Wow. Yeah, people can spoil you, you know. Yeah. There are people who are spoiled.

By wrong doctrines. Because you've started associating with some people. Funny people. You see, there are certain teachings it only produces some godliness. Beware, lest any man spoil you through philosophy.

It's not holiness. They spoil you through ideologies, philosophies. That's why you have to be strong in scripture. Spoil you through philosophies and vain deceit.

After the tradition of men. Not after the... After the rudiments of the world. Not after Christ. Then look at what he said about Christ. Ha! For in...

[44 : 15] He said in Christ. All the fullness of God. God dwells in Christ. Ha!

So God in his fullness dwells in Christ. Christ is God. The Holy Spirit is God. The Father is God. The reason why these things are important is that...

So that people can understand what is... Where the scripture stands. Because there are always people who come with their own versions. It's very important. Now let me finally add this.

The questions people ask about the Trinity. I won't tackle all. The word Trinity is... So they say the word Trinity is not in the Bible. Why?

Oh, that's simple. When we say God is omniscient. What does that mean? Knowledge. Conscience. So... Awareness.

[45 : 13] So omniscient is... Omni is all. Shame. Knowledge. So God is all. He knows everything. When we say God is omnipresent. It's everywhere. Yeah.

Omnipotent. All-powerful. Where do you see omnipotent? In the Bible. Where do we see omnipresent? Trinity is tri-unity.

There are three persons. One God. Say three persons. Three persons. One God. One. Say it again. Three persons. Three persons. One God.

One God. So... The concept is so strong in scripture from Genesis chapter one to revelations. It's so strong in scripture. It's very clear. Unambiguous in scripture.

But in the early days, the church fathers sometimes came up with certain words so that those words, once you stumble upon it, that means you are not a genuine Christian.

[46 : 10] so it helps protect the church from wrong teachings so once you say Trinity what do you know about the Trinity how can God be three okay then okay many people usually usually okay let me say the other way usually the western the western Christian Christianity from ancient times western Christianity so like a school like this which is very I think very Christian if we want to come and worship here and we say we are Christians first of all they have to check some things about us what do you believe about the Trinity what do you believe about Jesus those things there's something called shibboleth some people can't say church they say church or shire so sometimes this guy this guy who is called John Smith said I've always lived in England I was born and bred in England and he said oh okay say the children are going to church he said the shibboleth are going to shosh you know you know that this guy you can't say it so it's shibboleth so shibboleth now a Christian shibboleth they had to come up with these doctrines like the inerrancy of scripture when we say inerrancy of scripture the scripture cannot air whatever it says it cannot air so we ask you what do you think about inerrancy of scripture say oh yeah there are things that I don't ah okay then help me know where you stand clearly help me know your stance so those ones are shibboleth so the Trinity what do you think about the Trinity oh

God cannot be okay now so if you say a Christian those are the how do you get justified what is justification how does it so that's why I've been teaching some of these things because it helps you when people can define it it helps you to know where they stand as Christians doesn't matter the title and the miracles they may say they can do check this is a Christian shibboleth so the Trinity is also a shibboleth which the fathers gave so that it summarizes so much in one word so once you you say Trinity you can't go off we all know the Trinity it's not in the Bible but it's a concept that is strong in the Bible let me add one more they say Jesus Christ the Colossians chapter 1 verse 15 the argument is but Bible says Jesus Christ is a creature it never said Jesus is a creature it never said let's go read it let's go it didn't mean he's a creature that means that he was the first that was made first born of so that's what some people believe that Jesus Christ was a special creation of God created first he and Lucifer yeah the the the noctics

Jesus and Lucifer they were brothers but Lucifer rebelled like the prodigal son he rebelled but Jesus kept his you know so when people tell you that what do you think what do you think about the gospel of Philip that's where they are leading to what do you think about the gospel of Thomas see shibboleth this and the Bible there's nothing else any other thing written is not part of the Bible. This is the full word of God. Any other thing inserted in it is not the word of God. It's as simple as, it doesn't matter how, what history books are saying, you know, there are other extra-biblical accounts. Hey, excuse me.

Excuse me. Anything that contradicts the word of God must be thrown out. Gospel of Philip. Who cares? Who cares? Gospel of Thomas.

[49 : 53] Excuse me. When you are looking for a reason to sin, you begin to look for all kinds of funny ideas. What do you even know about this Thomas thing? Who is Thomas? All right.

So, so quickly, Jesus Christ, they say he's a creation. He's a creator. No, he's not a creator because he says he's a firstborn. It's just like in Exodus chapter, I think, 422.

God says about Israel, Israel is my firstborn. Doesn't mean it was the first of the nations created. It says that that says the Lord. Israel is my first son. Even my firstborn.

Does that mean Israel was the first nation created? Not necessarily. Not necessarily. It's an idiomatic expression that means that they stand above all the others. They have preeminence. They have eminence. They have higher priority. Among all. When, when, when there is war somewhere in another nation, the British government doesn't go and take everybody.

[50 : 52] First of all, you let's see the British passport holders. Passport holders. If you don't have a passport, sorry. British passport holders. That's the pride. They are the firstborn. Excuse me.

What does, what, what, first lady. Doesn't mean the oldest lady in the country. So when you say Jesus is the firstborn of, firstborn of every creature, is that anything created is under his authority. That's what he means. Look at the next verse and I'll end on there. Look at the next verse. For by him, that is a such planet. By him were all things created. Created. That are in heaven, that are in earth, visible, invisible, whether they are, they be thrones, or dominions, or principalities, or powers. All things were created by him. And for him. That's what it means for him to be firstborn. As long as he says firstborn, so he's a, for his own creature. Amen. Did you receive something?

No. Hallelujah. Shout Jesus is God. Jesus is God.

[51 : 54] The Father is God. The Father is God. And the Spirit is God. The Spirit is God. The Blessed Trinity. Amen. Amen. Amen. Thank you for listening to this message by David Entry.

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