

Jesus - The Rock On Which The Church Is Built

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Date: 30 May 2024

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[0 : 00] Hallelujah! We thank God you've tuned into this message by David Entry at Caris Church. No hand can help you with the fulfillment of your destiny, but the Word of God. May God's hand align you further into your destiny through this Word.

That question Jesus asked in Matthew chapter 16 verse 13, when they got to Caesarea Philippi, He asked His disciples, Who do men say that I...

Look at the way He put it. Who do men say that I, the Son of Man... Could have said I am, but I am the Son of Man.

Who do they say I am? And they said what they know people have been saying. And He said that who do you say I am? And Peter answered, they said, Thou art their Christ.

Say their Christ. Their Christ. Say it together loud. Their Christ. Say it, their Christ. Their Christ. Their Christ. So Peter said, thou art their Christ, their Son of God.

[1 : 08] Their Christ, their Son of God. Their Christ, their Son of God, their living God.

So then Jesus said, blessed are you. Blessed are you. Blessed are you. Blessed are you. Simon Bar-Jonah. So his father's name is Jonah.

Or John. So Bar means son of Bar-Rabas. So Simon Bar-Jonah.

So Simon Bar-Jonah. Bar-Jonah. Because flesh and blood has not revealed this to you. And my Father who is in heaven. Then he goes on to, after addressing Peter, he began to say some things that I say to you again that you are Peter.

And upon this rock. And the Greek word for Peter is Petros. Small stone. And then he said, upon this rock.

[2 : 08] He should have said upon you. Ask the rock. I said upon this. Because he was making reference to who do men say I am. And then he said upon the rock.

That revelation Peter has given. It's upon that. Revelation is a rock. The rock on which the church is built. It's built on the revelation of who Jesus is.

And the revelation of, the revelation Peter gave, I think, recently I spoke about it. Christ, the son of the living. That. You must know him as Christ. And you must know him as the son of God.

That is what determines whether you are a Christian or not. Wow. What determines whether a person is a Christian or not. Is that, that rock.

So then, anything that is not founded on the rock is not part of the church. Jesus is built. Do you understand? He said upon this rock I will build my church. So the church is built upon this rock.

[3 : 08] And what is the rock? The rock is that revelation. So anything outside the rock is not church. It's not the church of Christ. Are you getting what I'm saying? So that means that your claims to Christianity is at the mercy of your belief in that, that statement.

Or your belief in what has just been revealed. And that belief is that Jesus is their Christ and Jesus is their son of the living God.

That's what determines who is saved or who is not saved. So, he, in Acts chapter 15 verse 1, it says that some of the Judaeists started, it says that certain men who, which came down from Judea, taught the brethren and said, Except you be circumcised after the man of Moses.

It's a serious statement, they said. You know, there's something called the proselytes. A proselyte. On the day of Pentecost, Bible says that devout men and Jews. So three of, three groups of, three groups of people were there when Peter preached to them.

[4 : 33] Who, the one, those who had their sound. There are three groups of people. Jews, proselytes and devout men. You will see in the text somewhere. Who have come from all nations.

Now, who are Jews? Jews are the ones who are the descendants of Abraham. Abraham. Through Jacob. So, Isaac and Jacob.

The Israelites. Those were the Jews who were practicing Judaism. Bible talks about how it was unto them the oracles of God was committed.

Right? So, it's to the Jews. To the Jew first. Then to the Gentiles. I mean, it's all throughout scripture. The Jews. Now, there were Jews.

And then there were proselytes. In Acts chapter 2, you see, it mentions proselytes. Who are proselytes? And Phrygia and Pamphylia and Egypt and parts of Libya, Abalsarini, strangers of Rome.

[5 : 34] Jews and what? Proselytes. So, it's in your Bible. Proselytes were some, a proselyte is someone who is not a Jew. But wants to practice Judaism.

So, he's gone through some rituals. And those rituals, two main rituals you got to go through. Number one, the ritual of circumcision.

So, every Jew, male, not female. The reason why only male were circumcised is because the seed of any person comes from the male.

Now, if the male is circumcised, that means that all the seeds that come through him are in covenant with God. So, circumcision is the sign of the covenant.

And since everybody comes through the male, that means you come through that system of circumcision. And that makes you a Jew.

[6 : 35] Okay? Does that make sense? Now, if you want to practice Judaism but you are not Jew, you have to go through the rituals to be a proselyte.

You are not still a Jew. You are a proselyte. A proselyte is someone who is accepted by the Jews and he practices Judaism. Judaism. But even in the temple, they have to sit at the back behind the women.

Yeah. So, in the temple, it's the men, then the women, then behind that there's a little wall of a partition. It's a small wall. It's like balustrade.

All right? So, it shows you don't go across that balustrade because you don't belong there. But you can come in. But not. That's why Bible talks about, in Ephesians chapter 2, verse 14, it brought down the middle wall of partition.

God took it away and made peace between Jews and Gentiles. So, now, Jews and Gentiles are all one body in Christ. In the past, under Mosaic law, it's not chosen possible.

[7 : 41] Under Mosaic law, Jews and Gentiles could never be one. That's why they had a problem to tell Peter. How come you go into a Gentile people? Even those, they were not, Peter's problem, they were not even proselytes.

They were Gentiles. Because Cornelius was a Gentile. He wasn't proselyte. But he was forced under the category of devout men. So, devout men, they were not proselytes.

But they were traveling and go where the Jewish God is and try and pay obeisance. Because if maybe, someone said, I can't go to this circumcision thing.

I'm too old. So, you let me worship him from somewhere else. But I believe in this God. But I, you know. So, we have Jews, proselytes, and devout men.

Now, in Acts chapter 15 verse 1, it was saying that these people, those who came from Judea, were telling the Gentiles in Antioch that except you are circumcised with Moses' prescribed circumcision, you cannot be a Jew.

[8 : 54] No, you should understand why they would say that. Because even to become, to practice Judaism and be accepted, you have to be circumcised. Now, being Christian or being a believer in Christ is even higher than practicing Judaism.

So, if Judaism acts as minimum, then you should do more. It's just logical. You know, it's like you say, I want to practice medicine.

And so, you have to go for some training. Even nurses are trained. So, how much more a surgeon? So, asking a surgeon to be trained is not too much of an ask if nurses are being trained.

So, it's just asking someone to be circumcised in order to become a Jew, to practice Judaism. It's basic. Then, to practice Christianity, you have to be circumcising it more and other things.

So, but the problem is, they said, except you are circumcised after the manner of Moses, ye cannot. So, then, they said, salvation, you have to practice an extension of Judaism.

[10 : 08] So, you have to come through Judaism and make sure you have accepted everything we do. Then, you can be considered to be saved. You can't just say, like they say, I just, I, how can someone say, I believe in Jesus?

And just that saves you. Come on. There are things you have to do as well. So, salvation, the religious people believe that salvation cannot just be offered purely based on believing that Jesus is Christ.

And the son of the living God. You need something else. But Paul, they had to sort this matter out. But you don't need anything. But believing that Jesus is the Christ and what?

The son of God. Or the son of the living God. The same. So, Jesus is, let's all say that together. Jesus is the Christ and the son of the living God.

Let's say this again. Jesus is the Christ and the son of the living God. Please lift your right hand and say this with me. Say, I believe. I believe. That Jesus is the Christ.

[11 : 14] That Jesus is the Christ. And the son of the living God. And the son of the living God. One more time. Say it by yourself. Let's go. I believe. I believe. That Jesus is the Christ and the son of the living God.

One more time. I believe that Jesus is the Christ, the Son of the living God. One more time. I believe that Jesus is the Christ, the Son of the living God. One last time.

I believe that Jesus is the Christ, the Son of the living God. And Jesus said it's upon this belief, upon this confession, upon this faith, the church is built on.

Now, so who, watch this, who you know Jesus to be is at the bedrock of what determines whether you are Christian or not.

It's the bedrock, actually. It's the bedrock of whether you are Christian or not. You can't believe the wrong things and be a believer when it comes to Christ.

[12 : 13] But the problem is who they, does that make sense when Jesus said, upon this rock? The one Jesus is building is only built upon this rock.

Say this rock. This rock. Say this rock. This rock. And what is this rock? Jesus is the Christ, the Son of the living God. Oh, come on. What's the rock? Jesus is the Christ, the Son of the living God. What's the rock? Jesus is the Christ, the Son of the living God. Hallelujah. Hallelujah. So, we Christians, when we say we are Christian, what makes you a Christian is not going to church. What makes you a Christian is not your father was a Christian or your mother was a Christian, let alone a pastor. What makes you a Christian is not because you are born into a Christian family or your so-called Christian name.

There's no Christian name. It's the person that makes their name Christian, not the other one. No, no. When we say believe, please, we are not talking about just accepting it.

[13 : 22] I've always thought that there are three aspects, three dimensions of belief. The belief that brings salvation is three aspects. The first one, the content of your belief.

What do you believe? So, if you say, I believe that my neighbor is a thief. You cannot just say, I believe and leave it. You believe something.

So, there's something you believe is called the data, the no tie, the data of your belief. I believe this is a Bible and not just an ordinary book covered with leather.

So, when you say, I believe, you need to give us the content of your belief. And that is very important and fundamental because you cannot believe in a vacuum.

I believe. Believe what? Believe what? Don't Mormons also believe? Certainists also believe. So, everybody believes.

[14 : 26] Even atheists believe. So, no tie is the data. I believe that Jesus is the Christ, the son of God.

But that in itself, when you say, I believe the no tie, that's what you know. Or that the content. Now, the second aspect of it is accepting it.

So, you hear it, but do you accept that Jesus is the Christ? Like a Jehovah Witness, a Muslim will tell you, yeah, I've heard you. You heard what you said. And what you said is a point, but I don't accept it.

So, you give that data, you give it to other people, they won't accept it. So, there are people who are in churches, they are aware of it, but they haven't accepted it. So, what does it mean to accept?

To accept is that I agree, I have sense to it that it's the truth. Even though I might not be able to investigate it, I accept that that's the truth.

[15 : 25] Do you understand that? I hear the facts, now I accept the facts. But until the last aspect of Christian faith, Christian believing happens, it's not the saving belief, it's not the saving faith.

What's the saving faith? I know the data, I have the data, and then I accept the data, and now I commit to live based on that data. So, I live, if I believe that Jesus is the Son of God, I live my life that if he's the Son of God, if he's the Christ, means that he's the one who is promised to come and bring deliverance, come and bring relief, come and bring healing, come and bring salvation. So, then you are not saved until you believe that my salvation is in him, my forgiveness of sins is in him. Anything God can do for me is through him. That means that you have accepted that he is, and you live based on that.

You live your life. So, when your boyfriend said, I'm going because you say you are now in church, you say, well, you can go because I am saved. I believe, I live according to the fact that my salvation is in Jesus, not a boyfriend.

Even the salvation of my marriage is in Jesus, not a girlfriend, not a boyfriend. The salvation of my future, my career is not just in my qualification.

[16:41] It's in the Lord, through Christ. Do you understand that? Through Christ. I can do all things through Christ. So, you live based on that. That's what we, that's what is meant by whosoever believes in him.

When you say, forgot what you said, that for God so loved the word I gave you so little because of that, whosoever believes in him. That word, believes in him, that's what it means to believe. So, it's not just about knowing about the fact and accepting the fact, which a lot of people who come from a Christian background accept anyway.

So, then accepting it doesn't mean you are saved because if you accept it and you don't live according, you don't commit your life to it, you actually have not believed.

You understand that? I told you the story of a man who is a gymnast able to push a wheelbarrow across a rope on a, something like a Niagara Falls or Victoria Falls or some of this.

And at the top, he'll be pushing a wheelbarrow on a rope tied to one bank, one end of the river bank or to the other. And he'll be pushing a, I hope you know what a wheelbarrow is.

[17:51] And it's not like he's walking on the rope. He's walking on the rope and pushing a wheelbarrow. So, even to have your own balance and then balance a wheelbarrow, it's a very delicate act. And tourists go and watch him and pay and love it.

Wow. Wow. So, when, one day he was pushing his wheelbarrow across and just before he got to the bank, the audience were watching, tourists, one of the guys, a guy with his friend, and the guy told his friend that, guy, we got to go.

We've watched him a few times. You can watch him. This guy can go a hundred times over this thing. That's what he's trained to do. And he will never fall into the river. He will never, he can go a hundred times. So, this gymnast heard what the guy said, overheard him.

And he came down and said, excuse me, I like your comments. But do you believe the comment you made that I can't? He said, yes. Are you sure I can push this thing, push this wheelbarrow over this rope across the river a hundred times and not fall into it and nothing can make me fall?

He said, oh, yes, I believe it with all my heart. He said, okay. Then can you sit in it so I can push you across? He said, I don't believe in it that way. You see, that's the Christian faith.

[19:06] You believe and you commit yourself to that kind of belief. You commit your life. And so, sometimes people who don't, you don't have to tell people what you believe. Your living tells them that this guy believes Jesus is alive.

Your living. Your living is a statement of your faith. Hallelujah. Now, so, every Christian must settle this issue of who Christ is.

Who Christ is. Excuse me. Is it okay if I ask you who you think Christ is? Actually, I don't have to ask you. I think I like Jesus too.

Can you ask us who you are? Ask us in Matthew chapter 6. Jesus came on. Verse 15, please.

Who you are. So, Jesus is asking. Okay. But who do you see? This is better than who see you.

Who do you say that I am? But who do you say that I am?

[20:11] Can I ask you that question? This is Jesus. Jesus is saying that. Who do you say Jesus is? Jesus Christ. Jesus Christ. Jesus Christ. Son of the living Lord. Oh, come on. Even Americans, sometimes, they'll pledge allegiance.

They flag by raising and putting it. Come on. It's like someone who is pledging something by raising your writer. Who do you say Jesus is? Jesus Christ. Son of the living Lord.

Who is Jesus? Jesus Christ. Son of the living Lord. Amen. Amen. Amen. So, now, I want to focus in the last few minutes on the Son of God, which is God.

Jesus is God. Jesus is God. When we say He's the Son of God, I've said it over and over, and I will never finish saying that. When we say He's the Son of God, what we mean is Jesus is God.

Let's all say that together. Jesus is God. In other words, we are talking about the deity of Christ. And Jesus Himself indicated that.

[21 : 12] He implied it and said it. And not only Jesus. You see, when you study all Scripture, if someone asks you, can you prove from the Bible that Jesus is God?

Oh. Ah. That's a very interesting question. You're asking me. I'm 27. Even the Scripture that says, and Solomon loved many women.

If you study very carefully, you find out that He's saying Jesus is God. It's like someone asking you that, can you prove that the sea is salty? Show. It's standing before the sea.

Can you prove why you are saying sea? See, every bucket, every cup you fetch is a proof. It doesn't have to be any particular place. From anywhere, just fetch it. It tells you that the sea is salty. This Scripture, anywhere you open and you investigate, you realize that Jesus is God. Somebody say, Jesus is God. Jesus is God. In fact, the way it begins, in the beginning, God created.

[22 : 15] In the beginning, God created. But that's not the only place where you have seen in the beginning, in the Bible. In John 1, we just read, John 1, 1.

It said, in the beginning, what's the... But this one said, in the beginning, God. And this one said, in the beginning, what's the word? In the beginning, so who is who? God was the word.

And even says it first. Just says it over there. So, every aspect. And then, the disciples of Jesus actually indicated that they believe Jesus is God.

By, in Acts chapter 5, verse 31, they said that he is the one who will forgive men of their sins. By saying that, a Jew, saying that Jesus is the one who forgives sins, he is trying to say that he is God. He is there. To give repentance to Israel. And Jesus is the one to give forgiveness of sins. He is God. That's what his disciples were implying.

[23 : 17] When you read different aspects in the New Testament, what, in Matthew chapter 20, sorry, John chapter 20, verse 28. Thomas, a Jewish boy, who was quite skeptical or quite analytical.

He said, if I have not seen him and done a scientific, thorough scientific research on him, I will not accept it. So, you see the way he thinks. The way he used to think. The guy is very analytical. He, Thomas, fell on his feet and said to Jesus, my Lord and my God. What? Thomas answered and said to him, my Lord and what?

My Lord. It should have ended my Lord. My Lord and my Master. But he said, my God. A Jewish man to call Jesus my God? My Lord and my God.

We read Titus chapter 2, verse 13. Christ, the blessed hope. The glorious appearing of our God. Uh-oh.

[24 : 16] Of our great. I like that one. Sometimes it's good to keep the adjectives. Of our great God and Savior. They implied his God. They knew his God.

So many. How about Hebrews chapter 1, chapter 2, verse 8? It said, the Lord said to my God. Wow! Wow! Wow! It says that chapter, no, chapter 1, verse 8.

I'm sorry. It's chapter 1, verse 8. Hebrews chapter 1. Let's look at Hebrews chapter 1, verse 8. Is it chapter 1, verse 8? The Lord said, but, yeah, your, that, yes. But to the son he said, your throne, O God, is forever and ever.

I mean, God calls Jesus God. Even Abba calls Jesus God. He said, your throne, O God.

Your throne, O God, is forever and ever. David said, in Psalm 110, the Lord said, I think there's one. The Lord said, David said, the Lord said to my Lord, sit at my right hand, like, make your enemies die for you.

[25 : 24] So this one is more about my Lord. But that's why the Lord is in capitals. Okay. So the disciples believed. The disciples, his followers, believed, and they knew he was God.

How about? They actually even went as far as believing some of his actions. By describing the actions that only God does, crediting it to Jesus.

What do I mean? Colossians chapter 1, verse 16 and 17. Oh, yes. Shall we all read the other? Let's go. For I am all the children, like heaven and all the earth.

Visible and invisible. Whether thrones or dominions or principalities or powers. Because all things were created through him and for him. Do you see that?

Him, all things were created. And he's before, verse 17. Verse 17, he says that, and he's before all things, and him, all things are here.

[26 : 29] By him, all things were created. Now, this is what they said about Jesus. Watch this. This is very important. By him, all things were created. Let's all say that together. By him, all things were created.

Can you say it again? By him, all things were created. John 1, verse 3. And John 1, verse 3 says that, all things were made by him. And without him, all things were made through him.

And without him was nothing made that was made. Creation. Okay. But the Colossians one is so strong. Let's read the Colossians, that part again. By him, all things were created.

Let's go. By him, all things were created. Please say it again. By him, all things were created.

Please say it louder for the last time. I read all things were created. But when you read Isaiah, Isaiah is a seasoned prophet.

Isaiah said some serious stuff. Isaiah said that, talking about God, in the position of God, God said, that's in Isaiah, God said, I created the heavens alone.

[27 : 31] Think about it. I didn't need any body. There was no assistance. Nobody was with me. I was alone when I created the heavens. Isaiah 44, 24. Look at it.

Look at it. Isaiah 44. That says the Lord, your Redeemer, and he who formed you from the womb. I am the Lord who makes all things. Who stretched out the heavens?

How? All alone. I did it all alone and spread abroad the earth by myself. But then we can see that nothing was made without him.

So if God did it alone, then the God who made it is actually Jesus because everything was made through him. Nothing was made. And God said, I did it.

I was alone when I did it. Wow. So it looks like it is this God who made everything, who has showed up as a man. They credited so many things to him.

[28 : 32] It was, it's replete through scripture. Disciples believe that he's God. Quickly, the text we read. Five things I want to point out. Now, first point. Bible says that John chapter 1, verse 1.

Let's all shout to y'all. In the beginning was the word. Let's shout to y'all. Let's go. Come on, preach with me. Master, why don't you just go ahead and you're making us say it over and over.

And faith comes by hearing and hearing. It's okay to keep the word of God in your mouth. All right.

So let's say together. In the beginning was the word.

I can't hear you. Some of you, I don't know why you don't want to say it. All right. Let's say it together. Let's go. In the beginning was the word.

Now, the word or the phrase in the beginning points to the fact that before everything started.

Genesis, I just told you. Genesis said in the beginning, God.

[29 : 30] But in John, it said in the beginning was the word. So which is which in the beginning? God was the word. So in the beginning, God in the beginning was the word.

In the beginning, for us to be able to understand it, God created things within the context of time.

God lives outside of time and created time. So that's why we have to say in the beginning.

When time was beginning, God was there before time began. Nobody was there before. No scientists. How can a scientist tell you how things began? How is it going?

Because science is based on observations. Science is really based on. So you were not there. How can you tell us how it began? There was nobody there to observe.

And the one who made it, the one who was there is giving us an eyewitness account. That in the beginning, God created God. So in the beginning was the word, and the word was with God.

[30 : 29] So now when we talk about Jesus Christ in the beginning, we are pointing to the fact that he has eternity. He's an eternal being outside of time.

In the beginning was the word. I taught you that John chapter 1, verse 1, in the beginning was the word. That in the beginning really steps further out of time than Genesis chapter 1, verse 1.

Because Genesis chapter 1, verse 1 is telling about the commencement of everything. John chapter 1, verse 1 was telling about just when the commencement was about to commence. So in the beginning, before everything began, the period outside of time, in that period, somebody existed.

And so that means that when we say Jesus is God, he has eternity. He's an eternal being. In the beginning, let's all say it together.

In the beginning was the word. In the beginning was the word. Please. I love it when you shout it. In the beginning was the word. That's better. Things like this will make you shout louder than someone is going to see me a miracle.

[31 : 41] It's good. But this is better. Let's say it again. In the beginning was the word. What was in the beginning? The word. Okay.

So amplify, push it before all time. See, that's before time. I see what I'm saying. In the beginning was the word. In the beginning was what? The word. I can't hear you all. The word.

Now, John wrote Greek. So this was originally written in Greek. So everything you see here was translated from Greek. So you have to look at the Greek word translated there.

And the Greek word translated logos. The word is logos. Somebody say logos. Logos. I mean logos. Logos. L-O-G-O-S.

Logos. Say logos. Logos. Now. Abuja. In the beginning was the logos.

[32 : 37] So sometimes it would be good to think Greek when you are reading New Testament. Because there are some things if we say now. If someone says discrimination.

What it means to those of us who live in UK is stronger. You know, when I was growing up, I grew up in Africa. If someone said racism is bad. I know it's not bad. It doesn't matter.

I never lived in the environment of racism. You know. But when George Floyd was killed. If anyone says that racism is bad. It's like everybody knows exactly what you mean.

The way somebody put his knees on another human being. And crushed his neck to death. So when we say the word racism. What it means to us now. Will be different from what it meant to.

In fact, some time ago, I don't think there will be any word racism. It's a different race. So. Logos. Those times when someone uses the word logos.

[33 : 38] It's not a biblical term. It's an everyday language. And you have to think Greek philosophy. Like Aristotle and Plato and all those people. They were serious guys.

They have invaded society with a certain way of thinking. Now when they say something is logos. It has one of these three or four implications. Logos could mean a word.

Logos could mean a reason. Okay. Logos could mean a thought. So a word or speech. Something that somebody has said. It could mean reason. The reason behind something.

It could also mean a thought. So now. The Greek philosophy. This is how Greek philosophy understood logos.

They understood logos to be something that. That everything. No. Let me put it. They believed that everything existed before it was created. Yeah.

[34 : 36] Because. I used to be an artist. Oh yes. When you start drawing something. People don't know where you are going.

But you know what. It's already created in your head. When a fashion designer is designing clothes. Most of the time it's created in their head. Before even they put it. Computer generated.

Before they create it. And someone is wearing it. So before the person who is wearing it wore it. It has already existed in somebody's mind. So Greek philosophy means. When they say logos. They are talking about.

The thoughts. The real thing. That it has. Eternity before you saw. Whatever showed up. Do you understand that? So when they say that. In the beginning was the word.

They were talking about. Something that has eternity. Something that existed before everything showed up. And when they say. Jesus Christ is the word. Jesus Christ is the logos. What they are trying to imply is that.

[35 : 30] Jesus Christ had eternity. Jesus Christ existed far. It's like in the mind of God. It was Jesus. Jesus. Jesus was the. So God created everything.

Jesus was the mind behind. Which. The mind behind God's creation. That's a strong one. He's the reason behind.

Not only Christmas. Creation. He's the reason. Not for only the season. But he's the reason. For creation. Amen.

Amen. Amen. Someone say. In the beginning was the word. In the beginning was the word. Say it again please. In the beginning was the word. And it says that. Watch this. In the beginning was the word.

The word was with God. The word was. Three was. Three was. The word was. It makes it clear. That the word was God. So now.

[36 : 24] We notice that. Jesus Christ. If the word is Jesus. Number one. He has eternity. Number two. He's the word. Now listen to this. And then I'll end on this. When we talk about.

Look at. Revelations chapter 19. Verse 13. Revelations 19. 13. Let's read it out loud. Let's go. This is the description of Jesus.

In Revelation. He was clothed with a robe dipped in blood. And his name is called the word of God. Wow. Wow. Wow. His name is called.

The word of God. Now. Man must not live by bread alone. By bread alone. So. The logos is called the word of God. The Bible is also called the word of God.

Right. The Bible is called. The word of God. The logos. That's Jesus. So which one is which. The Bible is the word of God.

[37 : 28] Written. So. The written word of God. And Jesus Christ. Is the word of God. Expressed. He is the word.

Expressed. That is why. Nothing. This written word says. Deviates from who Jesus is. Or. You can never know Jesus.

Outside of the written word. Because this. Is the word of God. Is the written word of God. Jesus Christ. Is the living word of God. Or is the expressed. Word of God.

Or is the revealed. Word of God. Said. If you have seen me. You have seen the father. Father. Father. And then thirdly. Thirdly.

He says that. And the word. Was God. And all things. Were made through him. Creation. He. Is the creator. As I said in Isaiah.

[38 : 23] Isaiah created by myself. So if all things. Were made through him. And. Nothing was made. That was not made. And God made it. By himself. Alone. Then that means that. He. Is the.

Colossians chapter 1. Verse 15. He is the firstborn of. Creature. I explain it. Nothing comes without. Outside of him. 15 and 16. It is the image of his. The firstborn of creature.

Then the next verse is that. For by him all things came. Were created. So. Nothing gets. Nothing shows up. Outside of Jesus. He is the creator.

The creator God. Now. Time didn't permit me to describe. What was. Behind. The motivation behind. John's writing. John. This is John. When I say.

You got it. You got it. Say gotcha. Got it. Good. Good.

[39 : 18] So. John. Says that. He is eternal. Two. He is the logos. Three. He is the creator.

Verse four. In him. Was life. And the life. Was the light of men. And Bible talks. This short text. Talks about light. Several times. Light.

Light. Light. Light. Light. Look at verse 18. Verse 17. I will show you something. Verse 17. Verse 17. Verse 17 says that. John chapter 1. Verse 17. Says that for love was given. That's the. It looks like. That's the actual time. They mention. Jesus Christ. From verse 1. He was referring to him. As. Word. The light. Light. Light.

Light. Light. Light. Light. So. Jesus himself says in John. Chapter 9. Verse 5. John. Chapter 8. Verse 12. I am the light of this world. Wow.

[40 : 14] And let me add this. Finally. So. In John chapter 1. And Lord. We find out that he has eternity. He is the word. Number 3. He is the creator. Number 4.

He is the light. Number 5. Verse. 14. The word became flesh. Now. This is what it means that is Christ. He is all.

All these issues that he has eternity. Or he has deity. But until he becomes flesh. Christ is a human person. Who had a divine nature. So.

You cannot say. Jesus never lived. Anyone who says Jesus never lived. Is that the spirit of the antichrist. It says that. First John chapter 4. Verse 2. This is the spirit of the antichrist.

If we. Anyone who denies. That Jesus has come in the flesh. First John chapter 4. Verse 2. And 3. It says that. And every spirit. That does not confess. That Jesus Christ.

[41 : 10] Has come in the flesh. Is not God. What does that mean? If you say. Has come in the flesh. That means. He existed before he came. Alright. If you say. Now. Jesus Christ has come in the flesh.

If you say. He didn't come in the flesh. That means like. God has not showed up. But if you said. He came in the flesh. You are talking about. He has eternity. And now became. Human. And that is

the biggest problem.

Of Jehovah's Witness. Mormons. And Islam. Mormonism. And Islam. That. How can you say. That human being. Is God. You can't equate him to God.

But. Unfortunately for them. Actually. He. Is. God. But. God. Great is the mystery of godliness. God. God. Was manifested. In the flesh.

He was manifest. And that. Manifested. God. In the flesh. Is the Christ. He is the son of the. When you believe that. He. The one. Who lived a normal human life.

[42 : 05] Was born from the womb of Mary. He lived a 33 years. Life. Years of 33. Life of 33 years. He lived here. And he died a human die. Until you believe that.

That is God. Who went through this. You can't be saved. That is what it means. To believe that Jesus is the Christ. Thank you for listening to this message. By David Entry. We pray you have been strengthened.

And enlightened. You can connect with David Entry. On all relevant social media platforms.

Including Instagram. And LinkedIn. You can also hear more messages. From David Entry.

On all relevant streaming platforms. And the Karis Church app. Don't forget to like. And share the message. Be blessed. In Achtung.

In Achtung.