

Jesus The Christ

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 18 July 2024

Preacher: David Antwi

[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.

Romans 5, 1 says that, Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. Shall we all read the alarm from the screen? Let's go. Can I have ladies please? Ladies, can we read it please?

Wonderful. Beautiful reading. Gentlemen, can we please read it? Let's go. Amen. How do you have peace with God?

Through our Lord Jesus Christ. How do we have peace with God? Through our Lord Jesus Christ. When you read John chapter 1, John chapter 1, let's look at verse 45 and 46.

It says that, Philip findeth Nathaniel and said unto him, we have found him of whom Moses in the law and the prophets did right.

[1 : 31] Then he said, so you don't get it wrong, Jesus of Nazareth, the son of, we will come back to this, but okay, let's go to 46.

And 46 says that, then Nathaniel said unto him, can there any good thing come out of Nazareth? Philip said unto him, come and see.

Acts chapter 2, verse 22. Jesus of Nazareth, a man approved of God amongst you by miracles and wonders and signs which God did by him in the midst of you as ye yourselves know.

Who did God do the miracles and wonders through? Who? Jesus of Nazareth. Who? Jesus of Nazareth. One more time. Jesus of Nazareth.

When you say Jesus of Nazareth, you are talking about somebody whose origin or whose genealogy, whose human origin can clearly be traced.

[2 : 48] Now, in the book of John chapter 1, verse 45, they said, we have found him, who are you talking about?

The one of whom Moses in the law. So, the law was not really about do's and don't.

The law was really about a person. Yeah, yeah. So, Moses in the law and the prophets also wrote about. We found him.

Ah, wonderful to hear that. Who is he? Where is he? And then he said, Jesus, when you read some translations, some translations say, Jesus the Nazarene.

But some translations say, Jesus the Nazarene, which is the same as Jesus of Nazareth. He's the Nazarene. He, he grew up in Nazareth.

[3 : 50] Matthew chapter 2, verse 30, 23, says that, um, yeah, you see, he shall be called Jesus the Nazarene. Matthew, so, they, they came and lived in a city called Nazareth.

That's where he lived. And, but that's not where he was born. As I said, one of the Sundays, that usually, you are named after where you are born, where you are born.

So, if they are going to call a city, or link you to a city, or a town, or a place, they link you to where you are born. But Jesus was not linked to where he was born, simply because, you will never find it in the lips of the early church, talking about Christmas.

They never emphasized on his birth. So, Christmas story was not part of their preaching. So, they spoke about where he actually grew up.

Jesus of Nazareth. He grew up in Nazareth. Now, watch this. If you stop Jesus Christ, and you ask him for his photo ID, and his official name on the photo ID, most of you think it is going to be Jesus Christ.

[5 : 07] Jesus Christ is not his name on his ID. The name on his ID is Jesus of Nazareth, or Jesus by Joseph.

So, chapter 1, John chapter 1, verse 45, he said, Jesus of Nazareth, the son of Joseph. That is his identity. His human identity was Jesus, the son of Joseph.

So, Christ was not his, is not his surname. That's what I'm trying to say. So, Christ is not the surname of Jesus. Shall we all say that together?

Christ was the surname of Jesus. It's important to know. Christ is not Jesus' surname. Jesus' surname is not Christ.

So, what is that Christ? Christ is actually a title. Christ is a title. So, that text says that we have found him.

[6 : 07] Now, yesterday I was explaining to the church that when you look at Matthew, Mark, Luke, and John, and Acts, when you look at the narrative, the history account, historical account, so they are just narrating what has happened, and this happened, and you came into the hall, and then you were praised and worshipped, and then you were very happy.

When we closed, you went home, and then somebody blessed you with a thousand pounds. Now, it's, it's, someone, may that be your story in Jesus' name. That is narration.

Somebody's telling a story of what has happened. Now, this is very important. Much of the Old Testament is narration. A story. That's why when I got born again, I tell her to preach to my mom, my mother said, look at you.

I know every story in the Bible. She said, I know every story in the Bible. I've been going to church longer than you have been alive. I know every story. But she didn't know that you can know the story, but not know the Christ of the story.

A lot of people know the stories because of my book of Bible stories. Sunday school stories. They know the stories in the Bible, but they don't know the message of the Bible.

[7 : 22] So, much of the Old Testament is story. Anytime you think about the Old Testament, you think about characters, personalities, Moses, Jacob, Abraham, when I mention Lot, something will come to your mind right now.

A story is what comes to your mind. If I mention Daniel right now, you are thinking of lions. I mean, much of it, if I think about, if I mention Bathsheba, if I mention Jezebel, it's a story.

Much of the Old Testament was narration. Not all of it, much of it, because Psalms and Proverbs, they are not narration. And Ecclesiastes, they are not narration.

They are songs. They are classified as songs or poetry. Right? But the New Testament, when it comes to the New Testament, it's divided into three.

We have the story parts, okay, which are the narrations. Matthew is just telling you about what happened and this happened and this happened and somebody said, Jesus, heal me, and Jesus said, receive you.

[8 : 34] It's just, you can't change it. It's already happened. It's history. Mark is history. Luke is history. John is history. Acts is history. Romans is no history.

Romans is letters. Telling people about, do this, do this. So, giving instructions. So, theological terms is called didactic. Didactic portions of Scripture.

Didactic means instructions. Let's find out what didactic means. Didactic. So, we have the didactic aspects of the New Testament or Scripture and we have the narratives.

Narratives are not giving you instructions. They are just telling you what happened and this happened and this happened. Saul was breeding threats against the church and he received letters to go to Damascus to go and persecute.

Okay. What was didactic intended to teach? Do you understand that? Particularly in having, particularly in having moral instructions as an ulterior motive.

[9 : 46] So, it's teaching you but the purpose is to help you behave in a certain way. So, there is called, we have the didactic or didactic portions of Scripture and then we have the narrative portions of Scripture.

Are you getting it? Now, the New Testament has, the narratives are five. Matthew, Mark, Luke, and John and Hans. And then, we have the didactic or the epistles which are about 21 and then we have one long book which is Apocalyphto.

Apocalypse. So, that is Revelation. The book of Revelation is telling about things, visions that have never yet happened. So, it's almost like prophecy. So, it's Apocalyphto.

Unveiling things that have not yet happened. So, the New Testament has gone, telling things that have happened, telling us how we should handle ourselves based on things that have happened

and then tells us things that are yet to come.

So, we are supposed to order our lives based on what has happened and what is yet to come. Now, when you read the epistles, you hardly find reference to Jesus of Nazareth.

[10:57] When you read apart from Matthew, Mark, Luke, and John, like Romans chapter 5, verse 1, we just read, he says that now, being justified freely by faith, we have peace with God through Jesus of Nazareth.

Through who? Jesus Christ. Hey. Through? Through our Lord Jesus Christ. Don't leave any of the three. It's very important. We have peace with God through our Lord Jesus Christ.

Read the epistles. You, you hardly come across Jesus of Nazareth. But, Acts chapter 3, verse 6, silver and gold have I none, such as I have, give I thee, in the name of Jesus of Nazareth.

Acts chapter 10, verse 37, 38, how God anointed Jesus of Nazareth. Acts chapter 2, verse 22, Jesus of Nazareth, a man attested by God.

Acts chapter 4, verse 10, it says that we want you to know that by the name of Jesus Christ of Nazareth. So, you see, they kept referring him when it comes to the context of history and its origin.

[12:16] They are trying to tell the people who were very much familiar with Jesus one and familiar with other Jesuses. So, they were familiar in the days of Jesus. Jesus was not the only one called Jesus.

So, they have to make sure that you don't confuse him with somebody. They were telling the Jews who were there that Jesus the Nazarene. Jesus the one from Nazareth.

That is his actual official name. Jesus the Nazarene. Jesus of Nazareth. Let's all say Jesus of Nazareth. Jesus of Nazareth. Jesus of Nazareth.

Jesus of Nazareth. That is when he was human being walking on the earth. But now, he is not Jesus of Nazareth per se. Even though in history he is Jesus of Nazareth, now he still maintains and retains the title.

In Matthew chapter 1, verse 16, it talks about how Mary had a child by the Holy Ghost. It says, then Jacob became Joseph, the husband of Mary, of whom was born, who?

[13:17] Jesus, what? God Christ. Now, so the Bible says that Jesus is the one called Christ.

In the book of Matthew 16, 16, familiar scripture, who do men say I'm 13, 16, you are the Christ. Oh, I like that one. Thou art what?

The Christ. I can't hear you. Thou art? The Christ. Louder. Thou art? The Christ. Is it not interesting that he said thou art Christ? No.

The Christ is pointing to somebody like the king, like the ruler, like the emperor, like the boss, like the father, like, it's pointing to somebody in particular.

And so, when he said we have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, he was, they were pointing to this particular, watch this, that in that text they didn't mention Christ.

[14:27] Philip founded Nathaniel, said unto him, we have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph.

He didn't mention Christ. The next verse, then Nathaniel said, can any good thing come out of Nazareth? He said, come and see. Now, so where is Christ mentioned? Christ was not mentioned here, but it is very implicit in the text that they were expecting a particular person.

so you can't suppose that Nathaniel didn't know who he was referring to. He might not know him, he might not know him physically, but he was aware that there is somebody.

I'm trying to draw your attention to know that the Christ was a mystical figure expected by every Jew. The essence of being Jewish is one, keeping the covenant by circumcision.

Two, obeying the Sabbath laws. And then three, key, and all the other, but these are the three core things. You circumcision to initiate you to the Abrahamic covenant, Sabbath day, which everyone, every Jew keeps, and the Pharisees were the supervisors of the Sabbath day, and other attendant rituals.

[15:51] And then, expectation of a Messiah. It is just fundamentally Jewish to expect a Messiah. That's what makes you the people of God.

Watch this. So when God formed the people, he watched this expectation in them that if you know the voice of the prophet, then you expect a coming Messiah. If you know the voice of Moses, if you know what Moses wrote about, then you expect a coming Messiah.

It was normal. That's why the problem of the Pharisees was that you can't say Jesus is that Messiah. He is too ordinary. He is too mundane.

He is too natural. We know him too much. He cannot be the Messiah. Because the Messiah, one of the aspects of the Messiah is someone who is going to descend from heaven to rule the world. But we know where you were born. We know your mother, Jesus. We know your father. Your surname is by Joseph. How can you tell us that you are the Messiah?

[16:54] They said, this guy is a lunatic. We know you too much for you to say you are the Messiah. Because, in fact, he says that, I think in John, he says that when the Messiah comes, shall he do more things, the blind man whose eyes were open?

shall he do more things, John chapter 9. When the Messiah comes, shall he do more things more than what this man is doing? Have you ever heard that anyone has opened the blind eye?

And many of the, many of the people believed on him and said, when Christ cometh, that means they were expecting, they were expecting, listen, I'm just trying to draw attention to something that to be Jewish is to have an expectation of a coming Christ.

So now, even at the moment as I speak, there are some Judaizers in Jerusalem and around the world who, Jews, who are still expecting the Messiah.

John 9, 31, 7, 31, thank you. It says that when the Christ comes, will he do more miracles than these, than which, these which this man has done? That means that they were expecting the Christ to come.

[18:07] John the Baptist. Nowadays, I like preaching about John the Baptist. I was not taught much about John the Baptist until I started searching the scriptures and I found out that he's such a central figure in the economy of God.

John the Baptist. Can I do, nowadays, I found a new hobby. In the beginning. In the, John chapter 1, verse 1.

In the beginning was the word and the word was with God and the word was God. The same was in the beginning with God.

All things were made by him and without him was not anything made that was made. In him was life and the life was the light of men. The light shineth in darkness and darkness comprehended it not. There was a man sent from God. His name is George. The same came forth to bear witness of the light that all men through him might believe.

[19:12] He was not the light. He was, oh my goodness, John the Baptist. He was not the light but was sent to bear witness of the light. The light, that lighteneth every man that cometh into the world.

He was in the world. The world was made through him but the world knew him not. He came to his own and his own did not receive him but as many as many as many as receive him to them he gave the power to become the sons of God.

Even to them that believe on his name born not of the will of man not of blood nor of the will of the flesh nor of the will of man but of God.

The world became peace. Hallelujah. The world became flesh and dwelt amongst us and we beheld the glory of the glory as of the only begotten the only begotten son the monogenes the sugenes I feel like preaching and then Bible brings John the Baptist again who is this John that they can't finish talking about the eternal one becoming human being and they always have to intercept interject what they are talking about this wonderful Jesus interjecting with John verse 5 says that the light shines in darkness and darkness can overcome it then verse 6 there was a man sent from God his name is John oh my goodness John it's okay tell me more about Jesus and say no I can't you need to know about John then he takes three verses to speak about

John then he goes back to Jesus hits on Jesus get to verse 15 when he said the word became flesh he said I can't continue I need to talk about John he says that John bore witness of him and Christ saying this is he of whom I speak he that cometh after me is prepared before me for he was oh oh oh oh I like this text so much he that cometh after me is prepared before me for he was before me in other words when we say he is prepared before me now I showed up first because he's coming after me that means I came before him I showed up before him and everybody likes me but as soon as he showed up they said we prefer him yes he said he that cometh after me is prepared before I showed up they were looking for something and they saw me they were happy to see me but when they saw him they said ah if you ask me to choose between the two

[22:01] I will choose this one why did they prefer him before me because he was actually before me even though he's coming after me he was before me wow the Midlands camp I was trying to

teach the revelation behind the fact that Jesus was before everyone so all the prophets were pointing so that is prophet Elijah his message was this prophet Amos his message was this prophet David his message was this prophet Deborah her message was Jesus King Solomon his message was Joel okay Joel prophet Joel his message was that Zerubbabel you look like Zerubbabel prophet Zerubbabel his message and Elijah the message all of them they are pointing him and then prophet John comes and he also comes to point to him and then

John begins to say that John Baptist said he's here but the reason why all of these ones spoke aspects of him but couldn't fully describe him because he was behind him he is the mystery of the ages Bible says that from the foundation that God is hidden in God he's the mystery hidden in God so you can't search and find who he is yet they were talking about him that is coming so every good you knew that there was a person coming however this person that is coming John 1 10 he was in the world John 1 10 he said it's in your Bible John 1 10 he was he was already around he was in the world and the world was made by him and the world knew him not he's there they are pointing to somebody who will be born but the person is already around he that coming after me is preferred before me why because he actually was before me he was before me he was before me and yet I don't yet I don't know him I am coming to point to him but I don't know him verse 31 I knew him not verse 33 I knew him not John the Baptist then verse 26 he said there's one standing amongst you you don't know him there's standing one amongst you whom ye know not me the one coming to introduce him I don't know him you who is amongst whom he standing you don't know him why doesn't anybody know him because he was in the world the world knew him not he asked his disciples who do men say I watch this he said who do men say I that's that's another one he called himself the son of man but who do oh my goodness thank you who do men say

I the son of man is am who do men say I'm the son of man but what are they saying about me when Peter said you are the Christ Jesus said I can't give you that credit because the world knew me not the world knows me not so for you to discover me it must be revealed to you it must be revealed to you it is flesh and blood has not revealed this to you but my father is somebody learning something John that was a job or witness of him and he said he was coming after me John bore witness of him and cried saying this is he of whom I speak he that cometh after me is preferred before me for he was before me then verse 16 goes back into the narration of Jesus it says that of his fullness this is not

John talking this is John the gospel writer so he left what John the Baptist said and he continued what he's been saying he said of the fullness of Jesus have we all received of his fullness have we all received grace for grace the law was given by Moses but grace and truth came by no man has seen God at any time that's the story it's telling verse 18 said no man has seen God at any time but the only home the monogamous has appeared again the only Jesus said who do men say that I the son of man he is the son of man he is the son of God when we say he's the son of God it's a special terminology when we say he's the son of man it's also a special terminology but it doesn't compare to being saying saying that he's the only begotten son that one is not in the realm of son of man or son of

[27 : 27] God I will explain it if time permits me so he says that only the only begotten of the father he has declared him I I have been waiting to get to verse 19 now therefore this was the testimony of John John comes back so if the Bible is happy to keep interjecting with John why am I willing to bring him in he says that this is the record of John when the Jews sent priests and Levites from Jerusalem to ask him who are you can you show us your ID we want to see your ID and Bible says that John the Baptist confessed he did not deny it I like that bit see he confessed and denied not but confessed that watch this watch this they didn't say who are you not they said who are you the Jews sent to ask

John the Baptist who are you he said he said he said deny not but he confessed and he said I am not the Christ he said it in clear terms made it very unambiguous listen the way the things I'm doing you think I am the Christ but I'm telling you I am not the Christ he throws them into a confusion a conundrum because now John you have opened a chapter we can't get because all along all Jerusalem all Judea was going to join the Baptist because most of them had this conviction he's the one friend remember I told you to be true Jewish you expect a Messiah so when somebody shows up and is doing things that seemed to be extraordinary because at the time

John the Baptist was born the prophetic ministry has been suspended for 400 years so your father didn't see a prophet your mother never saw a prophet your grandfather never saw a prophet your

great grandfather never saw a prophet your great great grandfather never saw a prophet to have a prophet in Israel at those days it was rare what you have was scribes Pharisees zealots and Sadducees the Sadducees and the Pharisees have dominated the skyline the religious skyline of Jewry and so they were the only ones no prophet for 400 years suddenly somebody shows up and he wasn't in town he was at the back side of the desert and Bible says in Mark chapter 1 verse 4 it says that John did not much of the 1 let's go to verse 5

I think it's the best 5 I'm looking for and there went out unto him all the land of Judea and there of Jerusalem and were all baptized all the land everybody was going there in the wilderness it's a long journey they went to him in fact this is Jesus' record about John in the book of John chapter 5 verse 36 or no verse 34 and 35 he says that John he said that he sent talking about the Pharisees you sent people to John and and bore witness unto the truth they knew that John was unique they knew that John that is why when he says ask them publicly John's baptism John's ministry was it from heaven and from men they dare not say from men because they will lose credibility you can never say United Kingdom has a president we don't have a king we have a president and someone believe you are okay that's political suicide you can't say that and so

Pharisees knew the credibility of John the Baptist who he was Jesus said let's go back to the other one John chapter 5 Jesus said that you sent to John you sent to John and bore witness of the truth look at the next verse he was a shining he I have a sorry but I received no testimony from man but these things I say that he may look at the next verse talking about John John John was a burning and shining light and he were willing for a season to rejoice in his light he was a burning that's why can you imagine John chapter 1 he says that he was not the light verse 8 he was a burning lamp if you are not careful you confuse him to be the Messiah so the Bible clearly says that John was not the light John was not the light the guy looked very much like light if you have never seen light before you think does it does it there was something so extraordinary about

[32 : 39] John and his ministry if you have never seen a ministry from God when you met John the Baptist you think this is the ministry par excellence this is the epitome of clear ministry this is the Christ so when they sent unto John and they asked him who are you Bible says that he confessed and denied not but confessed I am not the Christ they said then who are you the prophet and they asked him what then are thou Elias that is Elijah and he said I'm not are thou that prophet and he answered no then they said so then they said unto who are you that we may have an answer to what to say to those who say what do you say about yourself give us an answer who are you and he answered in the voice of Isaiah he and gave his identity from scripture even though

I am not the Christ you can find me in scripture my identity is based on scripture I don't know about you but John said my identity is based on scripture don't base your identity on your social media following don't base identity on your clothes don't build your identity on those things build your identity on this is what God says about me this is what God says about me this is what the word that God says about me I am who God says I am what he says I am where he says I go I know who I am he answered in the voice of Isaiah I am the voice of one crying in the wilderness made straight the way of the Lord look at the next verse so it's of Tarrasis but now watch this what is about to come was very worrying they wanted they asked him an intellectual question because there is something you are doing that nobody has been able to do in

Israel he was the only single person who was baptizing everybody and he was baptizing Jews baptism was for proselytes this man and they were willing because there was something listen John the Baptist did not do one miracle he didn't even blow a fly away he didn't do one miracle but he was a miracle worker his miracles were not in his actions but his miracles were in his words when he spoke you find out that a prophet has spoken you can't fault what he says in John chapter 10 verse the people said that John didn't do any miracle they said it they knew it it wasn't something he didn't said they said and many resorted unto him and said John did no miracle but all things John spoke about Shaddai all things John spoke about this Jesus everything John said about this Jesus was true you can count on John's ways so they asked him verse 25 of John chapter 1 hey if you are not the Messiah they said why are you baptizing that means baptism that means to baptize was one of the precepts one of the unique assignments of the Messiah so these were not ignorant people they knew what they were talking about John knew what they were talking about they knew I don't know why it has not been heavily emphasized that one of the signs or the assignments of the Messiah two major assignments on this earth to buy us and redeem us from our sins but the other one is to baptize us so they said you if you are why are you baptizing stop it baptizing that is the

exclusive preserve of the

Messiah and you have claimed you have confessed that you are not the Messiah why then are you baptizing if not you are not the Christ or Elijah nor the prophet why are you baptizing ah then he gave them an answer he said don't answer the said not to them me this baptism is a water one so the Messiah is not the only Baptist but he is a Baptist in a unique sense that is why they were thinking see they can't watch this after this I will go to the description of the Messiah they confused the assignment of the Messiah that the baptismal assignment thinking that it's just pure baptism so if you baptize then you should be the Messiah no the Messiah baptism can never be carried out by a man that's why they were asking why you baptize and he had to school them and let them know no this one is water water your father can even do it at home it's water it's water

[38 : 09] I baptize with water but there is one among you hallelujah and john as soon as he mentioned anytime john makes reference to jesus he feels very small anytime he mentions jesus he feels very small can imagine there's one coming after me who is preferred before me because he anytime he says that's why they came and told in john chapter 3 verse 27 that guy that you baptize at john which you point a finger all people are going to him your disciples have stopped going john said what do you think he must increase and I must decrease anytime Jesus comes on the scene John feels because you don't deserve even to stand here so john said me I baptize with water but there's someone standing amongst you you don't even know the person there's nothing so extraordinary about his humanity he's so human that you can miss him you don't know the person so you don't know verse 27 he says that it is he coming after me who coming after me is preferred before me whose shoes

I am not I am not even worthy to undo his shoes now watch this because you are the one everybody is looking up to everybody came to John's church looking up to John and every time John gets up to preach he said I'm nobody there's somebody I'm nobody there's somebody now they ask him who are you he said I'm baptizing but I'm not the Messiah there's somebody standing amongst you if I'm not even worthy to undo his shoes he coming after me is preferred you know what that means he's after me is preferred by who preferred by are you talking about God no it's not God he said you like me wait till you see him and you realize that ah I think immediately you say John John will be calling where he said oh sorry I'm with

Jesus it happened in fact in John chapter 3 verse 27 all the people were going to him and he said a man can receive nothing except it be given to him from above everybody was going to him and now look at don't forget all Judea was going to John until Jesus was baptized and he came and everybody stopped going to John they were disciples John chapter 1 verse 37 and verse 38 he says that one of the two of the disciples of John when they heard him say that behold the Lamb of God they followed Jesus they left John they left why because he is preferred if you meet the Jesus John is talking about you will never stay with John if you meet the Jesus Moses spoke about you will never stay with Moses if you meet the Jesus a pastor like me is talking about you will never tie all your goals with me so if

I deviate from Jesus you say I love you guy but sorry sorry I prefer his pastor's job every good man of God is supposed to point Jesus so much that he the pastor feels like dunk Jesus must be found in your mouth so the Bible can bring John and bring John and John talks about Jesus the Lamb of God verse 29 then after that he begins to talk about I don't know him but that he might be revealed to Israel I came baptizing with water ah so the baptism is going to see they were asking why are you baptizing I'm baptizing because this baptism is supposed to reveal Christ to you John chapter 1 verse 7 he says leave so his job was to point men to him so when he was getting the attention of people thank God he didn't misplace his mission human beings it's very easy when you become very powerful people begin to like you very believe in you it's very easy to begin to think it's about you especially if it's in

God that's why some of you you want to do ministry you want to do the work of God but your aim is that people will call you Papa people will start calling you man of God ladies like giving titles to people they believe in and not because they are malicious because they are genuine and they are calling you genius yes people are calling you my blessing simply because you are winning so winning now you have you have buried yourself in titles that means that means that the signs of spiritual cancer is showing oh you won't go five you won't go five ministry because ministry focus will determine how far you can go in ministry the only pure focus that will make you go five ministry is when Jesus is your focus now people can just oh by me it's

[43 : 43] Jesus it's about hypocrites it's Jesus I came to the church to serve Jesus there's no man of God so I am not following any man of God I am not for even the way you are talking tells us that you are not focusing on Jesus you are not focusing on Jesus if you are focusing on Jesus you will realize that Jesus went and submitted himself all the apostles were saved instead they continue in the not Jesus his doctrine they continue the apostles doctrine and apostles oh shut up you don't know anything you are just c-do-spiritual you are not actually spiritual c-do-spiritual and some of it is mental beginning of mental health problems yes yes oh I'm telling you sir I have been in church quite a while and one thing I will tell you in our church we believe in flow with the Holy Ghost oh yes yes you have to flow in the Holy Ghost sometimes when you are flowing in the Holy

Ghost there are mannerisms that look like you are out of your mind flow shake and fall if you can acrobat acrobat if you can incrobat incrobat if you can somersault somersault or somersuga whatever it is just just flow don't restrict yourself because there is a certain manifestation of the Holy Ghost on people that looks like alcohol manifestation of alcohol so don't let us suppress our flow however however however don't credit people with spirituality because of their flow don't think they are spiritual because they are the first to be shouted ever when we lay hands then they start hey I've been around I've been around I've been around a while and I realized that the running and the flowing and the falling and the shaking and the gyrating is not necessarily a sign of spiritual seriousness it is not bad in itself but it's not determined are you listening to me so stop gathering titles look you can't even serve in a place where no one can see you no one will see you you are looking for relevance relevance for people to recognize recognition you don't have future Jesus said they do it for men to see it says that they have their reward but if you can do it for God to see I'm not saying be hiding say I don't want anyone to see me I don't want anybody no no no most of that is fake humility some humility oh this is oh this is about Jesus it's just about please please please however you always you always must have it in mind that for me to live is Christ to die Paul said I am what I am by the grace of God it's not me God has made it possible but as a human being it's nice to know that today's preaching has blessed me I mean one of the things that is nice as a pastor is for us to finish service and someone comes to you with a blessing and say I want to bless you because you have been a blessing oh there's a way somebody can bless you you will never forget him again till you die yes

I'm beginning to discover that too you'll never forget again but don't what I'm trying to say is don't be hungry for titles and some of you the reason why they want to do ministry is so you can get a beautiful woman to marry because you've been saying pastor's wives are always nice pastor's wives are always nice so it's now becoming your motivation to want to do ministry John said I am not the one appointed to Jesus he said if you are not the Christ why you baptize that means there are characteristics of the Christ now watch this quickly listen to this quickly as I run up so who is this Christ now I'm not talking about Jesus of Nazareth that mystery figure Christ Abraham spoke about him Moses spoke about him in the book of Genesis that God the seed of the woman will bruise so Jesus knew the seed of the woman

Abraham then Abraham said God will provide for himself a lamb Moses said in Deuteronomy chapter 8 verse 15 and verse 18 that God will raise a prophet like myself unto you so the new Moses one Moses started it was about to happen David the scripture says that God was going to raise this Messiah is supposed to be a prophet like Moses at the same time it's supposed to be the seed of Abraham and at the same time it's supposed to be the seed of the woman and at the same time this prophet this Messiah was supposed to be a prophet like Isaiah and at the same time this watch this this Messiah was supposed to be a conqueror and a king like David does that make sense when the disciples said now that you are resurrected when are you going to restore the kingdom to Israel because they knew he was a Messiah that's why Peter said you are the Christ the son of the living God is that difference between Christ and Messiah Christ is translated the English translation from Christos

[49 : 42] Christos is the Greek Greek translation of Messiah that is Messiah is Messiah is Hebrew so Messiah when you translate Messiah to English is Messiah the Greek version of Messiah is Christos when you translate Christos to English we have Christ so Christ is the same as the Messiah does that make sense now he says that David God when Peter said you are the Messiah and then Jesus said I'm going to die what can I no the Messiah is not supposed to die because they knew the Messiah is a conquering king what do you mean by you are going to die does that make sense when Peter began to rebuke him because you can't tell me you are a Messiah and you are

going to die no the Messiah is rather supposed to deliver us the Messiah is supposed to set us free from the Roman rule the Messiah is a unique powerful ruler sent from above

Daniel saw I saw a Messiah I saw this one was unique he's the holy one he descended from heaven to rule the whole earth that was Daniel's description of the Messiah however Isaiah's description of the Messiah was a suffering a suffering lamb they beat him they whipped him they killed him Isaiah so when you look at all these strands of the Messiah how on earth can you imagine one person even in heaven in Revelation chapter 5 he said John don't cry for the lion of the tribe of Judah has prevailed to open the scroll and he turned verse 6 he turned to look at the lion and it was a lamb what is this so what what do we have you human mind cannot just fully encompass or encapsulate or capture the totality of what the Messiah is remember in the book of Luke chapter 24 on the road to

Emmaus Jesus rebuked them verse 24 25 oh foolish of heart and slow to believe all that the prophets have written concerning the Messiah watch this he said ought not the Christ watch this ought not Christ to have suffered these things they miss the fact that the Christ needed to suffer because that's the point I'm making the Christ is the convergence of so many descriptions what Moses said about the Christ was right what David said about the Christ was right what Abraham said about the Christ was right what Isaiah said what Jeremiah said what Daniel said and all of them said different aspects of the Christ do you know that the Christ is going to return to judge the earth but some of them saw that aspect of the Christ they didn't realize that he needed to suffer first so when we spoke when the Jews mentioned the Christ they are talking about this unique personality this unique figure personality from above whom heaven is going to bring on earth to change the destinies of men they knew it but the details of it human beings cannot capture why because it's a combination of so many things can any good thing come from

Nazareth you can't tell me that Christ is going to come from Nazareth but the scripture said it's going to be of Nazareth in fact Matthew chapter 2 verse 23 he said they settled in Nazareth he says that and he came and dwelt in the city of that it might be fulfilled that means that it has already been said about the Messiah that he will be a Nazarene but if you don't read it very carefully you might think he's talking about somebody else and it's already been said that the Messiah will be born in Bethlehem everything about Jesus has already been recorded so now when we say Jesus is their Christ it means more than the same name it's not just a name it's a title the unique one the special one the unrivaled one the one who cannot be compared to anybody he's unique he is sweet sweet Guinness unusual that's the measure so when we say Jesus

Christ all other religions they can't talk about Christ because how would they define a Christ you cannot define Christ out of outside Jewry outside Judaism unto them we have committed the oracles of God 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 Caris Church app don't forget to like and share the message be blessed you