

# Jehovah Our Salvation

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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.

The unique thing about Christmas is actually that Christ, that is what makes Christmas, Christmas is not the, the jumpers, the trees, the turkeys, what else? A mistletoe or something like that. Brussels sprouts. Brussels sprouts. Means sprouts. What has that got to do with? Lamb. Lamb. It's really a time to remember the birth of our Jesus, our Lord Jesus Christ.

There is the, when you talk about the birth of Jesus Christ, there is the supernatural aspect of it and the natural aspect of it. Really, the birth of Jesus in itself, the birth in itself was not a unique thing. Because what was unique about his birth? Look at where he was being born. He was born. He was born in an inn. Not really a manger, in an inn. And in the feeding and they put him, they covered him with pampas, diapers, and put him in the feeding throw of the animal so the sheep can eat him.

[ 1 : 33 ] Because he came to be fed upon. Anyway, they put him in the feeding throw and wrapped him in a swelling cloth.

And it says that he shall find the baby wrapped in a swelling cloth, lying, laying in a manger feeding throw, really. So, really his birth.

The inn, it was a place where people, travelers, go and rest. But at that time, there was no room. There was no room in the inn. But usually, for health and safety reasons, the owners have some places. It's not meant to be a room where they can shelter with their sheep and their animal travelers.

So, protect them from bandits and robbers and wild animals. So, it was, it didn't even have a proper window. It had something square at the top, just for ventilation.

So, he was really, there was no room where he could be. And really, when you look at the story, the text that was read in Luke chapter 2, there was a gentleman called Caesar Augustus.

[ 2 : 52 ] He's not a religious person. Okay. Caesar Augustus was the grand nephew of Julius Caesar the Great.

So, Julius Caesar, in his will, appointed that his grand nephew will become, he was going to inherit the throne.

Emperor. So, Julius Caesar, that's how Caesar Augustus. Augustus means the august one, the great one, the majestic one, the one who there's none above, the supreme one.

That's a title Jews will not take for themselves because it's a title of God. So, Caesar, the supreme one, was sitting on the throne and there was Jesus, the supreme one, born in the manger.

Jesus, in fact, he was the Jesus Augustus. We are talking about two kings, two rulers.

[ 3 : 58 ] One was sitting on the throne, ruling Rome, and at that time, the whole world was under their control. So, but there was another one who is higher than this one, but he was a baby lying in the manger.

And Jesus was born at that time. Now, very interestingly, at that time, he was, sorry, the mother of Jesus, who is Mary, was betrothed.

You know, that was engaged. Those times, engagements are not like today, which someone engages you, you are not even sure. In those days, once you engage, it is actually the marriage. Just that, it's called like, it's a marriage that has started, but has not been consummated. So, they were engaged and then wait for some months.

Why? To see if she will be faithful and he will be faithful before eventually the marriage itself take place. So, the period is to see the faithfulness of the betrothed.

[ 4 : 58 ] Whether this girl will be faithful. So, Deuteronomy chapter 20, verse 8. Deuteronomy chapter 20, the people say, what man is there who is fearful and, yeah, it's verse 7.

And what man is there who is betrothed to a woman and has not married her? Let him go and return to his house, lest he die in the battle. Those days, engagements are very serious. Very serious thing. When you engage, it's like almost married her, just that you can't come together. And Mary had been engaged. And the probation period before the marriage, she was found to be pregnant.

Ah! And she kept it for three months. It's in your Bible.

Let's not read it. Let's go. It was as follows. I see. Joseph. Before she was found to be pregnant.

[ 6 : 05 ] What? Joseph. Joseph. This story is loaded with some nice stuff there because before they could come together, during the probation period to check who is going to be faithful, Mary.

Mary. Mary. Someone is pregnant here. Ah! And in those days, if you are engaged and you become pregnant, according to Deuteronomy chapter 22, verse 23 and 24, you must be stoned to death. Yes! Yes! Yes! Yes! Yes! If a young woman who is a virgin is betrothed to her husband, and a man finds her in the city, and then you shall bring them both out to the gate at that city, and you shall stone them to death with a stone.

The young woman, because she did not cry out in the city, and the man, because he humbled somebody's wife.

So you shall put away the evil from among you. Wow! Now the problem is, Mary was that woman, but who is that man? Wow! Wow! Wow!

[ 7 : 19 ] Wow! Wow! Wow! Wow! It's clear. Mary is supposed to be stoned, and Joseph is not Joseph. Yes. It couldn't be Joseph. Yeah. It couldn't be Joseph because look at verse 19.

Joseph, her husband, being a just man, he's a just man. That even tells you, you see, I'm about to drop something here. It's not a Christmas story, but to be good for some of us.

The kind of woman you develop interest for is a reflection of your quality of justness. You are so spiritual, but you are married at Jezebel.

It tells me you are not spiritual. Your choice of a woman is a reflection of the soundness of your spirituality. Vice versa.

Vice versa. The choice of a man. Mary! Mary! Mary ran the risk of being stoned, but we knew it couldn't be Joseph one because he was a just man.

[ 8 : 24 ] Some translation is the word righteous man. That means he does things right. Joseph won't do it. He does things right. Righteous man. And did no one. And now, what had happened to Mary, he was supposed to make an issue out of it.

He was supposed to go online and put it up. Yeah. Yeah. Yeah. But I see, just men don't do that. Just people don't attack people on social media. One of the signs that show how somebody is clean and working with God, look at their behavior.

When somebody steps on their toe. How they can forgive them. Without even telling them, I forgive you. Joseph was a just man.

Joseph was a righteous man. And it was evidenced in his choice of a woman. The woman he chose was the very man God wants. Yeah.

Just man. The kind of woman this just man chose was the top range God wanted. That tells you he was a really just man.

[ 9 : 29 ] So, Joseph was a righteous man. And a just man. And he didn't want to make noise about him. He loved this lady so much.

He was now in a conundrum. But Mary, how could you have done this to me? Mary! Mary! Mary! How? You've ruined my life. Mary! Mary! Mary, I trusted you.

I know you're a good woman. Mary! Mary! Even in his pain, he wanted, he didn't want to hurt her.

He still wanted to protect the one he loved.

Who seemed to have hurt him. He wanted to protect the one he loved. So, wanted to, and not wanting to make her a public example.

Was minded to put her away. See, wanted to do the things that no one would know anything about. Just men think about how not to hurt people. Even when they have to protect themselves.

[ 10 : 31 ] They do it as much as possible not to hurt people or not to hurt the work. Joseph wanted to put him away secretly and privately. Whilst he was thinking of doing this.

But while he thought about these things, behold, an angel of the Lord appeared. This sounds quite interesting to wrap your mind around.

What's the meaning of that? An angel of the Lord appeared to him in a dream. Angel appeared to him in a dream? If angel appears to you, it's one thing. Now, if you see somebody in a dream, it's another thing.

Because if someone is talking to you in a dream, you know that this is. But this is why he said, an angel of the Lord appeared to him in a dream. That's a very interesting supernatural activity.

And said to him, Joseph. Say, Joseph, son of David. Say, son of David. Son of David. Do not be afraid to take, to marry, to you marry your wife.

[ 11 : 27 ] For that which is conceived in her is of the Holy Spirit. How can you have such discourses with a man who is not just? We're talking about Holy Spirit.

Talking about missions work. Talking about the move of God. How can you reason with a man who is not just? On the premise of the move of God. Just man.

The guy you want to marry in times of crisis, if pastor calls him and reason with him. Can we reason with him on spiritual grounds? Can we reason with him on, this one even in a dream, he was able to understand in a dream.

Joseph, whilst he was thinking, the angel appeared to him in a dream. And he says that, son of David, take marry your wife. Because what is of her is of the Holy Spirit.

And then the next verse is going to get interesting. That's why. Says that, and she'll bring forth a son. Say a son. Son. Tell me if there's a difference between the next thing.

[ 12 : 22 ] I'm going to show you something. Luke chapter 1 verse 13. Luke 1 verse 13. Zechariah. Zechariah. The angel said to him, do not be afraid, Zechariah. For your prayers is heard. And your wife, Elizabeth, will bear you a son.

These are people who are being told about the women in their lives, their wives, going to bear a son. With Zechariah, they said, your wife will do what? Bear.

Bear. With Joseph, what did the angel say? Don't the angel say? He says, for she shall bring forth a son. Not you a son.

Not you a son. Not you a son. Because that son is not your son. There's no way. There's no way in scripture Jesus was referred to as, or Joseph was told your son.

Because Jesus is actually son of God. The scripture we read in Luke chapter 1 verse 32. Look at verse 32. It says, he should be, he will be the son of the highest.

[ 13 : 21 ] Jesus is the son of the highest. Not Joseph's son. Galatians 4, 4, remember. In the fullness of time, God sent forth, it's not Joseph's son.

But the beautiful thing is, it's Mary's son. Mary's son, but not Joseph's son. So, he said, in fact, in Matthew chapter 2, when they were just, Herod wanted to kill Jesus, they said, take the child.

They didn't say take your son. Verse 13. Matthew chapter 2 verse 13. Now, when they had departed, behold, an angel of the Lord appeared to him in a dream, saying, Arise, take your, sorry, take the young child and his mother.

So, his mother, Mary was the mother of the child, but Joseph was not the father of the child. Look at verse 21. After Herod died, the angel came to him, and said, Arise.

Then he arose. Okay, the angel said, Arise, take the young child and his mother. Did you see that? And go back to the land, because those who are looking for his life. Verse 21 says that he arose.

[ 14 : 32 ] Took the young child. It didn't say he took his child. But the young child has a mother. And his mother. Look at verse 15. Verse 15 says, even they took him to Egypt.

God says that, so shall it be fulfilled that which was spoken by the Lord through the prophet, saying, out of Egypt I have called my son. Not Joseph's son. Jesus was the son of God, not the son of Joseph.

So, he says that your wife shall bear, not you, but shall bring forth a son. And you shall call his name Jesus. Someone shout Jesus.

Jesus. The Hebrew is Yeshua. Or in the old King James, he uses the word Ose, Ose, Ose, Ose, Ose, Ose, Ose.

Numbers chapter 13, verse 16. That was the actual name of Joshua. Joshua was called Oseah. When you read the names of the one Moses sent, and Oseah, you see, Moses called Oseah, the son of Nun, Joshua.

[ 15 : 34 ] So, his original name was Hoseah. The old King James uses Oseah. Give us King James' version quickly. Oseah, Oseah. Okay. So, call him Oseah.

That's the same as Yehoshua. Which means God our Savior. Or Jehovah our salvation. God our Savior.

Jehovah salvation. Jesus, the angel, watch this. The angel said, oh, oh, this is getting interesting. Matthew chapter one again. The angel says that you will call, verse 21, he will bring forth his son, and you shall call his name, you shall call his name Jesus.

You remember the text you just read? Luke chapter two, verse 21 and 22. 21 says that, and he called him, eight days were accomplished for the salvation of the the angel. His name was called Jesus, or Yeshua, the name given by the angel before he was conceived in the womb.

Now, this is very interesting. I want to draw attention to something very interesting. Matthew chapter one back. That the name said, you shall call his name. But look at the next verse.

[ 16 : 49 ] There's something there. There's something there. So all this was done, that is why we feel by what was spoken by the prophets saying, verse 23, behold, a virgin shall be, behold, say behold.

A virgin shall be with a child and bear a son, and they shall call, they shall call his name Emmanuel, which is God with us. Now, watch this.

This is very interesting. What's the meaning of Emmanuel? God with us. What's the meaning of Emmanuel? God with us. God with us. So Emmanuel means God. That's how people will call him. But God said his name is Jesus.

But these people will identify and call him that God with us. It is a God with you. God with us. So that's human, from human point of view, he's God with us.

From God's point of view, he's God the savior, God salvation for us. Now, this is very interesting because there are quite a few names given to Jesus or refer to Jesus in the Old Testament, like in Isaiah chapter 9, verse 6.

[ 17 : 52 ] You remember? For unto us a child is born, unto us a son is given, the government will be upon his shoulder, and his name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

The next verse, verse 7, Prince of Peace, of the increase of the ground shall know when upon the throne of his father David shall see. So they knew that the Messiah will be called these names, but not Jesus, Jehovah, the name of God, God our savior.

In Isaiah chapter 43, verse 11, verse 13, 14, and 15, Isaiah 43, verse 11, he said, I even, I even I am the Lord, and besides me there is no savior.

Now, how come that Jesus, God said Jesus shall be called God our savior? But God said beside me there is no savior. Are you getting it? Beside me there, I'm the only savior.

So if God said Jesus is called savior, he's just pointing to you that that's me myself, I'm coming. Verse 13, verse 13 says, indeed, before the days was, I am he, and there is no one who can deliver out of my hands.

[ 19 : 04 ] I work and who can reverse it? There's no deliverer like me. God says that this is, he's beginning to define his exclusivity. Look at verse 14. That says the Lord, your redeemer.

Who is, who is the Lord? A redeemer. So if Jesus is a redeemer, and God is happy to let us know that Jesus is a redeemer, that's why he said that Jesus is God.

He said, your redeemer, the holy one of, you know, Jesus was called the holy one. The angels said, therefore, that which will be born will be called the holy one, the holy child of God. So Jesus is the holy one.

The angels, the demons said, thou holy one. What are you coming to destroy us before in the book of man? Are you coming to destroy us before our time? You, the holy one of God.

You remember even Peter said, they killed the holy one. So God said, I am the holy one. Now Jesus is the only human being on earth qualified to be called the holy one.

[ 20 : 00 ] So for the angel to say that his name shall be Jesus, he's saying that his name is Jehovah our salvation, God who saves. Remember, Acts chapter 4 verse 12.

Let's read the honor. Let's go. Lord, is there salvation in any other? For there is no other name.

Give it among men by which he's the only one who can save and God is our savior.

Hallelujah. Hallelujah. Hallelujah. Jesus is God who saves. Jehovah our salvation. Isaiah, back to Isaiah 43 quickly.

Verse 15. Verse 15 says that, I am the Lord, your holy one, the creator of Israel, your king. He's claiming, as I chapter 42 verse 8, it says, I don't share my glory with anyone. Yes. He says that, I am the Lord. That is my name. And my glory, I will not give to another. No, my praise to God.

[ 21 : 08 ] I will not. But he was happy to share his glory of Jesus. Why? Because Jesus is God. Now, I made a statement. I'll try and run out quickly.

I made a statement earlier on about the birth of Jesus. And I said his birth was not too unique. Do you know, Joseph was supposed to, from the text we read in Luke chapter 2, the sister Augustus gave instruction, everybody should go back to your hometown to be registered.

And Joseph was born, came from Bethlehem. But they were living in Nazareth. So they had to go back. Joseph had to go back to his hometown.

But you know what was interesting? The wife was so pregnant, fully pregnant, in the days of her birth. Why would you put a woman on a donkey, who was almost at the latter stages of her third trimester?

Put her on a donkey for such a journey. Just man Joseph, one, his belief that he didn't want to leave her vulnerable, he didn't want to be absent for her to give birth.

[ 22 : 17 ] He wanted to be the one to take care of her, make sure, if you are going to give birth, I'll be there for you. I'll be there for you. It doesn't matter how much it costs me, I'll be there for you.

So he took care, but all that was to fulfill what God has said, because, oh little town of Bethlehem, out of you. So Joseph didn't know, but because he was a just man, he was just walking in prophecy. The birth of Jesus, that means, sir, it starts to imply that where Joseph, Jesus was born in Bethlehem, that's where Joseph comes from.

There will be a lot of relatives of Joseph there. Did you know that when he was born, no relative came to visit? We are not told. Only two groups of people who came to visit. The poorest of society and rich men.

Two class of people, not every rich man. The two groups, one group happened to be very rich people. The other group happened to be the poorest of society.

[ 23 : 22 ] Shepherds in those days were the poorest. That's why when they said, where are your sons? Someone was asking Jesse, your sons. He said, the other one is a shepherd. Shepard, what can we do?

He's taking off sheep. So, in those days, shepherds were the law of the society. And isn't it interesting, while shepherds were watching their flock by night, angels appeared to them.

Angels appeared to the shepherds and said, I bring you good tidings of great joy. That one is what I wanted to say, which will be to all people. The angels came and two categories of people.

One came not from far. The other group came from very far. One group of them were poor. One of the group poor and another group rich. One group worked with their hands.

The other group worked with their mind. Everybody was part of it. They traveled from very, very, relatively not reported to be around. Traveled from very far. Now, as I said, it wasn't his birth.

[ 24 : 27 ] There was nothing so spectacular about his birth. So, what was it? The conception. It was the conception that defined the uniqueness of Jesus, not the birth.

Because there's no human being who had never been conceived without a natural father. Natural father is one thing. But the life the man lived.

He opened the eye of the blind. He walked on water. He was sinless. When he spoke, they wondered, where did he get these things from? Nothing he said was faulty.

Everything he said was true. I'm talking about Jesus. He, the, I, in John. John says that, John puts it this way. And the word became flesh.

He was the God. He's God almighty. Condensed himself into humanity. The songwriter says that you wrapped yourself with frail humanity.

[ 25 : 32 ] The songwriter says that mighty God became a baby in the womb. Vulnerable baby. Baby in the womb, Mary's womb.

A mighty God. He had to depend on Mary and Joseph to carry him to run away from Herod. Herod. Herod the Edomite. Who was reeling over the Jews through political convenience.

Jesus, his conception, tell us that God. The Bible says that no one has seen God at any time. John 1, 18. But he, the only begotten of the Father, my God.

No man has, no one has seen God at any time. The only begotten son, who is in the bosom of the Father. He is the one. He came for, it's not like God came.

God came on earth. No. He said, you shall call his name Emmanuel. What does that mean? Oh my God. It's not like he came and he passed by. It's not like he came and went.

[ 26 : 36 ] But he came to be with us. Oh, come on. Someone shout hallelujah. Hallelujah. He came. That's why Christmas is a big thing.

I know about the Christmas trees and all those things that you can't have any trace of them in the Bible. Where they came from, the Christmas trees and all that.

And 25th December and all that is nothing but biblical. It's not biblical. But how can we be bothered about that? It is this God man. This God man.

That's why I started by saying, what makes Christmas, Christmas is the Christ in the mass. 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.

[ 27 : 47 ] Don't forget to like and share the message. Be blessed.