

The Person of Jesus-The Deity of Christ Part 2

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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.

Jesus, as I said the other time, is interested in who you know him to be. He doesn't mind what others say he is when it comes to you. Did you understand what I meant?

When it comes to you, he really doesn't mind what others say he is. But when it comes to you, he's very interested in who you say he is.

Because he's a personal God and his relationship with you must be very personal. So, for us to have a very personal relationship, he said, It's based on who you say I am.

Who you say confession. Your greatest confession of Christ, as I said the other time, is your current confession. Your most important confession of Christ is your current confession of him.

[1 : 11] Not what you used to confess about him. But what you are confessing about him now. So, he said, Who say ye that I am?

Who say ye that I am? And he said, Thou art the Christ, the Son of the living God.

Your confession of Christ is fundamental. Can you imagine? A Muslim says that Jesus is in the Quran. No, no, no, no. Okay, let's not play with it. Think about it.

Maybe they have a point. Which Jesus are they talking about? You should know Jesus so much that, you know that, when someone mentions him and he begins to talk about what Jesus is talking about, you know that Jesus cannot be a Muslim.

Do you understand that? No. Straight away. It's religious hijacking. But really, Jesus doesn't care what others think about him.

[2 : 30] You should know him so much that no one can define Jesus for you. Your only valid definition of Jesus is the Jesus you have discovered in scripture.

The Muslim, that Anabi Isa in the Quran, Yeah, it's called Anabi Isa. That Anabi Isa in the Quran is different from the Jesus of the church.

The Jesus of the church, in fact, Paul is talking about, he says that if someone preaches another Jesus. Yes. Another. All right. So there can be a presentation of another Jesus.

Another Jesus. Yeah. Another Jesus. 2 Corinthians 11, 4 rather. It says that if he that comes and preaches another. Everybody say another Jesus. Another Jesus. Another Jesus. Say it again.

Another Jesus. Whom we have not preached, because he was the topic of their preaching. Colossians chapter one, he says, 28.

[3 : 34] Him we preach. 1, 28. Whom we preach. One in every man. So there is a Jesus. Stephen went down to Samaria verse five, chapter eight, Acts.

Philip, sorry. And he preached Christ to them. Whom we preach. But there are others who attempt to also steal a share of the audience.

Once they see that people are interested in Christ, then they have to also present a Christ. Okay. That's why you hear some people talking about the gospel according to Thomas.

Because he has a certain Christ it presents. But it's not the biblical Christ. Gospel according to Philip. People will be saying, I've seen it.

Why didn't they include it in the Bible? Because it was not part of the Bible. It's not part of the Bible. No, some people decided to emulate. Not some people.

[4 : 33] You see, you are now beginning to talk about the all sufficiency or the sufficiency of Scripture. Because there's a problem that was initially that I taught you previously about the exclusivity of Scripture or inerrancy of Scripture.

People were saying, I don't know, but you can't say the Bible is the, first of all, the inspiration of Scripture means the Word of God. The inerrancy of Scripture, it doesn't have errors. Saint Paul said, I don't know, no.

So it became a big debate back and forth back. Now when that's, I'm talking about even in the church. Every time people rise up in the church to fight the church, to fight the doctrines of the church.

That's why Paul said, don't give such people attention. So Paul had to defend and teach Timothy to uphold the Christ that we know.

Because he said, I know that long after my departure, ravenous wolf, Acts chapter 20 verse 31 somewhere there, shall come in amongst you, not sparing the flock.

[5 : 36] They are wolves. They are wolves. So it started happening in Colossians. Some theologians believe that Simon the sorcerer had widespread influence to the extent that even there are senators in Rome who look up to him.

They had a statue of Simon the sorcerer. He was a very powerful guy. And some theologians believe that he started Gnosticism. So the Gnostic philosophy that says that Jesus Christ is just not God.

He's just another type of deity. And you can't, no human being can just know God. Only certain special, you need special knowledge to be unique and all that.

He started it. And it's, so that's Colossians. Colossians, when they were fighting for doctrine in Colossians, when Paul wrote to Colossians, he said, be careful lest anyone spoil you through vain philosophy, through the deceit of men, tradition of men.

He says that beware lest anyone spoil you through philosophy, vain deceit, after the tradition of men, after the rudiments of the world. Human rights and racism, they are invading church with this kind of ideologies.

[6 : 44] So suddenly, you are in church, but you are wondering, but why is it that they are saying Jesus, Jesus must also be black, please. So, it's important for us to come to grips, terms, with this Jesus we have believed.

Your growth in the knowledge of Jesus is actually your spiritual growth. Spiritual growth is not based on behavior first. The Christ is based on revelation, knowledge of Jesus, knowing Jesus in a true way.

So, the two core things we have to know about Jesus is number one, he is the Christ, which I explained at that time. The Christ means he must be, it says that they sent to John to ask, who are you?

Because they knew that the Christ is supposed to be a human being. The Christ is supposed to be a conqueror. The Christ is supposed to be a great person. The Christ is supposed to be a great ruler. So, they never went to spirit, go and see, is there a spirit person coming?

They went to John the Baptist, are you the Christ? And they knew his father. They knew his brother. So, Christ, after the seed of David, Romans chapter one, verse three, God told David, I'll raise somebody from your loins.

[7 : 57] So, he must be a human being. That is the promise given to David about the Christ. So, when he said you are the Christ, you are talking about, you are the human being. God said he was coming. When he asked them, the Christ, whose son? Matthew 22, 41.

The Christ, whose son is he? They knew that, unambiguously, everybody knows that he's the son of David. Because he's supposed to be a human being. They said, is he not the Christ? He said, no, but this one, we know his father, we know his mother.

We know where he's coming from. He said, when the Christ is coming, no one will know where he's coming from. People will know. So, they said, they will know where he's coming from. But this one will know. So, they knew him so well. They knew him so well. But the Christ is such a mystical figure, and yet he's supposed to be an actual human being.

We know this man, where he's coming. But when the Christ is coming, no man know where he's coming from. So, the point is, the Christ is supposed to be an actual human figure.

Let's say, actual human figure. Actual human figure. The second aspect of the Christ is that he's supposed to be God in the flesh. The second aspect of Jesus, I'm sorry. Jesus is, he must have divinity or deity.

[9 : 00] That's the problem of Islam. If you have met any Muslim, the biggest problem of Christianity is, the Bible is not the word of God. Because the Korans must be the word of God. And

then the second thing they say is that, how can you say Jesus is God?

In fact, it is a bigger problem than even the Bible being the word of God. Yeah. It's the biggest problem of Jehovah's Witnesses. That's why we say, Jehovah's Witnesses are not Christians. Jesus said, upon this rock, I will build my church.

So, anything that is not on that rock is not part of the church. And what is this rock? The revelation that Jesus is the Christ, the son of the living God. So, when Jesus asked the Jews, who do you say, whose son is the Christ?

They knew that he was the son of David. But what they didn't know is that God, he must be son of David and God-man. So, he must be God. He must be the son of God. So, he asked them, if he is the son of David, how do you know that?

How come that David calls him, my Lord? Because no father calls his son, Lord. No, no, a Jewish father would never do that. Because it's a breach of protocol.

[10:04] He said, the Lord said to my Lord. He was talking about the Christ and he's calling the Christ my Lord, but it's supposed to be his son. And they realized, oh yeah, that's true anyway. We haven't talked about that.

Oh yeah. Why is he? He said he's not his son. Why is his son? He said, ah. They look at him. He said, we don't have any answer. The Bible said, from that time, no one dare ask him any question again.

He would do. So, Jesus Christ is the son of God. Now, I started explaining some of the points that make him the son of God. Or, the evidence in scripture that point to his deity.

Better way of putting it. That point to his deity or his divinity. They all mean the same thing. And I said, number one, he's addressed as the son of God.

Number two, he's the only begotten of God. Number three, these are names. Okay, titles that was given to him. He's the son of God. He's the only begotten of the father of God.

[11:03] Number three is that he's the, I like this one. He's the first and the last. Wow. And that's God. God can only be the one who is there before everything. And he's there after everything.

Or, after him nothing comes. So, he is the first and the last. And I said, he's the alpha and omega. He's the holy one.

The holy one of God, Isaiah. So, Jesus is the holy one. It's actually a divine title. That was given to Jesus Christ, holy one, and Lord.

He is Lord. Adonai. In Genesis chapter 2 verse 7. Did you see the capital L, capital O, capital R, capital D? It's not a normal Lord.

The Greek word translated there is J-H-W-H. So, a German theologian translated it Jehovah.

[12:00] But, the Greek Hebrew usually is Yahweh. Sh-W-H. ASV says Jehovah God. But King James says Lord God. That Jehovah, this is very important I'm explaining.

That Jehovah or that Lord is the same, Yahweh. You don't see that in Genesis chapter 1. But was God in Genesis chapter? Oh yes. He starts it, he said in the beginning.

In the beginning. In the beginning. God created. No, no, no. Before created. In the beginning. God. In the beginning. God. In the beginning.

God. The Greek word there is Elohim. Elohim. Elohim. The self-existent creator. He doesn't need anybody to exist. He's the first and the last.

He is a self-contained community all by himself. So, in the beginning, this self-existent God. God. Okay. In Genesis chapter 1, he's presented as Elohim.

[13:00] But in Genesis chapter 2, the first time Jehovah appears is chapter 2 verse 7. Yeah. So, and that one is Lord Elohim. Did you see that? The Jehovah or Yah.

That's not Adonai actually. That's Yahweh Elohim. So, that's why from there, most of the time you see Jehovah Shammah. Jehovah.

So, Yahweh Shammah. Yahweh Nisi. Yahweh Rohi. So, the Yahweh comes. So, the Jews will use the Lord. Okay. Let me throw a little bit more on the word light.

A little bit light on the word Yahweh. Yahweh is God's name in relationship to people. So, this. Let's look at our text again. Genesis chapter 2 verse 7.

The Lord God formed man from the desert and breathed into his nostrils the breath of life. And man became a light. When God started relating to man, the Bible presents him as Yahweh.

[13:58] So, when he was going to send Moses in Exodus chapter 3 verse 13 and 14. Moses said, when I go, who should I send me? He said, when you go, say to them, God said to Moses, I am that

I am.

That word I am is the Yahweh. I am. In relation with people. So, the first time he explained himself as Yahweh is in Genesis when he was breathing and about to breathe into man.

But when it comes to creation, he's Elohim. When it comes to relationship with man, he's Yahweh. In Jesus Christ, when he was walking on the earth, he's, he, in fact, he said before Abraham, Yahweh.

Yahweh, Yahweh, Yahweh, Yahweh, Yahweh, Yahweh, Yahweh, Yahweh, Yahweh, Yahweh, Yahweh. So, he said, before Abraham, I am. So, Jesus, when we said he's Lord, that Lord actually is pointing to the Lord of the Old Testament, which makes him God.

Put him at par with the God of creation. Wow. I'm talking about biblical evidences of the deity of Christ. Somebody get this up. When he resurrected from the dead, um, Thomas.

[15:02] Thomas said, my Lord and my God. Can you imagine, can you imagine a Jewish boy calling another person God? They won't do that. Another man God. No, no, no.

He said, my Lord and my God. Why? He said, Jesus didn't correct him. Why would you correct him? Because that would make him a liar. Make him a liar. Do you know why? When he was having this course with the Jews, he said, if I say, I don't know God, I'll be a liar like you.

John chapter 8, verse 51, 48, 49, 50, 51. He said, if I don't, if I say I don't know him, I'll be a liar, a liar like you.

But I know him. I know him. Verse 55, rather. You have not known him, but I know him. And if I say, I know him not, I shall be a liar like unto you. But I know him. And keep his sayings.

They are forcing him to say he doesn't know him. But I hope that will make me a liar. So in the same way, if he told Thomas, don't call me God. No. He's lying. You are God. That's why he has to leave it.

[16:05] Because he's God. Are you getting it? And then, Titus chapter 2, verse 13. Last week, I gave you only three. Okay. About the titles. Before I spoke about the attributes. Okay. Then that's good for you. Titus chapter 2, verse 13.

It's so nice. Can we all read it from the screen together, please? Let's go. Looking for the blessed Lord, and the glorious appearing of the great God, and our Savior. Eh? The glorious appearing of who?

Our great God. Our great God. Yeah. And Savior. Our great God and our Savior. Now, you might think that he's talking about two people. So, our great God. No.

It's one person he's talking about. It's our great God and Savior. The scriptures call him our great God. Wow. How about Romans chapter 9, verse 5? Oh, I like that. I like that.

Shall we read it from the screen? Let's go. So, concerning flesh, Christ came. Who is overall? God blessed forever.

[17:03] Christ is overall what? God. God blessed forever. Ha. Overall, God blessed forever. So, the internal righteousness of scripture pointing to the deity of Christ.

And then I spoke about, these are the titles, and then I spoke about the attributes. He's omniscient. I, in six you have. Okay. Number one is the Son of God. Number two, only begotten Son of God. Number three, first and the last. Number four, Alpha and Omega. Number five, the Holy One. Number six, the Lord. Oh, I love the Lord of glory. Number seven, the Lord of glory.

That's God's title. The God of glory, I pray to Abraham. And the Bible is calling him in first Corinthians two, I think verse eight. The, the, the Lord, the Holy of crucified, the Lord of, so this is the king of our God, right?

Jesus. God the crucified, the Bible calls him the Lord of glory. And then, number eight, God.

Thomas called him my Lord and my God.

[18:05] John chapter 20 verse 28. Number nine, he's the great God and savior. He's the great God and savior. Titles chapter two, verse 13. And then number 10, God bless forever.

Does that make sense? Divine attributes. The divine attributes that were, I explained what attributes is that, it's like particular characteristics of a person or an object that is, you can use to identify the person.

You can use to identify the object. And God has attributes. And I spoke about, we have the communicable attributes and incommunicable attributes. The incommunicable attributes of God is a, let's talk about, communicable attributes of God.

He created us in his image. So we have a sense of morality, right and wrong. All that came from God. That's one of the, the, the facts and arguments about man was created by God. Who defines what is wrong and what is right. But it's internal. By the time you are growing up, you just don't know this can't be right. This can't be wrong. It's not fair. It's a, it's, it's, it's morality, which is inbuilt because God created us.

[19 : 11] These are all attributes of God, but not unique to God. God can share it. But there are attributes that God cannot share with us. For instance, he's omnipotency. He's all powerful.

You are not, no human being can be. No, even machine can be. Robot can never be all powerful. Nothing on earth can be all powerful. All knowing, omniscience.

God is the one who knows everything. And then omnipresent. God is the, God is the only one who is present everywhere. Jesus, even when he was on earth, he says that the son of man is in heaven. John chapter three verse 13.

John chapter 13. The son of man who is in heaven. Nobody has been. He says that John 3, 13. He says that no man has ascended up to heaven, but he that came down from heaven. Talking about who? Even the son of man.

As I'm talking, he said the son of man is in heaven too. He has omnipresence. He said to his disciples, Lord, I'm with you always, even to the end of the well.

[20 : 09] How can you be with us always? That's omnipresence. Matthew 28 verse 20. Yeah. And where two or three are gathered in my name? There.

There. That's omnipresence. Others are gathered somewhere tonight. And he's there too. Yeah. If they are born again, he's there too. Amen. And I quoted the scripture Ephesians 1, 3.

Who filleth all in all. Wow. Wow. Christ fills all in all. Ephesians 1, 23. He says that the fullness of Christ who filleth, fills all, everything.

That's omnipresence. And then the next point is John chapter 1 verse 1. He has eternity. In the beginning was the word. Now this one, not in the beginning God.

In the beginning was the word. And then number 5. Did I mention, did I give you 5? Okay. I think you would like the 5. Let me give you the scripture first to arouse your interest.

[21 : 12] The scripture for that is Hebrews chapter 13. 13 verse 8. Jesus Christ. Let's read it. Let's go. Jesus Christ was saved yesterday and today I've heard.

One more time. Jesus Christ was saved yesterday and today I've heard. What do you think about Jesus Christ? He's the same. He's what? He's the same. He's what?

The same. He doesn't change. No. Things that change, what do you call them? Mutating. So, mutable. So, Christ is immutable.

He has, it's only God who has immutability. It's only God who has immutability. He does not change. He's the same.

The Bible talks about the immutability of his counsel. Hebrews chapter 6. But that's not. But God is the only one who has immutability.

[22 : 08] How many of you know you are changing? Oh. Very rapidly. Some of you, last week your hair was shorter than today. Yes. God, so Jesus is, he has immutability.

He's the same yesterday, today and forever. And forever. Let's read that scripture out loud. Let's go. Jesus Christ was the same yesterday and today and forever.

I wish you would read it out louder. Jesus Christ was the same yesterday and today and forever. So, these are attributes that are only incommunicable attributes of God.

But it was used to refer to Christ. Same yesterday, today. It's only God who doesn't change. He said, for I am the Lord, I change not. Yes. In Isaiah.

He said, behold, I am the Lord, I change not. And my glory I will not share with anybody. Then the scripture refers, ascribes immutability to Jesus Christ our Lord.

[23 : 07] Praise the Lord. Hallelujah. And then, and then, point number six, right? Number one, omnipotence. Number two, omniscience.

Number three, omnipresence. Number four, eternity or eternality. Number five, immutability.

Number six, pre-existence. Pre-existence.

Pre-existence. Pre-existence. Pre-existence. John chapter 17, verse five. John 17, verse five says that, and now, O Father, glorify me with thine own self, with the glory which I had with thee.

I had with thee. Wow. He said, I think God, I had glory with you before, before the world was. Wow. He pre-existed.

He didn't, he didn't, coming on earth was not when he began to exist. He pre-existed before he was born. As I said last week, the only human being who was older than his mother.

[24 : 09] He was older than his mother. He was older than his mother. He was older than his mother. He was older than his mother. He existed before he was born. in the form of God, thought it not robbery to be called God. So he was in the form of God. He was older than his mother. He existed before he was born.

In fact, in Colossians chapter, sorry, Philippians chapter two, verse six. It says that being in the form of God, thought it not robbery to be called God. So he was in the form of God.

And then look at the next verse. Made himself, made himself of no, and took upon himself the form of a servant, and was made in the likeness. So before he became a man, he actually existed. He pre-existed before he became a man.

Job 1, 1, the beginning was the word, the word was with God. The word was God, verse 14. And the word became flesh. So he became, before he became, he already existed. In Colossians chapter two, verse nine, the Bible says that in him dwelleth.

Where? Eh, eh, eh, eh, eh. This is a serious one. This one is too loaded. In Christ dwelleth all, not part of all the full force, the fullness of God, the fullness of God, the Father, God the Son, God the Holy Spirit, the fullness of him, dwelt in him physically, bodily.

[25 : 20] When he was walking, heaven was walking on earth. When he moved, the Father has moved. He had pre-existence. He carried God. He carried the entirety of heaven, and yet heaven was still there.

Jesus. Yeah. So as I taught you the Latin phrase, that opera trinitatis, adestra indivisual son. When he was operating, God the Father was operating, God the Spirit was operating. Every time you see one operating on earth, all the three are operating. In him dwelleth the fullness, the fullness of the Godhead bodily.

This cannot be in the Quran. This type of personality cannot be in the Quran. Else they wouldn't have that religion. This scripture alone.

That's why you find it in Colossians. Because I told you the Colossian heresy was saying that Jesus is a dear my God. One of the gods, next under God, the other gods.

[26 : 31] So they can govern affairs in the world, but God stays and then they report to God. When someone tells you these things, how can you say it's not so? You are not there. No. And they are saying you with confidence.

That's why as a Christian, you must know your Bible and better still, you must know. There are people who have a good understanding of the Bible, but they don't know Christ properly from the Bible. They know the works of Christ, but not the person of Christ.

We must know his person. When you know his person, you realize that he's everywhere in the Old Testament. Yes. All of them. Because you know his person, when you read the Old Testament, you suddenly say, Ah, there he is.

All of us. There he is. It's everywhere. But when you don't know him, you can't find him there.

Because you don't know what you are looking for. That's why you need the New Testament in order to appreciate the Old Testament.

That's why the Stephen's preaching was so determined. Very important. Because he gave a Christ interpretation of the Old Testament.

[27 : 35] And they didn't see. They didn't. Then Paul, when Paul comes to meet God, Paul realized the guy was speaking the truth. So it became the foundation for Paul's revelation in the Old Testament.

And then Paul expanded it and showed everywhere it is there. Apostles preach from the Old Testament. They preach Christ. In Acts chapter 8, the Ethiopian eunuch.

He was reading in Isaiah. And the Bible says that from that same scripture, Philip preached unto him Christ. He doesn't need another scripture. Any scripture at all would be okay.

The evidence that seawater is salt is found in every teaspoon of seawater you fetch. You don't need a tank.

A tank or tankers. Rooms of seawater to prove that seawater is salty. Even teaspoons. See? The one that splashed on your skin. The one that got on your clothes.

[28 : 34] Yes. When you check it, you realize that seawater is salty. Because every aspect of seawater is salty. Salt is everywhere. Christ is everywhere in scripture. Every scripture you can find

