

Who Is Jesus?

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- [0 : 00] Thank you for choosing to listen to today's message by Reverend Dr. David Entry. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.
- Be blessed. Guess what? Who is Jesus? That's what I'm talking about today. Who is Jesus? In the book of Matthew, Matthew chapter 16, from verse 13.
- When Jesus came into the coast of Caesarea Philippi, he asked his disciples, saying, Who do men say that I, the Son of Man, am?
- And they said, Some say that thou art John the Baptist, some Elias, others Jeremiah, and one of the prophets. Verse 15 is the most important thing.
- Verse 15 says that, thank you, Jesus. Verse 15 says, He said unto them, But who say ye that I am?
- [1 : 10] Who do you say I am? That is always going to be the bedrock. Watch this. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.
- He asked them, Who do you say? Who do men say I, the Son of Man, Son of Man, am? And Peter said, You are the Christ, the Son, not of man, but the Son of the living God.
- Being a Son of Man is obvious. But this Son of Man, whose Son is He? So Peter said, You are the Christ, the Son of the living God. Jesus answered and said unto him, Blessed art thou, Simon, but Jonah, for flesh and blood, has not revealed it unto thee, but my Father which is in heaven.
- Then he goes on to say, And I say unto thee, Thou art Peter, and upon this rock I will build my church. And then from there he told them, Now it's time for me to go and die. I need to go to Jerusalem.
- I need to go and die. Because this is a foundational thing people must know. Until people know this, he cannot build a church. So everything Christianity, everything Christian is hinged on this single understanding, single revelation about Christ.
- [2 : 29] Who do you say I am? Who is Jesus to you? You know, we are believers. And Christianity is, in Christianity, believing determines everything.
- So that's why we have the Apostles' Creed. I believe in God the Father, creator of heaven and earth, and in Jesus Christ, his only son, our God, our Lord, who was conceived of the Holy Spirit, born of the Virgin Mary, suffered, crucified, died, and was buried.
- He descended into hell the third day, rose again from the dead.
- So we believe. We believe. I believe. You must be a believer. But I remember a few weeks ago, a few teachings ago, I was talking about how Paul said to King Agrippa, do you believe the prophets?
- Do you believe the prophets? If you believe the prophets, you believe in Jesus Christ. Because what are you supposed to do with Jesus Christ? You are supposed to believe in him. And I spoke a little bit about believing in Jesus Christ, what it means to believe in Jesus Christ.

- [3 : 47] In the book of John, towards the last pages of John, John 20, 30 and 31.
- John 20, 30 and 31 says that, And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.
- But these are written that ye might believe that Jesus is the Christ. He is the Christ. Wow.
- These are written that ye might believe that Jesus is the Christ, the Son. Is that not what Peter said? He said, you are the Christ, the Son of the living God.
- These are written that you might believe that Jesus is the Christ, the Son of God. Watch this. And that believing you might have life through his name.
- [4 : 47] And so to have life, it must be through his name. How does life come through his name? Life comes through his name by believing.
- And what are you supposed to believe? Believe everything at all? No, no, no, no, no, no, no. The fact that someone says, I believe, does not really mean much. You have to believe that Jesus is the Christ, the Son of the living God.
- What does he mean to be the Son of the living God? Before I go further into that, may I take this time to express that there are several religions.
- Permit me to describe, okay, sociologically describe Christianity as a religion. In this stance. Now, there are several religions.
- And there are several things that distinguish several religions. When it comes to the subject of God, there are a lot of people who say they don't believe in God.
- [5 : 45] Atheists, they don't believe in the existence of God. All right. And then, now when it comes to those who believe in God, in God or a God, there are quite a variety of them.
- For instance, Hinduism believes there are many, many, many gods. They believe in many gods. Okay. Buddhism believes there's no God.
- Human beings are God. What you see, the human person you see, that is God. We are all gods. That's Buddhism. And now when it comes to Judaism, Islam, and Christianity.
- Judaism, Islam, and Christianity all believe that there is only one God. Which is true. Okay. So, Judaism, Islam, and Christianity believe that there is one God.
- So, the fact that someone says, I believe in God, really is not determinative when it comes to your relationship with God. So, Judaism, Christianity, and Islam believe that there is one God.
- [6 : 53] However, when we begin to go into details of the description of this God, it becomes different altogether. To a certain extent, especially between Christianity and Islam.
- Christianity and Judaism have a lot and a lot, so much in common. So much, a lot in common. Especially when it comes to God and the way he dealt with his people.
- So much in common. But, so you can see Jews, in that sense, Judaism. Okay. Permit me to say just Jews. Jews and Christians can meet and have discourse and have agreement in a lot of things.
- However, there's a place where Jews or Judaism disagrees heavily and cannot agree with Christianity. Which is the subject of Christ being the son of the living God.
- So, Christ is the son of the living God. And not just that. If you say Christ is the son of the living God, you are now bringing in a major situation.
- [8 : 01] So, their problem is not so much just the Christ. But their problem is the Christ, which also have a certain implication about the Trinity. Triune God.
- Islam cannot accept that. What do you mean by God is three in one? Judaism doesn't accept that. Why do you say God is three in one? So, even though Judaism, Islam, Christianity all say one God.

Christianity takes it further by saying this one God is three persons in one God. So, Trinity means tri-unity.

Okay. That's the meaning of Trinity. Tri-unity. The issue, the subject, and the topic of the Trinity throws a stick, a spanner in the wheels or in the spokes.

It brings a major conundrum, a major problem for the other world religions that believe that there's one God. As soon as we go further, there's one God, but in three.

[9 : 04] Three. Three gods. Oh, sorry. I'm sorry about that. Three persons in one God. Okay. Three persons in one God. One essence, three persons. That begins to change the dynamics of everything.

So, when we talk about Christianity, right, one of the fundamental differences between Christianity and all the other religions, particularly the two major ones, the two major ones that believe in monotheism, is the Trinity.

And I'm going to explain that in a minute. But before I even get into the Trinity, there's one more thing that really distinguishes Christianity from all other religions, which is the Bible. The Bible.

The Bible is a unique book. It's Christianity. In Christianity, we know and we believe that the Bible is the word of God. It does not mean everything written in the Bible is said by God.

Please remember that. I think I need you to understand that. When we say the Bible is the word of God, we do not mean everything written in the Bible is the word of God because there are words of men written in the word of God.

[10 : 17] For instance, Job and his friends, his friends were advising him, saying things that they didn't really understand about God, but they were propounding it. And that would be in the scriptures. So if you just take it and just read it and say, okay, everything, not everything said is the, is, is, not everything said is said by God.

Okay. But everything recorded is part of God's word and it is genuine and it is true. It's true. And, and another thing I want you to notice about the scriptures, the Bible is people can, you see, you can make the Bible say anything you want it to say.

Okay. As long as you just restrict yourself to only one or two texts. That is why it's also always important for preaching to, to, to, for references to be made to more than one text to explain a text.

All right. So if you take a text, as we say in theological circles, if you take a text out of context, you can, okay. And you make, make it a pretext, it's can end up in a protest.

So don't take a text out of context because soon as you take it out of context, it's might, it's, it's likely to lose its true meaning.

[11 : 34] Okay. So when you take a text, for instance, do you know, you can use the Bible to say there is no God. Oh yeah. Okay. Because it's in the Bible that there's no God.

How, Pastor, how can, it's in the Bible. The Bible said a fool has said in his heart, there is no God. So if, but if you take away the fool has said in his heart and you run with, there's no God.

You see, see, the Bible said there's no God. There's no God. You take it out of context. And so it is very, people take the Bible out of context to start a whole, uh, uh, uh, ideologies or to, to start a whole new philosophy that is not compatible with the entire scripture.

Now watch this. Having said that, I'm not actually teaching on the Bible, but let me through this since I've gone into it. The Bible speaks with one voice and the Bible never contradicts itself anywhere, any, any place in the scriptures.

Okay. The Bible never contradicts it. It speaks with one voice. So if the one, the one verse agrees with all the verses. Yes. That's what I'm trying to say. Every word in the scripture agrees with all the other words in the scriptures.

[12 : 45] Every sentence in the Bible is inconsistent with all statements and sentence and verses and chapters and, and, and, um, and narratives of the scripture.

One sentence, one word, one phrase, every phrase of the Bible agrees. Every letter of the Bible is connected to all the letters of the Bible. Hallelujah. That's why Jesus said that not even a jot or a tittle, Matthew chapter five and 17 shall pass.

Not a jot. The smallest, Iota, jot. The smallest letter in the Hebrew alphabet, as I explained the other time, just like the eye on the, the dot on the I.

That's small, or the apostrophe that, that's the, the, the jot. He said not even that will pass out. God means that Jesus said all of that is still word of God. Okay.

So it's a word from God. So now having said that as, as it compares to other religions, other religions don't have the one. Our Bible is the word of God, not words of God, but the word of God.

[13 : 47] Okay. Not where bad day, the Latin, not where bad day, but where boom day. The word of God, not the words of God. Some people say the Bible is just inspirational or it's inspiring.

No, it's not inspiring. Yeah. It might be inspiring. It might be inspirational, but it is inspired. It is inspired. Every bit of it is breath. All scripture is given by the, the, the breath of God.

Paragrapha theonopsis. That's the, the Greek. Paragrapha theonopsis. All grapha, all writings, all scripture is theos. God. Noopsis, breath. All, all scripture is God breath.

It's the breath of God. I think when you read the, the NIV, it actually says that all scripture is God breathed. When you read the KJs, it says that all scripture is given by the inspiration.

Actually, it's God breathed. It's okay, but it's God. In fact, some theologians believe it should actually sound expiration because inspiration is, but it's God. God breathed.

[14 : 49] You remember in Genesis chapter two, verse seven, it said, and God breathed into man and man became a living. So, all right, so now it is the word of God. Number two, the Bible is not just the word of God.

Number two, the history of the Bible is amazing. It's only the Bible, all the, the other books of other religions do not tell you history before everything starts, started.

It gives you history without the historian. History that historians cannot give or gives history before historians who write can record. That's the Bible.

In the beginning, Genesis. And it tells you also about future events that human beings cannot record. From the, how everything began and how everything is going, how everything ends, the Bible captures it all.

Wow. That must be fictional or supernatural. Because no one was there to know what happened in the beginning. So, it's important.

[15 : 50] And that is why, the other time in my teaching, if you take away Genesis from the Bible, the entire Bible will lose its meaning. It loses significance and meaning. If you just take away that book, Genesis from the Bible, it loses, if you take away Revelation, the Bible loses its meaning.

Because many things that are written in the scriptures, even to Revelation, are actually, if they find their, their roots in Genesis.

Genesis, the beginning is the root of a lot of things in the scriptures or in the plan of God. In the same way, as I said the other time, Genesis chapter 1, chapter 2, chapter 3, if you take it out of the Bible, you can never have a gospel.

So, there cannot be a gospel. I'm talking about the gospel of our Lord Jesus Christ, saving gospel. There cannot be gospel in the absence of Genesis 1, 2, 3.

If you do not get Genesis 1, 2, 3, you won't appreciate and get the gospel. Does that make sense when atheists, people who hate God, have to find every way, every reason to discredit the book of Genesis?

[16 : 56] To discredit it. The major books, the major recorded events in Genesis, creation, the story of creation, the story of Noah, Sodom and Gomorrah, and I think, excuse me, four, four.

All, yeah, creation and then male and female, when God made them. Jesus referred to all of that in his teachings. He said God made them male and female at the beginning.

So, Jesus said creation was made by God, made them male and female. He spoke about, like, in the days of Noah. He spoke about Sodom and Gomorrah.

Jesus spoke about Sodom and Gomorrah, spoke about the days of Noah, and he actually spoke about Abraham as well. Okay, so these are major events in Genesis, without which Genesis really loses the book of Genesis.

Jesus refers to them. So, the Bible is unique. The Bible is unique in a sense that is the Word of God. Number two, the history, its history and its records.

[18 : 08] And number three, can you imagine much of the Old Testament, or sorry, New Testament is letters. Letters. It's not like someone decided, okay, God, speak to me. No religious book has letters inside them.

No religious book has letters. At best, they might have lectures, but not letters. But the Bible, the New Testament has a lot of letters. Letters that somebody wrote to some people.

Somebody wrote to another person. And when the person was writing, he was not saying that I'm writing the Word of God. He was just writing a letter to somebody. And in his writing, God inspired it without him knowing God was inspiring.

Or without God violating his feelings, his decision, and everything. He just was writing. Why letters? So that means that it is very personal. The New Testament is very personal to us.

So God can... Letters are very personal. When someone sends you a text message, you can tell... It's very personal. One tells you, you know, I'm very disappointed with what you did. That text message is very personal.

[19 : 09] It comes with personal emotions and feelings. The same way, the letters in the Scriptures telling us that it's personal. And then secondly, it is also practical. When someone is writing something to you, something you can identify with.

And so the Bible doesn't lose its importance. Some people will tell you, oh, these are all old books. Don't mind them. They don't know what they're talking about. Praise the Lord. And so the Bible is unique.

And now, so besides the Bible, the next unique thing that separates Christianity from all other religions is Jesus. The Jesus himself of Christianity.

Christianity is, you know, other religions are about... Other religions, the central part, are represented. Okay. Are focused on the philosophies, teachings, and ideas represented in their books.

Other religions are focused more, are centered more on the philosophies, the ideas, and the teachings represented in their book.

[20 : 12] While Christianity, the centrality of Christianity is not the teachings, is not philosophy, is not ideas. The centrality of teachings is about a person. So if you miss the person, you have missed Christianity.

That is why it's concerning when people think they are in Christ just because they are in church. Being in church doesn't mean you are in Christ. Okay. Being in church doesn't mean you are in Christ.

Going to church doesn't mean you are in Christ. Because the central aspect of Christianity, without which Christianity loses its value. If you take away Christ from Christianity, the central person, Christ, from Christianity, Christianity loses its meaning.

It loses everything. It loses what it is. It's just like you take doctors out of medicine. Medicine doesn't. It's like you take numbers away from mathematics.

How can you have mathematics without numbers? How can you have medicine without doctors? How can you have ocean without water? How can you be thinking about daylight without the sun? All right. So when we talk about Christianity, Christ is the sun of the daylight, so long as Christianity is concerned.

[21 : 20] In other words, in Christianity, Christ is the water of the oceans when it comes to Christianity. Christianity being the ocean, Christ is the water. So you can never have Christianity without Christ.

Everything about Christianity has everything to do with Christ. Does that make sense when Jesus asks them, who do you say I, the son of man, am?

Who do you say I am? Enough of what people are telling you. Until you, it becomes personal to you and discover who I am, you haven't started your Christian journey.

That is why you cannot inherit Christianity. The fact that your parents are Christians does not make you automatically a Christian. The fact that you are born into a Christian family, a family that believes in Christ, that serves Christ, does not make you automatically a Christian.

You yourself must come to the place where you have found Christ and you know who Christ is. Christ means what Christ means to you and you live by him. That is when you can say you have become a Christian.

[22 : 23] So it's important to understand that Christ is the center, is the focus of Christianity. And watch this. You know, the person of Christ is about the, Christ is such a wonderful person.

He's an amazing person. He's a unique person. He's a special person in history. And so think about it. Nobody in history has more books written about him like Jesus.

Nobody in history, in human existence, has ever, has music written, more music written about, sung or composed about him like Jesus.

Nobody in, in human history, human existence has great drama, pictures and drama painted and acted about him like Jesus.

He never wrote a book. He didn't write a song about books. Schools open about him. Nobody like Jesus. He's a unique personality in all of creation. Jesus is unique.

[23 : 27] And having Jesus means you have life. Praise the Lord. So I think it would be good we explore a little bit about, about Jesus Christ. So back to John.

I want to read John chapter one, verse one. In the beginning was the word. The word was with God. The word was God. Okay. Who is Jesus?

In the beginning, who is Jesus? And why is the, why, why is it that the world cannot ignore Jesus? You see, Jesus is always current. He's always contemporary.

Even though he lived 2000 years ago, he's always a subject of discussion everywhere. He's always been like that. In our modern days, oh, Jesus doesn't matter. But they still discuss him.

He's always a major subject. He's always a major topic. He's always a major, among human beings, why? We cannot do without Jesus. We cannot ignore him. Even if we choose not to believe in him, you can, you, we can't get rid of him.

[24 : 24] He's always, he's always going to be part of human existence. He was the, he's the greatest man who ever lived. There are a lot of people. History shows that great philosophers point to that.

They may not believe in him, but they look up to him because he is such a wonderful person. He has a remarkable life. He had a great lifestyle, a good life.

Jesus, I'm talking about Jesus, the Christ, the King. Hallelujah. I'm talking about Christ, the King. Revelation chapter 19 verse 16. The Bible says that he had a name written on his robe and his ties, King of kings and Lord of lords.

Hallelujah. He had a name written on his robe and his ties, King of kings and Lord of lords. In the beginning, John chapter 1 verse 1. In the beginning was the word and the word was with God and the word was God.

This is a very serious one. In the beginning, the Greek word translated word is logos, logos. So Bible says that in the beginning was the word. The word was with God and the word was God.

[25 : 27] The word was God. That is an interesting one. The word was God. So in one sense, it's like the word was with.

So if I am with this microphone, I am with this Bible. The Bible is with me. That means the Bible is not me. However, he says that. So in one sense, it's like he is separate from God.

In another sense, it's like he is God. That's why we're talking about the Trinity. That's why we're talking about the Trinity. One great man said something.

It says that you, I think I wrote it down. Let me see if I, yeah. So you can't think rightly about Christ. And sorry, if you can't think rightly about Christ, you cannot think right about the rest.

So your belief in Christ, how you think about him, what if you are thinking is right about Christ, then your thinking about the rest will be right. The worst witness said, no, no, no, no.

[26 : 29] In their Bible, they said, in the beginning was the word. They can't say the word was God. They can't think right about Christ. That's why Jehovah's Witness is not Christian. Okay.

So this is so important. The core of Christianity has everything to do with who do you say Christ is? Now, so in the beginning was the word.

The word was God. The Greek word logos means a word. It translated word. W-O-R-D, obviously. Word. Okay. And what is a word? The word is the visible and audible expression of a thought.

When we talk about, we are talking about the audible and visible expression of thoughts. Thoughts, all right? Thoughts are incommunicable without putting them all.

You can't communicate your thoughts without putting them into words. So if Christ is the word, okay, word of God, that means it's God's thoughts in expression.

[27 : 31] Christ is the expression of God's thoughts. It's God's utterance. When we saw him, we saw God's thinking at play. What has been in the mind of God?

Because the scripture says that Romans chapter 11, 34. Yes. Romans 11, 34 talks about who has known the mind of God. Who has known the mind of God?

Who has known the mind of God? And in 1 Corinthians chapter 2 verse 11, it says that no man knows what is in the heart of a man. In other words, your mind. No one knows what you are thinking except your heart, the spirit that is in you.

In the same way, what is in God's heart, no one knows except the spirit of God. In the same way, you see, so what is in a person, you can't know what is. Christ is the revelation of God's thoughts.

Christ is the revelation. He's the expression. He was the expression of what was going on in God's mind. Hallelujah. Christ, the expression of what was going on in God's mind. He, watch this.

[28 : 34] When we read here and it says that in the beginning was the Word, the Word was with God and the Word was with God. When we talk about in the beginning, before everything started, okay. In the book, in the Bible, you come across two in the beginning.

One is this one. In the beginning was the Word. The other one in Genesis chapter 1 verse 1. In the beginning, God created the heavens and the earth. Now, this in the beginning is talking about before everything began, okay.

Before life still began, before creation began. Talking about in the dateless past, okay. So, God, Christ, watch this. This is very important. He is the only man who existed before his history in the world began.

So, he predated history. He had history before he came into the world. He is eternal God. He is the eternal God. He is the eternal Word.

He has history before the world began. He has history before he came into this world. That's Jesus. Now, when he came to this world, he was called Jesus.

[29 : 35] But if he was existing before, what was his name before? If actually in the Old Testament, he appeared in the Old Testament, his name in the Old Testament, sometimes called the angel of the Lord.

Sometimes it's portrayed as, it's called the son. S-O-N. The son. It's a kiss the son. So, he actually had a name in the Old Testament. But Jesus was not an Old Testament name.

Jesus was when the Word became flesh. Now, watch this. In the beginning was the Word. The Word was with God. The Word was God. The same was in the beginning with God. And 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 man. The light shines in darkness. And the darkness comprehended it not.

In the beginning was the Word. And verse 14 says that, And the Word became flesh. And the Word was made flesh and dwelt amongst us. And we beheld the glory. We beheld his glory.

[30 : 32] The glory as of the only begotten of the Father, full of grace and truth. We beheld the glory. So, the Word became flesh. The Word became flesh. When we talk about Christianity, we are talking about Jesus.

When we talk about Jesus, I believe, Pastor, I believe in Jesus. In what way? What do you believe in Jesus? Do you believe that he is the Word of God? Do you believe that he is God in the flesh?

That is where it starts. He said, all these things have been written. That you might believe. That you believe in Christ. That he is the Son of God. And in believing, you might have life.

So, when Paul said, I believe in Jesus, it's believing in Jesus. In fact, there are some religions, they said they also believe in Jesus. But they believe he's just a prophet. So, and see, even, I think, New Age.

New Age has a certain version of Christ. They project a certain version of Christ. All those things are not the Bible, the Christ, the Bible talks about.

[31 : 33] It's some different Christ. Salvific belief or saving belief. Salvific faith.

Saving faith is what I'm talking about. To believe that he is the Son of God. He is God in the flesh. 1 Timothy 3, verse 16.

I like the scripture so much. Without controversy, great is the mystery of godliness. God was manifested in the flesh.

Justified in the spirit. Seen of angels. Preached unto the Gentiles. Believed on in the world. Received up into glory. First line. Without controversy, great is the mystery of godliness.

Then he says, God was manifested in the flesh. God. In Hebrews chapter 2, verse 14. He says, because the sons were flesh and blood, he also shared in the same.

[32 : 34] In Romans chapter 3. Sorry. Chapter 8, verse 3. The Bible says that what the Lord could not do. I spoke about this. You remember. What the Lord could not do in that it was weak to the flesh. God did.

By sending his son in the likeness of sinful flesh. So, he became flesh. God in human flesh. God in human flesh. But the beauty is that he existed before he became.

He chose his mother. He chose his date of birth. He chose the only man who chose to be born. Jesus Christ. Because he is God.

God. Now, this issue about talking about God in the flesh. Let me read from. Let me read from. Ah. Okay. Let me read from. Thank you, Jesus.

From the Amplified Version. I want to read from the Amplified Version for you to see something. Amplified Version. First Timothy chapter 3, verse 16 says that.

[33 : 30] And great and important and weighty, we confess, is the hidden truth. That's the mystic secret of godliness.

He, God, was made visible in human flesh. That's why I want. He was made visible. You could see. This is the mystery. Like God.

The creator became a creature. The creator became a creature. Think about it. The creator became a creature.

This is. God manifested himself in human flesh. And he looked so normal as human. That they couldn't even see. It's his disciples.

When they went to the Mount of Transfiguration. For the first time. His original glory. Bust forth in. It shone. It shone. From inside. Into the human nature. And through his clothes.

[34 : 30] And the Bible said. It shone like. Matthew chapter 17. Verse 2 and 3. It shone like the sun in its full strength.

Jesus Christ. You can't even look at the sun. The glory was. Blessing. Or beaming out. In his human flesh. Can you imagine him walking in town.

With that kind of people. How could people relate to him. People couldn't relate to him. People couldn't go to him. Because if he had come like God. People would run away from him. So he. God became flesh.

He concealed himself. In flesh. Restricted. So he was fully God. Now this brings me to. I'll come to that. So. That's amplified. I want to read.

For the first time. In our teachings. I would like to read. From the message Bible. I normally do not do that. But for the first time. In our teaching. Let me read from the message Bible.

[35 : 24] And the scripture. We are talking about. It says that. The Christian life. Is a great mystery. Far exceeding. Our understanding. But some things.

Are clear enough. He appeared. In a human body. Was proved. Right. By the. Invisible spirit. Was seen. By angels. He was proclaimed.

Amongst all kinds of people. Believed. In all. Over the world. Taken up. Into heaven. Heavenly glory. So. He says. Read it again. The Christian life.

Is a great mystery. Far exceeding honor. This whole Christianity. Is a great mystery. And the mystery. Is not. About the teachings. But the mystery.

Is about the person. Of Christ. Who is. God. Captured. In humanity. That's. That's. Bible said. Great. Is the mystery. Of godliness. God himself.

[36 : 18] Was captured. In human flesh. God chose. To be. To. To manifest himself. In human flesh. Now. When it comes to. Philosophy.

World philosophies. There. There's always been. A certain. In the past. It's still. It's. Um. Modern day. English. Uh. Western philosophy.

Has heavily been influenced. By. Greek philosophy. But. There is. This. Hebrew philosophy. That. Let me. Give you the difference. The Greek philosophy.

Does not. Does not believe. That. Physical. And the spiritual. Can come together. So. That's where you have. Secular. And. Holy things. So.

Sacred and secular. You. So. Your work. Is. Secular. And your life. Your worship. Is sacred. Don't mix the two. So. States. And. Uh. Whatever you do.

[37 : 11] It's your life. There's. You. They compartmentalize the life. So. They believe that. Everything. Physical. Nothing physical. Can be good enough. Right. And so.

You cannot. You cannot mix physical. And. Spiritual. Together. So. People who are Christians. Are supposed to live. A certain spiritual life. And there is a physical life.

They live. They don't. It doesn't mean. But. In Hebrew. In Hebrew. In Hebrew. In. In Hebrew. The two are one. They match the two. Your lifestyle. Your life at work.

Is not different from your life in church. Your. That. That's how God. Express it to be. Your life at church. Is not different from your life at work. Your life at home. Is not different from your life.

At a prayer meeting. All right. Your life. Behind the Bible. Is not different from your life. Behind the textbook. Students. You are. One. And. One. Main person.

[38 : 05] Okay. So. In. In. In. Greek. But in Greek philosophy. They said. No. No. No. You can't have the supernatural. Into the natural. They can't be. So. Everything natural is evil.

Everything supernatural is good. So. They are two separate things. And guess what. Then. God. Shows up in the flesh. Then. So. It means that. Greek. Philosophers. This kind of. Well.

Philosophy. Cannot accept that. Because. How can you say. God is in the flesh. God can't be in the flesh. Because. The flesh is evil. So. God cannot manifest in the flesh. But the Bible says that. Great. Is the mystery.

Of godliness. God. Manifested. In the flesh. God. Was manifested. In the flesh. Yes. That's what I'm talking about. I'm talking about Jesus. That. That Jesus you know.

Who is not God in the flesh. Is not the Jesus of the Bible. And is not the Jesus of the Christianity. And for that matter. If that is the Jesus you are believing. You are not a Christian. You can't be a Christian.

[38 : 59] Believing in another Jesus. Paul puts it this way. First. Galatians chapter 1. Verse 6. And verse 9. Say. If anyone comes. Even if he's an angel. And preaches another gospel.

Let him be cursed. Because. Don't accept any other gospel. If any other Jesus is presented to you. Apart from the apostolic Jesus. The Jesus the apostles gave to us.

Please. It's not the Jesus that saves. It's not the Jesus. So there are all kinds of ideologies. Physical and spiritual. Don't meet. Holy and sacred. Sorry.

Sacred and secular. Can meet. Human and divinity. Cannot be. And they even say. Time and eternity are two different things. So they believe that. When we die. And we go to heaven. We are no more in time.

Time doesn't exist. No. God created time. And God also. God also exists in time. What do I mean by that? When I say God also exists in time.

[39 : 56] He lives in everlasting life. Everlasting life is time without end. Okay. Everlasting life. So when we go to heaven. We will also still be.

Because Bible says that God is the same yesterday. Today. And forever. Forever. So time is an expression of God as well. God can express himself within time.

But Greek philosophers say no. God cannot. Eternity and time don't meet. That is where. You see. When you take it to its logical conclusion. God cannot be manifested in the flesh.

But Christ is God in the flesh. And then. Because of that. There are all kinds of ideas. Ideas. Once you separate the human Jesus. From the divine Christ.

You have lost Jesus. Because. Christ. Is God. In flesh. In man. God and man. Fused together to form one person.

[40 : 51] One person. So he had. He was fully human. His. His. His. He worshipped. Okay. He went to the synagogue. In his spirit. He worshipped. Lived like us.

He. His. There were times he cried. Emotional. His mind. And he actually was educated. He went to school. He studied. Can you imagine. The creator. Guess what. The creator.

Or the wisdom. The source of wisdom. Being made man. To be taught. To be taught. How things work. Can you imagine. So. The human Jesus. Went through. All the normal things.

We all go through. Bible says that. He was just like us. He was just like us. But I'm going to show you. If time permits me. How far he was. Even though he was just like us.

He was unique. A unique us. All right. But he was just like us. Hebrews said he was tented at L point. Just like us. For Hebrews 4. 15. Just like us.

[41 : 46] Hebrews chapter. 2 verse 17. Talks about how. He. He became like us. So he can be. A many. Messy for. High priest.

He's just like us. He's just like us. He was born. He. He grew. He ate. That is why. His people didn't accept him. That no. You can't say you are God. God cannot be manifested in the flesh.

But guess what. In Isaiah chapter 9 verse 6. He said unto us. A child is born. Unto us. A son is given. The. Excuse me. The government shall be upon his shoulder. And he says he's everlasting father.

He's a prince of peace. You see. The Bible calls him the everlasting father. He's the prince of peace. That child. Yes. He was God in the flesh. Jesus Christ is God. I'm talking about what makes Christianity.

Christianity. Christianity. Anything outside of this. You have moved away from Christianity. Christianity is about a person. A relationship with a person. Faith. Believe.

[42 : 42] We believe in Christ. We believe in God the Father. And we believe in the Trinity. Watch this. There was a time. I heard a story of a young boy. Or a little boy. Was drawing something.

While the mother was doing the ironing. And then he was drawing something in his book. And then the mom looked at him. And the mom said. Johnny. What are you drawing? He said. I'm drawing God. The mother said.

How? How can you draw God? Because nobody knows how God looks like. He said. When I finish. You know how God looks like. There are all kinds of people. Who have their own personal ideas about God.

It is only Christ. Who is the reflection of God. He is the expression of God. He is the. The. The ex-Bible calls him. The express image of God's person. Hebrews chapter 1 verse 3.

He is the express image of God's person. The Bible says that he is the image of the invisible God. Colossians chapter 1 verse 15. When you see him. You have seen the father. You. He is the expression.

[43 : 35] I keep quoting this scripture. John chapter 1 verse 18. It says that. He who is from the bosom of the father. He has declared him to us. He has manifested him to us. He has demonstrated him to us.

He came to demonstrate God to us. He came to show us the father. He came to show us. That is why he said. If you don't believe that he is the son. The son. The son. Talks about the trinity. Okay. The son is talking about the trinity.

God is three in one. As I said earlier on. Other religions. Who also believe in one God. Monotheism. They won't accept that. Because they say. How can you say God? No. God is not three gods. In Genesis chapter 1.

Verse 26. God said. Let us. He calls himself an us. And in the book of John. First John. First John. Is the only one who calls God.

Who says that God is love. He. The Jews believe. That God has love. But they don't know. That God is love. Once you say God is love.

[44 : 32] You are talking about the trinity. Because if God is love. Before everything was created. There is nothing. Love cannot exist. In the absence of a community. So. There must be. If you love.

You must love somebody. You must love something. It is not love. Must be. There must be a community. At least two. Or three. And God. Before everything existed. God is love. So within himself.

As I keep saying. He is the self contained community. He. Love can exist within God. Because God is three persons in one. When I was teaching about. The love of the father. The intra.

Trinitarian love. Jesus said that. The love which you have for me. And he says that. Because of the love which I have for the father. I think John chapter 14 verse 13 somewhere. Because I love the father. I want to do his will. And he says that.

The father has given all things to the son. Because he loves the son. See. There's this love between the father and the son. And there's the intra-Trinitarian love. Love cannot exist outside of a community.

[45 : 27] So for us to say God is love. That means that the Trinity is real. And when you look at creation. There's always the stamp of the Trinity. We have matter. Matter.

In science. We have matter. We have time and space. Time, space and matter. That's fundamental in science. The three. It's always. When you watch creation.

Human beings are even three paths. Or triune. Three in one. We have the soul, spirit and body. Okay. Human. So the imprint of God. Or the thumbprint of God.

Is on earth. Practically about everything on earth. If you check. Heaven. Above. At par. Below. In front. Behind. At par. And you know.

You just check it and see. The three. The three. Is stamped on almost everything. So God is triune. Tri and you.

[46 : 23] Trinity. And so when we say that the son came from the father. When we talk about the son. We are not talking about God gave birth. It's actually theologically. We say he's the eternal son.

He has always been the son. For God so loved the world. That he gave his only begotten son. When did he become a son? He has always been a son.

Christ has always. He's called the eternal son. One with the father. So anytime you said the son.

I remember when I was teaching on true worshipers. I think so. When Jesus said that the time is coming. When the true worshipers. John chapter 4. Shall worship the father.

And I went on to say. As soon as you say the father. You are talking about invariably the son. Because you cannot worship the father. And leave the son out. So that means the son is all equally God.

[47 : 18] That's the Trinity. So who is this Jesus? He is the son of God. He is one with God. He is actually of God. God in the flesh. God in the flesh.

So when they say God can. In fact. This same Greek philosophy. Has infiltrated certain parts of the church. There are people who.

Who believe that. Sin does not matter. Okay. In a Christian. Once you are a Christian. Sin doesn't matter. Because. Some people even believe that.

If you are a Christian. You don't have sin. Every Christian is sinless. You cannot sin once you are a Christian. These are all Greek philosophies. Because. They believe that once you are born again.

The spirit of God is in you. Or the divine life is in you. And because the divine life is in you. You cannot have the human. Frailty. You still have your human nature.

[48 : 15] And yet. The life of God is in you. That is the Christianity we are talking about. Anyone who tells you that. When you are a Christian. You cannot sin. Ask them. You see. What they do. And I think I will read this. There are people who have infiltrated our.

Infiltrated our camp. I am talking about a Christian camp. Look at Jude chapter. Jude verse 4. It says that. For there are certain men. Crept in unawares. Who were before of old.

Ordained to this condemnation. Ungodly men. Turning the grace of our God. Into lawlessness. And denying the only Lord.

God. And our Lord Jesus Christ. Let me read it from. Okay. Let me read it from the NIV. I think I would like to read that from the NIV. See. It says that. For certain individuals.

Whose condemnations were written. Written about. Long ago. Have secretly sinned. Slept. In amongst you. They are ungodly people.

[49 : 13] Who perverts the grace of our God. Into license for immorality. Did you see that? When you are a Christian. It doesn't matter. Whatever you do. It doesn't affect your salvation.

Or whatever you do. Christianity is sinless. And you know. Salvation has nothing to do with what you do. What you do with your body. Because your body is actually falling already.

It doesn't matter what you do with your body. You are already saved. And Christ has saved you. Once you forgive your sins. You forgive all your sins. No. When you come to Christ. He forgives your past sins. Not your future sins.

So when you. He forgives your past sins. And then anything you commit. Bible says that. If we sin. We have an advocate with the Father. We have to confess our sins. You confess your sins.

Or you repent from your sins. People who have been repented. Bible says. They have slipped in amongst us. They are ungodly people. They are going around saying that. And it doesn't matter what you do. Christ loves you anyway.

[50 : 08] It doesn't matter what you do. You are still holy. Before God. Because once you are in Christ. You are holy. Your works don't matter anymore. Do anything you want. And your spirit is still perfect.

You are still perfect. In the sight of God. And all. This is a satanic doctrine. Satanic doctrine. He said. They have slipped in amongst us. Let me read it again.

He said. For certain individuals. Whose condemnation were written. What was written about. Long ago. Have secretly slipped in amongst you.

They are ungodly people. Who pervert the grace of God. By grace. Grace covers us. Grace. Grace. Grace. Who pervert the grace of God. Into a license. License.

For immorality. They said. Doesn't matter. You can do it anyway. Immorality. And deny Jesus Christ. The only sovereign and Lord. Look at verse 16. These people are gamblers and false finders.

[51 : 05] They follow their own evil desires. They boast about themselves. And flatter others for their own advantage. Verse 18. And they said.

In the last days. This is talking about what the apostle said. In the last days. Will be scoffers. Watch this. Who will follow their own ungodly desires. There are people. You can't be in Christ. And follow your own ungodly desire.

People who say that. Oh I don't. I'm always holy. It doesn't matter. I'm sinless. Once I'm a Christian. It doesn't matter what I do. It doesn't affect my salvation. They. You know. This kind of philosophy. That's the Greek philosophy.

Your spirit is one. Your body is one. Don't mind what your body is. Just do it. Your spirit is still there. You are intact. Watch this. The Bible says. Abstain from fleshly lust. Which counter.

I think in. Second Corinthians. Chapter 7. It said. Let's. No. There's. No. There's one in Titus. That talks about. Abstain from.

[52 : 01] James. Fleshly lust. That is. That war against your soul. And your. Your soul. It's warring against all fleshly lust. That war against your soul. But in. In. In. Second Corinthians.

Chapter 7. Verse 1. It says that. Perfecting holiness in the fear of God. Let us. Abstain from all filthiness of the body and the spirit. Filthiness. Things that are filthy.

That a Christian should not be found. Someone who has Christ living in him. And striving for the mark of the price of the high calling of Christ. Does not allow himself to be going there.

If you sin. That's a different story. But there are people who say it's okay to sin. They say it's okay to sin. They have this mental arrogance combined with moral decadence. Mental arrogance combined with moral decadence.

Stinking distasteful philosophy. It's not godliness. It's not godliness. Praise the Lord. And so. When people say. The spirit.

[52 : 59] Jesus Christ. Cannot. Cannot be in the flesh. Jesus Christ is God. And you can't bring God in the flesh. It is the same offshoot. That brain. They deny the Christ. It's the same.

It's the same. They are all in the same spectrum. Of unbelieving. So. Your belief will definitely affect your behavior. Many people are behaving the way they behave because of what they believe.

That's what I'm saying. Who do you. Who is Jesus to you? Jesus said. Who do you say I am? Who do men say I am? And who do you say I am? God become man. Creator became creature.

Originator of life. According to. I think Acts chapter. 3 verse 15. You. It said. You people killed the author of life. It's the originator of life. It's the author of wisdom.

Originator of life. How to become born. And learn. And die. Originator of life. So. It's very important to understand. That. Jesus Christ.

[53 : 57] Is not. Just. Another human being. I remember. May I say this. As I. I get ready to bring it to a close. My dad. Years ago. My dad. Joined a certain.

Church. Church. My dad. My natural father. Joined a certain church. And. He. They used to. His past. He was used to. He joined the. Senior.

Like. He was a priest. One of the priests. Their priestess. Was a very. Certain big woman. My dad. Years ago. And. He.

They used to go for. Lessons. And they were reading. All kinds of things. That. He actually. Eventually. Brought. Buddhist books. And materials. And materials. And materials. To their house. He used to read them.

He used to study them. One day. He told me. You see. David. The. Everybody. Is a natural person. Like Jesus. When he was born. He was normal. Jesus. But. He lived a good life.

[54 : 51] So much. That. He had the Christ. Come upon him. That's when he became. His Christness. Became so much. One. With his humanness. So that's why he became. Jesus Christ. But it's nothing exceptional.

He's an ordinary. Human being. Who lived to take all the boxes. Before God. So much. That the Christness. And so. He said. Everybody has the Christness. And everybody. Depending on how. Well you live.

The Christness. Can become. One with your body. And you also become. Jesus Christ. That's yeah. Yeah. In church. He was learning this. In a certain type of church. My dad. Years ago.

Before he became born again. Later. And thank God. He left that church. And thank God. He got saved. Praise God. So. So. People have all kinds. They say. Oh. You see. Everybody has your own Christ.

That's new age. Everybody has your own Christ. And the way you live your life. Your Christ will be growing. Drop it. That's a lie from the pit of hell. Jesus is not an ordinary human being.

[55 : 46] Even though. He was. He was seen as. Full fledged human being. He wasn't an ordinary human being. He was a human being. And he is fully God. He was fully man. Truly man. And truly God.

That's our Jesus Christ. Great. Is the mystery of godliness. Christ. God was manifested in the flesh. When you see Christ. You are talking about. God. Being manifested in the flesh.

Let me. Let me end this by saying. Let me end by saying this. That. In 1st John chapter 1. Verse 1. I think I would like to read it. I'm already near that area. 1st John chapter 1.

Verse 1. It says that. That which was from the beginning. Which we have heard. Which we have seen with our eyes. Which we have looked upon. Our hands have handled.

The word of life. Did you see that? That which was from the beginning. Which we have seen. Let's look at. Let's count them. Let's look at something. Which was from the beginning. Which we have heard.

[56 : 41] Okay. The heard. Which we have seen. They saw. With our own eyes. Which we have looked upon. And our hands have handled. The heard. They saw. They handled.

The three. The three. Major. Aspects. Of the. The human senses. Natural. Physical senses. There are five.

But the three. Essential major ones. See. Also sight. Hearing. And touching. Three essential ones. They said. We have seen. We have touched.

We have hand. We have seen. We have heard. We heard him. In fact. Peter said that. We were with him on the holy mount. 2nd Peter chapter 1. Verse 16. We are with him.

He said. Verse 16. He said. We were eyewitnesses. Of his majesty. We saw. We are not telling you fables. 1st Peter chapter 1. 2nd Peter chapter 1. Verse 16. He said. What we are telling you.

[57 : 33] We are not telling you. Carefully. Carefully devised. Fables. But we are. Eyewitnesses. Of his. Oh. Kadamalashada. Of his majesty. They were with.

They were with physical Jesus. And they saw. His majesty. His glory. Bursting forth. In the human nature. That's why. It's not everybody. Who could see that. Because they couldn't handle it. So we were.

We are eyewitnesses. It is a serious. Text. 1st. 2nd Peter chapter 1. Verse 16. This was supposed to be the last one. But. Since I've quoted it.

I hope you don't mind. Look at it. 2nd Peter chapter 1. For we have not followed. Cunningly devised fables. When we made known unto you. The power. Of. The power. And.

Coming of our Lord Jesus Christ. But we. Were eyewitnesses. Of his majesty. For he received from God. The father. Honor and glory. When. There's. There came such a voice.

[58 : 27] To him. From. From. From excellent glory. From the excellent glory. This is my beloved son. In whom I will please. Look at verse 18. And this voice. Which came from him.

From heaven. We heard. When we were with him. On the holy. We heard it. A holy voice. Majestic voice. He said. It came from the excellent glory. He said. This is my son.

He said. What we have seen. We can't do. That's why they died. The way they died. They were crucified. They couldn't deny. The reality of what they had seen. Jesus was actually human. Was. Human.

With full God. God. Walking amongst us. God. Walking amongst us. And they caught God. And crucified. They killed God. And I told you why he died. He didn't die as a martyr.

Because he died on the cross. He was working. He was delivering us. He was destroying the power of sin in the flesh. Hallelujah. Hallelujah. Hallelujah. He was destroying. He was. He was crushing the head of the serpent.

[59 : 22] He was crushing the head of the serpent of the cross. He was destroying the power of sin in the flesh. He was crucifying us. To the crucifying the world. So he says. I'm crucified with Christ. And.

He said. By whom the world is crucified to me. I live in Christ. By whom. So. What he was doing on the cross. And he was paralyzing the power of the flesh. Over a Christian. Boy.

This is amazing. This is amazing. There's so much I could cover. But. The world. Cannot get rid of Jesus. Why? Because. The beginning was the word. The word was with God. The word was with God. All things were made by him.

Without him was nothing made that was made. Everything that is in the world. Came through Jesus. So. He's so much woven as part of the world. The human consciousness or subconsciousness.

Automatically picks it up. It is there. He's so much part. You can't ignore Jesus. Because he's a contemporary Jesus. You can't. He's always contemporary. He's always fresh. He's always there.

[60 : 18] He was there from the beginning. Bible says that all things were made by him. Colossians chapter 1 verse 15. He says. Oh. Let me read it. Please. Please. Please. My time is up. Please. Woo.

Stay blessed. Stay blessed. Stay blessed. Stay blessed. Stay blessed. Stay blessed. Stay blessed. Stay blessed. Stay blessed. Stay blessed. Stay blessed. Stay blessed.

Stay blessed. Thank you.

Thank you.