

The Christian Doctrine: Jesus the Son of God

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[0 : 0 0] 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.

Amen. Well, let's get into God's Word, which is the most sure word of prophecy. Hallelujah. Hallelujah. How many of you are enjoying the book of John?

The book of John is the book, I mean, it is just so good a book. Amen.

Anyway, John chapter 5. Last week I was talking about Jesus, the Son of God, the Christian belief. When we believe that, when we say, we believe that he's the Son of God.

When someone tells you, I'm a Christian, it's supposed to imply, I believe that Jesus is the Son of God. That's what, when someone says, when someone says, I'm a Christian, the implications are very wide.

[1 : 2 5] For instance, when I say, I'm a Christian, I'm implying that I'm a child of God. I'm implying that I have the nature of God.

I have the seed of God. When I say I'm a Christian, I'm implying that when I die, I'm going to heaven. When I say I'm a Christian, I'm implying that Christ died on the cross for me.

I believe that his death on the cross was for me. When I say I'm a Christian, it means I believe that Jesus is the only way to God. When I say I'm a Christian, it means that I believe that Jesus is God.

I believe, it means that I believe there is God. When I say I'm a Christian, it means that I believe the Bible is the Word of God. How can you say you're a Christian, but you don't believe the Bible is the Word of God?

You are not a Christian. How did you become a Christian? How did you become a Christian? Maybe you have not been taught to understand that the whole Bible is the Word of God.

[2 : 3 5] But one way or the other, you believe that this is the Word of God, and the Koran is not. So, if you say you're a Christian, it means that you believe this is the Word of God.

Else, you can't give us any reason, basis for you being a Christian. No, nobody really gets born as a Christian.

Or as, let me, that word Christian, sometimes I'm not excited using it. But no one gets born as a child of God. From your mother's womb, you are not.

You became a child of God at some point. Like I was explaining last week. He who believes that Jesus is the Christ is born of God.

So, that means that there are people who are not born of 1 John 5. That means there are people who are not born of God. They are not. So, who are those who are born of God?

[3 : 4 0] It tells us. He will believe that Jesus is the Christ is born of God. That opens another chapter off.

What does it mean for him to be the Christ? Who is a Christ? Are there different types of Christs? If we don't teach these things, someone will hijack you somewhere and begin to.

And some of the ideas you have never even heard. Oh, that's what it is. Ah! They never thought, I said, but who will tell you? If the preachers tell you, you become like them.

So, they are trying to keep you in ignorance. Anything that you can validate in Scripture, throw it away, is demonic. Any kind of godly ideology that is not in line with Scripture.

Even they can quote a Scripture, but if it's not in line with Scripture, there are two different things. You can quote a Scripture, but out of context. Alright, let's go back to John 5.

[4 : 39] So, when you say you're a Christian, it means that Jesus is the Christ. That's what you believe. And later we can talk about when we say he's the Christ and all that.

Let me just say it in a few ways. When we say he's the Christ, it's talking about the one spoken about in the Old Testament. That he's coming. Simple as that. So, the Old Testament, the central message of the prophecies was Christ.

The prophecies were always talking about Christ coming. And then, Matthew, Mark, Luke, and John, what is he about? It's about Christ. That's the biography of Christ.

Then, Acts is about how the message of Christ, or the message about Christ, began to spread. And then, the Epistles is about explaining Christ and the works of Christ.

And the Revelation is about the coming of Christ. So, really, the whole book is a hymn book. Yes. It's about him. Yes. Right. Now, when you come to John chapter 5, I would want to read from, this is the story of how Jesus heals a man.

[6 : 03] And, he told the man, verse 8, rise, take your bed and walk. Verse 10, and the Jews therefore said unto him, who cured you?

John chapter 5. The Jews therefore said unto him, him that was cured. It's a Sabbath day.

They said, it's a Sabbath day. It's not lawful for you to carry your man. You are not supposed to carry anything on a Sabbath day. And then, he said, he that made me whole, the same said unto me, take up your bed and walk.

And then, they asked, hey, what man is that who said unto you, take up, not the one who healed you? No. He said, the fact that on a Sabbath day, somebody asked, let's look for that person.

Somebody asked you to take up your mat and walk. Now, this man was born paralyzed. He was 38 years old.

[7 : 06] Yeah. Thank God he didn't enter his forties with that condition. 38 years old. Jesus sees him at the pool of Siloam. He said, I have no man.

When the water is dead, who puts me inside? And he said, will you be made whole? He said, I have no man. He said, enough of your talk. Just take up your bed. Just get up.

What do you want? I want to be, just take your bed and start walking. So, he didn't say, be healed. If he said, be healed, he would have automatically gotten up. But he gave an instruction that would also bring him on a collision course with the Pharisees, whose laws could not heal, whose laws could not deliver anyone.

So, he told him, take up your bed. Now, the man is paralyzed. He can't pick a bed. But for him to take up his bed, that means that he's actually getting, healed. So, if he refuses to take his bed, he has rejected his healing.

So, that's why he told the guys, it's not my fault. The one who told, who made me well, is the same one who told me, take up your bed. So, in my attempt to obey him, I became well.

[8 : 13] I don't know who I'm talking to. In your attempt to obey God, you end up getting married. The one who made me well, the same told me, take up your bed.

The one who is telling you, break up with that boy because of the mess you are going in, is the one who is trying to get you married. Yes. So, Jesus told the man, carry a mat.

The guys asked him, why are you doing that? I said, the one who healed me. They said, who is the one? Who had the guts to tell you, pick up your mat and walk?

And so, and he that was healed, did not know who it was. Verse 13.

Jesus had conveyed himself away and a multitude being in a place. After all, Jesus findeth him in a temple and said unto him, behold, thou art made whole. Sin no more, lest a worse thing comes upon thee.

[9 : 11] The man departed and told the Jews, I have seen him. It was this guy who made me whole. Therefore, this verse 16 is very interesting. I'll come to that.

Therefore, therefore the Jews persecuted Jesus and sought to slay him because he had done this thing on a sabbath day. They persecuted him and wanted to kill him because he has done this on a sabbath day.

Verse 17. Jesus answered and said, it is now complicating matters. He said, my father is working. Therefore, me too, I'm working.

Verse 18. Then they made it. Therefore, the Jews sought them more to kill him. Why? Because he only not had broken the Sabbath. Now he has gone further by saying that God was his father.

Now, some of the things I want to underscore in this teaching is that people don't believe in Jesus simply because of miracles or because there's an explanation.

[10 : 23] It doesn't matter. It doesn't matter. It doesn't mean they'll believe. There's no need trying to soak the matter with water. It won't.

It doesn't. It won't dissolve. Right. So there's no need trying to explain. And explain yourself to people with antagonistic questions about scripture.

It does not invalidate who God is. Their story is so insignificant. It doesn't change the scope of things. Oh, but maybe if I explain it to him, he will not go to hell.

Don't make that your problem. Because. Unbelief.

Is not due to lack of evidence. Unbelief. Is not due to lack of evidence. Don't forget this.

[11 : 34] Unbelief. They wanted to kill him the mole. Not only because he's broken the Sabbath. But because he said God was his father. And everybody with Jewish common sense knew what he meant when he said God is my father.

What did he mean? Me and God are the same. In fact, they said I'm God. There was a place he healed. He told them. In Mark chapter 2.

The one who was sick. They brought them through the roof. He said your sins are forgiven. They said this guy. Why is this guy blaspheming? It's only God. Who can forgive sin by God? Then he knew what they were thinking. He said to them.

Why are you thinking like that? Which one is easier? To say get. Pick up your mat and walk. That one if I say it. I have to prove. It has to be shown. Or I say your sins are forgiven.

It's easier to say your sins are forgiven. But for you to know that the son of man has power on earth to forgive sin. What does that mean? That means that for you to know that the son of man is God. Because Jesus was a rabbi.

[12 : 40] And they knew that it's only God who can forgive sins. Right? They said. Where is this man? Verse 6. Why does this man blaspheme? Verse 7. Why does this man blaspheme?

Who can forgive sins by God? Who can forgive sins by God? And then he said. For you to know. That the son of man has power on earth to forgive sins.

I mean. He's telling you that God is on earth. What again should I tell you? Jesus never shy away from making claims that he's God. I'm talking about.

When we say Jesus is the son of God. That's what he means. John chapter. Verse 18. Chapter 5. Verse 18. When we say Jesus is the son of God. Because he said God was his father.

So when we say Jesus is the son of God. It carries weight. Don't take it lightly. When believers. We say Jesus is the son of God. It is a very weighty thing.

[13 : 38] So when we say. I believe that Jesus is the son of God. What it means is that. I believe that Jesus is God in the flesh. That's what he means. He said. They said.

He was making God his father. By doing that. He was making himself. Jesus equals to God. That's a simple equation. Jesus equals to God.

Jesus plus zero equals to God. God. You take the zero to the other side of the. I know some of you don't know that.

He becomes. Jesus equals to God minus zero. He's a working of miracles. He's a miracle. He's a miracle. In a quadratic equation.

All right. Let's take it. So. Jesus equals to God. Let's just say that together. Jesus equals to God. Do you know the implication?

[14 : 45] That is what makes a person a Christian. Why am I saying that? If you're a Christian. One thing is non-negotiable. Jesus is the son of God. Period. Anytime anybody crosses that.

You cross them out. It's a. It seems simplistic. But it is foundational. Is someone getting what I'm saying?

I don't believe in that. That's why you are not a Christian. That's why. I go to church. That's why you make me a Christian. You mean these church are also Christians? Being in church doesn't make you a Christian.

For goodness sake. You can go to church regularly. Like I used to go to church. How many times a week? 14 times. And I wasn't a Christian. I was actually a mass saver.

I was an altar boy. You know who an altar boy is? Altar boys. They eat the shoe bread. But I wasn't born again. If I died I would have gone to hell.

[15 : 47] I wasn't a child of God. I was practicing Christianity. I was in church. But I didn't know God. I believed. This is a very interesting thing. I believed in the Bible.

I believed it. That this is the Bible for Christians. The word of God. But it really didn't have any bearing on my life. So I accepted it. But well. Jesus was not Lord over my life.

So there are different shades of people who believe that they are Christians. Or some who say that. Me I don't want to believe anything. I believe there's somebody there. But you know what. When I die we'll figure it out. It will be too late. It will be too late.

So. Jesus said. My father is working. Therefore I work. Now look at the text quickly. What verse are we?

Verse 19. Then answered Jesus. And said to them. Very very I say unto you. The son can. Oh my goodness.

[16 : 46] Do nothing by himself. Himself. But what he sees the father do. By what he sees the father do. For. For what he sees the father do.

For what he doeth. This also doeth the son likewise. This is interesting. First of all. He makes a statement. About his nature. He said me and God. We have the same essence.

Same nature. They didn't stop there. It came. Me and God. The works we do. We do say same works. So we are equal in nature. We are equal in works. Are you seeing what's happening?

Continue. Look at that. It didn't even stop there. Look at that. What verse. What verse are we on? Verse 20. For the father loveth the son. And sheweth him all things.

That himself doeth. And he will show him greater. He will show him greater works than these. That ye may marvel. Let's. Let's go on. Verse 21. For as the father raises up the dead. And quickeneth them.

[17 : 41] Even so the son quickeneth who he will. He said that. I have. I have power. Just like God has power. So God raises the dead. And quickeneth them. The way. The same way. The son also does this.

So now. It's not. It's not. We don't have just. Same nature. We do same work. And we have. Same authority. Did you see that? Now.

Continue. Continue. Let's go to the next verse. For the father. Judges. So. The father. For the father. Judges. No man. But has committed.

All judgment unto the son. Then he goes on. That all men should honor the son. Even as they honor the father. It's like. If you don't honor the son. You have dishonored the father. He that honoreth not the son.

Is there. Honored not. Now. He says that. We are equal. In. Merit. When it comes to worship. So. When we come to church. And say.

[18 : 36] God. I worship you. It's not different from saying. Jesus. I worship you. He says that. If you cannot honor the son. You dishonor the father. So.

He says that. He. Receives worship. Huh? How many of you agree. That this is getting quite serious now. He receives worship.

Just as. The father. Receives worship. He deserves worship. Just as the father deserves. He goes as far as saying that. You can't claim.

You are honoring God. And dishonoring Christ. Anyone who dishonors Christ. Is in no way honoring God. You can't say that. I will worship Jesus. And end up worshiping God. Those two don't go together.

Yes. Anytime you hear father. Automatically son is there. When you say. I worship the father. By inference. It means. I worship the son.

[19 : 33] So. They all deserve. Worship. Jesus was saying. Some. Serious. Stuff. Now. 24. Verily I say unto you.

He that. Heareth my word. And believing on him that sent me. Has everlasting life. And shall not come into condemnation. But pass. From death to life. These are no claims of an ordinary human being.

The next verse. I'm showing you something. I'm going somewhere. Verily I say unto you. The hour is coming. And now is. When the dead shall hear. The voice of the son of God. And.

They shall. And they. That he. Shall live. Wow. So now. He. From the text. He realized that. Essence.

He said. I and the father have the same nature. I and the father do the same way. I and the father have the same power. I and the father have the same authority. And. Towards the verse 30.

[20 : 35] He speaks about. Anyone who hears my words. Has the truth. So. Now he's talking about. He has the truth. God. As. Just as God. Has the truth.

In other words. He. What is. The truth he speaks. Is the same truth God speaks. He and God. Not that. Not that. Verse 24. Now let's jump to verse 29. I want to take you somewhere quickly.

Verse 29. Um. Let's go 30. 30. 30. This now. Look at what he's saying. Now listen to Jesus. He said.

I can of my. My own self do nothing. As I hear. I judge. And my judgment is just. Because. I seek not my own will. But the will of the father.

Which have sent me. He said. I don't do anything. Everything I do. Is what the father. Was done. There's no difference in my works. From what the.

[21 : 29] What the father would do. So he says that. I. I. I. I cannot. My own self do nothing. And I can't judge the way I want. Whatever I hear. Whatever I hear.

That's what I do. I don't do my own will. Jesus is saying that. Listen. When you see me. And all that I'm doing. That's the works of the father. Now. This leads me to a very interesting point.

Verse 31. Verse 31. Says that. I bear witness of myself. And. My witness. Sorry. If I bear witness of myself.

My witness. Is not true. Now. What he's saying. Is that. Someone comes and makes such. Huge claims. There must be things. Something that must.

Qualify. Tangibly. Prove that. What he's saying. Carries weight. All right. That is very important. However. In John chapter 12. Jesus told them.

[22 : 26] That. I think not right. Chapter 8. Verse 12. And 13. Yeah. Chapter 8. Verse 12. And 13. He said. I'm the light of the world. Jesus said. I'm the light of the world.

He who follows me. Shall not walk in darkness. But. He shall have. The light of life. Look at the verse 13. Interesting one. He said. The Pharisees therefore said unto him. That bear record of myself.

Your record is not true. Because. Even though what Jesus was saying was true. He said. There must be something outside of yourself. If all that you say.

Is based on what you are saying. Then it's not. Completely. So. Because we need something more than yourself. Even though. Watch this. Even though what he was saying about himself is true.

Jesus had. Three. Witnesses. Or three. Evidence. To show. Something outside of himself. To show. That his claims were right. In the book of John.

[23 : 22] That we are reading. In John chapter 5. Verse 31. Jesus said. If I bear record of myself. Then my record is. My witness is not true. Look at the next verse. He said.

There is another that bears witness of me. And I know that the witness. Which. Which he witnessed of me. Is true. Jesus said.

I'm not alone in this matter. There is someone else who is bear record. Now let's see. Who Jesus said is bear record. Verse 33. He said. He sent unto John.

And bear witness. Unto the truth. So. John the Baptist. Was like a national celebrity. Amen. Amen. Amen. Amen. The Bible said. In Matthew chapter 3. John chapter 3.

In Luke. In Mark chapter 1. Everybody was going there. Including Pharisees and soldiers. They were going to John. So. In fact. It got to a time. Jesus said. You sent to John.

[24 : 18] You come to a Pharisee. Says. I really want to do this God thing well. Say. You know. There is this guy. They were sent. Because. Now. Anyone who appears. And says that John was not. An authentic prophet.

He's going to put himself into trouble. Because you are going to make yourself public anyway. Because the Jews knew that. This guy is authentic. They knew that he's authentic. That's why. At the point in time. They came to ask Jesus.

By. What authority are you doing these things? And he said. I will also ask you a question. John's baptism. John's. By. Was it. Of God. Or it wasn't of God. Now.

If they say it was of God. Jesus said. So. Why didn't you believe him. When he said. I am the one. Now. So. They can't say that. And if they say. It's not of God. Bible said this. The people.

All accept that John is of God. So. If they dare say. That John is not of God. That's. That's bad press. That's bad press. It's going to work against them. Because they can't deny it. So.

[25 : 12] Do you know what they said? They said. We cannot tell you. He said. Also. Me too. I can't tell you. By what authority I am. It's in your Bible. Put you on the screen. He said. And when.

He. He was coming. Into the temple. The chief priests. And the elders of people. Came unto him. And. As he was teaching. And said. By what authority. Do you have this? And he. Who gave you the authority? The next verse.

Jesus answered unto him. I will also ask you one thing. Which if you tell me. Likewise. I will tell you. By what authority I am. What's the question? He says that. The baptism of John. Where did he come from?

Of heaven. Of men. And the reason among themselves. Saying. If we save someone. From heaven. He will say. Why didn't you then believe him? Because he was telling them. That Jesus is God. If we say.

It's not of men. How do people bear witness? Go to the next verse. The next verse. Verse 26. But if we say. It's of men. We fear the people.

[26 : 08] For all. Hold John. As a prophet. So what did they do? They think they are smart. So they answered Jesus. And said. We cannot tell you. And he also said. Until another. Can I tell you. By what authority.

I'm doing this thing. So. Jesus said. I don't bear record of myself. There's one. Who has a witness. Who is greater. A witness about me.

He said. You sent to John. John chapter. I feel like. Quickly. By my time. John chapter. He sent. He sent unto John. And he bear witness. To unto the truth. Look at that next verse.

Getting interesting. He said. But. I receive not testimony from man. But the things I say. That ye might be saved.

But. But sorry. By these things I say. That ye might be saved. Let's go to that quickly. Let's get out of here. That's it. He was. He said. John was a. Watch it.

[27 : 02] A burning and a shining light. What the original Greek was. He said. He said. Burning lamp. He was shining. You couldn't ignore it. And you were willing. For a season. To rejoice in his light.

You were okay with. Oh. The guy is good. You were okay. The guy is good. That means. John was dead around this time. You were okay. For a season. So. First of all.

He said. What I'm doing. The first witness. That shows that I am of God. That shows that I am. I am God. I'm the Christ. I'm the son of God. Is pointed to John the Baptist.

Jesus. So. John was Jesus' first evidence. First witness. First testimony. That Jesus is of God. And God has sent him.

And he is the coming one. Here we are. So that we don't sleep. The sleep of death. So. Who was the first? John.

[27 : 57] John. John's witness. And he pointed them to John. If you want to know. You are asking me. I'm bearing record of myself. No. Yes.

My witness is true. But there is somebody else who is buried. John the Baptist. Number two. Go to the next verse. Let's see what the next verse says. He said. I have a greater witness than that of John.

Ah. There is even something greater coming. John bore witness. And it was authentic. But there is something even greater. Than what John was saying. The miracles and the works I do.

They bear record of me. He says. For the works which the Father has given me to finish. The same works that I do. Bear witness of me.

That the Father has sent me. So my works should tell you. God has sent me. The works Jesus. You remember. In Acts chapter 2. Verse 22. Jesus Christ.

[28 : 54] A man attested by God. Of God. By signs. The works. Acts chapter 10. Verse 38. How God anointed Jesus of Nazareth. With the Holy Ghost.

And power. Who went about doing good. He went about doing good. And it was the evidence of the fact that. God was with him. So his works.

So number one. Was John the Baptist. Number two. Witness that he was the Christ. He is the one from God. He came from God. Number two. It was his works.

Number three. Let's go to verse 37. It says. And the Father himself. Who sent me. Ah.

Let's read the hour. Let's go. And the Father himself. He sent me. As his father. One more time. And the Father himself. He sent me. As his father. Hallelujah.

[29 : 51] All right. So. Let's read that scripture again. The first line. Let's read the hour. Let's go. One more time.

So. Who is the third. What's the third witness of Jesus? God. For when he was being baptized. Even the voice came from heaven. He said. God who sent him. Has also.

Born with. Born witness of him. That. This is. The Christ. So when he says. I am the son of God. And it's all on the back of. Because he said. He was the son of God. And.

I want to draw something to your attention. And I try and run up now. When you read. John chapter 12. Verse 37. John chapter 12. Verse 37. You find.

Out. The source of unbelief. It says that. But though. He had. Done. So many miracles. Before them. Yet. They believed.

[30 : 51] Did you see that? Unbelief. Is not cured. By evidence. He's done so many miracles.

When you look at chapter 2. He did some things. And they said. Oh. They believed. But. Believing. When we Christians say. We believe. Or you a proper believer. Say you believe. In Jesus as the son of God.

It's not the same way. Oh well. We believe that he's a good guy. They are trying. To make you believe. That Jesus is just a good guy. Jesus is just a wonderful guy.

But they can't stand it. Where you say. He is actually God. He's not just a guy. He's God. He's not a God. He is God. Eternal. Yes. Savior.

The blessed. Hope. The appearance. Glorious appearance. Of our God and Savior. Titus 2. 30. God and Savior.

[31 : 49] Jesus Christ. He's our God. And our Savior. Hallelujah. Amen. The blessed appearance. Of God. And our Savior. Great God actually. And our Savior.

So. Jesus. Is not just. A good guy. He is the God man. That is what saves.

Brothers and sisters. That is what saves. For God so loved the world. That he gave his only begotten son. How do you understand that statement? He gave his only begotten son.

His only begotten son. They said. But how can God have a child? With who? Oh. You don't understand. You don't understand. You are bringing this thing low.

To a big. Infantile level. No. No. We are talking about serious matter. Sensible matter. God have a son. Before he produces. And when we say.

[32 : 48] God. Son. Is not pointing to the fact. That he was created. In the beginning. It was the word. The word became flesh. It just. It just transitioned. Or.

He. No. He didn't actually transition. He wrapped himself. He took upon himself. The nature. So he already had the divinity. But he didn't have nature. Human nature. But God.

Decided. You know what. I'm going to take upon myself. The human nature. And live. An ordinary human life. So much so. That people will not realize. That God is walking amongst us.

He looks so ordinary. That you said. Today's reading. Remember. Today's reading. Okay. Actually. Tomorrow's reading too. Okay. Ready. Tomorrow's reading says. That he makes himself. God. He must die. Because he makes himself.

A called God. He says he's God. In our law. Anyone who says he's God. Must die. So Jesus said he's God. He said he's actually God.

[33 : 43] Now. So. John chapter 12 again. Verse 37. John 12. 37. They didn't believe him.

Look at verse 38. We are going to fall today. That the saying of Isaiah might be fulfilled. Which. Speak. Lord. This Isaiah chapter 52 verse 1.

Or 53 verse 1. Who has believed our report. To whom is the hammer of the Lord revealed. Let's go. The next verse. Therefore. They could not believe. There's something going on here.

There's something going on here. There's something going on here. Therefore. What's the therefore? Because Isaiah said it. Look at verse 37 again.

I want to show you something. Look at verse 37 again. Verse 37. But though he had done all these many miracles before them. Yet. They. Believed him not. They did not believe.

[34 : 41] They did not believe. Isaiah said. Who has believed our report? Therefore. They could not believe. Two things. They. So it means. They would not believe.

They would not believe. And they could not believe. So the first time. They cannot say. God. Did he make me believe.

If you leave human beings by themselves. All of us. Naturally. We won't believe. It doesn't take. It doesn't matter. How much explanation. We give.

About God. If you will not believe. You won't believe. And because you won't believe. You fall into the category. Of a natural human being. Who cannot by yourself.

Just choose to believe. Do you understand that? We don't have. This is the point I'm trying to make. We don't have what it takes. To believe.

[35 : 39] That Jesus is God. So how come I believed. God. God. Gave you the faith. So for by faith.

By grace. I used to say. Through faith. Ephesians chapter 2 verse 6. And that not yourself. It's the gift of God. That faith. For you to be able to say. I believe in Jesus. It's the gift of God. In John chapter 6 verse 44.

He said. No one can come to the father. Except you. He said. You can't come to the father. He says that. No man can come to me. Except the father. Who has sent me.

Draws him. So. You can't. When they choose. Okay. I'm going to believe. I chose. I was going to believe. Why? Because God worked in me.

For it is God who is at work in you. Both to do. And to. To will and to do. Of his good pleasure. You. You can't. So. Let's stop. That's what I said. That's the truth.

[36 : 36] It's profound. That. Um. Uh. Uh. Uh. Unbelief is not. Unbelief. Uh. What? Is not due to lack of.

Evidence. And yet. God is not responsible. For the unbelievers. Unwillingness. Wow. Do you understand that? Because they go.

If we leave you. You will actually believe. That's why. They. They did not believe. Then it caused Isaiah. They will not believe. And they even take it further. In John. We just read. John chapter 5. Verse 16.

They actually decided to. They persecuted. They wanted to kill him. So. First. They will. Will not believe. Then. They cannot believe. And now. They actually want to. That is the state of.

A falling man. Now. This is a serious. Christian theological. Point. It's at the core of Christian. In fact. It's called. It's. It's the. The theology.

[37 : 31] Fundamental theology. Of the gospel. The gospel. The gospel is. We are all fallen human beings. And we don't have what it takes. To save ourselves. We don't have what it takes.

To choose God. God has to choose us. So that no one can boast. That me. I'm so smart. And I chose God. No. You didn't choose God. When we. Most of that we say. I found God.

I found. I found God. Who was lost? It's like you're walking in the forest.

You've. You've lost your way. And you stumble. Oh. Finally. I found God. You found him. You are lost. I'm saying. I'm saying. I'm saying.

Something. So fundamental. In Christianity. That. I just don't. We. We can't afford. For you to be ignorant. About this.

[38 : 29] Basic things. They may sound simple. That is why. Some people don't really care. About these things. Yeah. After. Whether Jesus died. I'm happy. I'll go to heaven. And on that.

It's not that simplistic. Yeah. It's so fundamental. Because. Until your faith. Is strong. Or your understanding. These things. Are strong.

For instance. The entire. The more you love Jesus. The more you love the word of God. Why? Because it's the only. The word of God. Is the only thing. That can really reveal Jesus.

Properly. Yeah. So if you claim you love Jesus. You end up loving the word of God. And in John chapter 5. That's where we are going. John chapter 5. Verse 39. 30. 38. Look at from verse 38.

I have to run about. Look at verse 38. And ye have not. It says that God does. Okay. Let's start from verse 37. That's where we. Verse 37. And the father himself.

[39 : 23] Which has sent me. He bore. Has borne witness of me. Yet. Sorry. Ye have neither heard his voice at any time. Nor see his shape.

Seen his shape. Look at the next verse. And ye have not. Ye have not his word abiding in you. For whom he has sent. Him ye believe not. That is a sign that you don't have God's word.

That's the sign that your attitude towards Jesus tells us. Your level in God. He said this is a sign. Because if you had God.

You would have believed the word he has sent. You don't have his word. That's why you don't believe. And he said you search the scriptures. Thinking that in them. Ye have my half eternal. And yet.

These scriptures are pointing to me. And you will not come to me. That ye might be saved. They said that Moses. Is that you think Moses is. Is your disciples of Moses.

[40 : 20] Look at it. For. If you have believed Moses. You will believe me. Okay. For. For. Had ye believed Moses.

Ye would have believed me. For. He wrote. Of me. You say you are Moses' disciple. Why are you having problems with me? Hmm. Maybe there's something sinister here.

You are actually not disciples of Moses. You know. He said. Because if you have believed Moses. There's no difference between what Moses wrote. And me who am standing here. Yes. If you have. If.

Some of you. When you're children. You know. You know your most favorite. Cartooning character. If we have. Mascot. And you see it. You will miss it. It doesn't matter how old you are.

You can be so. Why? When you see it. Oh. I used to like it to get your attention. Because you grew up. You grew up with that. Some of us. It's Mickey Mouse. If you see Mickey Mouse.

[41 : 16] Right now. My God. Me. The cartoony character. When I was in primary school. You want me to tell you. The cartoony character. That I used to like. Was called Tintin. Tintin.

Yes. And his snowy dog. And Captain Harddock. Yes. You don't know Tintin. You guys don't know Tintin.

And then there's another one. Obelis. Astris and Obelis. You will know that. Yes. Every time. Since I came to UK. I've been looking for Tintin.

Yeah. Because I used to have this hair. And a snowy dog. Right now. It doesn't matter how old I am. If I'm traveling. And I see anything.

Statty. Tintin. I'll get. I'll look. To get my attention. Because I've always. It's been a. A. A. A. A. A. A. A. A. A. A. A. A. A. A. A. A. A.

[42 : 13] A. A. A. A. A. A. A. A. A. A. A. A.

A. A. A. A. A. A. A.

A. A. A. A. A. A.

A. A. A. A.

minister. Verse 30, 40 again. Are you learning something? I'm running up. It says that, and you will not come to me that you have life. Verse 41, Moses.

[43 : 15] I receive no honor from men. Verse 42, quickly. But I know you that you have not the love of God in you. Hey! I am come in my father's name and you receive me not. If another shall come in his own name, him you will receive.

Yeah. How can you believe which receive honor one of another and seek not the honor that comes from God only? Do not think that I came to accuse you to the father. There is one that accuses you, even Moses, in whom you put, you see, he says that the writings of Moses are actually an indictment on your own belief.

So, if it comes to the father, I will not condemn you. The writings of Moses you have will be condemning you because the word of God is giving witness of me.

So, not only John the Baptist gave witness of me, John the Baptist did, but it's not only him. The miracles, the works I do also give witness of who I am. And not only that, there's something even greater.

The word of God that that is greatest of all is giving witness of me. Moses wrote about it. That's why he said the Old Testament was talking about, the prophecies were talking about Jesus.

[44 : 36] The prophecies of the Old Testament, the New Testament, Matthew, Mark, Luke, and John talking about Jesus. Acts talking about this, how they spread the message of Jesus. Epistles were explaining the work of Jesus on the cross and who Jesus is.

Everything is talking about Jesus. And yet, you say, I've been reading the Bible and I don't see it like that. You have not been reading the Bible. You don't love God. You have unbelief and you die in your unbelief.

That's what Jesus said. When we say, Jesus is the Son of God, brothers and sisters, it's not something like we are joking with.

That's why when somebody says Jesus is not the Son of God, I'm about to drop a very serious statement. It might sound a little bit extreme, but it's biblically true.

When you say, Jesus is not the Son of God, I don't know how I can worship together with you. It's almost like going to the shrine.

[45 : 47] And bowing in the name of inclusivism, in the name of oneness and unity, I should not begin to practice what I know is against the foundation of my work and worship to God.

Are you guys seeing what I'm saying? When we say Jesus is the Son of God, listen, that is our message. And that is what saves us.

That's what makes us sons of God. That's what makes us Christian. Not our behavior first. Not our works. So, if anyone thinks that's not fair, they should go and pick on God.

Bible says that in God's wisdom, it's pleased God that the world through wisdom will not know Him. But through the foolishness of preaching Christ to save those who believe.

It might sound so bizarre. It might sound so stupid. In somebody's, well, it might sound unfair. But God, in His wisdom, has designed that it takes the foolishness, if you call it so, of preaching Christ as the Son of God who was born by a Virgin Mary on this earth who lived a full human life.

[47 : 09] He lived a saint. Today's reading. He said, what accusation do you bring against Him? They said, we don't have anything. What accusation? What has He done? They don't know what He has done. And yet they said, kill Him.

What has He done? Watch out. Why is that so important? Because Jesus was genuinely sinless. Really sinless and faultless.

So they couldn't find any fault in Him. He lived a sinless life and yet died the vilest death for sinners. So that those of us who were plunged into sin because of Adam's sin can be introduced into life because of Christ's obedience.

If it's Christ's obedience, then Christ must be a different, not an ordinary person. He's God. Even though He's in the very form of God, did not count equality of God, something to God, but made Himself of no reputation and became obedient even to the death on the cross.

To the death He became obedient and died on the cross. Wherefore, God has highly exalted Him. He died for our sins. Brothers and sisters, this is a non-negotiable Christian doctrine.

[48 : 23] It's non-negotiable. If you fault in any of these, you are not a Christian. Jesus said it. He said, the word of God, the word of, if you believed in Moses, you believe in me.

I believe in you. I believe in you. I believe in you. Jesus, the Son of God. I believe in you.

I believe in you. 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.

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Thank you. Thank you. Thank you.