

The Foundation of the Gospel Part 2

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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. The basis of the gospel is the life of Jesus. The basis. It's not gospel if it's void of Jesus.

And in Colossians chapter 1 verse 28 it said, Him we preach. That is our topic. So when you talk about Him, it's important and it's imperative to explore the Him.

What is it about this Him? Because there's nobody in the world who has more books written about Him than Jesus. There's nobody who has influenced global affairs and humanity and changed lives more than Jesus.

But look, he was born by an impoverished teenage girl. In the ancient world, a ghetto of the ancient world.

[1 : 1 2] A place where if you are born, no one will know about you. One of these guys said, can anything good come from Nazareth? A teenage girl. Poor.

Jesus never traveled 200 miles away from where he was born. He didn't have any political position.

He never wrote a book. He never won an award. It's interesting. In fact, at the age of 30, public opinion swayed against him.

And he was murdered at the age of 33. What is it about him that has affected the whole world and even up to now?

Jesus is a game changer. What is it about Jesus? That is what makes our gospel the gospel. The kind of Jesus in our gospel tells us the kind of gospel we are preaching.

[2 : 1 7] Because people are preaching a gospel which is not a gospel. Because it's the Jesus or the description of Jesus. The life of Jesus in it.

So Jesus himself one day decided to do, take some opinion polls. He asked a strong opinion polls. He asked his disciples.

Guys come. Let's do opinion polls. What do people say about me? And he says, some says you are Elijah. Others said you are, some say you are John the Baptist.

How many of you know John the Baptist was highly respected in that time? Yeah, it's like if you see somebody walking and you ask, who do they think you are, and you tell them they think you are American president.

Or, you know, Barack Obama. You feel good about yourself at least. That's positive review. So some say you are John the Baptist, Elijah, others Jeremiah, and one of the prophets.

[3 : 2 3] All these things were very good things they said about him. Very, very good. Good reviews. And his rating in the polls was very high.

He had high rates. But Jesus said, it's not good enough. Because he is not a prophet. Tell the Muslim brothers.

Jesus is not a prophet. In a sense, he can be described, but he is just far above the status of a prophet. He is not a prophet. And so Jesus said, who do you say I am?

And Peter said, you are the Christ. The son of the living God. When Christians say Jesus is the son of God, it's not a reflection.

It's not indicating that God gave birth to him. No. Jesus himself, John 1, 18. He came, only him who is from the bosom of the.

[4 : 34] So he is so much part of God. He is actually an expression of God. All right. When the sun shines and you see the rays. It's just the rays of the sun.

Without the sun, there cannot be rays. And you cannot have rays of suns without the sun. So the sun on earth, the rays are the expression of the sun.

So when we say he is the son of God, we are not saying that he is an offshoot from God. What we are saying is he is actually God in the flesh.

So what makes Jesus very unique is the life of God he had.

And not just the life of God he had. Listen brothers and sisters. He was God himself. I have taught on this and we will never finish talking about it.

[5 : 37] We will never finish. We can preach on it every Thursday and Sunday. Every Thursday and Sunday. And the more we even speak about it, the better it feels. Jesus is God in the flesh.

Shall we all say that together? Jesus is God in the flesh. Can you say it again? Jesus is God in the flesh. So the life of Jesus has to do, the uniqueness of Jesus, number one, has to do with the life he had.

The life. The life, yeah. He is God in the, he is deity, he is divinity in the flesh. And he is not like partially divine and partially human.

He is all divine and all human. All divine and all human. So when he was in my, can you imagine that divinity became a fetus?

An embryo. That's the mystery of godliness. The fact that you can't explain it doesn't mean it's not so.

[6 : 47] There are things about godliness you won't be able to explain. About god you can never be able to explain. Then once you're able to get one thing, the other, the other things that you know.

The god you can explain has become like you. It's not worth worshipping. The day you're able to explain god and understand god. He ceases to be the god that deserves worship.

His deity. Now, Jesus himself. It's not like the first century, some first century Jewish religious guys came up with an idea that, that this guy they work with, because he was so special, they decided he's god.

So, it's not like he's god. But the disciples decide, because when they saw the uniqueness and the things he did, they decided he's god. No! Jesus said, flesh and blood did not reveal this to you.

They didn't decide he's god. Actually, he said, he's god. Jesus himself said he's god. In Mark chapter 2, from verse 5 to 11, he healed the cripple, the man who could never walk.

[8 : 09] And they said, he told the man, your sins are forgiven. And the Pharisees says that, hey, who is this guy who can tell people your sins are forgiven?

No, who can forgive sins? I like the way they put it. They said, who can forgive sins but God? God, I'm a shy. Why does this man speak blasphemy like this? Who can forgive sins?

But God. Come on. He said, who can? God, thank you. God alone. God alone. That is exclusive to God.

Forgiveness of sins. And Jesus, he wasn't ignorant. For telling somebody your sins are forgiven. The rabbis knew where he was going with this.

They knew what he meant. He knew what he meant. And they understood what he meant. That's why they say it's blasphemy. So, this is suggesting to you that Jesus himself was claiming.

[9 : 11] And listen, when they complained, he said, which one is easy? To say your sins are forgiven. And then he said, for so that you know that the Son of Man has power on earth to forgive.

He knew that it's only God who can forgive sin. And he said, me, I'm on earth. And God has come on earth. I'm just trying to tell you that you are working with God.

You are seeing God. Somebody wrote a song some years ago. And he says that he raised a hypothetical question. He said, if God, if you see God on a bus, how would he be like?

If God were to be a man you see at the shop, you are buying food, or we are buying something at Tesco, and God is at the till. How would he be like? If you see God on the street, on the street walking with shopping, how would he be like?

And people feel like, no, you are blasphemy. Don't. But when you think about it, it's actually, that was a hypothetical question. But it was not hypothetical because God actually became one of us.

[10 : 20] He became one of us so much that God became so much one of us that you can go to and say, you're right, mate? He he he he. God became, when he was on earth, he was fully God on earth.

He said it. And so, that text tells you that he was implying that he was divine. Jesus said in Matthew chapter 28 verse 18, he said, all power in heaven and the, he's talking about omnipotence.

Ah, ha, ha, ha, ha. He was trying to tell that I am omnipotent. In John, so, number one, he could forgive sins. Number two, he said, I am omnipotent.

Number three, verse 20 of Matthew chapter 28. Matthew chapter 28, he said, I'm with you always to the end.

I am omnipresent. Wow! Jesus, these are his claims. He claims omnipotency. He claims omnipresence.

[11 : 30] And he, number four, he also claimed that he pre-existed. He said, in John chapter 17, verse 4.

Let's all read our life. Let's go. I have glorified you on earth. I have finished the work which you have given me to do. Wow!

Go to the next verse. Let's go. And now, O Father, glorify you together with yourself. With the glory that I have given you before the world was.

Come on. Come on. Come on. He said, I had glory with you before the world was. But because I have to finish work on earth, I put it aside.

And I came to do work here. He said, now I've finished. I'm coming. Dad, can you go into the closet and bring the glory cloak back?

[12 : 29] So when I come, I'll just... He said, I took it off. I got work to do here on earth. If God appears in his glory, none of us can stand.

If the earth goes, moves a few inches towards the sun, we will all bend. Even the sun. Let alone God appears here.

So God has to appear concealed in humanity. He was concealed in humanity. So when he was coming, he took off his glory as God.

Even though he was still God. He was still God who has taken on some form of disadvantage.

Just because of you and I. Hallelujah. Hallelujah. So he said, I pre-existed.

[13 : 34] The Jews will argue with him another time. In John chapter 8. And he told them that Abraham saw my days. Verse 56.

He said, Abraham saw my days. And he was glad. They said, look at you. You are not even yet 50 years old. You are not even yet 50 years old.

And you have seen Abraham. You are either a lunatic. Or a liar. You are not yet 50 years old. And you have seen Abraham.

Abraham. Then he told them. Before Abraham. Watch this. When Moses met God. God was sending Moses.

Moses said to God. When I go, who do I say sends me? And God said, I am. I am. That name is so holy. The Jews don't mention it.

[14 : 34] And even when they are writing it, they leave out their vows.

And use just their consonants. Because it's too holy, we can't even write it fully. The Jews don't mention it. It's the ineffable name of God. You can't mention it.

Jesus didn't only mention it. He claimed before. Hallelujah. He claimed before Abraham. He said, before Abraham. Me, I am the God. Come on. Shut up.

He claimed it for himself. So when that Muslim who does not have a clue about what Christianity is trying to tell you that Jesus didn't say he is God.

He said it for himself. He said it for himself. He said it for himself. He said it for himself. That's one of their punchlines. They are main punchlines. They are blind. Obviously. So, Jesus himself said, me, I have divinity. He said, I have immortality, eternity.

[15 : 50] He said, I am the eternal one. Before Abraham, no Moses. Abraham. I am. I am.

Listen. When we say, Jesus is God. I like this. I got it somewhere. It's so good. When we say, Jesus is God.

It's not just a religious statement. Ah, I feel like preaching now. You need to sit down to hear this one. When we say, Jesus is God. Jesus is God.

Or Jesus is deity. It is not just a religious statement. It's not just a spiritual statement. It is not just a theological statement.

When we say, Jesus is God. It's a political statement. Let it sink in. Let it sink in. That's why people can get so animated about this whole thing.

[16 : 47] Yeah. Because, if Jesus is God, then it doesn't leave you with a middle ground. Like C.L. Louis said.

He's either a liar. Or he's a lunatic. Or he's Lord. Jesus is not a liar. He's not lunatic.

He's not stupid. So, there's only one. He's Lord. Now, if Jesus is God, then he's not suggesting. He demands worship. Trust and worship.

That's what makes it political. If he's God, you have to submit to him and worship him. If Jesus is God, he demands your submission and your worship.

That's what makes it a political statement. If Jesus is God? If Jesus is God? If Jesus is God? If Jesus is God? If Jesus is God? Oh yeah.

[17 : 45] The life of Jesus is unique because Jesus is God in the flesh. He was conceived by a woman.

Can you imagine? The one who created the omnipotent one. All-powerful one became a baby as though he was weak.

The one who knows all things had to learn Aramaic and learn how to walk as a baby. The one who is everywhere had to depend on his legs and sometimes a donkey to move around.

That's how he handicapped himself. Because there's work to finish on earth. When we talk about Christianity, this is what we are talking about.

It doesn't start with your behavior. It starts with his deity. So when your enemy attacks you with what you did, he's too late.

[18 : 57] Because you are not sanctified by what you did. You are sanctified by who he is. This will make a Christian shout hallelujah.

Hallelujah! Someone shout Jesus is God. Jesus is God! Because of that kind of life, that his deity, he made his natural life very unique.

People, sometimes people went extreme. See, when we say heresy, heresy means it's not rejecting the truth. Heresy is stretching the truth to a point where it's no more the truth.

You know, sometimes you can stretch the truth to a point that it goes to a point that there's no more the truth. Does that make sense?

Friends, when somebody has offended you and they did it wrong, it's truly they offended you. But it doesn't mean you should take that actually took us too far now.

[20 : 07] So you were in the right from the beginning. But now you have stretched the truth too far. No more. Do you understand what I'm saying? People who have been done, have been harmed or done wrong can end up getting stronger prison sentences.

Why? Because they were the ones wronged. But they stretched the truth to a standard. Now it's no more the truth. It's become an error. That's how heresy comes.

So when people said Jesus is God, there are others who said no. But some people are saying Jesus is not God.

So in the bid to try and overemphasize the deity of Jesus, they neutralize and marginalize his humanity. So that props up another heresy.

Because to make Jesus high, so high above every other person, every other thing, we have to make sure that he's not just like us. But the truth is, he's very much like us.

[21 : 19] In Hebrews chapter 4, verse 15, he says that we do not have a high priest. I think you know the scripture already.

You know it already. For we do not have a high priest who cannot be sympathized with our weakness, but in all points was tempted as we are. As we are.

As we die. Jesus died a true death on the cross. He died on the cross.

He was buried. They tried to stop him. They tried to stop him. Get rid of him. And we are still talking about Jesus.

You see, his birth was in obscurity. He lived in a corner somewhere. He wasn't a global figure. So why are we still celebrating?

[22 : 18] And there's one point I haven't made about the public opinion turned against him so early. And eventually, he was gotten rid of.

Damn. Who is this? Get rid of him. They got rid of him. And a sympathizer. And a sympathizer offered his tomb. He didn't hear where to bury him.

A sympathizer. Now I have. Okay. Let's use my tomb. And his enemies made sure he will resurrect. But what was interesting is.

What was interesting is. The most controversial or missed. Either controversial or history's greatest mystery of history.

Or the most controversial point of history. It's not his birth. It's not his death. It's what happened to his body after he died.

[23 : 27] It's the most controversial point in history. I heard a story about Larry King being interviewed. And they asked him.

25 years ago or so. I mean, he's one of the greatest, highly rated TV personality in his day. I mean, he interviewed whoever. Everybody.

He was interviewing everybody. If Larry King hasn't interviewed you, you really don't. You don't mind. Yeah. He interviewed. So one day he was being interviewed and he was asked.

Who would you love to interview? Since you've interviewed almost everyone. Who would you love to interview? He said, I would love to interview Jesus Christ. And they asked him.

Oh. When you interview Jesus Christ. What question will you ask him? What is the core question you would like to ask him? He said. What? I would like to ask about his virgin birth.

[24 : 24] That was it true? That his mother was a virgin. I would like to ask him that question. And then he was asked. But why that question? He said. If that question is true.

That was a virgin birth. He was born by a virgin. It changes everything. Larry King said. If that is true. It changes everything. Because there is no human being who is born by a virgin.

So it changes everything. He knew that. It is pointing to something. A special type of human being. A divine type of a person. But what he said was true.

But there is something truer. That changes everything more than just his virgin birth. His resurrection. Somebody clap for the Lord.

He claimed perfection. Before he died. He was. He had no religious leader.

[25 : 23] No religion claims that. He said. He said to the father. Whatever I came here to do. I have finished it. That's right. He said. Not one thing left on 10. I have finished it.

John chapter 17 verse 4. You saw it earlier. He said. The work that I came to do. I have finished it. He was perfect.

And impeccable. Was tempted. There is no thing that points to the humanity of Jesus. Like the text I read earlier. Hebrews chapter 4 verse 15. That he was tempted at all points.

He was so human. There were times he was tired. There were times he was hungry. There were times he was thirsty. There were times he slept. There were times he had to eat fish.

There were times he cried. And there was a time he died. When people die. When people die. On their obituary.

[26 : 22] He lived. And he died. By Jesus' obituary. He died. So he would live. Thank you for listening to this message.

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