

0 (1s):

Well, good morning, everybody. My name is Kynton. For those of you who don't know me, I am one of the elders here at arise, church, Denver. I'm so honored and thankful to be able to spend this morning and the word of God with you all. So if you've got a Bible, go ahead and grab that. Maybe you've got it on your smartphone, but I'm going to be testing your Bible navigation skills this morning, but don't worry if you have a little trouble keeping up, we'll have everything up on the screen as well. So as many of you know, my wife, Erin and I, and now with our daughter, Judah have felt called to move abroad as witnesses for Jesus for several years now.

0 (44s):

And for the last two years, we've been taking very specific steps in order to move to Bolivia. On November 2nd of last year, I actually quit my job and left my company of more than a decade in order to focus full-time on doing just that in the intervening three months, since then, we believe that God has opened up an amazing door and given us an incredible opportunity to move abroad by August of this year, but it's to another country in North Africa. And although we felt like our hearts were in Bolivia with the friends and the people that we met, when we visited there back in 2019, we just really believe that we need to trust God in this new direction in which he's leading us.

0 (1m 40s):

And if you're here with us in person today, there's more information about that on the handout that was on your chairs. When you arrive this morning, if you're joining us online this morning or later in the week, and you'd like to learn more about that, please reach out to me or Aaron directly, or pastor Matt and pastor Sawyer can also get you in touch with us. But this country to which we are moving actually has a national religion, which 90% of the population follows. And it's not Christianity, although we haven't been there yet. It's also very likely that most of the people actually highly revered Jesus as not just a good teacher, but actually as a prophet, a sinless messenger of God, but they vehemently.

0 (2m 33s):

And sometimes even violently deny that he has God. So brothers and sisters, if you follow Jesus this morning, what would you do? What do you say when people challenge your belief in the divinity of Christ? Do you even know why you believe that Jesus has God? Are you convinced in your mind and in your heart of the need for all people to be reconciled to God. And that Jesus said that he is the only way for that to happen

1 (3m 7s):

Or as Jesus, just

0 (3m 9s):

A way that happens to work for you or might work for some others, but that everyone really should find their own path because maybe ultimately all paths lead to heaven. Anyways, this is a question that everyone, at

least here in the United States is faced with. Almost everybody has an opinion about who Jesus is. So before we get to those questions, I wanted to spend just a couple of minutes talking about what some of those popular ideas are about who Jesus

1 (3m 42s):

Said he was sorry.

0 (3m 44s):

So, you know, the first thing that I've heard is that Jesus is a myth that he is a fictional character and that the teachings we have from Jesus as recorded in the Bible really are just the aggregation of many teachings over a period of time. And really, I believe that those who hold to this particular position about Jesus really are just forced to ignore all of the biblical and non-biblical evidence, Christian non-Christian scholars who are pretty much in unanimous agreement, that Jesus was a historical figure. As we see recorded in the Bible. Now, others have said that he was a political revolutionary that Jesus, his main purpose during his three years of ministry was really actually just to overthrow the Roman and Jewish governing authorities at the time.

0 (4m 35s):

And so he was a good, maybe even a great political leader, but he certainly is not God. Now here in the United States, most people actually adhere to this third idea that Jesus was a good moral teacher, but that he is not God. There are great things that we should be learning from him, but he is not God. In fact, according to a 2020 state of theology survey by Ligonier ministries, 51% of Americans believe that Jesus was a good moral teacher, but that he is not God. In fact, even among Christians in that same survey, 30%, almost one third of self-identified Christians believe that Jesus was a good teacher, but that he is not God.

0 (5m 23s):

Now others take an additional step beyond that and say, well, Jesus maybe was a prophet that he was a real man whose teachings were of God, but that he never claimed to be God himself. And it was really his followers over time who created this myth around his divinity in order to gain power and political influence. Now this position is essentially the claim of the New York times bestselling book, how Jesus became God. And it's also essentially the claim of Muslims.

1 (5m 59s):

In fact, worldwide,

0 (6m 0s):

There are more adherence. There are nearly as many adherence to the position of Islam as there are to Christianity. And that gap is actually very quickly closing. And as I pointed out just a moment ago, even among Christians, many people still believe that Jesus is just one of many ways to God, but that he was not

God himself.

1 (6m 22s):

And so those who are

0 (6m 23s):

Claiming to be Christian instead of relying on the divinity of Jesus are really ultimately relying maybe on their own sentimental belief that everyone will be in, or at least everyone they care about will be in, right.

1 (6m 41s):

Or maybe that after they

0 (6m 43s):

Done everything they can to be as good as they possibly can. That tossing Jesus's name in the rain and the hat with theirs will allow them to be saved. And then finally, of course, for nearly 2000 years, followers of the biblical Jesus have believed that Jesus is the one true God of Israel as revealed in the old Testament that he came into this world and that he had been foretold about by Moses and the prophets and the Psalms. And so with all these ideas about who other people say, Jesus is,

1 (7m 20s):

Shouldn't we first

0 (7m 21s):

Stop and ask, well, who did Jesus say? He is?

1 (7m 29s):

You know, it's really

0 (7m 29s):

Difficult being removed from Jesus's situation 2000 years later, but brothers and sisters, if you are a follower of Christ today, what would you say? If you were in a situation maybe like me and Aaron will be in, but maybe something slightly different where someone is challenging your belief that Jesus has God that Jesus never claimed to be God. And how would you respond when you turn to your Bible and flip through the pages of the new Testament and you realize, Oh, Jesus never said the words. I am God.

1 (8m 5s):

So

0 (8m 6s):

These questions are soon to become a stark reality for, for me and for Aaron, but no matter who you are or what you believe right here. And right now, I want to challenge and equip you over the next 20 minutes or so to think critically about who Jesus said he is based on the primary sources, the gospels of Matthew, Mark, Luke and John, because I believe that the question who is Jesus is the most important question for all people in all nations for all time. And it's the most important question for you and for me this morning,

1 (8m 47s):

But in order

0 (8m 47s):

To start answering this question, we actually need to set ourselves aside for a few minutes, because we need to remember that really nothing more than just modern arrogance to believe that just because Jesus never said the words, I am God, that he never made such a claim because that's what we would want him to say today in 21st century America. But we have to remember that Jesus didn't live in 21st century America. He lived and taught in the first century and he spoke primarily to Jews. And the words that we have recorded in the Bible were written primarily to Jews and Gentiles living under the Roman empire. And so their worldview, their cultural beliefs, the way that they understood the world and ideas was different than we understand

1 (9m 35s):

Them.

0 (9m 37s):

So who did Jesus say? He is? Well, we're going to look at three specific passages this morning, and we're going to see that in these passages and many others throughout the new Testament, to those who heard Jesus, it was clear that he was claiming to be God. So if you would turn, turn in your Bibles with me to our first passage in Matthew chapter nine, and we're going to look at verses two through eight. And we see in this passage that some men brought to Jesus, a paralyzed man, lying on a mat and Mark and Luke, we actually see that so many people had gathered in this house that there was no room for anyone else to fit in there. And these friends actually had to climb up to the roof and dig a hole in order to lower their friend to Jesus on the mat.

0 (10m 25s):

And when Jesus saw their faith, he said to them, take heart for your sins are forgiven. And that this, some of the teachers of the law said to themselves, this fellow is blessed, beaming, knowing their thoughts. Jesus said, why do you entertain evil thoughts in your hearts? Which is easier to say your sins are forgiven or to say, get up and walk. But I want you to know that the son of man has authority on earth to forgive sin. So he said to the paralyzed, man, get up, take your mat and go home. Then the man got up and went home. When the crowd saw this, they were filled with awe and they praised God who had given such authority,

1 (11m 3s):

Man. So notice in verse three that

0 (11m 7s):

The teachers of the law, these would be like the Pharisees and the scribes who knew the Torah, that the books of the old Testament that we call it today, they accused Jesus of blasphemy. Now we don't really use this word blast me very often today. And when we do, it's certainly not with the same connotation as a first century Jew, but essentially blasphemy. If you're a first century, Jewish person really has to do with blaspheming, the name of God and not just any God, because remember they lived among other nations that worshiped other idols and gods. In fact, even Caesar at the time called himself, the son of God, because his father before him had claimed to be God, but bless me would have specifically defiling the name of <inaudible> the one true God of Israel.

0 (11m 60s):

And so what had Jesus said that made the teachers of a law accuse him of blasphemy? Well, back in verse two, Jesus says your sins are forgiven.

1 (12m 13s):

Now we

0 (12m 14s):

Need to understand this a little bit better because that doesn't really seem like blasphemy to you and to me, but let's pause and think a little bit about the idea of sins and forgiveness,

1 (12m 26s):

Because let's say that I were to offend you by

0 (12m 31s):

The things that I say or something I did. Maybe I take something that belongs to you as the offended person. You're the only one who has the right to forgive me. There may be other authorities involved who might be able to Dole out consequences or judgment,

1 (12m 48s):

But forgiveness. We know

0 (12m 51s):

There's much more than just consequences in judgment. Forgiveness is about the healing of a relationship. When I offend you. It is your prerogative and only your prerogative to forgive me for that offense against you

and begin the process of healing, that relationship. And to a first century Jew, that's the perspective they might've been coming at this from because when we turn back to the old Testament and look at Psalm 51, we see in this Psalm of repentance, when King David was repenting of his sin, he had committed adultery with Bathsheba. And not only that had then proceeded to have her husband murdered so that he could make her, his wife, David pens, this Psalm to share and show us something about God's character and the nature of forgiveness.

0 (13m 45s):

And he says, for my, I know my transgressions and my sin is always before me against you. You only have I sinned and done what is evil in your sight. So you are right in your verdict and justified when you judge. And so obviously David's actions and his sin had earthly consequences to his relationships. But what we see about the character of God and the nature of sin is that ultimately all sin is an offense against God. And that is why the teachers of the law were accusing Jesus of blasphemy. Because by saying your sins are forgiven to this man who it seems like Jesus had probably never met before.

0 (14m 29s):

Jesus is claiming the right and the authority to forgive sins. And so the first point that I want you to take away from this passage and Matthew, when we look at verse six, is that Jesus says, I want you to know that the son of man has authority on earth to forgive sins. And we're going to actually come back to this title son of man, but just know that this was actually Jesus's preferred title for himself throughout his ministry. So Jesus says to the teachers of the law who are accusing him of blasphemy,

1 (15m 4s):

That what's easier, right? To say that

0 (15m 7s):

I forgive you of your sins for which there is no visible proof or to say, get up and walk at which the people who are packed into this house are going to expect either that the man get up and walk or that Jesus is a liar,

1 (15m 23s):

Right? And so Jesus

0 (15m 26s):

Gives the people a visible sign of his claim to forgive the man of the sins and says, not only are your sins forgiven, but now so that everyone, and you would know that my words are true.

1 (15m 41s):

She would get up and walk and he walked

0 (15m 44s):

Well, if we look back at again in the old Testament in Isaiah chapter 43, you don't necessarily need to turn. There will be here just real quickly. We're reminded again of the God of Israel Jaquez who says, I even, I am he who blots out your transgressions for my own sake and remembers your sins no more. So the point that we learned from this interaction and Matthew chapter nine is that Jesus said that he is the one who has the right and the power to forgive sins. And then he

1 (16m 19s):

Moved it. Now,

0 (16m 23s):

Second passage that we want to look at today is going to be a passage from John chapter eight. And again, we see another interaction where Jesus is talking with the Pharisees and in verse 53 of John chapter eight, the Pharisees in response to Jesus saying that whoever believes in me will never pass away the Pharisees of the law. Again, the teachers of the Torah are saying to Jesus, are you greater than our father Abraham? He died. And so did the prophets, who do you think you are? And Jesus replied. If I glorify myself, my glory means nothing. My father, whom you claim as your God is the one who glorifies me though.

0 (17m 5s):

You do not know him. I know him. If I said I did,

1 (17m 9s):

I would be a liar like you, but I do know him and obey his word, your

0 (17m 14s):

Father, Abraham rejoiced at the thought of seeing my day, he saw it

1 (17m 20s):

And was glad. And so

0 (17m 23s):

The Pharisees question, Jesus, and they, they ask him this question, who do you think you are? Which is the same question that is before you and me this morning, who do you think you are? And in response, Jesus says, my father, whom you claim as your God is the one who glorifies me. So again, remember, we're starting to think this morning from the perspective of a first century Jew. When we, when we think about the glory of God, we might, we might have thought back to a passage again from Isaiah chapter 42, verse eight, where Jaquez says, I am the Lord. This is the God of Israel speaking.

0 (18m 4s):

That is my name. I will not yield my glory to another or my praise to idols. So what would have been unthinkable as a first century Jew hearing Jesus to, to, to claim that God would give him glory. Of course, the nations around Israel, even today around us and even this morning from you and from me, we yield our glory. We give glory to all sorts of gods and idols. Yeah. We may not necessarily bow down to idols of wood and stone and metal anymore, or as often, but we yield glory to our money and our jobs and our family.

0 (18m 49s):

But what Isaiah is teaching us in this prophet, it prophecy is that God is not like you and me. He cannot yield his glory to another because to yield his glory to another is to elevate that other to his status. And that just cannot happen.

1 (19m 9s):

And so let's

0 (19m 9s):

Turn back to John and continue just a little bit further in this passage. As it, as the Pharisees respond, they say, you are not yet 50 years old. They said to him, remember, Jesus had just said, Abraham saw my day and rejoiced in it. And you have seen Abraham very truly. I tell you, Jesus answered before Abraham was born. I am, this is a little bit of a weird statement from Jesus, right? It seems like he trailed off or forgot to end his sentence, or at least that he doesn't even understand how tenses work, right? Because what we would expect him to say is before Abraham was born, I was something, I was God, right?

0 (19m 55s):

Jesus, this is your opportunity.

1 (19m 59s):

But

0 (19m 59s):

He says, before Abraham was born, I am. And notice the response from the Pharisees and the people at this. They picked up stones to stone, him, but Jesus hid himself slipping away from the temple grounds.

1 (20m 13s):

And so stoning

0 (20m 15s):

Of course, doesn't really happen. At least not in the United States today, but stoning remember was the prescribed punishment for actually several offenses, according to the old Testament and would have been

the offense for, for being caught in the act of adultery, for example. But Jesus clearly had not been caught in the act of adultery.

1 (20m 37s):

So what had

0 (20m 38s):

Jesus said that was worthy of being stoned? Well, if you're a first century Jew, this statement I am would have clearly brought back, brought you back to Exodus chapter three, one of the most memorable stories for all of Israel, because remember we know this story too. Jesus spoke to Moses in a burning Bush and wanted Moses to go to Pharaoh and tell him, command him to let the Israelites go because they had been enslaved in Egypt for hundreds of years. And this is when they go and cross through the red sea on dry ground. But before that, God appears to Moses and Moses responds as I probably would have.

0 (21m 24s):

Are you kidding me? You want me a shepherd to go to the Pharaoh of Egypt. One of the most powerful men in the world and demand that he set the slaves free. And by the way, this is probably going to lead to my

1 (21m 39s):

Death, right? Who

0 (21m 41s):

Am I supposed to say, sent me with this message? And God said to Moses, I am who I am. This is what you are to say to the Israelites I am has sent me to you. And this is so important because this, this word, this phrase that we have translated, I am can also be translated. I will be. And, and as a first century Jew, you would have understood that this had the connotation of, I will be that I am the pre-existent God, the one who was and who is, and who is to come, who does not rely on creation for his own existence, but instead has created everything in the universe, including time itself, and therefore is a part from creation.

1 (22m 26s):

But Moses

0 (22m 27s):

Can't go to Pharaoh and the Israelites and say, I am because he's not God, right? That doesn't make sense for Moses to say that. So God goes on to tell Moses, God also said to Moses, this is what you're to say to the Israelites, the Lord, the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob has sent me to you. And so notice in your Bible, regardless of what translation you're in, it's most likely written the Lord in all capital letters. And this is how English translations have decided to identify this name, the Lord, which could be translated as he will be.

0 (23m 8s):

This is the name of Jaqui the one true God of Israel. He will be the God of your fathers. This is my name forever. The name you shall call me from generation to generation. And so when you see this name, the Lord in all caps, this is the name of <inaudible>. It was such an important name and is still such an important name to Jews that even today, twice a day, morning and evening, they recite as part of their prayers, the Shema Deuteronomy chapter 64, a reminder that hear O Israel, the Lord, our God, the Lord is one.

0 (23m 48s):

Now they might not say yah way, because that would be blasphemy to them, but they know that the Lord is one. And so for Jesus to claim this title, not he will be, but I am is Jesus unequivocally associating himself with the God of Exodus who led the Israelites through the red sea. And so the second thing that we should learn today from this passage in John, is that Jesus receives glory from the one God of Israel, because he is,

1 (24m 23s):

I am. Well, I know

0 (24m 27s):

We've gone through already a lot of passages in the Bible. We're going to look at one more this morning. And if there's one passage that you, that sticks with you this morning, I think it should be this next one. Because to me, this next passage is the clearest picture of Jesus claiming to be God and those around him, recognizing that that is exactly

1 (24m 50s):

What he was saying. So turn with me to Mark chapter 14, we're going to

0 (24m 56s):

Look at verses 61 to 64. And again, you may be familiar with this scene because this is where Jesus is standing trial before the Sanhedrin, the leaders of Israel, the leaders of the Jews, and this is the night before

1 (25m 12s):

Crucified. They had been

0 (25m 15s):

Throwing out false accusations and asking questions of Jesus, who are you? Right? And in verse 61, we're reminded that up until now. Jesus remained silent and gave no answer. And the high priest asked him, are you the Messiah? The son of the blessed one. I am said, Jesus. And you will see the son of man sitting at the right hand of the mighty one. And coming on the clouds of heaven, the high priest tore his clothes. Why

do we need any more witnesses? He asked you have heard the blasphemy.

1 (25m 51s):

What do you think? They all condemned him as worthy of death. So notice in verse 64, it's

0 (26m 0s):

Longer an accusation of blasphemy. This is a condemnation of guilt. You have heard the blast for me. And they all, all of the leaders of Israel condemned him as worthy of death because of the blasts for me. So let's look at what Jesus said. Jesus responds to this question. Are you the Messiah? The son of the blessed one. And he says, I am said, Jesus. And you will see the son of man sitting at the right hand of the mighty one. So again, as we saw back in our passage in Matthew, we see this title, the son of man,

1 (26m 37s):

That Jesus

0 (26m 37s):

Used as his preferred title for himself. So to understand this title, son of man, turn with me to the prophet, Daniel in the old Testament, and in Daniel chapter seven, we get a picture of this vision, which Daniel recorded for us. And in verse 13, he records in my vision at night. I looked and there before me was one like a son of man. So here you see that term again, son of man, but this term son of man also could be used and was used many times in the old Testament, just to mean a human being, a son of Adam.

0 (27m 19s):

In fact, in the prophet, Ezekiel, it's used over and over again to refer to a Zika keel as just a human being. So how do we know that Jesus was not actually just telling us over and over and over again? When he used this title, son of man, look, I'm a human being. Don't worship me. I am not God. I'm just here to teach you about the real God.

1 (27m 44s):

But no

0 (27m 44s):

Daniel records that this wasn't a son of man. This is one like a son of man. There's something

1 (27m 50s):

Different about him.

0 (27m 52s):

What's different about this one who is like a son of man. Well, as we continue in the passage, we see that

this one is coming with the clouds of heaven. You might think of this, this phrase coming with the clouds of heaven, sort of like God's own personal vehicle, right? Has customized Lamborghini or Ferrari or Tesla, or what have you. This was the vehicle of God. This was how God traveled. And he approached the ancient of days. Just another name that is used for Jaqui in order that Jews wouldn't actually say the name of <inaudible>. And this one who is like a son of man was led into his presence. I think this is so critical to the understanding of this passage, because remember the presence of God was so

1 (28m 39s):

Holy to Jews. They

0 (28m 42s):

Understood this. That's why, because the presence of God, as a human being to stand in that presence meant certain death because God's presence is Holy and righteous. And we are not, we sin big and small all the time, but God is perfect. And so to come into his presence was death. That's why we have the tabernacle. That's why we have Solomon's temple built in Jerusalem. And later the second temple that was rebuilt and was standing during Jesus's ministry here on earth. This gave us a picture of the Holy of Holies, the most Holy place in the tabernacle, in the temple where the presence of God resided and the presence of God intersected with our world.

0 (29m 30s):

But no human being could go into that presence except the high priest under very specific circumstances as laid out by God. But this one who like a son of man not only is led into his presence and isn't immediately

1 (29m 46s):

Killed.

0 (29m 47s):

He was given authority, glory, and sovereign power, all nations and peoples of every language worshiped him has dominion has governing power has authority is an everlasting dominion that will not pass away. And his kingdom is one that will never be destroyed. All of these attributes being ascribed to this one, who is like a son of man, but these attributes belong only to the one, true God of Israel, the God of creation

1 (30m 16s):

And <inaudible>.

0 (30m 19s):

And so as we continue looking at what we're supposed to learn from this, you might ask, hang on a second. We're talking about one passage in Daniel, where we have one

1 (30m 30s):

Like a son of man,

0 (30m 32s):

How do we know that this is the passage Jesus is referring to when he calls himself the son of man. And the reason we know that is because Jesus himself defined for us what he meant when he used that title for himself. Let's turn back to the book of Mark. We're going to look quickly at chapter 13. We're not going to hang out here, but you'll notice that Jesus talking about himself. And the Messiah says at that time, people will see the son of man coming in clouds with great power and glory. And he will send his angels and gather his elect from the four winds and from the ends of the earth to the ends of the heavens.

0 (31m 14s):

So you see the same imagery in Mark chapter 13 and from Jesus himself, referring back to Daniel chapter seven. So Jesus is not calling himself a mere human being or son of Adam. He is calling himself the son of man. And what I want us to learn from this passage is that Jesus is the son of man

1 (31m 38s):

Who rules

0 (31m 39s):

With the glory and power

1 (31m 42s):

Of yards away. So

0 (31m 46s):

From the perspective of a first century Jew, when you read the gospels of Matthew, Mark, Luke, and John, and you think about what it would have been like if I were in his presence at that time, it would have been crystal clear

1 (31m 60s):

There. What Jesus said about himself.

0 (32m 4s):

And Jesus said, he is not

1 (32m 7s):

Good. He has, God, Jesus is not just good. He has God. So what you might be asking, what if I do believe

0 (32m 19s):

And have been convinced that Jesus claimed to be God, a lot of people claim to be God, right? A lot of people have a God complex even in our nation today, right? I don't think we should believe everyone. That claims to be God. In fact, I think it's a good idea to believe that most people who claim to be God are arrogant liars or raving lunatics to paraphrase CS Lewis. So what's different about Jesus's claim. Well, what's different about Jesus is not only did he save it. He is God. He proved it because just like we saw in the passage from Matthew, Jesus knew that the people around him who heard his ministry would want and desire a visible sign of this claim that otherwise cannot really be proven, at least not on this side of heaven.

0 (33m 16s):

And he knew that that's a proof that you and I would want even today, 2000 years later. And so three times in the gospel of Mark, we see Jesus telling us what that visible sign will be. And he predicts that he will suffer at the hands of the authorities. He will be beaten and abused for no reason that he will be crucified at hung on a cross and die the most excruciating death known to man. And that three days later he would rise from the grave in order to prove his power over sin and death.

0 (33m 56s):

Yes, he did that. But also to give you and me a visible sign that his words are to be believed. So brothers and sisters, I encourage you this morning. If you follow Jesus to know, and to love this doctrine, yes, it's a doctrine, but it's not some boring, old theology that we recite only when we're in church, but it's something that we need to live by something that needs to become part of our life, the North star of our life, so that we can respond to those around us who say that Jesus is anything less than God because to deny that Jesus is God is to undercut his sacrifice on the cross.

0 (34m 46s):

Because as we saw in Matthew, who, but God alone has the right to forgive us for our sins to deny that Jesus is God, is to deny the very words of our savior and to deny sharing this truth with your loved ones, with your friends, even with your coworkers and your neighbors is to leave them for dead in their sins. And I ask you, brothers and sisters is that loving just because it might be an uncomfortable conversation.

0 (35m 28s):

You know, as I was preparing for this message, I came across a poem that I wanted to share with you this morning by John Newton. And many of you may be familiar with John Newton's other slightly more famous work, amazing grace, right? One of the most famous hymns of all time, but in this poem, what think of Christ? I think John Newton, just so vividly portrays the importance of thinking rightly about Jesus Christ. And he writes what think you of Christ is the test to try both your state and your scheme. You cannot be right in the rest, unless you think rightly of him as Jesus appears in your view as he is beloved or not.

0 (36m 13s):

So God is disposed to you and mercy or wrath are your lot. Some take him a creature to be a man or an angel at most sure. These have not feelings like me nor know themselves, wretched and lost so guilty. So helpless EMI. I Durst not confide in his blood nor on his protection rely unless I were sure he is God, some call him a savior in word, but mix their own words with his plan and hope he has helped will afford when they have done all that they can. If doings prove rather to light a little, they own, they may fail.

0 (36m 56s):

They purpose to make up full weight by casting his name and the scale. Some style him, the Pearl of great price and say, he's the fountain of joys yet feed upon folly and vice and cleave to the world and its toys like Judas, the savior they kiss. And while they salute him betray, what will profession like this? A veil in his terrible day if asked what of Jesus? I think those still, my best thoughts are, but poor. I say, he's my meat and my drink, my life and my strength and my store, my shepherd, my husband, my friend, my savior from sin and from thrall.

0 (37m 41s):

My hope from beginning to end my portion, my Lord and my all. So some of you may be here with us this morning or joining us online today or later this week. And maybe you're not convinced that Jesus claimed to be God. And if this has been an intellectual barrier for you, then I encourage you to exercise your God, given intellect and investigate the evidence, not just for the divinity of Christ, but also for his death and resurrection. Because on these three pillars, stand the truth about who Jesus claimed to be. And when you're done investigating that evidence, it's still gonna require an act of faith to trust in Jesus, because there is no purely intellectual route to God or away from him.

0 (38m 36s):

No one can give you tangible proof about the exclusive claims of Jesus, just as you cannot provide tangible proof to the contrary. But I promise you that if you sincerely study the evidence and seek the most likely verdict, the verdict that makes the most coherent sense of all of the evidence about Jesus's life, death, and resurrection, then God will be faithful and he will open your eyes and your heart to a restored relationship with him and transform your life, offering you forgiveness from sin. Yes, but so much more than that.

0 (39m 18s):

And eternal life in which he will ultimately glorify us. And you will rule with him as Kings and Queens, and maybe you're with us this morning. And for the first time in your life, you do believe that Jesus is

1 (39m 34s):

God. And you believe that Jesus did die

0 (39m 40s):

For your sins and for the sins of the world. And that three days later, he Rose from that grave in order to

prove his power over sin and death. And in order to invite you into a restored relationship with him through Jesus Christ and the power of the Holy spirit. And if that's you this morning, then I invite you to say this prayer with me now, this prayer, there's nothing special about it. It's not magical, but it's a confession that you believe that Jesus is Lord. And so, dear God,

1 (40m 20s):

Thank you

0 (40m 21s):

For loving me. I am a sinner. I have not honored Jesus as Lord. I have put myself and the things of this world in your rightful place. I need a savior.

1 (40m 36s):

Forgive me, save me.

0 (40m 38s):

I declare now that Jesus is Lord, fill me with your Holy spirit. Help me to follow you and serve you with joy for the rest of my days. Amen. So if you said that prayer for the first time this morning, I want you to tell someone about it, turn to your neighbor, turn to whoever is sitting in the room with you, or if you're at home or reach out to arise. Church arise, denver.com/follow because we want to celebrate with you. Celebrate this journey that you are now participating in to be sanctified and made Holy and made righteous with God. So would the rest of you please pray with me as we sing the song today, recognizing that Jesus is King of Kings heavenly father.

0 (41m 31s):

We are in awe that you would not just send a messenger to tell us and to show us that you love us, but that you came yourself to show us that love father help us to love the idea, the truth that your son, Jesus Christ is God. And that through him, we have been reconciled to you, father. I pray that this truth would permeate our lives, that we would share this truth with those in our lives, our mom or dad, sister, brother, friends, neighbors, the more and more people would be brought into that healed relationship with you.

0 (42m 18s):

We thank you for extending forgiveness to us. We pray all this in the precious and Holy name of Jesus Christ. Our Lord. Amen.