

JESUS

SERIES: DOCTRINE | WEEK 5 | 9.26.2021

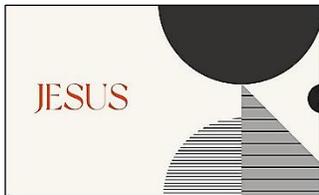
[Teaching today: Pastor Lee Wiggins]

Oh, thank you so much for being here this morning. I'm so happy to be with you, so happy to see you. I want to just stop for a moment and invite you to join me in prayer.

Lord Jesus,



We want to lift You up this morning. We want You to be the center of this room, the center of our attention. We want to praise your name. And I pray, Lord, as we get to know You a little bit better this morning, that your Holy Spirit would move in our hearts and help us understand this and help us to respond with praise because You are so good. You are so great. You came to give your life because You love us so much. It's in your name we pray. Amen.



Jesus, we're talking about Jesus this morning, the doctrine of Jesus. Morning, those of you online. Hopefully you have downloaded the notes from cfdowningtown.com/doctrine, download the notes there. If not, that's fine. If you just have a notebook, that's fine. And if you just want to sit and listen, that's good. We're talking about Jesus which means "Yahweh saves" or "the Lord is our salvation." So you can see right from those words, the meaning of the name Jesus why this is so important—God saves. Jesus is the most important person, the most influential person to ever live on this earth. And the angel when the announcement was made said this about Jesus, **"for he will save his people from their sins,"**¹ and each one of us needs that, each one of us is longing for that.

Jesus while He was here on this earth said, **"Who do you say that I am?"**² We've got to know the answer to that question because if you don't get Jesus right, you don't have the one true God. And a lot of people and a lot of religions and a lot of cults have redefined Jesus. They use the name "Jesus" in their discussion of their beliefs, which sometimes trips us up a little bit, we quickly think, *Oh, they believe the same thing I do.* But when you drill a little bit deeper you find out no, they don't. I've had a number of people ask me, "Would it be possible we do a whole set of talks on the different religions? Could we do some training on that?"

Well, I'm gonna make it easier on you than that, because there's no end of lies, there's no end of false information, but there is a specific amount of truth. And if you learn that specific amount of truth then anytime a lie or false information comes up, because you are so trained on the truth and you know the real thing, that lie will stand out like crazy and you'll go, "Something is wrong." And you may not even fully know what is wrong, but when you go back to the truth all of a sudden it will make sense. So this is why what we're doing in these weeks is so incredibly important—to study the truth, to drill the truth into our minds and know it so much so that when we hear something that's not true, even if it's just a little variation, we say, "Something's wrong."

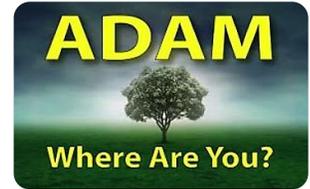
So I'm going to take you through a whole bunch of stuff this morning. I'm going to take you through a list of words, you'll see them start showing up on the screen as we make our way through that list of words. And those words and these concepts are not meant to just make this a deep, complicated subject, but rather to help explain what the truth is. And once we understand the truth we'll be alerted when a fake comes. So that's what our hope is here today that we will be able to do that.

¹ Matthew 1:21b

² Luke 9:20



So let me take you back to the beginning for a moment, all the way back to the book of Genesis, all the way back when creation is made, and you'll remember that Adam walked in the garden and he walked and talked with God. He was not a sinner at that point until he chose to sin and that was the moment that the fall took place, that was the moment that mankind was separated from God. And as a result of that moment sin came to all mankind and spread, and so that is why you are born, the Scripture says,³ into sin and you have a sin nature.



Well, as with all of us we are looking for that separation between us and God to be put back together. And from that moment that that beautiful relationship of Adam walking and talking with God in the garden was broken, there was this longing and desire to put that back together. Genesis Chapter 3, verse 15, is the first time in Scripture where we are told yes, I will provide a way out, I will provide a Savior, I will provide a solution for this. Genesis 3:15:

15 "I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."

– GENESIS 3:15 (ESV)

There was a promise of a Savior and I want you to hear words that were written in probably the oldest book of the Bible, the book of Job, here's the kind of crying out there was there. Job cries out:

33 If only there were someone to mediate between us, someone to bring us together,

— to bring us back to God —

– JOB 9:33 (NIV)

And almost anyone that you talk to there is truly, if you get to the heart, a heartfelt desire to be made right with God, to have that distance put back together again. And there was this ongoing promise throughout the Old Testament of our Bible that God was going to send that One who would make us right with God. Listen to these words in Malachi 3:1:

1 "Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the Lord of hosts."

– MALACHI 3:1 (ESV)

So there's this constant longing, this constant desire. Isaiah 7:14 – long before Jesus was born – says:

14 Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.

– ISAIAH 7:14 (ESV)

And that word *Immanuel* means "God with us." Six hundred years before Jesus is born Scripture prophesies that God is going to come and be with us. We refer to this as the *Messiah*, and that word *Messiah* means "anointed one" or "chosen one" of God. In biblical times someone was anointed and when they were anointed with oil they were set aside for a purpose, and specifically for a purpose that God had for them. So the *Messiah* was the chosen one or the anointed one of God, and that word *Messiah* when translated into the Greek language is *Christos* from which we get the word *Christ*. When

³ See Romans 5:12-21

we say Christ we're talking about the anointed one, the chosen one of God. The One that God's people all of that time, from the time they fell to sin were waiting for this anointed one, this chosen one to come and make us right with God. So when we say "Jesus" we're saying the Lord is salvation. When we say "Christ" we're not saying His last name as some would believe, when we say Christ we are saying: Messiah, the anointed one, the chosen one of God.

Next thing I want to talk about is the incarnation, you and I know it better as Christmas, when God comes to this world and takes on human flesh. Imagine that—God in the flesh—and they say name Him Jesus because He will save His people from their sins. And so the chosen one, Christ, the Messiah, the One we have been waiting for, the long-awaited One has come to solve the sin situation that originally separated us from God and got us into a situation that we couldn't fix on our own. That's a key point to remember. There's nothing I can do to solve this separation between me and God. Matthew 1:18 tells us exactly how this happens.

**KEYPOINT
TO REMEMBER**

¹⁸ Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child

— listen to these words —

from the Holy Spirit.

– MATTHEW 1:18 (ESV)

So if Jesus had been born of both *human* parents—remember, we just read she was found to be with child as a result of the Holy Spirit—if Jesus had both human parents He would be fully human but not divine. If Jesus had no human parents He would be deity, He'd be divine, but He would have no humanity. But with one human parent what was possible to have happen that is unbelievable is that He was able to fuse His divinity, His deity, with humanity and become the God-man. You see, sin had been passed to us through Adam and by skipping the man involved in having this child the sin nature was able to be bypassed. Listen to what Romans Chapter 5, verse 12, tells us that explains this:

¹² Therefore, just as sin came into the world through one man,

— Adam —

and death through sin,

— the results of sin was that we would die, death would come into the world, we'd spend eternity separated from God, and death through sin:

and so death spread to all men because all sinned—

– ROMANS 5:12 (ESV)

So Jesus was fully human but He was not *just* human. He was not just simply a man in who God uniquely reveals Himself, He was God who became the God-man. And by the way, He'll be that through all of eternity forever. He was 100% God and 100% man. When we talked about The Trinity a couple weeks ago we said that He was one God, two natures, fully God, fully man. Here's what we call it and this is a big word, just so you understand what we're talking about the big word is *hypostatic union*, and what it means is this and this is a very important discussion for the reasons I've just said it, Jesus was 100% God, divinity, and 100% man. And the word hypostatic union is the word we use to describe that 100% God, 100% man, joining humanity with deity.

Augustine, an early church father, said this: Christ added to Himself that which He was not, but He did not lose what He was. Okay, we're gonna dive into a mystery here that is hard for us to wrap our brains around, but we're going to try to understand it. Philippians Chapter 2, verses 6-8, is an extremely important passage in understanding everything we're talking about right now, so I'm going to read it to you, Philippians 2, verse 6:

⁶ who, though he was in the form of God, did not count equality with God a thing to be grasped, ⁷ but emptied himself, by taking the form of a servant, being born in the likeness of men. ⁸ And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.

– PHILIPPIANS 2:6-8 (ESV)

Let's break that up a little bit. He did not consider equality with God. He's divine. He is God. He is 100% God. By the way, all of those who would begin to make Jesus not who He really is would begin to take away the fact that He is divine, that He is God, that He is 100% God. Jesus did not account equality with God as something to be grasped yet He emptied Himself.

Now theologians again use a big word to describe the word *empty*, it's the word *ekenōsen*,⁴ He emptied

Himself. So you ask yourself how would God empty Himself? Jesus, fully divine, is born as a human, takes on human flesh, and becomes 100% human yet He retains this position as also being 100% God—that's the hypostatic union that we just explained—but then it says He emptied Himself, which sounds like He gives something up, that's the words that would come to our mind. Yet when it says that He emptied Himself what it's saying is He gave up the prerogative to exercise His own power as God and yet He

remains 100% God. So *ekenōsen* is the emptying of Himself, the giving up the opportunity, the choice, the prerogative to exercise those powers of deity so that when He comes here He can be one of us and experience everything we've experienced here on this earth.

Let's think about the attributes of God for a minute, we talked about this last week. Jesus remember is fully God, so God the Father is God, Jesus is God, next week we will talk about the Holy Spirit, the Holy Spirit is God. So the attributes of God, each member of The Trinity a separate person, fully encompasses all of the attributes of God. So these attributes of God, like the fact we talked about last week—He's eternal, He's Creator, He's all powerful, He's all-knowing, He's good, He's faithful, He's loving—it's in His prerogative to utilize. Let's use all-knowing, He can utilize that but He chose to set that aside when He takes on all of humanity.

This verse says that He took on the form of a servant, that's important because He chose to serve us because we were separated from God, He knew what it would take to put us back together with God. And He goes to unimaginable lengths—when we talk about the crucifixion and what takes place with that—it's just unbelievable that God would step out of Heaven to take on human flesh and ultimately be placed on a Roman cross to die for us. This verse says He was born in the likeness of man and so in that moment instead of availing Himself of His attributes of deity, He puts on the attributes of humanity. Well, now we're gonna step into a world that we understand a little bit more and talk about what are the attributes of humanity.

<p>Englishman's Concordance</p> <p>ἐκένωσεν (ekenōsen) — 1 Occurrence</p> <p>Philippians 2:7 V-A1A-3S</p> <p>GRK: ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου</p> <p>NAS: <i>but emptied</i> Himself, taking</p> <p>KJV: himself <i>of no reputation</i>, and took upon him</p> <p>INT: but himself <i>emptied</i> form of a servant</p>

⁴ *ekenōsen* image source: https://biblehub.com/greek/ekeno_sen_2758.htm



Well, a human is born, a human dies, these are attributes of humanity. A human is hungry, we read of Jesus being hungry. Human has the attributes of getting sleepy. Anyone sleepy in here this morning? I hope it's not my fault. A human is tempted. Jesus experienced these attributes; He took on these attributes of humanity. A human attribute is to have pain and He took that on. Even in Scripture talks about Him perspiring, bleeding, also spoke of emotions such as joy and sorrow and anger. These are the attributes of being human. So He has these attributes of deity, which He veils or He sets aside, and He takes on these attributes of humanity that every one of those things that I just mentioned you and I understand. But while He takes on these attributes of humanity He never ceases to be God.



Just like you and me, we can't flip on and off a switch of our humanity. *I think I'll stop being human today. I don't feel anything. I don't have emotions. I can't be born. I can't die. I can't perspire. I can't get tired. I'm turning off humanity for the day.* You just can't turn off humanity for the day. So when He takes on humanity He has those attributes, He doesn't just turn off being God. He can't just stop being God. So He is still fully 100% God, but He chooses to veil or set that aside for a period of time. He can't cease being God, He's *always* God, and He can't give up the attributes that makes Him God—but He can and He did limit them and veil them. It says He humbled Himself, and we think of humility a lot but when you think about the humility of God humbling Himself to become man, I mean, that that kind of humility and humbling is way, way greater than anything we can even fully grasp.

In His deity He was worshiped, He was called God, He was prayed to, He was sinless, He gives eternal life, all deity was in Him. In His humanity –listen to this– He worshipped the Father, He was called man, He was called the Son of Man, He prayed to the Father, He was tempted, He grew in wisdom, He had a body of flesh and bones. So God set aside His attributes, veiled those attributes, to come to this earth and He was 100% God, 100% man. Imagine this, the One who created all things limits that and becomes hungry, thirsty, and tempted, even allows Himself to be able to be killed—those are human attributes. He's 100% God, 100% man, and yet eternally God. And when He ascended into Heaven He did not shed that humanity, He will be 100% God, 100% man into all of eternity.

We think about Jesus being tempted, that's just an amazing thing that He would allow Himself to be in that kind of situation. He had the full force of temptation thrown on Him, the full force of the human emotions of hunger and thirst, of temptation, all put on Him. And so the question a lot of people ask is: Could Jesus sin? And this matters because if Jesus was not sinless, if Jesus did not live a sinless life, then He really could, or no, let me rephrase that, then He could not be the sacrifice for our sin because God required a perfect sacrifice; someone that would take our place would have to be 100% flawless, without sin. Second Corinthians 5:21 says this:

²¹ For our sake he made him to be sin who knew no sin, so that in him

— in Jesus —

we might become the righteousness of God.

– 2 CORINTHIANS 5:21 (ESV)

The only way for us to be made righteous is to have Jesus be sinless.

So again, we've mentioned a bunch of words here this morning but I'm going to mention one more, *impeccability*. Impeccability says that Jesus could not sin. Impeccability says Jesus cannot sin. And by the way, that's important. If Jesus could sin, those who would say He's *peccable*, if Jesus could sin those who say He's peccable say He could sin but He didn't. But if He could sin then you and I can't even be

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sure that we have a holy, righteous, perfect God that we can depend on now. So if He could sin then that means He still could sin now. We believe that He is impeccable, He could not sin.

This is important and I want you to understand why it's important and I want you to listen carefully when you hear some of these sayings said. There's a lot of people who will talk about Jesus and they will make the comment that He's God, so immediately we go to this feeling like, *Oh, okay, they're on the same page, pastor said that He is deity.* And so they go from that saying He is God to [HIS MICROPHONE BEGINS TO CUT IN AND OUT; DISTRACTING SOUNDS ARE HEARD OFF AND ON DURING THE SERMON] – that is really hard to deal with [REFERRING TO MIC]. They say He is God, so they take this concept that He's God and we go, "Oh, well, they think He's God, so must be okay." But then they'll begin to sort of mess with that a little bit and they'll say, "Well, when Jesus was here on earth He messed up like we did." [HE GROANS] Uhhh. Because they're trying to make Jesus a little more relatable, but here's what's happening is they're trying to take Him down a notch.

Satan is always trying to take Jesus down to a place where He is not sufficient to save us from our sins. Satan wants to take Him from a place that He's not God, He's just a great guy that lives on this earth, that's why this hundred 100% God, 100% man thing is important. So Satan wants to say He was 100% man and He did really a lot of good things because no one, nah, I shouldn't say no one but very few would ever deny that He existed, that He lived, that He died on a cross, all that is so historically proven that very rarely does anyone ever even push back on that. But what they will push back on is that He was fully God, so what they want to do is say He was just a man that just raised up to a level of some real great enlightenment. You now, when you don't have Him as God, He does not have the power to save you fully—we call this *sufficiency* where He is fully capable of saving you because He is God—He's just a great guy who does better than the average person, has a little better understanding of things beyond us, He can't save us. And this is why you'll find always getting rid of the deity of Christ, getting rid of the sufficiency of Christ, creating something beyond Jesus, this is why we have to [MIC CUTS OUT] more.

By the way, I just want to say to you, the enemy doesn't want this said. I don't say that to be emotional or weird or something like that. I could talk about anything else and my mic won't go off, weird distractions won't happen. I'm just telling you the enemy does not want you to know that Jesus is God. If you hear something here today understand that He's God, that He took on human flesh, that He loves you so much, that He did not sin, He cannot sin, He will not sin, He did not sin.

By the way, it's not a sin to be human. It's not a sin to get tired. It's not a sin to get tempted, and to learn or to grow. If we go all the way back to Adam he was fully human when he walked and talked with God there in the garden before he sinned. Humanity does not require that you are sinful; to be human does not require sinfulness. But Jesus, He was fully tempted here on this earth, that's why you read of the temptation of Jesus. And this is why a lot of people say, "Well, is it possible that Jesus, since He couldn't sin, did this temptation mean anything? What's the point of temptation if you can't sin? Well, Satan can't make you sin, it's just that most of us when we're tempted we give up real easy. So some of you give up here, some of you give up here, some of you give up here, but Jesus went to the full extent of that temptation without sinning because for Jesus His very nature would not allow that. Who He is, He cannot sin.



A friend of mine this week told me an illustration I thought was interesting. He says if you have a hurricane or a tornado and you have a popsicle stick, a 2 x 4, and you have a steel beam, he says when that storm passes over what's left laying there? You know, he says, you have the popsicle stick's in the next state somewhere because it's moved; the 2 x 4 is shredded and far away



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never to be found again; and that steel beam is still laying there because in the very nature of that steel beam it cannot be moved. You know, we're the popsicle stick, we're the 2 x 4, we are sinners, we are born with a sin nature, but we have the Lord and Savior Jesus Christ that in His very nature He cannot be moved. He cannot sin. And for that reason here's what we can do—we can trust Him and know that He's got us, that He's watching over us. He understands what we're going through. He understands the temptations that we're going through, but we can depend on Him because we know that He is the Rock that is never moved. He is the One that cannot sin and we can trust Him. Satan can't force you to sin. Sin is not an ultimate force, so Satan couldn't force Jesus to give into that sin. That that was not an ultimate force that He could give into. But Jesus went with temptation to its very limits and did not sin when we would have sinned way before that, and so we can depend on Jesus to forgive us of our sins. Hebrews 4, verse 15, says this:

¹⁵ For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet he did not sin.

– HEBREWS 4:15a (ESV) 4:15b (NIV)

He understands us and He did not sin.

So here's where we're gonna land this plane. I just want you to hear this, this is the most important thing we're gonna say this morning, the Gospel is the Good News that Jesus paid the price for our sin. That's why He came. That's what they were crying out for way before He came – give us a mediator, give us someone to come between us and God and to make things right with God. And Jesus comes as the sinless One not able to sin, wholly God, wholly man, sets that aside and is able to be the One to come and take our place to pay the price for our sins.

Second Corinthians 5:21 says this:

²¹ For our sake he made him to be sin who knew no sin,

— His impeccability, He cannot sin, He did not sin —

so that in him we might become the righteousness of God.

– 2 CORINTHIANS 5:21 (ESV)

We describe this as the great exchange. We are exchanging our sin, we're placing it on Jesus on the cross, and He's giving to us His righteousness. And so when God looks at us He no longer – *if we trust in Him* – sees our sin which brings about death; what He sees is the righteousness of the perfect sacrifice that hung on the cross. He who knew no sin took on all the sin of the world on Himself on the cross so that we could become the righteousness of God. That's what we refer to as the Gospel, that is the Good News of Jesus Christ—that He paid the price that God had put on our sin.

First Corinthians 15:3 says this:

³ For what I received I passed on to you as of first importance:

— listen to this carefully —

that Christ died for our sins according to the Scriptures, ⁴ that he was buried, that he was raised on the third day according to the Scriptures, ⁵ and that he appeared...

– 1 CORINTHIANS 15:3-5a (NIV)



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That is the most clear description of the Gospel, the Good News—Jesus died for our sins, He was buried, He was placed in the tomb, He was raised, He came out of that grave victorious over death. I love the statement: Don't ever trust your eternal life to someone who has not died and come alive victorious over death. We can trust the One who went into the grave and who came out of that grave victorious. And then the text tells us that He was raised on the third day and that He appeared to many. That's why everyone knew that He was alive. They passed that message on, they shared it with everyone. Our Bibles tell story after story to explain that to us. And then He ascended, He ascended into Heaven where right now at this very moment Jesus is sitting at the right hand of the throne of God in Heaven interceding on our behalf. And when Satan says, "Look what Lee just did," Jesus says, "Look what I did for Lee – I shed my blood for the forgiveness of his sins."

1 CORINTHIANS 15:5-7
and that he appeared to Cephas, and then to the Twelve. After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles,

I'm going to ask the worship team to come up right now and I want us to take a moment, let's just stay in a quiet spot here because what I would like to do is I would like you to really come to a place where you respond to a question that Jesus asked. Jesus asked this question when He walked here on this earth: **"Who do you say that I am?"** And that question is so incredibly important because if we get Jesus wrong, I mean, most religions say Jesus is a good man, He was a great prophet, He did wonderful things – that doesn't save you. So it's important that we get Jesus right. That He's more than just a good man and a good prophet, that we know that He is God, fully, divinely God; that He lived a perfect life here on this earth, and they hung Him on the cross to forgive us of our sins; and He rose from the dead victorious over death.

Your answer to "who do you say that Jesus is" determines your eternal destiny. Is Jesus God? Is He divine? Is He divinity? Is Jesus sufficient? Is He enough? Is it Jesus alone who can save you and does save you? That's going to be our focus. And that's what before Jesus left this earth sat down with His disciples for a final meal and He broke the bread and He said He said to His disciples I'm gonna leave you this picture to remember Me by. My hope is that this morning as we have really thought about who Jesus is and what He did for us that this will become even more meaningful. Listen to Matthew Chapter 26:

26 Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples,

– MATTHEW 26:26a (ESV)

I'd like to stop for a moment and thank God for Jesus.

Lord Jesus,



You said this is my body which is broken for you and I recognize today as I stand in the shadow of this cross on this stage that I'm not overwhelmed enough at what You did for me. I feel like the words that I've said are just so insufficient to express your divinity and your sufficiency, your love and your grace and your mercy, and the sacrifice that You paid to pay the penalty of my sin. I know it was because of me that You had to hang on that cross. And so, Jesus, this morning I want to thank You – thank You for your body, thank You for giving your life for me. It's in Jesus' name we pray. Amen.

[COMMUNION]



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Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, **"Take, eat; this is my body."** And he took a cup, and when he had given thanks he gave it to them, saying, **"Drink of it, all of you,"**
MATTHEW 26:26-27 (ESV)

So when He broke it He gave it to His disciples and said, **"Take, eat; this is my body."** Let's take it together; take a moment and just meditate on that. [THEY TAKE THE BREAD]

And He took the cup, and again it says He gave thanks, which is incredibly important because Hebrews⁵ says that **"without the shedding of blood there is no forgiveness of sins."** It's just unbelievable that Jesus would come and shed His blood for the forgiveness of my sins and yours, let's take this in remembrance of Jesus. [THEY TAKE THE CUP]

I'd like to invite you right now to, as the worship team leads us, sing along, meditate, focus in on Jesus. Our goal is to draw your attention to Jesus today. If you want to come up here and kneel at the foot of the cross and just pray, if you just want to stay seated you can, if you want to stand up and raise your hand to the Heavens.

If you've never put your trust in Jesus, you've never trusted Him for your salvation, you've never asked Him to forgive you of your sins, would you do it during this next song that we sing, "Jesus Paid It All"? He paid for your sins and all you have to do is say, "Jesus, come into my life, I want You to forgive me of my sins. I want to turn from my sins. I want You to be my God and my Savior." And He'll come into your life right now.

Team, let's sing that song together right now.



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Keywords: deity, sin, human, 100%

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⁵ Hebrews 9:22b

