

The Whole Bible Is A Him Book

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 11 June 2018

Preacher: David Antwi

[0 : 00] Thank you for choosing to listen to today's message by Reverend Dr. David Entry. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.

Be blessed. Thank you, Jesus. Today I'm going to preach a very interesting message. I'm going to title it, The Whole Bible is a Hymn Book.

Hymn Book. The Bible is a hymn book. Tell someone, the Bible is a hymn book. This whole thing is about Christ.

Jesus at the center of it all. If you don't see Christ, you haven't read it. Ah, Pastor, how can you say that?

Where is the first place Christ appears in the Bible? You want to know? The first verse in the Bible is talking about Christ. Really?

[1 : 03] Oh, come on. Put it on the screen. Let's see. It says, in the beginning, God created the heavens and the earth.

Did he mention Christ? What do you mean by that? In the beginning, God created the heavens and the earth. Let's read it together. Let's go. In the beginning, God created the heavens.

Oh, come on. Read it out loud. Let's go. In the beginning, God created the heavens and the earth. What has this got to do with Christ? It's because you don't really understand. In John chapter 1, verse 1.

Let's look at it. It said, in the beginning, it said the heavens and the beginning was the word. The word was with God and the word was God. Look at verse 3. Verse 3.

Let's read it together. All things were made to be. Ah, who is the him? The word. The word. All things were made to be. And without him, nothing was made. So when he said in the beginning, God created, actually, the creation agent was him.

[2 : 07] It's right there from the beginning. It said, in the beginning, Christ. In the beginning, God created. Oh, look at Colossians 1.16. Colossians 1.16.

Let's read it from the screen. Colossians 1.16. By him are all, sorry, for by him all things were created.

Did you see that? How were all things created? By him. Okay. That are in heaven, that are on earth, visible and invisible, whether thrones or dominions or principalities or powers, all things were created through him and for him.

So in the beginning, God created. How did he do it? He actually had to do it through Christ. By him were all things created. So at the beginning of the Bible, Christ was already standing there.

And how about the end of the Bible? The last verse in the Bible is also about Christ. Revelations chapter 22 verse 21.

[3 : 08] What does it say? Let's all read it together. The grace of our Lord Jesus Christ. Some of you are not reading. Let's go together. The grace of our Lord Jesus Christ. He did it before. That's the last name ever mentioned in the Bible.

The grace of our Lord is about, this grace is from Jesus. So it looks like from the beginning, the alpha and the omega, from the beginning to the end, it's like the book ends.

The book ends and everything inside is about him. So the ends covered by him. And everything, the grand, the theme, the central theme of the Bible is Jesus Christ.

Especially the Old Testament. Ah! But the Old Testament didn't talk about Christ. The Old Testament wasn't talking about Christ. I didn't see Christ in the Old Testament.

Oh, no. Everything written in the Old Testament was about Christ. Ah! So are you trying to say, are you trying to say every word, every verse is talking about Christ? Not in that sense. But the theme.

[4 : 08] The theme. The theme. The theme. Oh, they call it this way. The authorial, authorial emphasis.

The authorial motif. The authorial theme. The theme of the author. Everyone who wrote all the 39 books, all the authors, their theme was Christ.

And the Old Testament is divided into, sometimes, when they are talking about the Old Testament, it's divided into either, mainly two sessions. Okay? But it's, you can divide it further, but you can subgroup them, or it's usually, they call it in the, when you hear the law and the prophets, or Moses said, talking about what Moses wrote.

Genesis, Exodus, Levitical, Numbers, Deuteronomy. Five books. That's, that's the beginning. All right? So it talks about the Moses and, the law and the prophets, or Moses and the prophets. So the law, or the writings.

When you say writings, then that means they are breaking the prophets and the, like, some. And the other book, historical books, they are, they are breaking that from the prophets. But they are all categorized as the writing.

[5 : 22] But the prophets encapsulate all of it. And so sometimes it says that the law and the prophets. That's Moses and the prophets. All right? So the law and the prophet, the Old Testament is about Jesus.

Actually, the entire Bible, our Christian Bible, the Bible, is divided into two main sections. That's the only religious book that has got this description.

Two main sections. We have the Old Testament and the New Testament. And between the Old Testament and the New Testament are centuries. Centuries. Years.

Hundreds of years. And yet, they all agree and they are all pointing to one thing. There is no way you can understand the Old Testament without the New Testament.

So, I've heard people say, and I've heard in other places that some people say, but do we, as Christians, do we actually need the Old Testament? Let's get rid of the Old Testament because it's just, no, no, no, no, no, no, no, no, no, no.

[6 : 28] There's no way, there is no way you can understand the Old Testament without the New Testament. And there's no way you, the New Testament can be complete without the Old Testament.

Because the things in the New Testament are coming from the Old Testament. You need to see the Old Testament to appreciate what is in the New Testament. And you need to see the New Testament to understand it.

In fact, theologians put it this way. The New Testament is concealed in the Old Testament, hidden in the Old Testament. And in the New, when you come to the New Testament, the Old Testament is revealed.

You begin to understand the Old Testament. Oh, okay. That's why they are doing this. Oh, okay. Oh, okay. And the grand subject, the grand theme is Christ. The New and the Old.

Interestingly, this is very interesting, that all the history in the New Testament, the history. Say history. History. What do you mean by history? You know, the Acts of the Apostles is telling what has happened.

[7 : 31] All the history in the New Testament were actually prophecies in the Old Testament. Oh, some of you didn't get it. What we are saying that it happened in the New Testament.

So, Paul went, Jesus did this, Jesus did. The history, when you go to the Old Testament, it is already spoken about in the Old Testament. So, when you come into the New Testament and you are now reading the New Testament, you see the prophecies of the Old Testament having been fulfilled as history in the New Testament.

It's interesting. The whole Bible is about Christ. It's a hymn book. It's about Him.

The Old Testament, one message. Christ is coming. He is coming. Prophesying. He is coming. The prophecies of the Old Testament are fulfilled in the New Testament.

He is coming. The Messiah is coming. The Old Testament is foundational. The New Testament is consummate. It just wraps everything up. Fulfillment of all that was said in the Old Testament were found in the New Testament.

[8 : 41] So, the Old Testament says, He's coming. He's coming. And then, when you go to the New Testament, you go to the Gospels. The Gospels said, He's here. He's here. He's here. Then, you enter the book of Acts.

The book of Acts proclaims Him. So, that's where we are. That's where we are. The revival is about. The book of Acts proclaims Christ. It proclaims.

It was proclaiming. So, let me start again. The Old Testament says, He's coming. The New Testament says, He's here. The book of Acts proclaims Him. The epistles explain Him.

And the revelation says, He's coming back again. It's all about Jesus. It's all about Jesus.

Someone tell somebody, it's all about Jesus. It's all about Jesus. Tell another person, He is the center of all. He is the center of all. And it's very interesting that Jesus has always been the center of everything that God does.

[9 : 43] He is the center. And so, when you read the Old Testament, I said, you can't understand the Old Testament without the New Testament. So, the question is bad. So, those who lived in those times and they were reading it, what was the problem there?

So, are you trying to say they didn't get it? Let's look at how the Bible puts it. In 2 Corinthians chapter 3 verse 14. Thank you, Jesus.

Is somebody getting something? Why am I teaching on this? Because I want to prove to you that the focus of our preaching should be Jesus.

It should be the testimony of Jesus. You remember, it says that don't be ashamed of me or the testimony of our Lord. The testimony of our Lord. That is what they preached.

So, if we are doing outreach, if we are reaching out to people who are carrying revival and the word of God in our mouth, it must be Jesus. The songs must be Jesus. I will show you some things.

[10 : 49] I believe God, it will be a blessing. I will show you some things.

For until this day, the same veil remains unlifted in the reading of the Old Testament. So, after now, the veil, there is a veil that covers the Old Testament.

And he said, until this day, the same veil remains un-taking, sorry. The same veil is un-taking away in the reading of the Old Testament.

Which veil is what? Oh, which veil is what? It's un-taking away. Can you give me the NIV so that we can see how he puts it?

Let's not read it out loud. Let's go. How the Lord has to be called? What is his name? The same veil will be to the Lord. The same veil will be to the Lord.

[12 : 10] The same veil will be to the Lord. And it has not been removed. Because only in Christ, it is taken away. So, you see, you know what a veil is? When something is veiled, you can't see it properly.

Sometimes you can't see it, but you can't see it properly. You can't read when there's a veil on a text. And it says that up till now, when the Old Testament is read, there is a veil over it.

How can you see the Old Testament? You can only see it because when you come into Christ, the veil is taken away. So, there's no way you can understand the Old Testament outside of the New Testament. It is unveiled.

I think in Acts chapter 3, sorry, chapter 13, from verse 27. Paul, them, went to the synagogue and they went, when they went to the synagogue and they asked them from verse 17, sorry, 17 says that they were, the people of Israel, they were, so Paul and Barnabas were asked.

After reading the text, that was the normal procedure in the synagogue, the Jewish synagogues in those days. So, they will have some prayers and some singing.

[13 : 35] And then afterwards, the text will be read from the Old Testament. And once it is read, then if they have a visiting rabbi, they ask them, have you got anything to say?

So, the same way, after all the proceedings, they asked Paul, who was a rabbi, they asked Paul and Barnabas, that have you, go verse 16 please, verse 16.

From verse 15, I think it's from verse 15. After the reading of the law, after the, watch this, after the reading of what? The law and the prophets. I explained the law and the prophets, the entire Old Testament.

Okay, so after the reading of the, doesn't mean they were reading everything in the Old Testament, but they just read. Okay, they will always read it. That's what Jesus said, this day, this scripture is fulfilling your hearing.

All right. So, after the reading of the law and the prophets, the ruler of the synagogue said to them, saying, Ye men and brethren, if you have any word of exhortation for the people, say on.

[14 : 33] Verse 16. Then Paul stood up and beckoned, beckoning with his hands, said, Men of Israel, ye that, ye, and ye that fear God, give audience.

Go to the next verse. The God of our people Israel chose our fathers and exalted the people when they dwelt as strangers in the land of Egypt and started telling the history of the Old Testament. And he preached to them from the Old Testament. Look at verse 27. Verse 27. He says that. Verse 27. For they that dwell at Jerusalem and their rulers, because they knew him not, nor yet the voices of the prophets, which are read every Sabbath day.

They were reading the voice of the prophet, but the people, because their eyes were blind, they didn't know him. They knew him not. Who is the him? Talking about Jesus. They knew him not. And yet, everything that was written from the prophets that were being read regularly every Sabbath day was talking about him. And yet, they knew him not.

[15:40] Why? Because there was a veil covering their face. The veil is taken away when you come into Christ. When you come into Christ and start to look for him.

So, I'm about to say something like this. You don't start reading, if you want to enjoy the Bible, start from the New Testament. People take the Bible from Genesis.

I'm reading through the Bible. Please, please. You start the Bible from the New Testament and then read it back. Because after, if you don't get what the New Testament is about, you won't get the Old Testament.

The New Testament gives you what this whole thing is about. It helps you to see the history of Christ, the human living, the death, the burial. And then when you go into the Old Testament, I had a certain preacher put it this way and I like it.

He said, many preachers have been preaching, going into the Old Testament to look for Christians in the Old Testament. You will find Christians in the Old Testament. There are no Christians in the Old Testament.

[16:37] There is only Christ in the Old Testament. Yes, you can look in the Old Testament and give Christians advice. Do this, this, this, this. Encourage them. This is how you give. This is how you praise.

This is how you do things. Yes, you can take advice or take clues from how to live a Christian life and exhortation from the Old Testament. But actually, there are no Christians in the Old Testament. There's only Christ. So you go to the Old Testament, you have to see Christ to help you understand how you should live your Christian life. Christ. And if you don't see Christ, you have read it with your eyes closed.

Bible absent. It is about Jesus. It's all about him. Somebody say, it's all about him. It's all about him. Say it again. It's all about him. It's all about him. Christ is the central theme of the Bible. And he's always been the center of every dealings of God on earth and with creation.

[17:35] So, I like one day, these guys were, they went with Jesus in Matthew chapter 17.

They went with Jesus to go and pray. Jesus said, let's go and pray. It's usually called the Mount of Transfiguration. They went and pray.

So, when they went and prayed, Bible says that as Jesus prayed, to bring them to a high mountain. And behold, bright cloud overshadowed them. Okay. And behold, a voice came out of the cloud which said, get this. God.

God, what have you got to say? He said, this is my son. Hear him. Oh, you didn't get it. All God has got to say is, this is him.

[18:37] God, point to Jesus. God, point to Jesus. He said, when the heavens was open, wonderful experience. That's why when Peter said, let us build something here and stay.

Jesus said, you are not serious. Let's go down. I am with you. When you have me. That's why Jesus said that when the children have the groom, they don't fast. When I am with you, he is with you.

God said, Jesus. And Peter said, let's build here and experience more. So, Elijah will come every now and then. And Moses will come. No, no. It's not about Elijah. Do you know why, actually, do you know why it was Elijah and Moses who showed up?

Because Elijah, Moses was representing the law. Elijah, the prophets. They came to come in with him. Put it back on the street. They came to come in with him.

Bright cloud overshadowed them. Look at verse 4. Thank you, Jesus. Let's go to verse 2. I think it's better we just pick it from verse 2.

[19:42] And he was transcuted before their eyes, faces, and this shine as the sun. And his raiment, his wearing, his attire was white as light. Guess what? Let's go to the next verse, verse 3.

And behold, there appeared unto him Moses and Elijah. New King James, please. Moses and Elijah appeared to them, talking with Jesus.

Their laws were speaking to him. Their prophets were speaking to him. That was their transformation. Can you imagine what exciting time would that be? You were there, and suddenly, and Jesus changes.

He becomes white. His clothes were bright. He becomes like light. And as he showed, then you see Moses, the only one who could tell how things began.

Science can't tell you how things began. Science is not about beginnings. It's about observations. Science is about observations. Science is about observations. But there was no eyewitness.

[20 : 40] If they say Big Bang, who was there to see it? Who was there to see it? No eyewitness. Let's be a little bit intelligent, intellectual. Eyewitness is evidence.

No eyewitness. But God has given his own account, how I made it. You either take it or leave it. It doesn't change anything. Well, so Moses was the one who God gave him the revelation of how the world was made, how the world was created.

And he brought the Ten Commandments. He brought the law. He brought them out of Egypt. And Moses told them that God is going to send a prophet like me. Deuteronomy chapter 18, verse 15. God is going to send a prophet like me.

And so then Moses appears. Then Elijah. And watch this. Ah, man. I didn't want to go too far. But in the tribulation, Moses and Elijah are going to come again.

Yeah. And they will come and work miracles, powerful, for three and a half years. According to Revelations chapter 13 and chapter 14, Moses and Elijah will show up. And the Antichrist, after their working miracles, the Antichrist will kill them.

[21 : 46] And they will die on the streets for three days and God will resurrect them. And be taken up in heaven. Very interesting. Listen. Moses and Elijah. Why Moses? They are the triple in the Old Testament.

Who didn't see death? Bible says Moses died. But after that, no one knows where he died, where God buried him. God took him. And Elijah went. And these guys are going to.

They came and appeared with Jesus. Because one was standing for the prophets. One was standing for the law. The law and the prophets came in. We salute you, sir. We salute you, sir. We have been talking about you all along.

Welcome, sir. Welcome, sir. Welcome, sir. And Peter said, let's stay here. No. The staying there on the mountain is just an experience. But when you have him, you have that experience.

You have everything. So watch this. And when they were transfigured, God then said, this is. He didn't say Moses. He didn't say Elijah. He said, this is my beloved, my son.

[22 : 43] Listen to him. Then, when he was being baptized, the Holy Ghost came down. The heavens was open. And the Holy Ghost came to validate him.

But that's not the even main point. When Jesus was leaving, he says, the Holy Spirit is coming. And when the Holy Spirit comes, he has one assignment. John 15, 26.

Look at it. The assignment of the Holy Ghost. Wow. Hey. Let's read it out from the screen. Let's go. Loud. But when the Lord comes, you will not just say to you, the Holy Spirit of truth, who proceeds from the Father.

He will testify. He said, but when he comes, when the helper comes, his job, the help is coming to give you.

It's actually, he's coming to testify of Jesus. So you meet the Holy Ghost. It's the Holy Ghost. What have you got to say? It's Jesus. Wow. You, heavens was open. You, I have encountered God.

[23 : 46] God, what have you got to say? It's Jesus. Holy Ghost said, is coming to testify about Jesus. The Father said, listen to him. I testify to him. And then Jesus himself showed up.

And when he resurrected from the dead. In John, sorry, Luke chapter, Luke chapter 24. During his death, or during his life, they believed.

His disciples believed that this is the man, the Messiah. All right. They believed it. They believed it. This is the Messiah. In fact, John chapter 1, verse, I think, 41 or 44.

No, we are first found. It said, yes, we have found the Messiah, which is translated the Christ. All right. When he saw his brother, Simon, he said, we have found the Messiah.

Because they were already expecting the Messiah. So when Jesus asked them, Matthew chapter 16, who do men say I am? And then Peter said, verse 16, you are the son of the Christ, the

Messiah, the son of the living God.

[24 : 45] He said, blessed are you. So they walked with Jesus, knowing that he was the Messiah. Who is the Messiah? The Messiah is the reigning king who is going to come as the seed of David. The reigning king to come and restore the kingdom.

Like in David's time, Israel was always on top. In the days of David, Israel was a ruling power. No one could defeat them. So God told David, I'll give you a son.

According to 2 Samuel chapter 7, verse 12, I'll give you a son to sit on your throne. And according to Psalm 132, verse 11, I'll give you a son to sit on your throne.

God told David, I'll give you a son. The Lord has sworn in truth to David. He will not turn from it. I will set upon your throne the fruit of your body.

So the Jews who were children of prophecy, they knew that Messiah was coming. They knew it. But they were all expecting. And you know the time Jesus came down, that was the time they were under Roman oppression.

[25 : 48] Roman occupation and Roman rule. So all of them, their cry was like, I need, we need the Savior. We need the Messiah. The Messiah must come.

And then he shows up and they were happy. Hippiie! Now the kingdom is about to be restored to Israel. Yeah! So that's why when he died, when he told Peter, I'm going to die, Peter said, God forbid.

Why are you going to die? You're supposed to restore the kingdom. That's what the Messiah, the Messiah is supposed to bring the kingdom of God. Why are you going to die? That's why he took him and rebuked him. Yeah. That's why he took him and rebuked him.

So when he told them, why did he rebuke him? According to Matthew chapter 16, Peter said, thou art Peter, son of the living God. All right? And then he said, thou art Peter, son of the living God. And after he revealed the Christ, then Jesus began to, the Bible says, it's very interesting. From then on, Jesus began to tell them how he must go. From verse 22, Matthew 16, how he must go to Jerusalem and verse 21, I think it's right, verse 21.

[26 : 52] From that time, Jesus began to show to his disciples that he must go to Jerusalem and what? And do what? And suffer. And suffer, huh?

Suffer many things from the elders and the chief priests and the scribes and be killed. He added, we raised the test, they didn't hear that one. Pick you.

Peter took him aside. How can you talk like that? I believe if he had his own way, he would have slapped him. How can you talk like that, Jesus? Look at the revelation I brought. You are the Messiah. You haven't done your work and you are talking about you're going to die.

How? So Peter took him aside and began to rebuke him. Why? Because the expectation of the Messiah was the one who is coming to restore the kingdom like David. The son of David.

That's why he was called the son of David. Those who believed in him used to call him son of David. The blind men. In Matthew chapter 9 verse 27. Bible says the blind men said, thou son of David have mercy on me.

[27 : 50] Thou son of David. Two blind men follow him. Son of David have mercy on us. Son of David have mercy on us. You remember the woman whose daughter was sick? Matthew chapter 16.

The one who says I will not give the 15. Sorry. Matthew 15. I will not give the food of the children to the dogs. Matthew 15. Some are thinking verse 22, 23, 24. The woman also came and she was crying out. Son of David.

Son of David. You remember blind mighty miles? Matthew chapter 30 verse 10. Blind mighty miles. Sorry. Matthew chapter 10 verse 30. Blind mighty miles was crying out. Son of David. Son of David. Son of David. And in fact, in Matthew chapter 19, they were crying, Hosanna to the son of David. Sorry. Hosanna. Hosanna to the son of David. Hosanna.

Hosanna. So he was known as the son of David and they were expecting that he's the one to restore the kingdom. So after he resurrected from the dead, if you remember his disciples in Acts chapter 1, ask him, you are talking about the Holy Ghost, but you know, we also have a question to ask you.

[28 : 48] Acts 1, 4. Acts 1, 4. Therefore, being assembled together, he commanded that they shouldn't divide from Jerusalem, but wait for the promise of the Father, which he said, you have heard from me. The next verse.

John baptized, truly baptized with water, but he shall be baptized with the Holy Ghost not many days from now. That's the Holy Ghost, the fire aspect of the work. So he said, you shall be baptized with the Holy Ghost from now. And they've told them Holy Ghost is coming.

Do you know what they said? Look at the next question. Therefore, when they had come together, they asked him, excuse me, sir. Lord, would you at this time restore the kingdom to Israel? Let me show you.

It's because you have resurrected. Now you can go through walls. Roman soldiers cannot kill you. You can actually blow and they will all fall. So now you are so powerful.

This is the time to do it. Will you at this time restore? So the Jews were always looking for a day. They're expecting that the Messiah is coming to restore, which is going to happen, but not in this season.

[29 : 44] This is going to happen in the millennium, where he's going to be the king of kings and rule everything. So in Acts chapter 3, verse 21, Peter says that the time of restoration is coming.

The times of restoration of all things, which God has spoken by the mouth of all the prophets since the world began. So there's a 15 period coming.

But they thought the Messiah's first coming was the one going to do. Oh, listen to me. The Messiah's first coming was to give birth to the church. That's why when Jesus says, Peter said, you are this.

Are you following me? Today, you think I'll talk about marriage? No. That's why when Peter said, you are the son of the living God, he said that upon, I'll tell you, you are Peter, and upon this rock, I'll build my church.

When Peter revealed who he found out, oh, you are the Messiah, Jesus said, now that you know who I am, let me tell you my mission statement, my manifesto, my agenda, I'll build my church. So church cannot be built without the Holy Ghost.

[30 : 49] So that's why I said, wait, now that I've resurrected, wait for the Holy Ghost to come upon you. But then they are talking about restoration of their kingdom so we can be happy, we can enjoy. So Jesus, I've spoken too much about this restoration.

Let me just go back to Luke chapter, I spoke about Luke chapter 24 from verse 12, a very interesting text. Do you have a microphone? Yeah, read it because we have to read through that very fast.

Very interesting text. Now, what happened was that Jesus died and he resurrected and then two of his disciples, let's go to verse 13. Let's go to verse 13.

They were, now behold, two of them were traveling the same day to a village called Emmaus, Emmaus, which was seven miles from Jerusalem. So they were traveling, two of them.

And they were talking about, because they have heard that Jesus has resurrected. The Lord has, he was supposed to have restored this kingdom. And so most of them were discouraged. They were discouraged.

[31 : 47] How can our Messiah suffer all these things? The way he was humiliated. The way he was, he was beaten. The way he had, they have killed him. And now, now they buried him too. Now, the women went to the temple, the tomb.

They said he was not there. Some of our brothers, Peter, them went and they said it's true. He was not there. But we don't know where he is. No one has seen him. So they are talking. They are talking and Jesus comes and starts walking with them.

Can you read, please? Verse 15. So it was, while they conversed and reasoned, that Jesus himself drew near and went with them. But their eyes were restrained, so that they did not know him.

They did not know him. Yeah, they were veiled. Yes. And he said to them, what kind of conversation is this that you have with one another? What are you guys talking about? And they said, are you a stranger in Israel? Don't you know what has happened?

And the popular, it's like when there's a tourist incident. Everybody knows about it. You don't have to read the news to know what's happened. You will know about it, that American president is called Trump. You will know about it.

[32 : 46] So he said, are you a stranger in town? And those times, the towns were small. So everybody knows about, that's why Mary, when she got pregnant, Joseph wanted to put her away. And everyone knew that the lady has done bad stuff.

So Joseph, don't put her away. So it's small. And so they said, are you a stranger in Jerusalem? Don't you know what has happened? And Jesus, you know, I like what Jesus said. He said, what is it?

Tell me. It's like Jesus said, he was trying to bring them in. He was railing them. Come, come and talk. Go ahead. Come, talk, talk. Jesus said, talk to me. Someone said, talk to me. Check someone so they don't see.

Check there. I said, talk to me. Today's preaching is like, it's like looking into a phone book. Go ahead. Verse 19.

And he said to them, what things? So they said to him, the things concerning Jesus of Nazareth, who was a prophet, mighty in deed and word, before God and all the people, and how the chief priests and our rulers delivered him to be condemned to death and crucified him.

[33 : 51] But we were hoping that it was he who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened.

Yes, and certain women of our company who arrived at the tomb early astonished us when they did not find his body. They came saying that they had also seen a vision of angels who said he was alive.

And certain of those who were with us went to the tomb and found it just as the woman had said. But him, they did not see. They did not see. So they were telling him all the story. And they said, we were hoping he was the one to restore the kingdom.

Redeem Israel. Now he's going to die. So what they didn't know was that there was a suffering aspect of the Messiah's life. So when they were reading the Old Testament, they knew a Messiah was coming, but they couldn't define it properly.

Read it. Verse 25. Then he said to them, oh, foolish ones. Foolish ones. And slow of heart. Slow of heart. Go ahead.

[34 : 55] Slow of heart to believe in all that the prophets have spoken. All that, not only some. All. All that the prophets have spoken. Uh-huh. Look at verse 26.

Let's all read it from the screen. Let's read it from the screen. Let's go. All the Christ who has suffered these things and to enter into the world. Now, when you read the New American Standard Version, he said, was it not necessary?

Suffer to suffer. He said, was it not necessary for Christ to suffer all these things? So the Christ you are talking about, number one, he is supposed to suffer. And after suffering, he needed to enter into glory.

But the root into his glory was through the suffering. Not amplify. Okay. Was it not necessary and essential? Essentially fitting that the Christ, the Messiah, should suffer all these things before entering into his glory?

So he was supposed to suffer. But you guys didn't know. You have been reading. You didn't realize that Isaiah spoke about his suffering. All right. I know. Let me go to the next verse and I'll throw a bit more light on this and then move out of here quickly.

[35 : 59] Now, the next verse. Bible said, and oh, let's already out loud. And really. Louder. And really. One more time. And really. And all the prophets, he expounded to them in all the scriptures, the things concerning himself.

Hymn book. Wow. Hymn book. This thing is a hymn book. Hymn book. He expounded to them beginning from Moses.

He didn't leave Genesis out. Oh, man. Genesis, he was there. Exodus, he was there. Leviticus, he was there. Numbers, he was there. Deuteronomy, he was there.

And then the writings of the prophets. Joshua, he was there. Ruth, he was there. Judges, he was there. First Samuel, he was there. Second Samuel, he was there. First Kings, he was there.

Second Kings, he was there. First Chronicles, he was there. Second Chronicles, he was there.

Nehemiah. Nehemiah. Is it Nehemiah? Esther, he was there. Nehemiah, he was there. Esther, he was there.

[37 : 05] Job, he was there. Psalm, he was there. Proverbs, he was there. Ecclesiastes, he was there. Watch this. Songs of Solomon. The love story, the romantic story is about Christ and the church.

When you read it, don't go and be distracted by this beautiful breast and kisses you see there. It's all talking about Christ, I'm telling you. He said that my beloved, her breast is like a twin towers.

Songs of Solomon, chapter 5, verse 2. Verse 1. Songs of Solomon, chapter 5 from verse 1. I have come to my garden, my sister, my spouse.

I have gathered my myrrh with my spice. I have eaten my honeycomb with my honey. I have drunk my wine with my milk.

I have eaten, oh friend. Drink, yes, drink deeply. Oh beloved one. Oh beloved one. Look at the verse 2.

[38 : 12] Look at the verse 2. I sleep, but my heart is awake. How many of you know that? You are still thinking about her when you were sleeping. She was on your mind the whole night, you couldn't sleep.

He was on your mind the whole night, you couldn't sleep. He said, I sleep, but my heart is awake. It is the voice of my, my, what you say beloved is lover.

My lover. The voice of my lover. He knocks saying, open for me my sister, my love, my dad.

My perfect one. For my head is covered with you. My lungs with drops of the night. Verse 3.

It's amazing. I've taken off my robe. Hallelujah. I've already taken off my robe.

[39 : 11] I can't put it back on. We have to be together tonight. That one. Some of you have been singing some songs. This one. Tonight gonna be a good night.

That's it. That's it. Tonight, my lover. Tonight gonna be a good night. A good, good night. I'm coming, my lover. He came with such a smile. Read the songs of Solomon.

He talks about how his hand, his right hand. No, his left hand is under my head. And with his right hand, he cuddles me. He cuddles me. Like that. Oh God.

Oh God. You have it. Hey. Hey. Hey. Jesus. So, songs of Solomon is not about just romance.

Yeah. Because real romance is between Christ and the church. That's right. That's right. That's right. That's where they read to marriage. If you read songs of Solomon, you go and see Jesus. You close your eyes when you are reading it.

[40 : 16] Okay. Ah. Ah. Ah. So, songs of Solomon. Isaiah. Isaiah presents him as the suffering savior. But they didn't realize that the Messiah must suffer.

So, from the beginning from Moses, he started to show them in all the scriptures. All the scriptures. The graphic.

Graphite. That's the Greek word. Sorry, the Hebrew word. Graphite. No, the Greek word. Sorry. Graphite. That's what we get the word graphics. They're written. What is written? He showed them everything written about him. So, do you remember?

He said, was it not necessary from the scriptures that Christ must suffer? But they didn't see it. Oh, he said right was there. The first preaching. The first good news that was ever preached.

Theologians call it euangelion. That's good news. Okay. So, good news. You know eulogy. You know eulogy.

[41 : 13] What's eulogy? Eulogy. Eulogy. Eulogy. Eulogy. Eulogy. Yeah. Eulogy. Eulogy. No. Not EU.

No Brexit or EU. No. Eulogy. To speak good things. All right. Nice things. So, eulogize. To eulogize. So, now. So, EU. EU has what to do with good. An angelos. An angel. An angel. An angel.

Messenger. Message.

You. So, euangelion. It's called good news. Euangelion. That's two ways. Euangelion. And, you know, when we talk about prototype. First.

And the first gospel ever preached in the Bible is called proto-euangelion. And you know who preached that message? God himself. So, theologians called Genesis chapter 3 verse 16.

[42 : 08] That was the verse 15. That was the proto-euangelion. The preacher was God. And you know the audience? The devil. There. That's the first message preached about the good news.

And that's God speaking. And I'll put enmity between you and the woman. And between your seed and her seed. The seed. Capital. And her seed. He shall bruise your head.

And you shall do what? Bruise his heel. The seed of the woman's heel will be bruised. Right? The first gospel says that the man will be bruised. The heels of Jesus will be bruised.

God said it. They didn't see it. So, when they bruised him. The cow will be bruised. When they bruised him. They didn't see it. And then God. Right in Genesis. God took a lamb.

A lamb. And killed it. A lamb had to suffer for them. For God to get their skin. And use as righteousness to cover Adam and Eve. I think seven verses afterwards. He covered them.

[43 : 10] So, a lamb suffered. Genesis. Chapter 2. For somebody's testimony. For somebody's sacrifice. To receive the endorsement of God. There must be suffering.

There must be shedding of blood. So, Bible says that God. God gave respect to Abel's sacrifice. But Cain. He said, no. This one has not got blood. And the blood of the lamb Abel shed.

The blood of the lamb. Or the lamb whose blood Abel shed. To give God's sacrifice. God loved it. He was a type of Christ. Yeah. Yeah. So, it was there. Suffering.

Somebody's suffering. And Abraham was about to kill his son. God said, don't kill your son.

Someone must die. But this time, not your son. Let's get a replacement. So, instead of your son dying. Get a replacement of a lamb.

That will die. And so, the lamb came to die. Instead of the people dying. Amen. It's there. It's there. You are. Before they left Egypt.

[44 : 06] They said, bring sacrifice. Bring a lamb. Slaughter it. Use the blood to mark the house. Eat the flesh so you can live out of the house. Passover. The lamb for Passover. Jesus was there. But you have to realize that the lamb was a substitute.

Substitutionary lamb. He was substituting the other people. So, he died in the place of another. And he suffered. The suffering of Christ was throughout the scriptures. Everywhere. In 1st Psalm 22.

He said, my Lord, my Lord. Why have thou forsaken me? He was talking about Jesus. All the prophets. Everything. The suffering of Jesus was part of Jesus' assignment.

It was all over the Old Testament. But they didn't see it. So, he began to. From the beginning from Moses. Throughout all the prophets. He showed them in the scriptures.

All that was written about him. Say it's about Jesus. Say it's about Jesus. It's about Jesus. So, he said, ought not this Jesus to suffer? And then enter into his glory.

[45 : 07] And so, the prophets also spoke about his glory. And he was talking about David said. Jesus was telling them all these things. That. And David said in Psalm. That my.

The Lord said to my Lord. Sit on my right hand. In fact. The last public message Jesus preached to unbelievers. You want to know the message? Yes. The last message. Public message Jesus preached to unbelievers.

Is in Matthew chapter 22 verse 41. He asked them. After they asked him questions and deliberation. He asked. While the Pharisees were with. Together with him. Jesus asked them. The next verse.

Saying. What do you think about the Christ? Whose son is he? They said to him. The son of David. Wow. So. Look at the next verse.

Then Jesus said. How then does David in the spirit call him Lord? Lord. Saying. Then he quoted from David. He quoted from Psalm 110. Okay. He quoted from 110.

[46 : 04] How then. Saying. Saying. The Lord said to my Lord. Sit at my right hand. So David is talking. And he is talking about. How God Almighty said.

To his. David's Lord. Who is the Messiah. Sit at my right hand. So Jesus said. If the Messiah is the son of David. How can David. Calling his son. My Lord. And if the Messiah is not yet.

Arrived. At the time David was talking. So then. Who was David talking about? Jesus was trying to tell them that. This Messiah. Even though he is going to be a human. He is timeless. He was before David.

Because David said. That's his last public statement. He was taking them to the Old Testament. Look at the Old Testament. I'm dead. David was talking about me. I am dead. And when he resurrected from the dead.

He met the disciples. He also took them to the Old Testament. So there's so much about it. In fact. Everything about the Old Testament. Is about Jesus. He is the theme. Because the entire Bible is what?

[47 : 02] Entire Bible is what? Entire Bible. Come on. Jesus. He is the message. He is the message. Jesus is the reason for the season.

No. He is actually the message of the scripture. The message of Christians. The message. The good news. It's just the good news of Jesus Christ. Hallelujah. I think I just need to move out from here.

And then Bible said. After he told them all this. In Luke chapter 24. Bible says that. They got arrived. They ate some bread. And their eyes opened. And they said.

Verse 32. That. They said. They said to one. Did our heart not burn within us. Whilst he was talking to us. Watch this. Until he begins to reveal. Yes. The scriptures to you.

You can't love him. Yes. Until you know. See. Those people who say. I want to obey God. You can't obey him. Your level of revelation of Jesus. Will determine your level of obedience. And how you are willing to proclaim him.

[48 : 01] So. Or how you're willing. You can't know him. Or you can't love him. Without knowing him. You have to know him. In order to love him. And when you love him. You obey him.

And declare him. So. This whole thing starts. About having an understanding. The revelation of Jesus. You are sitting in church. Sunday. After Sunday.

Monday. Or weekday. After weekday. And you don't know Jesus. This whole Christianity thing. Is about Jesus. If you don't know Jesus. You are lost.

Yes. I don't care the nature of your testimony. I'm about to go into that in a minute. I don't care the nature of your testimony.

I think I should even go into that already. These apostles. Hey. Kandama. Shotaya. Kataya. These apostles were with him. And they saw. Heavens.

[48 : 55] Opened. And he was transfigured before them. Such glorious experience. If you have that experience. You don't need anything to convince you again about Jesus. You don't need anything.

And yet. Oh my God. First Peter. No. Second Peter. Chapter one. Verse 16. You. What I'm about to show you. You like it. I'm coming to the end. You like it.

Magadashaka. I receive it. Look. He said. For we did not. This is Peter talking. Peter's epistle. Are you listening to me? Yes. Peter said. For we did not follow cunningly devised fables.

Where we made known to you the power of the. The power and the coming of our Lord Jesus Christ. But we were eyewitnesses of his majesty. Wow. Wow. We saw it physically.

Eyewitnesses of his majesty. We saw it. We are not telling you stories. We have seen it. He said.

We were. I was there. When the heavens was. Look at the next verse. Look at the verse. Verse 17.

[49 : 55] He said. For he received from God the father honor and glory. When such a voice came to him. From the excellent glory. This is my beloved self. In whom I were pleased.

On that mountain. Look at verse 18. And we had this voice which came from heaven. When we were with him on the holy mountain. They saw it. You know that.

They saw it. They said. What? That's amazing. He said. We are eyewitnesses. Eyewitnesses. I saw it. What again do you need?

And yet. He said. What we experience. Is not powerful enough above the scripture. Wow. Your personal experience is not powerful enough.

The scriptures about Christ is powerful than anything. Look at. Look at. Look at this man. Look at the next verse. Watch this. And so. We have the prophetic word confirmed.

[50 : 52] King James puts it. They say. We have the sure word of prophecy. He said. Also. We have also. We have also. A more sure word of prophecy. Where unto. If you. If you do well.

That. That you take heed. As unto a light that shines. In a dark place. Until the day dawns. And the day star. Arises in your heart. This is talking about the Bible.

Watch this. Go to the next verse. Go to the next. Knowing first. That no prophecy of the scripture. Is of private interpretation. Go to the next verse. But. For prophecy came.

Not in the old times. By the will of man. But holy men of God. Spake. When they were moved. By the holy ghost. So he's saying that. All this we saw. There's a.

A more sure word. Jesus. Your personal experience. Is not good enough. Is good. But this. Tells us more about. Sure word.

[51 : 48] He said. Sure word. Can you imagine when the glory they saw. Peter said. We saw it. But now. That he has resurrected. I'm telling you. Everything is already. This is a sure word of prophecy.

This is a sure word of prophecy. Some of us. Your Christianity. Is based on your experience. When you go out. I'm going to do outreach.

When you are talking to people. Please. Your testimony is good. But it is not the sure word. I was sick. And I've been healed. I was going through this. And it has happened to me.

It's good. But it's supposed to lead people. To the sure word. You have to tell them. Because the sure word. Is about. Jesus. Jesus. From the scriptures. Jesus. Point people to the scripture.

And if you read the bible. And you don't show Christ. You have not read it. That's why we have so many. Dead churches in town. They read the bible every day.

[52 : 43] But they don't see Jesus. You look at. You look at the people. They don't know anything about Jesus. But they say they go to church. They go to church Sunday after Sunday. Weekday after weekday. They keep going week after week.

But they don't know Jesus. They don't know Jesus. The past comments. Oh the bible doesn't matter. You don't have to just follow. Because they don't. If they knew. That this is about Jesus. This is a hymn book. And they know Jesus. They love Jesus. This will be their number one family. That's it. Yes. Pastor. Don't preach.

Without making reference. To the hymn book. Man of God. It is a betrayal. Of your testimony of Christ.

If you preach. Without making reference. To the scriptures. You are betrayed. And it's professional. About practice. It is wrong.

[53 : 42] To preach. In the name. Of the church of Christ. Without making reference. To the hymn book. Because this. Is a book. About him. This.

Is a book. About him. This. Is a book. About him. You want to know him. Go to the hymn book. You cannot love God.

If you haven't seen Christ. You can't see Christ. Outside of the hymn book. You can't obey God. Without loving him. And you can't proclaim him.

Without loving him. So if you don't love him. And you try to proclaim him. Your testimony of him. Will not be complete. And you easily. Be ashamed. Of his testimony. You easily.

Because you don't know. The one you are trying to declare. Paul said. Him who you worship.

Without knowing him. I declare to you. It's about him. The whole Bible.

[54 : 39] Is a hymn book. Every aspect of the Bible. Is a hymn book. Is a hymn book. Hallelujah. Is a hymn book. With all their testimonies.

The experience they had. They said. There's yet Peter. He was on the mount. Peter said. Let's stay here. Afterwards. He realized that there's a sure word of prophecy.

Sure word. After the resurrection. When Jesus himself. And when you read the road of Emmaus.

Now when he appeared to the disciples. The first time of the resurrection. In Luke chapter 24.

From verse 44. The Bible says that. He took them through the scriptures. From verse 44. And he said to them. These. These are the words. Which I spoke to you. While.

While I was still with you. That all. All the. All things must be fulfilled. Which are written. In the law of Moses. And the prophets. And the Psalms. Concerning me.

[55 : 35] All things must be fulfilled. And so he opened their eyes. Then Peter realized. Ha. We have a sure word of prophecy. For the scriptures.

Did not come by the whims. And the will of man. But holy men of God. Were moved. They spoke. As they were moved. They were carried. By the Holy Spirit. Makadashaka pataya.

I'm talking to some Christians. In the house. Hallelujah. Hallelujah. Hallelujah. Hallelujah.

Hallelujah. Hallelujah. Hallelujah. Hallelujah. Hallelujah. Hallelujah. Hallelujah. Hallelujah.

Hallelujah. Hallelujah. How many of you love him? Hallelujah. When you love him. You value the hymn book. Hallelujah. Value the hymn book.

Can I wrap this up? The apostles. Kada Shaka Papa. Pastor. The first preaching. After Jesus resurrected. And when the church was born. When the church was born.

The first preaching. That ever was preached. Was Peter. Peter. In Acts chapter 2. When the people were saying that. Oh. What is this? These guys are drunk. These guys are drunk.

[56 : 35] And Peter. And Peter. And Peter. Acts chapter 2. Right from verse 14. He says that.

These guys are not drunk. As he supposed. But this is that which. Then verse 17. Verse 17 says that. It went to the verse.

And then. Oh no. Okay. Verse. It said. This is that which. The prophet. But this is that which. The prophet. Do. So he started. Quickly. His message. He went to the prophet. He said. The prophet spoke about what you are seeing.

Watch this. Watch this. The prophet spoke about what you are seeing. So he started telling.

Explaining what they are seeing. And connected it to. And then he started. He told them that. And he quoted.

Joel. Chapter 2. And he read it to verse 20. Throughout. Then when he got to the verse 21 of Acts chapter 2. He says that. For whoever shall call on the name of the Lord.

Shall be saved. Then. Verse 22. He said. This Jesus. You see that. And ye men of Israel. He had this. Jesus of Nazareth. A man approved. Of God.

[57 : 30] Amongst you. By miracles. Wonders. And signs. Which God did by him. In the midst of you. As ye yourselves know. They knew. It wasn't strange. They were watching. Prophecy fulfilled.

He said. You took him by the hands of lawless men. Wicked men. And you put him on the cross. You killed him. Whom God raised on the third day. And he began to preach. So. And watch this. It's very interesting.

He says that David. He quoted from some. Some. 16. Verse 8 to 11. When Peter was preaching. He quoted. He said. David. For David. Spake concerning him. I foresaw the Lord.

Always before my face. For he is on my right hand. That I should not be moved. Some 16. Verse 8. To 11. He quoted it. And then when he finished preaching.

From some 16. Verse 8 to 11. He went to some. 132. Verse 11. And then he came back to some. 16. Verse 11. And then he went back to some. 110. Yes. He quoted.

[58 : 26] And he said that. The Lord says that. Verse 23. Thou art my son. Today I have begotten you. He was. Watch this. What am I trying to say? The first message ever preached by a church. Was making reference to the Old Testament.

Everything they preached. Was validated by the Old Testament. They read. But they were reading the Old Testament. Because a veil covered their faces. Until they met Jesus. All the message. And look. Acts chapter 3. He preached again. When they revealed the cripple. And the people were coming to him. And him and John. He said. Guys. Verse 12. Why do you look on us? As though by our own power we have done this.

Or our holiness. Then he started preaching. He started preaching. Look at verse 17. He started preaching again. I said. No. Verse 15. Verse 15. The same. Verse. No. Verse 13.

Again. And the God of Abraham. Isaac. So. Watch this. He started preaching the Old Testament. Peter again. He preached. He preached. And told them. Restoration is coming. He preached.

[59 : 23] And I think somewhere. Verse 25. 26. 27. He started making reference. To what the prophets. I think. I need to check. Yeah. Verse 25. See. Ye the children of the prophets. And of the covenants.

Which God made with our fathers. Saying unto Abraham. In thy seed. Shall all the king. The king of the earth be blessed. They were reading. Look at verse 27. Verse 27. They were reading from the prophet.

And you first. God having raised his son Jesus. Sends him to bless you. In turning. Everyone away from iniquity. Verse 28. From his iniquity. Verse 28. Verse 28.

There's no 28. It's chapter 4. Right. Yeah. Yeah. Okay. Chapter. So chapter 4. He started preaching again. Now. The point I'm trying to make. Let you understand that. Let's look at chapter 4. There's a very. Yeah. There's some interesting points there.

In chapter. No. It can't be chapter 4. Let me get my text. My notes. He preached a powerful message. Which I don't want you to miss. Magadabashakataya. Verse 22.

[60 : 22] I want the verse 22. Yes. For the man was. About 40 years old. Who was? Chapter 3. Verse 22. Please. Acts 3. 22. For Moses truly said unto the fathers.

A prophet shall the Lord your God. This is quoting from Deuteronomy chapter 18 verse 15. A prophet shall the Lord your God raise up amongst you. Amongst your brethren like unto me. He shall hear. He shall ye hear in all things whatsoever he says unto you. Verse 24. Look at verse 24. Yea.

And all the prophets from Samuel. Amen. Amen. And those that followed after as many as have spoken have likewise foretold of these days. They were all talking about these days.

Jesus. The Old Testament. I need to wrap up. But I want you to know. Peter. And you remember Stephen? Yeah.

[61 : 20] Stephen. Before they stoned him. He asked for him. It started from Abraham. He broke it down. He broke it down. All the Old Testament. When he got to verse 52. Acts chapter 17 verse 52.

He broke down the Old Testament. Then he dropped Jesus into it. He said. Which of the prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the just one.

Of whom ye have been now betrayers and murderers. They were killing the prophet. The prophets were always talking about the coming of the Holy One. Jesus is coming.

They were killing the prophet. They were killing. Now the Holy One comes. You two have murdered him. So you stiff-knit people. He preached from the Old Testament. The Bible says they were cut to the heart and they killed him.

Jesus was standing for him. The message is. What I'm trying. Some of you have not got what I'm trying to say. What are you trying to preach? Without making reference to Jesus in the scriptures.

[62 : 19] What kind of message is that? It's phony. It's a hoax. It's dodgy message. You must make reference to him. And he's all over here.

Make reference to him. I'm not saying you're going to take the Bible and be quoting. But your message must be referred to him in the book. Not just your personal testimony.

Not just your personal. And Paul, when he got to Mars Hill, he preached Christ. Time will not permit me to go into that. Paul, Peter, when he got to Cornelius' house, Acts chapter 10 from verse 34, he said, Indeed, I find out that God is not respecting our faces.

And he started preaching. He preached Christ from the Old Testament. And then Paul, he also preached Christ from the Old Testament. I like this. Let me end with these two ones. This about the apostles. In Acts chapter 26, talking about Paul and Kenagripa.

When he was taken to Kenagripa to give a witness. He says that from verse 22. He says that, therefore I stand. And having obtained help, he told him about, watch this.

[63 : 23] He told Kenagripa about how he was going to persecute the believers. And he met Jesus on the way. And he was blind. And he was healed. And Ananias came to heal him. And he says that, and God told him to go and preach. And he said, therefore, having obtained help from God, I continue unto this day, witnessing both to small and great.

Saying none other things than those which the prophets and Moses did say should come. So, you see, their preaching was always based on the scripture, the graphite.

The graphite. They were making reference. I'm not saying anything new. Paul said, I'm not saying anything new. I'm not telling you, I told you my personal testimony. How I met Jesus. But Jesus told me to preach this message.

Because your testimony can't change anybody. It is his testimony that changes people. Thank you. Yeah. Yeah. Thank you. Yeah. So, he said, I'm saying nothing but these things.

And guess what? As he was speaking, verse 23. As he was speaking, Festus, he said, Paul, you are out of your mind. You are getting mad. He said, no. Look at what the prophet said.

[64 : 24] Verse 23. Quickly, quickly. Verse 23. That Christ should suffer and that he should be the first that should be raised from the dead and should show light unto the people and to the Gentiles. He was making reference.

This is what the prophet said. He does that. That's not my message. The prophet's message. Then go to the next verse and see. And he, as he does speak, Festus said to the Lord, Paul, you are getting mad.

Much learning is making you mad. You have been reading, reading, reading. Now that thing is giving you a mental problem. And I like Paul. Paul spoke back. He said, I'm not mad. The king himself knows what I'm talking about because this, watch this, watch this.

He said, these things that I'm talking about, they all happened openly. They all happened openly. And they did not happen in a corner. That's right. That's right. That's right. That's right.

These things that I'm talking about, for I'm persuaded that none of these things are hidden from him. For these things was not done in a corner. Now look at the next verse. That's why. And he told Kinagripa, do you believe the prophets?

[65 : 29] He didn't say, do you believe my testimony? He said, do you believe the prophets? The prophets were always talking about this. You can't tell me you believe the prophets and you can't receive Christ. Do you believe the prophets?

Because this thing, everything they prophesy is about him. It's a him prophecy. Do you believe him? They love the prophecy. Their prophecy. Ah, listen to this.

Listen to this. Listen to this. Their heart, their core, their soul, the breath of their prophecy was Christ. It's the testimony of Christ. Do you hear what I said?

The soul of true prophecy. Magadasha. The soul, the heart, the spirit of true prophecy is the testimony of Jesus.

The spirit of prophecy. You say you are prophesying. It doesn't matter. Prophecy is in two ways. I'll come to that in a minute. So he finished preaching to King Agrippa. And then guess what?
[66 : 33] You will like this. Verse chapter 28, verse 23. Paul now was in Rome and was under house arrest. He was allowed to move around, leave people visiting him. And when they had appointed him a day, there came many to him into his lodging.

Okay. To whom he expounded and testified the kingdom of God. Persuading them concerning Jesus. Both out of the law of Moses and out of the prophets.

From morning to evening. Are you not enjoying this thing I'm teaching? He persuaded them from morning to evening.

Out of, you know, I told you the law. Of the law and the prophets. That's what he kept saying. The law, that means the entirety of the Old Testament. Paul, when he got to Rome, Jews were coming to him.

And when they came morning to evening. That's what he was persuading them. Proving concerning Jesus. Both from the law and the prophets. About Jesus. That's all he was doing till he died.

[67 : 41] He was preaching from the book. Because it's a hymn book. Say, the Bible is a hymn book. The Bible is a hymn book. Paul.

Let alone to talk about the other apostles. They are writing the things they wrote. When Paul was about to write his messages. Can you imagine? The scripture. What we are reading in the New Testament. Paul.

Romans chapter 1. He said from verse 1. Paul, an apostle of Jesus Christ. Can you imagine? It's a Paul. A servant of Jesus Christ. Called to be an apostle. Separated unto what? The gospel. Separated unto what?

The gospel. And look at what he said about the gospel. Verse 2. The gospel of God. Which he promised before in his prophets and the holy scriptures. What he said. What I'm about to write. It's been spoken about already in the holy scriptures.

So you now have to understand. Then go to the holy scriptures. Or go to the old testament. Go and find you. You'll see it. It's in the old testament. 1 Corinthians chapter 1.

[68 : 37] Chapter 15. Verse 3 and 4. When he was preaching his actual gospel. 1 Corinthians chapter 15. Verse 3 and 4. Are you getting some? Yes. I'm not. 1 Corinthians. He said. For I deliver. For I deliver.

I delivered unto you. First. First of all. That which I also received. How? Christ died for our sins. How? For our scriptures.

Which what do you mean? What do you think it meant by scriptures? That time they didn't have a new testament. It was only the old testament. It said Christ died.

But everything about Christ is already written in the old testament. Christ died according to the scriptures. For our sins. So the scriptures have already spoken about his coming to die for our sins. That's why when Peter said you can't die.

He said my friend get behind me. Satan. And look at the next verse. Verse 4. How Christ died for our sins. According to the scriptures. And that he was buried. And that he rose again the third day.

[69 : 32] According to the scriptures. You are a Christian. You are not reading the scriptures. You want to go and preach. What are you going to preach? What are you going to preach?

You think the Bible is the religious book? Just for religious activity. No. It's for feeding. And for finding Christ. And loving Christ. This book I'm holding in my hand. Is the only.

Let me use this word. The only religious book that has two sections. Divided by centuries. Is the only religious book inspired by God. Given by God. Or the other religious book. Any other religious book.

Is fake. Is fake. And made. Is fake. Is forgery by demons. Or human beings. Yes. This is the only book from God.

All other religious book is forgery by demons and other men. Yes. Yes. Yes. My God.

[70 : 31] That. That. That. It. Last scripture. This one is. I couldn't wait to deliver. I spoke about it. But some of you didn't get it. When Paul was giving his witness to King Agrippa.

Yes. And when Peter was talking about their personal experience, they said, my personal experience is good, but there's a sure weight of prophecy. And then when Paul was speaking to Agrippa, he said, King Agrippa, do you believe in the prophets?

That was a very serious question. If he said yes, Paul said, I know you do. He couldn't answer. He said, I know that believers. So why couldn't you receive me? He said, within this short time, do you think you almost will persuade me to be a Christian?

Because now if you believe the prophets, suddenly you don't have a choice. So he said, Agrippa, believe that the prophets. I know that believers. Look at the next verse. And Agrippa said to Paul, almost that persuade me to be a Christian.

Because if I'm believing the prophet, then I know I can't deny what is happening. Because the prophets have said this. Why can I say I believe them and I can't accept this? What have they said? [71 : 33] They have said everything about Jesus. Why? Because there are two types of prophecy. How about prophecy? I can't prophesy. How about prophecy? I can't prophesy.

When we talk about prophecy, prophesying, every believer should aim to prophesy. I will explain it. Prophecy is in two ways. Either predictive or proclamatory. Proclaiming.

So like what I'm doing, I'm prophesying. Okay. So you don't have to. Sharing the word of God purely from God's word is prophecy. So that's why when we come to church, there must be prophecy because God is a prophetic God.

So predict, you speak forth or you're telling forth and speaking, speaking forth and foretelling. So you can either foretell. Predictive.

Three months from now, this is going to happen. This is going to happen. That's foretelling. But most of us think prophecy is only foretelling. It's only predictive. It's not only foretelling. It's also foretelling. Speak forth.

[72 : 30] Speak forth. It's proclamatory. You have to proclaim. Okay. So what gives prophecy its validation? It's not prophecy until there is a very essential active ingredient.

The active ingredient of prophecy, the spirit of prophecy, the soul of prophecy. You remember when I said that, I said, he said, don't be ashamed of me, nor the testimony of our Lord.

You remember? He said, don't be ashamed. Second Timothy, chapter 8, sorry, chapter 1, verse 8.

Don't not be ashamed of the testimony of our Lord. The second Timothy, I said, chapter 1, verse 8.

Do not be ashamed of the testimony of our Lord. The testimony, which is the same as the witness.

The witness. Testimony. Witness. The same. All right.

Where am I ending? Now look at Revelation. You will like this. Revelation, we are all going to read it. Revelation chapter 19. Magadabashakataya. Revelation chapter 19.

[73 : 34] Verse number 10. This is the angel who was showing these things to John. And when John saw it, he fell at the angel's feet.

And he said, angel, he started worshiping the angel. The angel said, you see, how do you know it's a demonic spirit? Demons accept worship. Angels don't accept worship. Because they are messengers.

So we are not supposed to worship any object, any human being, anybody, or any angel apart from God. He's the only one. That's why when at the throne, Bible says that the lamb stood and they fell and worshiped the lamb.

That means that the lamb is God. The only thing we can worship, that shall not have any, the second commandment, actually the first commandment. I am the Lord your God who brought you out of the land of Egypt.

Exodus chapter 20, verse 1, 2, downwards. That shall have no other God before me. So that shall not make thyself, that shall not make graven image, that shall not bow thyself to them.

[74 : 30] For I, the Lord your God, am a jealous God. I'm reading from Exodus chapter 20. All right.

So we are not supposed to worship anything. But here, go back to the text. Revelations 19, 10.

When the guy met the angel, after the angel gave him these wonderful things, he fell down on his feet, on his knees, and worshipped the angel.

So I fell at his feet to worship him. And he said to me, see, thou do it not. I am thy fellow servant and thy brethren that have the, have what?

The angels. The angels. See, those of you who have met angels and the angels were worshipped, demons. Demons. True angels never receive worship. But the devil told Jesus, if you worship me, I'll give you the glory.

Because the devil always wants to be worshipped. And his demons wants to be worshipped. So he said, the angel said, no, no, I'm your fellow servant. And of thy brethren and have, and I have the, what?

Oh, I can't hear. I have what? The testimony of thee. I have what? The testimony of thee. And what do you say? Worship God. Don't not be. Worship God. Every pastor must teach the members of the church, let's worship God.

[75 : 42] Don't worship a pastor. You can honor the man of God, but don't worship man. Worship God. Worship God. But listen to this. He said, I bear the testimony of Jesus.

Now let's read the last statement together very loud. Let's go. For the testimony of Jesus is the Spirit of the Lord. Oh, why are you not reading it? Everybody, let's go. For the testimony of Jesus is the Spirit of the Lord.

I can't hear you louder. For the testimony of Jesus is the Spirit of the Lord. Now very loud. For the testimony of Jesus. No, no, no, no. I mean shout this. I want you to shout it.

Shout it out loud. Let's go. For the testimony. Shout it. Shout it. Where the last time? The testimony of Jesus is the spirit of prophecy.

Hallelujah. Give me a high five. You see what you didn't know? I spoke about this. All right, let me explain. What is the spirit of prophecy? The heart of prophecy.

[76 : 40] The soul of prophecy is the testimony of Jesus. Yeah, prophesy and prophesy. Where is Jesus in the prophecy? It's not prophecy. It's prophet lie.

What kind of prophecy is this? Where is Jesus? When anyone prophesies, either predictive or proclamatory, you have to look for where is it pointing Jesus?

Where is Christ in this prophecy? If there's no prophecy, it is like a human being without a soul. It's like a car without an engine.

It's a truck. You push, push, push truck. A car without an engine cannot move. It's like a cordless microphone without batteries.

It's like spams without semen. It's like a spams without semen is orange juice. It can't fertilize an egg.

[77 : 45] Yeah, it's true. It's true. Yes. All the noise and this macho macho thing. You can't, you can't, you have a lot of spams, or you have a lot of semen.

Sorry, yeah. Sorry, the other way around. You have a lot of semen, but there's no sperm inside. Spam count is zero. What you are producing is orange juice. It's like orange juice.

It's like apple juice. It's like phantom. You cannot pregnant. It's the same way. Prophecy without the testimony of Jesus. It is not true prophecy.

It lacks the soul. It lacks the spirit. The spirit of prophecy is the testimony of Jesus. That's why. Shout hallelujah. Hallelujah. Shout hallelujah. Hallelujah. So when we go out to go and preach, when we are sharing the gospel to people, if there's no Christ inside, it's not prophecy.

[79 : 17] It's fake. You are not prophesying. You are prophesying. You are prophesying. You think you are doing well, but it doesn't. That's why I use the semen.

It doesn't matter how much excitement you can give the woman. Oh. You are skillful. Right? Man. She was screaming and crying.

I do. Ha! Ha! Ha! Ha! Ha! Oh, thank you. Thank you, Johnny. Today is the best day in my life.

Today. Today. Today.

It's the best day of my life. Ha! Ooh. Ah! Ha! Ha! Ha! Ha! You're happy.

Ha! Ha! Ha! Ha! She's now awake. She's also now awake. Thank God. Ha! Ha! Ha! Ha! Ha! Ha! Ha!

[80 : 13] But if you don't give her a seed, you'll make her so sad. Yes, she's saying, I need a child. I've had fun, but now I need a child.

I need a semen that has ghost fame. Doesn't matter how much preaching and noise we can be making in church, the music, we can have good music.

We can have good music, have good hosting, like air hostess. We can have good prayer, anything we do in church. If it lacks the testimony of Christ, it is like what?

Semen without spams. It does not bring productivity. It does not have life. Thank you, Jesus.

Wow. What a word. Thank you, Jesus. Thank you, Jesus. The testimony of Jesus is the spirit of prophecy.

[81 : 28] The spirit of prophecy, there must be a testimony of Jesus. He said, all the prophets testify of me. Why is it that you are prophesying and it's not? Why are we preaching?

Why are we having songs, church songs, and it's not testifying about Jesus? Thank you. It's church songs. It's exciting. It's exciting. We are rejoicing. It's nice, like nightclub songs. But that this lacks the testimony of Jesus.

Lacks. And we have brought, imported the world into the church for fun, for excitement. But it lacks the testimony of Jesus. Jesus is fake. It's vain.

It's vain. It's vain. Preach Christ. Paul said, when I came to you, I desire to know nothing except Christ and him crucified.

1 Corinthians 2, verse 2. I desire to know nothing except Christ and him crucified. He said that we, 1 Corinthians 1, verse 23, we preach Christ and him crucified.

[82 : 32] We preach what? Christ crucified. That's what we preach. Not your personal testimony. We preach Christ crucified. We prophesy Christ. It's about Christ.

Paul taught so many things. When theologians, I'm about to drop some theological words. I've ended now. But let me drop this in just for those who like intellectualism. Some theological words. When you talk about theology, when you talk about theology, theology, there's something called systematic theology.

Systematic approach to understand theology, biblical theology. There's 10 areas of systematic theology. Paul taught all of that. So if he's saying that he came to preach Christ, but no, he wasn't only preaching Christ.

Excuse me. He was teaching systematic theology, everything. And systematic theology, the 10 areas. It's called bibliology, theology proper, Christology, pneumatology.

Excuse me. Angelology, about study of angels. Angelology, human beings. Anthropology, okay. That's about human beings.

[83 : 37] Hamartiology, about sin. So theology, about salvation. Eschatology, about church. Sorry. End times. And ecclesiology, about church. 10 areas of philosophy.

Sorry, theology. Paul is a master of all these areas. Bibliology. So theology. Theology. Theology. Christology. Pneumatology. Angiology.

Anthropology. Hamartiology. Sociology. Ecclesiology. Eschatology. Paul was a master. He was teaching all these things. However, he said, I did not know anything and I only Christ.

So how? All these things all converge about Christ. Every aspect of theology, systematic theology, is about Christ. If he misses Christ, you have missed it big time.

So Colossians 128 said, we proclaim Christ. Colossians 128. He said, whom we preach, warning everyone and teaching everyone, every man in all wisdom, that they present everyone perfect in Christ.

[84 : 40] We preach Christ. We proclaim him. He is the one we preach, whom we preach. We preach Christ. We preach Christ. He says, go into the world. Matthew chapter 20, verse 19.

Go into the world and preach the gospel. And he said, teaching them, teaching them, all the verse 20 says, teaching them everything that I have taught you. Matthew chapter 20, verse 19.

Matthew 28, verse 19. Sorry, 28, 28, verse 19. Teach them. Go in the world and teach all the baptism in the name of the Father. Verse 20. Look at verse 20. Teaching them to observe all things which I have commanded you.

The thing is about Christ. Church is about Christ. Ladies and gentlemen, I'm happy to present to you the whole Bible is a hymn book.

Hallelujah. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Hallelujah. Hallelujah. Hallelujah. Hallelujah.

[85 : 41] Please bow your heads with me. Father, we thank you. I have been speaking about Christ. You can't be going to church and coming to church, but if you don't have a relationship with Christ, you don't have the life of God.

Maybe you have heard the message and you know this is the hour for Christ to have the preeminence in your life, for Christ to have the supremacy in your life, for you to say, Christ, Lord, I give you my heart.

I'm ready to start anew with you. I'm ready to give up anything so you can have your way in my life and I can worship. I'll be a true worshiper. I'll be a true servant of yours.

Lord Jesus, come into my life. Maybe this is your desire. You are here. You want to say, Pastor, pray with me. I want to give my life to Jesus. Pastor, pray with me. I want to invite Jesus into my heart.

Pastor, pray with me. I want Jesus to be my Lord and my Savior. Pastor, pray with me. I want my life to be the testimony of Jesus. God, I know this is why God has called me.

[86 : 47] I'm not ashamed of the testimony of Jesus. If that's your genuine desire, slip up your right hand high so I can see it and pray with you. Slip up your right hand. You want to say, Pastor, I want Jesus to have his way in my life.

I want to give my life to Jesus. I want to bear the testimony of Jesus. I want to be born again. I want to start afresh. Maybe you have done that before, but you have backslided and your testimony of Jesus has fallen into shambles and into water.

And you don't have a dynamic relationship with Jesus again, but you want to rededicate your life to Jesus. You want to start afresh with Jesus to bear his testimony. And you are not ashamed of the testimony of Jesus. And that's what you want to do.

It's honest. You are not ashamed of the testimony of Jesus. I'm not ashamed. I want to bear his testimony. I want to bear the seed of God. I want God. I want to carry the seed of God. I'm ready to walk with God.

I'm ready to honor him with my life. I'm ready to serve him with my life. To you, you can still join us. God bless you. I want to pray a simple prayer with you. It's a prayer from your heart and a prayer of dedication. Meet it from your heart and it starts a new day for you.

[87 : 46] And say this after me. Say, Lord Jesus. Lord Jesus. Let's all say it together. Say, Lord Jesus. Lord Jesus. I know I am a sinner. I know I am. And I've sinned against you. But I believe that you died on the cross to save me from my sins.

I invite you into my heart to be my Lord and my Savior. I make a commitment that I'll save you. I'll bear your testimony in the name of Jesus.

I'll love you. I'll worship you. Thank you for what you have done for me on the cross. In Jesus' name. Amen. Father, I thank you for my brothers and sisters.

Thank you. They heard your voice and they are not ashamed of the gospel. They heard your voice and they have taken a step. Your word says in John that no one can come to you except the Father draws them to you.

These ones have been drawn by the Father. I pray and commend them to you and to the word of your grace. Let them grow in Christ and let them do well. I bless you in Jesus' name. Amen.

[88 : 45] Amen. Hallelujah. We thank God for using his servant, Reverend Dr. David Entry, to share this awesome word. If this message has blessed you in any way, please spread the word by sharing it and send us an email to amen@charis.org.

Remember to stay connected with us on Facebook, Instagram, YouTube and Twitter for regular updates on what God is doing here at Charis Ministries. Stay blessed. Thank God for having for The Fract driven começa with us on what God is doing here.

We thank God for having us on purpose. We thank God. We thank God for being put together and honest. Thank God for having us with you and by having us.