

# The CHRIST of God

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[ 0 : 00 ] Thank you for tuning into this message by David Entry. Every true revival is a product of the strong preaching of God's Word. May you receive a word from this message that will spark a revival in you.

Acts chapter 3, reading from verse 12. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this?

Or why look ye so earnestly on us, as though by our own power or holiness we had made this man walk? The God of Abraham and of Isaac and of Jacob, the God of our fathers, has glorified his son Jesus, whom he delivered up and denied in the presence of Pilate when he was determined to let him go.

But ye denied the Holy One and the just, and desired a murderer to be granted unto you, and killed the prince of life whom God has raised from the dead, whereof we are witnesses.

And his name through faith in his name has made this man strong, whom ye see and know. Yea, the faith which is by him has given him this perfect soundness in the presence of you all.

[ 1 : 20 ] And now, brethren, I watch that through ignorance ye did it, as did also your rulers. But those things which God before has shewed by the mouth of all his prophets, that Christ should suffer, he has so fulfilled.

Repent ye therefore, and be converted, that your sins may be blotted out. When the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive unto the times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began.

For Moses truly said unto the fathers, A prophet shall the Lord your God raise unto you of your brethren, like unto me. Him shall ye hear in all things whatsoever he shall say unto you.

And it shall come to pass that every soul which will not hear the prophet shall be destroyed from among the people. Here ends the reading of God's holy word.

Father, we have gathered before you to fellowship with you and with one another. And the central point of our fellowship is the revelation of Jesus through your word.

[ 2 : 43 ] As your word is taught, let us hear from you. Let your glory be manifested. Let your presence be felt. As your word is taught, please give us circumcised ears and circumcised hearts to receive and store your word in our hearts so we can bear fruits 30-fold, 60-fold, and 100-fold, all to your glory.

We thank you that the entrance of your word gives light and understanding to the simple. Let this be our portion as your word is taught in Jesus' name.

Thank you that you send your word and heal diseases as your word is taught. Let the power of sickness be broken. Let the power of addiction be shattered.

Let the power of hell be crushed. Let Jesus be glorified. We thank you in Jesus' name. Amen. Acts 3.

We saw in our previous session how Peter and John, they prayed for the man at the beautiful gate who was born lame, and for the first time he walked because he encountered an anointing.

[ 4 : 06 ] They said, silver and gold we don't have, but we have an anointing that can change your story. And I pray somebody's story will be changed today by the anointing in this house.

And so they took him and pulled him up, and his story changed. He praised God, following them into the temple. His location was at the gate, but this time when his healing came, his location was no more at the gate.

He was also a worshiper in the temple. And he was praising God. He was walking and leaping and praising God. And all the people saw it.

And when they knew that this had been done by Peter and John, they gave Peter and John an attention that was not due to them. They gave them credit that was not meant to be given to them. So they started looking at them as though they were so special and so unique. And thank God, Peter, full of the Holy Spirit, knew that humanity and human nature by default will give certain credits to another human being, which should be given to God.

[ 5 : 22 ] And so by the Spirit of God, he said, hey, hey, hey, hey, why are you looking on us as though we are so, it's by our power. We don't have power. And by our holiness or our own godliness, we have done this.

No, it's not because we've been coming to temple every day and so we are so powerful. But it's because there is something actually going on in our midst which some of you haven't noticed. So instead of focusing on the healing, he shifted their focus to the healer.

And there are lots of parts in this, but I'll have to take my time to go through a bit of stuff. But what he did was, first of all, I want to draw your attention because of Peter's focus.

I want to draw your attention to his description of the one behind the healing. He didn't even say Jesus is the healer. He said that his name through faith in his name has made this one.

So he didn't even say Jesus even did the healing. He said his name. The name has done this. He said his name through faith in his name in the verse 16.

[ 6 : 32 ] But he described Jesus. He used certain words to explain or express Christ, which were very strong words that if you don't give it attention, you might not realize what he had done.

He used five strong words to describe our Jesus. The number one word he used is, let's look back at verse 13.

He said in the verse 13 that the God of Abraham and of Isaac and Jacob, the God of our fathers, has glorified his son.

As I explained in the last teaching, that his son, the original Greek translated in the King James as his son, is servant.

So it wasn't meant to be. The translator used his son, which, you know, the Greek language is so deep that it's okay to use the son. But really, it's the servant. So when you look at the, okay, even King James, he says, glorify the servant.

[ 7 : 36 ] You know, John chapter 17, verse 1, just before he went to the cross, he prayed. And Jesus prayed a prayer. He says that Jesus spoke these words, lifted up his eyes to heaven and said, Father, the hour has come.

Do what? Glorify. Do what? Glorify. Show your glory in your son. In John chapter 12, verse 23, when some people came and they said they wanted to see Jesus, Jesus has said, the hour has come that the son of man should be glorified.

So Peter picks up on that and he says that the God of our fathers, so it's not a different God. The God we all claim, we grew up, he was talking to Jewish audience, we all grew up serving, wanting to get closer to the God who has made the Jews who we are.

He said, the God of our fathers, the God of Abraham, the God of Isaac, the God of Jacob, has glorified his servant. The first terminology he used for Jesus, which is very important, is servant. He is the servant of God. If I were to talk about God's servant, that's Jesus. He is a real God's servant. He said, he didn't describe Jesus as king.

[ 8 : 57 ] He described him first. He said, the God of our fathers has glorified his servant. This is in his own words. He said, the son of man did not come to be saved, but to give himself as a ransom for many.

Mark chapter 10, verse 45. He came that he would give himself as a ransom for many, not to be saved. So he came as a servant. The book of Mark actually focuses on Jesus as the servant.

The book of Matthew focuses on Jesus as the king. The book of Luke focuses on Jesus as the real man with human nature.

And the book of John, as I told you the other time, focuses on Jesus as the heavenly being living on earth. So all the gospels, that's why there are four gospels.

Everyone has, Jesus is, the Bible uses the word, how unsearchable are his understanding?

Romans chapter 11, verse 33.

[ 9 : 59 ] How unsearchable, use the word, how unsearchable. The wisdom and the knowledge of God, how unsearchable are his judgments? And Bible talks about that he will, Paul said, I want you to know the unsearchable riches.

In Ephesians chapter 3, to preach the unsearchable riches. In other words, inexhaustible. You cannot exhaust the riches of Christ.

In other words, who he really is. No one human mind can capture the totality of who he is. Then he ceases to be God. The very moment you understand and you get to know everything about God, I mean, it's a different God from the actual God.

Because human mind is too finite to accommodate the infinite. The human mind is too limited. So there is what the theologians call the incomprehensibility of God.

There's an aspect of God you can comprehend. Because God is, remember Genesis chapter 1, verse 26. God said, let us make man in our, let's not read that part of the Ephesians.

[11:11] Let's go. God said, let us make man in our own. One more time. Let us make man in our own. For the last time. Let us make man in our own. So how was man made?

It was made of God. So there's some similarity between God and man. Man was made to look like God. So there can always be a point of reference within man to God.

So there is some similarity. But God is completely, God is very, I'm going to use another English word, theological word.

Completely dissimilar. You can't look at man and understand God in totality. His actor is so dissimilar.

Just that because he created us in his image, there is a pathway for us to know God. Because there are certain similarities of God that allows us a pathway to know him.

[12:13] But he's so transcendent that the finite man cannot comprehend. The Bible says great is the mystery of godliness. And one of the things that has been given all other religions a bigger problem is how can you say God became man?

That's the beauty of godliness. It's very comprehensive. It's mystery. And now, so when God was captured in humanity, it won't take one biography to be able to capture.

Because he has different sides. There's an aspect where he's manifested primarily as a servant. Primarily as a king. Primarily as a man.

Primarily as a heavenly being living amongst us. That's why John says in the beginning was the word. His prologue was telling you the kind of person he's coming to describe. And the word was with God.

The word was God. That's the one I'm coming to talk to you about. That's what John was trying to say. So, Jesus Christ in the book of Mark was presented as the servant. Now, it is interesting in Acts chapter 4 verse 27.

[13:18] When they were going to pray. When they were threatened not to preach and they were going to pray. They prayed to God. And this is some of the content of their prayer. He said, for truly against your holy.

You see the capital S that's talking about a divine being. And so you don't miss it. It says, Jesus. Who is the servant of God? Who is God's servant? He says that you're against your only servant Jesus.

So, time will not permit me to go too much into that. But number one, he presented Jesus. Peter presented Jesus as the servant of God. The servant of God.

So, in Acts chapter 3, he said that Jesus is the servant of God. Acts chapter 3 verse 13 again. The God of Abraham and of Isaac and of Jacob.

The God of our father. Has glorified his son by his servant. The New King James says that. Has glorified his servant. Who is the servant?

[14:23] Jesus. So, number one. He came to not serve the human interest. He came to serve God's interest. He came to serve God's interest. And he came so he can be a prototype for us.

So, when you're walking with God, what you should actually be is a servant of God. Not a servant of man. You must be willing to lose favor with man if it's because you want to remain a servant of God. You must be willing to maintain the status of your vision. Your desire to be a servant of God. If it will even mean losing privileges on earth.

Jesus came to be the servant of God. And they killed him. They killed him. And, number two. Look at the text again. He says that.

He has glorified his servant Jesus. Whom he will come back to all this. Whom he delivered. It's beautiful. Whom he delivered up and denied in the presence of Pilate. When he was determined to let him go.

[ 15 : 26 ] I'll come back to that. I want to point the names he used for Jesus. Or the terms he used for Jesus. Verse 14 says that. But you denied. The Holy One. You denied. The Holy One.

What's the name stem he used to describe Jesus? The Holy One. Now, that is a very strong term. He's the only human being who ever lived and is the Holy One.

Holiness means very exclusive. Set apart. He's the only one who is in totality set apart for God. And none of us can be set apart so exclusively for God that there's no mixture and there hasn't been any infiltration.

He's the only one. Even Moses had infiltration. Look at what. One of the things about the Bible when you study theology. You find out that everybody including Abraham. Who are some of the great heroes of faith in the Bible?

Abraham. I think it would be better if you try refreshing your memory according to Hebrews chapter 11. That would be easier. That would be easier. Because Hebrews chapter 11 mentions them.

[ 16 : 34 ] It starts right from Abel. Righteous one. Abel. All right. So Abel. Then comes to Enoch. Then comes to Noah. Uh-huh.

Then after Noah goes to Abraham. Then Sarah. Then he jumps to Abraham. Verse 17. Again. Then Isaac. Then Jacob. Then the 12. Then Joseph. Then Moses.

Then he began to add. Moses spends a much time of music. And then the Israelites went through the Red Sea and observed the Passover. Verse 29. Then he brings Rahab.

Rahab. Rahab. It spoils the whole thing. It spoils the whole thing. But practically. Practically every one of them had some defect.

You know Abraham went to lie about his wife. Yeah. He says my sister. And it's not only his wife. He also went into his servant. Yes.

[ 17 : 31 ] Abraham had interactions. He had interactions with his servant girl in the house. But with the wife's permission.

The wife was actually the instigator. There is the wife who suggested that. Hey. Let me tell you. Your wife will not suggest it for you. The devil is a liar.

As soon as I said something. I said. Oh God. Give me such a wife. Abraham said. Sarah. I don't know why you delayed. Because I knew you were always godly. I've been waiting for this moment. So Abraham. Abraham. You know. You know. If it was some other religion. We shouldn't be talking about the other sides of Abraham. Some of the greatest figures in the Bible are Abraham.

Look at Moses. God said speak to the rock. God said. Hits the rock. He hits the rock. And Moses murdered somebody actually. You know, if this Bible were to be written by men, we won't talk about those things about Abraham.

[ 18 : 33 ] It will make our faith look good. Yeah, they are flawed men. Men with clay feet. If the Bible was written by men, David will talk about David without mentioning Bathsheba.

Because his history continues. So why do you bring him Bathsheba? It's not necessary. Shut up. Don't bring him. Oh, and the genealogy of Jesus. That rehab girl. I don't know what she was doing there.

That rehab girl. She's bad press. She's a scandal for the cleanness of the records of Jesus. So the Bible never shied away from talking about the humanity and the human flaws of the characters God used.

Why? That was so because number one is human. It's the reality. So that we can identify with him. The Bible puts it this way in James chapter 5 verse 17.

Elijah was a man with similar passions of yours. Yeah. Wow. Elijah was a man with nature.

[ 19 : 43 ] Give us a man. Give us a man just like us. Give us new living translation. Elijah was a man.

Elijah was a man as we are. Give us a man. Give us a man. Give us a man. Elijah, for instance. Human just as we are. So I think the King James, I'll go back to the King James.

Elijah was subject. I like this one better. He had passions. He had passions just so you can identify with Elijah.

Some of the passions you have, Elijah had it. Sorry. It's not just that he had it. He was actually subject to those passions.

I'm telling you, maybe if you see Elijah's food portion, you are so worried about yourself. You should have seen Elijah, maybe. But he prayed and shut the heavens for three and a half years.

[ 20 : 50 ] God used such a person. So he said, there's nothing different between us and them. The only difference is how much we allow the flow of God. That's what Peter was trying to say, that don't look on us as though it's by our own power or our own godliness.

So, but Jesus is, this is not what he did. He says that, why are you looking on us as though it's by our own power or our own godliness, we have made this man well.

Then he goes to, he said, the God of our fathers, the God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified his servant, Jesus Christ, whom he denied before Pontius Pilate, before Pilate, when he was determined to let him go.

You denied the Holy One. Now, Peter said, we are all subject to like passions. So don't look on us. Is this only one who is holy? So he was trying to hint them that, is this holy one who has caused all these things to happen?

So he moved their focus from every other thing to one who is holy. He says, the holy one. Holy one means that he's exclusive. He's set apart. In Acts chapter 7, verse 52, he says that, which of the prophets did your fathers not persecute?

[ 22 : 02 ] And they killed those who foretold the coming of the just one. So, in fact, I think the actual text I was looking for is rather, Luke chapter 1, verse 35.

It says that, the Holy Ghost shall come upon you, and the power of the highest shall overshadow you. Therefore, also, that Holy One. That Holy One.

Jesus is who? The Holy One. Who is Jesus? The Holy One. Who is our Jesus? The Holy One.

When we say he's the Holy One, that means no one could actually come before him like him.

And after him, no one came. Anybody who told you Jesus said, somebody's coming after me, is lying. Nobody was coming after Jesus. But prophets prophesied unto John.

They finished. Their work, they finished unto John. But pastor, are they not prophets? No, that's the same level. So, when you see someone called a prophet, prophet David A.J., listen, don't confuse it with John the Baptist.

[ 23 : 13 ] Don't confuse it with Elijah. God, those prophets are prophets God used to produce his word. The word of God. Infallible word of God. What I'm saying is not the word of God.

The word of God is what I'm trying to explain. All right. So, my job is to explain what the prophets have said. In the light of the Holy One. I am, I can, I'm telling you, I speak the word of God.

It's not true. This is the only word of God. Any other thing that anyone submits to you is not the word of God.

It's the word of man. It's the word of man. And the reason why we come to church, listen to this very carefully. Okay, God told me he's going to bless you. That's not the word of God, you see.

That's revelations that I'm speaking. But even that is infiltrated with human elements. He said, because I have light passions. Listen.

[ 24 : 14 ] If Paul, Apostle Paul, resurrects from the dead and comes and speaks again, throw it away. It's not the word of God. This is the only word of God. This is the only word of God.

Now watch this. Watch this. When we come to church, much of our focus, Bible studies and church, is to try to explain what the word of God is saying.

So you can contextualize it in your life. So you can, the job of a pastor is to help you get understanding of what the word of God is saying. That's the job of a pastor.

That's why it's kind of advisable for a pastor to have some theological training. It's just advice. It's actually common sense. Because no, no, you'll be reading things that you will hoist your personal interpretation to it.

in the genuineness of your heart. In the integrity of your heart. You'll believe it, but you got it wrong because the thing is grammar. And you see, your education, you are... That also, I'm a pastor, but Peter was not educated.

[ 25 : 21 ] Peter was not educated. And he was, he is an apostle who worked with Jesus Christ. And he had the unique mandate when the Holy Ghost, to produce the word of God.

After the word was closed, no one can produce the word of God. It doesn't matter how much miracles they do. Did you hear what I'm saying? Don't let any miracle worker point to you that they have...

Recently, that thing, I can't get over it. I heard that someone say, I disagree with Paul. You are a preacher. A preacher says, I disagree with the Bible. You see, that might be a very genuine person.

But because of lack of theological training, you could have the audacity to say, I disagree with Scripture. And yet, you are preaching from the Bible. Because when you say, I disagree with Paul, you mean, I disagree with Scripture.

That's what you're saying. Because have you met Paul before? What do you know about Paul? Apart from what is written in Scripture. So if you disagree whatever Paul said, that means you have disagreed with Scripture.

[ 26 : 24 ] And you are disqualified from being a preacher. What makes you a Christian is your belief in the Christ the Scripture describes. So, the Holy One.

So he described him as the Holy One. And not just the Holy One. He says, the just. King James uses the word, the just. I'd like to say, the righteous one. I prefer to stay with the righteous one. And I said, you disown the Holy and the righteous one. So, why righteous? Is it not the same Holy? No, Holy is exclusive. No one like. There's only one human being that can be Holy. Have a righteous one. Righteousness means that doing right and having a right standing with God. He's the only one who had perfect standing with God. All of us had flaws. You know, people don't know who you really are. Righteous one. He's the only righteous one. He is the, in fact, he said, you disown, this is serious.

[ 27 : 20 ] You disown the Holy One. Disown the righteous one. Some translators say, you denied. You denied.

I don't know him. We don't like him. And he's the only righteous person who's ever lived. Fully righteous. So, when we are born again, what God does is, he replicates the righteousness of Jesus into us.

So, we go in his righteousness. Romans chapter 3, verse 21, he said, the righteousness of God outside of the law. Wow. Which is by faith in Jesus.

So, when you put your faith in Jesus, he gives you the righteousness of Christ. And when he gives, oh, oh, oh, I'm getting excited. I'm going away. When he gives you the righteousness of Christ, he declares you righteous.

Even though you, in yourself, you are not righteous. Declaresune is the Greek word, justification. He declares you righteous. So, he declares you that from today, because of your faith in Christ, you are righteous before me.

[ 28 : 22 ] And you are wondering, everybody is wondering, who? Who is he talking about? Yes, him. But he hasn't done anything righteous. No, he has put his life in, he has put his faith in Jesus Christ. And that's all.

That's what it takes to be Christian. That's all. Putting your faith in Jesus Christ. Oh, then I've done that. It depends on who you think Jesus is. That's why pastors should not be tired of explaining Jesus, of teaching Jesus.

Jesus is, as I said earlier, he's so deep, comprehensive, intense, that one lifestyle or 25 different lives cannot finish explaining him.

So, why do you preach and you are not finished preaching Christ and you are now busy preaching other things without Christ? We can never finish preaching Christ. Peter, didn't Peter preach a few days before?

He had preached a long message and 3,000 people were born again. Now, the miracle in that temple again and he starts preaching and 5,000, he starts preaching again and he's talking about the same Jesus.

[ 29 : 30 ] So, he says, that's the one we read earlier in the book of Acts chapter 7, verse 52, where he says that which of the prophets did your fathers not persecute?

And they killed those who foretold the coming of the just one. NIV is supposed to use righteous one. The same just one is the same righteous one. Okay. The righteous, you see that?

The righteous one. So, he's the holy one and he's the righteous one. They killed him. Now, when you look at Acts chapter 4, verse 27, 26 particularly, or 27, when they prayed that prayer, Lord, your holy servant, he says that, truly, truly against your holy servant, Jesus Christ, whom ye anointed, Herod and Pontius Pilate, I think the verse 26 I'm looking for, 26, he says that, the kings of the earth took stand and the rulers gathered themselves against the Lord, against his Christ.

All right. And then, verse 27 talks about how they gathered themselves against your anointed, whom Pontius Pilate with the Gentiles and the poor of Israel were gathered together, verse 28, were gathered together to do what your hand has determined to be done.

So, they actually denied him. So, Jesus Christ, in Acts chapter 22, verse 14, in Acts chapter 22, verse 14, he says that, then he said, God, the God of our fathers has chosen you that you should know his will and see the righteous one, the just one.

[ 31 : 06 ] Here again, he's called the just one. First John chapter 2, verse 1, he says that, if we sin, we have an advocate with the Father. But if anyone sins, we have one who speaks to the Father in our defense, Jesus Christ, the righteous.

Can you imagine? The one who is speaking in your defense is the one who doesn't do wrong. So, if he's defending you, then that means that it's a legitimate defense. Do you understand that? You never lose your case with the Father because he's the only righteous one. He can't go wrong. So, if he says, Father, this one, please forgive him. Father, once you've said it, because he's the righteous one.

He's the righteous one. He's the only one who can actually plead your case and it won't go wrong. I'm surprised he didn't even shout hallelujah to that. Hallelujah!

So, he is the righteous one. Number one, he calls him the servant of God. Number two, of God's servant. Number two, calls him the holy one. Number three, he called him the righteous one.

[ 32 : 16 ] Number four, I like that number four. Oh, I'm even having goosebumps. You know, I've not actually started breaking the verse 13, but I just want to point the names he used for Jesus. Because all the preaching was about this servant of God.

All the preaching was doing was about this holy one. All his preaching was about this righteous one and all his preaching. Look at verse 14. Oh my goodness. So good. I'm having goosebumps. I'm telling you. Hey. Verse 40, okay, it's the verse 50 I'm looking for. Hmm. Ah, you see that? What did you see?

What did you see? I can't hear you. What did you see? The prince of life. The prince of life. The Greek word translated praise. That's why they were surprised that Peter was unlearned but could speak the way he spoke.

Because the Greek word Peter used was very difficult to capture with one word. the Greek word which was translated as prince.

[ 33 : 17 ] When you read the King James, King James would not probably use prince. King James, what does, okay, let's give you a different translation. NIV, what does NIV use?

Author of life. Author of life. What does New American Standard use? New American Standard uses prince and then English Standard Version also uses author of life.

author of life. Prince of life. The Greek word is archegos. Archegos. It's like archangel. But when you translate it, it can be translated chief ruler.

The chief ruler. He's the chief arch. The chief ruler. It also is translated the pioneer. Does it ring a bell?

Hebrews chapter 12 verse 2. Looking unto Jesus. The author. Some translation use the pannier. The author. You know, the names, let me go off a bit and then come back quickly.

[ 34 : 23 ] See Hebrews chapter 12. How many of you remember what Hebrews chapter 11 is about? Faith. About what? About faith. What did he say about faith?

Hebrews chapter 11 was primarily about the witnesses of faith. So, as I mentioned earlier, Abel, Noah, Abraham, Sarah, Isaac, Jacob, the 12, and then Moses, the Jews, Rahab, David, Barak, Samson, Jephthah, and then he said we cannot, the list keeps going on.

So, it's witnesses of faith. They lived a life that tells you what faith can do. They are witnesses of faith. Then, after using, spending a whole chapter to talk about the witnesses of faith, he comes to the verse 1, chapter 12, verse 1, therefore, having been surrounded by so great a cloud of what? A cloud, ah, so who are the witnesses he's referring to? The witnesses of faith. We are surrounded everywhere. You look in the Bible. They are all there, everywhere. They are littered everywhere. Being surrounded by these witnesses of faith.

Let us run with perseverance that raised before, said before, and what should we do? We should now not concentrate on witnesses of faith, but we should look at the author of faith. They are witnesses of faith.

[ 35 : 43 ] He is the originator of faith. So, looking unto Jesus, the originator, the foundation, the, so that word translated archegos means origin.

It means originator. It means, it can be translated author. It can be translated pioneer. It can be translated prince. It can be translated chief ruler. It can be translated the source.

It can be translated the cause. So, Jesus Christ, Peter said, they killed the cause of life. They killed the originator of life. He's not just a healer.

He is actually the originator of life. They killed the author of life. In Hebrews chapter 2, verse 10, Bible talks about how the pioneer of our faith, the captain, that's the same word.

It also means captain. Some translations use the pioneer. He's the pioneer. And then, another translation, it also means the forerunner, the one who had gone ahead.

[ 36 : 42 ] That's, that word was, it's heavy weight. So, he's the forerunner. He's the pioneer. He's the captain. He's the author. He's the origin. He's the originator. He's the cause.

He's the source. Come on, hallelujah. He's the prince of life. He's the cause of life. He's the source of life. He's the originator of life.

That was the Jews did. They killed the originator of life and they requested for a murderer. The one who takes away life. They said, give them, you see human nature. You see the human nature. Give us the one who takes away life and get out, get rid of the one who gives life.

It's not me. I'm not saying, it's in your Bible. They requested, they asked, they denied the holy and just one and asked, please give them to us. Let him come and take our lives.

They requested, they asked for a murderer to be granted them. Think about that. No, that's not just the Jews, it's us. You and I have the unique capability to vote for a killer and get rid of a preacher.

[ 38 : 01 ] Oh, sorry. That's why bad news about preachers are very highly welcome and exciting. It doesn't matter what I know God has used him to do credibly in my life.

bad news. The other time, he said something that was not nice. Ah! It really feels so good because we have been waiting to hear something bad about this guy.

It's human. It's human. Yeah. We do our way with people who instrumental causes for generation of life and we embrace the boyfriends who take, oh, sorry.

The girlfriends. It's human. So, so, so, so, the word he used, archegos, is the author, the prince.

So, it's not like prince, prince something. No, no, no. Yeah. If you are not careful, if you are not taught, you might think he's talking about his prince, the prince of life.

[ 39 : 07 ] The prince, he's one of the princes. No! He's the source of life. Can you imagine? He was walking amongst us as the origin of life. And yet, we killed him.

And we see a miracle happen in his name. We begin to give the credit to the people who did it.

These are the same people who killed the author of life. Now we are about to make the people who the author of life has used, we are about to make them look very important.

Peter said, please, please, stop it. Stop it. Stop it. This is not about us. Stop it. The one you killed.

And look at how he put it. He said, verse 14. Verse 14. You see the second word there?

What's the second word? What's the second word? What's the second word? It didn't say they killed. It said you. You. You, the same people who Peter was saying that, why are you looking on us?

Why are you looking on us? The one you killed is the one whose name has done this. You, you, you, you denied the Holy One and the Just One.

[ 40 : 18 ] I'll have to come back. I'll have to break a few things. But let me give you the term. So, number one, he described Jesus. He, what's the, where he used to describe Jesus? Seven. God, God seven. Number two?

The Holy One. The Holy One. Number three? The Righteous One. Number four? The Righteous One. Ah, that one is too sweet. It's too sweet. I feel like I should build a tent here and stay on it. But we have to move on.

The Prince of Life, number four, number five. All right. Let's, because of time, I will jump to the direct text so that you can see it.

Number five. When you look at the text, verse 22. Let's read it out. Let's go. For Moses truly said to the fathers, the Lord your God will raise up for you a prophet like me.

Some of you are so fast. You already seen it today. What's that? How did he describe Jesus as?

How did he describe Jesus as? The prophet. He is the prophet.

[ 41 : 18 ] When we talk about prophets, he is the prophet of prophets. The prophets. The prophets. Jesus is the, after him, no other one can be a prophet.

And there's another prophet that comes. For where? So, Jesus Christ, all the prophets came and prophesied until he, the final prophet.

He is the prophet. So, they ask him, they ask John the Baptist in John chapter one, verse 21 and 22, I think so. Say, are you the prophet?

He didn't just deny that he was in Christ. As there was then, are you Elijah? He said, I am not. Are you the prophet? He answered, no. So, the Jews knew there was prophets coming.

Not one of the prophets, but this one is the prophets who Moses spoke about, who Abraham spoke about, who David spoke about. Every prophet spoke about this prophet.

[ 42 : 20 ] He is the prophet, but I submit to you, he's also the Christ of God. So, he described the prophets, so he made, the terms he used for Jesus, number one, the servant, God's servant, number two, the holy one, number three, the righteous one, number four, the prince of life, number four, number four, that one is so sweet, number four, number five, but there's one more hidden somewhere there, which, all these titles culminate in.

All these titles, all these descriptions of Jesus culminate in. In other words, when you take that title, embedded in that title is every of these titles.

It's still there. So, when you look at verse 18, look at that way, I'll show you something. He says that, but those things which God foretold by the mouth of all his prophets, that they're Christ.

Now, when you read other versions, like, the very deep versions, like, New American Standard Version and English Standard Version, you realize something very important here.

King James, what does the King James say? That they're Christ. but in the, King James says that, that Christ should suffer. Now, look at New American Standard.

[ 43 : 52 ] That's his Christ. That's a very important one. It's his Christ. The same thing in Acts chapter 4, verse 26. His Christ. His Christ.

His Christ. He's the Christ of God. He's the Christ of God. And when we say Christ, it encapsulates all the other titles and other names or titles that are given to Jesus.

So, the prophets, just from here, the five, the prophets, oh, let's start from the top, rather. The servant, God's servant, the holy one, the righteous one, the prince of life, the prophets, all these are encapsulated in Christ.

So, when you say Christ, you mean all these. It means all these things. He is actually the Christ.

And the word Christ is the convergence of so many expressions of one person.

And it will be difficult for one human being to be that Christ, apart from the holy one. I mean, the Christ is a lion and at the same time the lamb of God.

[ 45 : 02 ] He's the lion of the tribe of Judah, the lamb of God. The Christ is the seed of Abraham. At the same time, seed of the woman, Eve. At the same time, seed of Mary.

At the same time, seed of, child of Mary. At the same time, seed of David. At the same time, the root of David and the fruit of David. How can one person be the root and the fruit?

No, that cannot fit one person. It doesn't, it cannot be. I cannot be my father's, father and my father's son. You can only be one. Either I was before my dad or I came after my dad.

I can't be before my dad and then run and come after my dad again. Reincarnation doesn't work, please. Ask anybody you ever know if they've ever reincarnated.

Or maybe there's someone here you believe you reincarnated. Is there anyone here, because I have a special mental health officer here. Is there anyone here who believe that you've come back? Maybe you can, Elizabeth, you've come back so quickly.

[ 46 : 06 ] No one's coming back anyway. If you like, ask a dog, ask a monkey, or ask the rat. Are you my great-grandfather who was very bad? He will tell you, it's not true.

It's all in the realms of speculation and religious wishes. Listen, you are not coming back. So, this is it, Michael Jackson said it.

Michael Jackson said, this is it. So, whatever you have to do, please do it now. God, this is it.

Please, believe you me, read my lips, you are not coming back. Whoever told you you are coming back, you have to go back for refund. You are not coming back.

You are not coming back. So, whatever you have to do, do it now. If you are supposed to be in Christ, be him now. Because, he's appointed unto man to die, once to die.

[ 47 : 18 ] And after that, judgment, Hebrews chapter 9, verse 27. Yes, you are not coming back, I'm telling you. You are not coming back. Even Jesus told the story in Luke chapter 16, how Lazarus died, and the rich man died.

And Lazarus saw, the rich man saw that, hey, this thing, Pastor David has been saying is true. This thing, the Bible has been teaching is true. When you die, it's not the end.

How you live on earth will determine how you live after you die. The man was faced with stark reality of what he was hoping would never happen. And he realized that, I'm so thirsty. Can you send Lazarus? Yeah, because he was poor on earth, you think you can be sending everybody. You are used to sending people. Even in hell, you want to send. Please. Can you send Lazarus? Father Abraham said, sorry, man. Sorry, man. He can't come. He can't come to where you are. And then he said, okay, then can you send Lazarus? Me, I know I'm stuck here. Can you send him back to my people? [ 48 : 26 ] Because I have some other brothers who are just like me. Five brothers. Yes. So can you send Abraham said, Father Abraham said, no, it doesn't work like that.

When you come here, there's no return. It's one way ticket. There's no reverse gear. You can't go back. We are not alone. How many of you have ever grown younger than you are? Last year, you were 32. Now this year, you've gone to 30. Ah, ah. Can I tell you the truth? Can I tell you the truth? I don't know how old you are now, but this is it. This is the only time you'll be this old, this year. So if, let's say, if you are 25 years, that's the only time you'll be. You'll be 25 years once. And after that, you are going to 26. After that, you are going to 27. [ 49 : 39 ] After that, you keep going until death meets you. And death is a very cruel thing that doesn't give you any appointment. It doesn't tell you when it's coming. It comes to children. It comes to 20.

If you can thank God, you see, Bishop Whiteley Post said, if you are thankful, your tongue will be full. Yes, yes, yes.

Yes. So, it's important, it's important to remember that after death, no one is coming back.

So, Lazarus said, he can't go back. So, what should they do? He said, the preachers are already preaching. They have the law and they have Moses and the prophets.

These are preachers. He's already speaking. There's nothing. The word is settled. If you, listen, what he's trying to say is that if someone comes from the grave and preached, you won't even listen.

[ 50 : 38 ] If you will not listen to this, there's nothing that can make you change. Because genuine change is not produced by miracles. Genuine change is produced by the word of God in your heart.

That's why when the miracle happened, Peter moved away from the miracle and moved them to the word of God. Spoke about the just one. Spoke about the holy one. Spoke about the servant of God. Spoke about the prophet.

Spoke about the prince of life. Spoke about the Christ of God. Because that is the only thing that can guarantee genuine conversion and genuine change. Because of time.

Next week, I'll go back on verse 13 and take my time. But today, I wanted you to know Jesus. How he presented Jesus.

He presented Jesus as God's servant. Presented Jesus as the holy one. Presented Jesus as the just one. Presented Jesus as the author of life.

[ 51 : 37 ] As the prince of life. As the panner of life. As the source of life. As the source of life. As the origin of life. As the originator of life. As the producer of life.

As the captain of life. As the forerunner of life. Hallelujah! Hallelujah! That's my Jesus. That's my Jesus.

In Revelation chapter 1 verse 5, he calls him the king of the ruler. He says that his faithful witness, the firstborn from the dead, and the ruler over the kings of the earth.

In Revelation chapter 19 verse 11 and verse 16 particularly, chapter 19 verse 16, Revelation 19 verse 16, he said he has on his robe and on his tie a name written, King of kings, the Lord of kings. I'm talking about the archegos. Christ the archegos, the arch chief, the arch ruler. He is, and guess what? The Jews, when they had him, they denied him.

[ 52 : 43 ] They rejected him. And next week you hear, they didn't just rejected him, they put in a request. The Pilate, kill him! Yeah, finish him!

Pilate said, no, I don't want to do it. And Pilate was determined that what you are asking, I won't do it because I've been trained. It's a tradition from my fathers. The office I'm sitting in, we uphold justice.

I can't ignore justice. Pilate six times, six times, refused, said that. He said, I don't see anything, any fault in him. I can't kill him.

But the people said, kill him! Kill him! Majority carries the vote. Kill him! They politicized everything. He wasn't going to kill him, but for the sake of politics.

For the sake of politics. For the sake of politics. And for the sake of what the reporters will say. He acquiesced and murdered the just one.

[ 53 : 47 ] He murdered the holy one. He murdered the servant of God. He murdered the prince of life. He murdered the prophet. He murdered the Christ of God.

The Christ of God. And released the murder of the people. And when he came up, when, Barabbas, when he came up, he was walking like this.

And the people were clapping for him. Yeah, yeah, yeah. And they were afraid. And they were clapping, they were afraid. They were afraid. That's what most of us do with our votes. Amen.

Did you really? Did you? Did you? Did you receive something? Come on, give Jesus praise.

Hallelujah. Thank you for listening to this message by David Entry. We pray you have been revived towards God. You can connect with David Entry on all relevant social media platforms, including Instagram and LinkedIn.

[ 54 : 46 ] You can also hear more messages from David Entry on all relevant streaming platforms and the Carriage Church app. Don't forget to like and share the message. Be blessed.