

Christ The Stone

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: 17 November 2024

Preacher: David Antwi

- [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 4, verse 1 to 12. And as they spake unto the people, the priests and the captain of the temple and the Sadducees came upon them, being grieved that they taught the people and preached through Jesus the resurrection from the dead.
- And they laid hands on them and put them in hold unto the next day, for it was now even tight. How be it many of them which had the word believed, and the number of the men were about 5,000.
- And it came to pass on the morrow that the rulers and the elders and the scribes and Annas, the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.
- And when they had set them in the midst, they asked, by what power or by what name have you done this? Then Peter, filled with the Holy Ghost, said unto them, ye rulers of the people and elders of Israel.
- [1 : 45] If we, this day, be examined of the good, the good deed done to the impotent man, by what name, by what means he is made whole, be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him does this man stand here before you whole.
- This is the stone, which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved.
- Here ends the reading of God's holy word. Father, we are praying to you, who are the majesty, veritators. You are the origin, you are the source, the master of the truth, and for that matter, the only one who can reveal the truth and guide us into the truth, Holy Spirit.
- As we hear your word, we pray, let our, let scales fall of our eyes. Let our hearts be malleable, be soft to receive your word.
- Let our necks not be stiffened. Let our ears be circumcised and cleansed and opened. We pray that as your word is taught, let your power be released to perform wonders, miracles, signs, signs, deliverance, convictions, and salvation, that Christ be revealed above everything, that our hearts will be attached to Christ, our affections for Christ will be heightened to the teachings of your word.
- [3 : 57] We thank you. Thank you. In Jesus' name. Amen. Amen. Amen. Before you take your seats, there is somebody listening or here with a problem, I feel the person is not likely to hear, but maybe, with a problem, an acute problem with your spine.
- But I see, as we sang, I saw a hand. You see that hand that appeared in the days of Nebuchadnezzar. I saw a hand reaching the person's back and suddenly everything fell in place.
- Receive that miracle right now in the name of Jesus. So shall it be. May you live to share your testimony, Jesus. Amen. Amen. Well, please let's be seated in the presence of God.

Hallelujah. Quite a bit to chew. Twelve verses. We attempted to clear a bit last week, but let's do justice to the text, to the glory of God.

So, we see here in Acts chapter 4, a continuation of what started in Acts chapter 3. What started in Acts chapter 3 being, God did a miracle, which created a room for Peter to preach.

[5 : 15] So the purpose of the miracle was, so the word will be preached. Peter preached to the people in the temple. And when he preached, the Bible says that they all listened. And the elders, continuation of what Peter preached, the elders of the people, the captain, verse 1 of chapter 4 says, the high, the priests, okay, the priests and the captain of the temple and the Sadducees came upon them.

Because there was a problem here. So long as the priests were called, and this, that's what started the persecution. The problem was that, the apostles were preaching in Jerusalem, which was the center of the Jewish religion.

And not just Jerusalem, but as far as in the temple. And the temple was big, because 5,000 people, men, he said men, being saved, that tells you, there were much more, a lot of people.

And they were preaching this in the temple. Not anywhere else, but in the temple. But in the temple, even in Jerusalem, let alone the temple, we have the priests who are in charge.

We have the temple police, who are in charge. The captain who are in charge. And we have all kinds of these authorities who are in charge. And so, the problem is, they started preaching in the temple, it brought attention on them.

[6 : 44] Then, but two, the subject of their preaching was a concern. They were preaching about a Jesus who the authorities didn't accept and believe in. And they were preaching and teaching the people about this Jesus.

And they were even speaking more about the resurrected Jesus, who everybody knew had just been crucified in a few weeks before the preaching.

And so, that was a second problem. They were preaching Christ, which was like an affront to the authorities who crucified Christ.

They wouldn't like to hear the name of Jesus because we've got to try, we've successfully gotten rid of this guy. Are you bringing him back into the scene? And so, that one was a problem.

And then, the third issue there was that all these guys who were teaching the people and preaching were from the north. They were Galileans.

[7 : 41] Galilee was north, northern part. It wasn't, you know, JP has been there, so, it wasn't, Jerusalem was south and they were from the north. So, they were all northerners. And they were not inhabitants of Jerusalem.

And now, they've come to Jerusalem and coming to preach this, their thing. What are these Galilean men? You remember, Acts chapter 2, are not, are these not, are not all these Galileans?

Acts chapter 2, when they heard them, I think it was 10 and 11 or so. Are not all these, they were Galileans and now, preaching and taking authority in the temple, which was not good news.

So, one, they were in Jerusalem in the temple, two, they're preaching about Jesus, teaching on Jesus, three, they were Galileans, four, the man in question was well known by everybody, the man who was healed.

Because if you come to the temple, if you're a regular attendant or even if you visited once, you know the man was like a fixture. So, everybody used to see him and he's been there for many years.

[8 : 48] Bible says the man was about 40 years and over or so. So, he's been there for a long time. And this man was, one cripple from his mother's womb. Everybody knew him. And so, it was too much in their faces and everybody who saw the man and the man too was not quiet.

He was making noise and drawing attention that look at what has happened to me. So, everybody who saw the man turned their focus on Peter and his coat and they were talking to these people. So, the man was also there and that was no good news because everybody knew the man.

Everybody knew the man and that was a bad situation that made the authorities hard to act. Having that understanding, that is what sparked the persecution.

And it was necessary because God needed the persecution to strengthen the church, to spread the church. In fact, Acts chapter 11 says that those who have scattered abroad, who have scattered through the persecution of Stephen from verse 20, somewhere there, 19.

He says that, now, those who were scattered after the persecution, that arose over Stephen. So, Stephen was like a key to cause a forceful spread of the gospel.

[10 : 10] That's why Stephen was a very unique person in the New Testament. Very important person. So, God needed the gospel to go so then he allowed persecution to help facilitate the spread of the gospel as we heard last week.

And we saw personalities there. I explained there. the temple police. I explained the priests. And I explained the Sanhedrin, which was the council.

And, very interestingly, you saw that these people, the council was made up of Caiaphas, who used to be the priest. You know, those days, when you're a high priest, you're supposed to be for life.

That was, not those days, that was God's original program. So, Hebrews talks about Hebrews chapter 7, verse 21, 22. Oh, it says that death prevented them from continuing.

All these high priests had to be replaced. Verse 23 says that. Also, there were many high priests. Why? Because death prevented them. Now, in our lifetime, we are aware of, I'm sure, about five prime ministers, former prime ministers who are still alive.

[11 : 20] They are around. Because those political appointments is just for a short time and then you go, somebody else comes. But high priest was supposed to be a lifetime assignment. However, in the times of Jesus, by the time that Jesus was coming, they have changed, the thing has been changed to a political appointment by the Romans.

So, if you can lobby around the Roman government, you can get your position. And so, and they change the high priest every year. And so, but you know, like the American president, Trump is, President Bush is still called President Bush.

even though he's not the current president. So, even when you are not in office, you are still addressed as president. So, the high priest, Caiaphas, even though he wasn't still in office, he was still addressed high priest.

And so, sometimes, like, remember the arrest of Jesus. When Jesus arrested, Bible said that he was led to the house of Annas. And then from there, who was the high priest for that year? And then they took him to Caiaphas.

And so, who was the high priest? Caiaphas was the high priest and Annas was also a high priest. But, interestingly, Annas was the father-in-law of Caiaphas. So, the whole thing has become a family business.

- [12 : 34] Yeah, yeah. Like, at least like, something like, some institutions in the UK, it's just, you can't penetrate. You can't penetrate to the leadership because it's just for families.
- You don't have to even finish school. Once you finish your GCSE or A levels, you are guaranteed managerial rule. Just the statue at the age of 17. You are in, you are in.
- Your uncles are there. Your father is there. Everybody, some of you realize, and so, some people try, they won't get in. You won't go. You just work there, but you go. So, it's just similar to this.
- And look at the high priest. I think the verse, verse 6 says that, and Annas, the high priest, you see that? Annas, the high priest, and Caiaphas, and John, and Alexander, and as many as were the family members.
- Kindred, you see me. Many as were the family, of the family, of the high priest were gathered. So, this high priest living was a big business. Watch this. that's why they couldn't stand Jesus.
- [13 : 39] Because, when you are coming to offer sacrifices in the temple, you are supposed, according to God's system in the Old Testament, you're supposed to bring a turtle dove, or a goat, or a lamb.
- But it must be of a particular type. So, if you bring it, the one who is supposed to approve the authenticity or the viability of what you are supposed to present is the priest.
- But the priest had different stores, and they had sheds, they sell, so they have people who are selling for them, their businesses. Agents. They had sheep, so every priest, or some of them have a big sheep pen there, a turtle dove, you know, that's why Jesus opened and released the doves, and overturned the money changers.
- And even, they had stock markets there, and if you are supposed to come and present sacrifice before God, if you can't present a sheep or something, you have to present money.
- But there was a problem. You can't bring money with Gentiles' head on it to the temple. It's polluted. So, you have to change to the temple money. And who owned the, the, the, the, the, the, the, the, the British challenge was owned by the high priest and his cohorts.
- [15 : 04] So, that, that tells you why Jesus went there in John chapter 2, and he said, what's this nonsense about? He was so, he was so incensed, he, Bible says that he took a whip, whipped the people over, in fact, he made the, Bible says, when he had made a whip, of course, he drove them out of the temple with their sheep and their oxen and poured out the, they were changing money there.
- And guess what? When you come, it's better you buy the sheep from them because the one you are bringing is likely they will reject it. So, now you have to still buy it. So, easiest way to do it is just come and buy it.
- The guys were making money. They were, they were, yes, they were raking it in. And Jesus said that, over, over, he, the material man and overturned the tables and he said, you know how have you turned my father's house into a den of thieves?
- May I submit to you, recently as I was studying, I found out that the version of Judaism that they were practicing was different from what God has given them in the Old Testament.
- When Jesus arrived, what they were practicing, so it wasn't like he was against Judaism, what they were practicing was completely off. It was a different thing they have developed for themselves.
- [16 : 27] That's why they were in a collection course and he was spoiling their businesses, their business, those guys were making money. So, when you come to the temple, they were in charge and everybody had to come to the temple to have some relevance to God.

You can't relate with God without going to the temple. That's why they were that powerful. And so now, these guys, and it's a family business as well. They were making money.

So, when now these guys have gone to the, these Galileans who were followers of Jesus had gone to the temple, they were taking, they were now teaching the people. Jesus went to overturn the tables, whip them, but he, the disciples were teaching.

It's not only Peter. Now, many people, they were talking, they were doing one-on-one. One-on-one. They were talking and they come and they finish it. And Bible says that 5,000 word, men, the Greek word translated men there is different from the Greek word translated man must not live by bread alone, which is, that man there is anthropos, talking about humanity.

But the word translated in Acts chapter 4 as men, Acts chapter 4, it said, verse 4, Bible says that, and the number of men is talking about male, males, gender, males.

[17 : 47] So that was even just the males. So it can, so 5,000 males, men, came to believe in Jesus Christ.

So you can imagine the number of women and the children. It was a huge crowd. So the church was far bigger than 5,000.

In fact, the first time they preached, it was 3,000 and then every day people were getting saved. People were getting saved. So you can imagine, people who have preached were preaching others and so the thing was like, it was growing at a very radical rate.

And then come the day in Acts chapter 3 and Acts chapter 4, 5,000 men were saved. So you can imagine it's likely to be more than 10,000 to be added.

It was a major move. So death definitely was the problem for the authorities. It was God setting them up for persecution because it was needed for the church.

[18 : 49] Now, let's look at the text again. It says that so they laid hands on them. In fact, verse 2 says that being grieved, who was grieved? the leaders.

Because of the explanations why they would be grieved. They were grieved. They caught the people, what which people? The preachers, the believers, particular Peter and John and their core holds.

And, sorry, they were grieved that they were being, I'm sorry, I'm sorry. They were grieved that Peter were teaching the people and preached through Christ the resurrection.

So what did they do? They laid hands on them. What does that mean? They arrested them. That's what it means. To lay hands on them. They arrested them and put them in hold.

They put them in prison because it was evening. So they caught them and backed them. Put them, locked them up for the next day because it was evening.

[19 : 45] I'm sure NIV and they put them in custody. How does the NIV put it? NIV says that because it was evening, they seized people in Germany.

They put them in jail. How many of you have been in jail before? Don't have to leave you. They just put them in jail.

They put them in jail. Not for what they've done wrong but for preaching and healing somebody. You remember they said that they said we cannot deny it since what they have done is very obvious.

I think verse 16. It says that what has been done to this man is very obvious and we cannot deny it. No, chapter 4.

I mean, the leaders of the people said, verse 16, saying, what shall we do to this man? For indeed, that a notable miracle has been done through them is evident to all who dwell in Jerusalem and we cannot deny it.

[20 : 47] It was too strong in their face. So they actually attempted to arrest them and deal with them but then they knew that if they kill them the people will stone them.

Because it wasn't a good political move. So the leaders said, let's find a way of stopping this thing. And the thing was gathering so much momentum. It was gathering so much support.

If we don't deal with this carefully and wisely, it will backfire in our faces. So they put them in prison, in jail for next day to deal with them.

And then the next day when the council have assembled, they call them. And remember the council they sound hindering. And the Sanhedrin is made up the high priest and his family. Hey. Some of you even knows this.

I'm sure you will have been part of the Sanhedrin. Hallelujah. Last week, I really wanted to speak a little bit more about all this but because of my time, where I'm going is very important.

[21 : 50] So let me jump on that. Actually, I've spent quite a bit of time now. So the Sanhedrin, verse 7. Let's look at verse 7. See, that's where I want to pick it from. And when they had set them in the midst, they asked them, by what power or by what name have you done this?

Done what? It's not a preaching. It's a bit tricky. They said, what you have done to this guy? Because that is what is bringing attention on you. So let's tackle, let's talk about this healing thing.

By what power or by what name have you done this? I like the way Peter answered. First, the Bible says that Peter filled with the Holy Ghost. And let's, I think I want you to do me a favor.

Is it okay? Shall we already out very loud from the screen? Let's go. Then Peter filled with the Holy Ghost said unto them, Ye rulers of the people and elders of Israel.

One more time. Then Peter filled with the Holy Ghost said unto them, Ye rulers of the people and elders of Israel. That's who they were. They were the rulers of the people and they were, they were very powerful like parliament.

[22 : 56] They were very powerful so you don't joke with them. You can lose your life. They can sentence you to death and there's no higher court to appeal amongst the people.

So Peter, but look how the Bible puts it. It said Peter filled with the Holy Spirit. Now, you remember Acts chapter 2 verse 4 and they were all filled with the Holy Spirit. So why filling with the Holy Spirit again?

They were all filled with the Holy Spirit is talking about how the Holy Spirit came in them now. There's a difference between that and the indwelling of the Spirit in a believer.

Okay, so the Holy Spirit indwells us when we believe. God, the Father, God, the Son, they all indwell us. That's a very powerful thing when we believe.

But here, talking about being filled with the Holy Spirit is for function, for the work. Now, Peter here had already been filled. What does he mean that he was being filled?

[23 : 53] This, the Greek word translated being, in verse 8, being filled with the Holy Spirit is present participle. It's not past. So it's like Peter receiving the feeling of the Holy Spirit.

So the Holy Spirit just came out, not in the past, but at that moment, the Holy Spirit filled him, in other words, as it were, to use him, to work through, to flow through him.

So what he was doing, it was like the Holy Spirit had us possessed him. We don't use the word possession, but possession means you lose control. You are not in control. But the Holy Spirit is so beautiful that he can feel you so much and you are still in control, but he is also in control.

So you have not lost your faculties. That is why when you go to some place and someone says, hey, the Spirit of God is on you. I can't control it. It's lying. The Holy Spirit doesn't even pray like that. It's fetish spirit that will pray like that.

Fetish spirit can hijack you and you are out of control and you are going deep. Satan likes taking over people. So anytime you go through anything they call any Christian gathering and someone claims to be under the influence of the Holy Spirit and cannot control it, the person is lying or if the person is not lying because sometimes people can be doing or saying what they believe is true, but even though it's wrong.

[25 : 13] So yesterday, I was teaching the guys about a word called subspecies bonos. Bono. Subspecies bono is under the auspices of what is good. It's a philosophical word and a theological word.

So somebody is doing what it might be wrong, but so long as they are concerned, they are doing what is good. And so it's not related and it's not related to whether what they are doing is actually good in itself, but so long as they are concerned.

Subspecies bonos. So Satan can appear to you and you, it's called subspecies bono. You think, oh, that's good. You can be doing something that is good. You can be gossiping against your sister and think it's right.

God has called you to do it. Hey! Ow! Ow! Ow! You can go and sit online and be lambasting people who are building the church and believing that I need to speak up and save people.

I mean, the way you save people is by preaching Christ. That's how people get saved. So you are operating subspecies bono thinking that is right, but you are off.

[26 : 19] These guys are powerful. They put it there. Subspecies bono. Bono. Agents in acting intentionally must see some good in what they are doing.

So you are doing it. You see that this is good for me to do, even though it might be wrong. That's why suicide bombers, they do it with good intention. Most of them are good. They have good.

God, they believe that's the only thing their God wants them to do and it's the right thing. So they picked on Peter. Say, what? Why? What? And Peter, filled with the Holy Spirit, spoke out and said to them, ye rulers, he said to them, rulers of the people and elders.

Peter filled with the Holy Spirit, said, rulers of the people and elders of Israel. Look at the next verse, verse 9. Verse 9 says that, if we, this day, are judged for a good deed done to a helpless man.

Wow. That's a combination of ways. Judged for a good deed done to a helpless man. Sometimes, when you are, when God sends you to do something good, you'll be shocked that not everybody will celebrate it.

[27 : 42] And that's some of the, that's the painful shock that comes to doing God's work. Sometimes you understand, but what have I done wrong? Is this not even better?

I heard, I heard, Bishop Oedipo said, made a statement, I really like it. I've never heard it like that before. You know, the way some people sometimes criticize preachers and say that prosperity goes wrong.

He said, who likes poverty? Who likes poverty? If God can bless you, and I'm teaching you how God can bless you, is there anything wrong?

Who likes poverty? And he says, I like the way he puts it this way. He said, if he said something stronger. He said, who likes sickness? Why are you knocking against preaching healing? Why are you so incensed against, are you preaching and healing people?

Who likes sickness? And if God sends to heal people, why are you so upset about that? He said, if we have been questioned, if we have been asked, if we have been, by what means, he said, if we have been asked, judged for a good deed done to a helpless man.

[29 : 03] It wasn't like the man was walking his way and he's fine. This man, we all know he was helpless. And we have done something good to him. If we, and now, we are being judged and asked, by what means he was being made well?

I'm glad you asked. Peter said, you are likely to be holding the stick at the wrong end. Let's not focus on the healing. It's not necessary.

I'm not interested in talking about the healing, but I want to talk about the healer. He said, let it be known to you all and not only you and all the people of Israel that by the name of, by the name of Jesus Christ the Nazarene.

That in itself is a problem because he said, so you don't get it wrong, let me make it very unambiguous to you, whom you crucified.

The one we got rid of, yes, I'm telling you that by his name and I'm addressing him to you as the Christ. Because every Jew was waiting for the arrival of a Christ from the days of Abraham and those who were deeper from the days of Adam.

[30 : 25] They knew that there is a coming of Christ. Every prophet spoke about this. I've explained it extensively. And so now, you tell the Jewish leaders that Jesus Christ, Jesus is the Christ.

the Christ who everybody has been waiting for is the one you have rejected, is the one you have crucified, is the one you have denied, is the one you have abandoned and is the one you have murdered.

He is the Christ that was coming and I want you to know that by him, by his name has this thing been done. Wow. He said, whom you crucified, whom God raised from the dead, by him, this man stands here before you holy.

So he said, you are asking us about the healing, about the good did done. First of all, let's catch you the chase. He is standing here because the Jesus you crucified, God has raised Jesus, he is the Christ, God has raised him and he is working miracles because he worked miracles before he killed him and he is still working miracles after he resurrected and by him, this man is standing here holy.

So now, let me address you. Then, you would think that is finished. It hasn't finished. He is now about to address them and that's what I couldn't wait to get to.

[31 : 46] Remember, when the people gave the attention to Peter and John in Acts chapter 3, they presented Jesus in five or six ways. You remember? In Acts chapter 3, verse 13, he was presented as the servant, God's servant, the holy one, the just one, the prince of life.

You remember? The prince of life. Then in the verse 23, the prophets, the prophets. That's five. But in the verse 18, he says that he is the Christ, the Christ whom all, okay, the prophets, his prophets spoke about that the Christ who suffered.

Jesus has suffered, so he's the Christ. So Paul, Peter, when he was teaching the people, that was the focus. They preached Jesus. But he preached, watch this. In chapter 3, they preached Jesus in the six ways.

Permit me to say the six. But let me just, in the six ways, number one, he's what? God's servant. Number two, the holy one. Number three, the righteous one.

Number four, the prince of life. Number five, the prophet. Number six, the Christ. Presented by set. Get ready. There's even more. When you read Matthew, Mark, Luke, and John, Christ is so vast, the unsearchable riches of Christ are so deep that one biography cannot capture everything.

[33 : 13] So Matthew's account, as I normally would say, presents Jesus as all of them. Jesus is the Savior. Let's all say Jesus is the Savior. But Matthew doesn't just present him as Savior.

He presents him as the Savior King. The King Savior. So he presents him as the King. The Lion. And then Mark presents him as a slave.

The servant Savior. The slave Savior. So Mark's target was Roman audience. And the Romans, the Jews were kind of servants. So you know that not to disturb them.

Jesus is the slave, but he's the Savior. He's the servant. So the servant Savior. And then Luke presents him as the servant, the animal representing that is an ox. And Luke presents him as the man Savior.

He's actually a real human being. So traces his genealogy not to Abraham, but to Adam. He's a full man, proper, true man. Luke presents him as the man Savior.

[34 : 12] Then John, he said, in the beginning was the word, the word of God. Wow. So he's the God our Savior. So Matthew presents him as king.

Mark presents him as servant. Luke presents him as man. And then John presents him as the eagle, the heavenly being, the God, our Savior. Presents the deity of him.

But Paul, Peter said, it's not yet over. So Matthew, Mark, Luke, and John have presented in a different way. Peter said, there's one more I have to present to you.

So in Acts chapter 4, let's look at the text again. Verse 11. After, verse 10, verse 10. After, ah, this is getting too exciting for me. I just got, I got to hold my Bible to just keep me.

I'll read the verse 11. Sorry, verse 10. And then we all read verse 11. Is that okay? All right. So he said, let it be known to you all and to all the people of Israel that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by him this man stands here before you whole.

[35 : 23] Verse 11. Let's all go. This is the song which was rejected by you. Which became the chief God's son. He said, can I introduce Jesus not just as the servant of God, not just as the holy one, not just as the righteous one, not just as the priest of life, not just as the prophet, not just as the Christ.

I want to introduce him to you. He is the stone. And Matthew presents him as the king. Mark presents him as the savior, the servant. Luke presents him as man.

John presents him as God, but Acts presents him as a stone. Why? This unlocks the purpose of the book of Acts, really.

The way Jesus was revealed. Acts was the heavenly Jesus being lived on earth by his people. And that's why he was presented as the stone savior or Christ the stone.

Christ our stone. Now, when you study scriptures very carefully, when you study scriptures very carefully, most of the things appearing in Genesis are like seeds and it takes the rest of the Bible to expand it, to explain it.

[36 : 43] So when you see some things in Genesis, you don't have to ignore it. For instance, the tree of life. And right in Genesis chapter 2, we saw something very interesting. Genesis chapter 2, I think, verse 12.

Genesis chapter 2, verse 12. Look at that. It says, and the gold of that land was good. Bdellium and the onyx, onyx, stone was there.

Right from, before sin entered, it said, there was stone in the garden. After verse 9 talks about the tree of life, the next key thing that was mentioned is the stone. The land is Havilah.

The stone of that land was, the river, the gold was, that land was good. And it says that Bdellium and onyx, stone was there. First mention of the word stone.

It takes the rest of the Bible to expound it. So, in Jacob, Genesis chapter 28, remember verse 12, Jacob took a stone. My goodness. He took a stone and used it as a pillow and had encounters.

- [37 : 47] When he resurrected, sorry, when he woke up from his dream, he said, this stone, Epit, signifies, signifies the house of God in the verse 18. So, Bible says that the stone which he has used as a pillow, he turned it into a pillar and anointed, he said, this is nothing but Bethel, the house of God.

We saw the stone there. And then you read through the scriptures, then you come into Exodus, you come to the priest, they wore this gown and the breastplate was made up of precious stones.

Stones are there and you see stones, it says that only stones and stones to be set in the effort and in the breastplate.

Stones. God is trying to get us to understand something. There is a stone. God works with stones and he says, so when you look at it, the breastplate of the priest were stones and then you come through Psalm 22, sorry, Psalm 118, verse 22, David speaking, he said, the stone which the builders rejected has become the chief cornerstone.

Isaiah 28, verse 16, he says that, look at Isaiah 28, verse 16, he says that, therefore, thus says the Lord, behold, I lay in Zion a stone for foundation, a tested stone, a tested stone, a precious cornerstone, a sure foundation.

- [39 : 14] Oh, come on. Whoever believes, who not, oh, Kadawaha shahaya. Lay in stone. And then you come to Zechariah, chapter 4, verse 7, it says that, this stone has eyes, it's full of eyes.

Who are you, O great mountain, before Zerubbabel, you shall become a plant and he shall bring forth the capstone. Jerusalem, Zerubbabel will bring forth the capstone.

He's the foundation stone. He is the cornerstone and not only the corner, he's also the capstone. Verse 8 talks about, this capstone has eyes.

Let's go, verse 9, it says, full of eyes, seven eyes. He had seven eyes. And he had a mark on it or an incision on it. There's an incision or there were engravings of a chapter 3.

There's engraving, our engravings, it's talking about the stone. Upon the stone has seven eyes. It's there, it's there. Then we get into Matthew.

- [40 : 22] We get to Matthew and then we see Jesus telling the disciples, who do you, men say I am. Who do you say, Peter, Peter means a small stone.

Upon this rock, I will build my church and the gates of hell shall not prevail. So you came to build, yes sir. I am a builder and I use stones to build.

And then you see that in Matthew chapter 21, verse 42, Jesus himself, in his own words, called Sam. And he says that, have you not read the scriptures? The stone, which the builders rejected, has become the chief cornerstone.

Oh my goodness. And then you see, it's working through the, so you see in the New Testament. Now, in the Gospels, he's not even just the cornerstone or the stone for building.

He's also called the stone of offense. People will stumble. The Bible is called it's a stumbling stone in Matthew chapter 21, verse 44.

- [41 : 33] 21, verse 44, it talks about if the stone falls, if you fall on the stone, you'll be broken. But if the stone falls on you, it will grind you to powder. It's a stone of offense.

You remember, in 1 Corinthians chapter 1, verse 23, it says, we preach Christ. We preach Christ as a stumbling block to the Jews. But to those who do not believe, that it's foolishness, or the Gentiles, it's foolishness.

We preach Christ as a stumbling block. When John the Baptist sent disciples to come and ask Jesus, are you the one to come or do we expect someone? He sent him a scripture from Isaiah. Go and tell him the scripture.

And then in the verse 7, Jesus says, blessed is he, who doesn't, the Greek word, original Greek word, doesn't stumble. Doesn't stumble. He's a stone of stumbling. So in 1 Peter, then we see it playing out in scripture again.

In 1 Corinthians chapter 13, verse 12, Paul says that Jesus is the foundation and anyone who are building, be careful how you build, gold, silver, or precious stones.

[42 : 38] Hallelujah. Precious stones. We're building precious stones. Gold, silver, then Peter himself, picks it. He said, let me address this issue of stone again. So in 1 Peter chapter 2, permit me to take it from verse 4.

Actually, I'm going to verse 6 to 8. But let me take it from verse 4. Coming to Jesus as, mmm, he said, who were coming to him, coming to Jesus as to a living stone, rejected indeed of men, but chosen of God and precious.

Someone say precious. This stone is precious. I told you, if you are a Christian, then the message is for you. If you believe in Jesus, if you are looking for Jesus, then the message is for you.

I present to you, Christ the stone. Christ our stone. Shout hallelujah. Hallelujah. Look at the next verse, verse 5. He says that, ye also, talking about we the believers, as living stones.

Some translation says, lively. King James said, lively. Stones that have life. Ye also, as living stones, are being built, oh, oh, oh, oh, oh, oh. We are being built out, what?

[43 : 49] Into a spiritual house. Don't forget, I'm going there. Into a spiritual house. an holy priesthood, to offer spiritual sacrifices. Look at the next verse.

I told you, verse 6. We are going to verse 8. Therefore, it is also contained in the scriptures. Behold, I lay in, see how it's connecting what he's saying, to what was said in Isaiah?

What Jesus said, what Peter said, to the elders. He's beginning to connect all these things, and he says that, that's why it's written, Behold, I lay in Zion, a chief cornerstone, elect, precious, and he who believes on him, will by no means, be put to shape.

Ah, verse 7 and verse 8, is going to get nasty for some people. It says that, therefore, to you who believe, he is precious, but to those, who are disobedient, the stone, which the, the stone, which the builders, rejected, has become, the chief cornerstone.

The stone, which the builders, have rejected, have become, let's see, it says, verse 8, a stone, of stumbling, and a rock, of offense.

[44 : 58] They stumble, being disobedient, to the world, to which they, were also appointed. He says, Jesus is the stumbling block for people. Remember, in Luke chapter 2, verse 34, when prophet, Simon, Simeon, was professing about the little boy Jesus.

Prophet Simeon, said that, to the Mary, behold, this child, is destined, for the fall. That's why, it's a stumbling stone. It's destined for, the fall, and the rising, of many, in Israel.

He's a stumbling stone. He's a crushing stone. He's a stone, of offense. He is a stone, that breaks you. If you fall in it, you'll be broken. But if it falls on you, and Peter told them, that Jesus Christ, is, the stone, that the builders, rejected.

Before I go back to Acts, let me show you something. In Ephesians chapter 2, verse 20, he said, we are being built, as the spiritual. We are being built.

He says that, having been built, on the foundation, of the apostles, and prophets, Christ himself, Jesus Christ, himself, being the chief, cornerstone.

[46 : 14] Jesus is a stone. Oh yes, he is a stone. Peter said, he is the stone. He said, Jesus is the stone. He is the stone.

So, when you look, through scriptures, it's all over. In Revelation, how does the Bible end? Revelation chapter 22, it talks about, the new city, Jerusalem. It's, the foundation of it, is precious stones, tall stones.

The subject of stone, has been from Genesis, right from Genesis chapter 2, to the very end of the Bible. It is, it's been moving there.

Stone. So, Peter, who was, no wonder, this must be, through the feeling of the Holy Spirit. Suddenly, the Holy Spirit, opens him up, and the Holy Spirit, through Peter, addresses the elders.

He said, ye elders of the people, ye rulers, and elders of the people, of Israel. If you are being questioned, then let it be known to you, and all who dwell in Israel, that, it is by the name of Jesus Christ, whom you crucified, and God raised, that this man stands here.

[47 : 21] And he said, now, so, I'm bringing it to you. Receive this one. Then he said, this is the stone. What is Jesus? It's the stone, which was, watch this, rejected, by, personal, personal.

He said, you, you attempted, you, are you not rulers of Israel? Are you not the leaders of Israel? You were, your assignment was supposed to build for God.

Israel was like, supposed to be a house. Oh, because God was homeless, so Israel came on the scene. Israel was supposed to be the habit, God's people, and God inhabits, his people.

He dwells, on earth, if you are looking for God, he's not in the air. He dwells amongst his people. So, when Moses had encountered with God, the first issue, God was dwelling in the bush, because he didn't have the people yet.

So, he said, go and bring my people out, and tell them to build a tabernacle, so I can dwell amongst, tell them, in Exodus chapter, chapter 25, he said, tell, collect offerings from them, let them bring gold, silver, and build this age, and build me a tabernacle, so I can dwell, and let them make me a sanctuary, that I may dwell.

[48 : 40] God, don't you have a place to dwell? No, not on this earth. Now, I'm going something, I'm going even deeper than this, and I'm running out of time, I'm ready to, have to, have to help somebody understand this.

It is, it is pointing to God's eternal agenda. God's eternal agenda, for the existence of humanity, is to, for us to be, his habitation.

Now, if you haven't been taught, to understand, the purpose of the scriptures, and for that matter, the essence of Christianity, you won't even know, that what God has been looking for, is a house.

No wonder when Jacob, woke up from the dream, and he saw heaven, he said, this is none other, but the house of God. No wonder when David said, I want to build your house, God said, David, you've hit, you've touched on the earth, you've touched on water table, what my purpose from eternity, to eternity, on earth, is to find myself a dwelling, to find myself a building, to find myself a house.

So, Jesus comes on the scene, and Bible says, and the word, verse 14, John chapter 1, and the word became flesh, and the Greek word translated, dwell, and tabernacle, maybe, new American standard might put it, that way, or the English standard version, and one of them is likely to, and tabernacle, or Amplified Bible, the word became flesh, and tabernacled, amongst us.

[50 : 04] It builds, it's about, amongst us. Dwell, that's the dwelling, yeah, Amplified Bible says that, and the word became flesh, and tabernacle, that's the original Greek word, it's a tabernacle, what Moses was told to build, in the wilderness, so God can inhabit the people, Jesus came to be.

So, Jesus was the tabernacle, the original tabernacle, what Moses tried to build, Jesus is. That is why, he tabernacled, now watch, I want to take it, a little bit further, he dwelt amongst us, so when they told him that, by what power are you doing these things, and show us a sign, that makes you do these things, in John chapter 2, Jesus said, destroy this temple, talking about his body, as the tabernacle of God, destroy this temple, and in three days, I will raise it again, from the dead.

He said, destroy, destroy, he didn't say, the temple the man has built, humans has built, because God does not dwell, in temples made by him, Acts chapter 7, 48, in Acts chapter 17, verse 24, God does not dwell, the most high God, does not dwell, in temples made by hand, all the things that they built, even what Solomon built, was a replica, Jesus himself, is a tabernacle, so the word became flesh, and tabernacled amongst us, when he tabernacled amongst us, the Bible said, and we beheld the glory, hallelujah, we beheld his glory, so when they said, what would you do, give us a sign, he said, destroy this temple, and in three days, didn't he do that?

he said, destroy this temple, he said, what sign do you give us, when he went into the temple, to go and whip those, who were doing stock exchange, to go and whip them out, they knew he was doing something right, and then that's what they came to him, he said, give us a sign, to show us, why you are doing this thing, he said, you need a sign, he said, destroy this temple, and in three days, I will raise the temple up, and the Bible says, they didn't even know, what he was talking about, then the Bible says, the disciples understood it, that verse 23, that verse 22, therefore, when he was, when he had risen from the dead, his disciples remembered, that he had said, this to them, and they believed, look at verse 21, the verse 21, by his spirit concerning, the temple of his body, okay, when he said, destroy the temple, he was not talking about, the temple hands are built, he was talking about, the temple that, no hand can build, so that's what God told David, you want to build me a temple, you can't, no man can build me a place,

David, you can't, but because it's entered your heart, and it's been my heart, it's been, the core of my agenda, from generation to, the reason why, I created Adam, the reason why, I called Abraham, the reason why, I called Moses, the reason why, I called my people, is because, I want to build a house, but none of them, I didn't ask anyone to do it, because man cannot do it, then David said, I want to build you, God said, David, you want to build me a house, you can't, a son will build you, he wasn't talking about Solomon, that's what Stephen explained, in Acts chapter 7, he wasn't talking about Solomon, he's talking about, Jesus the builder, Jesus is the only one, who built, so watch this, the tabernacle Jesus Christ, came to be the tabernacle, of God amongst us, but that was not the end, of the story, because he said, destroy this temple, and in three days, I'm going to raise, the original church, in three days, the church will be built, that is why he says, who do man say I am, Peter said, you are the Christ, he said, upon this rock, I will build my church, when did he start the building, when he resurrected, from the dead, now the church will be built, now the church, is made up of, a corporate people, in Ephesians chapter 2, verse 20, he said, we are being built up, a holy account, the shadow higher, we are being built, on the foundation, of the apostles, and prophet,

[54 : 09] Jesus himself, being the, look at the next verse, verse 21, in whom, the whole building, which building, this building of Christ, we are being built, as a building, and the whole building, in whom the whole building, fitted together, grows, into a holy temple, Acts, 1 Peter chapter 1, we just read it, but sometimes, maybe you missed it, he's talking about, we are lively stones, verse 5, you also, being lively stones, are being built, what, a spiritual house, God, has always wanted, a spiritual house, and this house, that's why, when Jesus was walking, on earth, he was called, Emmanuel, God has now, come to be with us, God has now, come to dwell, amongst us, God was walking, amongst us, God was living, amongst us, he was the Emmanuel, and when he died, he told in John chapter 14, verse 22 and 23, he said, if you love me, and you obey my commandments, then, he didn't say just me, me and my father, we will come, and make our tabernacle, watch this, we will make, our tabernacle in you,

God has always wanted, a corporate building, made up, of different living stones, Jesus himself, being the, chief cornerstone, being built, up, as a holy temple, that grows, to the glory of God, so, Jesus said, we will come, and live in you, so then, you also become, a tabernacle, in John chapter 15, verse 5, he said, abide in me, and I in you, who is in who, who is, oh come on, come on, somebody help me, I told you, this thing was, burning in my heart, who is in who, Jesus said, I am the vine, you are the branches, he who, abides in me, and I in him, why would he live in us, because we are, a house, when Peter, spoke about the stone, he was speaking, about something deeper, so he told them, the reason, why you are leaders, of the people of Israel, is because, God wanted you, to build for him, he wanted you, he wanted to use you, to start the building process, but you guys, rejected, the chief cornerstone, now, the idea, about a cornerstone, is that, in architecture,

I saw a friend of mine, Pastor Joe, is a, chartered, engineer, when you are building, have you noticed, that when masons, are laying, blocks or something, it's always straight, even if the land, slopes, you check it, if the land is undulating, or it slopes, it's always, straight, it's like, when I'm talking about straight, proper, straight, it's level, it's level, and it's, it's not like, just straight, but, is that the right word, sir, it's level, level is right, but, so they use something, called level, to make sure, it's not tilted, left or right, because they are about, to build a lot, of other ones on it, if you get the foundation, the, the, the ones below, wrong, the whole, by the time you finish, the whole building, is like this, and that one, is the kind of buildings, you can get, only in some parts, of the world, the building, the building, will become wonky, wonky, when you shut the doors, the doors, will not shut properly, because the problem, is with the foundation, when you open the window, it doesn't move properly, because there was a problem, with the foundation, so if you want, to get it right, you have to get the foundation, very level, and the foundation, very straight, and so,

Jesus being the chief cornerstone, in those days, they were not using levels, they were using, used cements, they used stones to build, and so you need, the special stone, and you set it in a way, when you get it right, the, oh come on, I feel like preaching, when you get the stone right, when you get the chief cornerstone right, the entire structure is right, if you get the chief cornerstone wrong, the entire structure is wonky, it's wobbly, and I'm telling you, Peter said, Jesus is the chief cornerstone, which you, that will just reject it, and reject it, why is he a stone, because God has always planned, to build a house, build a house, listen, Jesus said, he didn't only come, to save us from our sins, in John chapter one, verse 41 and 42, when he met Peter, for the first time, verse 42, he called Peter, you are, your name will be changed, you are no more Peter, but you shall be called,

Seppur, which, which, translated, what, a stone, a what, a what, a stone, we are, when you come to Jesus, he doesn't only bring, give you salvation, and redemption, but also transforms us, into a stone, for what, for the building, of a habitation, my goodness, for the building, of God's habitation, on earth, God has always, wanted a dwelling, on earth, that is why, he called you, and I, Peter, said to them, he, is the stone, which you, were attempting, to build, I don't know, what marriage, you are trying to build, and you are rejecting, the chief cornerstone, I don't know, what career life, you are trying to build, and you are rejecting, the chief cornerstone, I don't know, what financial status, you are trying to build, and you are rejecting, the chief cornerstone, man of God, I don't know, what church, you are trying to build, and you are rejecting, the chief cornerstone, it's easy to reject him, and to some people, he is a stone of offense, but he is everything, to us, he is the foundation, stone. He's the corner stone.

[60 : 11] He's the capstone. He's everything to us. Somebody may ask, can you tell me what Jesus is? Seven days will not be enough to tell you. He's God.

He's man. He's the son of God. He's the son of man. He's the chief. He's the prince. He's the captain. He's the pioneer. He's the man of salvation.

He's our savior. He's our soon coming king. He's our ruler. He's our life. He's our breath. He's our foot. He's our defense. He's our song. He's our strength. He's our feeling.

He's everything. He's our eyes. He's our hearing. He's our actual existence. He is our life. He's our light. There's so much. Go on. He's everything to us.

So Matthew, Mark, Luke and John presented him in another way. But when it was time for the building of the house of God, Peter had to present him. That I present to you, Christ, the living stone.

[61 : 11] Christ, the stone. Christ, the stone. Christ. Did somebody receive something? Come on. Self Christ, our soul. Self Christ is our soul.

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

You can also hear more messages from David Entry on all relevant streaming platforms and the Caris Church app. Don't forget to like and share the message. Be blessed. Thank you.