

Eat My Flesh And Drink My Blood

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

Be blessed. Well, we thank God for what Christ has done for us. Christ, the Lamb of God, and He said we should eat His body and drink His blood.

Right, I want to read from the book of John chapter 6. Thank you, Jesus. I'm reading from John chapter 6 from verse 51 all the way down to 58.

Thank you, Lord. It says that, I am the living bread which came down from heaven. If any man eats of this bread, he shall live forever.

And the bread that I give is my flesh, which I will give for the life of the world. The Jews therefore strove amongst themselves, saying, How can this man give us his flesh to eat?

[1 : 07] Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you.

Whoso eateth my flesh and drinketh my blood has eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eats my flesh and drinks my blood dwells in me, and I in him.

As the living Father has sent me, and I live by the Father, so he that eats me, even he shall live by me.

This is the bread which came down from heaven. Not as your fathers did eat manna and are dead. He that eateth of this bread shall live forever.

[2 : 09] Amen. Then, in Exodus chapter 12, Exodus chapter 12, verse 2 and 3, then I'll jump to verse 7.

Exodus chapter 12, verse 2 says that, This month shall be unto you the beginning of months.

Someone say, Amen. Yeah. This month shall be unto you the beginning of months.

It's the beginning of your month. The year is starting for somebody now. You are stepping into a new year now. A new phase of your life. A new season of your life. So it shall live in Jesus' name.

This month shall be unto you. This month shall be unto you the beginning of months. It shall be the first month of the year to you. Now, when he was telling them, they were not in the month of the first month of the year.

They were in, I think, the seventh month. But he told them this would be the civil calendar. It was, I think, the seventh month. But in their ceremonial calendar, it was going to be the first or the religious calendar, spiritual calendar.

[3 : 16] Somebody is entering a new year. In fact, may I take this opportunity to say to somebody, Happy New Year. All right. Shall be unto you the beginning of month, the first month of the year to you.

Verse 3 says that, Speak unto all the congregation of Israel, saying, In the tenth day of this month, In the tenth day of this month, they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house, a lamb for an house.

Every man a lamb for the house. It's interesting when it comes to salvation, his house. Cornelius X chapter 11, I think verse 14 or 15, talks about Cornelius and his house, came and listened to the word of God.

Believe in the Lord Jesus Christ and you, and you shall be saved in your household. Acts 16, 31.

And Rehab, he says that, Rehab and all her house. So it's not only Rehab, but all those who were in the house.

And in Joshua chapter 15, I think so, 24 or 24, it says, As for me and my house, 24, 15, 24, we shall save the Lord.

[4 : 36] It's a household salvation. I see God granting you household salvation in the name of Jesus Christ. Verse seven. And they shall take of the blood.

I think, let me read for instance. So, and you shall keep it until the fourth day of the same month, the 14th day of the same month. And the whole, and the whole assembly of the congregation of Israel shall kill it in the evening.

And they shall take of the blood and strike it on the, on the two posts of, two posts of the upper door post. So strike it on the two side posts of the upper, and on the upper door post of the house, wherein they eat it.

Verse eight. And they shall eat the flesh in that night, roast with fire and unleavened bread, and with hair, with bitter hairs, they shall eat it.

Verse nine. Eat not it raw, no, sodden at all with water, but roast with fire, his head with his leg, and with the pertinence thereof.

[5 : 50] And he shall, he shall let nothing of it remain until the morning. And that when, and that, sorry, and that which remains of it until the morning, he shall burn with fire.

And that's, he shall eat it with your loins, get it your shoes on your feet and your staff in your hands. And he shall eat it in his, it shall be, it's, it is the Lord's pass over.

Hallelujah. This is a very interesting text connecting the two. The first scripture we read, which is John. Jesus multiplies bread from verse one.

The multitude came to him, and then he multiplied the bread, because they were in a place, there was no food. So he multiplied bread to feed them. And after he feed them, he asked the disciples, get into the boat, unless he sends the people away and he leaves.

And then in from verse 24, somewhere down there, the people looked for him and came and found him. And then when they found him, he said, you, I know you are looking for me. When they saw him, they said, master, how did you get here?

[6 : 58] When did you leave? How did you get here? He said, I know you are looking for me, not because of, you are looking for me just because of the food you ate. They were looking for him. They wanted to make him king.

They wanted to make Jesus king because of food. It's human nature. Where the people get opportunity and benefits, they want, wherever they channel it, they want to keep it very safe and very well.

So he said, you are doing this because you want to, of the food. Then he told them that, they started giving them lectures, teaching them about the bread. He said, your father's, they said, give us a sign from verse 30 or so.

Give us a sign that we may believe you. And he said, your father's ate bread in the wilderness manner and they died. But unless you eat the bread that comes from heaven, you will not live. And then he started discussing them with them about bread.

Remember, he started with bread, verse six, verse five or verse four. Where shall we get bread for these people? Started with bread. And then he, after they came to seek him looking for physical bread, he moved their focus onto spiritual, the reality, the real bread.

[8 : 00] Because in the physical bread, when you eat, you will die. But the spiritual one, the real one, which is me, verse 35 said, I am the bread of life. If you eat me, you will not die. So back and forth, the discourse was about bread.

So it was always about bread. Then you get to the verse 56, 51. And then he tells them, look at verse 46, very, very light say unto you, he that eats me, eats me has everlasting life.

If you don't eat me, that's talking on Jesus. Say you have to eat me, else you don't have everlasting life. So then he says that I am, verse 48 said, I am the bread of life. Okay. I am the bread of life.

The bread that brings life. The bread that you have to eat me, else you can live. He said, I am the bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread, which comes down from heaven, that a man may eat thereof and not die.

I am the living bread, which came down from heaven. Watch this. Watch this. I am the living bread, which came down from heaven. If any man eats of this bread, he shall live forever. All right.

[9 : 06] If you eat of this bread, you shall live forever. And watch this. Watch this. And the bread, and the bread that I will give is my flesh.

He introduces flesh there. Is my flesh, which I will give for the life of the world. Oh, wow. Wow. He said, the bread that I'm talking about is my flesh, which I'm going to give.

Then he continues to say that. Sorry. Then the Jews began to dispute and say, how can he give us his flesh? As soon as he brought flesh in, it is also some, uh, subjected the discourse to another, uh, strain, a trail of thought.

How can he give us his bread to eat? And Jesus said unto, unto them. Then Jesus answered and said, verily, verily, I say unto you, except, except he eats the flesh of the son of man.

And he also asked blood now. Oh boy. They were talking about bread. Then he moves it after the discourse of bread and successfully explaining to them what the bread will be for them.

[10:11] Then he says that I'm, I'm the bread, but you know what? In verse 48, he said, I'm the bread of life. Then he says that if verse 51, that's very interesting. Verse 51 says that, uh, if anyone eats this bread, he shall live forever.

And, and the bread, which I will give is my, so all along, when he was talking about bread, he said, it is my flesh. I'm talking about my flesh is bread. Are we talking about a flesh or bread?

And then when, after the, when they started disputing or wondering about that, he also throws it in, except he eats the flesh of the son of man and drink his blood, drink his blood.

You have, you have no life in you. You don't have life. If you have not drunk, eating his flesh and drank the blood. Yeah. You don't have life. Are we supposed to drink his blood?

Yes. Huh? Verse 54, who so eats my flesh and drinks my blood has eternal life. And I'll raise him. Come on. This is not, we started with bread, nine to flesh and not flesh as though flesh was not enough.

[11:14] He introduces blood. Why? In fact, why is he talking about food? Why must this whole discourse? Why must he be food for us to eat?

God, we don't eat humans. We are not cannibals. We, we eat. Actual food. And God didn't say when he created mine, he didn't say it's human beings.

He said it. So this actually, one, we'll be talking about food a little bit. Food is essential to humanity. The Bible, the, when God created Adam and Eve, Bible said, he planted a garden in the Genesis chapter two, verse seven somewhere there, a garden in the east of Eden.

And in the verse nine says in the midst of the garden, verse from verse eight, and there was every kind of tree in the garden. And then in the midst of the garden was the tree of life in the mist and the tree of good, of the knowledge, tree of knowledge, like Google, Google tree.

The tree of knowledge of good and evil. All right. It was also in the midst of the garden. So three types of tree, general tree for food. And then the other tree that are also meant for eating is the tree of life and the tree of knowledge of good and evil.

[12:34] And so God planted it there. So, so in the beginning, in fact, in the book of Genesis, you see food, tree of life appears in Genesis, Genesis chapter two, right early.

Genesis chapter two, verse nine, tree of life is there. How about the end of the Bible? When you get to the revelation, the last chapter of the Bible, verse two, it talks about the tree of life was also there. So the tree of life was there from the beginning and it will always be there.

And I submit to brothers and sisters, I submit to you that the tree of life is Christ himself. So Christ is the tree of life. He said, I am the vine, you are the branches. John chapter 15, right?

Verse five. I'm the vine, you are the branches. From verse three, you are the branches. So he calls himself a vine. That's a tree, the tree. And in John chapter 15, verse, sorry, chapter 11, verse 25 said, I am the resurrection and the life.

So if he's the life and he's the tree in John 14, six, I am the way, the truth and the life. So if he's, he's the life and he's the tree, then he's the tree of life. All right.

[13:37] So the tree of life is Christ. Guess what? He was right from the beginning and a tree of life is meant for food. It's right in the beginning. And then it's also in the, at the end of the Bible.

Interesting. And then when you look through the scriptures, very carefully, the first commandment God gave money. In Genesis chapter two, verse 16, I have been saying this is eat said of every tree that is in the garden.

You are free to eat. That's it. He didn't say don't eat. He said eat. So the command and God, the Lord God commanded the man that of every tree of the garden to eat said, commanded of every tree, thou shalt freely eat.

Then he said, except this one, you shouldn't eat. But I commanded him to eat. He commanded the first commandment God gave money is it. It looks like we are created to eat. As I've been saying, created to eat, what to eat.

So he's supposed to eat the normal trees for physical living and the tree of life. So that God, right from the beginning, God wanted, God who was in the garden as tree of life, and he created man to eat.

[14 : 40] So man can eat him. And then Christ will enter, or God will enter man. And God and man becomes one. But man didn't eat the tree of life. He went and ate the tree of knowledge of, which represented the nature of Satan, the nature of the devil, the nature of the serpent.

And the poison of the serpent entered man. From that time to the end of the Bible, it has always been this battle between the devil trying to keep man away from the purpose of God.

And God has always been working himself, has been planning. And from that time, Genesis chapter three, as I told you some time ago, God has planned to work himself back into man. The devil thought he has spoiled the plan of God, but God had a master plan, which is in the person of Jesus Christ.

Now watch this. So when you study the scriptures, in the wilderness, he gave them food. When they left Egypt, they had gold and everything, but what they missed was, was related to food, was they are eating.

When Jesus came, they actually called him, he was always eating. Now Christianity is a very interesting thing, because it is, when it comes to food, so long as Christianity is concerned, or God's people is concerned, it has to be feasting and fasting.

[15 : 51] So there's a place for feasting, and there's a place for fasting. It is not only fasting. It's not balanced, and it's not only feasting. That would not be balanced. It should be fasting and feasting, when it comes to food amongst God's people.

And so when you read Revelation chapter 19, verse nine, it talks about, blessed are those who are invited, called to the marriage supper of the lamp, or other translations, I think particularly, the New Living Translation, the marriage feast, it's a feast.

We are being invited into feasts. Jesus Christ always went to feast. In fact, the first miracle ever Jesus did, he did it at a marriage feast, in John chapter two, I think verse eight there about, it's in the feast, that he did it in a marriage feast, or from verse three, he and his disciples were invited to the marriage feast.

It was a feast. That's where he did his first miracle, because he did it in the environment of feasting, not any feasting, but environment of marriage. May Christ find your marriage a place to feed, or to feast.

Hallelujah. Because Christ and God values marriage. From the beginning, the first thing when he created marriage, he said, I'm going to institute marriage. And when the Bible was ending, he ended with marriage.

[17 : 04] Therefore, a man shall leave his mother and father to be joined. So God created humanity for the, one of the major reasons he created humanity was for the purpose of marriage. Does that mean if a person is not married, he's not fulfilling the word of God?

No, I'm not just, I'm not saying that. That is physical marriage. But the actual marriage he created us for is the one that happens in Revelation chapter 19, from seven, eight, and nine. So let us rejoice and be glad, for the marriage of the lamb has come, and his bride has made herself ready. And so what is the bride? The bride of Christ. One day there's going to be this marriage supper. Hallelujah. So we are created for marriage, but not just ordinary. So our human marriage is just a lighter and a miniature and a kind of a replica, miniature depiction of the actual marriage between God and man, or between Christ and the church.

Praise God. So he created us and he said it. So no wonder Jesus now, in the midst of his miracles and his work, he tells them that, now listen, let's cut to the chase.

I'm here so people will eat me. I'm the tree of life. Eat me. But I want you to notice something. In Genesis chapter one, verse 29, when God created man, he blessed them, and he told them to eat.

[18 : 22] Listen to this. 29. Genesis chapter one, verse 29, it says that, and God said, behold, I have given you every herb, watch this, every herb bringing seed, which is upon the face of all the earth, and every tree in, in the, which is the fruit of the tree, yielding seed, to you, it shall be for meat.

Now, when you read, I think, I'm, I'm sure King James, um, a new King James who puts, it shall be for meat. That meat there means, it's not flesh, but it's talking about, um, to you, it shall be for food. Sometimes the King James uses, um, yeah, new King James says that, uh, to you, it shall be for food, for food. All right. So meat there means food.

So I'm giving you this, because for you to be for food for you, what's it supposed to be for food for, for us? The, the herbs of the, what's supposed to be for food for us? The, um, the herbs, every herb that you'll see, which is on, uh, which is, which is on the face of the earth and every tree.

So herbs and tree, uh, uh, yeah, herbs and trees are given. So God did not give animals for us to eat. When he created man, he said, your diet is supposed to just be the trees.

[19 : 45] It's supposed to be, uh, uh, uh, uh, uh, what do you call it? Plant life. So what is food for? Food is for nourishing life and sustaining life.

Okay. So we eat to nourish life and to generate life, generate and sustain life. We eat to nourish, generate, and sustain life.

Food is for nourishing. If you don't eat, you will die. Anyone who does not eat will die. Living things are meant to be eaten, to sustain their lives and to generate further other living things through them. So food is, don't forget this. So God created us and he said, eat, he blessed them and he said, eat. All right. And then eat the trees. You are not, it's only vegetable, sorry, vegetative life.

You are not meant to eat any other things. So the animals initially were not meant for food. God created man to eat the tree. Then, so the problem is, um, how come Jesus shows up on the scene and then says that, uh, uh, you can eat my flesh.

[20 : 58] You should eat my flesh because initially flesh was not part of the deal for its feeding. So that is why, watch this before the fall, Christ was presented in the Bible as the tree, tree of life.

Tree of, it's a tree for eating. After the fall, he is the lamb of God. Before the fall, he was presented as the tree of life.

After the fall, he became, he is presented as the lamb of God. Now, look, after Noah and his sons came out of the, his family came out of the flood, God bless them in Genesis chapter nine.

God bless them and see what he said in verse three, Genesis chapter nine, verse three, God bless them. And then he said, every moving thing that liveth shall be meat for you.

Oh, Oh, even as the, uh, even as the green herb has, uh, even as the green herb have I given to you, uh, to you all things.

[22 : 06] Now he said all things, the things that are moving. Animals shall be for food for you. So he blessed God said, okay, let me, I think it's a verse, verse one.

And, and God, Genesis chapter nine, verse one, and God blessed Noah and his sons and said unto them, be fruitful and multiply and replenish the earth. And, and the fear of you and the dread of you shall fall upon every beast of the earth and upon every fall of the air and upon the, uh, everything that moves on the face of, uh, moves upon the earth and upon the fishes of the sea.

And, uh, uh, uh, in your hands, uh, they delivered every moving thing that liveth shall be meat for you. Now he's blessed them and said, you are blessed to eat.

We are blessed to eat. Now, look, I want to show you a few things where food Leviticus, Leviticus chapter 11, verse two, see what he said about food, about meat.

Sorry. It says that speak unto the children of Israel saying, these are the, uh, these are the beasts which you shall eat among all the beasts of the earth. So when Moses was, the law was being given, it was part of the ordinance that you can eat of the herbs.

[23 : 15] You are free to eat, eat of the, um, um, the trees. Okay. In Deuteronomy chapter 12, verse 15, uh, it says that notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lasted after according to the blessing of the Lord, thy God, which he has given thee.

said, so he said, eat, the, he was telling you, it's the flesh, it's the animals that you can, you are free to eat animals. So after the fall, after the fall, God gave us the liberty to eat animals.

Look at first Timothy chapter four, verse three and four in the new Testament, forbidding to marry and commanding to abstain from foods. You see the meat there is foods, which God created to be received with thanksgiving by those who believe and know the truth for every creature of God is good.

Verse four, every creature of God is good and nothing is to be refused. If it is refused, received with thanksgiving for it is sanctified by the word of God and prayer. So those of us who have not been praying over our food, it's sanctified by the word of God and with prayer.

All right. So he said everything. So we are allowed to now eat meat. We are allowed after the fall. God said you are free to eat meat. Hallelujah.

[24 : 39] Um, so feel free and enjoy your, um, your meat. But there's something he said, which I need you to notice about the, uh, meat, the type of meat.

Watch this. In the book of Deuteronomy chapter 12, I will read Deuteronomy chapter 12, verse 16 and 23 said, only you shall not eat the blood.

You shall pour it upon, uh, upon the earth as you shall not eat the blood. Really? Look at verse 23. Verse 23 says that only be sure that he eats not the blood.

Hmm. For the blood is the life. And thou may not eat the life with the flesh. You are free to eat the flesh, but the blood, hmm, blood.

Ah, but did I remember Jesus telling us to eat his blood? A drink is blood. But here the Lord said that flesh is okay, but blood is not okay. Huh?

[25 : 44] That's an interesting one. I need to show you a few scriptures to buttress this point. In the book of, um, Leviticus, or let's just, since I'm in Deuteronomy chapter 15, look at chapter 15, verse 23.

Only thou shall not eat the blood thereof. Thou shall pour it upon the ground as water. Ah, in Leviticus chapter, um, seven, verse 26, chapter 19, verse 26, Leviticus chapter 7, verse 26, it says, it says that, moreover, you shall, you shall eat no manna of blood.

No manna, whether it be of fowl or bees, in any of your dwelling. Oh, Leviticus chapter 19, verse 26. This is chapter 7, verse 26. Let's look at chapter 19, verse 26. This is interesting. Hmm, but Jesus said we should eat his blood. For 26, 19, 26, you shall not eat anything with the blood, neither shall you use, use enchantment.

Ah, so we shouldn't use, eat anything in the blood. Oh, this is an interesting one. Okay, let's look at, um, 1 Samuel chapter 14, verse 30, verse 30, 33.

[27 : 05] 1 Samuel chapter 14, 33, it says, then, they told Saul, saying, behold, the people sinned against the Lord, in that day, eat with the blood.

And, he, and he said, you have trans, you have transgressed, roll a great stone upon me this day. He said, you shouldn't eat the blood. He said, they have, the people are sinning against God.

They are eating the meat, and there's the blood inside. They are eating it with the blood. Oh, this is interesting. But why? Why should the blood not be eaten? In fact, before God blessed food to be eaten, can you imagine Cain and Abel?

Cain was, brought his sacrifice, or Abel was a man of the field, so, of the sheep, so he were sheep. For what? Because they were not eating flesh.

So why are you wearing sheep? Oh, for sacrifice, because they have already sinned. So, it was for sacrifice. They needed, right from the beginning, after they sinned, they needed the blood.

[28 : 07] Blood was always needed. So, Bible says, God made skin, from Genesis chapter 3, 22, 23, 21, 22, 23, 23, and covered them. He made skin, cloth, or whatever, or skin, and covered them.

How do you get skin? You have to kill the animal. So, God shed the blood. So, the animals were there, for blood. So, the blood, was necessary, for, to, to, to work, or then, for, necessary to answer, for life.

I'll explain it in a minute. But then, so, he said, the people are eating. Now, look at Leviticus. Leviticus chapter 17, verse 10. This is where it gets interesting. Verse 10.

And, who, whatsoever man, they be in, in the house of Israel, or of the, of the, strangers, that sojourn amongst you, that it's any manner of blood, I will even set my face against that soul, that it's blood, and will cut him off from amongst the people.

Ha! Say, you are not allowed to eat, God said, you are not allowed to eat blood. Meat, blood, blood, not okay. Not okay. Verse, why? But, but why? Look at verse 11.

[29 : 20] For the life of the flesh is in the blood, blood, and I have given it to you upon the, upon the altar, to make, to make atonement, atonement for your souls, for it is the blood that makes atonement for souls, for the soul.

So, you need blood, the life is in the blood. Life, watch this, God considered blood sacred, sacred, God, blood is sacred. Genesis chapter 4, verse 9, it came to, the guy who killed his brother, Cain, he said, Cain, where is your brother?

Where is your brother? And Cain said, why are you asking me this? Am I my brother's keeper? You are not your brother's keeper, but you are certainly your brother's killer. God is asking from you, not

because he doesn't know where he is, because you have tempered with life, you have tempered with his blood, and the next verse is that, his blood is crying out to me from the ground. Blood is life. Blood is life. So, if you eat blood, you have eaten life, and the only life, that we need, after the fall, before the fall, and after the fall, the only life you need, is the life of Christ. Hallelujah. Oh, does that make sense, why you say you can eat my blood? You can drink my blood? Because the only life we need, the only life, so long as God is concerned, we need, is the life that comes from Christ.

[30 : 46] If you eat other blood, you are commonizing the blood of Jesus. Making it common. I will show you in a minute. But look at this, look at this, verse 14. For it is the, for it is, verse 44, it is the life of all flesh.

The blood, the blood of it, is for the life thereof. Therefore, I say unto you, I say unto the children of Israel, ye shall not eat the blood of no flesh, for the life of all flesh, is the blood thereof, where, whoever eats it, shall be cut off.

Don't eat it. Don't eat it. Don't eat the blood. Don't eat the blood. Do not, God said don't, please, don't eat the blood. It's, I consider blood sacred.

Blood is sacred to God. So Jesus Christ came, and shed his blood for us. As I said earlier on, he didn't only come, as the bread of life. That's why, when we're talking about this, because bread, is a plant's life.

Okay? It comes from the plant's life. But, when it comes to the flesh, you are talking about animal life. So, he moves from just plant life, to the flesh. Why? Because, the blood is needed for atonement.

[32 : 01] You know the word atonement. In Hebrews chapter 9, verse 22, he says that, for where there's, without the shedding of blood, there's no remission of sin. Sins cannot be taken away.

Sins cannot be forgiven. It takes blood for redemption. Every redemption requires, redemption requires blood. Remember, redemption requires blood.

Redemption requires blood. In Romans chapter 3, verse 25, oh Jesus, thank you Lord. Hallelujah, hallelujah. Thank you Jesus. Romans chapter 3, verse 25, who God set forth, to be propitiation, through faith, in his blood, to declare, to declare his righteousness, for the remission of sins, that are in pass.

So, blood, there's redemption in the blood. In 1 Peter chapter 1, verse 18 and 19, I quoted in the previous teaching, he said in verse 18, that you are not, knowing that you are not redeemed, by perishable things, like gold and silver, but verse 19, but with the precious blood of Christ, a blood without spots, and without rank, without spots, perfect blood, took the perfect blood.

In Acts chapter 20, verse 28, which he purchased with his blood. So, took blood for redemption. In Ephesians chapter 1, verse 7, Ephesians chapter 1, verse 7, talks about how, you are, for in him we have redemption, through the blood.

[33 : 23] We have redemption, you have been redeemed, takes the blood to redeem. So, in him we have redemption, through the blood. Colossians 1, 14, in him we have redemption, through the blood. So, we get redemption, from his blood.

In Matthew chapter 26, thank you Holy Spirit. Matthew chapter 26, verse 28. Matthew chapter 26, verse 28, that's when they were going to have communion. It's getting interesting.

For, Jesus took the cup and said, for this is my blood, this is my blood of the new covenant, which is shed, which is shed for, for many, for the remission of sins. Blood is for taking away sins, or covering sins, for dealing sins, because the soul does sins will die.

The wages of sin is dead. Romans 6, 23, the wages of sin is death. So, any sin, wherever there is sin, there must be death. So, death means that life has been taken, has been given.

That's why Jesus had to give his blood, because blood, the life of a thing, is in the blood. Leviticus chapter 17, verse 11, the life of a thing is in the blood.

[34 : 24] So, when he gave his blood, he has given his life for us. When you drink his blood, so his blood is for, two important things you should notice, is for redemption, to cover our sins, to appease God, to for God's satisfaction, the fact that sins have been paid for.

It satisfies the justice of God, the judgment of God. It's satisfied with the blood. And guess what?

We also take his blood in, or we eat, we drink his blood for his life.

That's why he said, if unless you eat my flesh, and drink my blood, you don't have life. Okay? So, the blood of Jesus, the blood of, we needed the blood. Now, I spoke about, commonizing the blood

of blood, that means that the blood of Christ is also one of the bloods, but that's the only thing God said no one should eat because you're actually eating other life into you. But when you eat the blood of Christ, you have eaten the blood of the life of Christ into you. Hallelujah. Praise God. So now I've established the fact that God created us to eat and Christ came and he said, now come and eat me. And he said, eat my flesh and drink my blood. Now let's go to the lamb because if he said we should eat his flesh and drink his blood, remember in first Corinthians chapter five, it says that Christ our Passover, verse seven, Christ our Passover. So when you talk about Passover, Christ for us is, is, is our Passover. I read Exodus chapter 20, chapter 12. Let's take it again. I'm not reading the whole thing, but I just want to show you a few things. He said, everyone, every house should take a lamb on the 14th, the 10th day of the month and examine the lamb for four days. The way Jesus was examined. I don't want to distract myself too much. So examine the lamb. And then he says that on the 14th day, he said, you shall slaughter the lamb at twilight, kill the lamb and in the house. And then you shall watch this. I think that is where I want to come to. Remember Jesus said, you shall eat my body and eat my flesh, drink my blood. We have to see because he is our Passover lamb, the lamb of God. Remember the lamb of God from that time.

That's when they started celebrating the lamb of God, a communion or Passover, Passover, Passover, lamb, lamb. So the Jews knew there's a particular lamb coming from that. And as they, as you connected to Abraham's lamb. All right. So Jesus is the lamb of God for redemption. So he can, he can release his blood for our redemption and then for his blood, for his blood and his flesh for our living. All right. So now look at this. He says that we, um, there's no other place in the Bible where they pass over all the redemptive details of the means of redemption is described like this, this chapter, how they were redeemed from Egypt. They were redeemed. The blood is for redemption.

Remember, as I said, so, uh, vegetable life was for feeding. Okay. For feeding. But now when, after the fall, they need a, uh, animal life for feeding and redeeming, not only feeding. So for feeding and redeeming, Jesus was the bread. He is presented as the tree of life for our feeding. But now he's the bread is the lamb of God for our redeeming and for our feeding. Our redeeming. No, that's why he said, eat my body, drink my, eat my flesh, drink my blood. Eat my flesh, drink my blood. Now look at this. I think before I just drew, let me just draw a little bit more light on. When Jesus said, eat my body and drink my blood. Eat my body and drink my blood. How practically do we eat his body and drink his blood? I think you have me still go on. And I'll, if I get a chance, I'll mention it because of the time. I'll show you the practicality here.

[43 : 35] So now he says that they shall take verse seven, they shall take of the blood, um, of the blood and strike it on the two side posts and on the upper door posts of the house. So this was supposed to do with the blood. But how about the, the flesh? Look at verse nine. It says that it's not it raw. How the manner in which if we, Jesus said, we should eat his flesh.

How the manner in which we should eat his flesh. Number one, don't eat it raw. What does it mean to eat it raw? When you eat the Christ, uh, the, uh, when you eat Christ raw, it means that you are just eating him as somebody who just came and died. He lived a normal life. You're sure treating him. I think it's still do justice. If I go to what I was trying to get into.

And I'll come to this in, in, in John chapter six, uh, anchor scripture, when he said, eat my body and drink my blood, look at this. He said, um, verily, verily, I say unto you the verse 53.

Verily, verily, I say unto you, except he eats my flesh and drink my blood and drink the son of man, the flesh of the son of the flesh of the son of man and drink his blood.

You have no life in you. Look at verse 47. Verily, verily, I say unto you, he that believes on me have everlasting life. Oh, okay. When you believe you have everlasting life, when you eat his flesh and drink his blood, you have everlasting life.

[45 : 04] If you don't eat and drink, if you don't eat his flesh and drink his blood, you don't have, that's what he said. Verse 53. Verily, I say unto you, except he eat the flesh of the son of man and drink his blood, you have no life in you.

So if you don't have life, you cannot have life any other way by eating. And in verse 47, he says that he that eats me, he that believes on me has everlasting life.

So that means that if to have life means to eat him, that's the only way to have life. Eating him means you are getting life. And to have life means to believe in him.

That means eating him means believing in him. I think it's very important. To eat Christ means to believe in Christ. When you believe in Christ, that means you are feeding on him. All right. That's very important. So this is how we get it. It's not like it's not communion is talking about police. But communion goes to enforce what we believe in. It has its own power. It blesses. But eating communion doesn't make you a Christian. Eating communion doesn't make a person a Christian. [46:12] It's believing in Christ that makes you a Christian. And believing in Christ is what gives you the joy, the life of God. Once you believe in him, believing in him means that you are eating him and drinking, eating his flesh and drinking his blood.

Okay. That's important because he's the lamb of God. We need the life of God in us. So the lamb of God came to be our life, our sacrifice and our life, our redemption, our feeder.

So we are supposed to eat him and drink him. Eat his flesh, drink his blood. Eat his flesh, drink his blood. That is why he said, eat my body and drink my blood. Eat my flesh and drink my blood. Eat my flesh and drink my blood.

What does he mean? He equals to believe in me. Now, how, what is the manner of eating? How do we eat? When he said, eat his blood. Let me give you a few points quickly. Point number one.

When he said, eat, how should we eat this meat?

He said, don't not eat it raw. Eating it raw is just, I believe in him. But I believe he's just a carpenter's son or one of the great men that lived. Ah, you are eating him raw and it won't work for you.

[47:20] So number one, don't eat him raw. How do you, what's the manner in which we should eat him? Number one, do not eat him raw. Number two, it says that, I think, let me just stay with this text.

Number two, it's verse eight. Exodus chapter 12, verse eight. It says, verse nine, I'm sorry. Do not eat it raw, nor boil it all at all with water.

So don't boil it with water. When we talk about boiling it with water, it's like regarding his death as martyrdom. It's just, you say he's a good guy.

They just killed him. He was a nice guy. So it's as martyrdom. When you eat his raw, it's just like a normal human being who got born and lived in Palestine and dead. That's eating raw. When you boil his life with water, you kill him, but you said, oh, this death didn't mean anything.

It was just a normal death. Everybody dies and he's just martyrdom. So you water down his death, his martyrdom. Number three. So number one, don't eat him raw.

[48:24] Number two, don't boil him with water. Number three, boil with water, but roast him.

The lamb of, he said, roast him. What does it mean to roast him? What is fire? Hebrews 11, 29, I think so. He says, God is a consuming fire. Fire always starts from the judgment of God. That is why the lake of fire is there.

Hell is a place of fire. A place where God vents his judgment. The judgment of God is in scriptures typified as with fire. And when he says that one of the things that fire stands for in the Bible mainly is the judgment of God.

He says that it should be burned with fire. Everyone's way will be tested by fire. Okay. This is 1 Corinthians 3, verse 13. Everyone's way will be tested by fire. So fire is like the judgment of God. In Revelation 2, he talks about his laser, his eyes. Chapter 1, the eyes were like laser beams. Fire was in his eye. He looks at you. And so when he was judging the church of Titeria, is it, I think, the church of Titeria?

[49:22] Yeah. He said, this is he who's, Revelation 2, verse 18, 19. This is he whose eyes are like laser fire. So fire has to do with judgment. All right. And so when he said, roast Jesus, that means that you bring him, that his death was a judgment of God on sin.

That's why on the cross he said, Eli, Eli, Lamaxabachthani, my father, my father. Why have you turned away from me? Why have you forsaken me? Because sin came on him in 2 Corinthians chapter 2, verse, sorry, chapter 5, verse 21.

Bible said, he made him who knew no sin to be sin for us, that we might be the righteousness of God in Christ Jesus. So he became sin on the cross. When all our sins were, Bible said, he came to bear the sins of the world, the sins.

So the sin of the world was on him. And the judgment, the anger of God against sin was released upon him. So the sin of Moses, the sin of Adam, all those people who died before Christ, they had the blood to cover.

So the blood was covering and shifting the day of, towards the day of atonement, towards the day of crucifixion. So when Jesus died, he died. Bible said, this is John chapter 1, verse 29.

[50 : 33] This behold the Lamb of God who takes away the sins of the world. He carried the sins of the world. And so the judgment of God came upon him. At once, the judgment of God, so roasting with fire.

What does that mean? When you are believing in Jesus and you are living a Christian life, you have to live it in the light of the fact that he suffered for your sins. Don't let the devil tell you that thing you did can never be forgiven you.

Don't let the devil tell you, it doesn't matter whatever you have done in the past before you came to Christ. And even after he came to Christ and he backstated and came back. Once you repent and ask for forgiveness, cross Jesus with fire.

Know that the judgment of God came on Jesus. Not you. Not you. Not the son of God. But pastor, you just said everyone's work will be tested. Yeah, the work. It's not you.

Read it. He said he himself will be saved. It's the work that will be tested by fire. When you are in Christ, the judgment of God comes upon. If it's going to come upon, it's the works, the bad works. So roast him with fire.

[51 : 32] So number one, don't eat him raw. Number two, don't boil him with water. Number three, roast with fire. Hallelujah. Hallelujah. Hallelujah. Number four, eat with unleavened bread.

You know unleavened bread. I taught on little leaven. Leaven usually stands for wrong doctrine or sin. So unleavened bread. Don't eat him pure. Don't be eating Jesus and then your life is mixed with all kinds of sin and normal.

No, no, no. Eat him with unleavened bread. Not him. But you are mixing unleavened bread. And it's not acceptable. So if you're a Christian, please be Christian. Be Christian. Well, bro, let's be Christian.

Let's be Christian in all our approach and our attitude. So eat him with unleavened bread. Number five, it says, number five is, I think I should read it.

That's verse 10. Where am I now? Do not eat him raw. Boily, verse 10. You shall let none of it remain. Okay, verse 9 says that, do not eat his raw ball with, yeah, roast with fire, eat his head with his leg and his entrails.

[52 : 44] The head, the head stands for the wisdom of Christ. The leg, his moves and his activities and his entrails, all that inside, his internal, everything. Don't accept Christ partially.

Take him, believe him. The wisdom of God in the scriptures, accept it. Don't say, oh, no, I believe that I can forgive. I can't just forgive and go away like that. No, take everything he's saying, everything he's taught.

Don't, some people receive the word of God. They come to the word of God like buffet. They only accept some parts and leave the other parts. No, you have to receive it fully. Receive everything. So he said, don't eat the head, the leg, the intestines and everything.

Eat everything. And he said that, don't leave, don't let anything remain. Eat all. Don't accept him only partially. Now when it comes to my business, no, please take, let's do not do this church. Let's separate church and business. When it comes to my life, no, your entire life, you eat him. Everything. His wisdom. He's the wisdom of God for us. In first Corinthians chapter one, verse, verse, verse 24.

[53 : 43] He says that Christ is the wisdom of God for us. Oh, Christ. Those of us who are saved. He is. I think I would like to read it. First Corinthians chapter one, verse 24. But to those who are called, both Jews and Greek, Christ is the power of God and the wisdom of God.

He's the wisdom of God. He's everything for us. Those of us who are saved, Christ is simply everything for us. In John, as we read in John chapter six, John chapter six.

Again, let me show you the Christ there. John chapter six, verse 57. It says that as the living, as the living father has sent me and I live by the father.

So he that eats me, even he shall live by me. You are living by him. It says that the life I now live. I live by faith of the son of God who loved me and gave himself for me.

Colossians chapter two, verse 20. I live by faith. It's his life. I'm not just imitating. I live his life. He's living his life through me. That is very important.

[54 : 43] In Revelation chapter 14, verse four. Look at this. Revelation chapter 14, verse four. These are they which were not defiled with women for they are virgins. These are they which follow

the lamb wherever he goes, wherever.

So you follow fully. You are following fully. You have accepted every aspect of Christ. You have accepted. Jesus said in John chapter 14, verse 19, it says that I live because I live, you will live. I quoted in a previous teaching and let me quote it again. In John chapter 19, yet a little while the world will see me no more. But you shall see me because I live, you shall live also.

Look at verse 20. At that day, you shall know that I am in the father and ye are in me and I am in you. You are in me and I am in you. So we are in him. He is in us. It's like our life is an expression. Every aspect of us is him. In fact, in the book of Philippians chapter one, verse eight, it talks about I am caring for you with the inward or with the passions of Christ.

[55 : 49] Not my passion, the passions of Christ, the bowels of Christ, the inner parts of Christ. Because I'm so much part of him. My expression of love and care towards you is actually kind of an expression of Christ's love through me.

That's how we have to accept him, hook, line and sinker. Eat everything. Also, number one, you eat, don't eat it raw. Number two, don't eat boiling water. Number three, roast him.

Number four, eat everything. Everything. Number five, do not, number five is eat with bitter herbs. Okay. Eat with bitter herbs.

Number five, verse eight says that, and they shall eat the flesh in that night, roasted with fire and on living bread and with bitter herbs.

Bitter herbs, they shall eat it. Bitter herbs. So you shall eat it with bitter herbs, on living bread, and you shall eat it with bitter herbs. All right. What's bitter herbs?

[56 : 48] Bitter herbs means with regret and repentance. You are not proud of your sins. When you are a Christian and you sin, you believe in Christ and you sin, you feel bad about it.

It's not like the pastor is preaching, oh, is someone going to tell him, why, why, why? Is he part of his business? Why, why, why, why? No one can tell me what I should do. Please, let's eat him with bitter herbs. And repent.

Eat him. If you say you believe in him, don't eat him raw. Eat Christ with bitter herbs. The Christian life comes with persecution. The Christian life comes with sometimes painful decisions you have to make to the glory of God.

Eat him with bitter herbs. You are believing him, but he's not going to be all rosy, rosy, rosy. Eat him with bitter herbs. Eat Christ with bitter herbs. Hallelujah. And then the last, the last one, point number eight.

So I'm giving you, last but one, number seven is, is there, verse 11. And that shall eat it with your loins get up, your shoes on and you, on your feet and your stuff in your hand.

[57 : 54] You eat it with your loins get up. I can't get the chance. Ephesians chapter six, verse 14. He says that put on the armor of God. And first thing is your loins. We get that with belts. Okay. Okay. First Peter chapter one, verse 13.

He said, get up, get your mind with loins. Okay. The loins of your mind. Get, get the loins of your mind. What, what it means to get loins. It's like those days, the slaves will be wearing flowing ropes. They used to wear floral. When you are seven, your apron, you know, every apron, usually good one comes from and has something you can tie. Yeah. You have to tie it so that it doesn't flow into the food. And don't live a loose life.

That's what it mean. Don't live a loose. Live a very tight life. Tied in Christ. Get your loins. When you are eating Christ, believe it. Get your loins. Be alert. It's not everywhere you can go.

It's not everything you can watch. It's not every conversation you can be part of. It's not everything. Oh, it's just do. Final do. Or what they call it. Work do. And it's just, we are just going. No.

[58 : 51] Yes, you can, you can be part, but it's not everything you can take part of. Because why? You're a believer. Oh, that's the point. I'm a believer. Hallelujah. Because I'm a believer, I cannot just do some things.

When you're a believer, it's not everything you can do. Hallelujah. Get up your loins. And now when it's to get up your loins, you are ready to act for him. You are ready to take a stand for Jesus.

And then he said, wear your shoes. Your shoes and your staff. No one travels without your staff.

How are you going out of home without your car keys? Or without your oyster? Or without a car to pay? Money on your car to pay?

If you are traveling, you take some stuff with you. So staff. All right? No one travels without staff.

Your staff. But those, they said, your staff. So they travel with the staff. So in readiness to travel.

And then this traveling we are going to do. Have you seen a soldier without shoes? You are going to war without shoes. No, you have to wear some shoes. When you look at the boots of soldiers, it's very thick and very strong. Why? Because you need to be short with the preparation of God.

[59 : 48] You must shoe. You must have shoes on. Because he said, it's a tough journey. You are embarking on a tough journey. So in other words, have your mind prepared for battle. Have your mind prepared for potentially a rough ride in Christ as you travel.

Not because life will be bad, but people will make life hard. Paul said, not all men have faith. Hallelujah. And then the last one is, eat it in haste.

Eat it in. Anything God tells you, get good. Obey. If you are believing in Christ, don't say, well, I have to break up with this girl. Even if I have a concubine. I'm married. I have a girlfriend.

You know, she loves me. I love it. But I have to break up. But I know in time, graduate. Stop the gradual thing. Eat it in haste. If you are believing, believe in haste. Don't say, well, I will stop tomorrow. One day I will stop.

When is the one? Today is the tomorrow you spoke about yesterday. Act now. So eat my flesh. Drink my blood. This is how to eat his flesh. And the blood, you have to apply. Use Hesop to apply it.

[60 : 49] The blood is out at the door. Entry point is Christ. We enter into Christ with Christ. The door of the house, which is the church. You enter through Christ. The blood of Christ is what. If you didn't come through the blood, you haven't come in.

How? The blood, you have to ask for forgiveness and cleanse. So that's what it means to drink his blood. To drink his blood means that you have accepted his redemptive work for you. You came in knowing that he came to save the sinners.

You don't become a Christian because you are a good person. No. You become a Christian because you believe he saved you as a sinner. So you drink his blood. You believe that his blood. His death was not in vain.

His death saved you. You believe that his life and the things he taught and everything he did is for you. That is how you believe in Christ. That's how you eat his flesh and drink his blood in Jesus.

We thank God for using his servant, Reverend Dr. David Entry, to share this awesome word. If this message has blessed you in any way, please spread the word by sharing it and send us an email to amen at karis.org.

[61 : 48] Remember to stay connected with us on Facebook, Instagram, YouTube and Twitter for regular updates on what God is doing here at Karis Ministries. Stay blessed. Stay blessed.