

# The Seven Spirits Of God

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[ 0 : 00 ] Welcome. Thank you for choosing to listen to another word-filled message by David Entry. Preaching is the means by which God manifests His word and nourishes our spirits. May the life of God enter into you and you as you listen to this message. Be blessed.

Revelation chapter 5 verse 6. Verse 5 it says that, And I wept, and I wept because there was no one worthy to open the scrolls and to lose the seals.

And he said to me, Weep not. He said to me, Do not weep. Behold, the lion of the tribe of Judah, the root of David, has prevailed to open the scrolls and to lose the seven seals.

Then I turned, and he said, And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders stood a lamb as though it had been slain.

There was a lamb standing. He was describing a lion that has prevailed. But when I turned, it was a lamb standing. And then he described a lamb, having seven horns and seven eyes, which are the seven spirits of God sent out into all the earth.

[ 1 : 23 ] Last week, I spoke about how the seven eyes, okay, I said number seven in Scripture means the completion in God's operation.

Okay, so seven stands for completion in God's operation. Whatever God is doing, complete it. So he created everything and finished it. And then the seven, so it took seven days for everything to be done and tested.

All right, seven days. And when you read Revelations, it says that, write this, I think Revelations chapter 1 verse 4, this writes to the seven churches of Asia.

It's not just like the seven churches, to the seven churches, yeah, to the seven churches of Asia. It's not that the churches are just seven, all of them. Seven is a number of completion, watch this, completion in God's operation on earth.

Okay, very important. One, completion. So seven, so when he says that I saw the lamb with seven eyes, it's, the eyes are, as I said, sorry, seven horns first.

[ 2 : 28 ] That's, horns signifies fighting power. And he has absolute, completed fighting power to get the job done. All right. And then seven, seven eyes is, the eyes are for searching and observing.

So there's nothing that he will, he will, his eyes will be able to see, okay, or observe. But I explained that according to Revelations chapter 1 verse 14, the eyes of Jesus Christ, who is the lamb, the eyes, his eyes were like flaming fire.

All right. All right. His eyes, his eyes like a flame of fire. And I explained that fire is, when you come to God, I'm just trying to take it systematically. When you come to God, fire is for purification.

Fire is for judgment. In Hebrews chapter 12 verse 29, you can write this text quickly. Hebrews chapter 12 verse 29 said, let's read it out loud together from the screen.

Let's go. For our God is for mercy. One more time louder. For our God is for mercy. It burns things out. 1 Corinthians chapter 3 verse 13, it says that every man's work will be tested by fire.

[ 3 : 38 ] Each, each one's work will become clear for the day will declare it. Why? Because it will be revealed by fire. And if fire, and the fire will test each man's work of what kind of, what substance is it made of?

So fire is for judgment. In Revelation chapter 19 verse 11 and 12, it talks, Revelation 19 to 11 and 12. Now I saw heaven open, and behold, a white horse, and he who sat on him was called faithful and true.

In his, and in righteousness, he judges and makes war. Sorry, makes, makes war. Okay, so in righteousness, he judges and makes war. He's a judge.

Look at the next verse. Because he's a judge, his eyes were like flaming fire. It's for judging. Revelation chapter 2 verse 18 and 19. Look at this. Revelation chapter 2 verse 18.

It says that, and, and to the angel of the church in Taitaria, write, these things say the son of God, whose eyes, who's, who has eyes like a flame of fire.

[ 4 : 44 ] His feet like fine brass. Look at the verse 19. For what? Fine brass. And I know your words, love, faith, and your patience. And as for your works, the last are more than the first.

So, I say I know your works. I'm actually observing and judging things. So, fire is for judging, and fire is for purifying. Hebrews chapter 10 verse 27.

Hebrews 10, 27, and I move away from the fire. Hebrews 10, 27, says that, but a certain fearful expectation of judgment and a fiery indignation which would devour the adversary.

See, so God's judgment comes with fire. So, when we say the lamb's eyes, his eyes, the description, I remember I spoke about, uh, songs of, songs of Solomon chapter 5 verse 12 or 12, 5, I forgot.

Songs of Solomon chapter 5 says that his eyes are like dove's eye. That's for a loving eyes. But the one in Revelation is not a loving eyes. His eyes are like doves, doves by the rivers of water.

[ 5 : 44 ] So, but the one in Revelation is not like doves' eyes. It's fire, eyes of fire. That means that this lamb on the throne is a lamb judging. So, when he's looking at us, when he's looking at you, he's actually observing you, searching you, and purging, watch this, purging something out of you.

He's, something needs to be bent out of your life. Oh, yes. Amen. Amen. Amen. Amen. Something, oh, my God, that shakai. I respect you.

Something needs to be bent out of your life for the house of God to be built, for you to be a useful material. So, this is, pastor, this is interesting.

This is interesting. He said, he said, I wept because there's no one to take the scroll in heaven. In the midst of the throne, I turned. He said, no, don't weep because the lion. So, he's a lion who defeats the devil.

Okay. Okay. Don't, don't, weep not, for the lion of the tribe of Judah has, has prevailed. Then I turned and I saw a lamb. A lamb is for a lamb that was bleeding.

[ 6 : 45 ] That bleeding lamb is for redemption. He redeems us. So, that threefold role, work of Christ, he deals with that.

Because no one can deal with the devil. No one. No one on earth. He deals with the devil. He stops the devil. He paralyzes the devil. He defeats the devil, the lion.

Then sin, nobody can do anything about human sin. He is the only one. In fact, on earth, he told, he looked at a sick person and he said, say, arise and go.

Your sins are forgiven. And the Pharisee said, who is this man who can forgive sins? Because a man can't forgive sins. It's not in the remit of men to forgive sins.

But it's only God who can forgive sins. Jesus forgave sins. And so, sins are taken care of by the lamb. It takes a lamb, a sacrificial work, the death on the cross to pay for our sins.

[ 7 : 51 ] So, when he presented the one who has prevailed in heaven, he showed a lion who deals with the devil. He shows a lamb who deals with our sins. But he says the lamb who deals with our sins is not only a redeeming lamb, but he also seems to be something else that is quoted in his presentation.

Right. What is he? He had lions, seven horns. He's a fighting one. But he had eyes. And the eyes were seven. Then last week, I quickly took us to Zechariah chapter 3 verse 9.

Look at this. I need you to see this. It's very important. Zechariah chapter 3 verse 9. It says, it talks about a stone. Zechariah 3 verse 9. For behold, the stone that I have laid before Joshua, upon the stone are seven eyes.

Ah, pause it. Pause. This stone has seven eyes? It's not stone then. It's a personality. Actually, eyes, you must be living to have eyes.

But already we know Jesus is the stone that the builders rejected. He's the chief cornerstone. He is the capstone. He's the foundation stone. So he actually is stone.

[ 9 : 04 ] But now in Zechariah, we find out that he is the stone that was cut to take away the duty of the people. It's there. Read it. It said, upon the stone are seven eyes. Behold, I will engrave.

I will cut. I will cut. It's inscription says the Lord of hosts. And I will remove the iniquity of that land one day. It's the stone for redemption.

So Jesus Christ is not just the lamb. He is still the lamb. But he is the lamb with eyes which make him a stone for building. Stone, so long as God is concerned, stones have one purpose.

Building. Building. Building. The key theme, the overarching theme, the subject of the Bible say is about the building.

Oh, this is good. Don't miss this. The subject of the Bible is about the building of God into man. So I don't mean God's building, but I mean the process of God building himself into man.

[ 10 : 06 ] Right. Does that make sense? Yes. So that's why born again Christians, we say we have God in us. And Paul, apostle, puts it this way.

Galatians chapter 4 verse 19. He says, my little children over whom I travail until Christ be formed in you. God's plan is to form Christ inside you. That should have made you say hallelujah.

Hallelujah. Think about it. This is Christianity. This is Christianity. This is it. This is it. This is the goal of the message.

This is the goal of the message. Ghost purpose. And the message of the Bible. The theme of the Bible. The subject of the Bible. The program of God for the while we have the Bible is for God to build himself into humanity.

Amen. So in Genesis, don't eat of that fruit. Eat of this tree so that I can check into you. And Satan check into him. And the lamb had to come and deal with Satan. And as the lion deal with Satan.

[ 11 : 10 ] And as the lamb and his blood wash our sins. And make us now ready to contain God again. And from that time, God's purpose is to build himself into us. And when you become born again, it's not the end.

Right. So the purpose of God is to build himself into man. Having established that, that is why he's still a stone. So the fact that the lamb has seven eyes means that this is the stone lamb.

It's not just the lion lamb. It's actually the lion lamb stone. Or lion stone lamb. He's a lamb, but he's a stone.

Not ordinary stone. Because he said, ye are living stones. We are also stones. The book of Matthew presents Jesus as a king. The book of, the gospel of Mark presents him as the servant savior.

The book of Luke presents him as the man. But the book of John presents him as God who came to save us.

[ 12 : 10 ] So he didn't start with his mother. The book of John never started with anything but started from eternity. How did he start? In the beginning was the word.

He didn't go, eh, an angel visited man. No, no, no. Nativity story cannot feature in the book of John. It's never the second Bible. It doesn't feature because John is showing us how Christ is the God who created the universe.

Who created the man, the man who killed him. So, he didn't kill God, but they killed him as man. So, he said, in the beginning was the word.

And the word was with God. So, it started by saying, it started with eternity. Guess what? I'm going to say with this, you will like this. Don't miss this. It started with eternity.

So, in the beginning was the word. The word was God. And the word became flesh. Now, it was amongst us. Early part of chapter 1, towards chapter 14. But chapter 1 has over 50 verses.

[ 13 : 07 ] By 14, he has finished. He has come on man. He has become man. And then guess what? Guess what? He became man. And he continued. He said, he declared the father to us. Verse 18. Grace and truth came with him.

Verse 17. And then he went on, went on. He said, then he brings John in. Because he had to introduce somebody. And then he brings John in. And he says that there was a man sent from God. His name is John. Verse 6. But he jumped again to go to pick it from verse 20.

That the Pharisees sent to ask John, who are you? Are you the one to come? He denied not. He said, I am not the one. He said, but so who are you? He said, I am the voice of the one crying in the wilderness. Make way, prepare you the way of the Lord.

So then John was baptizing in the river side called Enon, around Jordan. And then Bible says that people were coming to be baptized. And then he saw verse 28. Ha, ha, ha.

Thank you, Jesus. Verse 28. These things were done in, where there was my, okay, verse 29. Go to verse 29. The next day John saw Jesus coming towards him and said, behold, John is the one who wrote the book of Revelation.

[ 14 : 03 ] Wow. He's the one who wrote John. No one in the Bible knew Jesus as the lamb. John saw Jesus coming. He was to, watch this. He was to introduce him.

John the Baptist. He came to introduce him. He came and he saw him. He said, behold. He didn't introduce anything by saying, the lamb of God, what does the lamb do? Takes away the sins of the world. He introduced him.

So guess what? In the book of John, not John the Baptist, the book of John, the gospel according to John, Jesus was presented from eternity. And then when you read down, down, down, you see him as a lamb.

Then right afterwards, the Holy Spirit was introduced as the dove. Like a dove. He says that I didn't know him. So actually the Holy Ghost came before John introduced because he said, I didn't know him.

But him who sent me to baptize with water, verse 30 down, said to me, the one upon whom you see the spirit descend and settle. He is the one that baptized. John chapter 1, verse 31.

[ 15 : 03 ] And he said, he revealed to me. Therefore, that he might be revealed. Okay. I did not know him, but that is Jesus should be revealed. That's why I've come. He came to introduce Jesus. Until you are introduced.

So the one who introduced, you have to listen to what he's telling because you don't know the one he's introducing. I've been sent to introduce them. But what I say about the one I've been asked to introduce should tell you who the one I'm introducing is.

And when John the Baptist came, he didn't say that this is just a Messiah or this is a prophet or this. He said, behold, this is the lamb of God who takes. I'm introducing the lamb to you.

And so he says that, how do you know he's the one? Even you didn't know him, but you have been asked to come and introduce. How did you know? He said, the one who sent me told me that. He said, did not know him. Verse 32, verse 32, verse 32. Verse 32.

He says that, and John brought with the Zahid saying, I saw the spirit of God descending upon him. He said, how did I know him? Go for verse 33. Go to verse 33. He said, I do not know him. But he who sent me to baptize with water said to me, upon him whom you see the spirit descending and remaining on him, this is the one who, this is the Messiah.

[ 16 : 05 ] I baptized so many people. I baptized so many, many people. But this man's baptism was different. As soon as he came out of the water, the Holy Spirit came upon him. And I knew the lamb of God.

This is why I come. My job is done. Behold, the lamb of God. So, John, in eternity, presenting Jesus, came in the flesh. He came to be baptized as the lamb.

He was represented as the lamb. And then we see the Holy Spirit comes on the scene. Look at what John is doing. John chapter 1. Then Jesus afterwards was working with some people. And then they went and brought Peter.

Then when he saw Peter, verse 42, he said, you are Samuel. Your name shall no longer. He said, and when they brought him to Jesus, now Jesus looked at him and said, you are Simon of Jonah.

You shall be called Cephas. You shall be called what? Cephas. You shall be called what? Cephas. What is Cephas? Cephas. Oh, come on. Preach with what is Cephas? Cephas. What is Cephas?

[ 17 : 05 ] Cephas. What has Cephas got to do with a disciple? Because his job was to come and gather stones. For what? For what? For what? God has only one agenda.

It's the build. So he's gathering us as stones. So he sees stone as featured there. And then Nathaniel too comes. Nathaniel comes.

In the first time when he was invited to come and see Jesus, in verse 46, he says, can any good thing come from Nazareth? So they brought him. And then when he saw Jesus Christ, Jesus said, a true Israelite in whom there is no guile.

How did you know, Rabbi? He said, so Nathaniel come in and said, Jesus saw Nathaniel come in. Go back. He said, so Nathaniel come in. He said, so Nathaniel come in to him and he said to him, behold, an Israelite indeed in whom there is no deceit.

The next verse, Nathaniel saw, he was blown away. He said, Nathaniel said, how did you know me? Jesus said, he said, before Philip called you, when you were under the fig tree, I saw you. Only, I said, only God knew what he was doing under the fig tree.

[ 18 : 10 ] When someone tells you, when he says that, before they called you, when you were under the tree, I saw you. Nathaniel know, oh, this guy is coming to read my email now.

He's about to read my mail. He was so amazed. Listen to this. He was so amazed. He said, Rabbi, you are the son of the living God. You are the son of God. You are the king of Israel.

He confessed what only God reveals to people. And then as soon as he confessed Christ on him, he said, you are the Christ. You are the son of the living. Do you know what Jesus said?

He wasn't quiet. What did he say? Because I said to you this, you are believing. Believe this. You will see greater things. Ah, there are things to come. That is the ultimate.

He pointed, watch this. This is where I'm going. He pointed him to eternity. John is an amazing man. John wrote from eternity, started the book of John in the beginning, and he ended at how it's going to be in eternity.

[ 19 : 07 ] So look at that. Verse that Jesus answered and said, you can't say, go to the next verse 51. He said that when you see, and most assuredly I say to you, therefore, you shall see heavens open and the angels of God ascending and descending on the son of man.

That's, that's, that's. What's it called? A place where angels ascend and descend. What's it called? What's it called?

Read your Bible. Genesis. He said, and Jacob. When the, the patriarchal blessing of Abraham raptured, captured Jacob, the first thing that he got was he saw heaven open.

And he saw that place. He said, this is the house of God, Bethel. And Jesus said, you see greater things. Now you believe me? This is where this whole thing is going. It's going to Bethel. The house of God. He started from eternity, passed into John, John chapter one.

In the beginning. And he finished it with what is going to be in eternity. But in between, we saw the lamb. In between, we saw Christ becoming man. We saw the lamb. We saw the dove. And we saw the stones. Never underestimate this nature.

[ 20 : 15 ] The lamb. The dove. The stones. The stone. The stone. The stone. That's why Christ is the stone. With seven eyes. So having understood that he's the stone.

So he's not just someone who, are you getting something at all? Yes. He's not just someone who redeems us. He's, Lord thank you Jesus. Listen, he's the builder of the house.

Yes. Why did he redeem us? He redeemed us to build the house. So that we will become building materials. But you, how can that be?

Because there's too much junk in me. How can I, can I take you a little bit? He said, I spoke about the menorah. That's the Hebrew name for the lampstand.

It's called menorah. All right. So Jews don't joke with the menorah. And the menorah, when you check with Wikipedia, menorah is only, it is a lamb, special lamb with seven, a lamb, special lamb stand with seven branches, which was made, God gave Moses the stipulation, was made of pure gold without mixture.

[ 21 : 25 ] According to Exodus 25 verse 31. No, fine beating hammered gold, no mixture. Some of you don't know, but may I say this to you? Everything in scripture has meanings.

When you see, when Jesus was born, they brought him, frankly, he says, Mary and gold. Gold is the nature of gold. In the Bible, gold signifies, stands for the nature of gold. And so the menorah, the lampstand is made up of pure, I said Exodus chapter 25 verse 31, is made up of pure gold.

You shall also make a lampstand of pure gold. Say pure gold. Pure gold. Say pure gold. Pure gold. So the pure gold means that it's just gold. Yeah. Anytime you see lampstand, you have to remember house of God.

Every time you see lampstand, there's nowhere in the Bible where lampstand is not connected to the house of God. So lampstand stands for the, so that's the first time it actually appears in the Bible. Exodus.

When they were telling, he was giving Moses instructions to build the tabernacle. And he said, it must have lampstand. And so in Exodus, watch this, in Exodus, in theology, there's something called types, typology.

[ 22 : 35 ] So typology, let's say, when you look at the lamp that Abraham sacrificed to God, he was a type of the actual lamp.

So in a certain way, that lamp was reflecting the main lamp. So that lamp was a type of, the way Adam was the one who sinned and we all sinned.

So he was a type of Christ. In what way? Today, he was obedient. Christ was obedient. And all of us inside him automatically have become obedient to God. Do you understand that? So it's a type.

Isaac was a type of Christ. His father sacrificed him. Christ, his father sacrificed him. His only son. Joseph, remember? Zaphon, Joseph was a type of Christ.

Moses was a type of Christ. He was the one who brought them out of Egypt. Christ brought us, brings us out of the world. All right? From Pharaoh's groups and all that. So in theology, when you say something is a type, it's like it is foreshadowing something bigger.

[ 23 : 37 ] Now, so this word, typologically, that means in terms of types. All right? Now, typologically, the lampstand is a type of Christ.

Because he, in the lampstand, there was nothing like sunlight. No, you don't have sunlight. Sorry, I said lampstand. In the tabernacle. No. In the, in the holy shop, you don't, there's no light.

It's the lampstand. So it was the, the only main light, the light that comes from God. And it's pure gold. Christ is the light of the world. And so the way the lampstand was the only light in the tabernacle.

Christ is the light. Christ actually is a lampstand. It's very important. You, you have to understand that. He's a lampstand. Now, watch this. This is deeper. It's going deeper. I saw in the, the first time Exodus, the lampstand appeared in the Bible.

It was representing Christ. But then it appeared again to us in the Bible, in the tabernacle, early parts of the old Testament, but towards the latter parts of the old Testament, lampstand appears again.

[ 24 : 42 ] Zachariah chapter four, verse one, two, three, four, five, six, seven, eight, nine, 10. I'm going to show you something that is quite exciting. Are you ready for it? Zachariah.

He said, now the angel who talked to me or talk with me came back and he woke me as a man who's awaking out of the sleep. That verse two is where we should have started, but that's okay. And the angel, he said to me, what do you see?

He woke me up. Open mind. What do you see? So I said, I looked and there is a lampstand of solid gold. Anytime you see lampstand, think about church.

Oh, let me say, let me say church, the house of God for it to be easier for us. Lampstand always has to do with the house of God. So he said, I, and I look, I look, and there was a lampstand solid, of solid gold.

With a bowl on top of it. And on the stand, seven lamps with seven pipes to the seven lamps. This lampstand has seven lamps.

[ 25 : 42 ] We are going somewhere. Seven lamps. Say seven lamps. Seven lamps. So he said, that's what I saw. So, so what's the meaning of this then? Go to the next verse. You want to know what that means? Go to the next verse.

And I saw two olive tree, uh, trees, uh, two olive trees by eight. One on the right by the other. Okay. The, the next verse. See. So I answered and spoke to the angel, and who talked with me, saying, what are these, my Lord?

Is that not what you're also thinking about? You are working from your sleep. You are sleeping. Wake up. Son of man, what do you see? I see a golden lampstand with seven lamps and pipes connected to the branch.

And then he said, what's the meaning of this? What does that mean? And go to the next verse, verse five. The angel talked to me, answered and said, do you not know what is this? Huh?

I said, no, I don't know. So wait, wait, what are these? The angel should have just told me, but I said, don't you know? So I said, I don't know. So the angel answered and said, what was the angel going to answer?

[ 26 : 47 ] What, what answer was he going to do? Give to tell him what the lamps are. Does that make sense? So he was asking in response to these lamps you saw. This is what they are.

Look at it. Verse six. Then the angel says, so he answered me and said, this is what the Lord says to Zerubbabel, not by might, not by power. Huh?

This lampstand means that it is by the spirit. Wow. Ah, so the lampstand is pointing to the spirit of the Lord. See the spirit. Oh, I really feel like preaching, you know, but the spirit says the lost of Lord of hosts and the spirit.

So the by this, not by might, might for words, powerful, what spirit for words, go to the next verse. Go to the next verse. Who are you? Oh, great mountain before Zerubbabel.

You shall become a plane. He said, so this will God. Don't be afraid of the mountains. Don't be afraid of the obstacle. It shall become, because the spirit of God is actually going to accomplish this. Right? Watch this. It shall become a plane.

[ 27 : 47 ] And it shall bring forth the capstone. What's the capstone? Top stone. Top stone. Say stone. Stone. Say stone. Stone. Capstone. Those days, when you built and you finished the project, the building, you now have to bring the stone, the finance, like a roofing.

Right. They used to use some, they used capstone to cap everything. But he's been building. Suddenly, they don't want him to finish. Satan doesn't want you to finish well in Christ.

This is how Paul asked the Galician jet. He said, you started so well. Who has bewitched you? You started so well, sir. Don't let Satan trick you out of your calling.

You got to finish. But how, how are you going to finish? Not by mind. Not by power. Not by power.

But by my spirit. Because you have been called for a purpose. Some of you who have been working in church, and suddenly, you are beginning to lose heart. You are beginning to be weak-kneed. You are beginning to be discouraged.

[ 28 : 54 ] You have to finish this thing. The hand of the rebel started, it must finish it. Come on. Come on. Nothing can kick you out of church work. Nothing can stop you from doing more for God.

Nothing can stop you from giving God a little bit more. Because the hand of Zerubbabel has started, that same hand will finish it. Shout hallelujah.

Hallelujah. Oh. Come on. She got tired. Let's go back to the test. We got more time. So he said, this is what the spirit of the... Zerubbabel, hey, he went to ask the question, what's the meaning of this lampstand?

He said, the lampstand tells you that it is by my spirit. For what? Zerubbabel's hand has started to work. Verse 7. Verse 7. The hand of Zerubbabel has laid the foundation.

So, and he said, you shall become a plain, and bring the capstone. Go to the next verse and see. It tells you, it's talking about a building. More about the Lord, the word of the Lord came and said, saying, came to be saying, go ahead.



[ 29 : 55 ] One question he asked, the lampstand. He says, the hand of Zerubbabel has laid the foundation. That's building. Talking about a building. Has laid the foundation. His hand shall also finish this thing. Of foundation of what?

The temple. This lampstand has got to do with the house of God. Listen, listen, I need to finish this. This lampstand has got to do with the accomplishing of God's house. God's building.

The lamp, L-A-B, L-A-M-B, the lamp of God, sitting on the throne. He's there reminding us that his main thing is building. That's why he's standing. Ah, remember.

His main thing is building the church. And when we saw the lamp, he's full of ice and horn. This ice makes him a stone for the building. He says, Because the hand of Jezebel has laid the foundation of this temple.

His hands shall also finish it. Then you will know that the Lord of hosts has sent me to you. So this menorah, the lampstand has to do with the spirit finishing the temple.

[ 30 : 54 ] Even though you see Zerubbabel, it's the spirit behind it. Remember, the lampstand has seven branches. The horn, the eye, the lamp had, the lamp of God had seven eyes, which are the seven spirits of God.

That's where he's going. So it's not just the eyes to purify us, but the eyes to work something into us. The spirit to inject something so much of God into us.

And so, and so he said, now the lampstand is reflecting the spirit. Let's continue. Give me back that text. Is someone learning something? Yes. Then you will know that the Lord of hosts.

Look at verse 10. That's where I'm going to end on this particular chapter. For who has despised the days of small beginning? For the seven rejoiced, for these seven rejoiced to see the plumb line of, the plumb line in the hand of Jezebel.

These are the eyes of the Lord, which can't, he says, the seven lampstand you saw, the seven. So, so this is all about the building of God. He said, Jehovah will finish it by the spirit.

[ 32 : 03 ] And he said, these are the seven, these are the seven eyes of the Lord. Then you go to Revelation chapter five, verse six. He said, go to Revelation five, six.

Oh, before we go, okay, let me, once we are already here, just look at this. As to the lamp, as though it has been slain, having seven horns and seven eyes, which are the seven spirits of God.

Has God got seven spirits? Wait, I thought it's only one spirit. How about these seven spirits? What is this seven spirit for? Look at chapter, chapter four, verse five. Revelation chapter four, verse five.

And from the, the throne proceeds lightnings, thunderings, voices, seven lamps of, is it saying lampstand, of fire, burning before the throne, which are the seven spirits.

The lamps are the spirit, and the eyes. So, if the lamps are the spirit, and the eyes are the spirit, then the lamps and the eyes, that's why there's burning. All right.

[ 33 : 00 ] It's just, it's a whole, but don't go too deep into that. I just want you to understand, that the eyes, of the lamp, which are for burning, and purging, are the seven spirits of God.

For what? For, it says that, in the first time, when the menorah, the lampstand was, was presented in the Bible, it was a type of Christ. Now, later part of the Old Testament, it's not, not just a type of Christ, it's actually the spirit.

Does it make sense, when Jesus said that, you have to be happy, I'm going, because if I don't go, the spirit will not come? Yes. Now, I'm getting to the message now. Not by might.

Anytime you say that, don't just be thinking, about your breakthrough. My God, yeah, yeah, be thinking about the church, the house of God. God, it takes the spirit, it takes the spirit of God, to build the house of God.

Your talent cannot build it. Your talent is too incapable, insufficient, polluted. Your talent, it's not good enough.

[ 34 : 05 ] You, you must be saturated, like a shepherd. Can I show you something? Can I show you something? Yeah. These eyes, which are the spirit, I'll come to the seven spirits of God. What, why seven?

I've told you already, completion, but I'll come to that. Let me, but, but, do you know how God is like? Do you know how God is like? Revelations, Revelations chapter four. He said, I saw the one who sat on the throne.

Verse three. And he looks like, let's all read it out from the screen. Are you ready to read it? Let's read it out loud. Let's go. Let's go. Let's go. Let's go. Let's go.

Let's go. Let's go. Let's go. It's okay. It's okay. How was he like? How was God like Jasper? He was like what? A Jasper.

Jasper is a special stone, special mineral. It's mineral. Jasper. Say Jasper. Jasper. So when you see God, you actually, he looks like Jasper. Jasper.

[ 35 : 02 ] Yes. Jasper. And God's plan is, he's building this house, which becomes like the heavenly city, the Jerusalem, the bride of Christ.

The bride is a built house. It's a built house. God is building. And the building materials are the Christians. But let's, let's take it a little further.

And so, John said, I saw. And he said, John chapter 21, verse nine. He said, he told me, come, come, let me show you the wife of the lamb.

As soon as, 21 verse nine, he laid a fire on the coal. Go to the next verse 10. Go to the verse 10. Then Jesus, Jesus said to, no, Revelations 21. I said, John, please forgive me.

I'm sorry. Revelation 21 verse nine. Revelation 21. And he cried, Revelation 21 verse nine. And one of the seven angels, oh, watch, watch, watch this. I will show you the bride.

[ 36 : 00 ] What? The, the lamb's wife. What is the bride? Is the, the lamb has got a wife. Wow. So we are waiting to see a woman. There are four major women in the Bible.

They are called the women, the woman of the Bible. Number one woman is called Eve. The second woman of the text of the Bible is in Ephesians chapter five.

Husband love your wives. That woman there is the same. It's connected to Eve. The third woman is in Revelation chapter 12. He said, and I saw a woman sitting on the sun clothed.

And then the fourth woman is this one, the lamb, the new Jerusalem. Okay. Sorry. What did I say? Revelation chapter 21. Look at this. Revelation chapter 21. He said, come and let me show you the wife.

So let's go and look at the wife then. Let's go. Let's go into the text. Let's go. Verse 10. And he carried me away in the, in the spirit to a great mountain, a great and a high mountain and showed me the great city, the Holy Jerusalem descending out of, ah, you are showing me the wife.

[ 37 : 06 ] You are showing me a city. Is the city, the city, the wife, show me the city. Go to the next verse. The city had, having the glory of God, her light was like the most precious stone.

Like what? Ah, so you can tell. He began to see a reflection of God in the city. And then verse 18 says that it had walls, which are Jasper. Look at verse 18.

It said, the construction of the walls were Jasper. God was like Jasper. The city, the building of God is now also looking like Jasper. Verse 19, his foundation with different stones were like Jasper.

Jasper. There's so much like God. How did God get this? God is unique. God is eternal. There's none like God. How has he been able to work himself into a building?

Work himself so much that materials for the building has become like him. That's the work of the lamb. So I can put it this way.

[ 38 : 05 ] Jasperization. Something has been Jasperized. Something has been Jasperized. Jasperized. I didn't get what I'm talking about. Tell someone, it looks like I'm being Jasperized.

Jasper meaning the nature of God. Okay. All right. So it's like, it's like you, you, you, look at you and your history. And even though you say you are born again, there are things that sometimes you can do and think.

And yet God said, you are the, the most, the right product for the building of my house. It's you. And so how can he turn me into Jasper looking?

You are being Jasperized. How? By the eyes that are burning something out of you. And the eyes are the spirit that is working God into you. So the spirit of God is, is what is now working.

Right. Right. What is the job of the spirit of God? Work. Is that not by might? Not by power. But the spirit is working the nature of God. Fire purifies us.

[ 39 : 10 ] And the spirit is, that's why Jesus said, don't, don't be sorry I'm going. Because the spirit is coming. If I don't go, the spirit can come. The spirit will have to come. And suddenly begin to, begin a transformation process.

There is something called, petrified wood. How many of you have heard that before? You don't know. You see. Okay.

You know, petrified wood. You have an idea. I need to hear, see what you think it is. Tell us something.

Sorry. It's an ancient wood that's been defined. Thank you. What is it? I believe if an ancient wood. It said, I believe it's an ancient. An ancient wood that has been refined.

And it's still preserved today. In good condition. Okay. You are not wrong. You're right. I think we should clap for her.

[ 40 : 10 ] Ancient wood that has been refined. But it really, you won't understand it. It's the name given to a special type of fossilized remains of terrestrial vegetation. Don't worry.

What? It is what? It's the result of a tree or tree like plants having completely transitioned to stone. It's okay. So it's a tree like plant.

It's a tree like plant that has been completely transitioned into stone. That's why he said it's an ancient something. Because it's no more a tree. It's no more a plant. It's now a stone.

But how did it become a stone? Through a process called permineralization. It goes through permineralization. Now that it has been mineralized.

Permineralized. You know permineralized? So did you see that? Is it? Okay. Tell us. Read it quickly. Finish the reading. It is the result of a tree or tree like plants having completely transitioned to stone by the process of permineralization.

[ 41 : 12 ] It's a process. What's that process? They pass water through it. They pass water through the wood for. So they pass through water. They pass water through it for a long time.

Gradually. And wash away the natural wood components. After a while, it has now lost its woodness. To adopt something else it initially wasn't.

How has it got to do with this? The Spirit of God has brought you to church to take you through permineralization. Because when the fire comes, it will burn the wood.

That's true. It can't stand. It can't stand. But the stone, God only uses stones. Stones. Stones that take on so much of God such that we then become like, we are jasperized.

We are like petrified wood. And now you are not that much, but he's working himself into you. By the speed. Not by might. Not by power. But by might.

[ 42 : 15 ] Spirit. Says the Lord. Hallelujah. Hallelujah. Hallelujah. Hallelujah. Hallelujah. Hallelujah. Hallelujah. So, you see the lamb.

You see the lamb sitting. He's working. The eyes. Seven eyes. At the seven spirits of God. Let me draw a curtain on this quickly on the Spirit of God.

So, thank you Jesus. In our mood. After the resurrection. It is not really. Now, God's Spirit is working intense. And doing an intensified work.

In the church. To jasperize us. So, eyes are burning the chaff out of you. When you are talking about church work. And church things. And you say. Me. Me. I.

I. I. I didn't. I. Me. Ask for me. You just need a bit of junk to be cleared out. Because should he. He said. For me to live is Christ. To die is gay. Something must die.

[ 43 : 12 ] God must take you through a process. That's why you are in church. Have you realized that coming to church doesn't mean everything has become nice. No. If you come born again.

You realize that you are going through a process. Some of the miracles are not coming as fast as when the testimonies you had. Because you see. God didn't call you to give you a house.

How? How mean? How cheap? Let me finish this. So. We are in the church. God has taken you through a lot of process. And he's still working on all of us. Some of you think being pastor means you have arrived.

No. No. It's saving a lot more work. Say. You are not aware. God is trying to work something through you. And work something into you. His job is to build himself into you.

So by the time you are dying. By the time he's coming back. He's coming for the bride. The bride has been jasperized. Amen. Like a petrified wood. Like a wood that has gone through a process of per mineralization.

[ 44 : 10 ] Permaneralization. Very important. Seven spirits. Seven is the completion of God's operation on earth. So why seven spirits?

Because it's not. It's just the menorah. The candlestick. How many candlesticks is it? Seven. Hey. How many candlesticks is it? It's one lampstand.

But how many lamps? Seven. So it has seven branches. But it's one. Seven. But it's one. It's one. The spirit of God in essence is one.

But in operation in this last day church is like seven. Right. Intensified. Intensified work of the spirit. It's intensified work of the spirit.

Amen. Intensified work of the spirit. The eyes are on you. The spirit is on you. Look at this. In the epistles. Romans chapter 1 verse 7. It said grace to you from God the Father and Jesus Christ.

[ 45 : 08 ] The greetings of the epistles. Romans chapter 1 verse 7. It said to all who have you called to be grace to you and peace. From where? God our Father and the what? And the Lord. That's it.

So all the greetings in epistles. It said from God our Father and the Lord Jesus Christ. First Corinthians chapter 1 verse 2. God our Father and the Lord Jesus Christ. Second Corinthians chapter 1 verse 3.

God our Father and the Lord Jesus Christ. Galatians chapter 1 verse 3. God our Father and the Lord Jesus Christ. Philippians chapter 1 verse 2. God our Father and the Lord Jesus Christ. Ephesians chapter 1 verse 2. God our Father and the Lord Jesus Christ.

Colossians chapter 1 verse 2. God our Father and the Lord Jesus Christ. First Thessalonians chapter 1 verse 1. God our father and the Lord Jesus Christ. First Thessalonians chapter one, verse three. God our father and the Lord Jesus Christ.

First Timothy chapter one, verse two. God our father and the Lord Jesus Christ. Second Timothy chapter one, verse two. God our father and the Lord Jesus Christ. Titus chapter one, verse four. God our father and the Lord Jesus Christ. Sue Simon, verse three.

[ 46 : 03 ] God our father and the Lord Jesus Christ. First Peter chapter one, verse two. God our father and the Lord Jesus Christ. First Peter chapter two, verse two. God our father and the Lord Jesus Christ. It's through us. God our father and the Lord. Tell John, tell John verse two.

God our Father. It's all. God our Father and the Lord Jesus Christ. God. But Revelation chapter 1, verse 4. If the greetings were always grace to you from God. When he wrote, he said, to the seven churches in Asia, grace to you and peace from him who is and who was and who is to come.

That's God the Father. Isn't it? Then, the Father, the Son, and the Holy Spirit. But this time, it's the Father. Look at the next one. And what?

And from the seven spirits who is before the throne. It should have been the Father, the Son. He said, when you go, Matthew 28, 19. Baptizing them in the name of the Father, the Son, and of the Holy Ghost.

It has always been the Father, the Son, and the Holy Ghost. It has always been the Father, the Son, and the Holy Ghost. And when the epistles, all the epistles, the writings, grace to you from God the Father and the...

[ 47 : 09 ] Suddenly, in Revelation, he said, grace to you from God the Father. And the Spirit, and then... And then, what? The Spirit who is before the next one, verse 5, Luke.

Then, verse 5. And from Jesus. Wow. So it's like the Father, the Spirit, and the Son. Wow. Why? Because now, it is that work of the Spirit.

Intensified work. Seven spirits. The intensified... Because God is basically just for rising us. Amen. Amen. The seven spirits of God is working.

So when you read Revelation, when it says that the church... Seven letters to all the churches. When it finished writing that letter. Revelation chapter 2, verse 7. It says, he who has an ear, let him hear what the Spirit says to...

Not what Christ says to the church. Revelation, I said chapter 2, verse 7. It said, he who has an ear, let him hear what the Spirit says to the churches. Verse 11. He who has an ear, let him hear what the Spirit says to the churches.

[ 48 : 07 ] Verse 17. He who has an ear, let him hear what the Spirit says... Revelation chapter 2, verse 29. He who has an ear, verse 29. He who has an ear, let him hear what the Spirit says to the churches.

Revelation chapter 3, verse 6. He who has an ear, let him hear what the Spirit says to the churches. Revelation chapter 3, verse 13. He who has an ear, let him hear what the Spirit says to the churches. Revelation chapter 3, verse 22.

He who has an ear, let him hear... Is there the Spirit that it's like? He's speaking. He's working. He's working. He's working. He's working. Not by might. Not by power. But by my spirit.

The reason why? He's still the lamb. But now he's busily building through the serving spirit. He's building the church. He's building you into the building. He's turning you into the building materials.

So when the book of Revelation is finishing. You know why Paul says? He says. The spirit and the bride sings. Revelation 22 verse 17.

[ 49 : 04 ] He said. The spirit and the bride. Now the church and the spirit are speaking together. Thank you for listening to this message by David Entry. To hear more from David Entry.

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