

Behold The Lamb And The High Priest

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[0 : 0 0] 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.

Behold the Lamb and the High Priest. In John chapter 19 verse 5, you know, that was the trial of Jesus Christ and before He was executed, there was a lot of issues around it because the one who had the power and the authority to sentence Him to death didn't see any reason why He should be put to death.

I suppose Matthew 57 or so, verse 4, maybe, maybe. Judah said, I have betrayed an innocent lad. The one who betrayed Him said, no, this lad is innocent.

He betrayed Him, but He said, no, it didn't do anything wrong for me to do this to Him. The one who executed Him said that I find no fault in Him. John chapter 19 verse 4 and verse 6 somewhere there.

He said, behold, I find no fault in Him. That was the highest legal authority in those days. So if you are representing the Roman government in those days, your judgment must be world class.

[1 : 2 1] So he represented the world class legal judgment. And world class legal judgment decree. Pilate went out again and said, behold, I am bringing Him out to you that you may know that I find, the judge said, I find human judgment, I find no fault in Him.

He's, He's, He's, He's, He's faultless. So conscience cannot allow me to execute a faultless man. I find no fault to Him. And so you know what He did, verse 5.

Then He brought Him out. Then Jesus came out wearing crown, the crown of thorns and the purple robe. And Pilate said to them, behold, the man.

That's the man. Listen to this. This is a very strong thing in theological circles that behold, the man is called a kahoman. This is, you thought Adam was the man? You thought Noah was the man?

You thought Abraham was the man? This, if you want to talk about man, this is man. So he presented to them, this is man. I have examined him thoroughly, thoroughly. I'm at the highest trained system.

[2 : 2 9] I'm the highest trained at the moment. I've examined him with all my prowess and abilities and I find no fault in him. Now I present you the man. This is a man. A kahoman. Behold the man.

Pontius Pilate said, behold the man. Faultless. His faultlessness was necessary for the efficacy of his redemptive work.

Because if Jesus had one fault with him, he wouldn't have been qualified to save you a sinner and I. So Jesus couldn't qualify to save us if he was not faultless.

That's why in the Apostles' Creed he says, crucified by Pontius Pilate. Pontius Pilate was the highest authority at that time. Examined him, he said, a kahoman.

Behold the man. Faultless man. Say behold. When he said behold the man, he's not just talking about that's the man. He said, just look at it. Shift your attention from all other things and actually look at this person very well.

[3 : 31] Because sometimes, you see, you have to re-examine and re-look. Look again what you are claiming to be Christianity. You have to look at things again.

Some of you will get easily upset in church. You have to possibly re-examine your Christian claims again. You are Christian. That's right. You have to look at it again.

That's right. Because nothing can pacify you. Nothing. Nothing. Nothing. Thank you. That's the word. Re-evaluate it. Re-evaluate it. Nothing can pacify you. You have taken an entrenched position.

Entrenched heart condition. No Christian can take an entrenched, stubborn position against the work of God. Being a Christian, the only thing that is required of you as a Christian, you have to love Jesus.

In my Bible, I think that's a good place to clap for the Lord. In 1 Corinthians 16, verse 22. It's a serious one.

[4 : 32] In the King James. It said, anyone who does not love Jesus, let him be anathema. Anathema means a guest. That's what the Bible says. If you don't love Jesus, let him be anathema.

It's set aside for, but the one in the fridge is the one that we are working with. This one is set aside for the bin. It's supposed to be bent. It's a no, no. Hey, when your child puts it, he says, hey, don't put your hand in the food in the garbage.

No. That is anathema. It's set aside to be condemned. That's what anathema means. He said, if any, this is serious. If any man love not the Lord Jesus Christ, let him be anathema.

And then maranatha means come Lord Jesus. Maranatha. Anathema. Maranatha. Come Lord Jesus. We love you. Come Lord Jesus. So, it's very important to understand.

When he said, behold the man, he's saying that you have to look at Jesus again. Look at Jesus. Re-consider. Re-evaluate, Christian.

[5 : 34] The reason why you are in Christ. Behold. And then John the Baptist, he's almost amazing, you know. I was, Pastor, the other time I was thinking about this, you know, it got my attention.

Somebody has been sent, special envoy has been sent to come and introduce another who nobody knows. John the Baptist.

That's why he was born. Do you know after I introduced Jesus, it didn't take long, he was killed. Jesus didn't kill him, but it wasn't a problem. He was arrested. So, John the Baptist was asking, this guy won't keep coming and visiting me in prison.

His job is finished. Yeah. His job was finished. Think about it. It's very interesting. Yeah. John the Baptist came purposely to come and introduce Jesus.

And so, I think his introduction remarks, introductory remarks should not be taken lightly. Okay. His introductory remarks.

[6 : 34] Who he came to introduce. It looks like he didn't actually come to directly introduce a prophet. He was a prophet himself.

And it looks like he didn't even actually come to introduce the son of God. Because men can't take the son of God. Really, he came to introduce the Messiah, but he didn't talk about really, he didn't say the Messiah.

Jesus was the Messiah. But he didn't actually come. He was introducing Jesus as somebody. Do you want to know how I introduce him? Yes, yes, yes. Let's go to the text quickly. John chapter 1.

It would be nice if we all read it from the screen. Thank you, Jesus. Somebody say, thank you, Jesus. Thank you, Jesus. 29, I mean. Let's all read it out loud. Let's go. Are you ready? All right, let's go.

The next day, John saw Jesus coming towards him and said, behold, the Lamb of God who takes away the sins of the world. So, John the Baptist, let's all read it again.

[7 : 29] The next day, John saw Jesus coming towards him and said, behold, the Lamb of God who takes away the sins of the world. He said, look at him.

The Messiah? No. The prophet? No. The son of God? No. What? The Lamb. Wow. The Lamb of God. So, is this why you came from heaven?

You were born all your life to come and say, this son is the one because it doesn't have to look like a lamb. So, someone who has been trained by God, assigned by God, must definitely come and tell you, this is the lamb, the one who is the lamb.

So, that means that we have to really relate to him, consider him as the lamb. In what sense is he the lamb? Because the lamb story started from Abraham.

Abraham. Abraham. When Abraham was going to execute to kill his own son and God said, no, you can't kill him. I asked him, but don't kill him. I'll prove God. Abraham told, sorry, Isaac that, Isaac asked the father, where's the lamb?

[8 : 28] Abraham said, God will provide for himself a lamb. So, when Abraham, God told Abraham not to kill his son, he said, a ram has been caught in a tick. God has provided for himself a lamb. So, Jews were always expecting.

It was a prophetic statement that one day God will provide himself a lamb. And so, Exodus chapter 12, verse 3 and 4, Bible talks about how before they left Egypt, they needed the blood of a lamb.

Listen to this. When God hears lamb, he's thinking blood. The value of the lamb is not how innocent he looks.

The value of the lamb, so long as spiritual things are concerned, is the blood he provides. That's one of the reasons why God liked Abel. Because Abel used to rear sheep.

And so, he brought the best one from his stock. And God said, ah, and you sacrifice it to me? Because so long as God is concerned, God likes receiving gifts.

[9 : 31] Some of you don't know. That's why you don't pay your tithe. God? God likes people to give him things. So, when Cain and Abel brought sacrifices, God received it.

God likes, what is this? Gifts. And he likes sacrifices. So, gifts is for God's pleasure. When God looks at the gifts he likes, I like this gift.

And sacrifices for the removal of sin. All right? Remember what I just said. What did I say gifts are for? Hey, hey. What did I say gifts are for? It's like only, it doesn't go here.

It just looks a few people here. What did I say gifts are for? For God's pleasure. And sacrifices? Sin. Dealing with sin. All right? Remember that. Remember.

Don't forget that. So, now. So, he asks, sorry, Exodus chapter 12, verse 4 and 5. 3 and 4, I'm sorry. 3 and 4.

[10 : 28] Speak to all the congregation of Israel, saying, on the 10th of this month, every man shall take for himself what? Elam. What? Elam. According to the house of his father, a lamb for a house.

Verse 4. Verse 4. And if the household is too small, they don't have money to have a lamb. Let him and his neighbor next to his house take according to the number of persons, according to each man's need.

You shall make your account for the lamb. So, you can join the other guy. But everyone needs the blood of a lamb. You need a lamb. You can't leave Egypt without a lamb.

And Egypt was a type of the world. So, God has always planned to provide himself a lamb. Just when they were about to leave Egypt, it wasn't Moses' idea.

It was God's idea. He said, tell everyone, get a lamb for your house. To deal with the situations that need to be dealt with so he can be set free from Egypt. And so, Jesus Christ was introduced as the lamb.

[11 : 29] But let's look at it again. There's something about John's introduction I didn't talk about. John chapter 1, verse 29. Look at it again. John, the next day John sees Jesus come. The next day John saw Jesus coming towards him.

And he said, behold the lamb of God. Who? Who? This is. He said, this is the lamb who. The only one who is able to take away sins of the world.

That means that this lamb is supposed to be a sacrifice. Because I told you, sacrifice is for what? Taking care of sins. You can't take care of sins without sacrifice.

So, he says, behold the lamb of God. Who takes away the sins of God. For God's who love the world. But the world has got sin. Don't worry. God provided a lamb to take away the sins.

So, the lamb had to come to take away sins. Christ died for our sins. According to 1 Peter chapter 2, verse 24. Write this text down quickly.

[12 : 33] We got to read it. Christ died for our sins. Who himself bore our sins in his body on the tree. That's on the cross. So, when he was on the cross, he was bearing our sins.

Our sins. On the cross. That having died to sin, we might not live unto righteousness by whose stripes we are healed. 1 Corinthians chapter 15, verse 3. He says that he died for our sins.

1 Corinthians 15, verse 3. He took care of our sins. Behold the lamb of God who takes away the sins of the world. He takes away sins. He deals with sins.

He sorts out sins. Is there anyone here whose sin has been taken care of by Jesus? Yes. For I deliver to you first of all that which I received. That Christ died. Ah, why did he die?

For our sins. Why did he die? For our sins. Why did he die? For our sins. So, those religious people who tell you that the death of Christ is not important, it's teaching that is important, they are very deluded.

[13 : 33] What are we going to do about our sins? They will say, we just act well. Okay. Have you finished acting well? Have you ever seen anyone who has acted so well to please God? No human being can be so well behaved.

No child can be so well behaved. Five-year-old child well behaved is winning elections. It doesn't matter. It's not about well behavior. It's about nature, a change of nature.

God has to do something about your nature because you have a nature of sin. Not the behavior. The behavior is not the problem. It's your nature. Because the reason why the apple tree keeps producing apples is because it's an apple tree.

The reason why you keep sinning is because you have a nature of sin. In Isaiah chapter 53 verse 10, it talks about how he took care of our sins. 1 John 2.2, it talks about how he took care of our sins.

Isaiah 53 verse 10. Is he on it? Thank you, Jesus. Jesus takes care of our sins. Tell someone, Jesus takes care of our sins. Jesus takes care of our sins. Yet it pleased the Lord to bruise him.

[14 : 36] He has put on him. So he has put him to grief. When you make his soul an offering. You see, offering. That's sacrifice for sin. Jesus' soul was made a sacrifice for sin. That's why he died on the cross.

Listen, Jesus' death was not martyrdom. Do you know who a martyr is? Who is a martyr? Somebody who gives his life for what?

A cause. A religious cause. They kill him because of religion. Martyr. Jesus didn't die because of, he was dying a martyr death. 1 John chapter 2 verse 2. He had to die.

He said, we have an advocate with the father. He said, we have an advocate with the father. And he himself is the propitiation for our sins. Do you know what propitiation means?

Appeasement. Something like somebody has done something against you. You know what I'm saying? It's like compensation in a way. It's not the same. Propitiation is to give you something to please you.

[15 : 31] You are now happy. I'm happy. Okay, I'll take this for settlement. So Jesus Christ, he himself is the propitiation for our sins. Do you understand? The things we have done, he, God, Jesus, Christ was given to God to please him for our sins.

There's nothing that gives God pleasure like Jesus Christ. And his death on the cross. Can you imagine when Jesus was crying? Bible says that he saw in Isaiah chapter 53 verse 11.

He saw the travail of his soul and he was satisfied. God said, my justice has been fulfilled. Hallelujah. Have we met? Bible says that he shall see the labor of his soul and be satisfied.

God saw the labor. He shall see the labor of his soul. Jesus is sold. God saw the way Jesus was suffering. He is a suffering servant. He suffered for our sins.

So when he was, can you imagine? When he was being introduced to the world, John the Baptist had a heart image. He was a big guy. He was one of the biggest in their days.

[16 : 42] Bigger than the big names you can think about in these times. John the Baptist was big. Now, if John the Baptist gives sons your letter, it's a big time breakthrough. I mean, he's big.

That guy was a big guy. Because he had, the Bible says that he was living in the wilderness and everybody was trooping there. People were streaming there to go and listen to him. They were going there and he was telling them, you brood of vipers.

He's a very interesting preacher. John the Baptist said, repent from your sins. He said, you brood of vipers. Who has warned you to flee from the coming wrath? And yet they were going. Then Jesus also comes.

He shows up. He said, can you please baptize? John the Baptist said, oh no. I can baptize you. I know there's something different about you. You're a bigger guy. And then he said, no, baptize me. Jesus said, baptize me. Even though I don't have sin, baptize me.

Because baptism is to fulfill all the requirements of God. He humbled himself to be baptized. And then as soon as he went. Pastor, can I have you as usual? As soon as he went in the water.

[17 : 43] He was baptized. He was taken in the water. As soon as he was baptized. And he came. Suddenly. The Bible said the heavens was opened. Wow. Wow. And the Holy Spirit in the first time in human history descended in a physical form.

The Holy Spirit came in a bodily form according to Luke chapter 3. The Holy Spirit in Matthew chapter 3, verse 11, that was Luke chapter 3, verse 21, that was. The Holy Spirit came in a bodily form like a dove.

And I like what he said. And settled on him. You see, you and I will just be so focused about Holy Spirit has settled on him. But John the Baptist, when he saw it.

And the Bible said, a voice came from him. He said, this is my beloved son, whom I'm well pleased. Matthew chapter 3, verse 17. Now, then, watch this. And John the Baptist, when John the Baptist saw it. Eureka. Eureka.

He peed. That's the guy. He was baptizing somebody. Did he know? He said that there is, he had that. He said, there is one standing amongst you. Whose, whose, less of his son.

[18 : 46] I'm not worthy to untie. He's there. He said, me, I didn't know him. Watch this, watch this. I don't know him. But the one who sent me to intro. You have been sent to go and introduce somebody you don't know.

So, the introduction was not about a personhood. The introduction was about his assignment. There is somebody who is coming to do something. The person is here.

I know. But I don't know who he is. John the Baptist said, according to John chapter 1, verse 31, 32, 33. He said that, I don't know who the man is. John chapter 1, 31, 32, somewhere there.

I didn't know him. By him who sent me, said unto me, that upon whom you see the Holy Spirit descend as a dove. He is the one who baptized with the Holy Spirit.

I did, verse 31 says that, I did not know him. But he who, but that he should be revealed to Israel. Therefore, I came to come and baptize. So, why was John the Baptist baptizing? To reveal this person.

[19 : 45] But how will he be revealed? Through baptism. Through baptism. So, God sent him, go and baptize. That's his job. And when you are baptizing, as people are humbling themselves to be baptized, while the process is going on, one of them, one particular one, the Holy Spirit will come upon that person.

And when the Holy Spirit comes upon him, when anyone you see the Holy Spirit come upon him, he is the one who baptizes with the Holy Spirit and fire. So, when he was baptizing, he was baptizing, he was baptizing. Well done, go.

Then he's gone, go. Then the other one, when he came to Jesus, to heaven, go to verse 2. And then Job, what witness saying? I saw the Spirit, the Spirit descending from heaven like a dove.

And he remained upon this guy. Hey! That's the one. That's the one. Verse 33. That's the one. I did not know him. But that, but he who sent me to baptize with water said unto me, upon whom you see the Spirit descending and remaining, he is the one who baptized the Holy Spirit.

Ah! So, I need to see the Spirit. When he saw the Spirit, he knew that this is the guy. Watch this. Watch this. I'm going somewhere. And he said, this is the guy. That is why he said, after he realized he's the one, he said, behold, the Lamb of God.

[20 : 58] I thought he would have said, behold, the baptizer of the Holy Spirit. But he said, he does that by his mutual assignment, is that he is the Lamb.

Behold, the Lamb of God, who takes away the sins of the world. Jesus is the Lamb of God. But, minister, what's very interesting is that I was thinking he just came to be a Lamb and finish and go his way.

But, I've been checking through the Scriptures. Actually, in the book of 1 Peter 1, verse 19, thank you, sir. The Bible makes us to understand that we are not born again.

We are not saved with corruptible things like silver and gold. Here, let's already together. Let's go. God, with the precious blood of Christ, as of the Lamb, without the blood.

How are we saved? With the precious blood of Christ. How are we saved? With the precious blood of Christ. Oh, come on. Read with me. What's wrong? How are we saved? With the precious blood of Christ.

[22 : 01] Some of you are still not saying that. I say, how are we? This is a simple thing. Maybe the one who sent me to preach, tell me the one who saved me to preach is the one I'm going to bless today. So, you don't know. How are we saved?

With the precious blood of Christ. It's the blood of Christ that saves. Not your good behavior that saves. We were saved. Thank you. We were saved with the precious blood of Christ.

And then it says that, as of a Lamb, without blemish and without spores. You see, I find no sin in Him. I find no sin in Him. So, He came to. And the blood He shed was like a blood of the Lamb.

He is the Lamb. And then when He went to heaven, He finished everything and then went to heaven. And the Bible said, went and sat at the right hand of God. I was teaching you. And I realized that in Revelations, He is actually presented as the Lamb.

This is a serious point. So, in Revelations chapter 5, verse 6, He said, I turned and behold, in the midst of the throne and in the middle of the four and twenty elders stood a Lamb as though it had just been slain.

[23 : 04] A bleeding Lamb. Their blood is still flowing. Their blood is still flowing. Amen. Because His Lamb is for His blood. So, He is a Lamb because He needed to release blood to save us from our sins.

He needed to save us. He needed to shed His blood. So, as He's in heaven, He is still a Lamb whose blood is speaking for us. But watch this. It's interesting. Revelation talks about heaven.

Revelation talks about future. How things are ending. And Jesus Christ came on earth as the Lamb of God because the one who introduced Him said, behold, this is the Lamb of God. Right. So, He came as the Lamb of God. For what?

Why did He come as the Lamb of God? To take away their sins. How is He going to do it? How was He going to take away their sins? By shedding His blood. By dying. So, that's why He came. He came. He came to die.

The Lamb came to die. To shed His blood to save us from our sins. So, if He has finished dying, then He should go revert to the original. He should revert to what He was before He came.

[24 : 04] But when He went to heaven, He said, I saw He's still a lamb standing. And they said, in Revelation chapter 12, verse 11, they overcame by the blood of the lamb. And, ah, are you still describing Him as a lamb?

Hasn't He finished His lambry duties? Are you getting what I'm saying? So, I saw the question.

And, Revelation chapter, I like this. Revelation chapter 14, chapter 7, verse 14. That's a nicer one. Revelation chapter 7, verse 14. I have to quickly move away from the lamb and I'm going to the blood.

Revelation chapter 7, verse 14. Revelation chapter 7, verse 14. Look at it. Let's not read it. Let's go. Are you ready? And I said to Him, Sir, you are the Lord. So, He said to me, These are the ones who came out of the great tribulation and washed their robes and made them white in the blood of the lamb.

You are making your dress white through blood. You haven't realized that. You see, when you wash your robe in blood, what do you get? The color will be like this or even stronger.

[25 : 13] But, people wash their robes in the blood of what? Which blood? The blood.

The blood. The blood. The blood. The blood. Come on. Which blood? The blood. The blood. As the rich blood. The blood. Yeah. Come on. Wow. They wash their robes in the blood of...

They wash it white in blood. But, my... Let's leave the blood matter, the white and blood. The thing that gets my attention is that He is still being described as the lamb.

The lamb. Revelation chapter... Look, look. You think that thing is ending here? Revelation chapter 14 verse 1. Look at Revelation chapter 14 verse 1. He said, and I saw the lamb standing. This is very interesting.

Behold. I look. And behold. A lamb standing on Mount Zion and with him 144,000 having his father's name written on their forehead.

[26 : 11] So, when he's returning on Mount Zion, it looks like he's still coming as a lamb. He's still... Listen. His lamb description has not left him.

This is Revelation 14. The second coming of Christ. He's returning. He said, I saw the lamb standing on Mount Zion. And when he came to the last supper, Revelation chapter 21 verse 9 and verse 10, he was talking about the party, the supper.

Then one of the seven angels who had the seven bowls filled with seven last plagues came to me and said... And talked with me saying... Saying, come, I will show you the bride.

Is this still a lamb? The lamb that shed his blood. He's still a lamb before the throne. Why? Because of you and I. So that at every instant, every time there's blood speaking for you.

Every time you have access to the lamb. You have access to the throne. Shout hallelujah. Hallelujah. Hallelujah. I will show you the lamb's wife. This is future.

[27 : 15] When everything is ending. He says it's the lamb. But that didn't get my attention as Revelation chapter 21 verse 22 and 23.

And then Revelation 22, I will show you. But I saw no temple in it. For the Lord Almighty and the lamb. Ah! The lamb is a... Ah! No. Watch, watch. Ah! This thing.

This lamb is a lamb. Lambo. Lambo. Lambo. Lambo. Lambo. Lambo. Lambo. Then just talking of the new heavens. The new Jerusalem. There's no temple. But there is something.

The reason why there's no temple is because God Almighty and the lamb is the temple. So the lamb is still... Jesus is the lamb of God. So see, that introduction John the Baptist gave him was a very profound introduction.

That transcends time. It was a timeless introduction. But if... Ah! That's why I'm preaching on the lamb and the pried priest. If he had not come on earth, he would have never been a lamb.

[28 : 16] That's why John the Baptist is the greatest of all. The prophet. Because he actually came to introduce God in a way that no one could have done and God wasn't before.

There is a beforeness of God in Christ and there is the afterness of God in Christ. And so, look at Revelation chapter 22. Verse 1 and then verse 3.

Then I think I will leave the lamb and try and wrap it up on the high priest. You want to know about the high priest? But look at this. He showed me a pure river. He showed me a pure river of water, of life.

Clear as Christ. Proceeding from the throne. So, really. When everything is done, he stood the lamb. And he has a throne. At the moment, what does he do?

He's standing. Yeah. He's standing. Because I saw in the midst of the throne a lamb standing. But a time is coming. He has a throne.

[29 : 14] And he's on the throne as the lamb. He's eternally the lamb. Because having been in heaven alone, it was good. But he said he didn't want to be there alone.

He wanted us there too. But the only way you and I can find access to heaven is if there's a lamb. Verse 3.

Look at verse 3. And there shall be no more cares by the throne of God and of the lamb. So, have you now suddenly realized that he always talks about the lamb and God. God, the throne.

God's throne and the lamb's throne. He came and John introduced him as a lamb. Why? For sacrifice. To give his blood. He has to die on the cross so he can shed his blood.

And he has to resurrect so he can be there to present his blood. So, in his presenting of his blood, he went to present the blood as a high priest. So, he's not only the lamb.

[30 : 13] Right now, our heavenly Jesus is actually not a cross, the one on the cross. He has left the cross and has become a high priest. Hallelujah.

You know, you know, you know what I'm thinking about. Was he always a high priest? No. Like a lamb. Was he always a lamb? No. Was he always a high priest? No.

So, at what point? At least the lamb, when he came, John introduced him, he came as the lamb to come and die. All right. But the high priest, because to be a high priest, it's only by appointment.

Don't you know that? Yes. Hebrews chapter 5 verse 1. Yeah. Hebrews chapter 5 verse 1. You can't just get up and become a high priest. No one takes this honor. What are you talking about? See, for every high priest taken from amongst men is what?

Appointed for men. So, if Jesus is high priest, at what point in time did he become a high priest? At what point in time was he appointed? He's taken from amongst men for men in things pertaining to God that he may offer both.

[31 : 25] You see? You see? You see? You see? You see? Gifts and sacrifices. Didn't I tell you? That he may offer both gifts and sacrifices. What are gifts for? What are gifts for? To please God.

What are sacrifices for? To take care of sins. Come on. Every high priest must have something to present. You must have a gift and blood.

Sacrifices to present. No. Hebrews chapter 8 verse 1. You have to have it to present to him. Hebrews 8 verse 1. It says that now, this is the main point.

All these things are saying, the main point is this. I show you. It's not the main. When you read, I think. And I, let's see the way, and I, I like the way NIV puts it. The main, the point of what we are saying is this.

Okay. So what's the point? We do not, we, we do have such a hype. Ah. So all these things, Hebrews, Hebrews. Tokyo said, oh, I'm trying to say this. Listen, we have got a high priest.

[32 : 24] Yeah. We have got a high priest. We have got a high priest. Yeah. This, this, the main point of this resurrection and Easter thing. Ah. You didn't get it. You think it's about eggs. Eh.

Forget about those kind of stuff. It's not eggs. It's not even church service. It's not about celebration. Eh. It is about we have. Eh. Eh. Eh. Eh. Shout hallelujah.

Hallelujah. Hallelujah. The main point is this. We have a high priest. That's the main point. Wow. He's a lamb.

But after he died, so his death fulfilled his lamb, lambry or lambly responsibility. Or lamb bat. Eh.

Eh. Eh. Wow. Is he a good message? Is he a good message? What a shock. What a shock. So. Lamb, lamb.

[33 : 22] And then, he said we have a high priest. No, let's talk about a high priest. Is that okay to talk about? Yes. Yes. Let's go back to Hebrews chapter 5. Because, actually, I don't want to finish the 8.

Because there's a lot. And I have a few, a little time. You can go when you read Hebrews 8.1, Hebrews 8.3. About the high priestly role of Jesus Christ. But Hebrews 5. Magadash. Magadash.

Magadash. For every high priest taken from amongst men is appointed for men in things pertaining to God that he may offer both gifts and sacrifices for sins.

He sacrifices for sins. Go to the next verse. Let's go. Let's go. Let's go. Let's go.

Go to the next verse. This is good. This is good. Because of this, he's required us for the people, so also for himself, to offer sacrifices for sin.

[34 : 40] The next verse. Huh. This is good. Let's all read it together. Verse 4. And no man who takes so much to his self, but he who is all like the Lord, and shall not have the wrong words.

So, it says that no one takes, verse 4 again, Hebrews chapter 5, verse 4. No one takes this honor upon himself, okay, but he who is called God, just as Aaron.

Aaron didn't call himself. God said you have to do it. So, if Jesus is a high priest, when did he become, when did God call him? Because most of you have never seen in the Bible where did Jesus call him? The way God called him to be a high priest.

Because when he was on earth, we saw him as a miracle worker, he's a prophet, and he died, and suddenly we say he's a high priest. When? When? When? On what grounds did he become a high priest? One. He's not from, his genealogy is priest, is not priest's name.

It's kingly. Royal Lion of David. It's a royal Lion of David. That's why the Lion of the tribe of Judah is from the tribe of Judah. And the tribe of Judah, they are not priests. So, if even he was a Levite, then we would have said that, okay, because it's Levite, like, okay, that's why maybe he has said that.

[35 : 42] Maybe it was his turn. One is going to be his turn. So, let's grant that his turn eternally has come. Can I show you something again? Look at the high. Let's read it out loud. Read it out. Let's go. For every high priest. For every high priest. I mean, let's all read it out loud.

Okay, let's go. For every high priest. Thank you. Every high priest. Where is he coming from?

Amen. You can't be an angel. High priests are meant to be men. Anyone who tells you I saw an angel, he said he was interceding on my behalf, he's my high priest.

He's Satan. Because of your sins. Because of your sins. You just need somebody. I need somebody to take my sins away.

You need a representation. But Jesus. But Jesus. His own is legit. His high priesthood is. That's why when he's working, he's operating on your behalf as a high priest, you can go to bed.

[36 : 40] Amen. Amen. Amen. I think that's what I'm saying. Thank you. Thank you. So, put it back on the screen.

Every high priest, take it from my... Go to verse five. Verse four, sorry. Verse four. Verse four. Verse four. And no man takes it upon... Except Aaron. Just like Aaron. If God hasn't called you, don't take it upon yourself. That's...

Listen. We are not talking about pastors. Even though he applies to pastors. But this is the most serious one. High priest. No one can go into the holies of holies. Unless he's a high priest. And that one once a year.

So, you can't just get up and be a high priest. Even priests, you can't. Let alone the high one. It's a serious one. Can you imagine someone who has never been trained and qualified?

You can't just go and go to court and represent people as a lawyer. Let alone to be a judge. High court judge. Chief justice. Oh, no. Come on.

[37 : 33] Now, we are talking about this one. Chief justice. But the problem is, when did he become? Well, at what point in time? Because you can't take it upon yourself. Look at verse five.

I think we should go down a bit. I'll show you something. So, since Aaron didn't call himself, so also Christ did not glorify himself to become high priest. Ah. Wow.

So, someone must have been responsible for him becoming high priest. Because Christ is high priest here. So, Christ also did not glorify himself to become high priest. But it was he who said to him, Jesus.

Somebody said to Jesus one day, that you are my son. Today. We want to find out when is that today. We have to find out when is that today.

Is it when he was conceived? No. Because this one, he was told. He was told that you are my son. This is reading from Acts chapter two. Sorry. Psalm chapter two, verse seven.

[38 : 28] Psalm two. David prophesied. But when David was prophesied, he was actually talking about Jesus. Psalm two, verse seven. When David was prophesied. Look at this. So, your system is slow today.

Am I right? All right. Let's do that. Psalm two, verse seven. I will declare that, Psalm two, verse seven. The Lord has said to me, you are my son today. I begotten you. This word is a very interesting word.

Begotten. Begotten. It's like give birth. There was a day that Jesus, but he's eternal. So, when did God beget this thing? Begot or beget or begat?

Every one of them is okay. Okay. Let's go to him. Let's go to him. I have to finish this thing. Is someone learning? Some people are just speaking for his time. We will be judging.

Wow. I'm afraid. I feel like preaching. Preach. You are judging my party. Let's go back to Hebrews. Let's go back to Hebrews.

[39 : 26] Yes, yes, yes. Am I doing something to somebody? You are judging my party. Hey. Kadababababashakataya. Rakadabashakataya. Hebrews chapter five, verse five.

So, also Christ did not take this ever. He said, he, today you have. See, the word have begotten you. Don't take it lightly. I'm going to show you that today and begotten. Because, John 3, 16. You know, I know you know what is there.

Oh, come on. You do know. Oh, no, you know. Don't mind anything. You don't. Why you do? Don't you know what is in John 3, 16? Okay. Prove them you don't. Let them know that you know. Say it. Let's say it. That he gave his only begotten.

John 1, 18. No one has seen the Father, but except him who is from the Father's bosom. John 1, 18. He has declared him. All right. So, Jesus Christ didn't come as a bastard.

He came as the begotten. Only begotten. Yes. Say only begotten. Only begotten. All right. So, John 1, 18. The only begotten son. He is the one God has actually begotten.

[40 : 27] Not adopted. Begotten. All right. But then, so if he's already begotten, when is the day he told him that today I begotten you? Because the begottenness, this one was eternally begotten.

So, it wasn't a day. It is not subject to time. For God so loved the world that he gave his only begotten son. It could actually sound only begotten. Only begotten. He's already begotten.

And he's not subject to time. Right. All right. So, the son of God in eternity, the word was God. The word is God. It's who came. So, that is only begotten son.

That's why he's only. There's none like him. Christ is unique as a son of God when he came on earth to walk. But there was a point in time he was begotten and he was declared to be the son of God.

I will explain the two. So, the two sons are different. The first one was the eternal son. The second one was the sonship of the human Jesus. All right.

[41 : 27] So, I've always explained this. The human Jesus, he took on humanity. He wrapped himself with humanity and died on the cross. And then on the third day, he resurrected.

He brought humanity back into a new face of humanity. He said humanity. That's why he's still the lamb. And he went and sat, went to the throne and was with the father. Now, he said, this day have begotten you.

Let's look at the text again. Hebrews chapter 5. Are you getting something at all? Verse 6. Do you know, it's like what he said was not enough. He said again. This is Psalm 110 verse 4.

He said again. He also says in another place, another Psalm. You are a priest forever according. Aye. The enthroned is something. Your priesthood is according to the order.

Who is this Melchizedek? So, the day he was being declared that I have begotten you, the same day he was told you are a priest forever according to a certain order.

[42 : 27] Not the Aaronic order. But the Melchizedekan order. So, in Hebrews chapter 6 verse 20, it talks about him as he was a priest like after the order of Melchizedek.

It says, wherefore a forerunner has entered for us, even Jesus having become, he became. Say became. He became. He wasn't always. He became. Having become a priest and he became a priest after the order of Melchizedek.

Hebrews chapter 7 verse 11. Say Melchizedek. Melchizedek. Hebrews chapter 7 verse 17. Say Melchizedek. Let's go to the 17. Let's do the 11. Let's go to the 17. For he testified, you are priests forever according to the order of Melchizedek.

So, Jesus' priesthood is after a certain lineage. I think it is necessary to think about Melchizedek. So, he starts in Hebrews chapter 7 verse 1. And this Melchizedek, priest of the most high God.

King of Salem. Who met Abraham when he was returning from the slaughter of the kings and blessed him and Abraham. Who? Abraham gave the title of all. Abraham, our father.

[43 : 37] The father of faith was worshipping somebody or was honoring somebody as the priest of God. The first introduction of priests in the Bible is this Melchizedek.

Not the Aaron one. That's the first priest. And after he met Abraham, that's it. He went into kind of hiding. He set a certain standard which no human being can follow.

Until Jesus shows up on the scene. And his priesthood, if you are a lawyer, you must be, you must be traceable. If you are, you tell, bishop will tell you.

He has his score, he's gazetted. If you are a bishop, they must tell who your succession is coming from. So this one appointed this one, appointed this one, appointed this one.

There must be another. Like you are the queen or the king. Your royal lineage must be traceable. So Jesus can't just be a priest and just go to Abraham and a priest. No. Where's your lineage?

[44 : 35] He said, oh, no, don't worry. Physically speaking, humanly speaking, he's not Levite. But humanly speaking, he's only from Melchizedek. This Melchizedek, his priesthood is without beginning, without end.

Yes. When was he, I was talking about the priest, I think last two Thursdays, when I spoke about the fact that Jesus' priesthood is based on the law of an indestructible life.

Yes. I think we should go into the text again. Hebrews chapter 7. Let's look at the reference from verse 14. Because it said, Jesus came from the tribe of Judah, of which Moses said nothing concerning priesthood.

So why is he a priest? So then, if another priesthood has emerged, not from the lineage of priesthood, that means there's been a change of system. Yes. Verse 15. Look at verse 15.

Let's all read it together. Let's go. Arising another priesthood. Let's go to the next. Go continue.

[45 : 36] Who has come? Not according to the law of fleshly commandment, but according to the power of an... Listen. So, this is the Aaronic priesthood. God gave a law, commandment, that there must be a priest.

Anyone who is not from the lineage of Aaron, that's Aaron. If you are not from his lineage, you can't be a priest. If you attempt to do the job, you'll be stricken by God. It's a law. So these guys, they were priests by inheritance.

They didn't just get that. They were born into the priestly family. So if you are a Levite, you don't have a land. You eat tight. Yes.

They didn't give them a land. They said that all the people in Israel, as they work, they should honor God with their resources. And then when they bring it to God, you have a special portion.

As a priest, you live on the people's resources. In God's plan, pure priests are supposed to live on the resources the people of God bring. Wow.

[46 : 39] Many people don't understand scripture. He said, if we have sown spiritual things to you, is it a big deal? Is it too much if we reap your physical, your material benefits?

That's 1 Corinthians chapter 9, verse 11. In Galatians chapter 6, verse 5, it talks about anyone who is being taught must share all good things with his teacher.

Galatians. I like the Galatians one. Some people think it's not in the Bible. Let's go. Let's go. Is it verse 6? Verse 6. Go to verse 6. Let's see.

I'll show you. It's Galatians. Let him who is taught. Okay? Taught the word. Share in all good things with his teachers. What's your blessing in this season? I can see my teacher.

I can hear. I said, what's your blessing in this season? I can see my teacher. Did you see what you are supposed to do with your teacher? God wants you to serve him with all your strength, all your might, and all your heart.

[47 : 42] Serve him when you are young. Serve him when you have energy. Serve him when everything is fresh in you. Use your energy. Serve him. Serve God. Expand your energy.

Serve him. High priest. So you have been born and you die. Death prevented them from continuing. Remember, Hebrews after seven. They were prevented by death to continue.

So you come, take your father's place, you die and go. Take your father's place, you die and go. And now you see this guy. Where are you coming from? What kind of priesthood?

You say, oh, that's my father. My father. Oh, okay. So you're also in this lineage. Okay. And then this one comes. Where can we trace you from? Because you are not in this lineage.

And so long as human beings are concerned, is this one that God has allowed? But human beings are forgotten. Because before he called Abraham, there was a priest Abraham met. Who the people have forgotten about?

[48 : 43] Because really, the Old Testament didn't speak much about him. He mentioned him in Psalm, and that's it. After he met Abraham, Psalms mentioned him briefly once or so, and that's it.

So the writer of Hebrews came to tell us that Jesus is a priest. His order is not from the human realm. It's from the... But watch this.

Watch this. So he says, Hebrews again, chapter seven, verse 16. Watch this. This is a key thing. Verse 16. So, who has come according to the law of Leslie's commandment?

All these guys, they came according to the law of Leslie's commandment. But him didn't come according to the law of Leslie's commandment. So what did you come according to? He came... His own was according to the power...

Watch this. The power of an endless life. You have to prove that this life is endless before you can become that. You can become a Melchizedekian high priest.

[49 : 44] Having not proven that you have an endless life. Because the Melchizedekian high priest is without genealogy. It doesn't have birth certificate and death certificate.

Without the beginning of days, Hebrews 7, and without the end of days. Jesus Christ has come in that order. On what grounds?

Because of the endless power he had. Based on the endless power he's called. That's why he became. When did he get that endless power? Is it before he was born?

He said... So when we're reading Hebrews chapter 5, he said, according as God said, this day. When is there this day? Look at first... I asked chapter 13 verse 3.

This is where I'm going to... I'm wrapping it up. I'm proving to you from scripture that there was a certain day that everything changed. Acts 13, 3, 3.

[50 : 44] Let's start from 3, 2. It's a bit better. Acts 13, 3, 2. God gave promise to the fathers and he has fulfilled it in their sons. Okay?

Okay? And we declare to you the glad tidings. That promise which was made to the fathers. God made promise to the fathers. Verse 33. He has fulfilled this promise.

Watch this. He has fulfilled this promise for us, his children. How did he do it? In the last time he was raised up Jesus. So when he raised him up, he was fulfilling a certain promise.

He raised up Jesus. In that he has raised up Jesus. He has raised up Jesus. As it is written in the second Psalm, you are my son. He's being raised, connected to that scripture.

You are my son. When he raised him, he has fulfilled. He said, you are my son. Today, God has raised you. The resurrection. On that day of resurrection, Jesus became something he has never been.

[51 : 41] Hallelujah. Hallelujah. Hallelujah. Are you getting it? Makatashaya. God, God called him high priest.

Hebrews chapter 10, sorry, chapter 5 verse 10. He was declared. He was pronounced. Hebrews 5 verse 10. God by God as high priest. Not by men. God himself said, today I call you high priest.

Where was today? That day. Now that brings us to the Easter message. When he was crucified, he died as the lamb to save us from our sins. To pay for our sins. So he's the lamb whose blood pays for our sins.

But he didn't remain in the grave. On the third day, he raised. He was raised from the dead. He rose from the dead. And the day he was raised.

God, the resurrection said, this day. Why? Because, watch this. He took humanity into grave. And he brought humanity out of the grave for the first time ever.

[52 : 42] Yes. Yes. Yes. Yes. Yes. Yes. Watch this. You remember his high priesthood is based on an indestructible life? Yes. A life that has conquered death already.

Yes. The very day he conquered death and he rose from the grave. That day, he was pronounced. You are my son.

Ah. My son already begotten. No. This is talking about the human Jesus. Because, oh. Ah. Can I finish this, please? In Romans chapter 1 verse 3.

I'm talking about the human Jesus now. Romans 1 verse 3. He was declared. Listen. Jesus Christ, according to the flesh, he was the seed of David. Concerning his son, Jesus Christ, our Lord, who was born of the seed of David, according to the flesh.

So now let's talk about his flesh. But what? Go to the next verse. And so that flesh was declared. That flesh was declared to be the son of God. Not when he came.

[53 : 49] He's already eternal deity. But his humanity was declared to be. How was he declared? To be the son of God. With power. By the Holy Spirit.

You see that? By the resurrection from the dead. When he resurrected, he was declared the son of God. So when he resurrected from the dead, humanity became the firstborn.

Not the only begotten. The firstborn child of God. So Romans 8 verse 29 says that. That he might be the first.

Amongst many brethren. Amen. Come on. So. Is it too much for some of you? That's why when you go home, keep listening.

Watch this. For whom he foreknew. He asked a predestined to be conformed to the image of his son. Why? So that he, Jesus, might be the firstborn. That means there are other bums.

[54 : 49] When he resurrected from the dead. Do you know the most tender word he used to describe disciples when he was on earth? The best word he used for. He said, I call you friends. John chapter 15 verse 14 and 15.

I call you friends. But when he resurrected. John chapter 20 verse 17. He said, go and tell my brothers. Because I've resurrected.

He says, I do not cling to me. For I have not yet ascended to the father. But go and tell my brothers. Not yet brothers. Why? Because when Jesus is resurrected from the dead. He had something that we also, when we put our faith in him.

We begin to be like him. Bishop, that's why he says that. He said, it pleased God.

And it was fitting. Hebrews chapter 2 verse 10. It was fitting that God will make the captain of our salvation perfect to his suffering. God. That he might be.

[55 : 50] Watch this. For it was fitting for him. By whom are all things. Bringing many sons to glory. To make the captain of their salvation perfect to his suffering.

Watch this. Go to the next verse. Let me show you something. For both the sanctified. Those who are being sanctified. And the one who sanctifies. Have won. For this reason. He said, I'm not ashamed to call them brothers. So now we are brothers of Christ.

That is why. When did you become brother? I'm going. I'm ending now. When did you become brothers? 1 Peter chapter 1 verse 3. Blessed be. I think this will be nice for us. If you are born again. If you are not born again. Don't read it. If you are born again. Let's read it.

Let's go. Blessed be the Lord. For the power of all those who are alive. For all the way. Abandoned mercy. Abandoned mercy. Abandoned mercy. Abandoned mercy. Has begotten us again to a living hope.

Through the. Oh. How did he beget us? This day. You are my son. This day have I begotten you.

[56 : 46] We also were begotten. Unto a livelihood. How? Through the resurrection. When he says resurrected. That is when our. Also our sonship enters.

So when he resurrected. He said now tell my brothers. His high priestly office is indestructible. Because he has. He possesses an eternal life. A life that cannot be destroyed.

A life that has overcome death. That's what made him a high priest. He was made a high priest. Not according to the law of carnal commandments. But he was made a high priest. According to the power.

Of an indestructible life. And then when you read down. I just run. When you read down. What's Hebrew chapter 7. I'm talking about. You read down what's down. It says that all those high priests. They were continuing. And every time.

Someone has to take their place. Hebrews chapter 7. From verse 20. Every time. Someone has to take their place. Someone has to take their place. When this one finishes his job. Another person takes over. When this one finishes his job. Another person takes over. When this one finishes his job. Another person takes over.

[57 : 41] In as much as he was not. Made priest without an oath. When God was making him a priest. He swore. This day I've sworn. You are my son. On the resurrection. So.

Ashesi. When we are talking about resurrection. We are talking about. People whose garments. Have been washed white. In the blood of the lamb. Who are now.

Watch this. Who are now. The sons of God. Just as Jesus is the son of God. But remember I said. He's a forerunner for us. He's the captain of our salvation.

He's going and we follow him. He went to heaven. And we are also following. He did not cling to heaven. He came down. He wanted us to be with him in heaven. He came and died.

So that he can take us to heaven. In conclusion. Why do we need a high priest? Because. Verse 7. Verse 25. Hebrews. Chapter 7.

[58 : 37] The same Hebrews. Verse 25. Therefore. He's also able. To save to the uttermost. Those who come to God through him. Since he ever lived to make intercession for them.

And let's look at the next verse. It says. For such a high priest is fitting for us. Come on. Come on. Come on. This is the kind of high priest we want.

This is the kind of high priest we want. If he had not resurrected. We would not have hope. But because he resurrected. We have this kind of high priest. And who is always on the right hand of the father.

Making intercession for us. He's able to save to the uttermost. He said. There is nothing about your life. You can't deal with. You can't help you about. His salvation is comprehensive salvation. Why? Because he's ever.

Say ever liveth. Ever. Say he ever liveth. Ever. See that he ever. Verse 25. He ever liveth to make intercessions on our behalf. That's our high priest. Amen.

[59 : 35] Jesus. Our high priest. Amen. Therefore. Come boldly. Ah. Before the throne of God. Seeing that we have a high priest. Bible. Bible says that he has passed through the heavens.

He didn't just go to heaven. He gone. In fact. Look at. Verse 26 again. He said. He is higher than the heavens. Yes. He is there. Higher. And has become higher than the heavens.

He. In Hebrew chapter 4. He says that. Since we have a high priest. Who has passed through the heavens. Let us come boldly. Every important thing in life. You have to start early. Yeah. The resurrection brings us into so much.

My chief amongst them all. Is that. He declares Jesus. The high priest. The son of God. In a way he wasn't initially. That's why he came as the lamb.

He died as the lamb. And resurrected and became the high priest. Even though he's still a lamb. He is the high priest. Now. Jesus. Our Jesus. Jesus is the high priest.

[60 : 34] That's why you can go and pray. That's why you can pray for yourself. You don't have to pay people to pray for you. Because if you are born again. You have a high priest. You can come and pray for him. Thank you Jesus.

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