

The blood of the Lamb

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[0 : 00] Hallelujah! We thank God you've tuned into this message by David Entry at Caris Church. No hand can help you with the fulfillment of your destiny but the Word of God.

May God's hand align you further into your destiny through this word. Exodus chapter 12. I want to read verse 3. Speak to the congregation of Israel saying, In the tenth day of this month, they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house, for an house.

Verse 7. And they shall take of the blood and strike it on the two side posts and on the upper door posts of the houses wherein they shall eat it.

And they shall eat the flesh in that night, roasted with fire and on living bread and with bitter herbs they shall eat it.

Eat not of it raw, nor sodden at all with water, but roast with fire, his head with his leg and with the pertinence thereof.

[1 : 16] And ye shall let nothing of it remain until the morning. And that which remain of it until the morning ye shall burn with fire.

And thus shall ye eat it with your loins girded, your shoes on your feet, and your staff in your hand. And ye shall eat it in haste. It is the Lord's Passover. Here ends the reading of God's word.

Father, thank you for such a glorious season and moment and for bringing us to this point where we hear your word. Let the heavens open upon us as your word comes to us and anoint and sanctify our ears.

Amen. That we shall hear what the Lord is saying to the church. In Jesus name. Amen. Amen. Great Exodus. Great Exodus. Great Exodus.

[2 : 18] These people were in captivity for 400 years. They have become used to their state, their condition.

They have accepted their mess. And they have become acclimatized or comfortable with the condition they were in.

Then God comes to Moses and he said, Go and tell Pharaoh, let my people go. He said, say to Pharaoh in Exodus chapter 10, chapter 3 verse 10.

Exodus chapter 3 verse 10. Come now therefore and I will send thee unto Pharaoh that thou mayest bring forth my people, the children of Israel, out of Egypt. And then when you read chapter 7, he said, say to Pharaoh, let my people go.

Moses went to Pharaoh and said, the Lord said, let my people go. That they may worship me. Let my people go. That they may worship.

[3 : 25] Afterwards, Moses and Aaron. And the Lord spoke unto Moses. Go unto Pharaoh and say unto him. That saith the Lord. Let my people go. That they may serve me.

Other translations say that they may worship me. Let my people go. There's an agenda for the redemption. There's an agenda for the freedom. There's an agenda for the Exodus.

The Exodus is not just about going. But where are you going and why are you going and what are you going for? So he said, let my people go that they may, so they may, so that they may worship me.

So Moses went to Pharaoh and told Pharaoh, that saith the Lord. Let my people go. He said, who is that God? Pharaoh said, don't worry. Forget about that God. I'm powerful. I'm a God myself.

And Pharaoh was stubborn. First time he had in his heart. Second time he had in his heart. The third time God got involved in the hardening of his heart. So he said, let my people go that they may worship me.

[4 : 33] And then Pharaoh decided to harden his heart. The first time was not God. It was Pharaoh. The second time it was Pharaoh. The third time God hardened his heart. God joined him. God said, you want a hardened heart?

Let me show you how to do it. So in Romans you see the Bible says God hardened Pharaoh's heart. He didn't start it. Pharaoh started it and God said, I'll give you what you want. So God hardened Pharaoh's heart.

Pharaoh hardened his heart. Different miracles God worked still. Pharaoh would not listen. And God said, there's a last straw that will break the back of the camel.

God knew that the flies were not powerful enough to release the people from Egypt. The miracles of Moses, the snake, the Nile turning red, was not strong enough to release the people of Israel. It wasn't strong. Nothing could be responsible for their relief and for their release. Nothing. But blood.

[5 : 37] But blood. You know why? Because they are being set free for worship. The reason why God did not accept the offering of Cain was because it was a bloodless sacrifice.

God respects sacrifice. God respects. Let's all say that together. God respects our blood.

But not sacrifice without blood. You hear people say things like, it's the blood of our forefathers that has founded this nation. The blood. They are blood and toil.

Blood signifies an entire life being offered as a sacrifice. Blood. Blood. Blood. God likes sacrifice that has got blood.

Else, number one, in the Old Testament. So you know, Abel offered from his lamb. He offers from his lamb his sheep, his cattle, the stock of his lamb.

[6 : 44] He got the best one. Because a lamb has got blood. And Abel, he also brought of the firstlings of his flock and of the fat thereof.

And the Lord had respect. Why? The flock he offers the lamb had blood, which was pointing to one blood. It was pointing to one blood. I taught you in this church before that when God created man in Genesis chapter 1, verse 28, He created them in His image, male and female.

And He blessed man. Man. And then, He said, be fruitful and multiply and have dominion over all the earth.

Any authorized man to eat of the herbs, of the trees, of the fruits. He said, I've given it to you for food.

Genesis chapter, it says that God said, behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed.

[7 : 57] To you it has been given for the meat there is food. Okay. New King James. For food. He didn't eat animals. When God blessed, He didn't ask them to eat animals.

Then, man fell and sinned. Any time sin comes in, the only thing that can deal with sin is a particular blood. But how can you get blood from trees?

How can you get blood from vegetation? The only way you can get blood is from life. Creeping things that have life, moving things that have life.

But original blood that God, there's only one blood that can deal with sin. There's only one blood that can open the prison gates of hell. That people who have been put in hell can be let loose.

Only one blood. But in the Old Testament, God has to put in a system of blood to mimic that blood ahead. The one blood.

[9 : 02] So it was foreshadowing the blood. It was a type of the original blood. And Abel got it right when he sacrificed. Then, man fell.

Then when man fell in Genesis chapter 6, man became so evil and everything. And God said, no, this is too much. I'll wipe out man. So he wiped out. Genesis chapter 6, verse 6 talks about how, verse 8, Noah found favor with God.

So Noah and his house were preserved. And then when they came out of the flood after God said, this is new beginning. In that new beginning, God blessed them.

Genesis chapter 9, verse 1. God blessed them like Genesis chapter 1. He blessed them. But now, when he blessed them, he said, be fruitful and multiply and fill the earth. Verse 2. And the Lord said, and the fear of you and the dread of you shall fall on every beast of the...

I think this is what must happen for you. That the fear of you will fall on your enemies. The fear of you will fall on your enemies.

[10 : 06] The fear of you shall fall on every beast of the earth and on every bird of the earth and all that move on the earth and all the fish of the seas.

They are given into your hands. Now look at verse 3. Every moving thing that leads shall... Genesis, moving things that...

Moving things were not supposed to be food. But after the fall, blood was needed.

Blood was needed. So you need to kill an animal to get the blood. So instead of giving it to you for food, giving you... I've given you all things even as the...

The way I've given you and now I've added this one. Because of blood. Originally, blood was not needed. Because there was no sin. But now when they sinned, blood is needed.

[11 : 09] Blood became necessary. So now let's go and hunt and fish for blood. And so they were instructed strictly by God never to eat the blood.

The only reason why I've allowed you to eat meat and eat flesh was so that you can use the blood to access me. If you eat the blood as well, then the purpose for eating this thing is abolished.

Am I preaching this? Wow. So in Deuteronomy, he gave them strict warnings that you should never eat the blood.

Never eat. He told them always eat, but don't eat the blood. Don't eat the blood. That is why in Jewish tradition, you don't eat meat that was strangled. Because the blood was not released out of it.

So he said, tell them to abstain from meat strangled. And actually after 15 verse 29. He says that they abstain from things offered to idols from blood and from things strangled.

[12 : 20] So you have to, if you shoot the animal, you have not let the blood out. Man, watch this, watch this. Man was never designed by God to eat blood or drink blood.

There's only one blood we have been authorized to drink. So God said, so we leave this blood exclusive. Let's make sure no blood is eaten or is drunk.

So that when you are drinking this blood, you know that this blood of Christ, it stands above all the others. Am I explaining something?

So, he said, do not eat the blood. So that's how God has designed it. Then we come to Exodus.

They were in prison for a long time or they were in captivity for a long time.

They were in slavery for a long time. And it was now time to go out. You didn't realize I spoke about you. It's now time to leave.

[13 : 21] So, if it's time to leave, if you are done with a place and you are moving to the next level, if God is behind it, there are some things that must be triggered.

The first and foremost is the blood. So, he said, chapter 12, verse 3, in Exodus, he said, the Lord said to Moses, say to the children of Israel, speak to the congregation of Israel, saying, in the tenth day of this month, they shall take to them every man a lamb.

A lamb for an house. Every man. Without a lamb, you are stuck. Those of you who listen to me and you are not born again, you are stuck.

You can be shouting, I'm done with this place. On what grounds? No, you can't. You can't just act with this place and you are done. You can say I'm done with this place, but it doesn't.

It's like someone in prison. And he's in prison and said, I'm out of this prison. I'm free. No. No. So, you see, that nurse who told our sister who shared a testimony yesterday, the nurse said you are going to be in, or the doctor, you are going to be in crutches the rest of your life.

[14 : 43] And he says that, God forbid, he said, God forbid, you're already in it, so forget it. The person didn't know that this lady is one, a child of God, two, part of a move in charis, and three, will not be silent.

He said, I will not be silent. She spoke back because she was standing on blood. She had blood confidence to declare she was out of that place.

So, in Exodus it says that, get a lamb. And then verse 7 says that, don't eat the blood. So, it says that, they shall take of the blood and strike it on the two side posts and on the upper door posts of the houses where they are.

Where they shall be eaten. Eat what? So, the lamb you are going to slaughter, you are really supposed to eat the lamb. You want to enter the transition of God.

What are you eating? What are you eating or what have you eaten? My pastor, we are fasting. Yes, we are fasting so we can eat. That's right. Not ordinary food.

[15 : 58] In John chapter 6, verse 51, He said, I am the living bread.

I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever. No prison can hold you.

Come on. I am the living bread. In verse 35, He said, I am the bread of life. There is a difference between the bread of life and the living bread.

The bread of life is the verse 35, John 6, verse 35. The bread of life, the bread that gives life. Life's bread. The living bread is bread that can work.

The bread will be talking to you. Oh, come on. You are about to eat bread and the bread is talking to you. The bread is telling you, don't drink my blood. You are eating this bread that speaks.

[17:00] A bread that works. Bread that looks at you. Bread that sees. Bread that hears you pray. When you can pray to all, you can pray to the bread you are eating. And Jesus said, there is no other bread that can do that but me.

I am the living bread. Anyone who eats of this bread will not die. The Jews had a problem. They said, look, you are a demon possessed.

Abraham, her father's, ate and they are dead. And you are saying anyone who eats this bread will not die. They said, who do you think you are? Who do you think you are? They didn't know that he was bread sent from heaven.

So, he said in Exodus, eat the flesh in a certain house. Come on. But not in every house.

The house must have blood. The blood of the flesh you are eating must be on the doorpost. The door is exit point.

[18:02] And the windows, the post on the windows is entrance. Window is to let air in. Let light in.

You don't use window to go out. You lose window to let light in. And you use door to get out.

Between you and your next space of victory.

Your next place of triumph. There must be this intermediary called blood. Blood.

But there's only one blood. Only one blood. Only one blood. So, he says that, apply the blood and eat the flesh.

And he tells us how to eat the flesh. He said, don't boil it. And don't eat it raw. So, we don't get confused about which lamb he's talking about.

[19:06] Lamb for a household. There's only one household of God. And so, God also has a lamb for his household. I'm not talking about Mary's little lamb. I'm talking about the lamb of God.

The lamb of God who takes away the sin of the world. Not a sin. It's a sin.

The lamb of God. The lamb of God. So, there is only one personality in the entire creation.

Entire universe. Entire history of humanity. And prophetic times of humanity. Who qualifies to be the lamb of God. He's our Jesus.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

[20:06] Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him. Without him was nothing made that was made.

In him is life, and the life is the light of man. The light shines in darkness, and the darkness comprehended him. There was a man.

I want to talk to you about the man. Sent from God. His name is John. He wasn't the light. So what's his usefulness?

What's his usefulness? What's his usefulness? He was not the light, but he was sent to bear witness. Verse 8. That he was not the light, but was sent to bear witness.

[21:15] We didn't do verse 7. Let's do verse 7. The same does John. He came for a witness. To bear. John the Baptist was just a signpost.

You are looking for lighthouse theater. And you are running up and down. Just look at the sign.

Respect the sign. I have a title for one day message. Respect the sign. Talking about John the Baptist. It means anything he's saying, listen.

Listen. That's the purpose of his existence. The purpose of his existence was not a ministry. Was not crowd. Was not breakthrough.

Was not marriage. Was not children. Was not family. Was nothing. The purpose of his ministry was one. He was not the light. He was sent from God. To bear witness.

[22:20] To bear witness. Of the light. That all men through him. Might say. Aha. Don't sidestep.

John the Baptist. To define Jesus. Don't try to define Jesus. Without respecting the sign.

John the Baptist came for. He was not the light. But he was sent to bear witness. Of the light. He wasn't the light. That great light. He says that. Verse 15.

He said. John bore witness. Verse 15. John bore witness of him. Let's all say that together. John bore witness of him. One more time. John bore witness of him.

He bore witness. And then. He cried. He cried. He shouted. He announced. Saying. This is he. Who I spoke. Of whom I spoke.

[23 : 16] He that cometh after me. Is preferred for him. For he was preferred for him. So. The witness is not just. This is he. He said something. About the man. What did he say?

Verse 29. Verse 29. The next day. John seeeth. Jesus coming. Then.

When he said. Jesus. He stops everything. Now he said. My job. My sign has come. This is why I am alive. He points to Jesus. He points to Jesus. Wherever Jesus was going.

The. The. The pointing was. The spotlight was upon him. There is something called. Follow on camera. Wherever you go. He follows you. He follows you. Tracks you. The.

The. The sign. John came for. Was not to come and. Give sign to anybody. But just Jesus. Wow. So. And then. He pointed to him. He said. Behold. Watch this.

[24 : 17] We have been reading the Bible. Genesis. Spoke about. You need. Spoke about. Abel's lamb. Exodus. Spoke about. A lamb. For. For.

For a household. A lamb for. An exodus. Wow. And then. Leviticus. Instituted. Sacrificial system. To keep sacrificing. Animals. A lamb. Then.

Numbers. Continued to explain. The lamb life. Deuteronomy. Enhanced it. So throughout the Old Testament. But there's no way. That the Messiah.

Was really said. That is going to be a lamb. Only Isaiah. Spoke in. Lamb language. Isaiah. Had a lamb language. So he spoke some lamb language.

He was led like. A lamb to the slaughter. But then. The greatest of all prophets. Shows up. And he says. Of Jesus.

[25 : 13] Matthew couldn't say it. Mark couldn't say it. Luke didn't say it. But John. Because John. John focused a lot. On John the Baptist.

He said. John saw him coming. John said. He saw Jesus. So we are. So we are not confused.

About who we are talking about. He saw Jesus coming. And he said.

Behold. Jesus is a lamb. That lamb. That. They ate. In order. To trigger the exodus. Yeah. Yeah.

The great exodus. That ever happened. Was because of a lamb. Shout a lamb. Yeah. Yeah. Yeah. Yeah. And.

If you study the New Testament. Very carefully. There are not too many places. That he was referred to as a lamb. Because that lamb. Ideology. Or terminology. Or philosophy.

[26 : 09] Or revelation. Is so weighty. It's only revelations. That can talk about it. Tomorrow. I saw a lamb. Amen. Revelation has titles of Jesus.

Yeah. That other books in the Bible never. That means that. Watch this. Watch this. Revelation is about things yet to come. That means that. There are aspects of Jesus.

That are about to be properly revealed. It's only revelation that can talk about him. Different. Different. Names.

That revelation used to describe Jesus. Which all the other books. But one. And you know the most favorite. Or the. Common. It was. The most frequently used.

Yeah. Title. Or. Name. Or. Figure of street. That was used for Jesus in revelation. Yeah. Is the lamb. Yeah.

[27 : 05] Where is the lamb? Above all the other. Names. Titles. And technologies that was used to describe Jesus. Yeah. The lamb was most used in revelation. Yeah. Because this whole thing.

Rises and falls on the lamb. The lamb. The lamb. The lamb. The lamb. The lamb of God. Ah. So in John chapter 1. Verse 36. John again.

Points to him. In John 1. Verse 36. And looking at Jesus. As he walked. He said. Behold. The lamb. The guy was. Just. Preoccupied with this lamb thing.

Do you know why I spoke about the verse 7? He says that. He was sent. He came for a witness. So what he was saying. Was so crucial. There's nobody go sent.

To come and give witness. Of the arrival of Jesus himself. By John. And John. Fixed his eyes. And then when he saw it. He said. Behold. The lamb. That was his.

[28 : 07] Actual description of Jesus. He said. He explained. What Jesus' role was going to be. He said. I baptize with water. But when he comes. You baptize. With the Holy Spirit.

So that's his job. Yeah. So. But. His. The description of his person. He said. This one is the lamb of God. Not what he's doing. Who he. Who. If you are not born again.

You are not. You cannot say. I'm done with this place. You don't have a lamb. You are left. You don't have a lamb. Am I preaching at all?

You can't say. I'm done with this place. You can't say. Bigger. Better. Greater. Better. Is coming. There's no guarantee.

No guarantee. There's no. Warranty. On your claims. It can fall flat. And you are not covered.

[29 : 13] But our own. The blood. Is the security. Is the guarantee. Is the surety. Is the surety. Of the New Testament. Is the proof. So, you read Peter also.

Because Peter was the one who spoke most in the New Testament as long as the Gospels are concerned. Matthew, Mark, Luke, and John. The next person who spoke more than Jesus, who spoke more next to Jesus, was Peter.

His name was mentioned more in the stories around Jesus than all the other disciples he spoke.

So, he said, I need to also throw my heart in this lamb revelation.

So, in 1 Peter 1, verse 19, he was talking about you have been redeemed. Jesus. And, Pastor, he emphasizes on something the lamb has, which was the blood.

The precious blood. The precious blood. The precious blood. The precious blood. Isn't this? The precious blood. Precious blood. Christians have got precious blood. Some people, what is the only, the main thing precious in their lives is their money.

[30 : 32] The main precious thing in their life is their gold, silver and gold. It's their jobs. Their relationship. That's why when the relationship breaks down, they are broken. It's their certificate.

There's nothing to them outside of their certificate. So, when heaven is describing them, heaven would describe them as a certain woman, a certain man.

Because his identity is in possession. When his possession is not gone, we don't know. He's just a certain person. Yes. Lazarus and the rich man.

That rich man was called a certain rich man. His name was not mentioned. Because the riches were his identity. His possession.

His identity was in his possession. His identity was in his beauty. His identity was in his certificate.

His identity was in his job. His identity was in his race. His identity.

[31 : 34] Certain rich man. That's all. What's his name? No. But Lazarus. Lazarus, we know his name. Father Abraham.

Saint Lazarus. Luke chapter 16. We knew their names. But the rich man, up to now, he just said, heaven didn't recognize his name. Because his identity was tied to his riches.

So, they said, a certain rich man. Who fed sumptuously. Yes. Every day. Every day. He was doing well. Don't envy them prosperity of the wicked.

Yes. They trust in their riches, but we trust in his mercies. Yeah. In two days ago, our Bible reading, Psalm 42.

They trust in their riches. They trust in their material possessions. But we trust. He says that, here is a man who did not make God his strength, but trusted in the abundance of his riches.

[32 : 39] But the next few verses said, I trust in his mercies, in the mercies of God. Forever and ever. For how long? Forever and ever.

We trust. Carice! We trust in his mercies. We trust in the mercies of God. We must be known as the people who trust in the mercies of God.

We trust in God, but we don't just trust in God. We actually go further and trust in his mercies.

That's why we call for prayer meetings. So we can come boldly before the throne of grace.

To all. To obtain. And find mercy. To help. To obtain mercy. And find grace. We trust in God. We trust in God. We trust in God.

So, so, so, Peter says that, the blood is precious. We are redeemed from generational influences.

[33 : 40] Nothing just starts with you. It usually starts with your parents. The things that have the title deed to your destiny, started with your parents.

Your real citizenship has to do with your parents. That's why Jesus has to be the son of God. But, in Christ, the blood is so strong, it can secure you an exodus from your messy past.

Messy bloodline. So, in 1 Peter 1, verse 18, it says that, knowing that you were not redeemed like silver and gold.

From what? Your aimless conduct. Received by tradition from your fathers. Your nationality, your traditional background, your natural background, gives you something that can stop you from enjoying Exodus.

Jesus. That's why you need a lamb. Don't go and get one. God has got one already. Hallelujah! [34 : 54] Hallelujah! Hallelujah! God has got one for you to use. Thank you, Lord. Because I can't afford one.

I've got one now. So, it said, you are not being redeemed by corruptible things. But this Exodus, what is behind the Exodus, is actually the precious blood, verse 19, but the precious blood of Christ, as of a lamb without spotting, without, so he introduces Christ as a lamb again.

Then in Revelation, chapter 5, verse 6, Bible says, he's a lamb. In Revelation, chapter 12, verse 11, Bible says, he's a lamb.

Revelation, chapter 14, verse 1, Bible says, he's a lamb. He's a lamb. Revelation, chapter 19, actually, chapter 14, again, verse 22, Bible says, he's a lamb.

Chapter 19, Revelation, chapter 19, verse 7, Bible says, he's a lamb. Verse 22, verse 23. I like that, verse 22, verse 23. Then, Revelation chapter, Revelation chapter 21, verse 22.

[36 : 05] And I saw no temple in the New Jerusalem. For the Lord God Almighty and the lamb are the temple. Oh, wow.

Then in verse 23, there was no moon. Oh, son. The city had no need. That didn't need. It didn't need. It didn't need. So the city had no need of the sun or the moon to shine for the glory of God illuminating.

Hallelujah. Hallelujah. I thought somebody was screaming, Hallelujah. Hallelujah. Hallelujah. Wow. The lamb is the light. The lamb is the light. The lamb is the light. The lamb is the light. Then, Revelation chapter, did we read, did we read chapter 14, verse 1?

So he's standing on the Mount Zion. The lamb. The lamb standing. The lamb standing. Chapter 12, verse 11 says that they overcame They overcame blood. They overcame blood. You are going to enjoy great Exodus.

[37 : 14] Yeah. We are going to overcome by the blood of the lamb. Yes. Yes. By the blood. So when we talk about something is coming, something bigger, something better, something greater, it's because of the blood of the Lamb. And what type of blood? Precious blood. You didn't shout hallelujah?

Hallelujah! Today I'm preaching a Christian message. This is what becomes the platform of any genuine revival. The revelation of Christ. A whole book called Revelation. Many people think it's about the revelation about the end times, great things that are about to happen.

No, no! It's the revelation of Jesus Christ. First verse. First verse. The revelation of Jesus. Jesus is going to be revealed in a special way. Throughout all the chapter, all the things you see, the prostitute and the beast, all those things were all just pointing to the revelation of the Lamb.

Hallelujah! In Exodus chapter 12, it says then you shall eat it. Then it tells you when you are eating, the state you should be in. Because eating of that Lamb, applying the blood and eating the Lamb would trigger something. So because of what you are eating and what you have applied, get ready, get ready. That's what it's about. So this thing is not just about the shoe. Your readiness is because of what you are eating. Your readiness is because of the blood you have applied. And your readiness is because of the carous time of God. When your season comes, you need a lamb. When your season comes, you need to apply the blood of the Lamb. And when your season comes, you need to eat. How did you say we should eat it? Is that in your Bible? In hate, that's how we should eat it actually. But what state must the lamb be in as you are eating it? Then verse 7 again. And thou shall take some of the blood and put, verse 8. And then shall you eat the flesh of the, on that night, roasted with fire, with unliving bread, and with bitter herbs. I want to focus more on the next verse. How should he eat it? He said, don't eat it raw. How do I eat Christ raw? Oh, he's just a prophet.

He's a good teacher. He's Mary's boy. Hey, stop that. If he's a rabbi, he's a prophet, he's a teacher, it will save you. Prophets don't save. Rabbis don't save. The only thing that can save from the sin is when you eat the lamb. He said, don't eat it raw. And he said, don't boil it. Don't say, oh, they killed him. Actually, he died by a martyr. He was a, he's a political non-conformist. He died as a religious non-conformist or a political rebel. So you, you, you are boiling it that he died actually by his death

was just martyrdom. His enemies didn't like him. So they killed him. So you separate his majesty from the cross. That's what the thief saw. He says that, remember me when you come to your kingdom.

Whilst he was on the cross, he also, he was still majesty on the cross. He was majesty on the cross. That is the conundrum of the gospel. For I'm not ashamed of the gospel of Christ.

[41 : 30] How can a crucified conqueror save me? How can a murdered Messiah save me? Once you begin to go down that line thinking you are so smart, you are boiling him with water.

What's the difference by roasting fire? Fire, Hebrews chapter 11 verse 29 says that God is of course, you mean fire. Fire stands, stands for the judgment of God. So once he was on the cross, it was the judgment of God for us. So that means you can trust in the mercy of God. In spite of what you have done, when you come to the cross, you can trust God that whatever is trying to hold you to your past, whatever is trying to keep you in prison, even though you might have contributed to it, at the cross, all charges are dropped. Why? Because the judgment of God was upon him.

So you can stand guiltless before God. Justify before him.

After you understand the lamb, the role he plays in your life. We are not in church just to have a good time.

We are not in church so that we can connect with one another.

[43 : 17] No. We are not delivered to just have good work. We are delivered to worship. Exodus chapter 8 verse 1.

Let my people go that they will worship me. So this whole thing, God has an agenda behind it.

That's right. There is a divine agenda behind this. I'm done with this place.

The reason why you can say I'm done with this place is because you have awakened unto his likeness. And you have realized that God has a plan with my life. I'm an agent assigned for something great.

I can't be living in sin. I can't be living in fornication. I can't constantly keep living in this. I can't say it's my addiction. It's my struggle. It's my weakness. It's not your weakness. It's your weakness.

So when you are saying I'm done with this place, what should be on your mind is the sin place first.

That's right. Yeah. Absolutely. Yeah. Because what is funding your captivity is your sin.

[44 : 29] Hey. All right. All right. What is endorsing your shackles is the sin. Wow. John 8, 34.

John 8, 34. Look at what he said. Jesus said this was. He says that Jesus answered the most assured. I said, whoever commits sin. Is a slave. Sin puts you in shackles.

Sin makes you a slave. Yeah. Wow. So when you are saying I'm done with this place, it starts with what the blood has done for you. Behold the Lamb of God who takes away the sin. The sin.

What brings the shackle is sin. Yeah. Why would you fast and after 21 days of fasting go back to sin expecting that you are done with?

What place are you done with? Okay. You didn't have done with it. No. You can't talk about the Gospel without knowing the place of the Lamb or without giving respect to what John the Baptist had to say.

[45 : 36] John the Baptist was the beginning of the Gospel. He came to make us aware. Wake up, wake up, wake up. The Gospel is starting. Yes.

Yes. Ah, I love it. The Gospel is starting. Wake up, wake up, wake up. The Gospel is starting. Great awakening is just to help somebody. Wake up. Come back to your senses. Yes. Yes.

Come back to your senses. Our brother, he shared his testimony. He said 140 kilograms dropped on me. He became unconscious and then his brothers helped him and he walked to there and called and and then he became unconscious.

In the ambulance, he became unconscious again. When he woke up, he was in the hospital. In between what happened, when you are asleep, you are very miserable. Oh, yeah. There are people who are asleep and they are saying, I'm done with this place.

There are people who are asleep and they say, something bigger, something better, something greater. Yeah. You are dreaming. Yeah. Yeah. Somebody told me, Pastor, some time ago, I had a dream that I was asleep and I was dreaming.

[46 : 41] Dreams quiet. We are called to wake up. This fasting, do you know who came to wake up? Wake you. But not only you and I.

I got to a stage in my life where I believe because of my age, you can fast too much. It woke me up from that nonsense.

Because I'm at war. I'm in the forefront and it's a long journey of sweet struggles with unbelievable victories.

Yes. How can you have victory without fighting? Victory always comes after a battle. You can't fight asleep.

You can't run asleep. That's a recipe for falling and injuring yourself. So first of all, we're talking about great awakening. We are talking about wake up. This fasting came to wake.

[47 : 45] How many of us feel awake? Oh, yes. Wide awake. Yes. Some of us are so wide awake. Wide awake. Wide awake.

Wide awake. The days of slumber are over. You have slept so much that offense threshold is so low.

Any little thing offense you in church. The place of your blessing, that's where you are collecting offenses. You're asleep. but thank God that you woke up the first thing is you give God your burdens you give God your offenses you give God your appetites and now you are applying the blood and eating the flesh and you are not eating the flesh without theological balance that's why teachings are important a lot of people think Jesus is just a prophet in fact there's a whole radical religion in the United Kingdom in the universities preaching that they also believe in Jesus but it's a raw Jesus some of them it's actually not the same Jesus the Jesus that serves is not the raw Jesus so you can't call

Mary the mother of God how can that be when I was teaching on Christmas Day I made a profound statement that is Mary's baby but it's not God's baby no no that baby in the manger is not God's child it's God himself he is almighty God who has become made himself a baby so he was look he was a baby in the manger but unto us a child is born unto us a son is given his name and the government shall be upon his shoulders and his name will be called wonderful counselor mighty God everlasting prince of peace that's that baby in the manger the only one older than his mother and as old and as old as his father say hallelujah that's my Jesus so for Jesus to save you for Jesus to benefit you you have to understand who he actually is not just some carpenter yes he was a carpenter but he wasn't just a carpenter he died on the cross yes he died but his death was not an ordinary death until you understand that and accept it you have eaten him raw and you have boiled him said eat him roasted with the judgment of God that when he was on the cross he came to bear the punishment in Isaiah chapter 53 he said the chastisement of our peace was upon him yes verse 11 said God will see the travail of his soul and be satisfied propitiation he was our propitiation verse 11

Exodus chapter 12 you said this is how you shall eat it with your loins girded make sure your garments are not tidy put your garments in a state where it doesn't get entangled again back it was until it's a very interesting arrangement in scripture that the next day he saw Jesus coming and he said behold the Lamb of God who takes away this this is he of whom I said there come a one after me who is better than I I did not know him but the one who sent me to baptize him said upon whom you see the Spirit descending on her body the same is the one who baptized the Holy Spirit then he says that I saw the Spirit descending on him in a bodily form.

[52 : 41] Verse 32 says that. And John brought witness saying, I saw the Spirit descending from heaven like a dove and remaining upon him. Watch this. 31, I did not know him.

But the one who sent me to baptize said, this is how you will know him. So now he knew him. How did he know him? Verse 32 says, I saw the Spirit descending and lightening him.

Verse 33 says, I did not know him. But you will send me to baptize with him. Upon whom you see the Spirit descending and remain on him. This is the baptizer. So he began to shift.

This is interesting, Pastor. He began to shift to say that the Lamb is actually a baptizer. That's verse 33. But verse 31, look, let me paint the picture for you.

You got to get this. The next day, say the next day. The next day. What next day? The day after something. So this is one that, that day was not the day Jesus was baptized.

[53 : 44] He has been baptized already. When he saw Jesus, Jesus was not now coming for baptism. He said, the next day, John saw Jesus. And then he said, ah, this is he.

The Lamb of God who takes away the sins of the world. Then he said, that's the one I was talking about. So then he said, I didn't know him. So now how do you know him? Then he said, because the one who sent me to baptize told me that upon whom the Spirit descends, he's the one.

And then he says that I saw the Spirit descending on this particular one. So he's the one. He said, I did not know him. But that he revealed, that came from baptizing. And the one who the Spirit

descends is the one.

He said, he's the one who baptized with the Holy Spirit. So he was describing, he was explaining how he knew verse 29. So that means verse 31 happened before verse 29.

I'm telling you, he's the one because I've seen him. But why didn't they arrange it? John baptized him and then he was convinced.

[54 : 50] So the next day when he saw it, he said, that would have been a proper logical sequence. But you can't talk about the Spirit if you have not introduced the Lamb.

So he spoke about the Lamb first. Then he explained how he knew it was a Lamb. Then he said, in fact, the Lamb is the one I've been told he's baptized.

he's the one to baptize with the Spirit. So every time you introduce the Lamb, you have made room for the Spirit. By the mouth of two or three witnesses, let me give you another scripture just to make sense of it.

He said, in Galatians chapter 3, verse 13, Christ has redeemed us. That's the Lamb work. From the curse of the law, being made a sin for us.

For it is written, curse is anyone who hangs on a tree. So that's the Lamb life. That the blessing of... Is that all?

[56 : 03] That we might receive the Spirit. So it starts with the Lamb life, but it doesn't end there. Because this new journey to the promised land is the Spirit's journey.

You need the blood and the flesh to get you out. But you need the oil to take you there.

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