

Fresh Oil

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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. 1 Samuel 16, verse 13 and 14, the Bible says, Then Samuel took the horn of oil and anointed him in the midst of his brethren. And the Spirit of the Lord came upon David from that day forward. So Samuel rose up and went to Ramah. But the Spirit of the Lord departed from Saul.

And an evil spirit from the Lord troubled him. Here ends the reading of God's Word. Shall we pray? Father, thank you for bringing us together. We pray that as we hear your Word, give us a listening ear.

A circumcised ear. An understanding heart. An enlightened heart. To hear what you are saying to the churches in these times.

[1 : 08] Let grace locate us. Let your Spirit fall upon us as your word is taught. So shall it be in Jesus' name.

Amen. Amen. Amen. Amen. Amen. In the book of Psalm 92, it said, My horn shall thou exalt. Psalm 92, verse 10, it says that, But my horn shall thou exalt like the horn of the unicorn. I shall be anointed with fresh oil.

I am talking about fresh oil. Somebody say fresh oil. My horn shall thou exalt like that of the horn of a unicorn.

I shall be anointed with fresh oil. Sometimes he says, the Lord is my shepherd. I shall not want. He makes me to lie down in green pastures.

[2 : 22] He leads me beside the still waters. He restores my soul. He leads me in the paths of righteousness for his name. Yea, though I walk through the valley of the shadow of the earth. For thou art with me, thou rodent thy staff, thou comfort me.

Thou preparest the table before me in the presence of my enemy. Thou anointest my head with oil. My cup runs over. And all this is talking about God. Thou do this. Thou do this. Thou do this. And he said, one of the things you do is you anoint my head with oil.

Then my cups begin to run over. Running over a cup is excelling in life. First of all, let's mention oil. I said fresh oil. You know, you need oil to make sure friction is reduced.

If you walk on a smooth surface with oil, you are likely to slip. Because oil takes away or reduces friction. Oil reduces friction.

[3 : 28] And I know many of us are aware that many rich nations in these times are rich because of oil. And oil is such an important part of life, food.

And even the body has its own oil. You need oil in your body. And the Bible talks about how God anoints us, our heads, with oil.

Now, in the Old Testament, before anybody becomes a priest, a king, or a king, he needed to be anointed with oil.

So God said, anoint Aaron and his sons into the office of the priests. And not just that.

For the first king of Israel, he had to be anointed before he became a king. To the extent that God orchestrated his father's donkeys being missing, just so he can contact the one who can anoint him to become a king.

[4 : 34] So God has chosen him as king, but he didn't become king because he needed oil to function. So he needed the oil to become what God had called him to become.

So God, when God set his eye on him to make him a king, he now had to orchestrate the sole step to meet Samuel the prophet for the prophet on the behalf of God to anoint Samuel.

And so after Samuel was anointed, he then stepped into the office of a king. And the same way, when it was time for David to be a king, God said, I need to anoint David. I've chosen David. He chose David, but David could not step into an office without being anointed. And David was anointed more than once. Oil being poured or being applied onto a person symbolizes the authorization, endorsement, and the Spirit of God coming upon a person for a function.

So not only human beings were anointed in the Old Testament. In the Old Testament, the temple, the items in the temple were also anointed according to Numbers.

[5 : 54] The book of Numbers and the book of Exodus 39. Even the utensils and the items in the temple were anointed. What for? Human beings are anointed and items were also anointed.

In that sense, the anointing is to separate. So God has a plan to separate the people he uses for himself.

So God's plan is to separate you from your boyfriend. Satan's plan is to make sure this girl will never let you go. Because if the girl lets you go, you are likely to be anointed or the purpose of God can fulfill.

But as long as that boy or that girl is the conduit for satanic distraction in your life, Satan will sponsor it. Satan has big pot, budget to sponsor people who distract you from God.

Sometimes he can even give you a job that can take you away from God. So God anoints people, anoints objects to separate them.

[7 : 02] First Peter chapter 1 verse 2 talks about we have been separated. It says applied as a symbol for the presence of the spirit.

So when we say oil in the New Testament, we actually mean the presence of the spirit. It's very important to understand. So you see that in the foundational text we read, in 1st Samuel chapter 16 verse 13, the Bible says that he poured the oil upon David.

It came upon David and the spirit of the Lord came upon David from that day forward. It was oil that was poured upon him. But what came upon him from that day?

The spirit. So the oil symbolizes the spirit. So when the spirit of God, then the spirit of God left Saul because his days are gone.

He was anointed in 1st Samuel chapter 10 verse 1. So he had the spirit upon him to be able to do what he was doing. But you see the next verse after the spirit came upon David, he said the spirit left Saul.

[8 : 13] It's not like the spirit cannot be unto people at the same time. He can, but now his time has passed, even though he was still king. You can still be a church leader, but your God has removed you already.

You can still be pastoring and yet God has already written you off. You are not past. You are not pastoring. You can be a church leader and God has already anointed somebody for the work.

Carries! If we sleep, the mandate of revival, we can be having church and the mandate of revival has been given, moved and put on somebody else. That's what happened to Saul.

He was a king for many years after the spirit has left him. And now the spirit was upon David because David was God's choice. He said, I found David my servant.

I anoint with my oil. He said, I have found David my servant. With my holy oil I have. Did you see that? So what is the oil used for?

[9 : 14] The oil is used for anointing. Okay? So when we talk about I need oil, we are actually speaking about I need anointing.

Anointing is different from annoying. Anointing means oil has been poured on somebody or oil has been applied on somebody's life.

That's what we mean by the anointing. So when you say God anoint me, we are saying pour your oil on me. Now, when we say pour oil on me, we are just trying to say pour your spirit on me because the oil symbolizes and stands for the spirit.

Do you understand that? So when you say God, give me oil. I need fresh oil. All you are saying is I need a fresh pouring of your spirit upon my life.

I need a fresh pouring of your spirit upon my life. No one gets used by God without his spirit. Not even God himself could operate on this earth without his spirit.

[10 : 21] So in Genesis chapter 1 verse 2, it says that the spirit of the Lord moved upon the surface of the deep. And the spirit of the Lord moved upon the face of the waters.

The spirit of the Lord. Before God said let there be, the spirit must be moving. So Jesus Christ came on earth as the one who alone can fulfill all God's purpose without one being left.

In John chapter 17 verse 4 and 5, he's the only human being who could say to God, I have finished all you gave me to do.

Wow! He said, I have finished the work you gave me. He finished the work. Jesus finished the work. There was no way you could have finished the work without the spirit upon him.

So when Jesus as a human being, when he was operating as a human being on the earth, even though he was still fully God, before he started his ministry, he went for baptism.

[11 : 36] What was interesting is, Jesus is not only a redeemer. He came on earth for two purposes.

The primary purpose, number one, was to redeem us from our sins. To be the sacrificial lamb of God.

John chapter 1 verse 29. Who takes away the sin of the world. Hallelujah! God about Shania. He came to be the lamb of God.

God. So his introducer, John the Baptist said, behold the lamb of God, who takes away the sins of the world. He came to be our sin bearer.

He came to die in our place. He came to save us from our sins. The angel said to Mary, Matthew chapter 1 verse 21. For he shall save his people from their sins.

[12 : 37] He came to be given us a ransom for our sins. In Galatians chapter 1 verse 4, Bible says that, that Jesus gave himself, who gave himself for our sins.

That he might deliver us from this present evil world. According to the will of God and our Father. Jesus gave himself for our sins.

For God made him who knew no sin, to be sin for us. That we might become the righteous. 2nd Corinthians chapter 5 verse 21. That we might become the righteousness of God in Christ Jesus. He became our sin bearer. He became our replacement on the cross. He didn't die for his sins. He died for our sins. So that we can stand before God without sin.

Hallelujah. We owe the debt we couldn't pay. He paid for our debt. So we can stand before God, debt free. God judge him so that God wouldn't judge you.

[13 : 44] If you are him. Therefore there is no no. No condemnation for those who are in Christ Jesus. Shout hallelujah.

Hallelujah. Hallelujah. So Christ came to be our sin bearer. Hallelujah. That's why he went on the cross. In 1st Peter chapter 2 from verse 21.

He died on the cross to give us an example. 1st Peter chapter 2 verse 21. He died on the cross. And then 22. He said, even here unto you are God.

Because Christ also suffered for us. Not for himself. This is the Christian gospel. He suffered for us. Leaving us an example. That we should follow his steps.

You want God to use you. But you are not ready to suffer for anybody. Forget it. The example is there. You can't change it. He suffered for us and left us an example.

[14 : 41] So, his death on the cross was to give us an example of how to do ministry. You want oil but you are not ready to suffer for anybody.

It's a joke. Those who don't like serving others, God can use you. How can you serve God without serving his people? It's an oxymoron.

You can't say I'm serving God without serving his people. And for those who believe they have worldwide ministry and want to be a blessing to the body of Christ. You can never be a blessing to the body of Christ without being a blessing to a local church.

You want to be big. You want to be big. God will use you around the world. Forget it. It's your own ego you are trying to fulfill. Anyone God uses mightily starts from the local church and still remains ever relevant to local church.

All those who believe that it is just musical abilities. If they can, they don't have a local church, they are a blessing. Your local church, your family can say you are a blessing to us before the world can say you are a blessing to us.

[15 : 49] So, he gave us an example. Now, look at the next verse, verse 22. First Peter, am I preaching at all? Who did know sin?

Neither was God found in his mouth. Talking about Jesus. Say he did know sin. Jesus was sinless. Only Jesus. Only Jesus. He actually asked his accusers, which of you convict me of sin?

Which of you? John chapter 8. Which of you can convict me of sin? When they brought him before Pilate in John chapter 18, verse 30, 31, 29.

Pilate said, what is the accusation? What is the charge? They said if he was not a criminal, we wouldn't bring him. He said, what's the charge? We know. They didn't have any charge. The thief on the cross said, no, this one is without sin.

Those who plotted to kill him. The Pharisees, they couldn't find anything to hold him back. Judas, the one who betrayed himself, betrayed an innocent blood.

[16:53] Okay, let's go back to first Peter chapter 2, verse 22. Who did know sin? Neither was guile found in him. Am I preaching? Verse 23. I'm taking you somewhere there.

I move quickly. Who, when he was reviled, reviled not again. When he suffered, he threatened not, but committed himself to him who judges righteously. The next verse.

Ah, that's where we are going. Who, his own self, bare as sin is in his own body on the tree, that we being dead to sin, should live unto righteousness by his rules.

Did you see what he did for us? His dying on the cross was not just an example for us because that was a smaller bit. We can learn how ministry works. By his dying on the cross, the main thing is for him to be our sin bearer so we can live to righteousness.

So we can walk in righteousness. So we can, he was judged so we can stand before God without being judged. So John the Baptist sees him and says that behold, the Lamb of God that takes away, the Lamb of God that takes away the sin of the world.

[18:08] But John, that's not all John the Baptist said. John the Baptist, his job was to introduce him. So we need to respect what John the Baptist had to say.

The introducer is a sign showing you what the guy is coming to do. He said one, he takes away the sin of the world, but not just that. He said that I didn't know him, but that one who sent me to baptize with water, the same said unto me.

God was about to send him. And so people saw him as a baptizer of water. So he said come I'm going to send you. He said you are going to baptize with water.

But he said, as you baptize with water, the one who you see the Holy Spirit come upon, he's the one. So he said, within my sending there was a revelation coming through my sending.

As I perform my duties as a saint one, he said as you perform your duties, there is somebody coming who you are supposed to introduce.

[19:15] You got to know that person. So he says that me, I didn't know him, but the one who sent me to baptize, the same said to me, as he was sending me, he said there is somebody coming.

So John the Baptist said, I am not the one. I am not the one. I am not the one. What do you think about it? He said, I am not the one. I am sent to bear record of the one, bear witness of the one coming.

He did not, John chapter one from verse 19 and 20. He denied not. I feel like preaching. Thank you. He denied not. He denied not. When they came to ask him, who are you?

Bible says, he denied not. He confessed. I am not the Christ. Then the verse 25 and 26. It says that, the 25 says that they asked him, so if you are not the Christ, why are you baptizing?

Are you prophet? He said, no, no, no, no, 26. You don't know what you guys are talking about. I baptize in water, but there is one amongst you who you do not know. He says, I am not even worthy to undo his shoes.

[20:18] Oh, that's right. He says, he is coming after me. He is preferred before me. I am not worthy to undo his shoes. So John the Baptist, anytime attention came on him, he pointed, he redirected it to the one after him, to the one after him, to the one.

And he said, the one after me, he is not just a redeemer, but he is a baptizer. Are you guys seeing the point?

So he is not just, the church that knows Jesus only as a redeemer cannot fulfill his purpose. We have been redeemed so we can be used.

So don't only focus on the redemption. It makes you selfish. Don't only say, what's in it for me? What's in it for me?

You have to start saying, thinking, what's in it for God? For God so loved the world that he gave his only begotten son. What's in it for him?

[21:21] For him to do this. There's a reason why God saved us. He saved us so he can use us.

But he cannot use us without anointing us. He cannot use an oil-less head. Every serious Christian must never stop praying this prayer.

Oh Lord, give me oil. It's more of your seriousness for God. The more serious you are for God, the more you ask for means to be used.

Because he did not call you to become a weapon. He called or a tool. He called you to be a vessel. When you go to town and you go and buy something. When I come to your house and I open your fridge and I see the drinks there. It can tell me, not the bottle, but the drink.

[22 : 29] It is the content of the bottle, of the vessel, that tells us the usefulness of the vessel. The quality and the value of a vessel has a lot to do with the content inside there.

So, Jesus Christ was not only introduced as a redeemer, even though he came to redeem us. He was also introduced as a baptizer.

So, he said... John the Baptist said, no, I can't baptize you. He said, no, no, no, no, no, you got to do it. Because it's a process, Matthew chapter 3. You got to do it. Because if you don't do it, you are blocking the flow.

Because anointing doesn't come upon people who are proud. So, I need to humble myself and go down. I want to go down.

John the Baptist, you know I'm bigger than you, but it doesn't matter. At this moment, why is it that you are so big, you come to a church and an usher can show you where to sit? Because you speak in 100 tongues per minute.

[23 : 41] The anointing of God doesn't work with pride. It doesn't come. And when the oil comes upon you and you begin to be more self-centered and your focus be on yourself, that's when your oil begins to leak.

Every anointed man of God stands the danger of losing the oil because the oil can leak. Even though the giftings and the callings of God are in our repentance, the oil of God can leak.

It's the oil that reduces the human friction from the work of God. Your humanity will always stand in the way of God. Your humanity. He said, Genesis chapter 6 verse 3.

My spirit shall not always try with man, for he also is flesh. Because of the flesh, the spirit will not be able to really well.

So we need, we need the oil anointing. Somebody scream fresh oil. Fresh oil. So, Jesus Christ is not, let me say it for someone to take it more serious than he looks.

[24 : 59] Jesus Christ's assignment on earth is to die to save us from our sins. So we can be a people who can be oiled. Because you cannot put the holy oil on a dirty vessel.

It's like trying to clean your glass window with a dirty rag. Did you hear what I'm saying? You are cleaning your dirty window with your dirty glass. It can even make it more complicated.

So first of all, you need a clean rag. As you heard the other time, the greatest tragedy of our times is a sick church in a dying world.

How can a sick church save a dying world? So the church needs to awaken first. Awaken and be sensitized to the things of God.

Be sensitized unto God. The point I'm making is that Jesus Christ came on earth. So we will be redeemed. And as a result of being redeemed, we can now become anointable.

[26 : 03] Because you cannot anoint an unredeemed person. Galatians chapter 3 verse 13 says that Christ has redeemed. See? Did you see that? He has redeemed us from the curse of the law.

Having been made a curse for us. For it is written, Cursed is anyone who hangs on the tree. Verse 14. That the blessing of Abraham might come upon us.

That's not all. That we might receive the promise. The biggest promise of God is not giving you a land. It's not about giving you marriage.

It's not about giving you mortgage. It's not about giving you money. The greatest promise of God to humanity is about giving us the spirit.

Because the greatest promise in the Old Testament is I will pour my spirit upon our flesh.

[27 : 03] Because this thing is a spiritual thing. John chapter 4 verse 24. God is a spirit.

God is a spirit. So if you want to do God, then you must be spiritual. God doesn't use flesh.

God is a soul. God is a soul. God is a soul. God is a soul. God is a soul. God is a soul. God is a soul. God is a soul. God is a soul. God is a soul. God is a soul. God is a soul.

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God is a soul. God is a soul. God is a soul. God is a soul. The spirit that raised Christ from the Romans chapter 8 verse 10 will quicken your mortal bodies. So Jesus said, I'm not leaving you as orphans.

[28 : 04] I'm not leaving you without comfort. But when I go, I will send the comforter. I lost Paracletus. Another comforter is coming. He will be with you forever.

He will be with you permanently. Another comforter is coming. Why did he talk about the spirit coming? Because this thing is a spirit thing. And God wants to use you.

Ephesians chapter 2 verse 10. He called you to use you. He called you for we are the workmanship. His workmanship created in Christ Jesus.

Unto good works. Good works, church works, spiritual work. Your assignment on earth is the proper good work. So, when we talk about the anointing oil, we are talking about the spirit of God.

Anointing oil. Oil that is used to anoint people. It's a symbolism of the spirit of God that comes upon people for function. That is why if we want to see revival, we must go for the oil.

[29 : 15] When we say going for the oil, we are talking about go for the anointing. When we say go for anointing, we are talking about the spirit of the Lord. In the book of Luke chapter 4 verse 18, Jesus said, the spirit of the Lord.

How did he come upon me? Because he has anointed me. Yes. The anointing affords me the spirit of God. So, even Jesus himself couldn't do ministry until he was being baptized.

And whilst he was being baptized, the heavens were opened. And the spirit descended in a bodily form like a dove upon him. And the heavens, a voice came from heaven and said, this is my beloved son.

A human well pleased. Then Jesus in the book of Luke chapter 4 verse 1, he went into the wilderness full of the spirit.

Full of the Holy Ghost. And verse 14 says, he returned from the wilderness in the power.

[30 : 28] My goodness. When he came in the power, he stepped out and he said, he went to the synagogue and he read in his hometown for the first time.

The spirit of the Lord is upon me for he has anointed me to preach. Preaching is not displaying or dissemination of information or communicating of ideology.

Preaching is a function of anointing. Else you are just giving a speech. Or you are doing lectures or giving a talk.

The spirit of the Lord on the preaching. That makes the preaching work. So when you hear preaching and nothing is working and it's not having an impact.

And you keep hearing it's not having an impact. Maybe the preaching is empty. Every man of God and every pastor, everybody who gets there.

[31 : 29] Everyone who wants to, you want to share some things with people. You are going to do evangelism. Outreach. You need to pray that Lord let your anointing be on my ways. What can you say enough to change anybody?

That's why sometimes you think that I need to get some information so I can convince people. It's not you who convinces people. It's the spirit who convicts people. And so you must be desirous of the anointing of God.

Even if you are an usher, believe God that you are an anointed usher. If you are a singer, believe God you are an anointed singer. If you are an instrumentalist, believe God you are an anointed instrumentalist.

If you are in sanctuary keeping and clean the place, believe God you are an anointed sanctuary keeper. Whatever you do in the church requires an oil.

Oil! Now anointed my head with oil. My cup runs over. Is somebody receiving something?

[32 : 35] There was a time Jesus told a parable of ten virgins. A virgin is someone who is innocent.

Connoisse innocence. They were all innocent. But five of them were foolish, innocent people. Because innocence has a lot to do with what you have not been exposed to.

So it's possible you haven't been exposed to contaminants. Pollutants. And defiling materials. I pray may God help our minds.

So we live in a generation where because human beings have become so self-centered and materialistic and everything is about money and pleasure. We are snatching away the innocence even of younger people.

And we have found a way of legitimatizing it. We've made it legitimate. It's okay. How come? Now you are struggling. You don't want it.

[33 : 49] But I see your hands are in calves. That's why I said the spirit of the Lord is upon for his anointing me to preach the gospel to the poor. The anointed preaching breaks yokes.

See, it's there. To preach the gospel to the poor. He has sent me to heal the brokenhearted. To preach deliverance. To the addicted.

What you need is no nicotine patch. You need anointed preaching. Oily preaching. Oily preaching. And I'm not talking about old oil.

Fresh oil. Fresh oil. Thank you for listening to this message by David Entry. We pray you have been strengthened and enlightened.

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[34 : 50] And the Caris Church app. Don't forget to like and share the message. Be blessed.