

The Christian Journey - The Precious Blood of Christ

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- [0 : 00] Welcome. Thank you for choosing to listen to another destiny-changing word by David Entry from one of our Revival Seeking Youth Services. If you want to control your world, catch the word. Be blessed.
- Leviticus chapter 16 verse 8. Leviticus. Leviticus chapter 16.
- Then Aaron shall cast lots for the two goats. One lot for the Lord and the other lot for, I thought you, you thought it would be the devil.
- For the scapegoat. That word, scapegoat, came from Bible. You see, the English language has a lot of influence of Christian terminologies.
- Like breakthrough is a Christian word. A lot of terms in the English vocabularies have their roots in scripture.
- [1 : 10] It's biblical terms. So scapegoat is actually one of the words that came from the Bible which was adapted into the English vocabulary. So it says, Aaron shall cast lots for two goats.
- One is for the Lord and one is the other lot for scapegoat. Next verse. We are going to verse 10. How about the other one?
- But the goat on which the Lord fell to be the scapegoat shall be presented alive before the Lord to make atonement upon it.
- And watch this. And to let it go as the scapegoat into the wilderness. I will explain this. Verse 26. And he who releases the goats as the scapegoat shall wash his clothes and bathe his body in water.
- And after all, he may come into the camp. Say the camp. The camp. Now, the people of Israel, they had a camp. They are not settled on the land. So they had a camp.
- [2 : 28] So they moved in tribes. Different tribes. There are 12 tribes. So every tribe. So everybody belongs to a tribe. Nobody is just born without a tribe.
- That's why you want to be a priest, you better be born into the tribe of Levi. You want to be a king, you have to be born into the tribe of Judah. And so there are different tribes. There are 12 tribes.
- And every tribe, God gave them what they are supposed to be doing. Especially the priestly tribe was specific. And other tribes had some unique. That's why Saul, Saul, the one who was appointed king, came from the tribe of Benjamin.
- So most of the time, you hear the Bible talking about the tribe this person came from. So they have a camp. They all camp. And they are 12. Four to the east.
- So four tribes would be to the east. Four tribes would be to the west. Four tribes would be to the north. Four tribes would be to the south. And in the center would be the tabernacle.

[3 : 35] The tabernacle of witness, which symbolizes the presence of God. And already, that's the shape of the cross. Okay. And what happens is that that's where the tabernacle high priest carries all the functions.

So if you need, something needs to be done, you have to, like, sacrifice and things. You have to bring it to the center. Jesus at the center of it all. So it must come to the center. Now, how many of you know human beings sin?

It's not animals who sin. It's human beings. How many of you have sinned before? Oh, some of you haven't sinned before.

Wow. I think I just saw an angel here. So if sinning is a human thing, then God must find a way of relating to human beings and work on the sin.

Because to be human and have sin, to be human means you will have sin. It's part of humanity. That's why Jesus was very unique.

[4 : 43] Because he was the only one who was human but without sin. Because if he had sin, he can't be your savior. How can a criminal bail out other criminals? So he had of necessity not to have sin.

1 Corinthians 5, verse 21. God made him who knew. He didn't know sin. That's serious. He didn't know sin. When he says someone doesn't know.

Not that he didn't even practice. He didn't know sin. Wow. When they say this lady has never known a man. That doesn't mean he doesn't have a father. She doesn't have a father.

That doesn't know a man. That doesn't know what some of these girls know. He doesn't know. It's very innocent. Jesus was very innocent when he came to sin. He didn't know sin. God made him who knew no sin to be sin for us.

Rather, he should be sin. And we, yes, that's great, great. That's why. That we might become God's righteousness. What? Condition in him. If you are not in him, you can't be God's righteousness.

[5 : 49] Because your sin will find you out. You just hide in him so that your sins get dealt with him when you are in him. Well, so, they will have to.

Human beings have sin. So, dealing with the people of Israel, God puts a system in place. This is very important. Okay? God puts a system in place. How many of you agree with me that God is holy?

How many of you agree with me that God is sinless? And how many of you agree with me, based on the former teachings, that if God is holy, he must abhor sin? Yes.

So, how many of you agree with me that, therefore, if you have sin, you become abhorrent to God? Amen. When you are coming, say, hey, yes, try to do it.

Because he's so holy, he can't accommodate sin. His nature, he can't accommodate sin. So, God is holy, he can't accommodate sin. And yet, he has appointed a people for himself.

[6 : 56] And human beings are all sinful. Can I show you a scripture that shows that we are all sinful? Romans chapter 3, verse 19. Romans 3, verse 19, what does it say?

Now, I hear that whatever the Lord says, it says to those who are under the law, that every mouth may be sought. And all the world will become guilty before God.

You know, I will show you something. This is so nice. Please pray for me so I don't go too far off. But this is so nice. There. God was dealing with his people. Okay, so, let's say, you are God's people, those of you.

But these ones, the rest are not God's people. But human beings are sinful. And these are God's people. God is holy. He doesn't have a problem with these ones. What does it say?

Because they are sinful. And they are not coming close to him. So, it's fine. But these ones who are going to be dealing with him, they are also sinful. And they have his law.

[8 : 01] So, there we have God's law. He deals with us. But Bible says from what we just read, Bible says that now we know that whatever the law says, it says to those, who does it say to?

Those who are not, that the God's special people. They are special. But it's give them the law so that they will realize that, that every mouth will be stopped. Can't be boasting that because we are God's people.

We are not sinful as other people. He said that every mouth be stopped. And all the world. So, you who have chosen, you are just like these other ones when it comes to sin.

All the world may become guilty before God. The Jews cannot say they are innocent. Because God has chosen them. It makes them feel we are special.

God loves us better than this. We are special before God. God said, okay, this is my standard. Ah, when they saw the standard, those who are not allowed God to stand, I said, oh no.

[8 : 57] Hmm, I'm not good enough. That's why when the brother of the woman caught in adultery, Jesus said, whoever is without sin. That's the statement. That's the, whoever is without sin. John chapter 8.

Whoever is without. He didn't say, whoever has never, whoever sinned a little. He said, if you are without, you don't have sin, then throw the stone.

So, you have brought somebody who has been caught, but you also have sin now. So, Jesus said, drop your stone. And let's start to talk grace. You are bringing the Lord to me.

The Lord is catching you yourself. So, God selected these people and has been related to them. What scripture did I quote wrong first? 1 Kings chapter 8, verse 46, not 26.

When they sin against you, for there is, there is no one who does not sin. Did you see that?

[9 : 57] The Bible said, there is no one who doesn't sin. How many of you agree with that? So, those of you who have been sinning and sinning and sinning, and because of that, now you feel that God doesn't like you at all.

And this church thing is not for you. This one said, there is no one who doesn't sin. We are all pressing on. We are all pressing. Am I making sense? We are all pressing on.

It is not an excuse for sinning. But it is a fact about humanity. It is not an excuse for sinning. So, God has chosen these people who are his people, yet they have sinned.

So, then for them to remain close to him, he has to put in a system to keep washing them. To patch the sin from them. So, he can. So, when God is coming to deal with you, oh, it's the sin.

He wants to come back, the sin. So, for him to come, he has to find something to remove the sin so he cannot deal with you. So, because all people have sinned, right?

[11 : 04] So, then what did he do? He said, bring a goat. Two goats. Bring two goats. Every year, at the point of time I've showed you, bring two goats.

And one is for me. And the other one is for skip goats. He said, what are you going to do with them? The one that is for me. Bring the goats.

And the high priest will take the goat. And the one that is for the Lord, he will slaughter the goats. And the blood that will flow, they will use the blood to cover the sins of the people. Not really like carrying the blood.

Okay, you don't carry the blood. But the blood is presented, the blood of an innocent goat. Because goats don't sin. I said it earlier, animals don't sin.

It's human beings who sin. So, the blood of the innocent animal, who hasn't done anything wrong, is presented to God because innocence is speaking.

[12 : 05] So, God sees the innocent blood speaking. And he gives him a legitimate reason to deal with the people because an innocent blood has spoken on their behalf.

Even though they are guilty, they have presented an innocent blood. And when you sin, what is the wages of sin? Death. So, somebody must die. Hence, blood must flow.

So, the blood that is flowing, it signifies death. And it now is presented to God as propitiation. To pacify him that sin brings death based on your righteous demands.

And someone has sinned. Because of sin, someone has died. And this death is an even innocent blood. And God will accept it temporarily. Because according to Hebrews chapter 10 verse 4, it is not possible that the blood of bulls and goats.

Wow. That's already allowed. For it is not possible that the blood of bulls and goats will take away sins. So, they were using the blood of bulls and goats.

[13 : 10] When they sinned, they presented blood of bulls and goats. And who does the presentation? The high priest. The priest. The priest. The priest will go before God and present the blood of bulls and goats first for his own sins first.

And then for the sins of the people. But God will accept it. But why will God accept what doesn't do the job? Because nothing can do the job. He himself has to do the job.

So, he put in a temporary system which doesn't take away sins, but it covers sins. So, what was happening in the Old Testament was called atonement.

Atonement is a way to cover sins. Atonement is not remission of sins. It doesn't take away sins. It just covers sins. So, then God can deal with his people again.

So, he kept them as his people and they will sin and then there was atonement. So, blood was covering them. So, what happens is that every blood that was shed was like accumulating their sin.

[14 : 14] Or piling their, putting their sin aside. So, God can deal with them. But that doesn't mean it's been taken away. It's not been taken away. Okay. You are owing Barclays Bank thousand pounds.

And you go and borrow thousand two hundred pounds from Santander to pay Barclays Bank. Barclays Bank will not hold it against you. But there's another debt. And then you go to Northwest and borrow \$1,250 to pay the Santander \$1,200.

Even if you borrow only \$1,200 from Northwest, you pay Santander. Santander said, good. We are there with you.

However, there's this problem. I now have to pay Northwest. And then you go to Royce and get \$1,200 to pay. You know what? You have covered the debt, but it's not taken away.

It's not taken away. But so long as the one you are dealing with is concerned, there's no problem anymore. But that doesn't mean the debt is taken away. So they will sacrifice the blood of bulls and goats.

[15 : 20] It covers the sin, but it's not taken away. Because the blood, the only thing that can, the only animal whose blood can take away the sins of the world must be the Lamb of God.

Which is not a lamb in itself, but it's actually a human being who is God. Because his blood, if it's a lamb, his blood is lower than human beings.

If it's a human being, his blood is the same as human beings. But if it's God, then his blood is higher than human blood. So then, the blood, that's why it's called the precious blood.

Oh, 1 Peter chapter 1. The precious, verse 19. The precious blood. Oh, come on. The precious, oh, hallelujah. Say the precious blood of Christ.

The precious blood of Christ. So it takes the, the reason why it's precious is because it's a God kind of blood. Pastor Hart, can you say God kind of blood? Acts chapter 20 verse 28.

[16:22] Take it to yourself and to the sheep over which the Holy Ghost has made you overseer. To do what? To shepherd what? To shepherd what? Church of God.

Last but one statement. To shepherd. Church of God. Uh-huh. Which he. Church of God. With what? His own blood. Whose blood? God's blood? God's blood.

God's blood, yes. That's why it's precious. The blood that was shed on the cross is the blood of God. What? Blood of God. But God is a spirit.

That's why he has to be born. Amen. He chose to be born as a human being. Mary's womb. So that child. Unto us a child is born. Unto us a son is given. Isaiah chapter 9.

Isaiah spoke about it before he was born. Isaiah spoke about it because he's coming. Unto us. Watch this. This is Christmas. We have been reading it. Is it? Yes. Unto us a child is born.

[17:16] And you say, I shouldn't let people celebrate this one. Unto us a child is born. Unto us a son is given. And the government shall be upon that child's shoulder. And his name shall be called Wonderful, Counselor, Mighty God.

Which child is called Everlasting Father? Wow. This is not an ordinary child. This is a father who is a father who has appeared like a child. He was born as an everlasting father.

When he was born, he was an everlasting father. When he was born, he was Mighty God. When he was born, he was a priest of peace. Yes. Hallelujah. Hallelujah. So God wrapped himself into a woman's womb.

That's why women are important. Wrap himself into a woman's womb. There's no religion that values women like Christianity. Every other religion has a way of making women.

Christianity values. That's why it's only in the West. It's a Western concept for women to be in power, to be prime ministers, to be. It's Western. It's very Western.

[18:18] It's not Islamic at all. Very far from Islam. Say something. Very far. Very, very far. Gives women equal rights. Someone will tell you, Christians, the Bible subjugates women.

You are as ignorant as a duck. Why did the Bible say women should not preach? They should keep silent in the church.

If you don't understand it, we can explain it to you. But don't run on a tangent, an ignorant tangent. Well, so God chose to wrap himself. Can you imagine when he resurrected from the dead?

He showed himself to women. First people who saw him were women. He should have showed himself to men. Because it's a Jewish community. He showed himself to women.

First of all, Mary, I'm here. Come on. When Adam and Eve sinned, he said, the seed of the woman is what can deal with it.

[19:14] It takes a woman's seed to deal with it. The serpent. Genesis chapter 3. He said, the woman's seed would deal with the serpent.

It's not a man's seed. Meanwhile, women don't have seed. You don't know that. They have eggs. Excuse me. Eggs. That keeps, every month keeps passing.

Egg. Women don't have seed. It's the man who says the seed is called sperm. Spam is seed. So women who have seed. Men who have seed. But yet, God said, the seed of the woman.

See, if you are ignorant, you say, God doesn't understand science. See, that's what they do. They jump on the Bible and say, God doesn't understand. The seed of the woman. The seed.

Her seed will bruise the head. Crushing the head is destroying the entire personality. The seed of the woman. Talking about Christ. Because one day, he said, God himself shall give you a sign.

[20 : 17] Isaiah chapter 7, verse 14. God himself will give you a sign. What's the sign that God is going to give? A virgin. Huh? A virgin? Nobody has introduced a seed into a... You can't introduce a seed into a virgin.

Yeah. The reason why she's a virgin is because no seed has come to her. Wow. But God himself will give you a sign that a virgin shall conceive and give birth to a son.

Huh? A son? A virgin? Without any man? So this son is God himself. So his name shall be everlasting father. He wrapped himself to become a human being because he needed blood.

So he had human nature and everything, just like human beings with blood. But just that he had another nature.

He had two natures in one person. You have one nature in you. Everybody has one nature. He was the only one who worked on this earth with two natures. He has the nature of man and he has the nature of God.

[21 : 20] So even though he was fully God, he was so man that he wouldn't know he's God. He would. If you look at God, you can't go to the cat. I can't see God. If you see an angel, you'll fall right now.

For three weeks, you'll be done. You can't speak. It's scary. Let alone God. That's why the Bible says no man can see God and live. You can't see God and live.

It's like you have been to the sun and come. You can't come back. As soon as you start getting closer to the sun, you can't come back. Exodus chapter 33 verse 10. You cannot see my face. Moses said, can I see you?

Can I see you? Because I've been dealing with you. He said, hey, hey. God said, no man can see God. No one can see me and live. So can you imagine if this God is going to be a human being?

Is he not going to cause problems? Because everybody will say, yeah, yeah. He can't relate to anybody. So he came concealed in human nature to the extent that when he said, I'm God, they said, nonsense.

[22 : 18] How can you be God? Don't we know your mother? Don't we know your brothers? Who do you think you are? You make yourself equal with God. No, that's why they killed him. They killed him because he makes himself equal with God. But he couldn't lie.

He's God. Now back to the, so it takes the blood of God, which is a precious blood to save human beings because the bulls, the blood of animals is lower.

The blood of fellow men is not high enough. So we need something higher. And there's nothing higher than human beings on the whole earth. Nothing higher. Those of you who prefer dogs to human beings, there's nothing higher than a human being.

Nothing higher than a human being. Human life is sacred. Human life is sacred. That's the highest thing God created.

Human being. Because he created it in his image. The highest ever creation of God is human life. However, because, this is a very important point I'm about to make.

[23 : 22] Because it's the highest thing God created. The queen's life is not better than my life. King Charles' life is not better than the homeless guy.

His function is better. His role is better. His status is better. And everything around, but not the actual life. That's why the West abolished death capital punishment.

Because of how sacred life is. But by abolishing it with that understanding, there was something wrong as well. Because when someone commits murder and someone takes away life, according to God's standard, that person shouldn't live.

Because you have tempered with something that is sacred. So when people, someone commits murder and is clear and obvious, it's committed murder, and you make the person live, you have downgraded the value of the one who died.

The life of the one. As long as we, once we, it loses, I heard one great man of God say this, which was quite interesting. So once we abolish the capital punishment, we will begin to endorse abortion.

[24 : 40] Because we have devalued life. So someone kills another person, let's give him the chance to live. That means that it's going to, by logical inference, affect the ones that are not alive yet, that have not come out to live.

They can't terminate it. Because it's the woman's body. Nonsense. Woman's body. So why don't you allow me to do drugs?

Is it on my own body? Why? To affect everybody? That's why when the baby is born, doesn't it affect everybody? That's right. Anyway, some of you, some of you are getting troubled.

Because you are beaten into the lie of the devil so much. Bible says that they are deluded. God will make them believe a lie. The Bible says God sends them a strong delusion.

Can you imagine? Do you know when someone is deluded? For this reason, God will send them strong delusion that they should believe a lie. Because they don't want to know God.

[25 : 45] They don't want to care about God. You are so deluded in spite of your intelligence. Is that how much you have reduced yourself to? And that's where we are going. Ha, ha, ha, ha.

This seems like food for thought. Wow. Well, it's the Bible. Believe in a lie. Delusion. Well, God, when you reject God, he will give you up to yourself.

The Bible says that God gave them over. Yeah. Romans chapter 1. I think verse 25 or so. God. Because that when they knew God. From verse 21.

Because that when they knew God. Because although they knew God, they did not glorify him as God. Nor were thankful. But became futile in their thoughts, their thinking. And their foolish hearts were darkened.

Wow. Professing to be wise. They became wise. They became fools. You professed yourself to be wise. Not knowing you are so foolish. That's the Bible. Please. They became fools.

[26 : 45] The next verse. And changed the glory of incorruptible God into an image made like corruptible man. And bears and four-footed animals and creeping things.

In other words, they began to worship all kinds of things like this God. The next verse. This is interesting. Therefore, God gave them up. God can give people up.

Yes. We have to pray for our nation. That God doesn't give us up. Amen. When God gives up a people, a community, a nation, the impact, the effect is that they are given to uncleanness in the last of their heart to dishonor their bodies among themselves.

Even things that you shouldn't do with your body begin to do it. And we met lost to say it's okay. God has given you up. I think you are very intelligent. You are very wise.

You have become very sophisticated. You are actually having given up by God to destroy yourself. Very nice verse. It's interesting, isn't it?

- [27 : 50] Who exchanged the truth of God for a lie? And worshipped and served creature rather than the creator who is blessed from... Serving creature.
- Mother nature is more important than God. Don't talk about God. Mother nature is... It's about the human being. Please, put all religion aside. We don't need it. It's just about the human being.
- The human being is... Worship creature rather than God. Are you here with me? Yes, sir. Hallelujah. Amen. Why don't you...
- Look at the next verse. Ah, for this reason. Let's all say for this reason. For this reason. God gave them up to vile passions. Do you know what vile passions are? When they say something is vile.
- It's off. Desires that are off. That someone said the one I want to sleep with is my mother. Vile passions. Vile passions.
- [28 : 48] It's like madness. Vile passions are desire. Things you feel for. It's vile. Vile. I pray that may God deliver you from those vile passions.
- All right. So he said vile passions. God gave them to... What's on the vile passions? For even women exchange the natural use for what is against nature.
- So they have to change the natural use for something that is against nature. But that's what they want now. Vile passions. I'm sure I should go...
- The next verse. Likewise, also the men. Leaving the natural use of a woman. When you talk about a natural use of a woman. A man.
- Natural use of a woman. You don't need to be taught what it means. It's a natural use. Natural use. Burn in their lust for one another.
- [29 : 53] Men with men. Committing what is shameful and calling it my pride. Think about it. I just said. Opposite of shame.
- It's right. To spite God. Let's call it... What God says... I think we should go to the human... This is our human problem. It's just human. It's just human.
- We are all one way or the other. In 2 Corinthians 6, verse 11. It says that you used to be like that. Look at what it says. Yeah, that's it.
- So it's 1 Corinthians. All right. And such were some of you. But now you were washed. Let's start from verse 9. Let's start from verse 9. I've gone off. You see, I've gone off again.
- I've gone off again. I issue. Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived.
- [30 : 49] He said, don't be deceived. It doesn't matter what anybody says. Do not be deceived. Neither fornicators. Who is a fornicator? Someone having sex with someone you are not married to. A lot of you.
- Understand that. Fornicator. Many people here were ex-fornicators. But thank God you are ex. Hallelujah.
- There are a lot of people who are not married, but they are not virgins. In our community. This modern woman is not married. I doubt which one on this front seat is a virgin.
- Oh, you are what? A virgin. You? You? All right. Let's go back to it.
- How did I get here? Oh, okay. Fornicators. Ah, I remember. Fornicators. No, okay. Neither fornicators. No idolaters. No adulterers.
- [31 : 50] No homosexuals. No sodomites. I'll go on. No thieves. This is the Bible. No thieves. No mind all those funny bishops. They don't represent the Bible.

If you say something that's different from what the scripture is saying, you are not of God. It doesn't matter your title. What we are seeing in the Bible, why are you changing it? Are you a representative of the Bible or a representative of the devil?

It's only the devil who treats the word of God. Amen. Paul said about how in 2 Corinthians 2, verse 17, yeah, I believe, that we are not like some who peddle the word of God for profit or they twist the word of God.

For there are so many peddling the word of God. Peddling the word of God. But of sincerity. We are not like many who peddle the word of God. In chapter 4, chapter 4, verse 2, I think chapter 4, verse 2, it says, yeah, handling the word of God deceitfully.

People can handle God's word deceitfully. That's why you also must have your own Bible. Don't take anything a pastor says as final. Don't take it as a bishop.

[33 : 08] That's even worse. Notice we have so many people who call themselves bishops, but they are nothing but a big shop. All right.

So, sodomites. The next verse. Not thieves. Not covetous, you see. We only will focus on fornicators.

But covetous. You will just want somebody's girlfriend. You want somebody's wife. You wish this one. I wish. Somebody's shoe. You convert.

Somebody's wig. Convertious. No drunkard. Ah. Drunkards. No extortionists.

Extortionists. You know who an extortionist is? Extortion money. Do you want four, one, nine? Do you people? You, you keep, can you loan me five pounds? Can you loan me ten pounds? You don't pay back.

[34 : 12] You are an extortionist. You are an extortionist. As I speak, people's 300 pounds is with you. Wow. Yeah. And so, my student's loan has delayed.

So, can you loan me? Meanwhile, they've just given you the loan already. You are lying to get loan somebody's money. You are an extortionist. Yeah. An extortionist. Using excuses to take people's money and refusing to pay back.

Yeah. Extortionist. Extortionist. Don't be loaning money to people by heart. Yeah. And don't be in the habit of always borrowing money. Yeah. Transport. I need money for transport.

I need money for McDonald's. I need money for Nando's. I need money for... It's not a good character. It's all right. Anyone who... Hey, lady, don't go out with a man who, when you find out that he's owning somebody.

He borrowed money or two people. One is two. It's a danger. Oh, man. Doesn't matter how machoistic he looks. He's owing people money.

[35 : 12] Owing money and not paying resource in lying. Yeah. And not caring. Yeah. If you owe money, you don't pay. You will lie and not care.

Yeah. Well, what... They will not inherit the kingdom of God. I came to this verse because of the next verse.

I like that next verse. Such were some of... Let's all say that together. Such were some of you. Now, instead of you, put your name... Put me there. Okay. Such were some of me.

Okay. Nice English, isn't it? Let's all read it together. And such were some of me. One more time. And such were some of me. Okay. Now, better English.

Such was I. Such was I. Such was I. So, you see, the spectrum is broad. Broad spectrum. Different, different, different. Such were some of you.

[36 : 08] But you were washed. But you were sanctified. Hallelujah. Hallelujah. You were washed.

You were sanctified. You were justified in the name of the Lord Jesus. Oh, hallelujah. Shout out free. Please sit down. Let me continue because I don't have time.

Hallelujah. This is a good place that you can shout hallelujah. The problem is those who know your past.

Sometimes they still want to deal with you, with your past. Don't mind them. Don't mind them. As they talk to you or your ex is messaging you, you remember the things you're like, Such was such. Such was I. Yes. I used to be like this.

I used to be like this. But I'm no more. I'm no more. I'm no more. I'm no more. I'm no more. Shout I'm no more. I'm no more. Shout I'm no more.

[37 : 04] I'm no more. Shout I'm no more. I'm no more. I'm no longer. Slave to sin. Oh, I am the child of God.

Oh, I'm no longer. Slave to sin. Oh, I am the child of God.

I'm no longer. Oh, I'm no longer. I'm no longer. I'm no longer. I'm no longer. I'm no longer. Slave to sin. I am the child of God. I am a child of God.

You don't need a choir to sing this. You need your heart to sing it. Sometimes, sometimes, you see pictures of yourself, of your past, and the only thing that springs in your heart is, I'm no longer.

How many of you have been slaves to sin before? And you've tasted freedom before. Oh, man. You see, that's why some of you, the way you handle people, maybe you have not understood what it means to be a slave before.

[38 : 25] Sometimes, some people, when you see little sin in somebody, no sin is little, okay? See something, sometimes, be merciful to people. Pray, believe in God, that they will taste the freedom you have tasted.

They will taste the freedom you have tasted. God is good. Well, so I think I've gone so far, but let's come back to the blood of God.

Are you learning something? Yes. KP2 is the best. And so, it said the scapegoat, take the scapegoat.

Okay. So, I was explaining how God dealt with his people. Those who sin, or they poor had sinned. They call all sin. Right? Romans chapter 3, verse 23. For all have sinned.

All. What is the meaning of all? All. The meaning of all. It says that, the law was given to those who, in verse 19, and I know that all the world will be guilty before God.

[39 : 25] Wow. It looks like God, was God trying to make everybody guilty? No. Everybody is guilty already. But sometimes, when you are favored by God, you think you are good.

So, he gave them the law. This is my standard, just for you to know. Meet it. They couldn't meet it. So, no, shut up. You can boast. That no man should boast.

It said, for we all, like sheep, have gone astray. Yeah. We all. Say we all. We all. We all. In fact, Romans chapter 3, verse 11, it says, for none seeks God.

If we leave you by yourself, there's no way naturally you will see God. There is none who understands. There is none who seeks after God. No one. If we leave you for yourself.

So, how come you are doing this? God called you. God, God put the desire in your heart. How did it happen? When someone was preaching to you, he was also inside you. Because the voice of the preacher goes into your ears.

[40 : 27] That's the farthest he can go. By your heart, God now takes it, and then takes it further into your heart. Just that he needs the voice of a preacher. So, the voice of the preacher said, once, have you spoken?

Twice have I heard. Oh, come on. I feel like preaching. Twice have I heard. So, what is the word of God? You hear it. It is spoken once, but you hear it twice. The first hearing is the natural hearing.

The second hearing is the spiritual hearing. The internal hearing. The internal hearing. That's why he was an ear. Let him hear. Does that mean that people have ears? There are only people who have ears that hear.

No. It's talking about, let him hear. It's the second hearing. Second hearing. So, when the preacher preaches, the best he can do is to make you hear the first one. But for you to change, you must hear a second one.

You hear the second one, but that happens inside you. And God, as soon as he calls you inside, because no one sees God. You can't see God by yourself, but he works in you.

[41 : 26] He works in you a desire for him. Hallelujah. In Philippians chapter 3 verse 12, it says that, for it is God who works in you.

Chapter 2 rather, sorry. Chapter 2 verse 13. For it is God who works in you, both to will and to do. Anytime you, anything you've ever willed in line with God, it didn't start from you.

It started from God. Anytime you've ever done anything godly, it never started from you. Because if it starts from you, huh. I used to, we used to have sheep at home, many years ago.

So, I was a shepherd, a mini shepherd. Not for commercial purposes, but for domestic reasons. And we used to slaughter sheep, Christmas, and other special occasions. So, I've cut their neck before.

Wow. We don't shoot them. We cut their neck. So, the blood will flow. God likes blood to flow. That's why I said, don't eat meat with the blood inside. So, usually, the kosher is the one that blood has been drained out.

[42 : 35] But, the modern day United Kingdom, where they kill them, they shoot them, so that an animal doesn't suffer before it dies. So, it dies with the blood inside. That's why sicknesses are going high. Eating meat with the blood inside.

Pastor, wait, wait, wait. Scientifically, the fact that you cut the neck doesn't mean all the blood is drained. Yeah, it's a sign that blood has been spilled. And then, they cut, in the past, and now they still do it.

They save the blood. Some people use it for pudding. But, black pudding is pig blood. You don't even know, black pudding is pig. The blood of pig.

Can you imagine? Pig, even not a sheep. The blood of pig. Black pudding. Black pudding. Christmas, you've been eating black pudding. Breakfast. English, full English breakfast.

Black pudding. It's the blood of pig. So, even in the New Testament, they told them that, let us warn them to abstain from idols, fornication.

[43 : 36] Acts chapter 15, verse 29. It said, we don't want to put restrictions from the law on you. All we want you to do is that you abstain from things offered to idols, from blood.

From blood. From things strangled. They didn't kill it. They strangled it to death, so the blood is inside. And from sexual immorality. Ah, sexual immorality is a very important thing in dealing with God.

You can't be flowing with God with sexual immorality. There's no way in Scripture that God has never frowned on sexual immorality. I like the way it's getting quiet.

So, he said that, slaughter the goods. So, what the priest does is, according to Leviticus, what we are reading, that's what we started, right?

Bring the goods, two goods, one for the Lord, the one for the Lord, slaughter it, and use the blood for atonement. Wow! Then he shall, he shall kill the goods of sin offering, which is for the people.

[44 : 46] Bring his blood inside the veil. Do with that blood as he did with the blood of the bull and sprinkle it on the mercy seat.

So, that blood is presented to God. The mercy seat is not a chair. The mercy seat is the tabernacle. There's something called the Ark of the Covenant. Okay? The Ark of the Covenant.

Can you look for a picture of the Ark of the Covenant and put it on the screen so I will show them what the mercy seat is. That's it. It has a replica of wings to, like this, on one side and it's made of gold and the other side.

And you see the road. It's like the, oh, you won't see properly. Under it, they used to carry it. It's not meant to be put on a horse or it must be carried or something like that.

Let's leave. So, now, you see in between those bed, the wings, that center that they laid is what is called the mercy seat. So, it's not a chair.

[45 : 49] It's not a chair. It's that, in between, it's like the center of the Ark is called the mercy seat. You don't open it. They don't open it. Inside was the manna. They put some manna inside the Ten Commandments and the Aaron's wrote that bad.

Three things are inside it. You don't have to open it. So, it is always, and that is the, the exact representation of God's presence in the people's midst. And you don't touch it because this is, it's not everyone who even goes there.

It's only the high priest goes there once there. But the mercy seat, to present the blood, you go, they put it in between the, it's called seraphim and seraphim, seraphim, cherubim.

That place is called the mercy seat. It's not a chair, but it's the place where blood is presented for God's mercy for his people. So, when they slaughter the first goat, they present the blood on the mercy seat and they sprinkle some around.

And then when they, thank you, okay, that's it. That's the mercy seat in between the wings. There. And then, how about the other goat? That's where I came from. So, the blood they present on the mercy seat is for atonement.

[47 : 00] It's for, to cover their sins. Why? Because it propitiates God. It's like, appeases the justice of God. Blood has flown. Life has been given because of sin.

And God said, yeah, that's my justice because the soul that sins must die. Because of that, death has taken place on the behalf of the soul that must die. I accept it. So, it's called propitiation.

All right. Now, how about the second, uh, goat? The verse 26 of Leviticus 16. And he, who releases the goat?

So, what the second one is, what happens is that somebody, uh, comes, sir. So, let's say, this is the goat, just, and then the high priest will put, lay none of his.

He lays his hands on the goat. Okay. See your Bible. Verse 21. And Aaron shall lay both hands on the head of the live goat.

[48 : 01] Not a dead goat. Live goat. And confess over it all the iniquities of the children of Israel and all their transgressions concerning all their sins. Putting them on the head of the goat.

That's why it's called scapegoat. Oh. He didn't sin. They sinned. But they put all the sins of the people on the goat. Very interesting. Putting them on the head of the goat and shall send the goat away into the wilderness by the hand of a suitable man.

A man that is strong. So, after they confess the sins of the people, they hold the hand of the goat or they hold the goat. Get up, please. And then, a suitable man will take the goat into the wilderness and when he gets to the wilderness, he releases the goat for some wild animal to eat the goat.

So, it's like, that's what is called expiation. Expiation is takes away the sin from the people. Propitiation is appease.

So, propitiation and expiation. Expiation is he takes it away. Behold, the Lamb of God. Expiation. And then, the one who takes the goat into the wilderness because you are handling the sinning object, the sinning thing.

[49 : 23] When you come back, before you enter the camp, you have to go and bath. Special bath. Bave. He said, come out and offer, verse 26. He said, and he who released the goat as the scapegoat shall wash his clothes and bathe his body in water and afterwards, now, he can resume normal life amongst the people.

That is what is called expiation. The sin must be taken away from the camp of God's people. So, two goats. One is not the scapegoat.

One is not the scapegoat. It's just the goat whose blood must be sacrificed. The other one is the scapegoat who will carry the sins of the people and be taken away to be eaten by some wild animal.

Outside of the camp, that scapegoat must die. Oh, but it's not me. Yeah, that's what scapegoat means. You don't have to be the one. Some of you know somebody has been the scapegoat on your behalf.

Yeah, you went to do something in the school. You went to the headmistress office and went to spill graffiti or write graffiti and you escaped. And someone, who didn't even know about it because of his hairstyle and his beer.

[50 : 42] They assumed that he was the one. And he became a scapegoat. I don't feel that's what I'm talking about. Scapegoat. Very true. So that is the difference between propitiation and expiation.

Propitiation and expiation. I think let me take the next 13 minutes. I want to end.

I think I should take the next 13 minutes to go on this reconciliation thing I've been trying to do. Do you know what redemption does?

It washes us from our sins. It redeems us from our sins and forgiveness of sins excuses us from our sins. But an enemy, when it comes to being an enemy, forgiveness of sin is not enough.

How many of you have ever forgiven someone who has really hurt you before? You forgive them but you never became friends again. Yeah. So the fact that you have been forgiven doesn't mean you have been reconciled.

[52 : 08] Forgiveness of sin is good for a sinner. But an enemy needs more than forgiveness of sin. Redemption or justification is good for the one who has broken the law.

But an enemy needs more than justification. We were lawbreakers so we need justification. We were sinners so we need forgiveness of sins.

But we were not only lawbreakers and sinners we were also enemies. So if you stop at justification and forgiveness of sins something is still missing.

So in Romans chapter 5 verse 10 it says that if God for if when we were enemies what were we? What were we?

What were we? Anyone who is not born again is enemy. If when we were enemies we were oh what do enemies need?

- [53 : 21] Reconciliation. balance the books. That means that what I held against you is no more important. It's no more valid. I've reunited myself.
- I've restored you to friendship. That's what reconciliation means. Reconciliation. So we are not only justified because of the propitiation or because of the expiation because of the atonement.
- We are not only redeemed but we have been reconciled. We have been reconciled. We and God are best friends again. Hallelujah.
- Hallelujah. In 2 Corinthians chapter 5. Thank you Jesus. 2 Corinthians chapter 5 verse 18. Amazing text.
- Amazing text. Now all things are of God. Let's read the answer. Let's go. Some of you are not reading. Everybody pay attention. Let's go. Now all things are of God who has reconciled us to himself through Jesus Christ and has given us the ministry.
- [54 : 32] Wow. God has reconciled us to himself. Hallelujah. Hallelujah. God has reconciled us. He didn't just forgive our sins.
- We are not just forgiving people. We are not just redeemed. We are being reconciled. Who has reconciled?
- God reconciled us to himself. How did he do it? Through Jesus Christ. He reconciled us to himself through Christ.
- Without Christ, there can't be reconciliation. reconciliation. You still remain an enemy of God. An enemy of God. Guess what? And the wrath of God was against us.
- The wrath of God was against us. God was really angry with us. God has always been very angry with people who have been sinning, like yourself. Yeah. And things you have done which you can't correct.
- [55 : 33] God is very angry with you. Very angry with the people who sin. But thank God for Christ. the Bible says that you want to see how God loves us?
- He said Romans 5 verse 8, God demonstrated. King James said he commended his love. God displayed his love. He put it on display.
- Wow. God commended his love. God demonstrated his own love towards us. In that whilst we were still sinners, Christ died for us.
- You didn't finish sinning and Christ died for you. By the time you are becoming aware of yourself, you are sinning, you are sinning.
- At the time you were sinning, Christ died for you. So you came aware of yourself. You saw Christ. Ah, when did you die for me? A long time ago. I was sinning against you. And that's how much God loves you.
- [56 : 35] Whilst you were sinning, Christ died. He didn't wait for you to say, okay, I've had enough. So Christ died for you. That's why you don't have to wait until you stop sinning before you come to Jesus.
- So if you say, oh, it's too hard. I want to break out with my boyfriend. I want to break out with my girl first. I want to stop smoking first. I want to stop doing fraud first. There's a lot going on.
- I can't stop. You wait. When I stop one day, that one day will never come. Jesus said, just come to me. And I will empower you to stop. First of all, when you come to me, you are not coming based on how good you are, but you are coming based on how good I am.
- So the dirty sinner, the dirty sinner, you feel like, no, no, but I can't go near God. Stand here. Bring your chair.
- Put your chair here. Say that. the dirty sinner, you feel like, no, but I can't go near God. I can't go near God. Always, I didn't like God.

[57 : 44] I didn't like God. I'm doing my own thing. I hate God. I'm doing my own thing. Then a preacher comes to preach to me. And when he preached to me, he spoke, but I heard God.

And I realized that I actually need God because God has stayed the desire. but I want to go to God, but I feel no, but I'm a sinner. You don't understand.

I'm a sinner. I'm a sinner. I've committed murder. I've cheated different girls. I've hurt people. And then the preacher is talking to you. You can hear God is working in your heart.

But if you know, I'm too bad. And God said, come. So the preaching is now, it's like preaching. Good preaching is like gently push me. good preaching.

I don't feel I'm worthy. I'm not worthy. You don't understand. But the preaching, the more I'm hearing the preaching, it's pushing me. It's pushing me towards God. I don't think I'm worthy.

[58 : 43] So that ran out of you as I'm preaching, that's what is happening to you. You don't think I'm worthy. But the preaching is pushing you towards God. And God has his arms open.

Now you got so close. you're wondering, but I'm not good enough. He said, still come. But I've not stopped the bad things I'm doing. I've not stopped. No, I'm not worthy.

But there's this sweetness that keeps drawing me to God. There's this sweetness in my heart that's drawing me to God. But I know I'm not worthy. That's what is called good news. The gospel. And then I come to God.

See, most people didn't come with repentance. That's why you feel so proud in church. but you come and forgive me, Father.

I'm worthless. I don't deserve anything good. But God said, that's okay. That's okay. Come and I'll live my life through you. I know you are such a bad girl.

[59 : 48] Everybody knows you. Or some people don't know you. But I don't care. I know you more than they all know you. But I said, come. Come. And it's not like he's just forgiving my sins.

It's not. It's forgiveness of sin will be good enough. Don't pull me to bills. I'm too dirty to be your friend. Just forgive me my sins so I can go.

And God said, no, you don't understand. I want you to be one with me. Me. Second Corinthians chapter 5 verse 19. We read verse 18.

Look at verse 19. That is, God was inside Christ reconciling the world to himself. Which is, not in tilting their trespasses against them and as committed to other.

He said, come. And the sins that are on your mind. He said, I don't care. I don't want to know. Then the devil is standing there. God, look at the sinner. And the devil comes to whisper to you, you've been sinning.

[60 : 49] Look at what you are watching that. As I'm preaching, Satan has been whispering to people. He's been telling you how bad you are. How bad you are. But God was reconciling.

He said he doesn't just want to give you forgiveness of sins. He wants to reconcile you to himself. So that you and God, you and God, you and God are one.

You are one with God. That's reconciliation. Former enemies have now become best friends. Former enemies have become best friends.

Former enemies have become best friends. This is what this Christian thing is about. It's not about opinions. It's about the reality of what you have become in God.

The reality of forgiveness of sins. forgiveness of your sins. The reality of the forgiveness of your sins. The reality of your sins being washed away.

[61 : 49] The reality of the fact that you are a friend of God. How can a human be a friend of God? How? The beauty is a mystery.

God said, I don't want you just to be my son. I want you to be my friend. That's the importance of reconciliation. We have been reconciled. We used to be enemies.

We who were enemies. We who were enemies have been reconciled to himself. When you are a genuine Christian, you appreciate the value of reconciliation.

It keeps you humble. My pastor, now I have a problem. Even though I've come into Christ, every now and then I sin. He said, if he found it easy to forgive you when you were an alien, how much more when you are a son.

Why are you beating yourself so much about the things you have done when you came into Christ? If he could bring you close when you were far away from him and you were an enemy, he could bring you close.

[62 : 57] How much more now that you are a son? Why are you beating yourself about what you go wrong? What you couldn't do right? Come on! It's the lie of the devil to keep you down. God doesn't see anything wrong with you.

All you need is always repent and come back home. Once a son, always a son, come back home. Christians will say, hey, who are you?

You've been sleeping around. Hey, I don't deserve you. Come, Jesus will accept you. We bring the drug addict, the drug dealer, the fornicator, the liar.

We bring them to church and they come to the cross. They say, I repent. We are all happy for them. We love you. Now you are one of us. And then later we find out that you are sinning again. We begin to reject you.

When you were out and you were living in it, we were willing to reach out to you. Now when you came and we realized that your withdrawal symptoms and things are still showing in your life, we begin to condemn you.

[64 : 01] You, you're not a good Christian. Show me a definition of a good Christian. Show me you who are talking about someone being a good Christian. Show me a definition of a good Christian.

We easily give out on people because they come to church and they are not towing the line. Excuse me, that's law. That's not grace. That's law. Grace says as long as you have it in your heart to work with Christ, we are happy to work with you, to work this thing with you, so Christ will become your life.

Christ will become your actual living. He's in you, but we have to work him out. Work out your salvation. Work out your salvation. Work out your salvation. That's why you don't have to give up on anyone. You don't have to give up.

Unless they say, I don't believe Jesus died for my sins and all these things are fake. Even that we won't give up on you, we'll just pray for you. But we allow you to be talking in the church and confusing people.

We will sack you. Anything that would temper the health of the church must be jettisoned. Let me say it again.

[65 : 10] If you misbehave in a way that can affect the church, you are always creating confusion, attacking leadership, and you are naughty, and you are doing this, you are always destroying the church and we have to sack you.

that one we can sack you. You can go to another church. Paul said release him to Satan. Let Satan destroy the body so his spirit can be saved.

1 Corinthians chapter 5 He said deliver such a one to Satan for the destruction of the flesh that his spirit might be saved in the day of the Lord.

So it's okay to sack people from church. There's no love here. You are spoiling the church. You say there's no love. Get out of here. But you know what?

As long as you know it's not right in the sight of God, never stay there. Come back to you. Even if you sin 888 times, just as you finish, come back.

[66 : 13] Never stay out of church and say I'm sinning too much. No. If you are struggling with sin every day, come to church. Keep coming. Keep coming and keep hearing the word. God the word will be strengthening you. Today in the main service, one of the things I was going to teach on is being strengthened.

Being strengthened. Being strengthened. Being strengthened. Dunamo is the Greek word. Dunamo. Dunamo.

Dunamo. To have strength. Dunamo. We get the word dynamite from. Dunamo. To be strengthened. To have strength. Or to be empowered.

Dunamo. Dunamo. So that the more you keep hearing God's word, the more you are being dunamo. Dunamo.

Dunamo. Dunamo. Dunamo. Did you receive something? Shout hallelujah. Hallelujah. Shout hallelujah.

[67 : 17] Hallelujah. Hallelujah. God bless you for listening to this powerful message. May the power of God be evident in your life. Don't forget to like and subscribe to Caris Church on YouTube and listen to more messages from David Entry on all relevant streaming platforms.

You can also connect with David Entry and our youth ministry at Caris Face 2 on Instagram and TikTok and at Caris on Campus on Snapchat so you are always up to date. Be blessed.