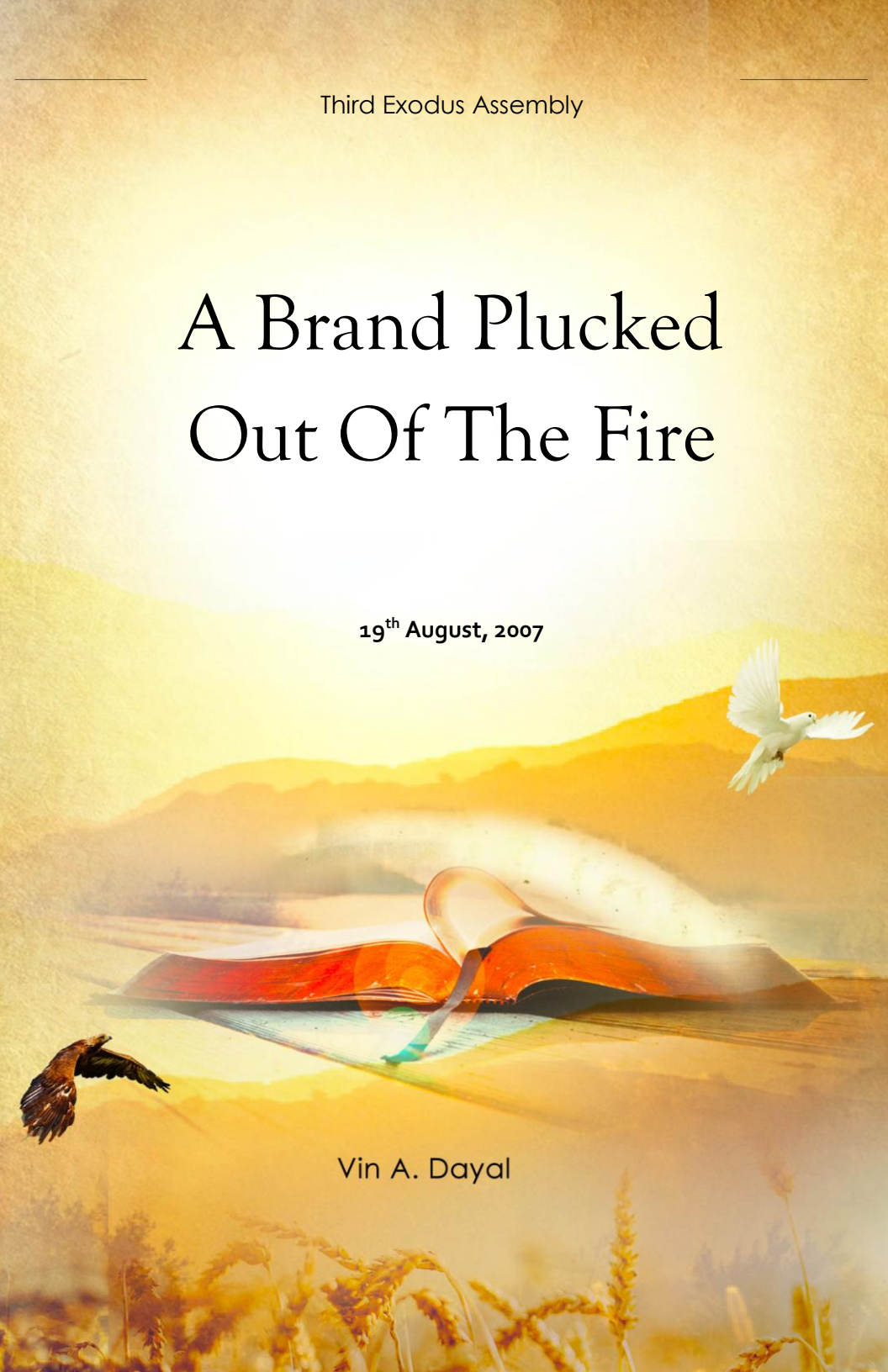

Third Exodus Assembly

A Brand Plucked Out Of The Fire

19th August, 2007

Vin A. Dayal



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TRINIDAD

Bro. Vin A. Dayal

Excerpt:

And watch, when that system is restored back and reestablished, at the end of the seventh decade Joshua was being cleansed and clothed and becoming a brand. God had plucked him out of the fire of Babylon and brought him to Jerusalem as a brand. There were many coming into Jerusalem and did not know their name. Is that right? They said, "Wait until a priest can stand here with the Urim Thummim." Is that right?

That is what is given to the church today - men who have the Urim Thummim. Otherwise all kinds of things will come into the church. They hug it up and they give it position; they give it Tobiah's position in the church. Is that right? That is the problem. Because when you look, what do you see? If the Holy Ghost is not in your heart, you can't see right. If the Word is not opened to you, you can't see right. Do you understand what I am saying? **(Page 24)**

A Brand Plucked Out Of The Fire

19th August, 2007

FOREWORD

This is a sermon preached by Pastor Vin A. Dayal and is published through the freewill offerings of the members of the Third Exodus Assembly.

It is intended to edify the reader and make clear the Bride-Promises of God, which were revealed through the ministry of God's Prophet-Messenger, Bro William Marrion Branham, for the Elect in this Day. It is not meant to promote any special doctrine or person, save, the Lord Jesus Christ and His Divine Word.

The original video and audio recording can be accessed through our website www.thirdexodus.org

We pray the blessing of God upon each reader and may illumination by the Spirit of God be each one's special portion.



A BRAND PLUCKED OUT OF THE FIRE

TRINIDAD

SUNDAY 19TH AUGUST, 2007

BRO. VIN A. DAYAL

For I know the dove is here,

He has come to lead God's eagles

And I know He will guide me and keep me in His Word.

I just want to follow the way that You would lead me

I just want to follow the way that You would go

For I know You will lead me in the footprints that You have left,

And I know You will guide me and keep me in His Word.

Let's lift our hands and sing it again.

I just want to follow the way that You would lead me

I just want to follow the way that You would go

For I know You will lead me in the footprints that You have left,

And I know You will guide me and keep me in His Word.

Let's pray. Our gracious, heavenly Father, we are grateful to be gathered in Your Divine presence today, coming into Your House to honour Your resurrection, coming dear God with praise and thanksgiving in our hearts.

Lord, as we look back to the long road that we have travelled and Your great grace that has led us where we could stand in this hour without amnesia, having blessed assurance in our hearts, seeing the reality of Your Divine promise, seeing Your great faithfulness, dear God, seeing that You not only save but You keep, so today we could be standing here in Your House, Father, with thanksgiving in our hearts to You, the great, mighty God who unveiled Yourself to us and

caused us to come to know the one true and living God, to receive the unspeakable gifts, the blessed Holy Spirit, this great consolation, the Token, Father, the sign that You purchased us when You died on Calvary's tree.

Oh God, even as we stand here today, Father with this great anticipation in our hearts, that You will keep every promise that You have made. And here, dear God, as we are caught up in this great mystery of the Seventh Seal, with this promise burning in our hearts, Father: this mortal shall put on immortality, this corruption will put on incorruption, and unto this great baptism of the Holy Ghost and fire, Lord Jesus, we will be restored back to our youth.

We thank You, dear God...we thank You, dear God to be alive today and to have praise on our lips Lord, that we could offer unto You. Truly, Oh God, You have been so gracious to us. Truly You proved that You are a covenant keeping God and that every divine promise in that covenant is yea and Amen.

Have Your blessed way in our midst today. Speak to our hearts, dear God. Lead and direct us in the paths of service and give glory unto Your great, mighty Name.

Remember Your beloved children out in the region, Lord the extension of this church, Oh God, as they are gathered Father, around Your Divine presence in anticipation that You will speak from heaven to them, I pray dear God that whatsoever need that they will have, Lord Your Divine presence in their midst, Lord will lift faith in every heart that will cause them Lord, to reach out and receive from the ever present Rock that is in their midst, flowing out Lord, with every Divine blessing, Father. And, dear God, that they can know that truly You are the great Shepherd and the Bishop of our souls.

Unto You is our gathering, dear God. We pray, dear God, that Your Name would be lifted up, Lord throughout this region and across the face of the earth.

We thank You Lord, for coming throughout the Convention, the great, wonderful time that You gave to

us, the great manifestations of Your presence, the great blessings Oh God, that flowed out to Your people so richly and freely. Lord Jesus, the testimonies, the great things that You have done for many, dear God.

How we appreciate You Father, and Oh God You are able to keep that which we commit unto You and all that we put in Your safe, mighty hands; we see that You always make it good.

Now dear God, take full control in our midst. And Lord, when we leave this place, today we leave singing with grace in our hearts, singing with joyful lips Lord, that we were able to come into Your House and worship You dear God, and find that You are present in our midst, faithful to supply our every need. Grant these things we pray, as we look to You for the remaining part of the service and asking these mercies and blessings in the wonderful and precious Name of Jesus Christ, Amen.

Amen. God bless you.

I would like to turn our Bibles this morning to Zechariah, Chapter 3. Amen; praise His wonderful Name. Zechariah Chapter 3, verse 1.

And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

Or “to oppose” or “to accuse” is what it really means.

And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

This here is a court scene. It's a scene of Joshua standing accused before the Angel in filthy garments at the end of the seventh decade.

Now Joshua was clothed with filthy garments, and stood before the angel.

And he answered and spake unto those that stood before him, saying, Take away

the filthy garments from him. And unto him he said, Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

And the angel of the LORD protested unto Joshua,... (this really means “solemnly affirmed”) ...saying,

Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.

For behold the stone that I have laid before Joshua; upon one stone (or ‘certain’ stone) shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

May the Lord bless the reading of His Word. You may have your seat.

I want to greet you in the precious, wonderful Name of the Lord Jesus Christ. I think I saw Brother Bart somewhere. Amen. Brother Bart and Sister Marie and William. God Bless you all, Amen. Praise His wonderful Name.

You know, he had called over a year ago or close to a year, to come to the Convention. He wanted to plan his vacation, take his time and be here for the Convention. And, you know he asked me the dates and he had it in his mind and he was following right in line when we normally have the Convention. I got up I said, "Sure. That is fine. That is great. You are very safe. You will be here for the Convention. You can't miss it."

And then because of this demand here, to go to the Congo, and Brother Dioka had his meetings the 17th to the 26th, you know, we changed the date and we brought the Convention up from the 9th to the 12th. And by that time he had his ticket in his hand and he called and said, you know, when he was coming in with the flight and so on. I said, "The Convention is from the 9th to the 12th," so that was that. And it was kind of a disappointment for him, because he had his heart set on being here for the Convention.

I am just sorry we can't have a second one right away but we certainly do apologize, you know, we really... it just slipped me afterwards. I don't know the time, how it worked, if it could have been saved, you know, if, when the time came when we had to shift, if he had already had his confirmed reservation and whatever. But nevertheless, he still came for his little vacation here and we trust that God gives them a wonderful time, by God's grace.

We always remember them for many years being with us and then migrating to Holland and that is where we get to see them ever so often when we travel into Europe. And since then a couple of the saints, I think the Mollineau family and the Rawlins family have been up there and, you know, they always have a little space there for those who want to drop by. Amen. So we are very thankful for that by God's grace.

You know, today is my birthday and sometimes people, they have what they want to do. Amen. Praise His wonderful Name. Most everybody knows that but I

guess they want me to say it, because if I don't say it, you know, I kind of come and I just ignore it and preach and carry on with the service and people want to express some form of appreciation and gratitude and it is normal with believers. I guess, so it was with the Prophet on his birthday; the church always celebrated that with him and we learned to walk in his footsteps in everything he does.

So I think the saints have some little something. They told me to try and remember that because I am not supposed to preach long this morning, or maybe just supposed to say a few words or something. It is kind of hard for me to do that. Sunday morning you come in the pulpit and you just feel as you are accustomed to, doing this all your life for the last thirty-four years. What else can you do; you don't think outside that box. And when you come in this desk here, you want to open the Scripture, read the Scripture, say something for the glory of God, something to edify the believers.

But you know I always used to think, coming down through the years, when I was about maybe about forty or coming into forty and in the forties, you know, you look at Brother Branham, you read the Message, he said that he was an old man, and he died at fifty-six years old. Well today I am fifty-six years; this is my eight sevens.

I even had a prophecy saying I was going to die this year. Some people didn't like me, so they kind of threatened me and they told me, they said, "You remember, you go ahead. You want to play you're this, and you go ahead..." When the year started, they put a little curse on me, you know. I was going to die this year but I lived; I am still alive. And I don't think I am going and die today, by God's grace. I am looking forward to getting up in the morning.

But it is always good to give God thanks. In everything, give thanks. You know I used to think, one of the things that was in my heart was - how Brother

Branham could preach those kinds of messages he preached, at, you know, fifty-five, fifty-six. When you are a minister and you study the Word and you see the kind of messages he was bringing out of the Scripture, you know, like *Marriage And Divorce*, you know, *Anointed Ones In The End Time*, *Masterpiece, It Is The Rising Of The Sun*, these kinds of messages; it doesn't come just like that.

It takes inspiration. It takes staying in the Word. It takes digging deep because forty something years have passed and we go back in those messages and we still can't preach the fullness of the vision that he brought there, when he opened these mysteries. It was hidden truths that were sealed in the Word, things like *The Rapture*, *Leadership* and *Things That Are To Be*, and these messages you know.

And I would think of, you know, you are carrying the load and the burden of the Assembly and, you know, I was thrown into that at a very young age. I was thrown into that just barely coming off the street. It wasn't like I was around a minister and growing up and preaching a little bit. And a minister, a seasoned minister in the pulpit, and I can watch him how he goes, and I could watch him how he handles the Word, and I could watch him what he does, and I can sit, you know, and talk with him and he could counsel me, and he could teach me in the Bible and he can show me things, I guess like maybe Paul taught Timothy and them. I didn't have that.

So I found myself past teen and I was not even like three years good in the Message. And from then I was still in my twenties, you know, in my mid-twenties. And today, you know... then from there the work, you know, it never - the work grew from that time and is still growing until this time. The work never declined. You know, it wasn't like the work went somewhere and the church broke and it went here. It just kept growing and growing and we just kept building and building and

kept going on. And in one way it is a blessing but in another way, you know, the problems keep coming, and the challenges keep rising and the needs of the people keep multiplying. Everything just kept expanding, you know.

So then finally, you know, you are coming through there and you reach forty. And, you know, people do say life begins at forty. And then at forty you feel like you are already getting stoop shouldered. And you know, by that time, too, your own family is growing. Well, that did not keep declining either, you know, on the natural side. So the house keeps getting smaller and everything keeps getting tighter and, you know, the problems - sometimes you could dismiss church and go home. Everybody goes to their home and you go home and say "Phew", you know. You are wiping the sweat off and saying, "Thank God; I can take a breather now." But when it keeps growing inside the house, you know, you can't get away from it because you are in the midst of it.

So I used to wonder and say, how come he would preach those things, you know. And that was like, I wondered when I come to that age if I would be able to go into the Word and spend the time in the Word and preach and still have the passion for the Word, because there is something called a 'burn out', you know. You keep doing something constantly, every time. You just have to go in the library and see how much time I preached and then check it from 1946 to 1965 to see how much the Prophet preached and see how much I preached and see who preached more in the church. Do you understand what I am saying? And then you will realize the amount of preaching and the length of preaching. And you know, I will go outside after here and preach two hours still on the hill when I am finished here. Everybody around here knows that. You see, so you go out there... you wonder.

And I used to look at pictures of this man at fifty-six... Well of course with the kind of ministry he had, we could never even have one tenth of that responsibility, and tearing under visions constantly. He was looking like an old man, like seventy years, when you see a picture of the Prophet at fifty-five. And, you know, I look at myself sometimes. And at times I feel I look like sixty-five but then there are times again where I find I am not looking that bad.

So you know, you look back and you can just be thankful for grace, health and strength when you get to this place. I never once had to be in hospitals, you know, never had to be under doctor care at no time in my life. Maybe get the odd stitched finger, a cut or something like that, but just kept going on. That is the grace of God. I don't know what it is to have broken bones and these things. Amen.

One of the things I have always prayed for: I have always asked God for health to serve His people, especially when I see the need becoming greater. And that demands faithful and dedicated service, especially the time as we keep coming down through the years, the world keeps getting more evil around us. Things that we never faced when we come in the church, and we started as a young church. We never used to have problems because almost 99% of us had come from the world. So we had known the world, we were in the world, and we had come out of the world, and we had a passion and a love for the Message. But then, you know, you have those who grow up in the Message and as they grow along, the world becomes more enticing, more seducing and the demonic invasion gets greater and greater.

And sometimes in our own selves, you know, because sometimes I think it is the society, the kind of society we were raised in. You know, some of us had the privilege to come (I am talking about the older ones now), had the privilege to come from good family

structure, where the family laid up for the children and the family kind of planned the children's lives and, you know, gave them instruction, guidance and kind of helped them. And so the children grew up with responsibility.

But you find that some of us, we did not come from that kind of structure and background. We did not have parents so to speak, to sit and tutor us and see ahead for us, and ensure that you do certain things to be able to become settled down in life. Before you know it, you are a teenager and you are out on the streets, you know, running the wild life and rebellious to parents.

And by the time you get saved and you come in and you get married and so on, you yourself need to be taught many, many things, even though you came in the Message with a little gift in your life and you started to preach, you know. You know the Word, but there are many, many things that you need to get that you could only get by experience. You know, you just can't read yourself into everything. Sometimes it takes growth, it takes development, it takes training, it takes God dealing with you in a certain way. And it depends on how deep your self-crucifixion can go - will determine how much you advance with God.

That is why you find people thirty years in the Message, thirty-five years in the Message and they have not made any progress as far as spiritual life is concerned. They are around the Message, they are around church, but there is little overcoming in their lives. They still have problems and things they are wrestling with and struggling with. They still have bad attitudes, they are still impatient, they still have fear, they still have insecurity, they still are full of suspicion, they still are full of frustration, they still have resentment in their lives. You know, it just shows that there has not been much laying down. But to lay down your life, it takes power. Jesus said, "I have power to lay

down my life and power to raise it up.” You see, people don’t realize that it takes power, great power.

And many people, you know, come in the Message and they are seeking power to heal somebody, power to raise the dead, and power to discern somebody’s heart, power to maybe bring the people to the altar when they preach. They are seeking the wrong kind of power. If we seek power to lay down our lives and become a prisoner, we will find real power working through us. See? And that has been the thing.

You see, you come in, if you’re not growing in the knowledge of God... See, you could grow in all kinds of knowledge, but to know the Lord, to know Him, is Life. And when you start to grow in this knowledge of knowing Him, you start to realize that you were born for a purpose. God put you on the earth. God has a work for you. You can’t take somebody else’s place, neither could somebody else take your place. You want to learn this place. You want to understand the responsibility of this position. You want to learn how to live in the privileges that go with this position. You want to become a vessel moulded, shaped by God, that God can employ you in His service, that God can use you.

And it has been a privilege to serve Him and walk with Him down through these years, to live for Him, to walk in truth, to love the truth, to love the people of God, to know what it is to serve the people of God, to spend your life serving the people of God. See? The apostles... Elisha and them, had Elijah. They could have walked around Elijah and felt (that) they wanted to do something for Elijah. The apostles had Jesus; they could have walked around Jesus and wanted to do something for Jesus.

Well, we have not had Jesus in that form. We have not had the Prophet in that form but we have had the Bride in that form. And so we could have done something for the Bride; we could have done something for God’s people. And in serving and ministering to

God's people, you know, you realize how you grow in one way to discover the great knowledge of who she is and what she is, how God sees her and what she means to Him. That the Prophet said many times, if you want to do something for me, do something for my children. He said, "So God is. If you want to do something for God, you can do something for God's people." And that's why it is written in the Bible, if you say (that) you love God and don't love your brother, it says you are a liar and the truth is not in you because it means the same thing.

You see, you have to learn to love God by loving God's people. And sometimes it is a great battle to recognize God's people as God's people. Because Balaam looked at God's people and he wanted to curse them because he was seeing faults and mistakes and back parts and things like that. He felt that (that) could not be God's people. And so he felt confident in cursing them and did not feel that he would be under God's judgement, and didn't feel like he was threatened by the wrath of God when he tried to do that.

But you see the thing is, when you realize, the Prophet said that God so loved the Bride and He loves the Bride more than His own self. He said, "Which will you think would be greater? To have the blood of Jesus Christ on a charger or to have the privilege to serve the Bride?" He said, "If you had the blood of Christ, you would say this is the holy, precious blood, so holy you would not want a drop to be spilled." He said, "But think, that is what He gave for the people. He gave that freely because He thought of the people more than His own blood.... His own life."

And God put something in each and every one of us to recognize that's Him, that's His own. There is a way we can know God's people from all the other people of the world. If we couldn't know God's people from other people of the world, then it means there is no difference between God's people and those of the world. But God says His people are an elected people. His people is He

Himself being revealed. His people is because those are His sons and daughters; they have His attributes within them. They have the characteristics of God within them.

And for us to even recognize that we belong to Him, the thing that we use to identify that we have His life, is the same thing you use to see His life in somebody else, the same thing that you look for in your life because there's only one eternal life. And you know that one eternal life by one Word, the Word for this age, the Word of which you are a part. And the same way that you know this life in you, what it will do and how you will identify it, is the same way that you will know that life in a brother or sister.

And since we are in the age of a body ministry, then we can't even be selfish to say, "It's me alone," because if you say it is you alone, you bring it back to a one person. But it is a many-membered body. So there are others. And to see others with this same life would be one of the evidences you are seeing His life in your own self, because if you see it in yourself and can't see it in somebody else, you did not really see it in yourself. You are trying to make yourself that.

You see, that's where it takes balance. You can't go off on a deep end. You can't go off on some superiority complex. You can't go off on some "holier than thou" or "better than somebody else." Because really and truly, we are not better than another one in the Bride because all make up one feminine spirit, all make up one body, a Bride that He is being married to, and without one, that Bride is not complete. And it takes all of these to reveal that one Bride. So it's truly a precious thing. It's a wonderful thing.

And you know, as we look here in this little Scripture, Zechariah 3, its... We have seen Joshua the high priest, and he here is representing Jerusalem. He is representing... one man here is representing the entire Bride. Because you know, in the high priest was represented all Israel. The high priest would have the

twelve birth stones on his breast and the twelve names engraved, and the two onyx stones on his shoulders, and his breast spoke of his love, and his shoulders spoke of his power. And when the high priest, which represented Christ, would go into the Holy of Holies, all the people were represented in the high priest because the priest represented the people before God.

And that is why Jesus, our High Priest, could go into the sanctuary in Heaven for us. And we have a High Priest that could be touched with the feeling of our infirmities. He could go in and sprinkle His own Blood on the mercy seat for a church of seven church ages - seven drops of blood, because every name in that Bride who was covered by blood for seven church ages was in that High Priest. When He died, everyone was on His mind when He was dying on that cross, because everyone would have to be expressed on the earth in their designated season and take their place in the Body to make up the Bride.

And in every age, God had a messenger who would catch the mystery when that Seal opened and He began to call those names, and in every age under that preaching, those names were being splashed in the Blood and being sealed away until the day of their redemption. That is the Bible.

And so in this picture here - in Zechariah... And we go through this with Zechariah, one of the eagles at the end of the seventh decade - eagle anointing. And how Zechariah was catching this great vision of Zerubbabel bringing forth the Headstone to complete the building, which is in Chapter 4, but here in Chapter 3, he was seeing this great One. He was seeing that great One, the Branch. And I spoke recently on *Jehovah Tsidkenu*, the Branch coming forth, how His Name is called "The Lord our Righteousness" and her name is called "The Lord our Righteousness," that she had been made righteous and declared to be righteous.

And so in this picture here, Joshua is standing accused before the Angel in filthy garments, and the accuser which is Satan, is standing there accusing him. And verse 2 says... see, verse 1:

And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee:

The Lord that...not “The Lord that has chosen Joshua rebuke thee” but “The Lord that has chosen Jerusalem rebuke thee,” because here Jerusalem is represented by Joshua. And so the Lord is rebuking Satan who is accusing and heaping condemnation in the court of the Supreme Judge.

Now here is the scene: God is the Supreme Judge; Satan is the prosecutor; Joshua is the defendant that is standing accused. But our Judge and our Attorney is the same. And in the courts we see God, the Supreme Judge, rebukes the accuser, casts down the accuser and make null and void his accusations against Joshua who is standing accused, who represents Jerusalem. Because the priest, in him is represented all the people. And you also know that this priesthood that was being established, how in Joshua chapter 6... not Joshua chapter 6, rather Zechariah 6... how God brought Joshua to the place where they put a crown on him and so on and his fellows looked at him and he was referred to as the very Branch.

So when you study the priest and the king, how Joshua was a type of the King Priest, because this is Jerusalem that is to be re-established in the last days, not an earthly Jerusalem. This is a mystery in shadow and type. That is why when you read in Haggai 2, that temple was never filled with glory. But as I showed you in the message last Sunday morning, in the Convention,

how the glory came into the temple, all the glory; but it was veiled in Jesus. The glory was not in Herod's temple, which Herod magnified Zerubbabel's temple, and enlarged that temple. But Zerubbabel's temple which Haggai prophesied and said, "And this latter house..." that was not talking about that structure. The prophecy was looking at the shadow but seeing the anti-type at the end of the age, seeing a Heavenly Jerusalem.

God was unfolding His mystery because Jesus when he came, never shook all nations. He just preached in Palestine. Paul and them, who took the gospel to the Gentiles... So Haggai is saying, "And he shall shake all nations..." That didn't happen in Jesus' time because Titus came and destroyed that temple. Do you understand?

After Babylon, there never was any ark. When they rebuilt the temple, they had no ark; they had no mercy seat there in that temple. So those prophecies that were being given, were being given looking down to the end of the age, when it comes to the end of the Gentile dispensation, when it comes to the fullness of the Gentiles, when it comes to the time of the Gentiles coming to an end, when the Rock without hands is cut out. And friends, that Rock is not a stone coming in the sky like a physical stone. That Rock is the same Head that appeared in the sky, and was photographed to show: "Look the Head, the Headstone Himself, the desire of all nations. It's Christ, just like Hoffman drew Him."

The Prophet said, when he turned the picture to the right, "There He is, just like Hoffman drew Him." It had eyes, it had a mouth, it had a nose, it had a beard, it had the white wig, to prove it was the Son of Man coming in the Lord's Day. And He came in the days when Eisenhower and Khrushchev were leading five western nations and five eastern nations and 'Eisenhower' being 'iron' and 'Khrushchev' meant 'clay.' Because the Head was to come in the days of those ten

toes that had iron and clay, showing the Roman power was going to go into all the nations of the earth.

And you only find the end time Prophet saying that because it is to him that the revelation came. He was the end time Daniel; he was the end time Daniel. In his days, the seven decades were running out. In the first Daniel in the Bible, at the beginning of the Gentile dispensation, a man in whom was the Spirit of God, a man who saw visions and dreams, a man who the mighty Angel came down to and spoke to and said "He is greatly beloved in Heaven," a man who could interpret the unknown language on the wall. This Daniel back there was a type in the beginning of the Gentile dispensation to an end time Daniel.

That Daniel heard the Thunders. That Daniel saw the mighty Angel with the open Book. This Daniel is the same thing. What John saw, Daniel saw; and John's and Daniel's vision was manifested to this man. The Angel told him, "You go back and open the Book. You go and reveal Daniel and Revelation." Because Daniel and Revelation sealed up the Book until the time of the end. Daniel sealed up the Book; John sealed up the Book. But in the days of the Voice of the Seventh Angel, when he shall begin to sound, Daniel and Revelation will be opened, and the Thunders, the hidden secrets, would be made known.

And exactly when Gabriel descended to Daniel, it was after Daniel was praying and seeking the restoration of Jerusalem. That was his prayer. That is what the Angel came down on. He was praying for the city to rise again. He was praying for God to remember the sanctuary. He was praying for a restoration of Jerusalem - "And Elijah truly shall come and restore all things." Who else could pray for the restoration other than the one who has the restoration ministry. Who else?

Who else understood the condition of the church? When all of them were saying, "Oh my, what a great church," he was saying, "You are blind, you are

wretched, you are naked, you are in misery and don't know it." When they were seeing themselves so great, because that was the sin of the last age - self estimation. They were seeing themselves more highly than they really were. And he could rebuke the age to show the church and its condition and to show organization cannot go in the rapture because organization is Nicolaitanism, and Nicolaitanism is serpent's seed. It's another gospel. It's a gospel that puts in bondage, not liberates. And he came to liberate the Church, not put it in bondage. Do you understand?

And so Zechariah, here, in this vision, he is looking. He is seeing how God is going to justify His Bride, this royal priesthood, at the end of the seventh age, a time when God will cast the accuser down and the Church will stand without condemnation - the sinless, spotless, virtuous Bride.

Was there such a Message? That was not like a sermon, you know. That is something that had to be done so she could be married to the perfect Son of God. That had to be... there had to be a Message to separate her from Babylon. There had to be a Message to cleanse her, who came out of Babylon. There had to be a Message to clothe her and make her ready. Did Eliezer separate Rebekah from Babylon? Did he give her a change of raiment? Did he bring her, introduce her to the Bridegroom? That's right.

You see, when you look at the Word, you see how God... and that's why friends, when you catch it right and you understand what... I'm speaking about, **"A BRAND PLUCKED OUT OF THE FIRE."** I had spoken on this some years ago, in '99. But as we come back, it is something very necessary because it has to do with this brand. And God said, "Is not this a brand plucked out of the fire? The Lord rebuke thee Satan. Is not this a brand plucked out of the fire?" What is him being cleansed and clothed? And why does God refer to him as a brand plucked out of the fire? It is something.

A brand is an iron that is heated and used for branding so that identification marks of ownership can be made by the legal owner upon this purchased possession. You know the Prophet tells about the Hereford cattle and the other... Longhorn, and how when the riders are rounding them up, a type of rounding up the Bride in the last days, the ministers, they are not watching a brand, they are watching the blood tag.

And then he tells you about the branding of them, when a man purchases his possession, he puts his name upon them. He says that little calf, you know, when that man takes that red hot iron... And if he is Pyramid Ranch, and he takes the Pyramid branding iron, he heats it red hot, he ties the feet of that calf and puts that brand there and it burns into the flesh. You feel that you could smell that smoke, you know hair is being burnt, skin is being burnt, fat is being burnt, flesh is being burnt. When he pulls that branding iron out, you see the symbol, the name of the owner burnt into that calf. He said by the time you loose that calf, that calf starts to run and bawl and squeal and holler and jump and roll all around that coral. He said, but in the end he knows who he belongs to. The name of the owner is sealed inside of there.

Where I grew up as a young boy, we used to watch the blacksmiths. We used to watch how the blacksmiths would have the anvil and how they would heat the coals and they put that branding iron inside of there. When that thing got so red hot, you were sitting down a few feet away and you were feeling that heat all around you, it was so hot. Then you think that that is to go into somebody's flesh, that is to go in somebody's skin, that is to go past the flesh and burn through until it goes right on the inside that was covered up. And when you look there and you pass your hand, you feel a rough place. You know a branding iron has been put there and you can read what has been branded into that calf.

And so God is referring to Zechariah as ‘a brand,’ or in other words, ‘a branding instrument,’ one that is to be used to seal the owner’s name upon his purchased possession. That’s a great thing. This is opening a little mystery here in this hour. You see, this is the hour, everyone whose name is in this Book... they might walk around with amnesia for a while, but the hour comes when God seals that name in their forehead. And the only way that name could be sealed in their forehead is by the baptism of the Holy Ghost and fire. And that Holy Ghost and fire has to be released through an end time ministry because the way he brought them into the family, the Angel directed them in service and His sperm come through them to give them birth. Amen!

While Peter yet spake these words, the Holy Ghost fell in Cornelius’s house, on them that heard it. And there was a little group in that house sealed away, not everybody in the house, but those that heard because faith comes by hearing; them that understood what he was saying. “He that heareth My Words and believeth on Him that sent Me will not come into condemnation but will pass from death unto life.” The Prophet said that doesn’t mean just hearing. Everybody could be hearing me this morning. They could repeat the words I am saying, but that is not hearing me. It means he that understandeth what I am saying, he that knoweth his place as the Word I am speaking is opening a mystery, is ministering the soul of that person into a position where God can release that fire, where God can write that name on their foreheads. This is a great thing, friends.

God called His elect out of Babylon just like He called us out at the end of the seventh decade, restored us back to the land of our fathers in the hour when Jerusalem is to be restored to her original splendour and glory. And that’s what it is. All these are figures. It’s types, it’s shadows, it’s pictures of an end time people, an end time promise that God is actually rebuilding His

Church in this hour. He is rebuilding His Church that the Glory of the former... Now remember, it is the same Glory. God is that Glory. When it says, "The Glory in the latter is greater than the Glory in the former", don't think there is a greater person in the last Church. Because it is God above us, God with us and God in us. It is one God condescending. Amen! God will do greater things that He didn't do in that age. He will do greater things in this age.

In that age, it was the age just for a new birth. But in this age, it is not just for a new birth, it is a new birth and a new body. This Glory will change this body while we are alive. In that age, they laid their hands on the sick, but in this age you would not lay your hands on the sick. Like the Roman centurion, there will be a Gentile people with Gentile faith who will say, "Speak the Word only." Amen! That which was not manifested through Seven Church Ages but which was displayed five times among the Bride. He said, "You know what it is, and you know what to look for, and it's in infancy now, (Amen!) it's in amateur form. But when the Squeeze comes, what you see manifesting itself temporarily will be manifested in the fullness of its power. And this will be the thing that will start the rapturing faith to the going of the Church. This is the kind of Glory that will be in the latter house." Amen!

When we came out of denomination, friends, there were so many things that we were guilty of because we were part of a system. We participated in the things that the system is built upon. We supported a system that was antichrist to God. You read the Church Age book; Brother Branham said, "You have to repent for being in a denomination, for supporting an antichrist system." You were paying your tithes in there and you were supporting that thing. You worshipped false gods in that thing. You believed false doctrines of the devil in that thing. That's right.

That is why God said, "I will bring you from the nations. I will sprinkle clean water upon you. I will give you a new heart and a new Spirit," because nobody had the new birth in there. And don't think you had it. You might have been blessed just like the tares are blessed when the rain falls on the just and the unjust. You might be anointed. You might have (had) manifestations but you have to be born for your age by the type of water given for your age. If I was to bring you a Methodist message, it will take no effect. If I was bringing a Pentecostal message, it will take no effect. He said, "This is Bride time." You were not elected in that Pentecostal Age. Amen! The elected Pentecostals was from 1906 to 1946 and that Age finished. And at the end of the Pentecostal Age there was a one-man move; and from 1946 to '65, it was a one-man move.

Then God calls out: "Come out of her My people," to come into. Coming out of Egypt - justification; coming to the Red Sea - your baptism; coming into the wilderness - sanctification; coming to Kadesh Barnea - tasting the Heavenly Word. But you have to cross Jordan to come into your inheritance. Your inheritance was not in Egypt. Your inheritance wasn't by the Red Sea. Your inheritance wasn't in the wilderness. Your inheritance wasn't at Kadesh Barnea. Your inheritance was in the Ephesians at the end of the age - God calling a people out. The first exodus (was) from Egypt to Canaan, the second one (was) from Judaism to the baptism of the Holy Ghost, this one (is) from the baptism of the Holy Ghost all the way to the theophany.

Look how God in this hour is removing all condemnation from the church. That is a place. That vision must be fulfilled in a people, a people that is called out of Babylon in the end time. Because Revelation 18, we find that she is called out of Babylon and Revelation 19, "And it was granted unto her..." to do what?... "be arrayed with fine linen, clean and white," which is the what?... "the righteousness of the saints!"

Where did she get that righteousness from? God declared her righteous; God imputed that righteousness to her. Eliezer brought that garment for Rebekah to be married in. Amen!

And so if you can't see yourself in the Scripture, if you can't see yourself as part of this end time people that is called out - this is a vision of prophecy. Amen! It is a vision where in that sealing time... in that calling and sealing time, where God will be sealing up an elected people, because Joshua the high priest was a sealing instrument in God's hands at the end of the seventh decade. Do you get that?

Was Paul a priest? Was Peter a priest? Did it say (that) we are a royal priesthood? Did it say (that) we are the temple of God? Did it say (that) we are the Heavenly Jerusalem? Did it say (that) we are chosen vessels? Did anybody get sealed under Paul? He was a vessel bearing the Name. He knew the Name. He understood the Name. He preached the mystery of the Name.

What happened in Acts 19? Did all those Baptists get the Holy Ghost? They didn't know the Name before. They baptized unto John's baptism, is that right? But if they come from John's baptism... not only to water baptism in the Name, they come to receive the Name being birthed inside of them. Did Cornelius and them get the Holy Ghost under Peter's preaching in that house? Did they come from Gentiles? Was a a door opened? Did they come through that door? Did Peter have the keys to open that door to bring them in? That's right.

In Jerusalem, they were called out of earthly Jerusalem and Judaism: Babylon, Egypt, Sodom. Today - denomination. They came into a Heavenly Jerusalem. Paul said, "You are come unto the Heavenly Jerusalem." He didn't say, "You are going to go up in the rapture in the sky into the Heavenly Jerusalem," you know. He said, "You came to the Heavenly Jerusalem." You know about the family in Heaven and earth.

Remember, when you are reading this man, this is a man who went beyond the curtain of time and came back. This is a man who knew Heaven was right here. This is a man to whom the Angel appeared to on a ship. This is a man who was in communication with Angels. So you don't read it like a Trinidadian. You are reading a man who is speaking, who is living in two worlds. And that is why when that same man came back in the last days... the same Zerubbabel is to come back, same ministry, same Prophet is to come back to bring the Headstone, to complete the building.

And watch, when that system is restored back and reestablished, at the end of the seventh decade Joshua was being cleansed and clothed and becoming a brand. God had plucked him out of the fire of Babylon and brought him to Jerusalem as a brand. There were many coming into Jerusalem and did not know their name. Is that right? They said, "Wait until a priest can stand here with the Urim Thummim." Is that right?

That is what is given to the church today - men who have the Urim Thummim. Otherwise all kinds of things will come into the church. They hug it up and they give it position; they give it Tobiah's position in the church. Is that right? That is the problem. Because when you look, what do you see? If the Holy Ghost is not in your heart, you can't see right. If the Word is not opened to you, you can't see right. Do you understand what I am saying?

You are working with your human mind and your human spirit. But when the Word is opened to you and the Holy Ghost comes into your heart, you are working by the laws of the Scripture. That's different, friends. That is why a carnal man watches a Spirit-filled man and tries to impersonate what that man is doing and he ends up a wreck because he does not know that while that man is doing that, a Voice in the man's ear is telling him, "Don't do this in that manner, do it like this ." The Spirit is bringing the Word back to his remembrance

and it is flashing in the Bible and when He speaks, He is identifying what He is talking about in the Bible. And when you try to follow that man and nothing is not quickened in you to know the Scripture, and bringing no Scripture back to you, you are talking in your feelings, and you are talking about what comes to your mind, and you are “vooping” [making a wild swing hoping to hit the ball in the game of cricket]. Do you understand? It cannot work like that.

Watch in the Heavenly Mt. Zion, Heavenly Jerusalem; Peter and Paul were Royal priests. They were part of a Royal Priesthood, because this Jerusalem, this Heavenly Jerusalem that this prophecy is speaking of there... not that earthly type of Zerubbabel, not that Zerubbabel, Paul's Zerubbabel, Malachi 4's Zerubbabel - that Zerubbabel! Amen? They were sealing that Name in the foreheads of the people.

You see, it's a great thing, when you come to Revelation 3:12 where He says, “I will write the Name of my God and the Name of the City of my God, Heavenly Jerusalem, which cometh down out of my God, and my New Name on you.” Now that Name, as I keep saying, is being written now, in this hour, under the inspiration of those who are called out and are to be part of this reestablished City and who will be partakers of this Glory.

Now you can't understand “My New Name”. Everybody is trying to understand “My New Name” but you must first understand “my God - the Name of my God”, then you will understand “the Name of the City of my God.” You can't understand “the Name of the City of my God” if you don't understand the “Name of my God”. Are you getting me? God didn't say, “I will write my New Name on you and the Name of the City of my God or the Name of my God and the name of the City...” No, no, no. “I will write upon you the Name of my God.” That is where the revelation begins.

No man could call Jesus the Christ except by the Holy Ghost. They don't even know who He is. And when you get the Holy Ghost and the New Birth, it tells you that you are part of the Bride because the Bride was chosen in Him. You can't get in the Body if you were not in Him.

In other words, Eve was in Adam. You don't have to guess; the pattern is given in the beginning of the Bible. Watch the first bridegroom; he was masculine and feminine because God is masculine and feminine. Nobody ever knew that God was male and female but God is male and female.

So when God said, "Let us make man in our image and our likeness," He made them male and female. And the way He made them male and female - the female was in the man. Though he was a man, he had a woman inside of him. And he was seeing God for the first time. That is the mystery. That is what Ephesians is all about. You were chosen in Christ; you existed in Him. When He was creating the first atom, you were creating the first atom. When He was creating the first molecule, when He was creating Angels, you were there. Angels were not before you, you were before Angels.

God never even gave Angels the mystery of marriage. God never gave animals the mystery of marriage. Did you notice that? Animals could commit sex and reproduce and it is not fornication, but let a human being go and do that now, it is sin and they are destroying their own body, because they are sinning against their own body. They are defiling their own temple and God will destroy them. God did not give marriage to Angels, but the one whom He has made in His image, He gave marriage to them. That is not just by chance.

In other words, God, if He had to unfold Himself because of what He is, this is how He must unfold Himself. If I am a mechanic, I can't unfold myself to you as a baker. Do you understand what I am saying? Because it is God revealing Himself. It is God coming

from Spirit to Word to flesh; from Elohim to Melchizedek to Jesus. This is God condescending to a place where He could be known and understood.

And that is why the Bride is part of that mystery... the Bride is part of that mystery. And that is where the greatness of God... that is why God never even went to redeem angels when the angels fell, but God went for man to redeem man, because He had to do that because man is redeemable attribute. Without man, God is incomplete. If He let Adam and Eve be lost, then God will be incomplete; so He had to redeem them because they couldn't be lost. Angels could be lost but not them.

It is coming down to a place where you could start to understand what you are, who you are. Then it becomes easy when you see God turn Babylon upside down for Daniel in a lion's den, for three Hebrew boys in a fiery furnace. It makes you understand the extent God will go for one of His own. Long ago, you looked at that but you couldn't grasp the value of a believer. You have not studied the incompleteness of God and what God must do on their behalf. That is why when the revelation is opened, you see who you are to Him. And then He said: "Husbands, love your wives as Christ loved the Church." In other words, He said, "You are a son like your Father and your wife is what My Bride is to Me, and the way I can't deny her, you can't deny yours." That is what it comes down to when you have the mystery. Do you understand? It's a great thing, friends.

Notice, it is only the overcomers who are part of God and part of the City of God, they are those who have a mansion, a house made without hands, a building eternal in the heavens. Only those who were in the eternal thoughts of God are those considered in the plan of redemption, because they were in the loins of God. These, in the beginning, came after the order of Melchizedek, but they bypassed the order of Melchizedek and came after the order of Aaron, but God had to make a way to bring them back. Notice in this

mystery here, the Aaronic priesthood was in the first temple that was destroyed but when they are coming back in the end time, it is not that kind of priest. It's a royal priest - kings and priests. It is a people who, in other words, have dominion; a king reigns.

God told Adam, He said, "Have dominion over the fish of the sea, over the fowl of the air, over the beast of the field." In other words, those are three realms: earth, sea and air. Do you understand? That is why the law of gravity... man could fly without wings. Did Jesus go up in the sky? That's right. Did he walk on water? That's right.

God gave man that dominion and these things. We have that here you know, but we can't use it yet because it takes orders to use it. He said, "Did you notice, I never asked to raise the fish. I never asked to speak the storm out. I never asked to let the Holy Ghost fall on Hattie Wright's boys. I never asked to create the squirrel. He came and told me to create the squirrel. He told me to speak to the storm. He told me to give Sister Hattie Wright whatsoever she has need of. He told me to speak to the fish."

He said all of that came by the sovereign power of God, not a man trying to do that in himself, because it is the Head and the body in union... the Head and the body in union. And the Head having the preeminence and the oversight and the leading and the Head is doing this through the body to glorify His Name that He has redeemed fallen man back to their place. He has brought him back and reinstated him in his position. Like the king told Esther: "Speak, Esther, even to half the kingdom."

Friends, when we realize that God came in this age to justify a people, cast the accuser down... I say, now is the accuser cast down because now is the Kingdom of our God and the power of His Christ. Now is come salvation. Now is come the Kingdom of our God. Now is come the power of His Christ. We have seen all of this

manifested through the Message of the Hour. This is what the Message of the Hour is. The Kingdom of God is come; we saw it.

Paul said, "We have received a Kingdom that can't be removed." That doesn't mean that you see a King coming... not that. There is one literal manifestation of the Kingdom and there is the Kingdom that doesn't come without observation. The Kingdom of God is in you, where the King reigns in the throne of your heart. Where the King from the throne of your heart, like Christ used to be in the temple, God dwelling between the wings of the Cherubim, on the inside of the inside, in the third court, in the soul. And out of there the authority of God's Word was going forth and the priest used to only speak it, or the king used to speak it, or the prophet used to speak it, but they were not speaking their own words. It was the God on the throne in the midst of Israel; He was expressing His thoughts. Do you understand?

And that same God is in the people, because the people are that temple and that is God dwelling in the midst of the nation, in the midst of the people, in the midst of His church. That is God dwelling there. And when God wants a word to speak to California, "California will sink," it is coming out of a man but it was God dwelling there on the throne.

If you notice that picture with the glory... I preached on *The Glory Of God* over the days. Those three messages on *Filling The House With Glory*, *The Pyramid City Having The Glory*, showing that the house He will fill, she will have it because God will fulfill... In other words, God has given a prophecy in one Word of: "I will fill it." Then God is giving a picture of the church having it, a church that it takes Him to fill. And then God - the third one was, *The Glory Coming Back In The Last Feast*. It was the third time they came: the Feast of Tabernacles. They were not coming to see the Passover, to see Him die. No. They were remembering the sacrifice

that was killed; they were mourning for a sacrifice that was already killed. And then after that, it was the Feast of Tabernacles. But the first part was the gathering of the people, then looking back at the Passover, when the lamb was killed and remembering it, and coming now into the fullness of the changing of the dwelling places.

And that is the feast we are under in this day. And this is the day when the Son of Man came in secret and this is the day when the Glory fills the temple. This is the day the Pyramid City is being built. That is why you see a man drawing a pyramid. You did not see people drawing a pyramid down through Seven Church Ages and preaching, but a man came and started to draw the *Stature of a Perfect Man* and told you that we are on the seventh step, and after the seventh step is the Headstone. And he is standing there like John to introduce the Headstone because as John introduced Christ and the builders rejected the Stone, here in this second coming there is another one like John again standing there to introduce that same One. And then he said: *A Greater Than Solomon Is Here, Who Do You Say This Is, There Is A Man That Can Turn On The Light, Christ Is The Mystery Of God Revealed, The Mighty God Unveiled Before Us.*

Here was one showing the Glory in plain view until the camera took the picture out in Ezekiel. And the Prophet said, "Did you notice the picture?" and he preached the message *Throne Of Mercy And Judgement* and you hear him when he is explaining that picture (that picture right there), He goes to Ezekiel 1 to explain the Glory that was there in Ezekiel 1, the vision that Ezekiel saw, and that Glory that departed and that Glory that was to come back, and showing that that Glory had come back into the Church. And here is a man having a pyramid, having the Glory of God, a man who had the Name written on his forehead, a man who came from the Loins, a man who revealed the fullness of God as one man in this age.

Ezekiel seems so strange. You read some commentary or something and you hear (the) craziness that these people are speaking. And here is a man standing there and all this Glory, with Cherubim and everything around him, and he goes to the Bible and starts to show you the colours and explains all the colours and carries you through the Bible with the colours of the rainbow and all those things to show you that “Look how the Glory has come back in the last days.” I read the quote for you out of the Church Age Book on the Saturday night, when the Glory comes back, and he said (Ezekiel 47)... and he showed when that Glory came back, he said, “Look how it comes. The water came from the feet right up until it covered the man’s head. And that city was filled again with the Glory of God, that City built four square.”

Things have happened in this Message and the people have not understood what really happened. That’s why when we read the Message and we did not grasp what was said and we are looking for something and what we are looking for to come, is here unrecognized. That is why he preached, *The Presence Of God Is Here Unrecognized*; the Message that came released that presence. He said, “Recognize your day, recognize your Message, recognize the presence.” He said, “Billy Graham had the repentance to the world. Great message, shook them, preached ‘Repentance’”. He said, “Oral Roberts came with signs and wonders” (*The Token*, Shreveport); he said, “Oral Roberts came with signs and wonders’, another ministry. He said, “But this ministry is the presence of Jesus Christ, personal presence, His parousia, He Himself, the Chief Engineer, the One who designed the church to put (it) in rapturing condition, a greater than Solomon standing there.”

That One was the same Angel with the Book. That One was the same Glory. That One was El Shaddai. That one was Jehovah Jireh. That One was

Melchizedek. He preached all these things: *Jehovah Jireh, El Shaddai, Who Is This Melchizedek*. that same One was the Headstone. He said that this Message was introducing the Headstone. All those things are here, friends. It is us who have to move into what is already here.

Let me close in saying this: the Holy Ghost was there for almost twenty five years, already loosed, people being filled, people being raised up, people coming to know their position, apostles being anointed and sent out. And Apollos was preaching that Jesus was the Christ, bringing people out of Judaism and getting them baptized unto John's baptism. And when Paul and them met him, he said... Aquilla and them... he said, "Have you received the Holy Ghost since you believed?" They said, "What Holy Ghost? What Holy Ghost are you talking about?" He said, "Did you receive it? And you are in the Message?"

Don't you understand that when Elijah revealed the Son of Man at the end of the Old Testament, the Lamb with seven horns and seven eyes, that ministry of the Son of Man released a Spirit? Did you not know in the Message He said, "I will come again to you, I will dwell with you, I will be with you and in you, the world will not see Me but you will see Me, I will come to you?" He said, "Can't you remember that He preached that?"

The Holy Ghost was there. They did not know the Holy Ghost was there, and when they opened their understanding to the Scriptures, and opened those Scriptures to them, they were able to move in and receive what was there twenty-three years or twenty-five years and they did not know it was there. It was not to come; it was something there that others were partaking of. They were living in a realm where "that" - they didn't even know what "that" was - or, we are supposed to have "that" in the Message. And that is where a lot of people are. They believe Elijah came. They believe the Son of Man is revealed. But Christ in you, walking in your feet,

speaking through your lips, thinking through your mind, “Well, no, that is to come. That did not happen.” You don’t understand the age.

And that is why people, not knowing what you are supposed to look for, to recognize that presence, to identify that, many are disrespectful to that very Holy Spirit. Many resist that with their unbelief and their hardness of heart. Because Apollos did not see that Aquilla and Priscilla had any more than him. As far as he was concerned, he was more eloquent than them. And he was judging by eloquence and they were conscious that he was a preacher without the Spirit. Do you understand?

And that is where so many of these things lie in the Message today until after a while, people just upgrade the way they say things. It is like a habit now without experience.

Like when the Seventh Seal started to be proven to people. When the computers came out now, you could hit a man with fifteen, twenty quotes in one click, and messages he didn’t know existed were coming up in there and everybody raised their hands in surrender - “The Prophet really said that,” because now it is in black and white. A lot of people now started to say, “I believe. We believe that the Seventh Seal is open now,” and they just upgraded the way they said things and the church remained in the same condition and never went no further because they didn’t know how to come into it by experience.

And so today they are walking around saying... like one day in a ministers meeting they asked me and said, “So why do people say that we must go to you? All of us are preaching the Seven Seals now.” I said, “You all are?” I said, “What you all are saying is reading a quote, where he said the Seven Seals were open. You are not preaching the Seven Seals. You are just showing that you are literate.” See?

And this is the issue, friends. This Glory, this ministry... Joshua was a branding iron. The Seal today is in the forehead, the Seal of God. Let us read a couple of quotes and close.

He said, *“Now I am going to base the Scripture... First I’m going to tell you what I think the mark of the beast is and what [the]-I think the Scripture supports the mark of the beast to be.”*

Everybody was saying it was all kinds of computer and all kinds of different things that they had in their minds, and a tattoo that you are going to get in your head. So he now was coming to prove to them what the Scripture supports.

“Then I’m going to tell you what I think the Scripture supports the Seal of God. Now, we know that these two great things are ending up soon in two great, [great] grips; the world is gripped by these two things right now: the mark of the beast and [or]the Seal of God,” which is Babylon and Jerusalem. That is what we are in. Everybody in Babylon has the mark of the beast. Everybody in Jerusalem could only come in here with the Name in their forehead. You know that.

That is what I am showing you in Joshua, Joshua was a sealing instrument just like Peter and Paul and them because God was calling out a people and sealing them the same way God was calling out a people out of Babylon and sealing them to come into Jerusalem, the same way God was calling them out of Judaism to seal them to come into Christ, into Heavenly Jerusalem, where Paul said, “We have the Seal of the living God.” Just like God called them out of Mystery Babylon in the last days and bringing them back into the restored, rebuilt Jerusalem in the last days. Because if you are in Jerusalem, everybody there has the Name. Nothing defiled could get in there.

Now Jerusalem is not this church, you know. Let me get this clear right now. Jerusalem is not Third Exodus Assembly here, you know, though delegates of

Jerusalem are right here. In one sense I could say Jerusalem is here, because if I am standing here with this Word and I am in Jerusalem, then Jerusalem is here. Then those who don't belong to the City eventually will have to depart. No, that is the truth. Not (that) I will put them out; they cannot stay. This will annoy them. Ananias and Sapphira couldn't stay in that Jerusalem. Achan could not stay in that Jerusalem. Do you understand?

But I believe that there are just two answers to it. Some of them places is way... he says, Some of them places it way over in the future..., the mark of the beast, and the Seal of God. ...some says it is already been in the past. But I believe that there's just two answers to it. And that is that the Seal of God is the baptism of the Holy Ghost; the mark of the beast is rejecting it. Now, that's the only two things. I am going to give you Scripture why now as we go through.

Now, one of them is remember, all the peoples on earth in the last days is either going to be sealed by the Seal of God or marked by the mark of the beast. And he caused all, both poor, great, bond, free, all upon the earth to receive this mark who did not have the Seal, and whose names are not written in the Lamb's Book of Life since the foundation of the world, from the foundation of the world when the Lamb was slain and when their names was put on the Lamb's Book of Life.

Now, these two great things. Now, we are going to start first upon "The Seal of God." Now, what is a seal? The first place, a seal in the Bible, back in the days before people had - educated like they are now, they usually - their seal was their signature just like we use today as our name. Sometimes the Romans, and on back in Jewish, and way back in the early eastern countries, they'd have a ring, that had their seal, and stamp it on something. If they couldn't sign their name, that seal. A seal was a bona fide statement, that it was sealed by this seal. And to -to try to copy this was a capital fine,

just like it would be now to try to forge a cheque, somebody's name on a cheque. It was a - a great fine to try to copy this seal. And usually the man wore it, had his seal, wore it on the back of his wrist, or - or either on his ring. And he would seal it instead of signing his name. That was to show that - that it was- he had sealed it”.

Also in The Mark Of The Beast, “Now, we go on down here get some of our - our Scriptures we are using. Seal being the mark, how that the seal was used instead of a name, put it on. And the Name of Jesus Christ is the Seal of God, the righteousness of God. “The Name of the Lord is a mighty tower; the righteous run into it and are safe.” Is that God's seal? “Whatever you ask the Father in My Name, that will I do.” Is that right? “Whatsoever you do in word or in deed, do it all in the Name of Jesus.” Is that right? Peter said on the day of Pentecost, “Repent, and be baptized in the Name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost.” Seal of God. God's marked seal, identification, is the Name of the Lord Jesus. And when Jesus comes into you, it puts His Spirit in. No matter how many names you'd write on the outside of it, if the Spirit is in there, it bears record of truth.

Then we find out, that in Eden God took and marked Cain and sent him out, but Seth stayed in the Presence of God, and God give him his wife. That's the way the true church; it stayed in the Presence of God.”

Leadership... let me take a little bit of Hear Ye Him, first. Hear Ye Him.

“Now if that son had been a good son,...” Now remember, he was a born son. Now don't miss this,” the Prophet says. “He was a born son. But year after year he progressed. He was constantly about the Father's business. He done the work just exactly the way the Father did.”

Watch your own life. Watch how you have come over the years. Have you been doing the Father's work? Have you progressed in the Father's work.

"How the tutor said, "Oh, that's wonderful." Tell the Father, "Why, it's just exactly the way You'd run it if You were there. He bawled out this, and he condemned this; he give this a place. And he done this just exactly the way You do, no different, just exactly. It's just like You there. It's Your life in him, sure. You can [sure] tell he is a son of God,..."

This is the truth. I am talking to the Father.

"...cause he was born after You, He does the same thing, stays right with Your Word. Never misses a Word, stays right into It..."

I wonder, if the Holy Ghost went back to the Father, what He would say? Vin is preaching false doctrine today, wiggling off the way tomorrow, going into something else the next day, picking up something a man says in the (United) States, ties it to what a next man is saying in New Zealand, bringing out something he read in the papers. Is that what the Holy Ghost would say? Or is He going to say, "No, he stayed with the Word. He says what Your Prophet said. When he speaks, he gives sense to what Your Prophet said." He would say, "All those years he stayed right with it." He'd say, "All kinds of things came to push him this way, push him that way, pressure him, intimidate him, curse him, everything. He didn't move; he stayed right there. He stayed just that way." What do you think the Father would do, if the Tutor goes back and tells the Father that? The Father would say, "Let Me do something special, now. Let Me give him a certain anointing, put a robe upon him. Let Me robe him with some Glory." Do you understand what I am saying?

Same for you. This is adoption age. Remember, this is adoption age, and if the Father is not thinking about adopting you after many, many years in the Message, you did not grow. You didn't pass your test. You didn't

stay faithful to the Word. Or are you going on through the Message in the Bride, but no adoption for you? Is there such a thing? Is that a Scriptural thought? No, no, no, no. Were you born a baby? Were you a child. Are you still a baby and a child? You can't be.

I have children in my house today that were born a baby. Look at Joel there. I remember holding him as a baby, lifting him up, walking with him. I can't even attempt that today. Look at Michael and them, born and grown up here in church. When I see them, I don't see babies; I see men. I have to sit down and talk; I have to listen to them. When they are talking and expressing the wisdom of God and their revelation, in my mind I am saying, "Oh God. They got it, boy; they caught it." If I can't recognize they were born as a child and grew up to be a man... and I have to admit, they are men, because I married Joel; he has children. Do you understand what it is I am saying? He has his own house; he has his own car. He is a coworker now. When you go into His work, he is a coworker. He is leader of the band. Do you understand what I am saying? He is placed positionally in authority in the church. Somebody else comes and he says, "No, no. You sit down; you are not playing this morning." They can't get vexed. Do you understand?

Brother, I am telling you. I heard somebody talking about adoption. People get bent out of shape, and bawl "Oh God! I can't do that. And the way the Spoken Word..." and all kinds of foolish things in their heads. You heard me? It just shows people don't know the Word. They don't know God. Simple basic things they don't know. As long as God did not give them any experiences, nobody else can have anything. That is what keeps back people.

Listen. *"And then there come a day [then], if this son continued on, there come a day to what they call placing the son."* Now watch Joshua. He was placed. He had a new mitre. He had new raiment. He stood justified. He

got access to go into the presence of God on behalf of everyone. He was a sealing instrument now. He could stand up there and people could come into Jerusalem. He could declare whether a man could come and eat the Holy Things or not.

Watch Peter and Paul. Paul said, "Loose that man to the devil. I already judged the thing. I don't have to be there." Is that right? Watch the Bible. Watch Ananias and Sapphira coming before Peter and he said, "Sister, they just carried out your husband and you have no fear? You are lying too?" He said, "They are coming for you also." They carried her out and buried her too.

Watch Paul standing there. He said, "Thou child of the devil. Why dost thou pervert the right ways of God?" Watch him, "I am going to lay hands on this boy and bring him back to life." Watch him say, "Not the Lord said, but I say..." What was that? A theory?

He said, "These two; their names are in the Book of Life." He said, "How can you say that?" Is he reading that Book? He is reading the mystery in their lives (in) the (same) way somebody could read the mystery in my life and say, "You are in the fivefold ministry. You have the mystery. You found the Messiah. No man could say... talk like that, if he hadn't found the Messiah. And if you found the Messiah, you have to be one of the elected shepherds, because you can't find Him unless you are commissioned by Angels." Is that right? It's the same way. But this is where people have to grow up and break into the reality of the Word. Not watching the Word, not just reading it in a phrase - to confess it and step into it; everything you have to confess and everything you have to walk into for it to happen.

Watch... let the musicians come for me.

"And when he did, they... had a ceremony, and he adopted his own son, born into his home, or placed him. And when he did, that son's name after that was just as good as the father's name, on the check, or whatever. His signature them days was a seal, a ring, because many

of them couldn't write. It was a penitentiary offense... to copy that seal. And they had to - on the back of the ring and they would mash it, like that. And he would wear his father's ring. Why? His name was just as good as the father's was. Now that's what God's trying to get His church to get to, to place that where we are sons and daughters...."

That's where God is trying to get the church. He said, "Didn't I call you out of Babylon? Didn't I justify you? Didn't I give you a change of raiment? Didn't I send the messenger with everything you need to get ready? Didn't the messenger bring you? Didn't I show the messenger in shadow and type in the Bible? Didn't (in the days after the messenger left) I put pictures to show you what is to follow, you who see the Message and come under the messenger, you who the messenger introduced to Boaz, introduced to Isaac? Can't you look and see what your relationship will be thereafter?"

Why are you insecure in His arms, in His bosom, covered by His robe, on the floor next to Him? He is doing that as a sign that, "I accepted you and accepted the claim you were making on Me as Husband, as Redeemer, and you are still insecure? And I gave you six measures? The kind of polished grain you got, go in the neighbourhood and see if you see anybody that has anything like that. Walk around Israel and see if anybody is eating the same kind of grain you are eating. I myself chose out from which source to pour into your scarf. And watch and see what you are eating in the days after the chief reaper and before I come to take you to My house, before you change dwelling places. Watch and see what you are eating. Watch what you are eating."

It takes His own hand to give you that. It takes His own because He knows where in this bag it is. This is His store house; all His grain is right here. And He knows when to pull it out and give it to you. He said that in this season, you will eat from here. The reapers

used to drop that for you when you were in the field. You are not in the field anymore. You are resting from the fields. You are eating from another place now. “I want you to eat from this bag, because I want you fat and nice when I come for you. I want your cheeks full with colour. I want all those bags under your eyes to go back. That heat in the harvest sun, it took a lot off of you. Now you sit down here let me fatten you up a little bit with this. Kick up your calves like the fat calf.”

And the next man, he says, when a wind comes and blows through here, that next thin cow it gets blown with those winds, and the fat cow is only kicking up and they are saying, “Fanaticism! Look at them in the back there in Third Exodus Assembly - fanaticism.” He says, “But this man here is feeding them alfalfa. He is feeding them all kinds of nice things up here. He is giving them the dew on the grass, cutting it fresh and bringing it. This is not like the old cow. They are starving and he is not feeding it anything. No wonder when a wind of doctrine comes it is blowing this way and blowing that way. But these stand up here so strong and nice, kicking up their heels.” Oh my! Hallelujah!

A maturing of the church, a maturing of His sons, a maturing of His daughters. He is hand picking them out into service. Did you see the last couple journeys we made? He handpicked some for service out in the field. He knew we were going to Grenada and we needed maybe these. We were going over to Guyana and we needed these. He sat there, instructing them, talking to them, opening the mysteries about service while they were in service. He was showing the results that come when they let the Holy Ghost, the Dove, come down and lead in the things to be accomplished - God in simplicity with His people.

He knows who to leave here to pray. We need your prayer. We need you here. We need your exhortation here. And the church at their station sends up the incense and the hands of Moses are being held up and

Joshua and them fighting the battle. It is a whole church in operation, in action with God, people understanding their place, and the Spirit of God moving among them - a placed church, a mature church.

Look at the kind of Convention God let you host. You look; it hit perfection this year. Even the little things that used to be like loose ends; you look this time and no loose ends. You go up on the hill: the same atmosphere here, it was just a transfer of the people under the same administration. So special, just people coming and seeing. Those who didn't understand the Word, it might be a little too much for some, but they looked and they saw this. They said, "No, something is going on here."

Watch the inspiration God gave last year on the Book of Ruth and come right in the Convention with the singing and the worship and the songs that have been written. Then watch the inspiration that God gave this year on Jerusalem with the Word and the singing and the worship. A people that God has selected. The Bride is a selected people.

And when the people start to realize that they are chosen, elected, called, anointed and placed, you will see one of the most powerful churches. Whatever their achievement is, whatever the battle is, whatever circumstance exists, whatever method and strategy that the Bride needs to employ to achieve the objective that is before them, you would see a church that can execute the Word of God. You can see a people in rank and file. You can see a people who can support.

Look at the construction. Brother, that wasn't construction; that was Convention 1. We had our own Convention before the Convention. Because people who know work around a work site: men holding their backs, men looking to walk out and take a shade, men looking to ease up. And you see people fighting for a shovel. When I say fighting, it was like, "No, no. You have had

the shovel too long in your hand. Give me the shovel now.” Man saying, “No. Give me this wheelbarrow here.”

You were seeing children, five years old, at four o'clock in the morning, coming with things, serving. You say, “But what is this? You look at the length and breadth of the compound and you see young, old. We even have to put some eighty-four year olds under heavy manners and say, “Cool it; cool it!” What was that?

Yet they say, “Brother Jerome used to beg and plead and bawl sometimes to get a few workers on a Saturday. But when God moves and does something, God could move a whole people into something. And that comes out of the Word, out of the same Word.”

“Come let us arise and build,” and the people arose and said, “And we will build and we will strengthen our hands for the work.” And the singers began to sing, “Strengthen Our Hands For War”. And we began to see a people who heard the trumpet blast and gathered, and an inspiration was released, when a Seal opened and placed them in the Word in their time and season, that even on the natural level... And if the Word could move in such a way in the natural realm for that and the inspiration is really for the Spirit, for the inward man, could you imagine what the church could accomplish, friends? And people came and saw the amount of work that was done in two weeks. When some of them started to come over from the different islands, and Guyana, and looked, they said, “This was done in two weeks?” They were amazed; it was so much...it was so powerful.

When you have times like this, you don't forget those times. When you used to think of the church the wrong way, look at these times and recognize the potential that exists in this same people. When you think this church is divided, look and see the kind of unity that is in this church. When you think there are many that are not involved and standing afar off, watch and see down to the smallest one how involved they are.

When maybe mummy and daddy are asleep at 4 o'clock in the morning, they are there and they are not sleeping. And on their hearts they are thinking of the workers who are down here, going through the night, and they are coming down with something. Wherever they are finding it, wherever they left it, wherever they covered it down and who went to sleep, they went and took it out and brought it down, without somebody saying, "We are thirsty, we are hungry;" came for it, when God is doing something. And under this type of setting, we witness things, we see things. Let us not forget these things friends, but let us build on this. Let us build on this and the inspiration that has been released to us in the Word that God has given unto us.

The Prophet said (I just held up my book here) in *Leadership*, "*The Sealing Angels are going through the churches right now, sealing up those like in Ezekiel 9.*"

Feast Of The Trumpets page 30, he said, "*It is prophesied that Ezekiel 9 was going to repeat itself in the last days. Is he not a brand plucked out of the fire. This priest, this priest, is he not a brand plucked out of the fire? Held a branding instrument, held in the hand of the Sealing Angel and the Sealing Angel that is in a sealing ministry to seal away his elected.*"

A lot of people are saying, "This one is being sealed;" they see colours, they feel like a pregnant woman. "This one is being sealed," and they roll on the ground. And then that kind of sealing gets unsealed a couple months after. We not talking about that.

You are sealed by His Word. You are sealed by His Spirit. His Word and His Spirit is the same. You are sealed by a revelation that His Name is written in you because you know you come from Him. There is a Name on His thigh. There is a Name in His Book and there is a Name on His forehead. It was in His thigh before it came in the Book. After it came in the Book and it came from His thigh, it came on your forehead.

He is writing that Name right now. He said (He specified the Name), "I will write the Name of my God..." The Bride always takes the husband's Name. I came back around and proved that another way for you recently to show you.

You know, two things I preached here recently and I think it was so Divine, given by the Holy Spirit. One was *Jehovah Tsidkenu*, and the other one Saturday night, in the Convention, *Jehovah Shammah*. From that day her name shall be called "The Lord is there," *Jehovah Shammah*. A City having the Glory shall be called *Jehovah Shammah*. A City that has His righteousness and that is called *Beulah* and *Hephzibah* that He married will have His righteousness, shall be called "The Lord Her righteousness."

All those things were connected to Jerusalem, the Bride, the Lamb's wife, the people that He marries, who He calls out of Babylon at the end of the Seventh Age. These people have the mystery of that Name. From Adam... the Name was called Adam... Adam and Eve... not Eve but Adam, to the end of the Book where they come back and have the same Name. What He is, she is. The family in Heaven and earth is named after the Lord Jesus Christ to go back to Eden. So wonderful.

Arise today, let us arise today and rebuild Jerusalem.
So let us arise...

Arise today, let us arise today and rebuild Jerusalem.
Oh it's not by might, it's not by power,

It's not by anything we have done but what God can do, this is our house, this is our Father's House,

His walls are broken down the temple of God, let us arise today, let us arise today and rebuild Jerusalem.

So let us arise...

So let us arise, let us arise today and rebuild Jerusalem.

Let just bow our hearts for prayer. Beloved Lord Jesus, just speaking these few words as where you have been putting the people back into remembrance,

keeping these seeds watered within us, keeping our hearts and minds upon these great things that you have so freely given onto us in this hour, something dear God that is taking our souls into a deeper place, a place dear God where we can see how You see us and look at our own lives and our own experiences through the eyes of Your Word.

To see that when You look at Your Bride, a people that is separated unto You, a people that since eternity You have set Your affection upon them, a people that You long and desire for this day and this time when they would be made manifest. And in one people would be expressed all that was shown in shadow and in type, what was revealed in part, what, dear God, You slowly and gradually unfolded down through the pages of the Bible, building it up to this great climactic time when there would be a people standing on the earth in the last days, a Bride being brought out and presented unto You without having spot or wrinkle. Just like when the first Bride was brought to Adam and he looked at her and said, "This is bone of my bone; this is flesh of my flesh. She shall be called 'woman' because she was taken out of man."

Gracious God, how the enemy has fought us that we staggered from confessing these things, but Lord You will not stand to see us afraid and fearful of confessing and living and walking in what You have made us. And this great grace that the Headstone came with shoutings that You pour down into our hearts through the openings of these Seven Seals, these Seven Thunders uttering their voices in the last days, showing us where we existed in Your very thoughts, way before the foundation of the world and how, dear God, You expressed us into our own time and season. How You allotted a Word, wrote it in the Bible, a Word that when we come onto the face of the earth, the Holy Spirit would lead us to that Word, teach us that Word, open the mystery of that Word and lead us into such a self-

discovery that as we look in the mirror of the Word we can know that we are seeing a reflection of our own selves. Like the little boy in the mirror, he cried out, "Mama it's me."

You have brought us to that place, Father, until there is hardly a Scripture again that exists where we have not seen Your very mystery concerning us from Genesis 1 all the way to Revelation 22. Down through these years, Lord, You have opened, and opened and opened. It's the Lord's doing.

You had a purpose and an intention behind it. It was to prove to us that our origin was not here on this earth, but we came from eternity, just dropped down here in a body called time. But Oh God, these were the vitamins to grow us up and form us into the image of the Word, that we can link up with that omniscience and that omnipotence, we could come back to that theophany and come back to immortality, Lord.

Surely, dear God, this great pulsation that takes place on the inside as we know by this knowing. You said that we shall know as we were known; this partial realization will become a perfect realization. We shall see face to face, no more darkly in a mirror.

Truly, Oh God, You have kept Your Word, Father. Truly, Oh God, not just by revelation but by manifestation because stepping out under the inspiration of these things, Lord, we went into the region, not probed by some man but by revelation from Your Spirit, taking these same things and anointing this revelation and this position where You have placed us, that You are revealing the Word to step forward as a son and speak those things in the revelation of my faith.

Then to see others Oh God, rise up under that same inspiration and bear witness. You gave them faith. Helpers You raised up, Oh God, to walk in the same mystery, a church becoming established, an economy of Yours being identified as the Heavenly Jerusalem, the Lamb's Wife, where You sit in the Throne, dear God,

where You reveal Your will, where You send forth Your Word with authority and power, where it does not return unto You void, a City whose light shines into the earth and whose Glory is seen round about by many nations, a City on a hill that cannot be hidden.

This is what You have done, Father; this is the fulfilling of Your Word. Even right in our very midst, Lord God these last two weeks, the Convention and the pre-Convention, how we have seen Your mighty hands working in a people, working through a people, Your glory and Your presence coming among them. And a people dear God, that You have given favour, and whose light has shone that people from all around the region come into these gates Father, to sit and rejoice just like in olden times, when from all the different tribes they journeyed up into Jerusalem to appear before the Lord. Oh God, so we see the same kind of influence, we see the same kind of people.

May we ever walk humbly before You. May we recognize that this is Your favour, and may all humility and godly sincerity with meekness and lowliness of mind... Lord, we endeavour to be real servants of Yours, to serve Father, to take the low place as we prayed when we had the feet washing, to stoop and become little, humbling ourselves one toward the other, for he that is to be the greatest, let him be the least and serve.

May Your love continue to be shed abroad in every heart. May Your Holy Spirit unite us Lord, and may there be such brotherly love flowing from heart to heart, having deep consideration for one another, preferring each other, esteeming each other better than our own selves, provoking one another unto love and good works, bearing one another's burdens and so fulfilling the love of Christ, the strong bearing the infirmity of the weak. Oh gracious God, let us live clean, separated from sin. Let us not walk in deceitfulness and guile and hypocrisy and pretence, but let us be transparent as it is written: "The City is made of transparent gold."

Something Lord that is not dark and obscure. Something that is not shady but something that is pure, Father, filled with light. Something, Oh God, that is visible; you could see the Christ on the inside.

Oh God, may Your blessed Holy Spirit just so fill the hearts of all that would obey You. You said You will give the Token; You will give the Holy Spirit to them that obey You. Make us obedient, Father. Make us humble, that we will humble ourselves under the mighty hand of God, knowing that the way up is down. And if we try to save our lives we will lose it, but if we lose our lives for Your sake we will find it.

Dismiss us from this place today. May Your blessed Holy Spirit remain with each and everyone, Father. May You continue to minister to us. May You continue to take us deeper into the fellowship of this mystery. May, dear God, we see what You have made us in Christ, we learn to rely on what You have made us. Let us become so rooted and grounded and established and settled, our faith being made perfect, dear God, as this great revelation becomes clearer and clearer unto us.

Bless all Your ministering servants; bless all the officers in the church. Bless all the workers, all the helpers, dear God. Bless every family that is represented here. Bless even the strangers and the visitors that are in our gates, dear God. May, dear God, in the days to come, there will be such a love growing in our hearts for You, Father, and for each other and to be in the House of God and to come and gather around Your precious Word.

When we see the judgements of God breaking forth in the earth, earthquakes so devastating, Lord, storms and hurricanes. Yet, Lord, Your tender hand... Lord, how You stretched Your hand over the saints in Dominica and St Lucia going back after the Convention, Lord, that when we called, Father Lord, there was a peace, comforted, sheltered. Truly, Oh God, You're a Shelter in the time of storm, a Rock in a weary land, our refuge,

present help in times of trouble. You had that hurricane, Lord, to pass by. We love You for that Father.

Oh God, we know that this is just the heaping up of sorrows in the earth, the beginning of sorrows that broke many years ago and is being multiplied on the earth until it will escalate into great tribulations. But, Oh God, while You have made a way of escape, may we recognize that door being opened, Father, and may quickly we enter in if we have not entered in, for one of these days that door will swing shut, and he that is filthy will be filthy still; he that is righteous will be righteous still, and he that is holy will be holy still.

We commit each and everyone into Your hands. May Your Holy Spirit go with us. We give You all honour and Glory. In the Name of Jesus Christ we pray, giving You thanks and asking Your blessing upon Your people. Amen.

It's not by power.

God bless you.



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