
Third Exodus Assembly

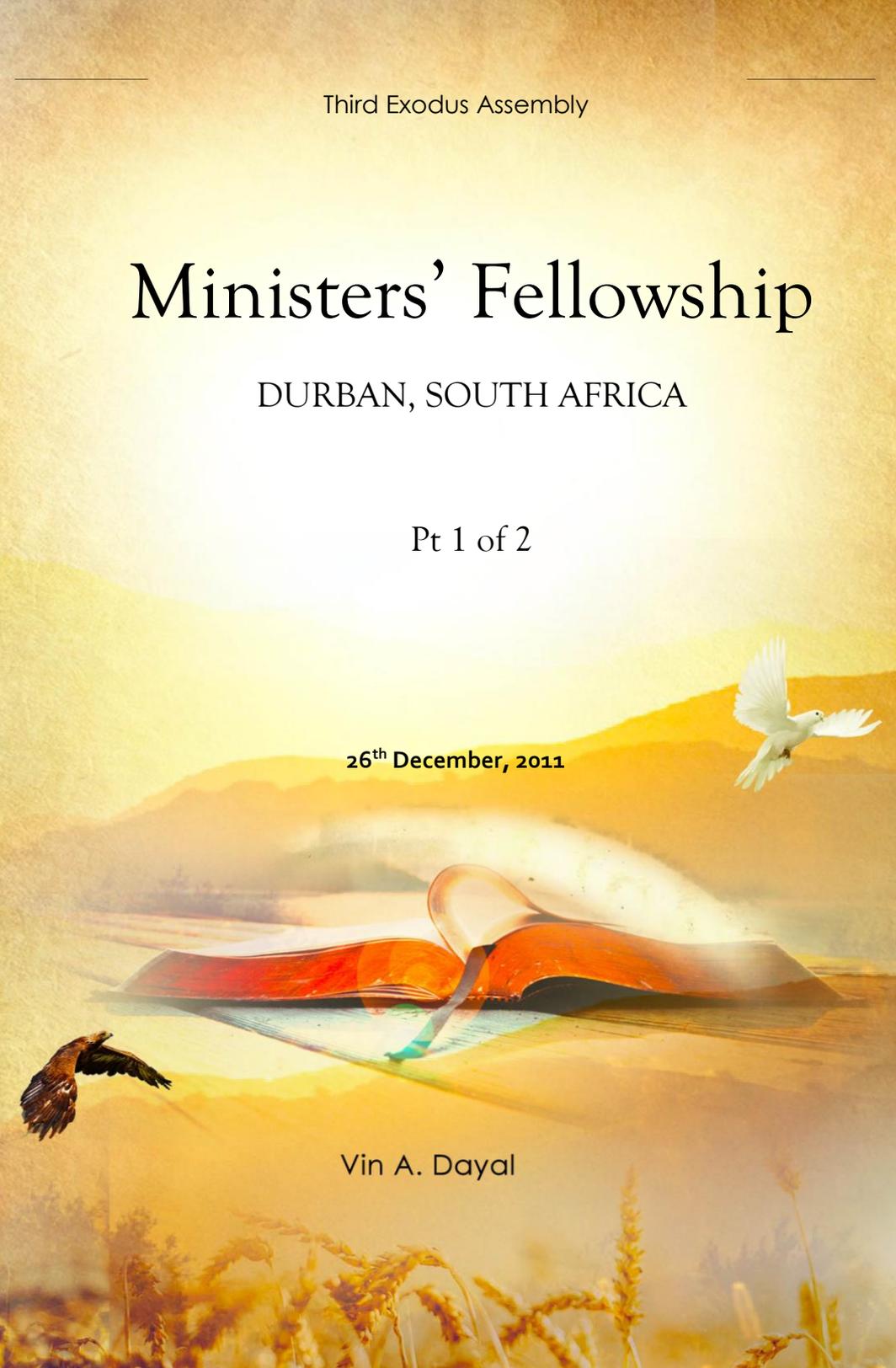
Ministers' Fellowship

DURBAN, SOUTH AFRICA

Pt 1 of 2

26th December, 2011

Vin A. Dayal



Third Exodus Assembly

MINISTERS' FELLOWSHIP

Pt. 1

26th December, 2011
DURBAN, SOUTH AFRICA

Bro. Vin A. Dayal

Excerpt:

That's a lack of watching the church in action and operation. When we fail to see that we fail to understand what is to follow the revealing of the Son of Man. At the end of the Old Testament the Spirit of Elijah came to wind up the Old Testament and introduce the Messiah bringing them from the shadow, the Word in part to the fullness of the Word in the Son of Man. The Word was coming to the prophet Elijah. Elijah was revealing the Son of Man. The Son of Man's message loosed the Holy Ghost. The Holy Ghost changed the ministry from a one man... Jesus was a one man move; John was a one man move to a many-membered Body ministry. God has set in the church some apostles, some teachers, some with gifts of healing and different things like that. 1st Corinthians 12 tells us this. This is the order. Paul was setting the New Testament church in order after he met the Pillar of Fire. **(Page 21)**

What a time my brothers! What a responsibility we have! How we need as men—the brother read the Scripture, “How good and pleasant it is for brethren to dwell together in unity.” It didn't stop there. It says, “It is like the anointing that came on the head of Aaron and ran down his beard even to the hem of his garment.”

This unity is like the anointing that is poured on the head and runs down. What is he describing? The same anointing that is on the Head comes on the beard, comes on the shoulders, comes on the chest, comes on the thighs, comes on the knees; comes right down. The entire Body has the same anointing. The anointing that was on the Prophet of the Age, the anointing on the congregation in the church, in the Pastor must come down on the officers, a type of the wife. The Pastor, the husband comes down on the children in the household, the church home **(Page 23)**

Ministers' Fellowship

Durban, South Africa - 1 Of 2
Monday 26th December, 2011.

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.



MINISTERS' FELLOWSHIP

DURBAN, SOUTH AFRICA - 1 of 2
MONDAY 26TH DECEMBER, 2011.

BRO. VIN A. DAYAL

God bless you. It's a great opportunity to greet some of the Ministers who carries this great Message in Durban. You know we were there in the meetings over the last few days preaching but you don't really know who the Ministers really were unless maybe we shook somebody's hand or a particular Minister was introduced to you. But it's very nice before we leave this city to have the privilege to share and be in the company of God's servants; men that God has raised up; men that has... We could have had a meeting like we had with just different churches being represented but now being able to sit and see some of the Ministers.

And you know normally in a meeting like this when we have these meetings we don't really conduct it this way. This is like a special speaking we are speaking and you know we sit in a different format where we could look across the table at each other; shake each other's hand and... But I trust that coming and meeting in this format it does not put us in a sort of preacher congregation state of mind but that I am conscious it's just the location that is arranged for me to stand here to speak to you so you know it's not like a preaching service. I understand that, it has been mentioned that I would speak a little bit about unity. I haven't prepared anything because I don't actually know the Ministers individually. Sometimes the Ministers might be so united, you might just try to you know, speak on something that is already well established and fixed.

But I consider it a great privilege knowing that what the Prophet taught us, the greatest office there is in the world today is a Minister of the Gospel because the

Minister of the Gospel has to be a foreordained man. This is something that not even death takes away from you. We didn't know these things until this day when the Prophet showed us Moses is still a prophet this afternoon, Elijah is still a prophet, Bro. Branham is still a prophet, Samuel is still a prophet, Abraham is still a prophet. Death does not take that away from them. Moses and Elijah came back—Moses came back fourteen hundred years after He died and rose speaking to Jesus about His decease that He was about to enter into in the next couple days when they met on Mount Transfiguration. Elijah and Moses never lived in the same Age. Elijah used to read the Bible about this great prophet that God raised up, of Moses; of how God gave him two signs to confirm his commission; how Moses opened the Red Sea; went up in the Cloud in the mountain. Elijah read these things yet both he and Moses were standing there together speaking with Jesus.

You know it's a great thing to see that we may have our different times on earth; we may have the course of our earthly journey but where we were together in the thoughts of God and then when the earthly journey is finished we are all back there together in God's Presence. And "Heaven," Bro. Branham says, "is not what my mother used to tell me about." He said, "We thought that the old timers believed that you died, you go to Heaven; you sit on a cloud and you play a harp." Bro. Branham said, "We realize Heaven is not like that. It's a civilization; there's an administration; It's a Kingdom and everyone has their place and what you are in this world, death doesn't change your nature, it only changes your dwelling place. So if what you are here, that is your position you will be; what your gift was; how you found your place in this Age.

And you know in a time like this we think of those men they were gifted men. They were in Babylon but they knew that there was coming a Messiah. They were

born in the earth and the time came when the star appeared to identify the time, that way back in Genesis 14, when God set the heavenly bodies for times and for seasons that God through Balaam would say, "A star would arise out of Jacob." And then God knew the exact time that star would show itself and God foreordained men on the earth whose life were linked to that star. And that star came for a definite purpose to guide gifted men to the Word made flesh, the great promise of the Redeemer coming for redemption; that He was going to come on the earth and this was a great thing. And when these men realized they were carrying gifts and they saw that star they were...

If they didn't see that star, those gifts would remain in Babylon. It would have no purpose. But because the Messiah was on the earth the star had to find the men with the gifts and those men had to follow that star and there was no way for them to reach that Word made flesh without seeing that star. Because we read that they travelled for a good while but then when they came to Jerusalem they were kind of putting some of their own ideas into the plan. They thought, "Well, the people in Jerusalem would know about this. This is the religious headquarters."

They got in there and they became an accomplice unknowingly to kill the very Word. They didn't know because they took their eyes off the star. Herod took them into politics. He wined them, he dined them; he sweetened them up. He made them feel he's really interested, that you know, he wants to worship this Christ. And then when the men were going they couldn't... They lost the Guide. They looked around and they couldn't see the star because the star never led them to Jerusalem. They went to Jerusalem saying, "Headquarters" because they were thinking that's the appropriate place.

You know sometimes you think you might find the Message in Jeffersonville. You might think you might

find—you need to go and live in Tucson, Arizona right near the Canyon. It might bring a spiritual something. You might be quite here in Durban and feel unprivileged, unfortunate but it's not like that. Thank God for a Prophet. People thought, it was a little Christmas message, *We Have Seen The Star And We Have Come To Worship Him*. [1963-1216 -Ed.] It's so beautiful. Many saw the star and they started to worship the star. The star said, "Please don't worship me at all." The star wouldn't accept that worship. In the Book of Revelation John bowed down to worship the star. He said, "No, no, no. Worship doesn't belong to me."

And so we find that the history said they stood up there confused. They were looking down and then they were by that well and when they looked in the water they saw their reflection in the water and they looked up and there was the star again and they came back in alignment with the Word that they became unaligned from and He led them straight to Bethlehem, the place where it was prophesied, "Out of Bethlehem Judah will come forth a Governor," that the Messiah had to be born in Bethlehem. And when they came there they offered their gifts and they worshiped Him.

And Bro. Branham taking that out of the Scripture in this Day brought us to realize we who are gathered here in a Minister's meeting, gifted men; men that God put in the Age when the Word was to be made flesh again; when there was a great sign that would guide men to this great Messiah and that they would come into the true worship because the One Who all worship had belonged to was here. For four thousand years they looked for Him; for four thousand years man held the promise that the Redeemer was coming. The woman will have a Seed, Emmanuel; the Word made flesh.

God would stretch the tent of His humanity and God would become Man so that fallen man can have an example that He was the Way, the Truth and the Life;

that the Way is seven steps. Without the Way there is no going. The Truth is seven voices. Without the Truth there is no knowing. The Life is seven virtues. Without the Life there is no living. The Way is seven steps to God. The Truth is seven voices that revealed Christ is revealed in His Own Word. Christ is the mystery of God revealed, the Life, the Token; the very image of Jesus Christ to be unveiled to us that we could behold that image and be changed into it again.

No man could come back without seeing Jesus Christ because Christ is the One place that God meets with a man. God don't meet with a man in a church; God don't meet a man with a next earthly man; God meets with man in Christ. That is the basis of fellowship. Outside of God meeting a man in Christ is not known in Scripture. He gets a revelation. That first lamb in the Garden of Eden that was slain, that was Christ being revealed. That blood put on the lintel, that was Christ being revealed. That ram created on the mountain top for Abraham, that was Christ being revealed down through the Bible. When Noah built that ark, that ark was Christ, a tree that was cut down with three stories and one door to keep them secure from the wrath of God that was coming to lift them above the judgment and bring them back in the new world – Christ being revealed.

God has one plan and God's plan is very specific but to think that gifted men had those gifts and God was fore-showing that plan. I'm just saying these things to create a little atmosphere; create a little feeling that we can see where our thoughts are; that we are gifted men sitting here today. "God's gifts," the Prophet said, "always find their places." The gift was in Babylon but the purpose of the gift on the earth was in Bethlehem and the star had to lead them from Babylon to Bethlehem and they could only journey in the light of the star because the star was reflecting the Son, the Light of the world.

The song said, the Prophet always quoted it, the lines of the song, "Westward leading still proceeding; guide us to That perfect Light." Moses was a reflection of that Light; Abraham was a reflection of that Light; Isaac was a reflection of that Light but they were not that Light. John said, "I'm not the Light. I am sent to bear witness of the Light. This is the Light that lighteth every man that comes into the world." And this star was put there to guide these men to the Word made flesh so that they can behold because man wanted to know this mysterious God and God so wants to make Himself known to man the Prophet said that God became a Man so he could talk with the shoemaker, the cobbler; He could talk with the farmer because God is the farmer; God is the shoemaker.

God is revealing Himself in nature. God came down to become Man so He could feel like man; He could feel the infirmity of man; He could feel the suffering of man that He could become a great High Priest and be touched with the feeling of our infirmities; that He could know what we feel like. He could know our weaknesses; He could know what we lack; what we have needs of and that He might be able to bring us back from where we fell, back into the image and likeness of this God.

And Bro. Branham in bringing this great message, *We Have Seen His Star In The East And Have Come To Worship Him*, because here it was Evening Time and it was the Evening Time revelation of the Son of Man. The Son was now in the West and the star was in the West and here were men with gifts; men who were not going to be trained men maybe in Bible schools; maybe went through those things like Paul had to go through; like Moses was taught in the way of the wisdom of the Egyptians but then God beat that out of Moses and beat that out of Paul and brought them to a greater wisdom. It said, "Christ being made wisdom unto us and righteousness," because wisdom is the principal thing and He was a Greater than Solomon. And this great

Wisdom, Jesus Christ being revealed, came down in this Day; the Intelligence; the Headship; the Wisdom of God coming unto us because wisdom is what rightly divides the Word. Wisdom opened the Seven Seals.

That's why when God started in the restoration He started with speaking in tongues which is the least of the gifts but when He finished, it was wisdom opening the Seals in a Prophet; the Intelligence of God; the secret in the back-part of God's mind being put into the heart of the Bride. And this is what these gifted men had. This is what we sit here in a meeting like this. If it's not realized yet the potential is there if the gift is there; if that attribute of God lays inside of you, the real gift of God. Bro. Branham said, "You know there are gifts in the Body but the real gift is that gene of God inside of you; that gene of eternal life." He said, "You could have the Holy Ghost twenty-four hours but if you don't have that gift, that real gift of God..." "The unspeakable gift," Paul calls it.

And what a great thing that is that one man had gold; one man had frankincense; one man had myrrh. If they didn't see the light of that star the man with the gold might have been fighting the man with the frankincense. The man with the frankincense might have felt inferior that he is talking about frankincense and a next man is talking about gold. The man with myrrh will figure frankincense is for service, the man in the tabernacle, the priest burning the incense and the altar of incense is laid with gold and he has myrrh and myrrh speaks of death and embalming and these things. He might have felt that his ministry is inferior. Each one of them were specially designed; specially gifted and it took all three together that it was really three stars coming to one Star, that constellation.

And Bro. Branham said, "While those three stars were being united, three men, one from Ham, one from Shem and one from Japheth was being united on earth at the same time and each one had their gift and those

gifts there held the mystery of the Messiah; that gold showed He was God, Deity; speaking of Deity this great King. Where is He born King of the Jews? Frankincense speaks of Him Who is going to be the great High Priest; He Who is the Priest of God Who's serving in the sanctuary of God.

And then myrrh speaks of His death that He came to die. "Unto this end was I born; for this cause, came I into the world. What shall I say, Father, save this cup; Father, save me from this hour? For this cause came I unto this hour." When men came He pointed them to Calvary not to the Jordan where he was baptized. He didn't point them to Bethlehem where He was born. He pointed them to the Cross where He was going to die because it is there every man must see Him in the purpose of God where the Lamb was slain before the foundation of the world.

And so those men, the Prophet showed us how God was in service to die. That was the mystery of the Messiah and that is the same three-fold mystery it came back to, of this Seventh Seal that brings Him back in this Day. And we the ministry here that is to bring the Bride to that place where as she nears the Headstone, she will be in His very Own image in order to be united with Him; that this Church will come to perfection under a five-fold ministry. "He gave some apostles and prophets and Pastors and teachers and evangelists and these things for the perfecting of the saints." And then how there used to be the unity of the one God in the one church united under one Headship. And Paul said, "Endeavoring to keep the unity of the Spirit in the bonds of peace. The body is fitly joined and compacted together in the measure that every joint supplieth for the more effectual working of the body."

And so as we stand here in this Hour and we realize that time is running out, we've had so many years being in the Message and then here we are and seeing that the man with gold, he and the frankincense might be

getting along closely. They might be having good fellowship. Maybe the man with myrrh, he's always taking about death. "And you have to die—and you have to die to yourself. You have to lay down your head on the altar. You have to wash your inwards with water. You have to be totally consumed and be a burnt offering" and some people don't like that. They like to hear about Deity. He is God. He is King of kings. He's all-powerful. He's omniscient. He's so great. He's so glorious and they like that part of the revelation but they don't like the other part of the revelation.

Then some is service here. You can't be a spectator and just sit down there like you are in the pavilion as a spectator. You have to serve; you have to get out there; you have to labor because he was Jehovah's laboring servant, the ox, the sacrificial beast. The red curtain in the tabernacle was the ox; the king was the purple; the man was the white linen and the blue, the heavenly color was the eagle. And so when you see, Mark speaks of how He was tired in the boat; how He was sleeping on the pillow and Mark wasn't even there. But Mark was writing from Peter's influence and even described He is sleeping on the pillow and they put that detail in the boat, "And He got up and wiped His face and said you know, 'Oh ye of little faith'." Put His foot on the rail—it told you He put His foot on the rail of the boat. That is a microscopic view in the boat. Keep the little bars when you get up there. The Prophet said, "He was resting between revivals. Much virtue had gone out of Him."

You know it's something about the Word of God; it's something about the fellowship; it's something about us as Ministers, we know this tiredness. You preach and you have to preach again. You have service back to back and then you are tired and you want to rest on Monday and so you try to get up as little—it's a little difficult. But then sometimes that kind of awakening when they knock on the door and say, "Jesus, Master,

awake,” you wake up in the Spirit nevertheless though you are still groggy and the Word is coming out because from all the meetings the Word is still there. This is God. This is reality. These men were born... In the thoughts of God that star, that Messiah on the earth and these gifted men were locked up together in the thoughts of God. These men made part of the Age. These men were part of the mystery of the Coming.

So it is when God thought of us He thought of a seventh Age; He thought of a Seventh Messenger; He thought of a Seventh Seal Message that He was going to reveal the mystery of the Coming; He thought of gifted men and He put the men who will see that star and whose gifts will unveil the mystery of this Messiah and He put them in the same Age. And though they are separate, the star is in one environment; the men are scattered in from different environments and the Messiah is in another environment and God knows how to work everything and bring this to pass. In the end here the star was over Bethlehem; here the Messiah was there; here the men were there because it was the Divine working to fulfill the very Scripture of Almighty God.

That's the God of the Bible. Think of it. People preaching a little Christmas service but then the Prophet came and because of the carnality of the people and they... He's in a Christmas environment and everybody is talking about Santa Claus and commercial things and so on, he is so polite in putting up with them and says, "You know yes, God bless you. Have a Merry Christmas" and so on because Christmas is Christ Mass. That is a Catholic thing. You see the tree that they put down... Go in the Book of Jeremiah, he said, "They cut down this tree; they bake these cakes." He said, "The father got the wood, the women knead the thing and the children... The children bring the wood, the father cleaved the wood and the wife kneads it and then they offer this to the queen of heaven." [Jeremiah

7:18 -Ed.] 'Queen of heaven' is Mary. That is Catholic doctrine. That's paganism brought over into Christianity; that's the religion of Nimrod came down and interbred and intermingle!

And so the Prophet's there preaching to Protestants and Catholics and these Protestants and Catholics were the whore and her daughters and he is calling out the Elect but he's among them standing there but he knows his message because God had done told him already, "This is not your tabernacle even here in Jeffersonville." That his Message was going to go in the earth and call a people from around the world. That's why he said, "God showed me," he said, "many times I'm led to say things for people in other countries."

Now sometimes when people still have paganism inside of them you know they hear somebody, you know, finds a quote where Bro. Branham had a Christmas tree, praise God they want a Christmas tree too. What the people in the church were back in 1963 it's now coming out of Babylon like Abraham coming out of Babylon. He has Lot and his father with him. That had to go. The father had to go; Lot had to go; Ishmael had to go and then God tested him with Isaac, "Offer him up too." God—the demand on his life was coming greater and greater and greater in order to come to meet Jehovah-Jireh.

And this is the reality of the walk with God. Somehow I think you know if you don't understand, you know the Message could come back to be a next religion and I just want to stand and speak from my little standpoint from being in Durban my first time, it was a blessing. As we were coming down in the plane I looked through the window and the place looked so beautiful; so green and nice and the contours of the land, the geography and it was so nice. And then you come down on the ground and we came out the airport and we went with some of the saints and you know, it was very nice. And then we had the meetings coming up and you know we came

and we got situated and we were having fellowship. And now we are in the midst of the members of the Bride and we get there and you know you are there.

And as you look in any home even the natural home you may have the father of the house, the head, you may have the wife and mother; you may have the children. Some of the children might be teenagers; some of the children might already be married; some of children might be toddlers, a baby in arms and a little toddler. So you look at the members of the Bride and you see babies, you see children and you see men. It's all family. It's all one family but its different levels of growth. This one needs the sincere milk of the Word; this one here is tossed to and fro with winds of doctrine as children and then this one up here, "Meat belongeth to them of full age."

This one here [refers to the older one -Ed.] doesn't want milk because you mix... If they are hungry and they see the baby's bottle in there, they don't go and pick it up and suck down all the baby's milk, you know. They are looking for a piece of meat; they are looking for some rice; they are looking for some provision; they are looking for something there to eat. And the little child, you know, he sees a big plate of food there and he wants milk, he's not going to go and take that big steak and try to get a knife and cut and eat piece. You know, he's not going to do that. He's not attracted to that.

So you know you understand this and you have to try to get adjusted and I think I'm still trying to get adjusted. Maybe I'm a little slow learner and you know I'm not too—I'm not a trained clergyman and so I don't know a lot of the ways but you know, I like to talk to people; I like to talk with people; I like to listen. That is one of the... If God gave me a grace I think it's to listen. I like to listen; hear what men are saying; hear what men are confessing. When you hear what they are saying you see what they are reading in the Book. We have many people like the Ethiopian eunuch they have

the whole sixty-six Books of Isaiah right there; sixty-six chapters, a miniature Bible; spoken from eternity; spoken from before God created—when God created; spoke of the prophecy of the Messiah; spoke all the way to the New Heaven and the New Earth.

Just like we have the Message, *Christ Is The Mystery Of God Revealed*, [1963-0728 -Ed.] “I will tell you when God was not even God,” he says. And then he preached, *Future Home* [1964-0802 -Ed.] “All the way back into eternity.” So we have the whole Message right there but then the eunuch was reading. He loved the Word of God. He wasn't in the accounting book. He was the Finance Minister of the Queen of Ethiopia and he wasn't going through the ledger and watching the financial records. He had the Word of Isaiah the prophet, the prophet who brought the fullness of the Word and he was reading the Word of the prophet who brought the fullness of the Word and he struck a place and he was wondering, “Of whom speaketh the prophet this.” And he asked Philip—he couldn't make sense out of it and the Angel had already told Philip to go and join himself to this chariot.

This was preplanned by God. The eunuch does not know he is under consideration of God. He does not know God has a faithful servant who is going to give him the understanding he lacks in the prophet who brought him the fullness of the Word message in a part that has to do with the smitten Masterpiece. That was Isaiah 53. That is when Christ cried with a loud voice when He was publicly crucified and the Old Testament saints awoke and He went in to preach to the lost. That was in the last part of His ministry there, the smitten Masterpiece, the voice of the Archangel, Matthew 27.

From *Masterpiece*, [1964-0705 -Ed.] Bro. Branham was bringing that and that's where he's reading and while he's there reading that here you notice he's struggling and God already sent in a man with specific words to unlock his mind because he sat under those teachers

in the synagogues and Jesus had trouble with them. They were always pointing the people in the past, "We are Moses' disciples. Abraham is our father. You know, are you greater than our father who dug this well?" The woman at the well was even telling Jesus. They were all trained to look back into history; talking about a historical God when they were in the very Hour when the promise was made manifest; went off the scene; the achievement was made; the Holy Ghost was loosed and yet they still didn't have the understanding of the present Truth that had been vindicated and confirmed in that Day.

But because that message needed to be in Ethiopia and this man was going to be a channel through who that message was going to go, God was watching over His plan; God was watching over His work in the Age. And maybe he being a Finance Minister and Philip may be a little farmer coming there, maybe it's like how you're going to have fellowship with a man of that kind of rank. You are in your fine robes; you have your armed escorts; you are carrying the queen's treasure; you are going through the wilderness with all these Ishmaelites and all these bandits and everything else and here it is you have your whole entourage and you are making your journey and this man draws up and one word he says, "Understandest what thou readest?" I think he picked up that from Jesus because Jesus used to ask the people, "How readest thou?"

You know we pick up so many things of the Prophet by reading his message, we start to quote him and we start to sound the way he talked too because those words have a Spirit. His words are Spirit and Life. When we take that Word inside of us, it starts to influence the way we speak and act and behave. That is what the Word does.

So he said, "Understandest what thou readest?"

But this man was a humble man. As great as he was; as powerful as his position was, a man without the Holy

Ghost, could you imagine today? Yet we're seeing men saying they have the Holy Ghost and have no humility and they're claiming they have the Holy Ghost. Yet a man with such great influence right next to the queen there; a trusted man to take care of the queen's treasure and he says, "How can I understand except some man don't show me." He didn't say, "Do you have a theological degree? You can't talk to me. Do you know the Greek and Hebrew? No, you can't talk to me!" He said, "No, what is the standard of your education?"

He said, "Well, I have not much learning of this world."

He said, "Don't be technical with me. I didn't ask you how much learning you have of this world. I asked you, what is your achievement, educational achievement?"

He didn't ask him that. He said, "How can I know except some man doesn't show me." He had enough sense like the mechanic who was trying to fix the motorcar the Prophet told us about. He had all the parts scattered all over the place and this man walked up with a nice suit and said, "Sir, would you take some advice?"

He looked at him, "Who is this man? Where you came from? Why do you want to get involved in my work and what I'm doing here? I don't even know you and where you came from?"

You know people could maybe look at me and say, "Where did you come from? Trinidad, I don't even know where that place is. Why you came here and you are talking like you have some authority. Who has to hear you?" Do you understand what I'm saying? But the man with all the parts there he said, "Okay." He said, "Man I'm having a hard time all day trying to put these parts together. It has a part over the Thunders I can't understand that; over here a part with the Church Age where you have a part with something with one fold past in an unknown language," he said, "I can't fix this together."

He said, "No, no this is very simple." He said, "You take this and put this here, put this here, put this here, put this here. He said, "Go and turn your key."

"Hey, this thing started." He said, "Who are you?" He said, "You don't even look like a mechanic. You're not in no overalls; I watched your fingernails I don't see any grease; I don't see any spanners in your pocket. Who are you?"

He said, "I'm the one who designed this."

And Bro. Branham said, "That's the One that's here. *There Is A Man Here That Can Turn On The Light*. [1963-1229m -Ed.] *A Greater Than Solomon Is Here!* He said, *Who Do You Say This Is?* [1964-1227 -Ed.] *Christ, The Mystery Of God Being Revealed!* Christ—he started to reveal Christ in His Own Word to prove Who that was. He started to find Him in the places where He was hidden from the theologians, where the theologians couldn't find Him. Theologians searched the Bible with Greek lexicon, Hebrew lexicon, this, that, that, everything; schools and schools of books; all kinds of things and they couldn't find Him. And then he stood there and he found Him until he said, "If you read this Scripture and don't see Jesus, go back and read it; you missed Him somewhere."

This is the beauty of being in the ministry. This is the grace of what came to us in this Day. You could imagine if this was an organization? A fellow like me would have been on the bench having to sit down, but because of the Message we are not qualifying men by social standards and educational standards and their financial status and their family background and all these things.

Jesus had an ill name. He started off as an illegitimate child born in adultery. They believed that until when He was thirty years old. The rumor that spread when Mary was pregnant was still there and they said, "You were born in fornication and You want to tell us something." It couldn't pass away. Nobody could

explain everything. They just didn't believe. Some people don't love the Truth and God give them the lie. They like perverted truth. They like plenty Truth but they want somebody's ideas added to the Truth.

But God has given us a Message and that's why I said it's a privilege to be here in your company to sit knowing that I came in the city and met churches. Anybody has a little common sense will know, "No man could come except the Father draws them and how shall they hear except He sends a preacher and by the foolishness of preaching they will be saved." And if God would send men and they heard by a preacher and they are there that I could come in and I don't have to go to find the people to preach. The brothers could arrange a meeting and when I come, there are people there to preach to. Any little common sense, you do the Math you would know men have labored here and they have raised up churches.

And I'm grateful for that because I preached over the weekend and I do not know if I am approved or not approved. You know man judges you on a different standard. Some men don't like this, some men like that; some men wants to judge you by if you agree with them. Paul said, "It matters not to me if a man judge me; the Lord will judge me." And this is the thing. The Word will judge us and we have been trained by a Prophet, all of us. It's the same books you read it's the same books I read. The same Prophet you believe in, it's the same Prophet I believe in. At least I believe so. I'm sure! I don't think I see men here who look like they have another prophet other than William Branham. Praise the Lord.

So you know we believe what he had said. We don't understand all what he has said but we believe what he said. Jesus opened the Scriptures Luke 24:32, but then Jesus had to open their understanding that they might understand the Scriptures. The Third Pull was the opening of the Scriptures, the opening of the Word. In

1963, the Word was opened. Seven Seals were opened but the reason we have a thousand interpretations is because our understanding is not opened to the Scriptures that is opened. But when He opens our understanding, our thoughts get aligned with His thoughts; our thinking gets filtered and if we have a holy man's taste then the Message is going to satisfy because we know that *that* man was born to bring the revelation and in his sounding the mystery is finished.

Many people do not believe all Seven Seals are opened. I beg to differ. I'm not differing because I'm in a clique or in a clan; I'm not differing because I'm indifferent and I can't agree. I am differing because in my search I have found what he said is so. He said this Seven Seal began in Genesis and goes through the Book. I have found that. If you listen to me speaking in the few words I'm speaking, you will realize the same message we can read, *We Have Seen His Star In The East* and these things but it's what we see when we look into it.

When I read that message I see he is teaching gifts and placing. You were born from your mother's womb what you are but you are going to be placed by your birth. Those Hebrew mothers were crying out in birth pains, [Bro. Vin speaks as if in pain -Ed.] "Reuben, Zebulun" but she was placing them where they were going to be; their nature according to their birth pains. When they were coming through justification and sanctification, through the Red Sea; through the wilderness; taste the first fruits of the land then crossed Jordan; come into the land and they had to come to their place, Joshua a type of the Holy Spirit were placing them according to their birth.

Because if Zebulun was given the sea coasts, he had to know how to make the boats; he has to know about the tide; he has to know about the migration of the fish. Because if they put him there in that position and he knows nothing about it, it's a misplace. The ones who

are to mine the stones and cut the stones, when they were building the temple they had a special man they sent for because nobody in Israel could have done it. But this man was an Israelite but he was now living in Tyre. He had married there and they found that he could—according to the pattern to cut those stones you had to have a certain skill to cut that; those cornerstones. And when they saw that, people couldn't even understand in the pattern how you make that cut to make that fit there.

And that is the problem with the Word today. Bro. Branham said, "You want to see an evangelist teach? Watch and see how he confuses everything." He said, "You want to see a teacher try to take the work of a Pastor and carry the burdens of the people? He'll blow up after a while. He'll start—he can't handle the burden and the pressure of such a thing." Each one is designed different yet the Holy Spirit can anoint people differently, it depends on how much gifts God put in their lives because "God divided severally," the Bible says. Some men may have one gift; some men may have more than one gift. That's God's sovereignty but for specifics the Prophet gave us definition. The Pastor is like this; the Pastor has a ministry like this; evangelical ministry is like this; the teaching ministry is like this. See? And He places us and I'm sure when we find our placing...

God's gifts always find their places and we see how the gifts come to its place by travelling in the light of the star. You try to follow a next man's light, it better be the same light of the star reflecting. If it's a light contradicting the light of the star, that's not the star's light. And that's why Paul says, "Prove all things and hold fast that which is good." Notice those things come in 1st Thessalonians 5. What is 1st Thessalonians 5? It's after 1st Thessalonians 4. What is 1st Thessalonians 4? The Coming of the Lord when He descends from Heaven with a shout! "In that Hour despise not

prophesying. Quench not the Spirit. Try all things—prove all things and hold fast that which is good.”

You see churches today they despise prophesying yet the Word says, “Thou must prophesy again.” Paul said, “Covet to prophesy instead of trying to roll on the floor and speak in tongues.” You see there are three vocal gifts; gifts that say something: speaking in tongues, interpretation and prophecy. That’s vocal gifts. People sit down with wisdom and judge that in the church. Then there are three gifts that demonstrate itself in power and great manifestation: working of miracles, healing; great faith that could move mountains. These are gifts of power and demonstration. Then you have three gifts that are revelation gifts: wisdom, knowledge, discerning of spirits; gifts that reveal something.

You hear people say, “Ah, that’s Pentecost, the gifts.” I beg to differ. Bro. Branham says, “Revelation 13 says, ‘Herein is to him that has wisdom. He will know the number of the Beast and the name of the man’.” He said, “That will be a Spirit-filled church in the last days because wisdom is the first gift.” Because if we don’t have any wisdom who will divide the Word? You will have the cow eating grass in the house; you will have the man fishing in the desert. You will misplace, mislocate and misinterpret the Word if you don’t have wisdom. You will have knowledge of the Word but to divide it, you have to have wisdom to divide it and place it out right – which part was fulfilled; which part was fulfilling the Prophet; which part of the prophecy was left for the Bride.

Lack of that wisdom men try to bring everything for the Prophet: shout, voice and Trump. No, the voice is when he was publicly crucified, *What Shall I Do With Jesus Called Christ*. [1963-1124m -Ed.] He said He was in Pilate’s judgment hall rejected by man, the churches. Sadducees and Pharisees gave their support to the Roman power to crucify Him because they couldn’t crucify Him. He said, “After the rejection, next comes

the public crucifixion. In the public crucifixion,” he says “then when the Squeeze comes then the Bride will preach to the lost because when Jesus was publicly crucified He went down and preached to the lost in Hell.”

We must be able to divide those things. Without wisdom we mix it up. Knowledge, you may have a lot of knowledge of the Bible, quote the Scripture by memory but knowledge to know your time; knowledge to know your season; knowledge to know the limitations and the boundaries of your gift and your office; knowledge to know you are a medical practitioner. You can't help the patient with certain types of diseases. You need a specialist. And in the medical fraternity, no medical practitioner goes and tries to operate and do a triple bypass on a man if he is not called for that. He recommends him to a specialist. He is glad to send him because he is interested in the body being made healthy and being delivered from the condition. He doesn't want to keep it, and that if he can't do it nobody else could do it. It's not the way. Why did Philip send for Peter and John after he baptized all these people, worked all these miracles, had this great revival, why did he send for Peter and John? They didn't get the Holy Ghost under Philip. Philip got the Holy Ghost under Peter and John.

That's a lack of watching the church in action and operation. When we fail to see that we fail to understand what is to follow the revealing of the Son of Man. At the end of the Old Testament the Spirit of Elijah came to wind up the Old Testament and introduce the Messiah bringing them from the shadow, the Word in part to the fullness of the Word in the Son of Man. The Word was coming to the prophet Elijah. Elijah was revealing the Son of Man. The Son of Man's message loosed the Holy Ghost. The Holy Ghost changed the ministry from a one man... Jesus was a one man move; John was a one man move to a many-

membered Body ministry. God has set in the church some apostles, some teachers, some with gifts of healing and different things like that. 1st Corinthians 12 tells us this. This is the order. Paul was setting the New Testament church in order after he met the Pillar of Fire.

Like Moses, after the people had come out of Egypt; after the people came out of Judaism, Moses went up on the mountain into the Pillar of Fire, came back out and set them in order; set up the tabernacle; set up the approach to God. Moses himself washed the men and put them in their ministry; Aaron and his sons. Today many men go in the ministry and they are not washed by the Message of the Prophet. Moses had to dress—wash them, Moses had to clothe them; Moses had to anoint them. He anointed their right thumb. He anointed their right big toe with blood and oil. He anointed their right ear with blood and oil because faith comes by hearing and hearing by the Word.

If a man can't hear what the Spirit says, how is he going to preach? You see? If works is faith expressed what do you do with it after you hear it? When you recognize it's the Truth you have to act on it. The feet, is the walk. Not walking after the flesh; not walking after the course of this world; not walking after the vanity of your mind but walking after your vocation. Walking worthy of the vocation unto which you are called. Knowing how to carry the ministry; watching the prepared servant who had two wings over his face, two wings over his feet and flying with two wings, the Prophet who saw the Heavenly vision! He saw this vision and when he saw that vision he understood in this Age he cannot lean on the arm of man's flesh to carry the fullness of the Word.

That was the mistake of Isaiah. Isaiah, a born prophet, foreordained to be a prophet from before he was formed in his mother's womb like God told Jeremiah, and Isaiah was leaning on the arm of flesh and when he saw God judged a man who he thought to

be so great and so powerful in the nation and he saw that man a leper in the leper's house; from the throne to the leper's house, "How art thou fallen king Uzziah!" From a high lofty place he fell and became a leper. The same men he rejected and couldn't respect and became arrogant with, he now had to submit himself to their inspection, because the priest had to inspect the leper before he could be readmitted back into the Presence of the God.

And Bro. Branham was teaching us because the Age, the Pentecostal Age was rich and powerful in great achievements like Uzziah but this was the Age of the Heavenly vision coming, the King high and lifted up with His great glory; twenty-six miles high, thirty miles wide, coming. And when the Prophet saw Isaiah—he said, "Woe is me. I feel like Isaiah in the temple," preaching *Influence*. That the kind of influence the last day Ministers will have to be influenced by, the Influence that influenced the Prophet and that influence came from the Angel of God Himself, the Pillar of Fire, the Logos here. Lo I am with you always. I'll never leave you nor forsake you. I'll be with you and in you even to the end of the Age. That's the influence. And you see so many great men become lepers in the leper's house, a type of unbelief; sin. It takes the Lamb and the Dove; it takes sacrifice to cleanse that man on the eight day before he could be clean again.

What a time my brothers! What a responsibility we have! How we need as men—the brother read the Scripture, "How good and pleasant it is for brethren to dwell together in unity." It didn't stop there. It says, "It is like the anointing that came on the head of Aaron and ran down his beard even to the hem of his garment." This unity is like the anointing that is poured on the head and runs down. What is he describing? The same anointing that is on the Head comes on the beard, comes on the shoulders, comes on the chest, comes on the thighs, comes on the knees; comes right down. The

entire Body has the same anointing. The anointing that was on the Prophet of the Age, the anointing on the congregation in the church, in the Pastor must come down on the officers, a type of the wife. The Pastor, the husband comes down on the children in the household, the church home.

You go into a church and you see or you go into somebody's home and you see the mother say, "Son, your dad wants this done before two o'clock."

He says, "Mummy, I don't have time with that, you know. I have to go and play a soccer match."

And say, "Son, you know this is not proper. Your dad left these instructions."

He says, "Well you could do it. I have to go now. The brothers' are waiting for me outside."

You'll be taken aback. What? No honor and reverence to the mother, the Elect lady and these are children of the Elect lady. You see? In the church home you see the deacons or the trustees or one of those—the government in the church, they say you know, "Brother, we'll like you to sit here."

"I don't want to sit there."

Say, "Okay brother! Do you have a problem? Do you need to be closer to the rest room; you need to be close to the fan?"

"No, no, no. I just want to sit down here."

Then you see in that home children don't respect the parents. See? And children are being made—maybe allowed—they are not being raised up in the way of the Lord. Maybe the mother is thinking, "Well as long as I have the children in the house, you know. When I look I see all my children" and not realizing the responsibility of raising the children right that one day that boy is going to be a father and how is he going to treat his wife; how is he going to treat his children. If he wants to have authority and he cannot be under authority before he gets authority, what is going to happen? If the father is seeing things in the house and he has no real vision for

his family and he's wasting time and his presence around the house is needed and he needs to be doing things; he needs to be setting some structure in the house so the house could function; he needs to be teaching his children.

I realize that some people... You know It says, "Where there is no vision the people perish." Sometimes people's concept of the church and ministry and these things are very, very superficial and that's why before they could move any further... Exodus when they came out... Exodus 24, God told Moses, "Stop, camp right here and come up on the mountain." When he went up on the mountain he got all the Word; all the Laws, all the ordinances, what the priests are going to do; if there is sin in the family how it is going to be atoned for; how fellowship will be maintained; when to approach God's Presence; how to approach God's Presence; on what feast day what to bring.

And Bro. Branham said, "Church order is one of the mysteries," on *Unveiling Of God* [1964-0614m -Ed.] "in the Message" because when the Seals opened and He came down... Watch in *Church Order*. He came back to *Church Order*, December 1963 he said—because in 1962 June when he was taking, *Taking Sides With Jesus* [1962-0601 -Ed.] he said, "I have a vision for the future. I've been studying the Book of Acts to set my church in order." Because he realized the Holy Ghost cannot come down on disorder. Acts 2 opened like that.

And you know I'm glad it's just Ministers here. We noticed attitudes in the meetings, not bad in the sense of bad. It's not like a complaint but I realize it's not sometimes the children could be... Sometimes a parent can't rebel his children and again sometimes parents need to train their children. And the church there you see sometimes people come, they are not conscious... If it's a meeting, a unified meeting... In other words, "If it's not my church having that meeting I don't have to come early and pray." The concept is so shallow that

we are in the end time. So many years have passed. The country has gone through so many things and here's a meeting and there are needs and all of us have needs; whether we have the full Word; whether we have three-quarters Word or half-Word we still have needs.

We are all growing; we are all making progress and you have people that you know, they take a view of scrutiny. "Let me scrutinize this; let me watch this" you know, and sometimes—then you see after forty minutes you see the attention span is gone and you want to know, "A trained church in this Hour getting ready for the Rapture? That pyramid, that's the man that's going in the Rapture; that stature of a perfect man? It doesn't even have patience in there, it doesn't even have temperance and you see a people without temperance, without patience; you see no Godliness. You see the weakness in the church. You don't hate the church. You don't vex and criticize and put down the church.

My thought was "Lord, help me. Give me a way how to bring the Word because if I'm trying to say this and like it can't go forth..." Like the Prophet said he was trying to take a half-inch lace in to lace a one-inch eyelet. Paul told the Corinthian church, "I want to give you meat but in trying to do that, I realize as long as you have personality cults in my church, "We are of Cephas; we are of Apollos; we are of there," he said, "I can't do it."

And Bro. Branham preached, what? *Corinthians, Book Of Correction*. [1957-0414 -Ed.] Why? Because the Pentecostals were Pentecostal babies; Corinthian babies! And people who make comparisons, carnal comparisons that's a baby concept because a child do not know the difference. A baby will take up a cockroach and put it in their mouth thinking it's something good to eat. They don't know. Anything they see they put it in their mouth; hand to mouth. You have to watch them very quickly.

And so when you see a church you know, no attention span you know, things that should stimulate people who are getting ready to go—who are looking to go in the Rapture... Enoch walked with God and was not. He had the testimony he pleased God before he was translated. When you come and you know we are in the Hour of the Rapture you are looking for a church walking with God; getting ready in a Rapturing condition.

And you, when you are speaking things pertaining to there and then you see twenty minutes, thirty minutes the attention span is gone, people looking around here; looking around here, what you are seeing is the weakness in the church. That's a doctor. As a medical doctor you watch a body of a patient, you know right away—your mind goes into diagnosis, analysis and when you go into analysis now you realize, "I have to put all this back. This can't preach here today." You have to find a way now to help, come one step at a time you know, and bring it down and then maybe break down this a little more and try to break down this a little more.

But in the end I was very happy; I was encouraged and I look forward to being here to meet the Ministers, to see them, to shake their hands knowing I preached to some of their people and then you know, if they were from the back maybe attended one meeting or two meeting and they didn't get a chance to talk to me. It'll be good too because something might be said and by meeting me you might know, "I don't understand what he said there but I met him and I know his spirit is right so maybe I could look at this and maybe later on I could ask him, how you made that connection?" You know because we are all here to assist; to put our shoulders to the wheel; to be a blessing. If I'm now coming here and not going to be a blessing and can't be a blessing then I'm in the wrong place at the wrong time.

But if I come here and I'll sit with some of the Ministers and they show a measure of confidence and then in the pulpit I didn't try to prepare a sermon that the people will like, trying to you know, get their attention or become popular with them. I tried to be honest and preach the Word as the way God showed me and preach in a way not to un-Christianize them but to help cultivate them.

And I'm sure anybody with spiritual discernment could discern that and see my motive and my objective because Bro. Branham said on, *Discernment Of Spirits*, [1960-0308 -Ed.] "We have to discern a Minister's spirit. What is he using his gift for? To make a name for himself; to make everybody feel he alone is right and they are wrong?" You see? "And what is he using it for? Is he trying to make popularity or for money? What is he doing this for? Is he doing this for—using his gift to edify the body?" He said, "We are commanded of God to discern these things."

And that's why I say you know, I trust that you look and you make a good discernment and in the end you... Well sometimes in there, it's not what we say or how we say it but sometimes in the end you know, you think well, "Well I thought he would have been a more refined man or I thought he might be more cultured. I find he's kind of rash or I find he should have been a little taller person, you know. I find he shouldn't be so ugly or something," you know. You know, I just trust in the end that doesn't have a part in it because it's like, "Hey, what he's saying is in the Word. I'm listening. What he's saying is in the Word and if he's saying the Word and he's saying that right and he's saying that in a way to show how I can use that to become stronger and better established, then that will serve to be a blessing."

So Bro. Paul, is it time for lunch? Not yet! Okay. See I'm... So I'm just using these few moments to talk, get acquainted; contact each other's spirit. Bro. Branham said, "Jesus talking with the woman at the well you

know and Ministers... She came for water so He's talking about water. If it is Ministers, we are talking Minister things you know, then we see each other; then we feel each other. You see I'm talking in a way for you to feel me. I want you to feel me. I want you to see—test, kind of sound me and, you know. Sometimes you take a person's pulse you know, the doctor puts his stethoscope and he hears the heart beating and it has a murmur in the heart or the heart's beating just right and nice, you know. It may say, "Only believe, only believe," you know. "Lord, I believe." You know, you get that feeling and if you get that, then by the grace of God we know this is a brother.

Because remember when Paul came in among the apostles they had so much of rumors about this chap that they were afraid of him so they said, "Brother, hear this. We don't question that you got converted and you met the Pillar of Fire and these things, but to work with us I think—you go back to Tarsus where you are from and you stay there and if we need you and when we need you and we have some work for you, we will contact you." They left him down in Tarsus for about eight years.

One day you know, Barnabas goes to Antioch and realized there's a Gentile church in Antioch. All the time it's only Jewish churches and Barnabas remembered this man's testimony. The Angel said, "He'll be a light to the Gentiles" and Barnabas went down in Tarsus and found him, brought him into Antioch and he sat down in Antioch for a whole year. Here he is the prophet-messenger for the Age sitting in Antioch and he is learning the ways of the Gentiles and watching the things and even the Spirit came and said, "Separate us Barnabas and Saul." It never said Paul and Barnabas. Barnabas first and Saul and they went out in that first missionary trip and from the time he came back it was Paul and Barnabas until Acts 16 when they had the

contention. Barnabas' name is not mentioned for the rest of the Book of Acts after that contention.

What a thing the Bible is! This was the message following the ministry of the Son of Man that loosed the Holy Ghost. That is the same pattern at the end of the New Testament. Elijah came to close up the New Testament and introduce the Messiah and the evening Message loosed the Holy Ghost and this brings us from a one man Scripture; a one man move, "Behold I send you Elijah and he" personal pronoun, singular, masculine – one man. In the Days of the voice of the Seventh Angel when he..." He is personal pronoun, singular, masculine – one man. There is no more one man Scripture. From 1946 to 1965 there was a one man move but from 1966 to 2011 it's a many-membered body, an Ephesians at the end of the Age – God's gifts finding their places in the Body.

And this is a great thing. This is why we could have respects. We don't compare. We don't—I need the gold if I don't have the gold. I need the myrrh if I don't have the myrrh. I need the frankincense if I don't have the frankincense because all three is what comes together to reveal the mystery of the Messiah – God in service to die. A man will only have part of the mystery by excluding somebody. We are united because the Word that came from God, the gene of God by culture may be a barrier. Race could be a barrier, mannerism could be a barrier, maybe attitude could be a barrier but the Word, the gene of God, gene of God, gene of God, gene of God, that is no barrier. That doesn't connect. That will go across race lines, that will go across color lines, that will go across culture lines, that will go across society lines; that will go across all these things and we'll be one in Christ.

Because look at Paul a Jew, he could be a Roman. He was a Roman citizen, he was a Hebrew of the Hebrews, he was a messenger to the Gentiles and he went to the Gentiles. He didn't try to enforce Jewish traditions on

them like the Jews were trying to do. He didn't do that. When they arrested him he started to talk Roman. He said, "I'm a Roman citizen." He said, "I'll bring my case to Caesar." They said, "You all can't touch this man. Leave this man. This is a Roman citizen." See and God has things like that. We are all called to carry the Word. We are all doing our best. We are all looking at one example. God didn't give us four and five examples in the Age. For the Age God lifted up the first one that was mature and said, "Look at this."

That was the same Jesus Who walked with Peter. Not Bro. Branham was Jesus. I'm not talking that. This was the human flesh that God was revealed in. He wasn't going to be revealed in the corporal body in this Age. He was going to come in human flesh but he said everything went out with the healing; came the discernment; had the opening of the Word; had the disciples; teaching them demonology; teaching them theophanies; teaching them ministry of angels; teaching them about prayer and fasting; teaching them all these things; about the promises; about dimensions; same Jesus did the same. And the same way Jesus' Message loosed the Holy Ghost and came in a group of men that was called out with that Message, same it has done here.

And when we can meet on these grounds think of what we can do for the Kingdom of God in this late Hour. When God can point out to us the signs; the modern events being made clear by vindicated prophecy; when God has brought it down to a place to show to us the things that are taking place in the earth relevant to the time that we are living in; how we should see the time because when... The reason we have a watch on our hand and a calendar on the wall because we get to realize that time is important to us. That's why David—Moses in the Psalms said "Teach me to number my days; apply my heart to wisdom. My life is like a handbreadth; comes like a flower in the morning"

James says, “and fades away in the evening.” We want to make every moment we have here count on earth. We understand the work is cut short in righteousness because the Hour is so evil. It’s becoming a quick, short Message and this is why if the enemy keeps us in dis-unification...

That’s why Abraham could tell Lot, he said, “Lot let us remember the testimony Lot. We are among the heathen. We are the salt of the earth. We are the light of the world. A city on a hill can’t be hid. Remember we are confessing we are pilgrims and strangers and if we are talking that, we are God’s representatives. We worship the one True and Living God. Let us not fight. Let not the heathens look and see us in this way.” And Abraham the senior one is waiting to say, “You take first choice. If you go East I’ll go West; you take North I’ll go South. He didn’t use his superiority and say, “I bring you—I bring you in. You should be submissive to me.” No, no, no. And even when he went and he got into trouble, Abraham took his best men, his best horses to go after him; smite the kings; bring him and his family and all his possessions back.

Do you think he stayed with Abraham? He went back in Sodom. When the Supreme Judge appeared to Abraham and he realized that He came down in investigation and that Sodom was about to be turned to ashes, Abraham threw himself in the gap and began to pray again because he knew Lot is down there. The Bible says, “God remembered Abraham and brought Lot out.” That is the kind of way... Bro. Branham said, “That was the Spirit of Christ in Abraham who left from Dan to Beersheba.” He said, “That was the ministry before the communion,” because when he delivered his brothers the next thing was communion from Melchisedec.” He said, “That’s the Wedding Supper we go to.”

Right now we’re in the great battle, *The Greatest Battle Ever Fought*, [1962-0311 -Ed.] is a ministry of

redemption. We are co-workers to finish the plan of redemption; to hunt our lost fallen brother and we are going there. He said, "This is the thing that is missing, the burden for the souls." And he went out there and smote those kings and brought his brother back because he was Lot's kinsman and that was his brother's son. That was his nephew the Bible said. That was where the blood tie was strongest and the stronger the blood tie the greater the obligation.

He wasn't—Lot wasn't sixth and seventh cousin to him. Lot was his brother's son so as a kinsman he had to go for him. That was the Law they lived by. He was kinsman avenger and kinsman redeemer. He smote the kings and avenged him of his enemies; spoiled principalities and powers and he brought his fallen brother back and reinstated him with all his possessions, a type of what Christ is doing for us and then we go to the communion; the marriage supper. *The Communion After The Battle and The Battle Before The Communion!* From the calling out of Abraham, the God of Glory descended, "Get thee and come out of Babylon." That was just the shout. Then the voice, the ministry going forth there, then the Trump, the Wedding Supper!

But to see the great evangelistic campaign and the Prophet said, "That's the Eagle anointing, the swiftness of the Gospel going forth in the evangelistic service in this Hour getting the Elect." Because if Abraham knew when that Supreme Judge came and that Book was opened; that court was convened and Sodom was found guilty, it was tried and found guilty and from the time Elohim went down there it turned into ashes, think how Abraham was understanding that and he threw himself in the gap. He said, "I am dust and ashes but I just want to talk to you a little bit. If there is fifty would You destroy the righteous? If there is forty, if there is thirty, if there is twenty, if there is ten?" He couldn't find ten! And if that was so then what Hour are we in now? We

have already seen the last sign. We have already seen the opening of the Word. We know this—we are entering into the finish.

I believe in simplicity, in grace the Holy Spirit had been in the meetings. I believe that the Spirit in the meeting was a Spirit of edification, keeping us in remembrance to what was spoken and sensitizing us to the Hour and the time and the season where our faith should be zeroed. And when we understand that like the message our beloved Bro. Didier preached in the morning, that when at the end of the Pentecostal Age, and this is seven days after the circumcision, God gave Abraham part of His Name and told him, “This time next year the baby is coming.” Nine months from conception to birth, he knows there are three months that Elohim will have to appear again; El Shaddai will have to appear again so he went in the tent door and sat down.

Bro. Branham said, “He left the cattle starving; Sarah was complaining; the herdsmen were fussing but he’s sitting down there because he needs to know how this baby is coming and my body is dead and Sarah is barren. In the second month, in the second month the angels appeared. You know how you know it’s the second month the angels appeared? When He came He said, “According to the time of life I will return,” next twenty-eight days.

And when you go to Genesis 21 it says, “And God did visit Sarah in the set time that He promised and Abraham was a hundred and she was ninety” and the year was complete. So in the second month Elohim came. He positioned himself with expectations. He was in the tent door. He was in the doorway because behind him where the unbelief was, God was going to root the unbelief out from the tent and God was going to drop a Spirit to judge Him faithful and then It said, “And she judged Him faithful and He gave her strength, Dunamis, power, to conceive seed” to bring forth the prophecy of a son, a man child that was coming.

That is where we want to be positioned; positioned with expectation for supernatural visitation; understanding the time. And when he came down there, God had Abraham in such friendship... Listen to this as I close. God had Abraham in such friendship... That is where James—because you don't find where God called Abraham His friend but James said, "Abraham became the friend of God by God saying, 'Shall, I hide from him what I'm about to do?'" You see? Because God was not going—not telling Abraham—he was going and told Abraham something not about himself. He had already told him about himself. "Your name is Abraham. Don't call your wife Sarai, call her Sarah. According to the time of life I'm coming. She is going to have the son." God finished with them.

But now God is leaving to go to Sodom that is going to be burnt. That is the last pull. Lot was the first pull, the two angels were the second and when Elohim went down, that was the finish. And He is telling him something about others. Not that God wants to tell him people's business or what He's going to do about others but God is letting him in. He said, "Shall I hide from him what I'm going to do? He said, "Hear this! You know what is happening? Their cries came up to Me and that's why I came down, not just to see you and Sarah. I passed on route by your house but it's there I'm going and if it's how I saw it," He said, "by morning before the sun comes up, this place is going to be ashes." He started to reveal to him the finish of the world; the end of the world.

They asked Jesus three questions, "When shall these things be, what is the sign of Thy coming and the end of the world?" And that was the appearing of the Lord all the way until this civilization with all these Sodomites and things are passed away, but before that time the Bride is going to be moved into a change. And when these things are happening, the Spirit on the true believer is, what? Intercession standing there because

to be an intercessor it has to be God and man! You must understand the claims of God's justice and you must know the needs of man. That's why Job said, "That I could find a daysman; one who could take a sinful man on one hand and take a Holy God in the next hand and bring them together."

That's why Paul said, "We have the ministry of reconciliation and the word of reconciliation." As God was in Christ – God above us; God with us reconciling the world to Himself now that same Holy Ghost came down – God in us. What for? To continue the same work; to finish the plan of redemption; to make you a co-worker with Himself to finish the plan of redemption!

And that's why Ministers must have this Spirit. When Ministers don't have this Spirit they are going to find themselves in serious trouble. Because Bro. Branham went down in that tavern and started to criticize that woman with blue hair and that shorts and that little piece of tube [Bro. Vin indicates his chest area –Ed.] and he began to condemn the woman. He said, "God, why don't you sink this place? I have to raise my Sarah and my Rebecca in a place like this?"

And the Holy Spirit said, He said, "You come aside and stand here." He said, "I brought you in this city to redeem My sheep. Don't you realize one of them is there?" Showed him the vision and he began to see— God showed him his own sins like God showed Isaiah his own sins that made Isaiah cry, "Woe is me." God showed him his own sins and every time his sins go up to the Throne, it hit the Bumper, the Blood and when he saw that he felt so convicted and God said, "Look, you are condemning her. You want the Blood for you and your two daughters but you don't want it for her. Who is forgiven much, will love much." And so he went there and look at the Prophet! He said he knelt.

He said, "Sister, could I talk to you ma'am?"

She said, "I've got company."

He said, "One man, a policeman, his hand all in the wrong place and a next man there at the side too." He said, "I didn't mean it so ma'am." And he told her, he said, "I came in here, I was condemning you but God showed me my condition."

She said, "Are you that Reverend Branham who's having those meetings?"

He said, "Yes ma'am."

She began to quiver, she said, "I'm a backslidden Methodist. My husband died. I couldn't stand the pressure Bro. Branham. So many times I tried, I begged God but after my husband died I just couldn't make it without him." She said, "I used to be a Sunday school teacher, I backslid." She said, "Look at me today? Many times I want to come back but I feel like I'm finished; I'm condemned; I'm gone; I can't be saved anymore."

He said, "No sister. God showed me you haven't gone passed that line yet."

And he said he knelt with her on that floor and had a real Holy Ghost time there and got that sheep back. Look what it takes sometimes to get a sheep back. Look where some of God's sheep is to be found but look at the kind of condition a Minister must be in to get the sheep. So that's why I was saying you know, you came in the city you want to have... If the Word you realize can't get over this way, you want to find a next way. You don't say, "Ah, they are in deep, you know. They can't take the Word." No! You want to find a way to step down because He stepped down for us. Amen. So I just want to say a word of prayer. The lunch is ready. I guess we get to sit down a little closer by God's grace. Let's just bow our hearts.

Gracious Father, we're so thankful for this little time of fellowship. Lord, not thinking what is going to be said, just walk in the desk and You put words in my mouth. How grateful I am for the nearness of Your Presence; for the mind of the Spirit Lord and Your Holy Spirit, this great access that You gave unto us that we

could have faith in You dear God and because if You are interested Lord in what is happening and these sayings are faithful and True, Lord You will draw near and You will speak words that could help us Lord at this time, in this late Hour that we are living in.

How dear God I pray in all humility and sincerity You allowed these brothers to see my heart; to see my Spirit dear God; to discern my Spirit Father and see that Lord we are not here on some show; we are not here on some ego trip. We are just here to serve and to help Your people in some way to walk closer to You. May dear God, You make this time profitable. May You get edified dear God. May You be seen and be felt and may You give Your witness dear God. We thank You for all things as we would get ready for lunch dear God and take this little break. May Your Holy Spirit undertake and just help us to relax in Your Presence with us and have sweet fellowship. We commit all things into Your hands and give You thanks in Jesus' precious Name, amen.

God bless you brothers.



Third Exodus Assembly

Depot Road, Longdenville, Chaguanas

Tel Nos: 1(868)671-4528, 665-2175

Email: thirdexodus_assembly@yahoo.com

Website: www.thirdexodus.org