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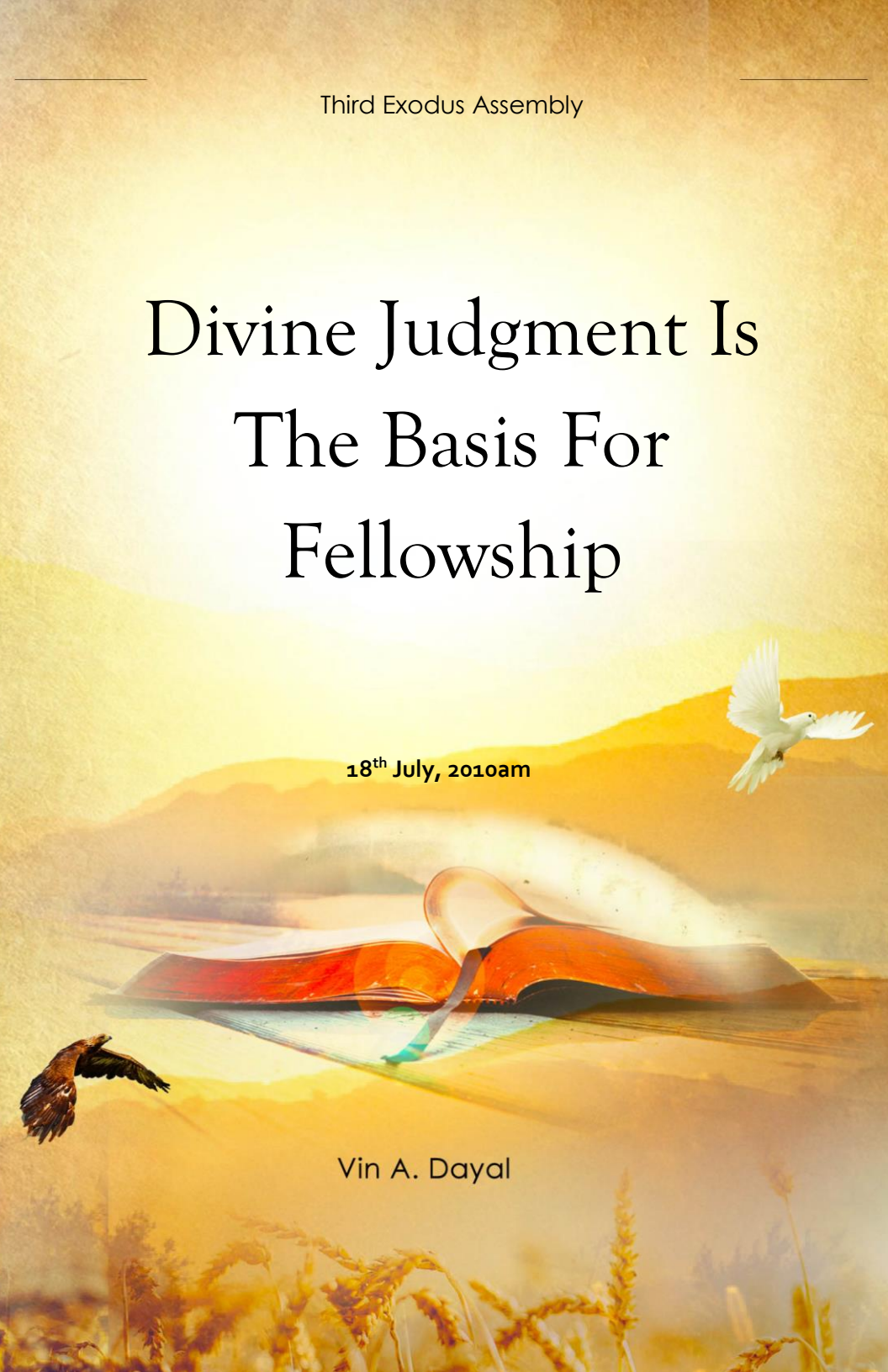
Third Exodus Assembly

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# Divine Judgment Is The Basis For Fellowship

18<sup>th</sup> July, 2010am

Vin A. Dayal





## **DIVINE JUDGMENT IS THE BASIS FOR FELLOWSHIP**

18<sup>th</sup> July, 2010am

TRINIDAD



***Excerpt:***

So watch. So here he is now, God is showing Joshua what it's going to cost the Church to have that Presence. We are talking about the basis for fellowship, for communion. God is saying, "I can't have fellowship with you all, I can't be with you all, I can't walk with you all, I can't be among you all when you fail to judge evil among you, and if you want My Presence only to drive back the enemy, possess land, and say, 'God is great. God gave us the land. We are the Elect,' and then you can't judge the evil among you."

The same Presence that blew down Jericho wall and brought judgment among the nations, was now bringing judgment in the ones who are in the course of possessing their inheritance, under His headship. Is that what we see in the Word there...is that what we see in the Word there? [**Page 49**]

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18<sup>th</sup> July, 2010am



## FOREWORD

*This is a sermon preached by Bro. 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.*

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







# **DIVINE JUDGMENT IS THE BASIS FOR FELLOWSHIP**

SUNDAY 18<sup>TH</sup> JULY, 2010 AM  
TRINIDAD

**BRO. VIN A. DAYAL**

[#1002 - Songs That Live -Ed.]

*...firmly believe,  
The Lord has raised me up so high  
To believe what He has done for me,  
I'm an eagle to soar above  
the troubled waters,  
...fluttered His wings in my heart,  
the Dove flew into my heart,  
I firmly believe.  
the Dove flew into my heart,  
I firmly believe.*

Oh, I may be troubled, confused and shattered.  
*... confused and shattered.*

I may be scarred, oh, but I'll never give up, tonight.  
He has promised...

*He has promised deliverance from all my bondage.*

He wouldn't deny...

*... what He has promised.*

Oh, Jesus has provided...

*... provided all my needs*

Whenever I call... Let's call on His Name, this  
evening.

*The dove flew into my heart,*

*I know that He did.*

Oh my, He has led me...

*Through the storms,*

*I firmly believe.*

Oh, the Lord has raised me up so high.

*...so high  
to believe what He has done for me,  
Oh, I'm an eagle to soar above the troubled waters.  
He had fluttered His wings in my heart,  
The Dove flew into my heart,  
I firmly believe.  
The Dove flew into my heart,  
I know that He did.*

Hallelujah. Thank You, Jesus. Hallelujah. Thank You, Lord. What grace, what blessing, what power, what riches of His mercy! This blessed Holy Spirit, that snow-white Dove, condescending, coming down; finding a nature that He can blend into. Blessed be His wonderful Name. The Dove flew into my heart, I know that He did.

He was in the river Jordan; a place of total separation, the place of death, the place of full surrender where the sacrificial Lamb was washed before It was offered up. It had to be washed first. And then John said, "I saw and bore record, the Spirit of God coming down in the form of a Dove and alighted upon Him."

The Prophet tells us, "The Dove led the Lamb to Calvary;" the cleanest bird in the heavens and the meekest animal on the earth. God in nature in His first Bible, putting the Mystery of God and man coming into union; the Super Sign, God and man becoming one.

What a great thing that is, friends. Because in this Hour, the same way the Dove came on the Bridegroom, the Dove comes on the Bride. When the Dove came on the Bridegroom, it was God with us, and when the Dove came on the Bride, it's God in us. Blessed be His wonderful Name. What a wonderful time!

We have dedication this evening, our beloved Bro. Michael Jennings – new-born baby girl, Teofania Celestial Jennings to be dedicated to the Lord.

And Bro. Ronald and his wife, Sis. Aura would like to dedicate their children. [Bro. Ronald and Sis. Aura Joseph – Ed.] They dedicated a little baby recently sometime, but

the little ones were never really dedicated to the Lord. Our two beloved sisters from Colombia, now in Trinidad and God in His great Mystery (amen) brought them in, to be part of this great economy, where we have the church in an ongoing evolution to become a bilingual church. Amen. We're so glad that God has brought them among us.

The Bible says: [Psalms 128 –Ed.]

*<sup>1</sup> Blessed is every one that feareth the LORD; that walketh in his ways.*

*<sup>2</sup> For thou shalt eat the labour of thine hands; happy shalt thou be, and it shall be well with thee.*

*<sup>3</sup> Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table.*

You see how God, in speaking of the wife, He could have used anything from the hyssop to the cedars of Lebanon, in His great mystery of botany life, but He picked out the vine because Christ Himself said, "I am the true Vine." And the husband and wife, a mystery of Christ and the Church, God places the woman as a fruitful vine also. And out of all the things, when He identified the children, the children are like olive plants and so in the family there is oil and wine. And that's what we've come for this evening. We have oil, we have wine, so then that will just make the husband the bread, because Christ said He is the Bread of Life. If the wife is the vine, the children the olive plants, then the husband will have to be the bread.

How many know He was the Corn of Wheat? How many know He was the Bread of Life? It's such a beautiful thing because it's a Mystery. And that's communion and that's what we had in the Garden. That is what was broken and that is what it took – Calvary: to restore Eternal Life, fellowship with God, and power over the earth; to bring back what we had, the basis for real, true fellowship this evening.

*<sup>4</sup> Behold, that thus shall the man be blessed that feareth the LORD.*

*<sup>5</sup> The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.*

*<sup>6</sup> Yea, thou shalt see thy children's children, and peace upon Israel.*

Amen. Even naturally and spiritually, right now the whole world wants to make war. All hell is against spiritual Israel and natural Israel, but we are promised peace; the peace of God that passes all understanding because it's the God of peace, Himself coming down. Amen. He'll bruise Satan under our feet. Amen, praise His mighty Name.

Our gracious, loving Father, we are so thankful to be in Your Presence this evening, Father. We rejoice, dear God, to be in the house of God, to be gathered with the Redeemed, to have a table prepared for us even in the presence of our enemies; to know not only is our Head anointed with oil, but that Head that was anointed, now the Oil is on the Body that is united with that Head and we are grateful for this, Father.

We thank You for Bro. Michael and his beloved wife Sis. Franchesca. We so appreciate them, dear God; Lord, Your great grace towards them. We rejoice with them in this special occasion, this evening. It's special because You have made them fruitful again, Father. Our beloved sister, Lord, to see how You have moved in her life, to see what You have done for her, Father, and dear God, to know that they stand here as a couple, Lord, that believes Your Word and is walking in Your Truth, and living to honour and glorify Your Name; servants representing You, Lord.

Our beloved Michael, Father; Lord, one who has taken a real stand upon Your Truth. We pray that You will bless them and You will strengthen them. We pray, dear God, that Your Holy Spirit would continue to lead

them in all the perfect will of God, and that dear God, You will lead them in a plain path that Lord, God, they can walk in close union and communion with You.

And even as they bring little Theophany Celestial, whom You have blessed them with in this season, and dear God have brought joy into their hearts, into their home; Lord, we are grateful for You giving our sister a safe delivery, that she could stand at the side her husband, Lord, bringing the little one into the house of the Lord to be dedicated, to be given back to You for a life of service. And this evening, we lift her up dear God, in Your Divine Presence in the Name of the Lord Jesus Christ, recognizing that You are the Giver of every good and perfect gift, in Whom there is no variableness or shadow of turning; for it is written, "Great is Your faithfulness."

May Your great hand of grace and mercy be upon the life of this little girl, Father. And dear God, may she be raised under the Power of the Holy Spirit; Lord, to live Lord, God, in Your Presence; Lord, that Your purpose for sending her and the amount of days that You have allotted to her that Lord, it will be lived, Lord, to fulfill the purpose for which You've sent her, Father, and to bring glory and honor to Your Name. And that she would be a great blessing Lord, to her family and into the home where You have placed her. May You grant it, Father. We thank You, dear God, for Your grace and Your love Lord, in giving her to Bro. Michael and his beloved wife.

May they raise her Father, in such a way dear God, that they will be conscious, Father; Lord, even in the role of parents that Lord God, it's a stewardship and it's required of stewards to be faithful and to give an account for their stewardship. And Father, God, now we place her by faith in Your Presence and under Your precious Blood. May she ever be under Your guiding influence, under Your watchful care and attention, for we pray and we ask it, as we dedicate her on this day of

her dedication for the honor and glory of our Lord Jesus Christ. Amen.

[Bro. Vin asks the parents about the name of the baby –Ed.]

Father, we thank You for Bro. Ronald and Sis. Aura. We are grateful, Lord, that You have opened Your Truth and opened their hearts to receive Your Truth and the decision that they have made to walk in It, and the position that they have taken up here in the Assembly, and now walking in the Bloody footprints together with a people that You have called out in preparation for Your Coming, Father. May You bless them, and continue to provide and supply their every need. May You continue dear God, to strengthen the bonds of fellowship and relationship between them in such a way, dear God, that it will truly reflect this great Mystery of the Love of Christ and His Church.

And dear God, the children that You have given unto them Father, that Lord Jesus, You would develop them into such parents that they could raise these children, Father, Lord, according to Your Word in the way of the Lord – that Lord God, seeing that they are already being raised in this way and will continue to be raised this way. Lord, we see the joy that they have when they would come into the House of the Lord. We see our little sister, how she is so happy always. And looking at her standing and singing for Your honour and for Your glory recently, it's such a great thing. You said, "Out of the mouth of babes and sucklings You will perfect praise," and to see that she can lift her little voice to honour You.

Bless this family, Father. May You make them, Lord, like a special little bouquet Lord, God, in Your house Father, that they will radiate with Your Glory and Lord, God, people would see that You have done something Divine for them and there is an Influence upon their lives that is heavenly. And it will be an attraction to draw others close to them, dear God, that they could give witness and testimony of this great love of Jesus Christ, that they have come to experience and to know,

Father, and to live to honour and glorify You. May You grant it, Father.

Bless little Catherine and little Emmanuel here, dear little children dear God; Lord, God, that—they desire in this Hour to have everything within their home aligned with Your Word and Your perfect will Father, that their children could be legitimately covered under Your Divine care and protection, sheltered under Your Blood, Father. And so, we come to place them There by faith, this evening; knowing You said that, “He that cometh unto Me, I will in no wise cast out.”

And dear God, we can bring them, and we bring them with haste, knowing dear God, the wrath of God is breaking and moving in the land and everything outside of that Blood will perish, Father. And so we ask dear God, Father that they would be sheltered Lord, under this great provision, Lord, that You have made in this Hour, the only Place of safety. And dear God, may There, Father, as they would even feed upon Your Word; Lord, Your Word of Truth dear God, It can nurture their little hearts and illuminate their minds and bring them to know You, Whom to know is Life Eternal Father, that Lord, they can live consciously Father, with Your Influence.

Give to them obedient hearts, Lord, and obedient spirits to be in submission to the authority of their parents, as they grow to respect them and honour their father and their mother, and dear God, that this would be pleasing unto You, Lord. And that truly, oh God, that their family would be blessed and the parents, dear God, would see Your hand moving in their lives and within their family circle, dear God, that it will strengthen their conviction, Lord, to walk with You and serve You and honour You in this Hour. In the Name of Jesus Christ, we dedicate little Catherina and little Emmanuel this evening, for the glory of God in the Name of Jesus Christ.

And Father God, we pray dear God, that You will bless the parents and the extended family in the Name of Jesus Christ. Amen.

God bless you. God bless you. God bless you. [Bro. Vin shakes the couples' hands. -Ed.].

Amen. We have a couple of notes and a prayer request here, we would like to... Amen. Just let's sing: *He is able, more than able, to accomplish the things which concerns us today.* Do you believe He's able? [The congregation says, "Amen.-Ed.]

The Bible says, "Cast your cares upon Him." [1<sup>st</sup> Peter 5:7 -Ed.] If you have a special request this evening, as you stand in His Presence – it's such a blessed privilege to be in the house of God, to be in Presence of God. It's not a thing we take lightly and just institutionalize people, but we take it as worshippers who have come to fulfil the Word, not forsaking the assembling of ourselves, but much more as we see the day approaching; knowing that the Lord Himself has descended from Heaven, He is the Bread of Life that we are feeding upon; that if a man eats of It he shall never die (amen) and to know that all His promises are 'yea and amen', this evening. Amen.

There's Bro. Dave Denoon requesting prayer on behalf of his daughter Desha, who is warded at the St. Clair Medical Center diagnosed with internal bleeding from a wound she received years ago. [Private Hospital in Trinidad -Ed.]

And also Sis. Trisha Baboolal who is hospitalised due to a diabetic condition. The doctors want to amputate two of her toes, so she certainly would need the grace of God to keep those toes. Amen. But faith can change things; a believing people can unite together. These are believers in the Assembly (amen), these are people among us. We can stand with them and give them support, (amen); a father asking for his daughter (amen), our sister (amen) sending this request here.



Let's believe this evening. Let's trust our God, He is more than willing.

And if you have a special need, an unspoken request, whatever it is, just believe with all your heart: When you stand praying whatsoever you ask the Father in My Name, He will give it unto you. Believe that you have received what you asked for and you shall have it. [St. Mark 11:24 -Ed.] If you believe with your heart, confess with your mouth, you shall never be ashamed. [Romans 10:9 -Ed.] Amen.

Let's just confess our faith as we sing: *He Is Able*.  
[#597 - Songs That Live -Ed.]

*He is able, more than able,*

Oh, to accomplish...

*...what concerns me today.*

He is able, more than able to handle anything.  
There's nothing too hard for Him, this evening.

*... able, more than able,*

*to do much more than I could ever dream.*

He is able,

*... more than able.*

To make me what He wants me to be.

All throughout the region, let's sing it. And to all of you from Guyana all the way up to St. Kitts, if you have special needs, let's unite our faith as a believing people as we go to pray, knowing that prayer changes things. We serve a prayer-answering God, this evening.

*He is able, more than able,*

To handle anything...

Oh, blessed be Your wonderful Name this evening,  
Father.

*...more than able,*

*To do much more than I could ever dream.*

*He is able, more than able,*

*To make me what He wants me to be.*

Let's all—every heart be concentrated and focused upon Him Who has promised us: if we ask for a bread,

we wouldn't get a stone; if we ask for a fish, we wouldn't get a serpent. And if two shall agree as upon touching anything, it shall be done; through confession and faith, we are subject to all the blessings and the powers of God. Let's have faith and believe Him, this evening.

Our gracious Father, uniting our hearts this evening, lifting up our Sis. Trisha Baboolal, hospitalised with a diabetic condition and the doctors are contemplating removing two of her toes. Let her not lose those members of her body to surgery, oh God, but may the grace of the living God – He, Who is our Healer; He, Who was wounded for our transgressions and bruised for our iniquities, and the chastisement for our peace was upon Him and by His stripes we were healed, may that benefit, oh God; may that great work dear God, be applied to our sister, Father. May You increase her faith that she would have sufficient faith for this, this evening.

And as we, oh God, stand believing also, asking dear God, that You, a God Who is rich in mercy, would take her out of this condition, Father; not just that she would not lose the toes, but You will heal her completely from this condition. As we ask it, dear God, that You would be merciful. Are You not the faithful and merciful High Priest, oh God, that can be touched with the feeling of our infirmities? In the Name of Jesus Christ, may You grant the blessing for the glory of God. Amen.

And dear God, our Bro. Dave Denoon's little daughter there, Desha Denoon, oh God, hospitalised also Father, warded at the medical center in St. Clair, Lord Jesus, diagnosed with internal bleeding Lord, from a wound that she received years ago; we are asking for full complete healing and deliverance for Desha, oh God, in the Name of Jesus Christ.

Lord, we know the stand that our Bro. Dave has taken down these many years, and how he has walked, dear God, and the determination he has in his heart to live for You, Father. He turned his back on the world

and sports and fame and all these things Lord, to walk in Your Truth, dear God. Father, let them see that this God that he serves is the true and living God, Who will stand by him because he stood for You. May You grant it, dear God. And in the Name of Jesus Christ, may grace come down for Desha, and may You take her out of that condition and she be healed and be made well for the glory of God, in the Name of Jesus Christ.

Dear God, for all these that stand, Father, with requests in their hearts; God, we confess this great mighty, all-sufficient Name of the Lord Jesus Christ, knowing that when we stand praying and we believe in our hearts and confess with our mouths, Lord, God, the things that You have promised oh God; Father, You make it good, Father.

Oh God, and I pray together with this church and this people throughout this region and those that are in attendance across the face of the earth, that respect, Lord, what we stand for and that are identified with us, oh God; Father, You in the riches of Your grace, Father, would send down the blessing upon all that are standing in the need of prayer, this evening. May they receive what they have need of as they believe and confess these things. May You give it to them, Father, as You promised that You would do, for the glory of God, in the Name of Jesus Christ.

And dear God, as we would now enter into the next part of the service; God, sitting there today in Your Presence when You came by so close, and just desiring, oh God, not to be too intense with a lot of preaching this evening, but something that will warm the heart, Father; something Lord, that would tender up our hearts before You, Lord; something Lord, with a deepness of sincerity on the inside that Lord, our hearts and minds could be illuminated; Lord, that it would cause us to want to yield, to give up, Lord, those things which we are holding back, Father, to strive for a true

spirit of obedience to come into submission to Your Word, Lord; Lord, to love You a little more, Father.

The reason we hold back and cannot give up everything is, because we are not yet made perfect in Love; there is still selfishness and still self-will and there are things, Lord, God, that we want of our own selves. But Lord, like You were, Father, You said, "I didn't come to do My own will, but I came to do the will of Him that sent Me." Oh God, as Paul said, "It's not I who live but it's Christ Who lives in me. I'm crucified to the world and the world is crucified to me and for me to die is gain."

Oh God, let Your Love this evening, be so shed abroad in our hearts that that Love will lead us to a full, complete, unreserved surrender to You; that we can see You how You love us Lord, and gave Yourself for us, and we can love You with such a passion, in like manner we would give ourselves Lord, God, completely, unreservedly this evening, holding nothing back, Father. May You grant it, Lord. We pray and we ask it, that You will bless us all and meet our every need in the Name of Jesus Christ, amen and amen.

Amen. God bless you. Let's turn to the Scripture: 1<sup>st</sup> Peter, chapter 4. I'm really going to be preaching a little bit out of Joshua, but I want to take 1<sup>st</sup> Peter 4 as a little background reading. 1<sup>st</sup> Peter, chapter 4, amen.

We just want to acknowledge our Bro. Eustache Lara who was baptized today and had his wife and his daughters along with his sister to witness his baptism. Our brother has been around for many years but in these recent times, he really believes he's come to the point of no return (amen), to make a real stand for Jesus Christ. So God bless him this evening and for his gallant, noble decision and his beloved wife and daughters. Amen. I haven't met the wife personally. I met couple of the daughters, fine girls. And his sister is here; so may God bless them in the service this evening also. Amen.

1<sup>st</sup> Peter chapter 4; and we'll read from verse 7.

*7 But the end of all things is at hand:*

And how many know the Seventh Seal is the end of all things, and it's already broken and unfolding? So, it's coming to the point where the end of all things is at hand.

*7 [but you therefore] ...be ye therefore sober, and watch unto prayer.*

You see the sign of the Lord descending, then be sober and watch unto prayer.

*8 And above all things have fervent charity among yourselves:*

Because when He is coming, He is coming to take His Bride out and without Perfect Love here, you cannot enter There. Do you see how the Scripture is so perfect? ...*the end of all things* – and the Prophet tells us, “When the Seventh Seal opened,” he said, “all things come to an end: end of struggling nature, end of this world, end of the Church Age, end of the Trumpets, end of the Vials, end of all these things, end of all flesh.” The atomic bomb will cremate this generation (amen) like in the days of Noah; end of mercy.

*8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. [For charity shall cover the multitude of sins.]*

And charity is not like giving your little thing to the poor there; that's Love, that's Divine Love, that's the Agape Love of God. Amen. 1<sup>st</sup> Corinthians 13 also speaks of it.

*9 Using hospitality one to another without grudging.*

*10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.*

*11 If any man speak, let him speak as the oracles of God;*

Not speak your thoughts, or your ideas, or your feelings, speak as the oracles of God; say what God's Word says.

*...if any man minister, let him do it as...the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever...*

And drop down to verse 17.

*<sup>17</sup> For the time is come that judgment must begin at the house of God:*

If the end of all things is at hand and the Judge has appeared, then judgment begins in the house of God. How many remember he said, "Today, I will take the church as a court" on *Indictment*? [1963-0707 para. 67 – Ed.] And judgment began in the House of God in this Day, when the Judge descended in the time of the investigation judgment, and it's still going on, as we showed you in the last few services. It's coming across the face of the earth, the whole world; it's coming. When the Light comes into a nation, then it begins in that nation; God cannot judge without Light. This is the condemnation: Light is come, but men chose darkness rather than Light. [John 3:19 –Ed.]

You see, the Pentecostal Age was sitting there but they couldn't be judged, because they were the light before the Message Light came. They were the standard. But when the Message Light came, there was something to judge them. See, Wesley's Light judged the Lutherans and the Pentecostals' Light judged the Methodist and this Message judged the Pentecostals. That's right. That's how it is. Because until that (the Message), the Word for the Age is Light. So, when Luther came, he was the Light for that Age, he judged the Catholics. You see? So, it's a great thing when you realize this is the fullness of the Light that has come. This – All Seven Seals opened up. And when that happens, judgment begins in the house of God.

*...and [if it begin] if it first begin at us,  
what shall the end be of them that obey not  
the gospel of God?*

Well, if you remember Friday night, I read that. When He appeared with His mighty Angels in flaming fire, it is to take vengeance upon them that know not God and obey not the Gospel of our Lord Jesus Christ. So that answers this question. See.

*<sup>18</sup> And if the righteous scarcely be saved,  
where will the ungodly...*

That is the religious man who does not want his thinking filtered with the present Truth. He wants to hold on to his religious concept. But when the fullness of Light came in this Day, the whole world was guilty and all denomination came to naught. They didn't have salvation in them, and that's why Satan has taken them over and formed the World Council of Churches out of them, and is to become their head. Do you understand that? But Christ has called a people out, "Come out of her, My people" that He could form them into the Bride and He becomes her Head. Amen.

*<sup>18</sup> [So] ...if the righteous scarcely be saved, where shall the ungodly and the sinner [and that's the unbeliever because sin is unbelief.] appear?*

*<sup>19</sup> Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.*

May the Lord bless the reading of His Word. You may have your seat. Well, I just want to be kind of relaxed a little bit this evening. You know, it doesn't mean to say your attitude will not be one of sincerity. It is just that in your spirit, you know, just relax because I believe any believer, you hear the Word of God, you want to apply It in your life, and you know that the Word is what we live by: Man shall not live by bread alone but by every

Word that proceeds out of the mouth of God. [Matthew 4:4 -Ed.]

And so this evening, we are getting ready to come to the Supper and we certainly would like to speak a little bit, create a little feeling to understand. And for a title this evening, I would like call it, **“DIVINE JUDGMENT, THE BASIS FOR FELLOWSHIP” – “DIVINE JUDGMENT IS THE BASIS FOR FELLOWSHIP”**.

Seems like a strange way to think of fellowship. You say, “Well I thought the Prophet preached the basis of fellowship is the Blood and fellowship through the Blood.” Well, shed blood is a sign that something died, and death is a penalty and the Lamb had to be slain. So the Lamb did die, being slain and it died under the judgment of God. Because in the judgment that the Lamb took, a people was made free because the Lamb died, because the people were the sinners, not the Lamb but the Lamb was a substitute.

The Lamb took the place of those who had sinned, so that they can go free and the Lamb died in their place. And this is the story of Love. It was for me that Jesus died, it was for me He was crucified. He took my place. He was wounded for my transgressions, He was bruised for my iniquities. The chastisement for my peace – they chastened Him with stripes. He had to take that for me because I would have had to bear that chastisement if He didn’t take it, I would have had to die under the just punishment of God. Amen. But He made a way.

And so, we want to speak a bit on, **“DIVINE JUDGMENT IS THE BASIS FOR FELLOWSHIP”** because we have been speaking that we are in the Lord’s Day. And the Lord’s Day, the Day of the Lord, all through the Old Testament you find Joel speaking about it, Zephaniah speaking about it, Nahum speaking about it; Obadiah. All through the Old Testament they’re speaking about the Day of the Lord, when God will pour out His judgment upon the face of the earth.



And this was a great thing because it was in this Day, this great revelation of the Day of the Lord: when it is, what will take place in that Day; how will Christ be revealed, how will we know we have arrived at that time; all these things have been answered. It's this Day.

And I've been taking the last couple services, *The Two Phases Of The Day Of The Lord* and trying to show you that judgment is a judicial function of God. Salvation is also a function of God: to save, to deliver. God has certain principles: if a man is to be saved, a man has to come through Water, Blood and Spirit.

Our brother was baptized this evening. He went down into the pool because the pool is not a place like... There are pools by hotels but they didn't make that for baptism. They made that for people to bathe and you know, relax and these things. But the pool here that we have, is for baptism because it is a place where—the word 'baptism' means to bury, to immerse. And you don't bury a living man, you bury a dead man.

And so, a man comes to the place where the Bible said, "Reckon yourself dead." [Romans 6:11 –Ed.] Because in your reckoning of yourself dead; you cannot reckon yourself dead until you see Christ died for you. That's right. Because until you see Christ died for you, you don't know what God required for your sin. But when you find out that the only release from guilt and condemnation was shed blood, a life had to be given.

And from the very beginning in the Bible, as we took here recently—last week, how in the beginning when God came down in the Garden, the man and the woman had fallen into sin and so God now, had to make a way to redeem them. And the Bible opens with this. And the Bible ends with the man who was put out of the Garden, coming right back in the Garden to live with the Lamb that redeemed him. Amen. What a beautiful thing!

You know, God has a way that all these thousands of years, He's unfolding that one story. And in the pages

of the Bible – there was a time when there was a Garden of Eden in the beginning and at the end of the Bible, it's going to be restored. That's what we find in Revelation 21 and 22 in the closing of the Bible. In the beginning of the Bible, Adam and his wife, who are a type of Christ and the Bride were in the Garden of Eden, the Kingdom. At the end, Christ the second Adam, and His Wife are in the Kingdom.

So you go through the Bible, we see how for six thousand years from the very beginning right down to this Hour, all what was there has been lived out and is coming to its fulfillment. And here we are at the end of the Age; we are faced with going back in. We have received the Message of grace. We are coming in where death and sickness and these things that – our physical body is still under the curse of these things, but in our soul, the death that was there, we are raised up out of that death by a New Birth. The mind that was darkened and alienated from the Life of God, is now enlightened with the Word of God and the plan of God. The heart that was selfish and everything else, we can now walk with the Divine Love of God that makes us lay down our lives to the glory and honour and service of God; not walking in self-will, because God did these things for us; our souls being are redeemed.

And that has caused us to raise up into a place, where now we could possess our vessel in sanctification and honour, and where we can be perfected in the fear of holiness; that even though there is a law of sin in the body still (because it is not yet changed and there is an influence of the world that contacts it many times), yet the Power in that soul that is redeemed is so powerful, It holds that body subject (hallelujah!) that you can walk in this world, separated from this world.

And that is where Paul and the apostles and they and the first Church by this experience, by this revelation of seeing God's slain Lamb which was Jesus Christ, and understanding what He died for and the Life of that

Lamb coming back on them; he came to a place and said, “The life I live, I live by the faith of the Son of God.” [Galatians 2:20 –Ed.] John could say, “If a man loves the world he has not the love of the Father in his heart.” [1<sup>st</sup> John 2:15 –Ed.] He said, “Faith is the victory that overcometh the world.” [1<sup>st</sup> John 5:4 –Ed.] Paul could say, “To me, to die is gain. I’m crucified to the world and the world is crucified to me.” [Philippians 1:21 –Ed.]

They came into a place where the world had no influence upon them. Whether it was religion – they cut Paul’s head off and he didn’t recant. He looked at the execution and said, “Oh death...” He looked at death itself—he looked at Satan and said, “Oh death, where is your sting? Oh grave, where is your victory?” [1<sup>st</sup> Corinthians 15:55 –Ed.] That’s right.

They took John and they put him on the isle of Patmos and they put him in a hot vat of oil, boiling, to kill him and God preserved him, the oil couldn’t harm him. And they thought, “This man is a witch or something.” Finally, they had to give him up. Think of it, friends. They were willing to bear persecution to that extent rather than go back to the world. They overcame the world, they overcame the politics, they overcame the religion, they overcame the state; they overcame demon power, because this is the kind of power that is in what He did for us.

This Gospel is to enlighten you, and not just enlighten you as a matter of – like a truth, but also to release to you the strength to bring you... to minister an entrance to bring you into the place, where you can live in the enjoyment of the benefits and the blessings, by the Life that He made available through His death, burial and resurrection.

And that’s why, when you go down in that pool there and you – you go down there, it’s a man who knows he is going to his grave. When the body dies, you don’t know you’re going to your grave, because you are not really going to your grave when your body dies; you’re

going to Glory to your next body if you are a believer. You understand? If you are an unbeliever, then your soul... your body is going to the earth and your soul is going to torment.

But when you are standing conscious because you've been arrested, you've been convicted by the Word; you now, that man, that inner man in that body is walking down into that water, knowing he's going to his grave now. He's not thinking about the grave when that time comes; some hole in a cemetery. He's settling that with God, right there in that water. That's his grave right there, because he's passing from death unto Life. He's coming to the realization that that death is only going to take him into the Presence of God when that time comes. He wouldn't have to fear that because he's settling that right there, because he's seeing the One Who conquered death. And he has accepted that, and he's coming to make an open identification with the One Who conquered death, the One Who paid his ransom. That's a great thing!

Now, this is where we gather collectively, but this revelation must be in every one who is gathered, because it is this revelation that identifies us with Him. Because we could be gathered here as a collective group, but not identified with Him; we'll just be like Trinidadians, people just gathered somewhere and are having a religious kind of service. But when that revelation is in us, then we are of like precious faith. See?

We might look alike – similar clothes, and alike – similar outward appearance, but it is not that He is talking about. He is talking about like precious faith, because you're living by the faith of the Son of God, he's living by the faith of the Son of God, she's living by the faith of the Son of God, this one is living by the faith of the Son of God. Why? Because He has divided up Himself and put a portion of His Spirit into each and

every one (amen) that He has quickened to this great realization.

And that is tremendous when you see that and you think of it. So this is what we are thinking of this evening, **“Divine Judgment Is The Basis For Fellowship”**. And this is a fellowship not with one another, this is a fellowship with God. Then you have fellowship with one another who have this fellowship with God, because if you have this, you don’t really have fellowship with somebody in the world. Fellowship is two of the same kind. A dove doesn’t fellowship with a crow; their diet is different, their habits are different. A dog doesn’t fellowship with a cat, their habits are different. You see. An ant and an elephant doesn’t have any real fellowship; elephant will fellowship with elephant. Dog will fellowship with dog. You see. Believers fellowship with believers because the Word calls you to separation: Two cannot walk together except they be agreed. [Amos 3:3 –Ed.]

And it’s a beautiful thing when you come to the knowledge of Jesus Christ, and you have come to the place where you can walk in His provided way. And this is God’s provided way. The Light has come – which is what we call the Message; it is Light coming to show us God’s will and plan for this Age that we are living in. In each Age, they had to know what God wanted to do in that Age. It’s not that you’re going to do the same they did in another Age.

We can’t come now and try to build an ark with wood and a big boat and say, “Rain is going to fall. So much of rain will destroy the world,” because the world is not going to be destroyed by water anymore. After that time, God threw a bow in the sky and said, “I will not destroy the world by water any more.” So going and try to build an ark now and say, “We’re doing like Noah,” it doesn’t really mean that.

Yet He said, “As it was in the days of Noah, so it shall be in this day.” [Matthew 24:37 –Ed.] See? Which is God

had a provided way to save them, which was through Christ because Christ was the Ark; Christ was the Tree that was cut down. Amen! That ark was built with three stories, with one door. Christ – Jesus is the Door. There are three stages of grace: justification, sanctification, the Holy Spirit – the baptism of the Holy Spirit. See?

Then that ark had to be pitched within and without, and they had to take the sap out of the tree and pitch it, to keep the water, which was the wrath of God that was going to kill the people on the earth, to keep that out. See.

And so, it's the same way they killed the lamb, and they took the life that was in the lamb and they applied it on the house, to keep the wrath out. And in this Hour, it's the same. This great revelation of Jesus Christ, the Tree of Life, He Who was cut down, (amen) and the Life that was in Him – the baptism of the Holy Spirit, came back out and we are all coming through that one Door. It's not a Methodist door or a Jehovah Witness door or a Seventh Day Adventist door. Christ said, "I am the Way, I am the Truth, I am the Life."

You see, God had to have a people who would come back to the Word. So in every Age, when He brings that Word, He says, "My sheep will hear My Voice." [John 10:5 -Ed.] He put something in His children to hear this Voice, to hear this Word and He Himself is there to reveal It, to quicken It, to make It real to them, to give them faith in It. All of this is a work of the Holy Spirit.

Sometimes you think – Your eyes are open and you say, "But It is making sense to me." But there are twenty right there, It is not making sense to. And then you start to realize, "It is the Holy Spirit making me see this." But if you go on a, "But I didn't feel anything" – He doesn't have to make you feel something to reveal It to you. You understand what I'm saying?

He's dealing with the faculty that needs to contact This and get a hold of This. If a man doesn't have the

sense of sight and something is there for him to see and you say, "Isn't that a lovely shirt that that brother is wearing?" Well, he can't see it. See? He needs that sense, he needs something; a faculty to contact that thing. So, God put that in believers...God put that in believers; something to hear His Word. That is why the Bible says, "He that hath an ear to hear with; what the Spirit is saying."

There is an ear you can hear what man is saying. You turn the radio on and you're hearing things. You turn the TV on and you're hearing things. You're hearing things in the road and everywhere. But then there is an ear to hear what the Spirit is saying, that is to understand what the Spirit is saying; that when that begins to become clear to you then you realize, "My! You know there is something here."

And in trying to bring this thought of judgment to you, you know it's something, I trust you've been seeing it. Not that it is designed to scare you, but it is designed to show you there was a time when He had to be Lamb; He had to be Saviour. There was a time when He has to be Judge. There's a time when He's going to be King.

If you are looking to go in the Millennium, then He is going to be King. That is why the promise is, "You will sit with Me in My Throne". There is a time coming, He is going to establish His Throne and the literal Jesus, just as He was on the earth will be on the earth. And you come into Jerusalem, you will see Him sitting there in a glorified body and His people in glorified bodies. There's a Day like that in the Bible coming. There was a Day where God alone was in the sky by Himself, but He wanted a Day where He can become man and walk the earth like man. And that Day did come.

When He promised them in the Garden of Eden, "The woman will receive a seed," He was promising, the Word will be made flesh but they had to wait four thousand years. But that Day did come and when that Day came, all animal sacrifice was finished. It was a new

dispensation, the law came to an end, it was a new dispensation.

Well, if that dispensation came to an end, there was a time called the Church Age, where God was calling people out of the Gentiles. And for two thousand years while Israel was scattered into all the nations, God is only dealing with Gentiles, Gentiles, Gentiles, Gentiles, Gentiles; no Jew. But God said, "When you see Israel come back in their homeland, because I'm going to bring them back; that will be the last generation."

Then after two thousand years, you see the Jews come back, formed back to be a nation. That is God's Word spoken coming to pass. When you see that, the Gentile days are numbered. Then you see a messenger come and closed up the Age and said, "All man-made systems have come to naught; this whole thing will be destroyed with the atomic bomb." That's right! To fulfill the Book of Revelation; it's written in the Book of Revelation.

So then, here we are at the end of the Gentile Age, knowing the seventh one has come, and we are called out of that seventh one. Four hundred years of man-made systems came to an end, when it came to a one-man move: one man like Elijah, one man like Moses, one man like Eliezer, one man like John; a one man move.

Just like God brought all those Sadducees and Pharisees; they had for four hundred years, when they came out of Babylon and came back in the homeland. And then there was one man, John preaching in the wilderness: the voice of one crying in the wilderness: prepare the way of the Lord. [Isaiah 40:3 -Ed.] And what they waited for for four thousand years, was going to come in this Age. This man was going to usher in a new Age; this man was going to bring them from shadow to substance. And those in that day began to catch this understanding. They were recognizing, "The day is



changed. We have to serve God this way now. We can't go back to this way; it's a new day."

It was the same thing in the days of Noah. You had two thousand years of Cain's religion and then you had a messenger standing there. And God said, "The end of all flesh is come. My Spirit will not strive with man anymore."

A man said, "Where are you going? What has happened to you? Two thousand years, God is a good God, God is with us, God is blessing us; the world can't end now."

But that man was coming to bring an end to that world, because his message was not joining and building up more things to go on; his message was calling out now, "Come out of her, My people." It was a separating to take a people above the judgment into a new world. And those people got in the ark because they believed and understood that Age was coming to an end.

Four hundred years, Israel was in Egypt and Pharaoh figured, "Well, they can't leave here for sure, because look at how long I have them. And I was able to build up my system and now I'm controlling them completely. I'm depopulating their cities, I'm controlling the population by killing out all the firstborn. I have my whole economic system set up in a way, that they came in here as aristocrats but now I have them as slaves. They can't leave."

But God said, "Just four hundred years and then they have to come out. And it's a new Age and they're coming back to the land." The same way God said that after the Gentiles, He'll bring them back to the land too. You understand?

So the point I'm making is, when you know the Word and you know the plan of God, and you recognize what is promised, you could see the changing time. Since the Garden of Eden, nobody ever went to wait for the baptism of the Holy Ghost, for four thousand years. But

when this Man had finished preaching, He said, “Go and tarry, you shall be endured with Power from on High.” Because there was no baptism of the Holy Ghost for four thousand years. But with that new Message, man now will not be the same kind of man, man used to be for four thousand years. Man now, will start to come into a New Birth, and man now will become a New Creation. And man will be coming out of Adam, and coming into the second Adam, and becoming part of a new system under a new covenant; a new covenant with God, and God will be tabernacled in man now.

So that means, if we are at the end of an Age here too, and we see what is promised – what we are looking for, it happened so many times in the Bible from the illustrations I’m giving you. So it’s not difficult to believe. In other words, all you have to do is understand the plan of God and see that this time has come, and God is going to close off an Age. God is going to close off a civilization. God is going to go back to another people. God is going to bring a people now, not into a New Birth now alone, into a New Body too.

For the first time in two thousand years, people come in to a New Body; something new. For the first time in two thousand years, people have Seven Seals opened. When you pause and you realize... You see this is why sometimes, you have to go a little deeper than the surface to realize the reality of what you are in; what is happening, how these things are taking place, and you’re moving with it. That’s right.

Here was a man, Simeon—Moses prophesied about this Messiah, he wrote the first five books; Abraham, all of them spoke about this One, Noah spoke about this One coming; all the prophets down through the Old Testament prophesied this Messiah was coming. This old man Simeon, he got a revelation, “You will see Him before you die,” and this man started to live for this...this man start to live for this! And God Who gave

the revelation—this wasn't a group thing, you know. This man here had a revelation given to him by God!

You see, God doesn't have to make ten thousand people see to say He fulfilled His Word. Because the promises were given to Abraham and his seed, and you become Abraham's seed by being in Christ. So if five billion people in the world say, "Well, we didn't see it, it wasn't fulfilled," that has nothing to do with that. It wasn't given to them. They have a father. God didn't plant them. They have a father, because to begin with, they're living for what their father promised them. He promised them same-sex marriage, now he has given it to them. He promised them transgender: you don't like being a man, he could make you a woman. He gave that to them. You understand? Everything he's promising them – everybody wants to get a laptop. They would get it just now, they would bring it out very cheap [Bro. Vin laughs -Ed.]. And there are certain things he's promising them, he can't fulfill either. [Bro. Vin laughs -Ed.]. You know that!

They want to deal with crime and they can't fulfill that. They're trying to deal with crime by police; that is Cain's children again. You have to deal with crime by repentance and the Blood. You see that was the – when Cain realized that God put a curse on the earth; he said, "What? So now, I have to go and labor harder than Adam labored?" No, no, no, he got smart. He started to go into fertilizer. He started to set up industrial plants. He started to build cities and change the way of life. Read it in the Bible. He changed the world.

And for six thousand years, he had brought a new kind of world. And now, they are spending millions and millions of dollars in experiments to bring back – take wrinkles off your face. See? Then they go into cosmetic surgery. They could cut behind the hairline and stretch the skin back. They could give you tummy tucks. And if you don't like how your body is looking because you can't go by the beach and wear a bikini, then they give

you silicone. They give you an operation and give you silicone and different things, you see? And they have all kinds of scientific things to give you the kind of body, to wear the kind of clothes they're designing to show the body. You understand? They're not interested in a body without sin, you know.

Then they go into genetic engineering and gene splicing so that, they could make their own selection, which sperm and which egg will come forth. They go into test tube babies and these things. Artificial insemination so they could bring the perfect child: if you want a footballer, you want a good basketballer, you want a good batsman. See! All kinds of different things they want to do to make a child.

So people could, you know, have a child – they say, “Our family has diabetes, so when we do this now, we will bypass diabetes.” This is man trying to bypass the curse without repentance. This is what Cain did. This is man trying to work his way back to a perfect world. That is what Cain was doing. And for six thousand years, with more research and more invention, it's more death they're bringing.

Now, the food that you're eating, you can't even see the bees anymore because the bees are part of nature. And the fruits and the flowers that they used to be pollinating and all these different things, they say all the bees are gone because they're spraying the food with all kinds of different things. And then all the seeds now are not the original seeds, because one set of people control all the food in the world. That's right! Now you have to go and buy your seeds that you have to plant, and you have to get your seeds from them. And those seeds are seeds that they develop through genetic engineering. You understand!

They're making chickens that don't have to lay eggs. You want Kentucky, they kill you with... Legs don't run out. [Bro. Vin laughs –Ed.] They don't run out of legs and

breasts and thighs because they're designed now to breed that for you. You see? That is Satan's Eden.

And then all of a sudden, you see women getting broad in their shoulders and narrow in their hips, and man getting broad in their hips and narrow in their shoulders, and you realize now, "Look what is going on." Little children – five, six years – the mother has to get little training clothes for them and these things. Eight, ten-years old, they are already a young lady. What is that? The food – it's a bomb.

Because what they think they are eating, is not what they're eating. What is addicting them is the sauces; it's all the sauces and the flavor in the thing, that they put there. That is where the addiction is, because what they're eating is not even real food sometimes. Because all those sauces – it's high chemists in labs who mix those concoctions, until they become addictive.

And then they put up those nice Sesame Street characters that they popularize through cartoons, and they're giving away toys in the food place. And they learn the symbols, Kentucky or McDonald's or Burger King. And from the time the children see that through the eye gate, they go crazy (you see), that they love fast food more than home food.

A lot of what they're eating is rotting their brain cells. That is why you see some of them, half hour they can't concentrate. You give them a book to read, they don't want any book to read. They can't read any book again. It's old people you see reading books. They want some little video game; pap, pap, pap, pap, pap. They have to be seeing something all the time. And then you say, "Boy, it's the Age...boy, it's the Age."

It shows it's the Age. But the people now, who evolved this Age through technology and science and brought this Age to this kind of Age, and through the educational system and thing, is the thing that is producing these kinds of children.

Now you're in the Age, but the great thing about this is: in all seven Ages, whether it is an agricultural civilization or an industrial civilization or an information civilization, whichever one you live in because there are only three, God had the Holy Ghost in all. Hallelujah!

In Paul's Age, in the agricultural civilization you could get the Holy Ghost. In Luther's and Wesley's time, they came there through the industrialization civilization, they could have gotten the Holy Ghost. And in this information civilization, you're still getting the Holy Ghost (hallelujah!); something to quicken you and raise you up above the influence of this world, something to make you walk in union with God, in company with the Holy Spirit that you don't get trapped in the virtual world; living in a false illusion, where you get disconnected with reality.

Way back in the seventies, Jimmy Cliff and they under drugs were seeing something. [Jamaican musician and singer -Ed.] They said, "It's a synthetic world you're living in." They could see a new world was coming in and they were tasting of this world through drugs. And then they were trying to tell the people that something happened to them. But they were the wrong exponents of this thing, because they were taking the drugs and trying to tell people what kind of world it is. They were victims, prisoners of the world but they wanted to play [do like -Ed.], they were educating people about the world that they themselves were prisoners of.

And that is the problem we have today, God wants people to separate from the world. God took Moses out of Egypt, carried him in the wilderness, beat everything out of him, took Paul out of denomination; beat everything out of them, filled them with God and sent them back to take people out of the system. Hallelujah! Something real where we can walk in a real world...in a real world.

Quickly, before the time runs out because I don't want to preach and... [Bro. Vin pauses and laughs –Ed.] No, really and truly, I have the messages to preach, but something this morning—you see I follow the Holy Spirit. I was so tired when I got up this morning, and the room was still dark, and I was by myself. And like inside, I was just talking to the Lord, and the Lord just showed me something to do and I heard 'crick, crick, cricks,' in my body. And then it put me in such a relaxed mood and I started to pray. And I thought about the convention and all these things that are coming up, and what these things mean and the time and so on.

And then, inside of there, I'm thinking, the time now is coming upon us because after next week—next week is our last weekend. And then we have about, maybe seven to ten ministers or more will be here already, when we have the little meetings before we go to Tobago. And I'm trying to think of, somehow I have to find a place, instead of just preaching to the people—because the kind of preaching we've come through in the last three weeks, it's like it is not normal preaching. So you could get a little tense, you could get shaken up a little bit, you know.

And for the church, you want the church not to be too tense coming to this time. You want the church—Okay, these services were designed to get things fixed up and you trust they fix up places, you know. So, to preach this evening and you've come to the Lord's Supper now, I wanted to find a place where we could get into a worship...into a worship; into a sincerity, into a certain feeling with the Lord, you know. Because, when you're too tense you miss a lot of things, and then too much of Word upon Word is not too good either. And that is why I appreciate the last couple of services, though it was a lot of Word still. But I think the Spirit was reminding us of some of what we believe too, what we've come into, what the message is, you know, and where we are walking.

And this evening, even though the subject that I'm taking there, **"Divine Judgment Is The Basis For Fellowship"** because fellowship is communion and we are having Communion, and the symbols on the table, which are broken bread and wine to be poured out, are symbols of judgment.

You see, because that was the punishment He took, that was the penalty. That is why it has blood in the cup, the blood of the grape. That is why the wheat is ground into powder and baked in a heated oven and crushed (you see) and becomes something that could give life, but it's there in a broken form.

In other words, you couldn't just give everybody a bunch of grapes to eat, because the bunch of grapes is not broken. And the fellowship, remembering Him, is remembering He said, "This is My body that is to be broken." But until His body was broken He hadn't paid the price, He didn't bear our penalty and our judgment as yet. He was now going as the sin bearer (you see) and His Blood had to be shed. And that was to fulfill God's law that the kinsman must pay that price to redeem his family.

And God's justice must be satisfied by atonement, and He had to first be tested and proven that He is without sin, because if He is with sin then He can't die for us. He's dying; being righteous, fully righteous and not just a man, and our sins are being put on Him. Then He's taking our sin now like the lamb when they cut the neck and released the blood, when that man laid his hand on his lamb and transferred his sin. But he can't transfer his sin on a lamb with blemish; so that is why Jesus had to be proven first, that He is without sin. That is why they had to examine the lamb for four days before they killed it, to prove it was a male without blemish. Because if He has blemish then He needs redemption himself, so He's not qualified to be a redeemer. And this is the beautiful thing.



So let's just read. I want to read a little portion out of Joshua 6 and 7, and we'll come to the table after. Sometimes the thoughts are so inspiring it gets you in a preaching mode, but I'm trying to communicate the thoughts not in preaching but imparted through a fellowship with you.

Joshua 6, verse 17. But you know in the story, they were in the conquest of Jericho. They were about to enter, the Captain of the Lord had come down; they had come out of Egypt, they had crossed the Jordan; God opened the Jordan and brought them into the land of their fathers. And the Jordan was a type of the opening of the Seven Seals. They crossed over at harvest time. Harvest time is the end of the Age, the journey had come to an end.

Seven church ages had run out; Kadesh Barnea, the Pentecostals was the last one and now, they had crossed over in the land. The iniquity of the Amorites was full and God was going to come down in judgment, because God was going to execute judgment from city to city, throughout the land. All seven nations were going to come under the wrath of God. Just like today, the judgment started in Jericho and began to move throughout the cities of the land. It wasn't falling all over the land and that's the way it is in this Day.

You hear me explain just now, the Light – where It started and then It started to come, and It's coming. And wherever the Light goes judgment goes; mercy goes with It too. When It came to the first city, mercy was bringing Rahab out and judgment was destroying the city; it's the same.

Wherever the Message has gone, a people got sealed away and a plague was falling on others. That is the way It came down through Seven church Ages: a Seal opened, a Mystery unfolded, a man began to preach the Word, It sealed away a people and then a plague fell on those who refused It.

Joshua 6, verse 17:

*17 And the city shall be accursed,*

This is Joshua telling them; God had given him the plan, so he's speaking to the people now.

*... even it, and all that are therein, to the*

*Lord:*

The city shall be accursed.

*... only Rahab the harlot shall live, she  
and all that are with her in the house,  
because she hid the messengers that we  
sent.*

Hebrews 11 says, by faith, by faith she did it. James 2 tells you, by works she did this, showing she had faith with her works. But this is the thing that both James and Paul were reading, because here is Joshua identifying her salvation coming, because of the expression of that faith in receiving those whom God had sent.

How do you do the works of God? Believe on them whom God has sent. [John 6:28-29 -Ed.] How was Rahab saved; the Gentile at the end of the journey? She believed and received them whom God had sent; that is your faith. Do you know what people do in this Hour? "I am a son of God. I am a daughter of God. I have faith." And they're trying to go somewhere with their own individual faith, and no leadership, and no knowledge of the plan of God, and bypassing God's provided way and order.

You receive who God sent to you, first...first! Then that Word coming through there; that is where the leadership is coming. It is going to show you how you are going and then when you see your portion, you could have faith in there. But you go, trying to run ahead, "It is an individual thing," and you bypass God's provided way...no, no. It's an individual thing (sure) but with order, not in disorder.

Watch, verse 18:

*18 And you in any wise, keep yourselves  
from the accursed thing, lest you make*

*yourself accursed, when you take of the accursed thing and make the camp of Israel a curse and trouble it.*

Now catch this in the light of how it is presented. They were called out by the Exodus prophet. He was given two signs to confirm his commission. He went down and the impersonators rose up to impersonate him. He was born a proper child; the Pillar of Fire hung there, the mother and father saw it. The Bible said they had faith, they knew he was born a proper child. They risked their lives because they understood he was being born in a time and season when deliverance was promised.

The time had run out. In the fourth generation a deliverer was to come. And then when he came to his ministry, anointed and commissioned, he went out with two signs. He separated people from the system—God took him up in the mountain, the Cloud came down, but the people were coming from the system to come into their inheritance. And then the time came here, the Seals were opened; the Prophet went up in the Cloud, came down with the Word. Is that right? Sure.

Then they crossed over into Jordan, a people who were coming through stages, because the Word the prophet was preaching under the leadership of the Angel, was taking them through stages of water – justification; taking Egypt out of them – sanctification; brought them to Kadesh Barnea, they began to taste the first fruits of what is in the land. In other words, he can't get them in the land if he doesn't get them through these stages. And the Holy Spirit is passing them through those stages to get to the inheritance. Are you understanding that?

See; that is why in a church, you could have the Message but if you aren't preaching the stages—people are hearing all kind of messages but they aren't coming through the stages. So you have thirty years after and they still didn't get sanctified, they still don't know what

justification means, they still don't know what a real Birth is.

The Angel is leading them through this thing. If He passed them other than the Red Sea, where would the baptism have come in? If He didn't pass them through the wilderness, where would Egypt be taken out of them? Do you understand what I'm saying?

When Jordan was opened up now, they were coming to the new Age, into the new day, they were back into the land of their fathers; they were coming to the Holy Ghost in their inheritance. Here in this place, they were going to fight and possess the inheritance. Here in this stage, the Captain was going to come down; it was the time when the Jordan overfloweth its banks at harvest time. It was the time when all man had to line up in order; "Let the ark go first. Let the priest and they come forth. (See?) Let the ones with the trumpets come forth." They were crossing in a certain order.

"Then come family by family, tribe by tribe," they weren't just going over anyhow. It was a people who were called out and they had come to an hour, where God was bringing them in and now they were going to possess. From Egypt to that hour they hadn't possessed anything, they were just coming through the stages, in their experience. But as far as having something of what was promised for the hour, they didn't have it. And then, when the Captain came down, the Headship, He was coming down now in judgment...He was coming down in judgment.

This is a parallel here because Ephesians parallel Joshua. We are in Joshua here; this is the Book of Ephesians of the Old Testament. And before they go in, Joshua is telling them, "Don't take anything from this city, okay." In other words, "This is a city like Egypt. Here is like Egypt where you came from. All here is Egypt still." Because Rahab... In other words, the first church Age came through Sadducees and Pharisees.

We're coming through Baptist and Methodist. It's the same city, same organization; same man-made system.

There, they had to get the Token in the upper room; we have to come and get the Token here at the end too, the same way, in the hour of judgment. You understand? They had to get sealed before Titus came. We have to get sealed before Titus comes a second time; through communism, that is where they destroy Catholicism. Understand the Bible.

He said, "If you take anything here and you bring it in among you, you are going to make the camp a curse."

*<sup>19</sup> But all the silver, and gold, and the vessels of brass and iron, are consecrated unto the Lord: they shall come to the treasury of the Lord.*

Verse 20.

*<sup>20</sup> So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.*

*<sup>21</sup> And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.*

They were executing God's judgment upon a people, whose iniquity was full and they were ripen for judgment, and now God was judging them and Joshua was the destroying angel.

*<sup>22</sup> But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.*

*<sup>23</sup> And the young men that were spies went in, and brought out Rahab, and her*

*father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.*

*<sup>24</sup> And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.*

So look here, everybody else is to perish but this woman and her family are receiving redemption. In an hour of judgment they are receiving redemption, a Gentile woman, because she received the messengers. See?

*<sup>25</sup> And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.*

*<sup>26</sup> And Joshua adjured them at that time, saying, Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.*

Joshua 7, let's go over to Joshua 7.

*<sup>1</sup> But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.*

They were warned that this was going to affect them who had begun to possess their inheritance. God had come down and God was in union with them; the Head, and the Body were in union in the Ephesians, and they took the first part of the Inheritance. In other words,

they got a portion of what was promised. They got like a first fruit, in the land, in the new Age of what was promised.

You came in after the Seven Seals ... break the Seals in the back of the Book. You come in and we're in the New Land, and here we are in the Ephesians at the end of the Age, and God gave us a portion, and we have a victory and we know the victory came by God. We received circumcision. We are under Divine instructions. We know how He revealed the strategy of how to possess that: "Go down once for six days and on the seventh day go down seven times." We're not fighting with our own intelligence. We are fighting the battle under His headship, under His leadership. We have His Mind concerning what He promised.

What He promised; He is revealing to us how to possess what He promised. And He's telling us what can't be among us because it is going to make our camp a curse. But obedience is not understood by all. All are not walking in the concept that is being transmitted as to where they are, what they're coming into, that the Captain has come down, and how they should move from here on if they have to come in and be placed positionally, with all things under their feet in that Hour.

Was that what they were fighting for? Was that what they were fighting for: to come in and be placed positionally in their position? No man was in their position, no man was adopted yet, no man was placed yet. They came in collectively but everybody was going to be placed positionally, and every man will know their landmarks. As Israel was placed in the Holy Land, so the Church will be placed in the Holy Ghost. God was going to set them. Through the casting of the lots and these things, He was going to set them where they are.

Now watch, now verse 2 to 9 tells you, how they went out of... to take more land, a next city, and they had to run and they lost the battle. And verse 10 now; Joshua

was praying. They were crying out; prayer meeting in the camp. They couldn't understand what went wrong. See?

*<sup>10</sup> And the Lord said unto Joshua, get thee up; wherefore liest thou dust upon thy face?*

God stopped the man from praying. God disrupted the man's prayer meeting. Now catch this about God. Moses was crying out by the Red sea and God turned around and rebuked the man when he was crying, in an hour of crisis. He cried out to God for help. Joshua, praying in a next hour of crisis and God came and mashed up the man's prayer meeting. That is why you have to follow God in continuity. That is why you just can't be religious, you have to have the Mind of God in a situation.

Because when God rebuked Moses and said, "What are you crying to Me for? Speak and go forward, man!" in other words, God was showing Moses: "What you thought was a big cosmetic thing when I told you to throw the rod down and do this, and I came down there, do you think this was just a thing to gallery with for a season? [Show off -Ed.] I was training you. I invested My authority in you. You were born for this. From way back in birth you could have died; I saved your life. I didn't go looking for somebody else when you ran, and got a next man to do the job. I came after you and met you at eighty years old and brought you back. Everything you called for in Egypt I backed it up. And now you have the people on the road to the promise and you're making all this 'hullabaloo' and carrying on here." [Fuss and noise -Ed.]

In other words, "You have eighty years of history to see how I worked in your life from birth – for eighty years and you haven't learnt anything about Me yet? Go back and read what I did with your father, Abraham, in twenty five years. Go back and read what I did to Isaac



and Jacob and them, and know I'm the same yesterday and today and forever." You understand?

So Joshua knew the best thing to do in a crisis is, pray. The Church was supposed to have a victory and they had a defeat; pray! But God came down to you... "But the season, the season...the season!"

Because when God came and said, "Make sharp knives and circumcise everyone inside of here. In this hour, I will have no uncircumcised people in My Church, because we are going to possess and the uncircumcised cannot possess an inch of ground." Because the uncircumcised cannot deal with the uncircumcised; they are the same as the Amalekites and the Hittites and the Jebusites. It shows they don't have a covenant sign; so you have to have covenant sign.

When this Cloud comes down and this Captain comes down, you have to have covenant sign. You don't just go and say, "I am in the Message. I have an eagle belt buckle and a bumper sticker marked Malachi 4." You understand more than that now.

Now is the Age of the Token. You have to have the Token. That is why to Rahab, the first thing he said, "Put this in your window, girl. The kind of hour we're living in, anybody without this is dead." You understand? Here I go again, you see?

Help me little bit. Verse 11, and God is talking to Joshua now,

*<sup>11</sup> Israel hath sinned, [number one] and they have also transgressed my covenant which I commanded them: [number two] for they have even taken of the accursed thing, [number three] and have also stolen, [number four] and have dissembled also, [number five] and they have put it even among their own stuff [number six].*

God identified six crimes. The Judge came down and made an indictment. In other words, "This is happening

here because you have entered... When you crossed over and got circumcised and I dropped down there as the Captain with the revealed Word, not Sword in My sheath; with revealed Word, unsheathed, unsealed..." That is the kind of Word we have here in this Church, you know.

We came through Ephesians. We had *Joshua Commission* back in '82. You see, God rebuked Moses because he wasn't following his history. God rebuked Joshua because he was not following his history. God rebuked the Prophet when he wasn't following his history. He wanted to run out in the wilderness; God said, "Where you going? Go back!" and ordered him back to his place. He said, "Though you're like an Old Testament prophet, you're called higher than they. You're called even after the apostolic order; that is why you're given more signs and wonders. Have you ever seen anyone of them out there, having five hundred thousand in Bombay? Have you ever seen any of them who had three hundred and fifty two thousand people out in Durban? Who had it? Did Moses have it? Did Jesus have it? Who had—nobody had it." He said, "Understand your calling." And then he came back now and he said, "Church, pray for me." He said, "I have to get back the love of God in my heart because I'm losing sight of the season and the time."

Seven Seals opened; he came back and preached, *Standing In The Gap*. [1963-0623M -Ed.] Because after Elohim came and opened the Mysteries and He was going towards judgment; Abraham threw himself in the gap and started to plead because he understood the Judge was coming on the... It was the time of investigating judgment.

He, himself was preaching about the investigation judgment and wanted to run. Bro. Way dropped down dead in the meeting and he had to go down and raise him back up. [The Flashing Red Light Of The Sign Of His Coming 1963-0623E, Para. 7-9 -Ed.] And God started to show him,

“If you are not there and there is no hedge, they’re dead.” It must have—because to be an intercessor... You know people say, “I’m an intercessor. I have an intercessory ministry.” An intercessor has to be both God and man. A mediator has to be both God and man. It’s a union between Divinity and humanity; in that day you will know I in you and you in Me. [John 14:20 –Ed.] This has to be Holy Ghost filled people; otherwise, you need somebody to pray for you.

So look, so he says:

*<sup>11</sup> Israel had sinned...*

And God laid out six charges here. This was the indictment, these were the crimes. God said, “Crimes were committed here.”

*<sup>12</sup> Therefore the children of Israel could not stand before their enemies, and turned their backs before their enemies.*

That is grace. He’s praying, “Oh God, what happened? Lord, something went wrong. Lord, did I misunderstand what You said, Jesus? Did I do it in the wrong formation? Are You against me because I didn’t carry the people – I didn’t carry the best soldiers out, I just sent the small ones; I said it’s a small city? What is my problem?” This is grace. He didn’t pray to ask... this grace came down and told him six charges and showed him the problem. He said:

*... the children of Israel could not stand before their enemies, but turned their backs before their enemies because they were accursed.*

He said, “But in the battle there, we weren’t – in the last battle we wasn’t accursed, how did we get accursed in this battle? The last battle Your Presence, Your Power was here. All the walls fell down, everybody was dead, only Rahab remained alive and we brought her out and we burnt the city. How about a few... couple weeks after, next battle we were going for again, we got accursed. We came out of Egypt, we came through the

Red Sea, we came through the wilderness, we ate the first fruit, we crossed over Jordan, we came in the new age, we got circumcised, we had the Captain come down, we had His picture taken out. People saw Him among us, how is it that we got accursed? We're not from denomination. We believe the prophet of the hour. We're under the fivefold ministry of the Joshua commission, the Holy Ghost. The great Captain, Jesus Himself came down, with the Silver Sword."

This is the part here now:

*... because they were accursed: neither will I be with you anymore, [neither will I be with you anymore] except you destroy... [Not I, you,] except you destroy the accursed [thing] from among you.*

Pause a little bit there. This is what I want to get to your mind. Here we're learning the cost of having God's Presence in our midst. When they went in that battle against Jericho, big massive wall, nobody knew how that wall was coming down. And the people, confident because they were so secure; no invading power could take them over and they were laughing them to scorn.

And their plan was once a day... and men were saying in their minds, "This thing, how is this going to bring that wall down? We are going for a walk, like a march for Jesus; how is this going to bring this wall down?" But they were doing it.

When they obeyed the Divine instruction given to them—just like he told the woman, "Open your drawer; take the tablecloth out. Go and get the new kettle you bought, fill it with water. Let the father stand up here and the mother stand up here." He said, "And let this one say the Lord's Prayer or let this old man come and this old woman come and sit down in this chair and then this baby will get healed." What does that have to do with it? This is obeying the instruction.

You line up with the Holy Spirit, He will act afterwards because He is not leaving you to do it; you

are doing it in union with Him. It's a different kind of – it's a different thing altogether. That is why He said, "Go back and say, you're sorry."

"But he's wrong. Why am I going to say sorry? I'm not going to say I'm sorry, man; he's wrong."

You aren't getting anywhere. You aren't getting any place. In other words, He wants to teach you the weapons of your warfare are not carnal. He wants to show you the power in humility. He want to show you the great grace and the kind of power it can let loosed, in taking wrong when you know you're right, for peace sake because you love peace. But you see, you don't want to learn to fight with these kinds of weapons.

You want your rights, Ms. Laodicea and Mr. Laodicea. You want your people's rights, and fight for your rights, but He now is teaching you to fight by the Holy Ghost. This is a new science of warfare. This is carrying it clean out of the human level into the Divine level. You're trying to deal with that for the person. But He, this Spirit that is anointing you is dealing with the spirit that has that person tied up, and it's a spiritual warfare and you're just acting out here what is going on.

You see, some people have to realize when you get up in the middle of the night and pray...pray; He put something in your heart, "I have children out on the field." He said, "But our minister is here. There is nobody else on the field," and you're in a sectarian church business. But in the Body of Christ, it has a bigger Epaphras. He was praying for the children in Colossi and Heliopolis and Laodicea, because he saw what the church was on the earth in that hour. And God wants to lead the Church into deeper thoughts. You understand?

But in Corinth they were babies, so they were sectarian, "I have Peter. I have Paul. We only pray for—we are in Paul's church. We are only praying for those who are with Paul." See? "We're in Peter's church, we only praying for those who are with Peter." No, no, we're

in the body of Christ. We're in the body of Christ. The body of Christ is not the church in Corinth or the church in Ephesus; it's all of them. You understand?

So He's showing them here,

*... neither will I be with you anymore,*

In other words, "My presence, My power, My leadership, My victory will not be with you. You'll go by yourself from here on." He said, "I'm done. And don't wait for me to come down and remove that thing from among you, you do it yourself." What did He tell Moses? "What are you crying to Me for? You, speak and go forward!"

Now watch here.

*<sup>13</sup> Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.*

In other words, thou cannot stand before thy enemies – *until*. Neither will I be with you anymore – *except*. What was happening here? God was giving them an ultimatum. God was giving them conditions, if they wanted to continue to be God's Church. God was laying out the conditions here.

In other words, they just had a victory, a big victory. They even got souls saved. The church treasury increased, and the nations saw the living God was with these people. And God as a righteous Judge weighed that, put that city in the balance, found them wanting and executed His righteous sentence upon them.

That's right! And God's Word for the Hour, for the Age, in the Ephesians was coming to pass. That was the fourth generation; that was the Hour of their restoration back to the land of their fathers. That was the Hour when they were going to come into adoption and to be placed positionally. That was the reason they

were called out by the Exodus prophet and brought out through those three stages, to come into that new message, that new move, that new land; (that's right) to enjoy the privileges (listen!) of that Divine Presence, which had given them their first victory. That victory was ensured because of that Presence.

Didn't God tell Joshua, "No man shall be able to stand before thee all the days of thy life"? [Joshua 1:5 - Ed.] "The Lord thy God shall go with thee whithersoever thou goest." [Joshua 1:9 -Ed.] In other words, "My Presence with you will secure your victory. My Presence with you, nothing can stand before you: no Red Sea, no mountain, no ten nations with their armies coming together. No, no, no, they can't stand before you." But God started to show them something: don't take His Presence lightly. God started to show them: it took the conditions among them to show how far He will go with them. Are you understanding that?

God is telling them, "I want you to judge and put away that evil from among you if I am going to be with you." Whoo! That church wasn't ready for that, but they had to get ready for it, because God broke up the prayer meeting. God said, "Up, up, up, up, up, up; what are you doing on your face? Come up from there." He said, "We've come to something even more than praying now. We've come to full obedience to the Word now, to lay aside your thoughts and your desires and submit to the Word now." This is what God is saying.

Now, the same Presence that protected and saved the elect, which was Rahab—now it is not the scarlet cord that saved her, you know. It is not the piece of red thread that saved her, you know. It is God Who blasted the wall, made a sort of surgical strike. He cut off everything. The only part of the wall—the attack was to be on the wall. The wall fell flat, but the only part (with the house) remaining standing is where the covenant sign was. God gave respect to it, like when God said, "When I see the blood, I will pass over it." So God was

seeing it there, knowing obedience to the Word had gone forth. Are you understanding that?

We want to be very simple with this, and very straight with this because we are about finished.

They had victory over their enemies, and they had possession of part of their inheritance, and they had a portion of the elect saved. That is a great thing. All of that was because of the Spirit of God. It was the Spirit of God that led them to that woman's house out of all the houses. Her heart was ready because she was putting her life in jeopardy. Even when they came and said, "Some men came into your house here tonight!" she hid them up in the roof already, risking her life; harboring terrorists, fugitives from the law, spies who came in the country. She opened a door of how to hide them.

But God knew where faith was, God knew where the hungry heart was, God knew where the one who could believe the message was. And it was God directing the messengers with the message to the right house, because she married Salmon and came into the lineage because she was typing an End-time Gentile people with holy faith and holy works that will be in the Ephesians when we come at the end of the Exodus. She's typing such a people at Harvest Time.

Now watch. The same Presence that protected and saved them, the same Presence that secured victory; the same Presence was demanding of the church now, to destroy and judge and put away evil from among them. Are you catching something here? The judgment is go... The nations had become ripe for judgment, like the *denominations* have become ripe for judgment.

You read the message *Third Exodus*, he's talking about: "The iniquity of the Amorites is full now, and another pharaoh raised up that didn't know Moses," when he was preaching back in 1963 there, preaching *Third Exodus*. [1963-0630M -Ed.] And he kept saying, "I hope you're catching. I hope you are spiritual. I hope



you are...” He said it about ten, twelve times in the message. “I hope you are spiritual and you understand what He is saying.”

He was bringing it out to show to us. Kennedy was in the White House, he wasn’t assassinated yet. [John F. Kennedy, 35th US President –Ed.] In a couple of months, he was going to get shot down. He got shot in November and this was back in – he was preaching *Third Exodus* in June.

So watch. So here he is now, God is showing Joshua what it’s going to cost the Church to have that Presence. We are talking about the basis for fellowship, for communion. God is saying, “I can’t have fellowship with you all, I can’t be with you all, I can’t walk with you all, I can’t be among you all when you fail to judge evil among you, and if you want My Presence only to drive back the enemy, possess land, and say, ‘God is great. God gave us the land. We are the Elect,’ and then you can’t judge the evil among you.”

The same Presence that blew down Jericho wall and brought judgment among the nations, was now bringing judgment in the ones who are in the course of possessing their inheritance, under His headship. Is that what we see in the Word there...is that what we see in the Word there?

This is not to condemn us. This is to enlighten us...this is to enlighten us. That is why I don’t want to preach it. This is to enlighten us to say: How much does the fellowship of God mean to you?

How much does God’s Presence...? He said, “I can’t be with you except you do this.” God was watching their failure to judge things among themselves.

God sees you and your friend going out, and they’re doing wrong and you’re saying, “I am there for you.” And you have – then you go into a crisis and you are, “Oh God, why God...?” And “I can’t see God in my life and I don’t know why.” Do you know why God can’t be with you? Because you want God’s Presence to be with

you and you don't want to judge the evil that is among you, and you think God is that kind of person, you could just ask for things. And God is saying, "No, I am training you to be responsible. I'm raising you up to be a standard on the earth. I'm raising you up so I could dwell among you."

Wasn't it God's purpose to dwell among them: "That I may dwell among them"? And God said, "Well, I can't be with you." See? If you have to possess the things I promised you in this hour—and you've already begun to possess some of it, but I want you to see. Now, there is another part where He started to show them that, and He named six things and identified six charges.

The point I'm making in this is: judgment of sin is the true basis of fellowship; two can't walk together except they agree and God said, "Well, let us break up this thing one time, we can't go along any further, you and I." He said, "Because you don't really want to separate from all unbelief. Are you ready to turn an eye or you are not ready to confront the wrong because you want to win a popularity contest? You don't really want to honor Me."

What was Saul rejected for? He didn't kill everything. The biggest one, Agag, he was laughing with Agag. He brought Agag, "Am... Come and meet our prophet Samuel; come, come, come, come. This is a good opportunity right here." He says, "Bro. Sam," he says, "Here...here is king Agag."

Bro. Sam said, "Oh, this is he, right?"

He found, "Bro. Sam, you are not smiling, man."

Bro. Sam looked there and he drew a blade, a two edged sword, and instead of Agag getting a hand shake, he got the sword. And he chopped him to pieces right there and he said, "From now on the kingdom is taken from you. It is given to a better man than you." Is that the Bible?

Years after when Samuel died, the same man pulled up Samuel. What did Samuel do? He pointed him back

to that day. He pointed him quite back to that day, he said, "Remember that day."

Now we are learning something about God here. Now the reason for this is holiness. Some people could tolerate the devil's spirit more than they could tolerate God's Spirit. God's Spirit gets some people scared, but the devil's spirit doesn't get them scared. And God is saying, "No, no, no. It's either the devil dwells among you or I dwell among you; both of us aren't going to dwell together with you." It's either you are God's Bride or—God said, "I'm not sharing you with anybody, you know."

If you are a woman who wants to have two husbands, God says, "Put Me out of that." He says, "I'm not part of that at all, at all, at all. Know who your husband is." Is that right? He said, "Thou shall have no other gods but Me. I'm a jealous God." Is that right? What does He want? Pre-eminence, oversight and the leading.

My dearly beloved saints, as we get ready to come to the table; this communion means fellowship. The table speaks of fellowship. And on the table is broken bread and poured out wine. The broken bread represents His Body that was broken, and the poured-out wine represents His Blood that was shed. He died under the judgment of God, because God's justice had to be satisfied, that penalty had to be paid. There was no way for God to release them and let them go, if His justice was not satisfied.

So the basis for fellowship is judgment. So God is saying, "You want Me to stay with you, so whenever you have something you could consult Me; whether by Urim, whether you get it by dream, whether by vision, whether by a prophet, I'm right here, I'll make Myself known. You want to know My will: how to approach this, what to do here; I came down and said, 'Tell that king Jehoshaphat he wouldn't even have to fight this battle, this battle is the Lord's battle.'" Whatever your

situation is, whether is healing, the Lord is going to be there for it.

We want that. Because any miracle, anything you see in the Bible that was done among the Elect of God, was done by God. It was not the men doing it, they were men standing near; it was God there doing these things. He was the Healer. He was the Saviour. He was the Deliverer. He was everything among them. He was the Provider.

Let the musicians come and begin to play for me.

*<sup>13</sup> There is an accursed thing [verse 13] in the midst of thee, O Israel: thou cannot stand before thine enemies,*

Let me say this. None of us can stand before our enemies, unless we come in to self-judgment. The same way the camp has to be clean, our lives have to be clean. The same way this tabernacle has to be clean; this tabernacle has to be clean. That's right. Sin could only be put away by shed blood; by the judgment due to the crime, being paid by a life which is in the blood, that blood being shed of an innocent substitute taking the judgment, can that justice of God be satisfied; that penalty be paid. It was an hour of judgment. God's wrath was already coming forth in the nations like it was in Egypt; now it was in Canaan.

The children of Israel was in Goshen under the blood, but Egypt was filling up with plagues. Where did the plagues come from? The mouth of the prophet, Moses, "Let there be flies. Let there be frogs. Let there be locusts. Let the water be turned to blood." Every place that they thrived in, made them prosper, made them have power, made them self-sufficient, God started to put His hand on it, and started to take it and withdraw the blessing...and withdraw the blessing...and withdraw the blessing.

Here it is, in Canaan, the big, mightiest city, Jericho; God started there, first – first one God was going to take. And God took it in such a way, Jericho didn't even know

what—the people in Jericho had to be satisfied, “This is God. Those people, we only heard those people shout; they had a strange kind of formation; they went around once for six days.”

You could imagine the news in Jericho, “Day two: The fanatics have gone again. Day three: They’re doing the same thing; are these the invaders that destroyed Egypt, and Og and Sion? Is this the people that opened the Red Sea and destroyed the Egyptian army?” He said, “They look harmless. Day four, day five, day six...” He said, “Breaking news: they go in one time, two times, three times, four times, five times; nobody’s making a sound this time, everybody’s quiet.”

Then the seventh time, they shouted, and they saw big, mighty, massive walls began to fall, not on the outside of the city, you know, fall in the city upon them. Then they went in and slaughtered what remained, that didn’t get killed and then they burnt the city flat, only Rahab came out.

The children of Israel’s faith rose so much, because in all their history from Adam, they never had anything like that. Moses didn’t do anything like that. They said, “What is this? This is unprecedented” when they saw the only part of that wall with the red thread, and the teachers and they studied that. And the spies said, “When we looked and we saw the red, it reminded us of back in Egypt, and we put that there.”

And they realized, “Look how God honored this,” because they knew she was not going to die. Because Joshua was telling them before the wall fell, Joshua said...he said, “Now only Rahab, go in and bring her out.” When they went in, the house was still there and everything else was on the ground. Could you imagine those people’s faith going to that next battle? Could you imagine the atmosphere in that camp? Could you imagine the nearness of the Presence of God?

Blind Bartimaeus, hundreds of years after, went and sat down on one of those stones right by Jericho (and

Jesus was going through Jericho) where he cried out; he was still in an atmosphere. The Prophet said, "He must have been sitting and thinking, 'Hey, the great Joshua had passed here. The great Elijah and Elisha walked through here.'" And he was thinking; all of a sudden he heard, "Jesus, Thou Son of David."

He said, "That is the One they call the Messiah. Oh my! Now He's coming." His atmosphere, his environment was so alive, under a certain kind of expectation.

They were so amazed when they lost that battle. And they went into prayer and God came and started to teach them: neither will I be with thee anymore *except...* thou canst not stand before thy enemies, *except...* He let defeat come to teach them. He let defeat come to teach them what it was going to take.

When the Prophet was going to that Third Pull, "And if you say to this mountain, that you could say even to get back young and be restored to your youth, or let a million dollars fall right now." He said, "Now, you go and be more sincere now." He said, "I entered into my closet to keep the feast of the unleavened bread."

God is telling them, He said, "*There is an accursed thing in the midst of you, except you destroy the accursed thing from among you*—God is showing you: you have privilege but you have responsibility too. It's a great privilege to have His Presence, His healing power, His leadership, His deliverance, His revelation, His security; it's a great thing to have it but it takes certain conditions of responsibility to the people who can say, "We are the people of God because our God is in the midst of us".

And God said, "One of the first and foremost things is, that you can look and judge those things." When you come to the communion do you know what He says? "Judge yourselves that you be not judged because when you are judged you are condemned with the world." God was telling Israel, "Judge yourself, so you wouldn't be judged; otherwise, you will be condemned just like the

nations that are already condemned and are to be judged.” The same Power, friends, that’s like a – that’s the double effect.

It’s a great thing to have the Power and the Presence and the healing and deliverance, but that same Presence that is doing these – giving them great victory; that same Presence is demanding of them to judge things amongst them, otherwise He will not be there.

When you see this it’s like: “Lord, teach us Thy ways. Lift us up a little higher.” This is not a people like in Numbers in the wilderness going around. This is not a people like those in Egypt in bondage. This is not a people coming through the Red Sea just baptized; this is a circumcised people with the Captain amongst them already possessing their inheritance.

And verse 14:

*In the morning therefore you shall be brought according to your tribes:*

This is God...all of this is God talking to Joshua, okay. He didn’t start to do it yet. This is what God was talking to him about.

*...and it shall be, that the tribe which the LORD taketh shall come according to the families thereof; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.*

All twelve tribes right there, standing there, but God said now, “We’re coming down. We’re going through tribes first, then we’re coming through – when we find the tribe then we’re coming through families, then we’re coming through households, then we’re coming through until we find...” What is that? Investigation...investigation, trial.

*<sup>15</sup> And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath*

*transgressed the covenant of the LORD, and because he hath wrought folly in Israel.*

This is the sentence; God laid the whole thing out. He said six things; He named them. Then He said, “The method of how the investigation and trial will take place,” He said, “I will start with all the tribes.” God could have gone straight to the man, you know; God knew the man, you know, but it’s the season. In other words, the message has to sink in to every tribe; from – the entire body must know we are all under trial.

Naphtali, acquitted from guilt! Zebulon – acquitted! Reuben – acquitted! Judah – guilty! Then He starts now, tribe by tribe in Judah, family by family in Judah. Then when he comes down to the family of Zabdi, Carmi, that whole family there; He comes down to the household, Achan; He stopped there, the buck stopped right there. Investigation: they found the one who caused the problem. They came to the troubler. Achan means troubler. God says, “When you take of the accursed thing and you make the camp accursed and you trouble it.”

People can trouble the camp, people can make the camp accursed. They don’t understand when you come in and sit down – you’re in the camp. They don’t realize the principles that govern fellowship, and worship, and having God’s Presence, and maintaining this fellowship.

That is why people come in and want to play music, they want to sing, they want to live anyhow, you know, just go along; it doesn’t work like that, friends. Read it. All Scripture is given by inspiration; is profitable for what? Doctrine, instruction, teaching, to know that He is the same, yesterday and today and forever.

*<sup>16</sup> So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:*

*<sup>17</sup> And he brought the family of Judah; and he took the family of the Zarahites: and*



*he brought the family of the Zarhites man by man; and Zabdi was taken:*

*<sup>18</sup> And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.*

*<sup>19</sup> And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.*

What a solemn moment! “Tell me what thou hast done, hide it not from me.”

*<sup>20</sup> And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:*

Now God had already (done) laid out the penalty here, you know: what it was going to be for who transgressed and who wrought the folly. He said, “They shall be burnt with fire.” That was the penalty of the crime, and the investigation, the trial was going forth, until guilt is established. At this point guilt is established. Before that they had the investigation. Before that when God said, “Get up,” God laid out the charges, the six crimes that were committed.

Now God is talking directly to the troubler that made the camp of the Lord accursed; because the church needed God’s Presence to go forth and finish possess all that God had promised. And God had already made it clear, “I am not going up with you all, *except* you can start to have judgment in the Church.” What did Peter say? Where does it begin? Judgment begins where? [Congregation replies, “In the house of God.” –Ed.]

Kadesh-barnea was the first judgment seat among them. Do you know that? Do you know who got judged at Kadesh-barnea? The ten spies who couldn’t go in the land; way back there it started. In ’56, when he said,

“America is finished,” America had come to its Kadesh-barnea. I read that for you back in the past, when we were in the Ephesians series. He said, “Nations come to their Kadesh-barnea.” He said, “Look at Russia, they came to their Kadesh-barnea and they chose communism; rejected the Holy Ghost. He said, “Look at England, they came to theirs, they rejected the Holy Ghost.” He said, “Look America came to hers, she rejected the Holy Ghost.” That was God telling those nations, “I can’t go on with you anymore, no more national revival; it’s finished. I’ll get the ones and twos inside of there that I could move with and the rest will be gone.”

Let’s recognize the value of having God’s Presence. Let’s realize that God’s Presence came into the Church because God’s Son was sacrificed. And when we fail to walk in the Light as He is in the Light, and we walk after the vanity of our minds, and we walk after the course of this world—in Ephesians it says, “Walk worthy of your vocation unto which you’re called.” It says, “Don’t walk in the vanity of your mind.” It says, “Walk circumspectly, not as fools but as wise, redeeming the time because the days are evil.” [Ephesians 4 –Ed.]

Achan was walking in Ephesians, but he was walking in the vanity of the mind. He was walking after the lust of the flesh, he was walking after the lust of the eyes. He saw the golden wedge, he saw the Babylonian garment; he hid it in the tent. And he was moving among... like an Israelite, but he had Babylonian things hidden in the tent. He didn’t know—just like Satan moved into the Serpent to try to open a door into the human race, so Satan was trying to open a door to come into God’s Church in Canaan. And this man made himself the door for Satan to come through.

It’s full instructions; we don’t have time to labor on all those things tonight but I’m showing you, for fellowship, God says, “I want to fellowship with you. I want to continue to reveal My will. I want to continue

to... Every city you meet, what we did in Jericho; that will be the standard. We aren't going lower than that, we're going higher. And every time we take it, you in obedience under My headship; we are moving with the Word here, nothing could stand before us. Let's keep it like that and we're moving forward." They breached that.

When they breached that, God said, "Okay; that has to be fixed for us to move on further. But to fix it, you now have to come to the place... so far you proved you could put the sword on people from Jericho. You could put the sword on Og and Sion, those Amorites and them. Let Me see if you could put the sword on your own. Let Me see if your judgment is partial. Let Me see if you're standing for God's Word or you just think this is a game."

Because catch this, you know, "Know ye not that the saints shall judge the earth?" In other words, you can't save if you can't judge because He Who is Saviour – Lamb is Lion and it's the same One; He doesn't have two lives. He has two offices, but it's the same God in two offices: same Kinsman Redeemer is Kinsman Avenger; the same One Who died on Calvary with the crown of thorns is the same One with the White Wig; same eyes that wept are the same eyes like a flame of fire; same feet that they put spikes in, are the same feet like brass. I'm quoting, you know.

Go back and read in, *The Revelation of Jesus Christ*, [1960-1204M –Ed.] how he talks about the sevenfold glory and he says, "The eyes like a flame of fire, the face like the sun, the mouth like the voice of many waters." And he went back to what He was as man, as Redeemer and here, what He is as Judge. And we've been proving night after night, this is this time.

This evening, I'm trying not to go into too much of that vein but I am trying to talk about fellowship, what it takes for fellowship. Because we are coming to the table here, and what we're going and partake of is

Somebody Who took judgment; Somebody Who submitted to the wrath of God; Somebody Who knew what it was going to cost to achieve the victory and is willing to pay the price to ensure the victory, and if you and me are to have this victory walking with the Lord here, what it's going to take.

You are growing in grace and knowledge to see what it takes to please God; what it takes to know this God, and in the Day we are living in.

On a message called: *As I Thought On My Way*, [1958-0814, Para. 63 -Ed.] he says: *Now, God, He's good God. Oral Roberts says He's a good God. And that's true. He is a good God. And yet, He's more than a good God; He's a God of wrath too. Don't you think He's too good now, ... He won't keep His Word and He will excuse you.*

He said, "Do you think that He is so good that He will excuse you and He wouldn't keep His Word?" Listen.

*He never does that. His holiness requires Him to be just. He's a just God besides a good God. He's good, but He also requires justice. And His law requires Him to be just. He must keep it. So then ... He's a God of wrath.*

*Message Of Grace* [1961-0827, Para. 68-69 -Ed.]

<sup>68</sup> *Grace is old. Grace is as old as the world is. Grace was first shown to the human race when we had the beginning of the human race. When the human race was first created in the garden of Eden, on that dark morning when that little woman had stepped across the separating line, and had gone against God's commandments and enticed her husband to do the same thing, then the law was broken. The law must have a penalty or it isn't no law. [The law must have a penalty or it's no law] The law was, "The day you eat thereof, that day you shall surely die."*

<sup>69</sup> *Remember, the first judgment seat was upon the earth, and it was in the garden of Eden.*

I proved that to you last week. He said:

*Remember, the first judgment seat was upon the earth, and it was in the garden of Eden. [On the earth]*

*And the last judgment seat will be upon the earth at the end time, the white throne [judgment].*

Do you know you're at the White Throne judgment now? No, you don't know that. When do you think the White Throne judgment is, after the Millennium? That is the judgment for the world in the second resurrection. Daniel saw the same thing John saw. John saw Him with a White Wig coming in the Clouds of Heaven, coming to open the Book and coming to judge here, and Daniel saw the same thing. Both of them saw two Comings of the same Judge with two judgments.

For this one, the Lamb's section of the Book is opened. Over here, the Book of Life is opened. Over here, we're going into a new Body and into a new Heaven and to a new Earth. Over there—we've come out of an organizational grave here and appear before the Judge here—they're going to come out of the literal grave to appear before the Judge there, but we will be in judgment there. And the Redeemed here, who are already acquitted, are given the last part of the Ministry to preach to the lost here.

Now this isn't trying to play with the Scriptures, you know. This is, "She will share the Throne...She will share the Throne!" Where is the Mercy Seat, this evening? Where is it going to be when the door closes? Will it be a Mercy Seat? See. Then if we can't judge a matter here, how you will judge? Is He a dispensationalist? No, that is people who talk the Word this way: "Well, after the Son of Man is the Shout. The Bride is the Voice of the Archangel. And the Voice of the Archangel is Jesus preaching to the lost, when He went down into hell, and then He raised up the sleeping saints (and thing) and sent them into Glory," and they're making the type. That has nothing to do with it being done. It's the people who have to do that.

Jesus judged His own Church. He said, "All of you want to be the greatest when I go." He came, He brought a little girl; He put her there. He judged denomination,

He said, "Who is without sin, pelt the first stone." He said, "Now you go and sin no more." He didn't say, "Go ahead, sweetheart." "Go and sin no more," He said, "lest a worst thing happen to you." Is that right?

How we as believers... What did Paul condemn the Corinthian church for? Having a matter in the church that they couldn't judge. Nobody wanted to touch that man. Nobody wanted to touch this one. He said, "What is this? Is this the Church of God?"

You see, we aren't ready to walk in the Message. We have to kind of, "Bro. Branham is the Prophet. And God sent Bro. Branham. And Bro. Branham said..." and we never take time (some of us) to study what Bro. Branham said.

Bro. Branham brought us back to the Bible, he brought us back to the Word. Bro. Branham opened the Mystery of Indictment, Trial and all these things. Bro. Branham himself had to come under self-judgment too. God said, "Don't touch that child. Go back and make that thing right." That's right.

You see, sometimes you read it like a story experience because you don't know Bible, you can't bring it back to the Scripture and the line of Truth. So you bypass all of that as a story of Bro. Branham and you don't see, "No, that's the God of the Bible Who wrote the Bible, talking there, Who is the same yesterday and today and forever." That's the same God Who came down to Joshua, right there.

*<sup>70</sup> But when Jehovah come down, I could imagine there wasn't even a star to shine; it was so dark in that ... little garden ... because sin had blotted it out, [and] taken the Light from among them.*

*<sup>71</sup> That's what's the matter with the churches today. That's what's the matter with the peoples today. Sin has blotted out the Light of the living God, to show that Christ's still the same yesterday, today, and forever, and He lives to save to the uttermost, and to heal to the lowest, sick person.*

*72 Oh, how it was terrible that morning, darkness hanging in the garden. I'll imagine fog of black sackcloth. I'd imagine every leaf never moved. There was no wind stirring. It was darkness and terrible, because sin had blotted out.*

*73 There come Jehovah down like a roar of thunder, walking through the garden, crying, "Adam, where art thou?" That's when Adam realized he was naked and had sinned before God. He hid himself and tried to make himself a [little] religion, but it didn't work. God killed some sheep, took the skins, and showed that something had to die to cover sin.*

*74 Joining church will never cover sin. No dry-eyed confession will ever cover sin. It takes sorrow and repentance, and the grace of God to cover sin; for the Blood of Jesus Christ, the One that God killed at Calvary to cover sin.*

*75 There in the garden that morning, when sin was so black, Jehovah come in. There stood His couple, standing condemned. There would be no more human race; they had to die; death on the human race, give the world back to [the] wild beasts and there'd been no human race. But in that darkest of hour, in that time when all hopes was gone, grace come pouring through, said, "I'll give you a Saviour, a Messiah." Oh, it's a wonder how God could ever do it. God's amazing grace in the garden of Eden, that give them the promise of a Just One Who [would] come through the woman. "The woman's Seed shall bruise the serpent's head," the guilty one, "and his head shall bruise her heal," to show there'd be an affliction to the church. But He promised a triumph. What provided a Saviour? Grace.*

*76 What could they show to merit grace? What could they show to do it? The army expression, excuse it, I only want to make it from my pulpit here to make a point, "passing the buck." Adam said, "The woman You give me [she] did it [make me did it]." The woman said, "The serpent beguiled me." One laying it to another.*

*There was no hopes for them, but God provided grace, and it come breaking through. And He said, "But I'll make a way, somehow. I'll save you, regardless. You've done wrong; you've trespassed My laws. And My laws will have to be...?... The judgment from My laws will have to be executed. Therefore there'll have to be death, because I've said death."*

Because He had said, "The day you eat you shall surely die."

What a time, friends! We are in the Day of the Lord. The Day of the Lord is when He comes to judge the Gentile nations. In the Book of Joshua, you see Him judging the Gentile nations. You see Rahab, the bride, Gentile bride called out and come in to marry Salmon, and come into the tribe of Judah, the royal promise. Through the royal house of David, it's going to come forth to bring forth the promised Seed.

When you think of it, and you realize that, we are such a... Let's sing, *He came to me, He came to me.* [#4, Songs That Live –Ed.] We are such a people, that God in His elective Love has chosen. God gave us the greatest Message promised in the Bible. It was going to come in the last days to get a people ready, that they wouldn't see death; this mortal will put on immortality, this corruption will put on incorruption. [1<sup>st</sup> Corinthians 15:54 –Ed.] We shall not all sleep, we will not all go to the grave; we who are alive and remain unto the coming of the Lord. That Message has come. That Message has gathered us together. We are walking in this great Light. We are possessing the things that God has promised us but we are learning something – to stay in fellowship with God, to maintain this fellowship, to have His Presence. The thing that displeases God, the thing that God will not continue on with you is, if you fail to bring judgment.

Maybe too much of denominationalism get people afraid of judgment, but yet if you are part of the Bride, the saints shall judge the earth. You are the ones



judging in the White Throne judgment with Him, when He's judging the nations of the world. You are the ones that will have the last part of the Ministry to preach to the lost after the doors are closed. You are the ones that will be a sin-free Church in this Hour, for the days of Ananias and Sapphira will come back, a glorious Church without spot and without wrinkle. This requires maturity. This requires great responsibility. This requires deepness of sincerity. In that Third Pull, He said, "You got to be more sincere now."

If you know in your heart this evening, you love this God, you have a desire to please this God, you believe that He called you, you believe that He raised you up to serve Him in this Hour; you believe you've come this far by faith and you purpose in your heart to walk down these aisles this evening and come to this table, to have fellowship with God that this table speaks of; He said, "Keep this in remembrance" – what this fellowship costs, what it took to bring the Spirit into the Body.

If He didn't take the judgment, if God couldn't fulfill His Word, there could be no redemption. If God's justice couldn't be satisfied, (think of it) that mercy seat in that tabernacle without blood, was a judgment seat. But when the blood of the lamb was slain and that blood was put on that judgment seat, it turns it into a mercy seat. Because beneath that lid is the law that condemns every man, and that law requires justice. And no man born of a woman could fulfill that law; by the works of the flesh shall no man be justified. By no works of the law can a man be justified because it is your birth that condemns you to begin with: and all have sinned come short of the glory of God. [Romans 3:23 –Ed.]

In this Day when the whole world is guilty, the Judge appeared in the sky and the whole world is guilty. And the wrath is being revealed from Heaven and the whole world is guilty. Every denomination, every man, woman, boy, and girl on the planet is guilty because when that Word is coming, no man on earth could fulfill

that Word, has the Light of that Word, but God washed us with that bleeding Word. That Gospel dripping with Blood, God washed a people in these last days. And God's Presence – just like the Ministry of the Son of Man made a way for the Holy Ghost, the Evening Message loosed the Holy Spirit once again.

Cherish It – this in your heart. May It be special to you. May It be something you don't take lightly. And to you who want to be an Achan, living the life of an Achan, being in the camp and troubling the camp, now the Truth spoken over all of us here, It becomes that much more of a responsibility. Because if we would speak the Word over here and then don't step to act upon the Word, it's a sign of even rejection of the very Word; that you believe you could have God's Presence with you irregardless of what your condition is. Because like Oral Roberts, you too believe that God is a very good God, that He wouldn't even keep His Word and satisfy His justice when His Word is transgressed. That's why the Bible said, "He that covers his sin will not prosper, but if you confess your sin, God is just and faithful." [Psalms 28:13 –Ed.]

He said, "Son, confess your sin. Don't hide it from us." They did take him like God did in the Garden of Eden and they did stone him (finish read it), and they burnt him and his whole family. The New Testament Achan, in the Ephesians, was Ananias and Sapphira. It is on the message, *Communion*, December 12, 1965, the last message, he said, "Those days are going to come back."

We're in a communion night here and I'm preaching, **Divine Judgment Is The Basis For Fellowship**. God said, "Judge it, I'll be with you, we'll walk together. We'll walk in union and in communion, and nothing will stand before us. You will never have to turn your back on any enemy."

God doesn't want us to be a halfway believer. The Bride is part of the Bridegroom; what He is, She is. If

we can't be what His Word is, it shows we are not part of the Bridegroom. She is Life of His Life, virtue of His virtue, faith of His faith, works of His works, all that He is She is.

Let's just worship Him a little bit. Let the Holy Spirit just minister to you in your heart – your own heart. I think the Word has gone forth and I think you see... Do you see what I'm talking about? Lift your hand if you see what I'm talking about here. Everybody sees what I'm talking about. So then we don't have to drive this home any further, but then giving you the time here in the sweetness of His Presence, as we worship a little bit. And in your own heart, you talk to Him.

[#4, Songs That Live –Ed.]

He came to me.

*... to where He was*

*He came to me.*

He came to me,

*He came to me...* Hallelujah! Let's worship Him;

He came to me.

When I could not come, to where He was,

He came to me.

Oh my! That's why He died. Hallelujah!

*... on Calvary.*

He could come to you right where you sit in your seat. Just open your heart, just talk to Him, He could come to you right where you are. Oh, in the spirit of worship, everyone, let's lift our hands and sing it. He came to me.

Father, may You come to us, individually. As we draw near to You, may You draw near to us, as our hearts are open and our souls reach out to You, Lord.

*... when I could not come,*

Oh God, rich in mercy, condescend one more time, Jesus. Come down a little closer, Lord. We want to walk with You. We want You in our lives, every step of the way. Give us the strength where we have need of it,

Lord. Where we find it is difficult to do and we are unable to do it, do the surgery in us, Lord. Give us the grace; what it will take. Let that desire be in us, to do what You require of us. What we are unable to do, may You supply to us what we have need of.

*... He came to me,*

Oh, let Him come right down into your heart. Say, "Come into my heart, Lord."

*... He came to me,*

*When I could not come, to where He was.*

This is a time of investigation and trial. There's a way out of all of this; that's by His Blood, that's by His Word, His Sacrifice. That's what we have amongst us. He could cleanse every one of us from our sins. If you walk in the Light as He is in the Light, the Blood of His Son cleanseth you. [1<sup>st</sup> John 1:7 -Ed.] Bring your deeds to the Light!

*He is our peace...*

Let's try that. [#298 - Songs That Live -Ed.]

Who has broken down...

*He is our peace who has broken down  
every wall...*

Let Him tear down the middle wall of partition. Let Him slay the enmity. Let there be no resistance; that there be nothing that blocks Him out, and that shuts us out.

*He is our peace ...*

When He tore down that middle wall of partition He gave them access to restored fellowship, to restored favor. That's what the table speaks of. The reason we could eat of this table is because there is no middle wall of partition. We could feed on Christ, we could receive the Holy Spirit.

Cast all your cares, this evening. Don't hold back anything this evening. In a penitent heart, let that Blood flow until it gets down into those crevices, into

the places where the problems are. As painful as it might be, just throw up your hands and surrender to Him.

The Blood has Its own Power. The Holy Spirit, He works through the Word. He can take out all malignancy – like He removed the tumor from the wife of the Prophet, there wasn't a scar left. It came through her disrespect, but grace removed it so completely.

Oh, sing it sisters; He is our peace. Oh, we could enter into the Holiest by the Blood of Jesus Christ, by this new and living way that He has made for us. We could come with boldness before the Throne of grace. We can obtain mercy and find grace to help us in time of need. We could receive His Divine blessings from His hand. He knows His people is able to do that, that's why He said, "I will never leave you nor forsake you." His people can repent, His people can humble themselves; His people will do it! Hallelujah!

Oh, cast all your cares...

Cast it, this evening. Like David, he said, "Let me fall in the hands of God, instead of the hands of man." When he offered that sacrifice, the merits of that sacrifice, the angel put the sword back in the sheath. David cried out, "This is the place where the Lord's house is to be built. This is the place where mercy rejoiced over judgment."

There is such a place this evening, where Adam and Eve who were so lost, that same God satisfied His justice; the Lamb took the judgment. Oh, as we bow our hearts in His Presence.

Our gracious Father, these few words of exhortation this evening, words of admonition and instruction; words that are designed and intended to lead us to a deeper self-judgment and self-examination, individually and collectively; that we can see what is required of us to have this blessed fellowship, have your Presence amongst us, and what it will take to maintain it, dear

God, and the responsibility that we must carry ourselves with, the depth of conviction, the understanding, dear God, of the conditions that are necessary for You to exist and remain amongst us.

Where we have grieved your Spirit, where we have made it difficult for You, the Dove, to settle down, Lord, because of our wolfish and goatish natures; oh God, how we ask this evening that Lord, You would forgive all wrong, every trespass, every sin, dear God, all iniquity, Father.

Let these words that we have heard this evening, stay with us. Cause us to meditate upon them. Teach us deeper, that It can become a true revelation in our lives; It could bring such an awakening to the Hour that we are living in, to know that the Judge has appeared, He has prepared His Throne for judgment. He is making inquisition in this time of the investigation judgment. He is moving through the land. He is moving through the Camp.

You want a Camp without leaven, Lord. You want us to be a Loaf without leaven. Every corn of wheat that makes up the Loaf of Bread, every germ of life, each one dear God; each name that makes up the members of Your Body here, that we can be an unleavened Loaf dear God, one Body Lord, one Bread; that the fellowship with each other and with You can be something that is genuine, no pretense, no make-belief, no hypocrisy; that dear God, when we call each other brother and sister, it is not just some religious terminology but to realize that we are members of Your family, Your attributes, Lord, Your house – the Father and His family; the family in Heaven and in earth that is named after the Lord Jesus Christ. And how we should walk as You walked, Father; how You walked in such obedience, how you lived so selfless, how You did nothing to please Your own self and how You were a prisoner to the revealed will of God; how all that You did was to the honor and glory of the Father, to stay true to

the Word, to be the Light of the world and the salt of the earth.

Lord, we pray this evening, that You will break down these things, until they get so deep into every part of our being, that truly oh God, we could be a clean people, a people that have come through the waters of separation, a people who have come through the ashes of the Red Heifer, who can truly enter into true communion, true fellowship with You, Lord, to be of the same nature like You; no enmity Lord, no middle wall of partition. Cleanse us this evening, dear God. Search our hearts; know our thoughts, dear God.

How we are looking with great anticipation, not just for the convention, but in the Hour that we are living in, Lord, to be representatives. When we think of the potential, that so many of your servants and people who are coming, Lord, to join forces with us—they remember (many of them, Lord) when You spoke to us here, last year, “Come and go up with me and help me possess my lot; I will go up with you and possess your lot.”

Oh God, they show it, Lord, that we who are called out and brought into this great Land, and are going forth to possess this great Inheritance, Lord, we could be a unified Body; a Body without leaven Lord, a Body under Your headship, a Body that You could be pleased to see the unity of the one God in the one Church. It’s so much You can do, Father.

Tonight, we are taking self-examination. Tonight, we are taking self-inventory. Tonight, we are searching our hearts, Lord, before we come to your table. Tonight, dear God, we are seeking Your favor. Tonight, we are asking, oh God, for pardon, for more of Your grace, Lord, for more revelation.

Sometimes we walk so – in ignorance, like fools with hob-nailed shoes where angels fear to tread, only because we do not know better, Lord, because we do not know You. We know church, we know religion; Lord, we know a church program. But when we look into

Your Word and see You being revealed in Your Word, see Your ways, see what You say about Yourself, see the conditions You require of Your people if they have to see victory and possession of the promises in this Hour, to walk under Your leadership and in union with You, to wage warfare on the enemy and to come in to be placed positionally with all things under their feet, to see what the Camp of God is supposed to be, this is the kind of Church we want, Lord.

We don't want any other church. Any other church would not be able to go back to Eden. We want the one that You showed Your Prophet in that vision: they were proudly displaying the Blood, they were marching to the rhythm of the symphony of that Gospel, *Onward Christian Soldiers*. Yet dear, oh God, we take our eyes off of You and we find ourselves getting out of step, but we hear the Voice of the Spirit, through the Word. We purpose in our hearts to get back in step; to stay in the Bloody footprints that You could lead us into the possession of everything that You have promised for this Hour.

Prepare every heart, dear God, that would come to Your table. Touch every life this evening, both here and throughout the region and across the face of the earth; all those in attendance by way of the Internet, touch every heart this evening. When we think that while You were on the Cross, we were on Your Mind, You were thinking about us. Every name that was in that Book, You saw us because the Blood had to be shed for us. We died in Adam; it would take that Blood and that Life of that Blood to take us out of the first Adam to bring us into the second Adam, to take us out of the old fallen creation to bring us into the New Creation.

And so dear God, we are convinced this evening, we were on Your Mind. You went to the Cross seeing every Age and every name in that Book. And so, as we come to this table, may You be in our minds and in our hearts, oh God. And may we enter into that Place, dear



God, where we could feel the infusion of Your Holy Spirit coming into our hearts; Your Love being shed abroad in our hearts by the Holy Spirit, bringing us to be a more humble and a more surrendered people to Your will, oh God. May You grant it this evening, Father.

May everyone under the sound of this Voice: those that are Christians, those that are not Christians, those who have not received You, those who have received You, those who have been baptized and those who are yet to be baptized, Lord; that men and women, boy and girl will sit in deep consideration and realize how near You are, how late the Hour is, and what a blessed opportunity and privilege is presented unto us.

And oh God, may the grace of God cause us to embrace this, and to receive it, and to take it into our hearts, Father; that Your Holy Spirit, Lord, would blot out all transgression where You find genuine repentance, where You find repentance that You can accept. Where oh God, a heart, Lord that pleases You and a genuine confession that can be made, oh God, let Your Blood be applied there, and let there be deliverance. But let the Sword of the Spirit pierce and convict, Father, until a genuine, sincere repentance, Lord, a real turning around, a real clean-cut decision, a real separation from unbelief can take place. Lord, we don't want any mockery, we don't want church, pretensive behaviour and these things, Lord, it will not get us anywhere, Father.

We don't want to be deceivers of one another because we know You track down the thoughts of everyone, Father. You tracked down Achan, Father. He didn't realize when that Word was spoken that day and he had his plans, and the Word came back to his remembrance when he broke that red light right there and he thought, well, he could maybe fool those in the camp, Father; he didn't realize, dear God, You knew what he was going to do, that is why You gave that Word before he could do

it, because You wanted to put a barrier to keep him from sinning, Father.

Oh God, how we fail so many times because we get so taken up with ourselves and we don't get humble enough to see You and to know You, but we come to remember You, this evening. May You and the memories of what You did for us, what You are to us, and what You require of us, Lord, so fill our hearts and minds as we get ready to come to Your table in true remembrance. And may it drive down our conviction that much deeper, bringing greater and deeper sincerity within us to walk close to You. Grant it, Father, we ask. In the Name of Jesus Christ, we pray, amen.

Let's stand to our feet.

[1<sup>st</sup> Corinthians 11:23-34 -Ed.]

*23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:*

*24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.*

*25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.*

*26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

*27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.*

*28 But let a man examine himself, [self-examination is good] ... let a man examine himself, and so let him eat of that bread, and drink of that cup.*

*29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.*

*30 For this cause many are weak and sickly among you, and many sleep.*

*31 For if we would judge ourselves, we should not be judged. [That's the first judgment, self-judgment]*

*32 But when we are judged, we are chastened of the Lord,*

Chastening is judgment; it's remedial judgment.

*...that we should not be condemned with the world.*

Because the world is under penal judgment to be destroyed.

*33 Wherefore, my brethren, when ye come together to eat, tarry one for another.*

*34 And if any man hunger, let him eat at home; that ye come not together unto condemnation.*

Watch the words: judged, chastened, condemned, condemnation, remembering Him Who took the judgment of God, drinketh damnation; watch the words, self-examination – Divine judgment, the basis for fellowship.

Let's tarry one for the other; you for us, the Ministry, and we for you. Also for one another in brotherly love, sisterly love, in true consideration, as God's Church, God's elected Bride in this Hour getting ready to come and partake of these articles, these elements of sacrifice that Melchizedec gave to Abraham; showing that one day the Word was going to be made flesh, and the Body was going to be broken, the Blood was going to be shed to redeem a people back to God. This is the going-in time. This is the Day of full redemption. This is the Day of Judgment.

[Bro. Vin and congregation pray quietly –Ed.]

Hallelujah! Praise His mighty Name.

Gracious Father, how grateful we are that there is such a table, this evening; how necessary it is, Father. You saw it fit, You in Your great, eternal wisdom saw it so fit and necessary to institute this ordinance in the Christian Church; that in this dark, late Hour that we are living in and the cup of iniquity of this world is to the brim, oh God, and flowing over; there is so much pollution, so much evil that Lord, God, we by this ordinance, can keep in our remembrance what You did on Calvary for us; the judgment that You bore, the justice of God that was satisfied, the middle wall of partition that was broken down, and the access that was given that we, who were shut out of the Presence of God had an entrance that we could enter into the Holiest once again, knowing to stay out of Your Presence is death, Lord.

But Lord, we could come in this evening, Father, by this new and living way, through Your precious Blood. We are so grateful, Father, to know, dear God, in our hearts we can come and enter in the Spirit of this feast, we can enter into this time of communion with You. We could have the real partaking, Father, even beyond the natural bread I hold in my hands here this evening; sanctified, and made by sanctified hands for the purpose of keeping this feast. Yet dear God, there is a deeper partaking, Father; You Yourself, the Bread of Life that a man could eat of, the true Unleavened Bread, Lord, this Living Word that Your have revealed Yourself by to us in this Evening Time.

Truly this is the Supper Time. You said, "If any man hears My Voice I will come in and sup with him." The same Melchizedek coming at Evening Time to sup with Abraham's royal seed, in the last days. Blessed be Your wonderful Name.

Sanctify this bread this evening, for the purpose for which it was intended, dear God. May as we partake of it, Father, it be a real revelation in our hearts, that

would cause our souls to enter into that true partaking of Christ. Blessed be Your wonderful Name.

And this wine, dear God, it represents Your precious Blood, Father, we are asking this evening, that it be consecrated. We sanctify it now for the purpose for which it was intended. Even as we would partake of it, let our souls grasp and digest in such a real way, Father, this great Mystery of the Blood of Jesus Christ, the sign that a life has been given. And we know dear God, it commemorates and puts us into remembrance of that holy, precious Blood that was shed on Calvary, that released the Life of the Holy Spirit to come back upon us who were condemned by our birth and quicken us to new life, giving us a New Birth, Father, to bring us into holy union with You, to walk in harmony with You. Lord, we so desire this, this evening. May You grant it, Father.

Bless the table, dear God, and all the worshippers that would come to this table, having You in their remembrance, to partake of these elements as they are ministered to them, and to keep You in remembrance. Truly it would be something, Father, that they would leave this place, Lord, walking in a greater realization, in a closer communion, in a deeper fellowship with You. Grant it, we ask. So let it be for us, Your family, Lord, Your Bride, Your sons and Your daughters. In the Name of Jesus Christ, we pray, amen.

[Communion is served -Ed.] [#85, My Jesus I love Thee - Songs That Live -Ed.]

*... my pardon on Calvary's tree;  
Oh, I love Thee for wearing...  
I love Thee for wearing the  
thorns on Thy brow;  
If ever I love Thee;  
My Jesus, 'tis now.*

Let's lift our hands and sing: I love Thee in life, I will love Thee in death.

*... Thee in life, I will love Thee in death,  
And praise Thee...  
And praise Thee as long...  
Thou lendest me breath;  
... lendest me breath;  
And say when the death dew lies,  
... say when the death dew lies,  
cold on my brow,  
If ever I loved Thee,  
My Jesus, 'tis now.*

Oh my! In mansions of glory...

*... mansions of glory*

and endless delight... *delight*

Oh, I'll ever adore Thee ... He's our life, He's our hope.

... in heaven so bright;

*...heaven so...*

Oh, I'll sing with the glittering crown

*...sing with the glittering crown*

*on my brow,*

*If ever...*

Oh, not yesterday, not tomorrow, we love Him right now.

My Jesus, 'tis now.

Oh, let's just worship Him a little bit. Jesus, I love You so and I want You to know what You've done for me is not in vain. Amen, You want to let Him know, it's not in vain tonight, amen. You want to let Him know, "Jesus I love You so!" Hallelujah! "And I'll stake my claim tonight, on Your holy Name. Oh, how I love, I love You so!" Start with the chorus, amen.

[The church sings, Jesus I love You So, #2 - Songs That Live - Ed.]

Oh, let's give Him a hand of praise tonight, amen. Hallelujah! He took our place. What a gift He gave to us! Hallelujah! He died to save the world from sin.

Hallelujah! Hallelujah! Hallelujah! Hallelujah! Praise His mighty Name.

Amen, our Bro. Weston, the elder, who was baptized sometime back, you know, he came for the Lord's Supper. [Bro. Isaiah Kenny Weston, father of the Weston family -Ed.] You know he really can't – he is not too mobile, so we want to have it and send it for him, by God's grace. The brothers would just take it up the hill quickly for him.

Amen, we'll sing another song by God's grace. Oh, we certainly appreciate God's grace tonight. Amen. He is so good. What can we say? Amen. I want to sing: *Peace In The Valley*. [#148, Songs That Live -Ed.] We are seeing a better land, amen. We are on the last mountain before we go in the other country.

*Well, I'm tired and so weary, but I must go along;* let's just sing that and worship the Lord in this song. I was thinking about it and I had it written down on a little paper. I wanted to sing it tonight, so I am just going to use this little space right here. Amen.

The song says:

I'm so tired and weary but I must go along.

Till the Lord comes and calls me  
away, oh, yes;

Well the morning is bright, and the  
Lamb is the Light;

And the night, night is as fair as  
the day.

How many know this song? Like it's only old timers who know the song, amen. My, my, my! Let someone help me with this.

*Well, I'm tired and so weary...oh, but I must...go along*  
Oh, till the Lord...

*Till the Lord comes and calls me*  
[calls me] away,

Oh, well the morning...

*... the morning is bright, and the*  
*Lamb is the Light;*

And the night...

*And the night [night] is as fair as  
the day, oh, yes.*

Oh, There will be peace...

*... peace in the valley*

*for me some day;*

*There will be peace in the valley*

*for me... oh, Lord, I pray;*

Oh, there'll be no sadness, no sorrow,

*no trouble I'll see;*

*There will be peace in the valley for me.*

Oh, there the flowers will be blooming,

*... flow'rs will be blooming,*

And the grass will be green;

And the skies will be clear and serene,

*... serene, oh, yes;*

Well the sun, oh, ever beams, in this

valley of dreams;

And no clouds there will ever...*be seen, oh, yes.*

Hallelujah!

*There will be peace in the valley for me*

Oh Lord, I pray.

Oh, there will be no sadness...*no sorrow,*

*No trouble...*

There will be peace...*in the valley, for me*

Well, the bear will be gentle... Could you believe it?

... and the wolf will be tame. That's the Eden we  
are going back to.

And the Lion...*shall lay down*

Oh, by the Lamb...*oh, yes;*

Well the beast...*from the wild, shall be led  
by a little child;*

And I'll be changed, changed from this creature

*... that I am, oh, yes.*



*There will be peace in the valley  
for me some day;  
There will be peace in the valley  
for me... oh, Lord, I pray;  
There'll be no sadness, no sorrow,  
no trouble I'll see;  
There will be peace [peace] in the  
valley for me.*

Hallelujah! Glory be to God! Thank You, Jesus! Oh my! Hallelujah! Oh my, blessed be His wonderful Name, tonight! Thank You Jesus. Thank You Lord.

Oh, this is a time to rejoice. This is a time when we are going Home, amen. Hallelujah! On this Mountain, you could look over into that New City, amen. Hallelujah! Glory be to God! This is why we sacrifice. This is why we labor. This is why we are pressing, amen, because these things awaits us at the end of the road. He told His Prophet, "Do you want to see why you must go on fighting? Come let Me show you what lays at the end of the road, so you can press the battle. You wouldn't get discouraged. You won't give up. You won't bend. You won't bow. You won't give in. You will press and when the battle is over, you will wear a crown. (Amen!) You will sing with that glittering crown, worshipping the Lamb through all Eternity."

Oh my! This is our life, friends. We have overcome the world. We have overcome this wicked one. We are fixing to be changed, soon and very soon, amen! The Holy Spirit is raising up His Bride in this Hour. Oh, thank You, Lord!

Glory be to God in the Highest! Thank You, Lord. We love You tonight, Father. Blessed be the Rock of our salvation. Hallelujah! Hallelujah, hallelujah, hallelujah! Glory be to God! Thank You, Lord.

Hallelujah! Oh, thank You Lord! Thank You!  
*... peace in the valley  
for me, oh, Lord, I pray;*

*There'll be no sadness, no sorrow,  
no trouble I'll see;*

*There will be peace...in the valley for me.*

Hallelujah! You know when you are in a valley on this side, it's because you are getting ready to climb another mountain. And a valley is described as trouble and trial: you are going through another valley to climb another mountain. Amen. But on that Side, when you are in the Valley, there will be no more trials. Amen! There will be peace in that Valley. Hallelujah!

You will have your last valley here and you will come to the Mountaintop, amen! Do you know something? We are running out of valleys here. Amen! It's the final testing before the promise; we are running out of valleys here, friends! Oh, blessed be His wonderful Name! Glory be to God in the Highest!

Aren't you glad you are a Christian, tonight (amen!) when the Holy Ghost can come behind and encourage you to keep pressing the battle? Amen! Just like what He told the Prophet, "Keep pressing. Something lays beyond the River for you. There's a portion laid down for you (amen! Glory be to God!); this tremendous victory in the Love Divine. You've made a great decision, a momentous decision."

You have taken the harder way. You are in the harder way tonight. You are walking in the harder way tonight. You are bearing it. You are standing for it. Oh my, very soon you will see, it was worth it; it was worth it after all. Let's sing that: *After All This Life Is Over* [#560, Songs That Live -Ed.] Let's worship God a little bit, amen! Hallelujah! Hallelujah!

Oh! When you go to wash feet, you will be sorry that the person whose feet you are washing only has two feet. You'll so want to do a service, you will wish they had about eight or nine feet so you could express your love. You will run out of feet before the love is finished, amen! Hallelujah! You are so happy, amen!

Oh, I say if you are not a Christian tonight, you become a Christian. Amen! I say, if you are a Christian tonight and you are coming along just justified or sanctified, I say get the Holy Ghost tonight, amen! It's here for you. Whatever you have need of tonight, it's here for you by the grace of God. Hallelujah!

Something in your heart tells you, you are going to make it after all. Something tells you. Believe that Voice on the inside. You are going to make it after all! Glory! He will see you through. He will see you through. He is the Author and the Finisher of your faith. He has begun the good work in you, He will perform it, even unto the Day of Jesus Christ. You are His workmanship created unto good works in Christ Jesus.

Oh, trials here are sometimes many. Express the great faith in you.

*... sometimes many,*

And oft times my feet grow weary,

Oh, till it seems I almost stumble and fall.

*...almost stumble and fall.*

Oh, but in those times, the tender hand of Jesus...

*But the tender hand that leads me,*

Is the hand that keeps me steady;

*... that keeps me steady;*

Gives me faith (tonight) that I can make it...

Receive the faith that you could make it after all. Oh, you sing your heart out like the red-breasted robin tonight, who was stained with His Blood... After all...!

*...all this life is over*

And our burdens...!

*... burdens have been lifted.*

Oh, and we stand...upon that mountain

...top so tall;

Oh, looking over...

*Looking over in that city,*

Oh, that our Saviour is preparing,

*... Saviour is preparing,*

Oh, it gives me faith (tonight) that I can make it,  
... *can make it, after all.*

Oh, by myself I cannot make it,  
... *myself I cannot make it,*  
But I know He's there to help me,  
He will hear...He will hear my cry, if only I will call.  
Call upon Him, this evening.

Oh, "Just keep trusting, and believing,  
... *and believing,*"  
are the words I hear Him whisper;  
... *Him whisper;*  
Just a few more days...  
... *more days to labour after all.*

Oh, lift your hands. Lift your voices and sing.  
*After all this life is over,*  
And our burdens...*have been lifted,*  
*And we stand upon the mountain*  
*top so tall;*  
*Looking over in that city,*  
*That our Saviour is preparing,*  
Oh, it give me faith tonight. Doesn't it give you faith?  
... *that I can make it, after all.*

Come on sisters, you sing: By myself I cannot make it. Let's confess it, He will help us. Not by might nor by power but by My Spirit, saith the Lord. Not him that willeth or him that runneth but God sheweth mercy. He is here and He will help you. His ear is always attentive to our supplications.

Oh, "Just keep trusting..." (hallelujah!)  
are the words I hear Him whisper,  
Just a few more days to labour,  
after all.

Oh, altogether all throughout the region.

*After all this life is over,  
And our burdens have been lifted,  
And we stand upon that mountain  
top so tall;  
Oh, looking over...  
That our Saviour is preparing,  
...is preparing.  
Gives us faith, that I will make it,  
after all.*

Oh, why don't you turn around and shake your brother's and sister's hand and say, "We will make it after all." Amen. "We will make it by the grace... I'll help you and you'll help me; we will make it by the grace of God!" Hallelujah!

We will make it after all! Hallelujah! The Love of God in each other will push us on by the grace of God. Hallelujah! He ain't heavy, he is my brother; she's my sister. Amen! Glory be to God in the Highest! Hallelujah! Glory be to God! Hallelujah!

Oh, this is communion, friends. This is fellowship. "By this love shall all men know you are My disciples." [John 13:35 -Ed.] Move around, shake somebody's hand. Say, "God bless you, my brother." This is why we keep this: "Do this in remembrance of Me. By this shall all men know you are My disciples, when you love one another." Hallelujah! Glory be to God in the Highest! Praise our God! Hallelujah! Hallelujah! Glory, glory, glory, glory! Glory be to God in the Highest! Praise His mighty Name! Praise His mighty Name, this evening!

Oh, what a great mighty God, and to be in His Presence, to worship Him in Spirit and Truth, to have Him come down amongst us like this. Glory be to God in the Highest! Father, we worship You! Lamb of God, we praise You! We magnify Your Name, oh God! Our Jesus, we love You so! Hallelujah! Hallelujah! Praise our God! You are our King; You are the Lamb, hallelujah! Lord, You are the great I AM THAT I AM. Thank You, Lord! You justified us. You acquitted us

from guilt. Thank You, Lord. Hallelujah! You didn't blot out our names but You blotted out our sins. We thank You for that, Lord. You pardoned us, oh God. Hallelujah! Hallelujah! Thank You, Lord. Hallelujah! Oh my!

My, my, my! Give Him a shout of triumph, amen! Praise our God in this place! Glory be to God in the Highest! We are redeemed by the Blood of the Lamb, safe and sanctified I am. All my sins are under the Blood! I've been redeemed, amen! Glory be to God in the Highest! Oh, thank You, Lord! Thank You, Lord, Jesus! Oh, hallelujah! Hallelujah! Hallelujah! Glory, glory, glory! Praise our God!

He just loves it when you love one another, amen. You can tell that by the grace of God. That's what He longs to see in His Church. One of these days Love will come down and take all the evil out, amen. Glory be to God! "The same atmosphere There will be here," he says, "before we go." My! My, my, my. My, my, my, my, my. Thank You, Lord. Hallelujah! Hallelujah! Thank You, Jesus.

Oh, we are going to have a time (I tell you) in the convention! Could you imagine... If it's this good already, could you imagine what will happen, friends? Oh brother, I hope your pressure rises. I hope all you astronauts, I hope you are getting pressurized, friends. My! You are getting airborne, (amen) you are breaking the laws of gravity. No unbelief could get you earth bound again.

My, my! Aren't you glad the Judge is your friend? Aren't you glad the Judge is your attorney? Oh brother, I tell you, (amen) the Voice that said judgment whispered freedom in your ear. Hallelujah! Glory be to God in the Highest! My, my! Wooh! It makes an old man like me feel like this, I tell you; what will it do to the young people?

Some of you really got something to... I have two nice little girls here, they keep quiet like this. Oh, I tell you,

they really have self-control, I tell you. That is temperance at the highest, that I have ever seen in my life. [Bro. Vin laughs –Ed.] I tell you. Glory be to God! My, I could imagine, when they get let-loose one of these days, what will happen. They are saving up all of that for the convention, maybe. Praise the Lord! Hallelujah! My, my, my.

Isn't this a nice family? Isn't this a nice house? Oh, I tell you. I don't feel there is a place like this on the planet. I don't say it often but I feel I could say it, tonight. [Bro. Vin laughs –Ed.] Glory be to God! Amen. There's something about these people in this place. My!

Okay, we have to read.

We have to do it sometime before the night is over.  
[John 13:2-17 –Ed.]

*<sup>2</sup> And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;*

*<sup>3</sup> Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;*

*<sup>4</sup> He riseth from supper, and laid aside his garments; and took a towel, and girded himself.*

*<sup>5</sup> After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.*

*<sup>6</sup> Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?*

*<sup>7</sup> Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.*

*<sup>8</sup> Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.*

<sup>9</sup> *Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.*

<sup>10</sup> *Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.*

<sup>11</sup> *For he knew who should betray him; therefore said he, Ye are not all clean.*

<sup>12</sup> *So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?*

<sup>13</sup> *Ye call me Master and Lord: and ye say well; for so I am.*

<sup>14</sup> *If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.*

<sup>15</sup> *For I have given you an example, that ye should do as I have done to you.*

<sup>16</sup> *Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.*

<sup>17</sup> *If ye know these things, happy are ye if ye do them.*

Let us pray.

Truly, as we grow in this grace and this knowledge, Lord, we are comprehending with deeper insight the example that You have given unto us. We could see Your intention. We could see Your objective. We could see Your motive and Your purpose. We could see what it was designed and intended to produce in us, that You saw it fitting to institute such an ordinance, to give such an example that we should do as You have done.

Truly Lord, to walk in Your footprints is not always easy, but dear God, You gave us grace to make this journey that is marked out by Your bloody footprints. And truly as we walk from day to day, this great



revelation unfolds before us and we can see how each step we take, it brings us more into Your very own image and likeness, that we and You would be the same, we would be as one; we would be a true reflection of You.

And so Lord, when You girded Yourself with that towel and You got that basin of water, and You began to demonstrate and show by this example what You desire for us to come in and do for each other. And seeing that we have reached the part of the service where now, we are entering into the feet washing, may we go under the influence of this Divine, God-given example. And may the influence that was upon You while You did it, knowing that You were going to give it to us that we should do it – and down through the years, two thousand years it has come and it's still being carried out, Father.

Even as we read it here, this evening, may this blessed Holy Spirit ignite our hearts within us to realize what a blessed privilege it is to know we can serve each other; that this is pleasing unto You and that we could humble ourselves and take the lowest part of the body, the part that is in contact with the world, the part that picks up defilement from day to day. And we can recognize why You didn't say hand washing or face washing but why it was feet washing, Lord; Lord, God that we can know the responsibility and what it will take: the humility, the submission, the low place, stooping down to each other, Father, to do a service so that we can, not just try to mimic the example but to feel deep within the greatest joy. The greatest Love that one could experience, as Your Prophet told us, is in living for each other because You never did live for Yourself. You didn't come to do Your own will; Your meat was to do the will of the Father and to finish His work. [John 4:34 -Ed.] You labored for meat that perisheth not.

So Lord, as the day draws close and we are all coming up to that Headstone, let brotherly love, sisterly love,

unite our hearts. And as we read tonight, Peter said: having fervent Charity. And Charity, the Love of God, covers a multitude of sins. Let that Love Father, minister to each other and we'll keep each other clean.

And as we do it, we purpose in our hearts, we would not be running, bearing tales of each other, but we will remember we have to keep each other clean. It's our responsibility that's why You gave us this feet washing, Father, because each one is a part of the Body. And as we do this humble service in obedience to Your commandment, may this be the eleventh commandment, the expression of the Love. We've had the bread and the wine, Your Body and Your Blood. This is Your Love towards us, Lord; You gave Your life for us.

But now, dear God, we go to minister to each other, this is our love for each other. Let the Love of God that is to be shed abroad in our hearts, by partaking of Your Word and Your Spirit, Your Body and Your Blood, may it come forth now, while we're ministering to each other that we could build up each other, Father; we could support each other, we could keep each other clean; we could stand and be our brother's and our sister's keeper, bearing one another's burden and so fulfilling the law of Christ; the strong bearing the infirmity of the weak, having all things in common. May You grant it, Lord.

Bless each and every one tonight, as they enter into this part of the service and bless all Your children in Your house, all that are gathered in Your Presence. When we have to leave this place, dismiss us, not from Your Presence but from this place when that time would come.

And all those who desire to sing and worship in this part of the service, Lord, that is reserved not only for special singers but for those who have a joy in their hearts; Lord, to lift their voices in praise and thanksgiving, those who have experienced Your Love,

Father; those that desire to honour You, Father in some way. May You grant it, dear God. We pray and we ask it for the glory of God, in the Name of Jesus Christ. Amen.

God bless you. You may have your seats. The song leader comes... and remember, we are going to have service next weekend again. This will be our last weekend, as far as among ourselves, and it's the same times. So you see in this way it is helping me, it is helping you.

Because we are in a lot of meetings in the week. I come up here, go until Wednesday night; go home on Thursday morning. Then come up on Thursday morning, go until Friday morning. We are trying to tie up all the loose ends and get everything ready. And the last few days, we have been just adding new names of people who are coming, and we are trying to make it in a nice way. So maybe... I'm going to tell you some of it next week because that would be our last talk about these things. Because the following week would be the 30<sup>th</sup>, the 31<sup>st</sup> and the 1<sup>st</sup>, and that's when we will have the visitors here and we will be having special meetings, and they will be ministering among us.

So, that's why tonight, I just wanted to kind of talk to you a little bit and we sort of – just as the family in the house, know everything that is done, as far as we being in condition. And then, I think we are feeling good tonight, amen. And then during the weekend, the Lord's willing, we'll just sort of put on the last coat, you know, and shine everything and just put it in place.

So utilize your time good, that you have during the week, you know. Get your things together because you are going over to Tobago. You are going to be there for a few days, you know, for the convention. And you know, by God's grace, I'm sure (you know) He is going to help you in the week and you are going to get everything done.

Because remember, I desired it in my heart that this would be a vacation for you. All the families, you could go out there and have a little spiritual vacation. We call it a spiritual vacation in that you have time to relax with your family, have time to fellowship with the brethren, local and foreign and regional, and then you have a time to be in services at the same time, all in one.

So you know—now if anybody (now this is among the believers and I am making this here because...) that you want to be a blessing; you know we have quite a few of the people, they brought people with them, so we have them and I do not want... I tried to put some of them with believers, and we have some that we are trying to take care of in hotels and some other places that we had accommodation. But you know, it is so many people and I am a little concerned especially for our visitors. I don't want them, you know, they are there and you know, they find themselves kind of floating around in-between.

So if you know where you are staying, you want – not that you have to keep somebody – but you want to maybe, cook a little extra and you say... you could see us, we could maybe help subsidize that; put some of your own funds back into your own hands. Because in that way, they could – after the services, a few saints could get with believers (you know what I mean?) that have come. I'm sure you will pick up a little Spanish, if you don't know any. And saints have a way, they communicate anyhow and they learn fast; they pick up English quickly too. And you get a chance to have some of them, you know, like lunch time; in the night after service, they come, they fellowship and so on.

So if you want to do that, you check the office, amen. Please, you know, check the office and that is the way we will do it, so we will have an idea of how to do this because we would like to do that. And there will be at least, maybe twenty-five to thirty or so people. So if someone wants to take five, someone wants to take a

next five, someone wants to take a ten, you know, and in that way we could kind of help you; or you could help however you feel, so that they get a chance to be with you, be around you, fellowship, talk and so on. Because we have other little programs with the Ministers and they and their wives and things like that too, so we want to make sure that everybody enjoys...

A lot of them wanted to come with their Pastor and I know what it is because I am the kind of Minister who's – as we use the local word, 'toting' around a crowd with me, when we are going to certain places. And you know, when I go with a twenty five and a thirty five, you know, you drop them there and the people there, they want to take care of them too. You know what I mean. They want to take care of them too.

So I am trusting by God's grace that these brothers and sisters, you know, they would have... they would get some fellowship. In other words, they wouldn't be just tied down to one or two people; they would get to kind of meet a few people, have a meal one day. One could say, "We could do it another day." Or "We could come together," because you have to be eating somewhere, right? You have to be eating somewhere.

If you are going home and you are cooking for you and your family, and you say, "We will cook for an extra five," or "I don't mind, if I get a little change to help me, I could cook for ten." You know, and so then there are five now, they will get transport, a drop with you for when you want them to eat and fellowship. Then they'll go back to where they are resting for the afternoon service and go on like that.

But they will get a chance to... Instead of them being out by themselves, and people are passing, everybody has a program and then they don't have a program. Even though they would not be there with the Ministers, we would like to have them know that they are being taken care of and that they are enjoying the convention. So when they go back into their local churches, they'll

have a testimony, they'll have something to share and they'll feel motivated and inspired. And they came and they got to hear not just the services alone, but they got to meet believers and you know, establish friendships and so on. And it's very nice when you come to know other members of the Body of Christ, by God's grace.

So we are the hosts. Remember, we are the hosts and we have to do the hosting. We can't expect others to do the hosting who are not the hosts. We are the hosts. So we want to be the best hosts that we can be.

And all things natural and spiritual – because the body gets tired and the body needs rest and the body needs food, the body needs something nice. Sometimes, the body needs a little ice cream or the body needs, you know, a nice sandwich or something; the body needs a nice little cup of coffee, you know. And then the soul, the soul needs the Word, the soul wants the revelation, the soul wants, you know, to hear the songs. So the two have to be fed, right? So if you could help the one and the Ministers and they would help do the next one, then I am sure it's going to leave people with some very, very precious memories. So if you want to do that, you go to the office.

Let's keep order, how to do these things, and let's make it nice for everybody that it could be a proper blessing. Because we have a home; we are a home. Collectively, we are a home. We are in our home tonight, and the father is talking in the home. The father is telling the children in the home, "Well, you know we have friends and family coming and we want to really make it nice for them because we are looking for a nice time too." Amen.

So God bless you. Amen. Friday, Saturday and Sunday, and that would be our last, and then the following weekend is the visitors.















## **Third Exodus Assembly**

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