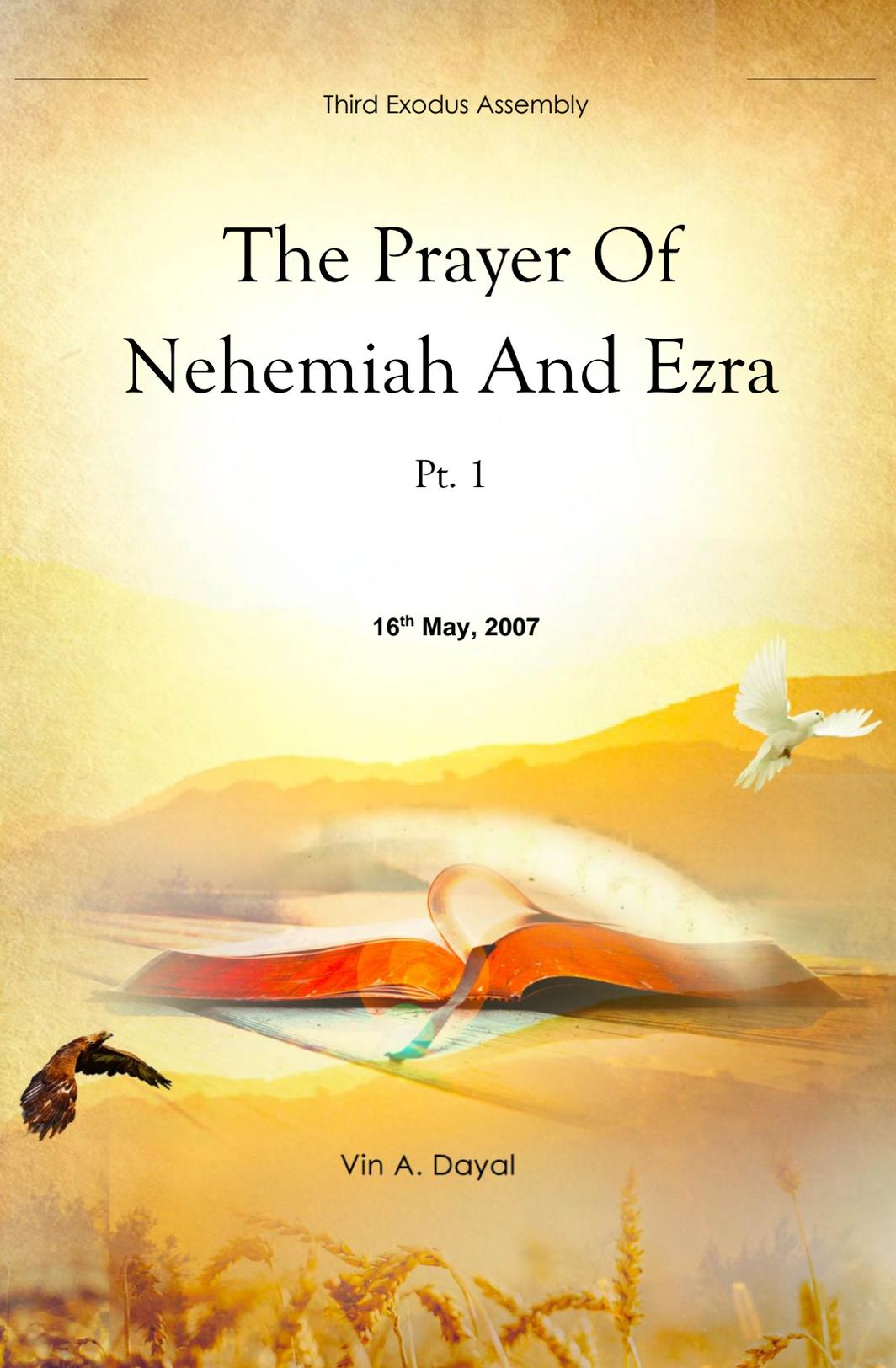

Third Exodus Assembly

The Prayer Of Nehemiah And Ezra

Pt. 1

16th May, 2007

Vin A. Dayal



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WEDNESDAY 16TH MAY, 2007

BRO. VIN A. DAYAL

*...through your union with Him
Draw all your strength,
Put on the armour that God supplies,
That you, you may be able to stand.*

1 Amen. Let us pray.

2 Beloved Lord Jesus, from the depths of our hearts, even as we realize the intensity of the struggle at this present time, this great warfare in heavenly places, God we pray that You would strengthen us with might and power in the inner man. We sing this song Lord, as a prayer tonight, that You would make us truly a fortified people that we might wage a good warfare, that we might endure hardness as good soldiers, that we might know how to operate in the faith that has been released unto us through the Message of this Hour, that we might be conscious, dear God, of the devices of the enemy, and not fight as one that beateth the air.

3 But dear God, You have come and You have uncovered the schemes of the enemy. You broke the Seals and You showed the move that You would make in this hour. And dear God, You showed the move that You desired to make also. And Lord, You posted us and told us about this great contest, that greatest battle ever fought: wisdom versus faith, but we thank You Father, that these Seven Thunders, these divinely revealed

mystery truths contained in the Seven Seals were designed to give us the faith, Father, faith which is of the victory that overcometh this world.

4 We pray tonight as we come and gather in this camp, Oh gracious God, as soldiers coming through those gates dear God, coming to take our post of duty this evening, Lord, as stars set in our courses, Oh God, the earthly hosts and the heavenly hosts encamping together, and we pray, dear God, that You, the great North Star, the great Captain of the Lord of Hosts, the divine Intelligence, Lord, will settle in among us and that we can be so influenced, Father, from above, and that, dear God, we can hear from our theophanies knowing, Oh God Father, we were not deceived in that great battle when Lucifer pulled down one- third part of the stars with his tale. Oh God, we stood with Michael, we stood there in our courses Father, refusing to be shaken from our place.

5 And here, dear God, as this part of that battle is being reflected on the earth, Oh God may we catch the inspiration that comes by revelation through the opening of the Word, that dear God, we truly can identify by the fight that we fight, Father, that we are a part of that host that stayed with You, dear God, ordained to be overcomers in this hour, Oh God, marching under the great battle strategy of the great Captain of the Lord of Hosts, the great Joshua. Hallelujah!

6 Oh God, may dear God, as You lead us in battle this evening, the great Holy Spirit going ahead of us, Lord God, we pray that every ear will be attentive this evening, that Oh God, everyone in rank and file can move by the pulsation of the Holy Spirit, that Lord God as the Holy Spirit will open the Word, it will strike our hearts and create such a faith on the inside, Father, that dear God we can know: "Greater is He inside of us than he that is in the world."

7 May You grant it this evening, Father. May You give strength, Father. May You release the power of the Holy Spirit into every heart, dear God, by the preaching of Your Word this evening and may dear God, You raise Your children up, Oh God, into such a place where they can look, dear God, and see, Father, the time that we are living in, and see that time being revealed and reflected out of the Bible, that we can see, Oh God, exactly what the enemy's plans are, Father, that we can know how to counter these things.

8 May You grant it, dear God. May we stand fast, dear God, Oh God in the liberty with which You have made us free. May we not be entangled in any yoke of bondage, Father. May we not, Oh God Father, be led astray or be moved out of our place but Oh God, may we purpose in our hearts, Father, Oh God that we will dig our heels in, dear God. And God we will buckle the armor tighter this evening, knowing, Oh God Father, that we are ordained, Lord, to overcome in this hour.

9 We thank You, dear God. Oh God, we don't look at ourselves as Trinidadians, this evening. We don't look at ourselves, Oh God, as some earthbound creatures, but we know, dear God, that we are Your expressed attributes in flesh. We know, dear God, that we are Your very Word made manifest today. Oh God, we see ourselves as You see us, Father. As You told Gideon, "Have not I sent thee? Go in this thy might. You shall smite the Midianites as one man." Oh God, "Surely the Lord will be with thee."

10 Oh God, may You grant it, Father. May You lead us dear God, and may You cause us even this evening, Father, to break through every hindrance, Oh God and spoil everything, Oh God, that the enemy has planned against us, Father, in the Name of Jesus Christ.

11 You take full control of the service. Bless each and every one that is gathered in Your Presence. If there be

any that is on their way, may You bring them in quickly Father, and may, Oh God, our hearts and minds be focused to You, dear God, knowing that while we have this little time, Father, allotted to us, where we can come and gather in Your Presence like this, may we remind ourselves of the potentials that lay in a meeting like this, Father, when believers can come, dear God, each one bringing their lick of fire, each one, Oh God Father, as a son and daughter of God, an attribute of God, the very mechanics of God, that the Holy Spirit can come down among members of Your Body, Oh God, and a great victory can be wrought, this evening, in this place.

12 Oh God, remember Your children out in the islands, dear God. Be with them and undertake for them we pray. Oh God, Father even those that would be with us in Guyana, Lord, coming from St. Vincent, we just pray that Your Holy Spirit will even undertake for them, dear God, knowing, dear God Father, tomorrow we all would be gathered there, Oh God, for Your service.

13 We just pray that even while we are gathered here tonight, Father in this service we can receive, Lord, something from You, dear God, that can so motivate us and inspire us to press on forward, Father, Lord to meet that great challenge of this hour that confronts us. In the Name of Jesus Christ, we commit everything into Your mighty hands.

14 Remember the sick and the afflicted among us. Remember the weak. Remember them who are struggling. Remember them that cannot seem to move into the channel, Oh God. We pray that the Holy Spirit, tonight, would take each one under Your divine consideration and drop to each one their portion, that Lord God they might be in the place that You desire them to be. Grant it we ask. In the Name of Jesus Christ we pray and ask these mercies, Amen. Amen.

15 Praise His mighty Name. God bless you tonight. I would like to invite your attention over in the book of Ezra, Chapter 9. And I would like to read from about... verse 1, Ezra 9. I want to have a little prayer service tonight, so we would just take a few minutes to read the Scripture and take a little time to pray.

16 You want to be a little flexible these days. You know, when the enemy is fighting you, you don't want to just come in the normal routine, because the devil knows our routine. And then he knows how to put things in place to hinder people. But when we can even be flexible and adaptable, and go as the Spirit would lead us, we can (Amen), just catch the enemy napping. Amen? You have got to be flexible. I came in and just felt to have prayer meeting just two minutes ago. So I just want to follow Him.

17 Chapter 9. I thought I was going to preach, but the Holy Spirit said, "Pray." So, that's okay. Amen? [Congregation says, "Amen"]. You sound like you mean that. When you are going to war, that's the kind of response you want. When you get the kind of lazy, slow response, confused response, then you know, brother, "Oh God, help us." But when you could get that kind of response, you say, "Praise God! People are battle-ready." Amen. After Sunday, you better be battle-ready. Amen.

18 Ezra 9.

¹ Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

19 All these people were right there in the land when they came back from Babylon. All these people were in the land. Many occupied the land and occupied themselves strategically because the elected people who the land had belonged to, when God had driven back many of these nations under Joshua and them, were now in captivity for seventy years, and then they came back. But by the time they came back, the land didn't just stay there, so many people were placed in that land. So here they were coming back in another season and all these spirits had strengthened themselves in places, and they had to confront with them again.

20 So it said,

2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and the rulers hath been chief in this trespass.

21 And when you see things like this in a certain season in the Bible that is relevant and applicable to us in this hour, then you know the things that we would be confronted with. Because these things are put for our instruction and our learning, that we can see and understand better the times that we are in and what the snares of the enemy would be.

22 And so there was a lot of intermingling here of false union. People, you know, no longer were watching the Word and were no longer maintaining their separation. But, men looking at women, pretty and nice and eligible and women looking at young men, nice and clean and moral and upright. And they were looking at each other on a surface level. But the people of God are a special people. Their calling is a heavenly calling. Their place on this earth and their purpose on this earth is according to the plan of God. Amen. That is why the

Bible said, "We are not our own; we are bought with a price."

23 But when you lose sight of that, then you think, "Well, I go to church, and I, kind of, believe the Message." And you are trying to live for God but in the office you have a certain position. And, maybe, in the secular world you did well in school so you advanced to a certain position where even your company earmarked you for a promotion and bigger status, because they could see potential in you. And then you learn to see yourself a lot in the ways that the world is influenced by. And that sometimes gains greater prominence in your life than what God said about you.

24 Because you find among the people of God you are nothing, you are just a brother. But on the job, you are a manager. Do you understand what I am saying? On the job they want to do this and that for you. But in the house of God, you are struggling with the battles of the flesh and the spirit, like everybody else. And sometimes little people who are laborers are waging a better spiritual fight than you, the manager. Do you understand? So sometimes you want to live in the manager-self, or the self that the world classifies you by. "Yes sir, Mr. So and so." "Yes, ma'am." Is that okay? Nobody is feeling offended? Alright.

25 But when you are coming to the spiritual warfare, you realize when you look at the devil, he knows that you are in his kingdom. And he knows in his kingdom you have that position, so he doesn't respect that. As far as he is concerned, "I gave you that." As far as he is concerned, "I could fire you in the morning." As far as he is concerned, "It is my people in my kingdom that are giving you that respect." Do you understand what I am saying? So he doesn't have any real respect for you.

26 The only thing that he respects in you is Christ, because the Devil knows all men. And as long as you

only have one birth, the devil has no respect for you. You could be the Prime Minister, he has no respect for you. Do you understand what I am saying? Because the only thing He respects is Christ, because anything without Christ in it, he has it under his control. From birth he has it under his control, because you came by his birth into his world. You came to live in his kingdom where he reigns, and he is called the god of this world. Amen.

27 Verse 2:

2 For they have taken of their daughters for themselves, and for their sons:

28 Even parents were, kind of, going along with their children in false union. Even parents started to look and see, “Well, they look like they match, isn’t that so? And after all, she is not a bad girl, and he is not a bad boy.” Do you understand?

...so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass.

29 Jesus, help us.

3 And when I heard this thing,

30 Jesus!

...I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.

31 He was like [if] they had taken a two-by-four and cracked him in the head when he heard this news. He was breathless. Do you know something? Do you know the frightful thing about that? We hear that and nothing happens to us, we who have the ‘holy ghost’, the one that we give ourselves. Do you understand what I am saying? We learned to live and adapt to that, that we are

even looking in the Bible now to find a Scripture to justify that.

32 These were people who had come out of Babylon at the end of the Seventh Age and had come back into the land. This was not happening among the Canaanites and them. This was happening to the people that were called out of Babylon and were brought back to the land of the fathers. This is in the time of restoration. This was happening to the people who were under a restoration anointing.

4 Then were assembled unto me every one that trembled at the words of the God of Israel,...

33 “*Then were assembled unto me every one...*” not all the people, you know, “*...every one that trembled at the words of the God of Israel.*” People who still were sensitized. People who still were living in the consciousness of why they were called out of Babylon and what God’s plan was for bringing them back in the land of their fathers; they who had come back and started to lay the foundation for the house. These people. These people who were building up that house knowing that there was a Glory coming, “The desire of all nations” was going to fill that place.

34 Friends, if we are called out of Babylon at the end of the Seventh Age and are brought back here with a promise that the dynamics shall be the refilling of the Holy Ghost, and that there is to be a rapturing faith to start among the people, and we are seeing these things and hearing these things among us and it is not affecting us - don’t fool yourself, you are thinking of yourself more highly than you ought to be thinking of yourself.

35 Because when you look in the mirror of the Word here, this is the shadow, and some people in this Age are casting that shadow. And the people in this Age who

are casting that shadow, if they find themselves in that kind of fault, you will see how they will behave when they realize that that is them, when they find which 'Johnny' they are. And the one who says, "Well, that is not me for sure." Well then, when you hear it, you will find out if you are that one now who is behaving that way when you hear it.

36 How many believe that they see their name in the Book? How many believe that there is a place that you have to see your name in the Book too? You see, the Sarah part doesn't reflect this, you know. And the Rahab part doesn't reflect this. It is the people who came back at the end of the Seventh Age, in this type here, that reflect this part here. So we are here to check our spirits tonight, so we can go to pray.

4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.

37 And this is not for himself. This wasn't for himself. In other words, like, "Hmm..." He didn't get with people and started to talk about those people you know, and started to point a finger and say, "How could they do that? And how so and so..." No, no. He was so affected as if it was him that was living in that way and then got exposed.

38 I want you to see your identification with the people that when one member of the Body suffers or is weakened, all the rest is affected. The only way you cannot get affected is if you are an artificial part of the Body, because all of the Body is joined by Blood. And once that part of that body has life, a cuticle in your little finger, you pull that out, that pain, you feel that in your toe and in your head. Do you get what I am saying? How many know that is the truth? You touch your hand

by mistake and you feel that pain, and you realize, “But look how small that is. Why should that be hurting me so much?” And the whole body is feeling that hurt, and yet that is such a small thing.

39 These men were part of that Body that came out.

40 And he said:

...and I sat astonished until the evening sacrifice.

⁵ And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God,

41 Watch a conscious man here, “*I sat... until the time of the evening sacrifice. And at the evening sacrifice I rose up from my heaviness;*” Now prayer is going to be made. You see without sacrifice, your prayer has no value, because your prayers go up to God through your sacrifice. You have to present your prayers because there is a sacrifice; because the incense on the altar is burnt by the Fire that accepts the sacrifice. You have no other fire. Any other fire is strange fire. So if the Fire that accepts the sacrifice, that shows your sacrifice is an accepted sacrifice, then you can pray. If Jesus wasn’t accepted, if the baptism of the Holy Ghost and Fire didn’t raise Him up from the dead, we are praying in vain tonight. But our prayer, tonight, has value because Jesus is risen.

42 And that’s why it has been restored at evening time. There was a morning sacrifice, and an evening sacrifice. There was an Alpha and Omega. There was a Son of Man in the morning, there was One in the evening time. There was a Crucifixion in that one, there was a second Crucifixion in the evening time. Remember it, because of this Message we have an access to God. This Message

took the Seals off of God and gave us an entrance into the Word. Otherwise the Word would have been sealed up and no man could go in there. But it was promised, “At evening time it shall be light.” You know that.

5 And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God,

6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens.

7 Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day.

8 And now for a little space grace hath been shewed from the LORD our God, to leave us a remnant to escape,

43 He was watching where the fathers were. Like we can watch where the fathers were in the Book of Acts, and then see when they were conquered after the early ones died. And then see when they were taken to Babylon. And then see how they came up through a long denominational age. But in the last days, at the end of the Seventh Decade, a remnant came back to the land of the fathers. And he is seeing, “Look at how many things we suffered since the first Church sinned. The Alpha fell, the second Eve fell, since that time. And, hundreds of years of denominations and no restoration

back to the beginning until we came back now.” He said, “We saw what they went through.”

44 His prayer, he could stand up there and pray... Can't we stand up and pray like Paul and them prayed? Can't we stand up and pray like Irenaeus and them prayed? Let me tell you, if we can't pray that way, we are praying little 'dotish' [silly or stupid] prayers, we aren't the Bride yet. Do you know what makes the Bride?...when you understand that the Spirit of the fathers is the same Spirit that came back here. The Holy Ghost that was in them, which was in the Son of Man Who was with them - when we know that that same Holy Ghost came back [that was] in the Alpha, Who was in the Son of Man that was with us.

45 Was the Son of Man with us in this day? Was it the entire Holy Spirit, the fullness of the Godhead bodily to reveal the Son of Man? That's right. It went off the scene in 1965. Since that time, It's in a people; It's in a many-membered Body. That's right.

8 And now for a little space grace hath been shewed from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

9 For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,...

46 He said, “God, You came down, opened up the Book, took us out of Babylon, brought us back, placed us back in the land, see the house of God start to build again, see the city start to become fortified, and this thing is going on among us?” Do you see how people think, friends? Do you see when you have the Holy Ghost, how you think?

11 Which thou hast commanded by thy servants the prophets,...

47 [Bro. Vin goes back to verse 10]

10 And now, O our God, what shall we say after this? For we have forsaken thy commandments,

11 Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve,...

48 You see this is somebody who is consciously living in the revealed mercies of God with gratitude. This is not somebody in their self-estimation saying, “Look what I did. And I did. And I did. And I did. And I did”, you know. This is someone saying, “When I consider

how we lived these last forty-two years after the going of the prophet, and how many times we failed, and how many mistakes we made, and how many times we stumbled, and how many shortcomings we had, and God still kept us going along as His people.” He said, “God, we should have already gotten wiped off and gotten rid of a long time ago.”

49 This is not somebody who got into Calvinism now and said, “Well, we are Elect, and we have to make it”, you know. This is somebody watching how we are living in relation to how forgiving and merciful God is to us. This is somebody who is looking to see if, out of our wrong and God’s forgiveness, if our ways have changed, or if we just kind of live loose, and go along the same way.

50 Be conscious. This is an hour you have to be conscious of your life. You have to know where you are walking. If you have a walk with God, we are not talking about a church-walk here now, but a relationship, where the revelation of who you are, how you have been called out, how you have been brought back, what you are brought back for, how you are living, and knowing it is God Who came down. His Glory lightened the earth and a Voice on the earth said, “Come out of her, My people. Come out of Babylon.”

51 And you have to understand that because of the descending of that mighty Angel, and the opening of this Book is why we are released from bondage. If that Word hadn’t been spoken, all of us who used to be Anglicans would still be Anglicans. Who used to be a Catholic would still be burning your candle with your chaplet. Who used to be a Baptist would still want to go on the Mourning Ground to travel. Do you understand what I am saying? Who used to be a Pentecostal would still be rolling on the floor, with a woman-preacher in pants up there with bobbed hair.

52 But because this Book has been opened, and we have been called out, it is why we have the privilege to stand where we stand today. But sometimes we forget that living so much, “We are Bride. We are Bride”, and not seeing how much God deserves, and what God called us for, and how responsible are we in fulfilling what He called us for. We get so taken up with self, and what we are, not even realizing that whatever we are, we are that by the grace of God. Amen?

...and hast given us such deliverance as this;

14 Should we again break thy commandments, and join in affinity with the people of these abominations? Wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?

53 You can tell this is a man constantly praying by revelation. You know this man didn't fall down on his knees at the evening sacrifice and fell asleep, and then the next thing you hear him snoring when he starts to pray after five minutes. You can tell how this man was affected and sat down there just hearing this news... how sensitive his life was to the Holy Spirit.

15 O Lord God of Israel...

(Verse 14) ... wouldest thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?

15 O Lord God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses: for we cannot stand before thee because of this.

54 He said, “We cannot stand,” he said, “I am ashamed, I blush.”

(Chapter 10:1) ¹ Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore.

² And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and we have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

55 ³ Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

56 It takes conviction to do that, you know. Because when God told Abraham, “Cast out Ishmael”, he was begging, “O, that Ishmael might live.” When God said, “Cast out the bondwoman”, he was begging that she might live. It takes conviction for this.

57 May the Lord bless the reading of His Word. You may have your seat. Let’s continue to read.

⁴ Arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it.

⁵ Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

⁶ Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and when he came

*thither, he did eat no bread, nor drink water:
for he mourned because of the transgression
of them that had been carried away.*

58 You know, when you walk in a certain place with God, friends... The trouble is, people are so humanistic in that, outside of the quickening Power that quickens you and raises you up into heavenly places, you walk by sight, you walk in the human senses. And you know, the House of God is up in Abel's country in Longdenville. And you know the days of worship are Sunday, and Wednesday, and Friday. And you know the Holy Book of God is the Bible. And you know, you bring it down to just routine and ritual. And sometimes that becomes so normal in your life because you do that week in, week out, week after week, month after month, year after year; until some of us are thirty-four years (in the Gospel) already.

59 And as we walk this way, if there is not that relationship, if there is not a conscious checking on yourself, if there is not something that you are following that was burnt into your heart when the call of God came into your life, and you know, "I have been called." Not, "Somebody explained to me certain things about the religion I was in, and I realized I couldn't refute what they were saying. So in other words, they kind of beat me into submission to accept their view of the Bible." Now that is a technical thing, you know. That could be coming under the will and opinion of another, to be influenced by another person's opinion. That is not necessarily revelation.

60 Manufacturing companies today advertise their products and influence people to buy it. And then afterwards they start to say what the advertisement says, "It is the best thing ever." Until scientifically they find out sometimes that in that very product there are things that are detrimental to your health. Do you understand what I am saying? But they are made to feel

better because, maybe, they find themselves in the multitude of people who are swayed that way, and they find a form of security being among a set of people.

61 And religion is like that. So sometimes, when something comes up, they say, “So all those people are wrong?” And the reason they asked if all those people could be wrong, is they mean that those are too many people to really be wrong. And then you hear, “The people’s voice is the voice of God”, and how many times do you hear that too. And all those things are unscriptural. It has nothing to do with God, because when you look in the Bible, you find that God is always in the minority.

62 So when we look here at the Word, there is something about the Word and reading the Word. And I think sometimes it is because you have people who don’t really read the Word. You know you can read the Word, yes, like, “I am not illiterate, so I am literate, and being literate I can read, and I read a portion of the Book.” And they expect that like, you open your little capsule, you take your two vitamins out, you stick it in your mouth, you drink your water, you send it down into the stomach, and you took your pill for the day.

63 Well the Bible is not so. It is not that kind of pill. Sometimes you are spending weeks and months, and It has not really opened to you as yet. Because your life is not even in the place to start to see that. And when you see It, you are seeing It with a human view of It. Because, maybe, you are reading It seeing already... you already have your own self-estimation. But when we find Scriptures like this, we come to a rude awakening sometimes. It makes you check yourself. Especially when It is not just a Scripture... This would have no meaning to affect us if this was just something of how somebody behaved 2500 years ago, coming out of Babylon.

64 But if that is a mystery of prophecy for this hour, and that is speaking of the end time people who are called out of Babylon, and then we see how we relate to one another and what is happening in our midst, and we see if we are affected that way, then that right away tells us whether we have the right kind of heart that could be convicted, because sometimes...

65 In other words, Ezra got into that desperation not because he had sin in his life and somebody preached a hard message, shook him down, hung him over hell, so he got desperate and started to pray because he didn't want to go to hell. This was a man who was already a scribe. This was a man who was walking with God. This was a man who was a real example to the people. This was a man who was not living in sin. This was a man to whom even the heathen kings gave full support to him because of how the man carried himself and the testimony the man had.

66 And he just heard what was going on among his people, because he realized that if his people could live that way, they were not conscious of what they were called out of Babylon for. And if they were not conscious of what they were called out of Babylon for, they were offending God greatly by that kind of living and didn't even know the injustice that they were doing to the God Who had been so merciful to them.

67 And when he went before God, he said, "I am ashamed. I blush." Because he didn't go before God in a self-righteous way, "Lord, we have some sinners among us here. I am telling you, I don't know what to do with these kind of people." He started to say, "We...have sinned." You watch Daniel down in Babylon too, "We and our fathers..." Because they couldn't see Israel broken up; Israel was one body.

68 When you are part of the Bride, friends, and you are living and walking in this realization, and you hear

something that affects the Bride in this Hour, and it is a detriment, there is something that happens to you. That makes you respond even in a different way even to your natural flesh, the ones of your natural blood. I am talking by experience. Since 1979 my life proves this, what I am talking about.

69 Because, we are called unto something. And when you understand the Word, this is not magic in heaven. We don't know God that way. God has a way to bring faith to the people. God brings faith by His Word. And when His Word opens up, and you begin to see God's will, and understand God's will, and come into fellowship with God, and then God makes you a co-worker with Him to do that, then you and God are going forth in unity.

70 That's why the Prophet said, "And you see them still rejecting the Word, you run down the bank and you try to persuade them to bring them back." And here was a man begging God for that kind of feeling, came before the church and repented when a few people who rejected his message with a bad attitude, called him all kinds of names - "Who does he think he is? Is he some dictator to us?" When he started to tell them how they should dress, how they shouldn't cut their hair, how they shouldn't paint their face, and these organizations... and he had to preach against it. They got upset; they walked out of the meetings; they dis-fellowshipped him. He said, "The harder I preach, the worse it gets." And then he said, "Well if that is the way their attitude is about it, then I don't want to be around these kinds of people. I will go in the woods." And then God, He said, "So you are going in the woods? You are not coming out to accept rejection?"

71 Now I am trying to show you God's thoughts. I am trying to show you how God thinks about it. On a natural level, you would have already drawn your line, threw that person in hell, quoted "After the second and

third admonition, don't even bid them God's speed." But from the standpoint of brotherly love, the age we are in, where the Holy Ghost has to come down on brotherly love... And when these things start to come, you start to see where we are called to live. And the age of... not a work of the Holy Ghost, not a gift of the Holy Ghost, but the Holy Ghost Himself - the Person, coming into the Church, making the Church a kinsman, making the Church an intercessor, because it takes God and man to be an intercessor. It takes God and man to be a kinsman, the Word in flesh. Then we start to understand in this age the calling we are called in which to serve God.

72 And so Ezra was so affected, not because he had sinned. He blushed to say, "Lord, look how many years, it took seventy years of chastisement because the people were so hard. You allowed the temple to be burnt down, after it was the very temple You had filled with Your Glory." You mean that this great Church we read about in the Book of Acts that got away from the Word, that started to have the sayings which became deeds and a doctrine inside of it, and then went to Balaamism and the doctrine of Jezebel that 68 million died? And you know, knowledge says, "Well that was the Dark Ages, so the seed had to fall in the ground." No feeling...a thought. That is a concept.

73 But all of that was for the sin of the fall. Because when the first Eve fell, it plunged the whole world into death. When the second Eve fell, it plunged the church into death. And it is the sin that caused it. And the sin was going after a Word so close, but it was a perversion. And Paul saw that perversion coming. He said, "They preached another gospel, another Jesus, and as the serpent beguiled Eve, so they are going to beguile these." And they fought and stood there as a standard to keep that thing out. And while he stood, it couldn't come in and take control because those men showed

that they were a defense to the Gospel. He said, “But after my departure,” he said, “you watch and see. Watch and see.”

74 Why? He knew that he had caught a mystery. He knew he was sounding a trumpet. He knew he stood there as the standard with the Word inside of him that could expose the enemy, that could identify the move of the enemy, that could bring a faith into the hearts of the people to raise them up and keep them moving on.

75 And watch his message, how he shook the Corinthians, a very church that he raised up. Watch how he shook those Hebrews. Watch how he shook those Thessalonians. That’s right. Watch how he spoke to those Galatians those burning words, “Who has bewitched you, O foolish Galatians? You started in the Spirit but you ended up in the flesh.” And he shook them. Why? Because he was standing there as a defense for the Gospel. And he was showing that church by shadow and type what they were called unto, what they were tasting of this good Word, the perfection that was being revealed amongst them. He was bringing it to them. Do you understand?

76 Then, if we could understand that friends, in the last days we know this faith has come back, and we saw what it took for this faith to come back. And we saw when the Headstone came, it came with what? Shoutings of what? Grace. The mercies... the grace of God is bringing this back. And when this thing has come back to us in the last days, what a place we are in, friends.

77 But I just want to show you tonight, men who understood the hour, why they were called out of Babylon, and the vision that they had of a Jerusalem that was to be restored, that was to be standing there in that hour filled with the Glory of God, that the very

“Desire of all nations” was to be in that Jerusalem. All kinds of false unions were in that Jerusalem.

78 Let’s just take another one quickly before we go to pray. Maybe we might just be able to reach the place where we could say, “Lord, give me that kind of heart. Give me that kind of concept. That will be the right place to start to pray.” Because, unless that heart is in us, when we see the Word like this here, to really go on to see this thing happen friends: “It is not by might or power but by His Spirit.” We were there Sunday.

79 Nehemiah 1.

80 So we are seeing Ezra’s heart. Is that right? Doesn’t prayer show you the heart of a person? Because when they get there, it is God that they are talking to. And when they get talking to God, they know they are naked before God. And they know if they are going to say something different to where they are, and what they are, they know God surely is not going to respond, because they know they can’t go to impress God. God wants sincerity and truth.

81 Nehemiah 1. We are going into a next prayer here. We had Ezra’s prayer, and now we have Nehemiah’s prayer. ‘Ezra’ means ‘helper;’ you know that. He was a helper in the hour of restoration. And ‘Nehemiah’ means ‘Jehovah comforts.’ What a great thing!

82 Look at the characteristics of these men who were part of this move at the end of the age. If those men are there in shadow, those men have to be here in reality. They represent the kind of character in the people that is going to see this purpose of God: a restored Jerusalem become a reality. Because until somebody can’t even get into God’s heart to see why the House of God is so important to God in the plan of God...

83 And that shouldn’t be too difficult for you because in that series of Ruth last year, we went through a lot

on building up this house. Ruth and they were to build up the house. Isn't that right? And that building of the house was to fulfill the very promise that Adam didn't fulfill in the Garden. Amen. Because the house is us, the seed, not brick and stone. We know that.

84 Nehemiah 1:

¹ The words of the Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

² That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

85 He is interested, "How is my brethren?" Josephus said he was by the wall of the palace, and he heard some men talking in Hebrew. Remember he was in Persia. And when he heard them talking in Hebrew, "What?" He got across there, "What's going on?" When he realized it was men from Jerusalem, he said, "What is going on? Tell me. What is the latest? What is happening?"

³ And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

⁴ And it came to pass, when I heard these words, that I sat down and wept, and mourned...

86 For five minutes? Is that what It says? "...certain days..." Even when that man told him, "Jerusalem, boy. The gates are burnt up. No gates. And the wall is broken down. And all you can see are stones and rubbish," he didn't say, "Thank God I am in the palace here, yes.

Wow! You see, God predestinated me not to go through that.” No, no, no. When he heard those words, “Oh my God!”

87 Do you see when Ezra heard they were in false union? Watch Nehemiah when he heard. We are watching the hearts of these men and that heart is the heart that is supposed to be in us. That’s the heart that is turned back to the faith of the fathers. That is the heart, my brethren, that is turned back to the faith of the fathers. That is the heart’s condition. That is the kind of prayer meeting we should be having. That is what should characterize our prayers. That kind of heart, if it is inside of us, then we will not live anyhow. We will not live anyhow. These hearts were sensitive... were sensitive.

88 Look at the condition of his heart.

...when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven,

⁵ And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:

⁶ Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we...(not ‘they’)...which we have sinned against thee: both I and my father’s house have sinned.

⁷ We have dealt very corruptly against thee,...

89 Do you know why? Hear the analysis of this: If that wall is broken down and cannot get fixed as yet, the problem is not on God's part. Because God broke the bands of our bondage and took us out of Babylon and brought us back to this land for this very purpose. So if that work is not being done, God doesn't defeat His own purpose. Do you understand? So right away he acknowledged - by praying that way, he acknowledged the righteousness of God. And he gave admittance that, "The problem is ours, not God's."

90 Look at that elevated kind of thinking. Look at that elevated kind of thinking. "As a man thinketh in his heart, so is he. And out of the abundance of the heart the mouth speaketh." And if these men's prayers became the Bible, then that was not those men praying. That was the Spirit praying in those men because that became the Word of the Holy Spirit. Isn't that right? If that became the Bible friends, then we have a pattern of praying. Then we have instruction how to pray. Then we see the kind of prayers that are acceptable in God's sight. Then we can see the prayer God could answer.

91 Shouldn't that do something for us? Shouldn't that make us want to take a greater concern in what we pray, and how we pray, knowing Who we are praying to, knowing what He has called us unto in this hour? And when we see every time God is talking to Abraham - from Genesis 12 to Genesis 25, from the time God called him until the time he died - there was no time God ever spoke to Him anything other than the promise God called him unto. Nothing else was recorded in the Bible. Only what God spoke to him concerning the promise.

92 And if God has called us... Has He called us with that promise, too, for this age? Then why do we spend all of our time talking with God about what is outside of the promise, and then expect God to engage in that kind of conversation with us? Do you understand what I am saying?

93 Watch. “When I heard these words, brother...”

94 Verse 7:

*7 We have dealt very corruptly against thee,
and have not kept the commandments,...*

95 It was not like he stood up there now and was trying to find sin and go through a guilt-trip, you know. He was not going through a guilt-trip to try to find sin and say, “Oh yes... I didn’t pray about that sin one time.” No, no, no. He is praying with the consciousness that, “Had we been in God’s favor, this wouldn’t have happened. This is an evidence of our shortcomings.” And then he started to pray now in alignment. He knows, “If there are things that are not put right, or was not accepted by God, or if it had been accepted by God, we wouldn’t have to be in this condition. But there were a lot of things that were not accepted by God.”

96 You see, and when we have the conviction of what we are called out for, and God said, “A super race, and a super Church, and a mature Church in the last days, and a Church where sin cannot stand up to, and a Church set in order, and a Church in rank and file, marching, ‘Onward Christian soldiers’, proudly displaying the Blood”, that doesn’t become like little poems we learn and recite, you know. That is like, “If we are not there, Lord, we have failed You. Because we can go back to every one of those quotes we read in the Book and say, ‘This is what You have brought us unto’. And if there are things there that we have not given up to You, and we thought that we had given it up, and now when these things come, these things are evidence that it has not been given up.” Then they take real inventory, and then they come to the place just like if they were coming out and starting out all over again.

97 You don’t hold on to your status, “Well, I am in the Message thirty-four years, and I don’t have to go through that.” Daniel was sixty-eight years in Babylon,

and hear how he was praying. And you could imagine when those chains were around their necks, and they were carrying them on those slave ships, and they were going down to Babylon, you could imagine how they were praying for their sin. And sixty-eight years with no temple, when he found that there were two more years to go, he was still confessing his sin and all the sins of the people without a temple, believing according to what God said to Cyrus through Isaiah that that temple was going to be rebuilt. And he knew the people were going out according to Jeremiah's prophecy - "After seventy years, I will bring you back here."

98 Then when we see that after Revelation 18, Revelation 19, "And it was granted unto her to be arrayed in fine linen pure and white, clean and white, which is the righteousness of the saints", where is the guilt-trip? That means that there is now no condemnation. Could we have the righteousness of saints, the righteousness which is the righteousness of God revealed in you and have condemnation? It can't be. Because if your heart condemns you, you can't have confidence before God. "And them that are in Christ, there is now no condemnation to them that are in Christ."

99 And if we are in Christ, then the Holy Ghost is in us. And if the Holy Ghost is in us, and the Holy Ghost is not fulfilling the Word, because God, just like the enemy - power is restricted in many ways to do what He has to do according to His plan, what His Word has spoken for this day, until He gets people that He can do it in. Because the kind of Scriptures He talked about, He has to have people to fulfill that. As God, He can do anything, but He promised to do it through people and if He can't get people to co-operate with Him, His hands are tied.

100 That's why God in the fullness of the Godhead bodily, dwelt in flesh, was in Nazareth, and He couldn't

do any great work there because of the unbelief, even though He is God Who created the heaven and the earth, as Spirit. Because to get certain works to be done there that was promised in that day, they had to believe in the Messiah, and the Messiah wasn't Spirit, the Messiah was a Man in flesh - the Seed of David. Amen?

101 And what God promised in this hour, it is not a Spirit moving around, flying around, it is a Church on the earth raised up in the last days, a branch that came out of the root (Amen!), a glorious Church, a people that is standing on the earth whose hearts are turned back to the faith of the fathers. That God has to find a people who will agree with Him, who will tear their own hearts, not the garment, tear their hearts before God and say, "God, You are serious about Your Word. I enjoy It when I am feeling good, or when I have nothing else distracting me. But when my distraction comes, You are really hard to get at me because that is when my mind goes through so many things. Because I want this, I want that, I want that, I want that and half of the time I can't do what You told me to do."

102 And somewhere along the line... look at these men. Ezra heard brothers had wives...or started to date, and sisters getting pulled into relationships with unbelievers. Because they knew they were the seed through which the Messiah was going to come.

103 "The Lord, Himself shall descend from Heaven with a Shout", God had to get a man fully surrendered to fulfill that. "And the Voice of the Archangel...", God had to get a people fully surrendered to fulfill that. Not what we worked out: one and one is two, and two and two is four. It is like, "Okay, that is the Shout, this is the Trump, because the Wedding Supper... in between there, there is a people on the earth. Yes! We are the Voice of the Archangel! We worked it out." Uh, huh? No, no, no, no.

104 It is the same God, the same way, the same kind of preeminence, the same kind of fellowship, the same kind of hunger in the hearts of the people, the same kind of faith, the same kind of submission to the will of God. Do you know why? Because the same harmony between the Father and the Son must be between her and the Bridegroom. Is that right? That gives her the, “Thus saith the Lord.” That makes the “Thus saith the Lord” operative. Outside of that, she has nothing. She has to get in line: “Get in line.” Outside of that, she is out of step.

105 And he heard these words, and look at his prayer. Quickly.

7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandest thy servant Moses.

8 Remember, I beseech thee, the word that thou commandest thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations:

106 Watch how these men knew the Word. He went back into Deuteronomy and picked up what God had said to Moses in Deuteronomy and praying it there.

9 But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

10 Now theses are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and

to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man.

107 He was talking about the king.

...For I was the king's cupbearer.

108 See, he couldn't leave without the king, you see.

109 And going down there in chapter 2:

² And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

³ Wherefore the king said unto me, why is thy countenance sad, seeing thou art not sick?

110 Look at the discernment of the king. He said, "Why is your countenance so sad, Nehemiah? You are not sick."

111 He said, "this is nothing else but sorrow of heart." He said, "Something is bothering you deep down inside. You are sorrowful in your heart about something. Isn't that is the truth? Now come and speak." He said, "I was sore afraid", because he knew the king struck the button right there.

³ And said unto the king, let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchers, lieth waste, and the gates thereof are consumed with fire?

112 In other words, when he heard... Who is Jerusalem? The Lamb's wife, the City of the Living God. What was Jerusalem? The dwelling place of the great King. And when he heard it wasn't fortified, the enemy

had access, the walls were broken down, and the gates were burned, and there was nothing to keep the enemy out, and all that time they came back there and they were having their worship and they were trying to go along, yet they were not fortified. That little brother was not fortified. That little sister was not fortified. That family was not fortified. This husband was not fortified. This wife was not fortified. Because every time the problem comes up you know, where it needed fortification. Do you understand? Every time their problem came up, you know where the enemy was coming in.

113 And when you hear something about the Bride, how it ought to affect you. When you hear a little part of Jerusalem in Guyana is broken down, you don't say, "Praise God! Those Guyanese, I tell you, they are always in problems." You hear of a little problem up in St. Kitts, "Hmmm. Thank God I am in Trinidad." No, no, no, no. You hear about a little problem somewhere else that is not connected directly with you, "I always knew they were not on the Word." See?

114 Not them. "Jerusalem, not fortified? Oh God!" I don't have time tonight because it is prayer service. But Jerusalem wasn't just a place, it was an idea. That's why when the city was burnt flat, no temple, nothing, Daniel opened his window three times a day and prayed as if it was there. Because as far as he was concerned, fire could not burn that out of God's mind. And those were God's thoughts being expressed, unfolding the mystery in God's heart. And they knew they were lined up with God.

115 Like Napoleon back in the 18th century there, he was going through Europe, and he heard such howling and wailing by the Jewish synagogue. So, he ran in there to see if somebody was being murdered, or killed, or something. And when he got in there, he saw those Jews and they, on the Day of Atonement, were

remembering Jerusalem. And they were crying, and pleading, crying for its restoration.

116 They said in 1967 (the six-day war) on that Yom Kippur (the Day of Atonement) up there, when they broke through and got into the city, and Jerusalem was recaptured. And in 1973 (the Arab-Israeli War of 1973), when they were able to take that part of the Western Wall, those soldiers with their machine guns and they, brother, they took their hats off, and just to go and stand up by that Wall, and touch that Wall. And they leaned up there and started to pray. And from that time it was called the Wailing Wall, where all those Jews go and continually pray, looking for the restoration.

117 And they said Napoleon, when he saw that, he said, “What is happening here? Is somebody being murdered? What is going on?” And the servant said, “No, no, no. Today is the Day of Atonement. These are Jews, and they are remembering Jerusalem and praying, because their city and temple was burnt.” He said, “What? Who has done this thing? I am the monarch here. Such a temple has been burnt and could have affected these people this way and I haven’t known about it. Tell me, let me take some action.” He said, “No, my lord. 1700 years ago it was burnt in Jerusalem.” He said, “What? And 1700 years after this didn’t come out of them?” He said, “That city has to be rebuilt if it is so.” He said, “Such a people, if they could have something that...” Because those ones that were right there weren’t even there two thousand years ago when it was being burnt.

118 Do you get the thought of where I am coming from now? The Bride, in the faith of the fathers, were not there in the flesh but it’s an idea; it’s a mystery; it’s the expressed thought of God.

119 When we read about Peter and Paul and them, we know they aren’t dead, these people are alive... twenty

feet from us right now. When we heard about the Prophet who stood in this day... you go to Jeffersonville and you see the tomb, what they have there, and down inside there are the bones of the man. But that man is beyond the Curtain of Time, there gathered with a people. Amen! And it is told, "When Jesus comes, He will judge you for what you preached. And we will go back to the earth and pick up our bodies." And he is looking for that because he already had that even before, while he was alive here on this earth.

120 Then, we now who are walking in this Message... is this about Longdenville? When we get locked in there, do you see how lost we are? We are as lost as lost can be. We become worse than the Catholic, when we can't see beyond this geographic location. But when we see the Word that God thought before the foundation of the world, the Word that He spoke by His creative Voice, and that Word dropped down, and God even put it in shadow in the Bible here. And in the last days according to the prophecy in the book of Revelation, of a people coming out of Babylon (Revelation 18, and Revelation 21 and 22), the City of Jerusalem is fully expressed, a Heavenly Jerusalem, and the Lamb is in the midst of His people.

121 That mystery. That mystery that's in process because it's a people already in invisible union. There is a people already clothed with the Wedding Garment, the Robe of the Holy Spirit. There is a people who is already getting the Name and the Wedding Band, and know the Marriage Certificate. There is a people already who are the pregnated Bride. That is happening.

122 And when you hear that such a thing has happened... Let's stand to our feet. Let the musicians come for me. When you hear such a thing, you realize friends, where we are. You realize where we are.

123 One heard of a condition of the people, something that was not supposed to be. He said, “I sat astonished. I tore my garment. I pulled my beard. I sat appalled. I even went before God and said, ‘God, I blush’.”

124 The prophet preached, *The Blushing Prophet* (Nov. 1956), because he came back in this day like Ezra, at the time of the evening sacrifice, and he was seen and he was calling out a people out of Babylon, to bring them back in the homeland, a people whose hearts were being turned back. And he was trying to get them separated from organization, and hybrid religion, and Jezebel religion, and, *Why Am I Against Organized Religion?*, and, *Why We Are Not A Denomination*. And he told them, *Go Beyond The Camp*. And he was trying to separate a people. And he said, “I am blushing.” He said he was so ashamed, he was so embarrassed, he blushed before God... to go before God.

125 Friends, when I see this the cry of my heart is, “God, give me more of the Holy Spirit. Give me that kind of heart because if my life doesn’t match the Bible, I am finished.” It is nice to match, “I am Rebekah, I saw Eleazar.” It is nice to match, “I am Mary. I saw the mighty Angel and I saw my name in the prophecy in Isaiah 7:14.” But you see it is not to match part and you can’t match the rest. That means you are coming up to 99.99% and then you have a chain with a weak link, and then you don’t have all of the Word to go back. And then you are not matching all that the Bride is. So you look good for a season until you find a flaw.

126 But if what we match before is real, we are supposed to match that too. And if we have the potential, and we are His Elect, then inside of us, when we see the heart condition... Because, do you know what is a good thing about truth? You have to see It first, behold It, and then you could be changed into It. You can’t be changed into It if you don’t behold It. You are changed into what you behold. And when God

caused you to behold something and you see the condition of these men...watch how they were affected; watch the condition of the hearts of these men; watch these men's prayers before God. We see what we need to be by God's grace.

127 Let's sing, 'Take me, separate me. Lord, how I long...'

*Lord, how I long
To be lost in Your precious arms*

128 And feel contentment

Sweep over my soul

129 To hear You speak peace, Jesus

To hear You speak peace...

130 Oh, to the waters...

...in the strength that I find

131 Oh, take me

132 Mean it as your prayer, tonight.

Take me, separate me

133 Oh, from the things of this life

From the things of this life...

134 Oh, where I only

See heartache and strife

Hide me, uphold me

On eagles' wings

135 I know You'll never

136 Ever let me go

137 Have that confidence tonight.

138 Down deep in my soul, tonight

139 ...because I am so tired

140 Of this world below

141 I know that somewhere

142 Beyond the Curtain of Time

143 Let's rise up, tonight, into those realms where we can pray the kind of prayers we see coming forth from those who were restored back to the land of the fathers. That level of praying, that focus of praying, that sensitiveness of praying, that burning prayer from the altar of incense in their hearts.

...where I only see heartache and strife

144 Oh, Rock of Ages, hide me!

145 ...uphold me tonight

... on eagles' wings

146 I know You'll never

Ever let me go

147 Empty me, dear Lord,

148 Of all myself and pride

149 Empty me, dear Lord,

150 Remove secret sins inside

151 Empty me, Oh my loving God

152 Until I am just like a little child

153 So Your will could be done in my life

154 You are the Ezra. You are the Nehemiah, tonight. You are the same one. We need to be in the same kind of condition, friends. You heard of Jerusalem not fortified, you saw evidences of the enemy at work, keeping the City in a place where they could trample upon it, and the weakness of the people who cannot build up the fortifications and keep the enemy on the outside, so that we could have peace on the inside, peace in the City.

155 Oh God, You see false union, You see these things. It is not things to talk and to point fingers. It is things, Oh God, to get into prayer. When they saw those things, they went into prayer. When they heard those things, they went into prayer. What does it tell us? They understood how to deal with their situation. They knew the approach to overcome the situation, to see God come on the scene and bring a change.

156 And that's the place that we need to rise up into tonight. The only thing that keeps us from getting there is our callousness, our insensitiveness, our unconsciousness. We have become desensitized, many of us. We have just been kept in a church realm by the enemy. Oh my, and then he makes us admire ourselves, "Oh, we are good at this, and we are good at that, and we are good at the other."

157 But watch the people, friends. Watch their experiences here. Watch how... He said, "I know something is troubling you." He said, "How could I be happy? How can you see a big smile on my face, and the City of my God, the Lamb's wife, the Bride, is being affected in so many ways, in so many places, and I could be comfortable being part of that? How could it be?" Oh my, I see the kind of call God called us unto, a holy calling. I see the kind of separation that God's Word requires - a total separation from all unbelief. I see where the church is failing in that holy walk, in that perfect walk. I see why we can't come into the realities that God has promised though He wants to do it. Because there is still an emptying.

158 Let's just, in the Spirit, friends... I am not trying to knock you on the head. I am trying to sensitize you. I am just trying to say, "Look at the picture in the Bible." When you wave, you want to see Nehemiah wave back. When you watch your prayer life, you want to see that kind of prayer, that kind of convict...but how could you pray that kind of prayer without that kind of conviction?

How could you have that without that kind of sensitiveness? How could you express that without the same kind of love? If you don't have that kind of identification with the Bride, how could you feel and be affected when it is not you being affected, but one of your brothers and sisters being affected? It brings us to a deeper understanding of this great unity of the one God in the one Church.

159 Oh, 'Empty me'. I want to go in there. I purpose that I must go in there. I must be in that place.

Empty me, dear Lord

160 Of all myself and pride

161 You are already in prayer. You are worshipping God. You are expressing your heart in song first.

Empty me, dear Lord

162 Remove secret sins inside

163 Oh, empty me

164 Oh, my loving Lord

165 Until I'm just like a little child

166 So Your will, Jesus

167 Could be done in my life

168 Father, we mean that tonight. We sang it many times before, but we mean that tonight.

169 Oh Lord, I've heard Your Word

Oh Lord, I've heard Your Word

170 That has called me

171 And now...

172 Oh God, when I see the picture in the mirror,

173 ...I can't turn away

...away

174 I am compelled tonight. Do you feel compelled Church? Not a fable, but the Truth. It is God's Word that I hear.

175 Just to walk with You

176 "Would you take a walk with Me?" He says. Hallelujah!

177 This is my prayer

178 Why don't you lift that hand as a sign of surrender and sing it to Him tonight? Oh God, we are surrendering our hearts, our minds, our souls, all of our strength. We surrender our entire being to You, Jesus.

179 Empty me

180 We want to climb higher in this hour. We want to see a greater power move among Your people, Lord.

...secrets sins...

181 We are willing to pay that price like Samson, tonight.

*Empty me,
Oh, my loving Lord
Until I'm just like a little child
So Your will could be done*

182 In my life

183 Don't you feel like that many times?

184 Sometimes from within

185 Lord, how I groan and cry

186 Nehemiah said, "I wept, I mourned for many days."

187 How I hunger and I thirst for Thee

188 Oh, but I would not...

*But I would not be satisfied
Until I be filled with You*

189 Oh, empty me

190 ...can be filled with You

191 Oh, as we get ready to go down in prayer.

192 Empty me, dear Lord

193 Of unbelief inside

194 That's the sin, friends. That's the first and great sin. Out of that came every other one – unbelief.

195 ...Lord, let me never pretend

196 Take away the sin of pretense, make belief.

197 ...remove fears and doubts within

198 That's the greatest plague in the church – fear. It's a plague today.

199 Empty me,

200 Oh, my loving God

201 Until I'm just like a little child

202 So Your will

203 Your will, not my will.

204 Your will could be done...

205 That I could be a prisoner to Your will. I could overcome self-will and the will of man, to become a prisoner to the will of God.

206 And as you go down in prayer tonight, think of those two prayers, the prayer of Nehemiah and the prayer of Ezra. The prayer of Nehemiah and Ezra. Let those two prayers be prayers that we would pray out of, that it would be the source of our inspiration in this hour. That we, not just one night or one time... He said, "I prayed for many days, day and night, day and night", just after hearing Jerusalem was not fortified. Her walls were broken down, her gates were burnt.

207 After Ezra prayed, the people wept. They were so convicted. They saw how he was affected. They were shaken by the prayer and the way it affected him when he heard those things, things that they were living so comfortable in and becoming adjusted to, that they were compelled to separate from all unbelief.

208 Like we heard on Sunday, after Haggai spoke to those people, they obeyed, and they rose up and they began to do the work.

209 Do not go praying all over; just get focused to what we have been hearing. The place the Holy Spirit has used to illuminate your mind, refresh your vision, refocus you, is sensitizing you to the places, because that history is repeating itself. These are areas where the church is being affected and we need to rise up and go forward, that we see why we have been called out and why we have come to this place, and what goal is to be achieved, that we could strive lawfully. Not fighting as one that beateth the air, but striving lawfully to achieve this goal.

210 May God, the God Who started the work in you, the God Who called you out, the God Who opened your ear to hear the Message of this hour, saying, “Come out of her My people. Come out of Babylon.”

211 That’s why you are here, tonight. That’s why it is easy for you to move into that channel, and that’s what God called you unto. In the hearing of that Message, in *Recognizing Your Day And Its Message*; it is the time of restoration. It’s a Message of restoration.

212 May the Holy Spirit be so released, Father, in this place tonight. May the prayers come out of the hearts of these restored ones, these whom You have called out. Burn this vision, Oh God, into every soul. Bring us into such a fellowship with Your purpose revealed here in this Word, that our hearts can be so conditioned, a heart, Lord, that would be so surrendered to You, so

filled with Your love, so sanctified by the revelation of Your purpose, so motivated Lord, unto the objective that You have called us unto.

213 May we break through every hindrance tonight. May the Holy Spirit, the same Spirit that prayed through Ezra, and prayed through Nehemiah, let that same Spirit burn in the altar of our hearts that as we open our mouths and the incense comes up at the time of the evening sacrifice, that we can pray and it can come up before You as a sweet-smelling savor, as incense pleasing and acceptable unto You, Lord, that You can attend unto our prayer, Oh God.

214 Hear the cry that comes from deep within the tabernacle, Your tabernacle, Lord, the fruits of our lips coming forth Lord, from the altar of our hearts, coming up before You, Jesus, coming up through Your precious Blood, tonight. That, *'Our faith looks up to Thee, Thou Lamb of Calvary, Saviour Divine. Now hear us while we pray, and take all our sins away, and make us from this day wholly Thine'*.

215 Oh God, draw near Father, so near that You would overshadow each one, dear God. May You grant it, Father. May You grant it, Lord.

[The church goes into prayer. -Ed].

216 This is a time of self-inventory, friends. God said, "Consider thy ways." He called them to look deep within their own hearts (Amen) that we can come out of our own desire and enter into God's desire. This is the time that the Lord's House should be built up. This is the time that the Glory of God should fill His Church. This is a time that we should be moving under such a power of Divine love, walking in a realm of perfect faith. This is that hour friends, when God's promise can be made manifest, because there are hearts and lives in condition. There are people in harmony. There are people who are willing to pay the price; they considered

that price. They broke through in that prayer meeting. Amen. It sort of sparked off. Hallelujah! Glory be to God in the highest!

217 We thank You, Jesus. We praise your mighty Name tonight. Glory be to God! Hallelujah! Glory, glory, glory...

[Bro. Vin and Congregation continue to worship. -Ed.]



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