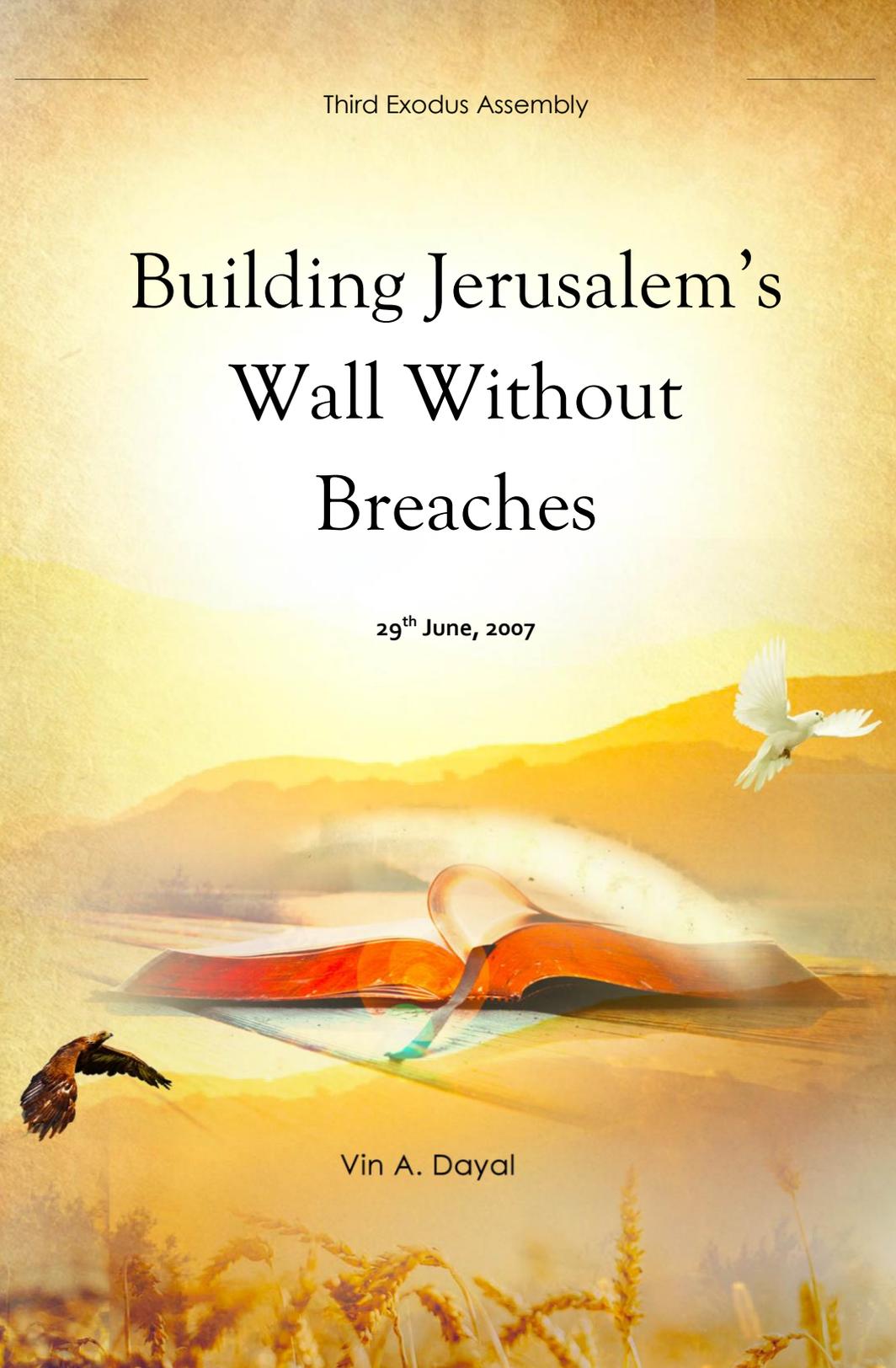

Third Exodus Assembly

Building Jerusalem's Wall Without Breaches

29th June, 2007

Vin A. Dayal



Third Exodus Assembly

BUILDING JERUSALEM'S WALL WITHOUT BREACHES

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TRINIDAD

Bro. Vin A. Dayal

Excerpt:

And you know its people we're talking about because it's not a physical Jerusalem here. It's workmen that needeth not to be ashamed. It's a wise master builder; it's a man with the measuring line; it's Zerubbabel with the plummet in the hand. Do you understand? He's measuring you. You are the city. You are the temple. In Revelation 21, the hundred and forty-four thousand is the wall. Dispensationally that is the wall for the dispensational Jerusalem. For the local Jerusalem, the same way we have walls here. We have elders in the gate, it is twenty-four elders: twelve apostles; twelve patriarchs and a hundred and forty-four thousand. The whole wall and the foundation and the gate is Jewish in the Heavenly City. Here in the local church, you have people who are the defense for this. They could defend their doctrine; they could defend what we stand for; they are strongly established, rooted in the Word. Do you understand? They know what the church believes. No spirit could come in and deceive the people in the doctrine because we know what we are established in. Nobody could come with another Jesus and another gospel. They broke the first church and they came through the wall. And the serpent come through Eve's wall saying, "You shall not surely die" and perverted the Truth and penetrated her defenses and the city fell. Amen? **(Page 18)**

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FOREWORD

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

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

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

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



BUILDING JERUSALEM'S WALL WITHOUT BREACHES

TRINIDAD
FRIDAY 29th JUNE, 2007.
BRO. VIN A. DAYAL

Amen. Something keeps holding me.
*Something keeps holding me,
Every day I see,
Oh, He's helping me...
He's helping me faithfully,
To overcome my trials,
He's guiding me constantly,
Giving me victory,
He's a reality,
Something keeps holding me.*

Oh, let's try the next verse, "The trials of this world..."

*The trials of this world were getting closer,
Oh, the pull I felt,
The pull I felt was more than I could bear,
Oh and I was on the verge...
I was on the verge of just giving over:
Oh, the strength within myself,
...just wasn't there.*

*Something keeps holding me,
Oh, we are thankful for that tonight.
Every day I see,
He's helping me faithfully
To overcome my trials;
Hallelujah!
He's guiding me constantly,
Giving me victory,
He's a reality.*

Something keeps holding me.

Oh, Satan laid before me his temptation.
Satan laid before me his temptation,
Of his desire...
Of his desire to steal away my faith,
Oh, but I have found tonight.
But I have found in time the revelation,
Oh, that prevailing power and strength I need.
...keep me by His grace.

Something keeps holding me,
Every day I see,
Oh He's helping me
To overcome my trials;
He's guiding me constantly,
Giving me victory,
Oh, He's a reality;
Something keeps holding me.

Oh, let's try that last verse again, "Satan laid before me his temptation."

Satan laid before me his temptation
Of his desire...
Of his desire to steal away my faith,
Oh but I have found in time...
But I have in time the revelation,
The strength I need to keep me by His grace.

Something keeps holding me,
Every day I see,
He's helping me faithfully to overcome my trials;
He's guiding me constantly,
Giving me victory,

Oh, He's a reality. Oh, let's sing the chorus again.
Everyone now, lift your hands and sing it, if that's the Truth, amen.

...holding me,
Every day I see,

He's faithful tonight, He's the strength Giver.
To overcome my trials;
He's guiding me constantly,
Giving me victory,
He's a reality;
Something keeps holding me.

Hallelujah, we thank You Jesus. Oh, we praise Your Mighty Name tonight, oh God for Your keeping power. Not only did You save but You kept us dear God. We thank You that You are our fortification tonight; oh God for Your guiding influence; for the strength in the inner man; oh God for the blessed Holy Spirit, oh God, that is so faithful. You said You will never leave us or forsake us, that You will be with us and in us even to the end of the Age. We thank You tonight Father. Oh God as we stand in Your presence tonight, what a blessed privilege it is to come in Your house and to lift up Your mighty Name and to remember oh God what You have done for us Father, oh God, especially in those times of temptation when Your Holy Spirit, dear God, can give us strength to resist the enemy and watch him flee from us Father. We thank You tonight dear God.

How great is our God tonight. Oh God You are so faithful Father. Blessed be Your wonderful Name. Oh we thank You Jesus. We thank You tonight. Hallelujah. Thank You Lord. Hallelujah, hallelujah. Let's just bow our hearts in His presence. You're in His house tonight, you have a special request in your heart, you've come prayer service tonight; you've come into His house, you want to keep in remembrance the things He had spoken to us; has been speaking; the things that He has attracted us to; focused our attention upon, causing us to have an entrance into a place where we could have a deeper fellowship with the Holy Spirit to understand His will and purpose; the moves of the enemy; how do we become fortified; how to fight this warfare, not as one that beateth the air but as one who is not ignorant of the devices of the enemy; one who has

on the whole armour of God and knows that the Word is mighty to the pulling down of strongholds; one with a readiness to revenge all disobedience that we might war a good warfare in this hour; we might endure hardness as good soldiers, hallelujah; we might stand against the Devil and his wiles in this evil day in this contest, the greatest battle ever fought, that we might be truly overcomers coming out victorious with a testimony in this hour. Blessed be His wonderful Name. Thank You Jesus. Have faith in God as we look to Him tonight.

Father we thank You tonight. What a blessed privilege to come into Your house this Friday evening. As it is Lord the end of the working week and yet dear God we have this time appointed, a place we can come into Your presence; a place of refreshment; a place where strength can be renewed; a place dear God where the Holy Spirit is present; a place dear God where every need in the lives of Your children, young and old oh God Father, can be met; a place dear God that we look forward to and have great anticipations, always to embrace the opportunity and the privilege when it is said, *"Let us go up into the house of the Lord."* Hallelujah! Knowing that something good always happens when we come in Your presence. Oh God, it's such a blessed privilege to know what it means to be in Your house.

Oh God and we pray this evening Father, as we gather here in Your Divine presence witnessing the baptism [There was a baptism service at the beginning of the service –Ed] of souls who this great light has struck Father, those in their first love; children as newborn babes oh God, the Elect Lady, Zion travailing and bringing forth her children; Heavenly Jerusalem, the Mother of us all; the Elect Lady and her children, oh God that You will expose the Breast to them and they could nurse the Milk, hallelujah, by which they can grow Father. Hallelujah! How You love Your children Lord. How everyone that is to be a part of the great

family of God, You Who planned their birth; You Who planned the order and the sequence how they're going to come and take their place in the family of God, we thank You to witness these things.

We know what it is because Lord God, we have come that way Father, oh God and how thankful we are. As the songwriter says, *"Oh happy day, oh happy day, when Jesus washed my sins away."* Oh God and because of that love Father, that reality that struck our hearts when we saw Calvary; when we were identified; when we went down in the water knowing it was no impossible dream that we can start over clean. I pray tonight Lord, that if there is any standing here who have come that way already but is cold, is lukewarm tonight; oh God that have not kept pressing the battle; have wiggled off the road; their hands have become feeble and hang down; they have lost their joy and their enthusiasm; they've just become a spectator; they have just become one trying to survive, I pray tonight Father, as they witness these things oh God, a new born faith will come back to their heart and that the Holy Spirit can find them here. For it is written in the Bible, *"Repent and get back to your first love."*

Oh God how we want to ever, in this hour especially when the Rapture is unfolding and the Holy Spirit is setting a called-out Church in order to get them to move into this rapturing grace. Lord God, what a people we ought to be in this hour Father, knowing where two or three are gathered together in Your Name; where the redeemed are being gathered in, washed like snow and free from all sin, oh God may these realities flood the souls of Your children this evening. For You said, *"Come and rejoice I have found My sheep that was lost."* Oh God and knowing that angels cannot sing but we can sing Father because we know what it is to be lost and be found dear God; we have that experience Father. And so we pray oh God that we all can join this family where new ones are being born, hallelujah because we

are not a barren people. Oh God barrenness is a curse but we can bring forth new life, a Church that can get pregnated by the Word and give birth Father, that there is spiritual multiplication. Oh God how we rejoice Father.

May Your blessed Holy Spirit meet with us tonight in a place where our hearts oh God, can be illuminated; where their faith can be built up, victorious, overcoming faith in this hour that it might be written of us, "By faith, when we were called to go up we obeyed; by faith we refused oh God, the pleasures of this world like Moses did, esteeming the reproach of Christ greater riches than all the treasures in Egypt; oh God, by faith like Rahab, we could receive Your servants that comes with a Word to us dear God, recognising the move of God even to put our lives in jeopardy to receive it oh God." Oh blessed be Your wonderful Name.

And Father God as we sit here in Your house Your blessed Holy Spirit can meet every need. Get our hearts in condition to pray knowing the effectual fervent prayer of a righteous people availeth much; that Lord, our prayer can go up tonight effectually, fervently by the fire of the Holy Spirit burning on the inside of our hearts. May You grant it Lord. Meet every need in the hearts of Your believing children as they stand here tonight in Your presence, knowing You are the Giver of every good and perfect gift; that in You there is no variableness or shadow of turning. You said we don't receive because we don't ask; for we should ask that our joys may be full. Oh God may faith be increased dear God, in every heart to believe that You have made all things available unto us. For it is written, "We are blessed with all spiritual blessings in Heavenly places in Christ Jesus.

Oh God and may You speak this out of Your Word. Continue dear God by Your great Holy Spirit. Let this great Ezra, oh God, this Inside Teacher establish us that we might be rooted and grounded and established and settled, knowing the Word of the Lord; knowing the

Word of the Lord. Let this great Nehemiah, oh God, Jehovah our comfort, Lord God, build us up Lord and fortify us. Hallelujah! Let this Great Eagle anointing of Zechariah, the Lord Who remembers; the Spirit of Truth that brings the Word back to remembrance and inspire us oh God to rise and go forward knowing the Word is coming to pass in this hour; this great prophetic vision, *“Not by might nor by power but by My Spirit saith the Lord.”* That oh God, that these things can be realities Father, that when we are awakened to the fulfilling of prophecy in this hour; when we recognise that all these things are being done that Your Word might be fulfilled.

Remember Your children oh God, not just here but our brothers out in St. Lucia tonight; our brothers out in Guyana tonight Lord, also ministering to the redeemed. Oh God remember them and use them as instruments in Your mighty hand to help prepare and make ready a people that when that trumpet sounds, oh God they would be ready to go. Even as Your servant stands here in the post of duty tonight that there would be such a faith and such a people here also. Grant it dear God. We look to You, we commit all that we have upon our hearts into Your mighty hands. You said cast our cares upon You, for You careth for us. Take full control now and lead us and direct us and may You get honour and glory. Let Your love be shed abroad in our hearts. Let Your Holy Spirit, dear God, fall fresh within us Lord. Grant it Father; this great Quickening Power that can quicken us and raise us up to live above the reproach of sin in heavenly places, the believers position in Christ. Grant it we pray, for we ask it for Your glory, in the Name of Jesus Christ we pray, amen and amen.

Praise His mighty Name. God bless you tonight. We welcome you all in the house of God and consider it such a great mighty privilege to be here in the presence of God and Sunday [24th June, 2007 –Ed] you know, I was speaking on, *The Refusal To Forget Jerusalem*. How could we forget; it lives in our hearts. When we say

Jerusalem we don't mean the geographic city back in Israel, we mean the Lamb's Wife, the Bride of Jesus Christ. Amen. Then I was speaking on Wednesday night [27th June, 2007 –Ed] *Come And Let Us Build Up The Wall Of Jerusalem*. A unified church unhindered by a determined opposition; unified in our purpose; unified in one mind and one accord and the people said, "*Let us rise up and build.*" Does the people still feel that way tonight? [Congregation says, "Amen." –Ed] Amen. If the people feel that way tonight then we are here to build, amen. Hallelujah. We are building on a true foundation. Glory be to God. I would like to invite your attention to the book of Nehemiah, chapter 3.

It was a big job. There was a great opposition and the people were a feeble people who lived without the victory for many years; living in a city full of rubbish; living in a city with broken down walls, no fortification but a man came to seek the welfare. There is One in this day Revelation 10:1, has come to seek the welfare. Michael has come on the scene. Hallelujah! One foot on land and one foot on sea, He has come to take everything under His control to get a church into rapturing faith, amen; to seek the welfare of the people. Glory! Praise His mighty Name. A man who doesn't want to see any rubbish in his church; a man who doesn't want to see any stones that is supposed to be in their position, out of their position buried under rubbish; a man who doesn't want to see a church where the Devil could walk in and walk out of as he please because it's not fortified. Amen. Glory!

Nehemiah chapter 3! This is a Scripture that looks like a bunch of repetition but "*All Scripture is given by inspiration.*" How many knows that? And all Scripture is profitable and if this is put in the Bible and a whole chapter, 32 verses of repetition then it has to have something relevant to the Book and relevant to the people that are called out. God doesn't just put things for so. Every jot and tittle is inspired. Heaven and earth

will pass away but It could never pass away, we know that. Then let us read.

Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate;

Oh my, we are getting an idea! In chapter 2 as we took Wednesday night, when he viewed the walls; when he viewed the gates; when he presented the proposal and he said, "You see the distress we are in; you see how Jerusalem lieth waste; you see how the gates are burned with fire? And he said, "Come let us build so that we'll no more be a reproach," and he gave his testimony and they believed his testimony and they rose up to build. And now here he's giving us the insight, the record of how this building took place. It started with the high priest. What a place to start. It started with the high priest and his brethren the priest; that is the ministers. It started with the ministers. Any building that has to take place must start with the ministers. The leaders must be in front. The leaders can't be in the back squirting a little water, squirting a little water. The leaders have to say, "Follow us people," going forward and they started to build. They built what? The dung gate! No, the sheep gate; sacrifice, atonement. That is where they brought the sheep in. This was close to the temple. Amen. And so they understood and they built first the sheep gate because what is the use to have everything and there is no atonement for sin. Is that right? *"Without the shedding of blood, there is no remission of sin."*

So they builded the sheep gate;

My!

...they sanctified it, and they set up the doors of it;

Could you imagine these things were undone for years? My!

...even unto the tower of Meah they sanctified it, unto the tower of Hananeel.

And next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri.

There were some men from Jericho, the lowest city they came from. Is that right? Jerusalem is on the mountain, Jericho is in the valley. Tuscon is on the mountain and Phoenix is in the valley, you know that! Glory! Yet these men from Jericho climbed that mountain to go up to Zion to become part of the work and they're working right next to the priest. Hallelujah! Oh my! It's strange how God does things. God could bring them all the way from Cedros [Some of the saints come from Cedros, Trinidad the furthest point south of the Island –Ed] right up to here. [Longdenville, central point of the Island –Ed] He could bring them all the way from Guayaguayare [another place in Trinidad, south west of the Island –Ed] to here and they stand alongside a priest who packs the Word, amen, to build and fortify Jerusalem. Hallelujah!

But the fish gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

They didn't just put up the gate, they secured it too. They put locks and bars. When you're putting on locks and bars, you're making it strong that nobody just can't come in. In other words there is a lot of resistance to resist any unauthorised power that wants to come in. It is becoming fortified. That means these men are conscious. Amen. These men are conscious because the whole thing is to fortify the city. The city is a city not for God and the Devil. It's a city for God; it's God's dwelling place. Know you not you are God's dwelling place? Satan must have no part in the Bride. Amen. He can't have any place in you; can't come and entice you and seduce you and play up with you and then you know, just have his way with you and then you're trying to give God what's left over. No, no, no! It's all for God;

from the crown of your head to the sole of your feet; body, spirit and soul, it's all for God; offering up yourself a living sacrifice holy, holy and acceptable unto Him.

And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

God is taking inspection of those who are not getting involved. God is taking note of the spectators in the work. He marked them inside of there because it's a work that's called for total involvement. It was a work that's called for full participation and so God is watching those who have their own idea so they don't want to submit because that is what the Word means there. It said, "They put not their necks!" When you put your neck you're saying, "Put a yoke on me." And the yoke is what? To bring your will subjected! When you put a yoke on a beast, a bullock, it's because the bullock has a will of his own but when you put the yoke, he could be controlled by the master to do the service he is employed in for the master. So they're bringing the thought there, they don't want to put their neck to the work of the Lord. They don't mind putting in an offering but God wants more than that. You are the sacrifice He wants. Your money's okay; it's good for the work of the Lord too but God wants you more than your money. Remember the Indian chief carried his blanket and then he carried his pony and God stood up and watched him and then he realised something is wrong. He said, "Oh God, why are You not answering me?"

God said, "I don't want your blanket and your pony, it's you I want." And when he offered himself, then he felt the Spirit coming down. Amen? May the Lord bless

the reading of His Word! You may have your seat. We will continue to read.

I want to speak tonight and call it **“BUILDING JERUSALEM’S WALL WITHOUT BREACHES.”** Making up the walls and stopping the breaches, we want to speak on. **“BUILDING JERUSALEM’S WALL WITHOUT BREACHES.”** We want a wall without breaches. A wall without breaches is a picture of a people in one mind and one accord. Did you get that? A church, a body without schism. How many knows they were so on the day of Pentecost? How many knows that was the condition that caused the temple to be filled with Glory? Because everything was together; everything was unified; the unity of the one God in the one Church. Watch the work, the work started at the sheep gate, it started with the priest. Then verse 5,

And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

Moreover the old gate...

It went from the sheep gate to the fish gate, now it's by the old gate.

...Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof,

Now Jerusalem's wall is twenty feet in some places, why? This is not a little brick wall around your house. Do you understand? A wall in the Bible in the olden days were to fortify the city because they used to come with battering rams to try to break down those gates. They used to stand in the towers at certain strategic places on the wall in order to defend the city, where the archers up there could shoot at them trying to come into the city; where they could throw hot oil on them. Do you understand? That is why when invasion was coming they used to go – everybody used to run in the city, like how Jehoshaphat brought all Judah into the

city and they locked the city gates and everybody in the temple prayed. So understand this!

...they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

They had all kinds of old beams before. When you have to get a beam that is not a little two by four, [a measured piece of wood –Ed] about six feet of two by four; that is not that you know. To go and cut that wood and get the kind of beams to fortify the city because this is the life of the people and this is the city of God and the city of God, all hell is against this city. Two hundred million devils are loosed to come against this city. Do you understand?

So God could not even fortify us with Methodist beams. He could not even fortify us with Baptist locks. Do you understand? No, no, no, no. It can't be made in Taiwan. This is the – when you know the type of opposition you have, you know the type of fortification you need. The enemy we have, walked over Abraham; walked over Isaac and Jacob and they; walked over Moses; made Elijah and they run and hide and bawl and tried to commit suicide. Do you understand what I'm talking about? The enemy that we are up against, only the Lord Jesus Christ is Who overcame that enemy because the Age we are living in we can't have the gift of the Giver but the Giver Himself. That is why in this day there is one when the Lord Jesus Christ could have come back in the person in this man, he could speak into existence because this is the Age of perfection. We have to come to the stature of a perfect man and if the Bridegroom hits on sixteen cylinders the Bride has to hit on the same to approve she is the Bride; she is part of Him; she is Him revealed. So if the city is the Lamb's Wife then she must have the same fortification He had. He was tempted in all points and yet without sin. Do you understand?

And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah,

They came from far for the work. They made sure they got up to Jerusalem and they didn't say, "Well, let the people who live close to Judah do that work." You know sometimes, that is the attitude of the people. Sometimes they call on Saturday for a clean-up but some people feel it's too far to come for a clean-up of the place and the Lord is watching those who are not involved in the work. Do you understand? You say, "Let us rise up and build," I'm saying, "build what and how far are you willing to go to build; build until we see the Glory of God?" That is the building. And they built, *...unto the throne of the governor...*

All these are land marks: the fish gate, the sheep gate, the old gate; the throne of the governor. This is the circuit of the wall around the city. And so it is showing you how the work started and how the work progressed and it is showing you people who were involved in that work.

Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of one of the apothecaries, and they fortified Jerusalem unto the broad wall.

From priests and men of Jericho and the Tekoites and the men of Gibeon and Mizpah, now we are hearing about goldsmith and perfumers, apothecaries. They didn't say, "That is not my line of work boy, I can't get involved in that." No, no, no! All rank, all profession, rich and poor were in one mind and one accord, united under one headship with one objective and one purpose and working in one harmony. Is that the Body of Christ? Is that the Church of the Living God?

This wasn't those men's profession to build walls but the apothecary said, "If I could mix perfume, I could mix cement. I know about mixing because in my field you

have to know what to mix with what.” Do you understand? The greatest ability in the work of the Lord is availability. Though it wasn't their field, these men had passion for the work. Though it wasn't their particular gift and skill, they refused to stay uninvolved because they understood that they came out of Babylon, came back in the land of their fathers and they knew the original glory and they were being inspired with the original glory and they wanted to see Jerusalem become what it was again; what it was in the beginning; what God thought about it was. Do you feel that way tonight? This is the Spirit. May God through this release this Spirit in the church, that regardless of your rank whether it's high priest; whether it's perfumer; whether it's woodcutter; whether you are a driller and could put in a bolt and you are a lock-maker, the work requires everybody. It says,

...and they fortified Jerusalem unto the broad wall.

And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

I guess a study like this you will never ever finish if you try to study this because all those men's names have meaning which I could get some of them to show you. And all the places the work has meaning because some of these places were memorial of the great and glorious past. It was great landmarks of their history. It was because Jerusalem was the city of God. There were places in that city when the Jebusites had it, where David and they went up and Joab and they climbed that water shaft to take that city that they thought was impregnable. And all this place was broken down and when those people came there and they are working there for the next week trying to fix that place somebody told them, “You know the work what you are working on here? He said, “Do you understand what we are doing here?”

He said, "No, we are just building up Jerusalem."

He said, "I will tell you a story about this here. This is where Jerusalem which was once under the control of the Jebusites, how it was conquered and became the royal residence of the royal king, the king of Jerusalem and it became the city of God. It is because this is the place where they had access into the city and broke the power of the Jebusites who thought the city couldn't be conquered and it took daring men to climb there, to get into the city and break the defense of the city and today we are building back the city where God Himself used to dwell."

Oh my! Brother when a man hears that brother, he's doing that work with a sincerity. "I've got the privilege to be part of this; king David, this is how he came into this? The great captain Joab and they, this is the place they risked their lives for the king and their love and their loyalty for the king and they believed that the king was the anointed one who was the beloved; who was to come – a man after God's own heart who was to come and sit on the throne there; that Messiah was going to be his Son?" Do you understand?

Just like if you go in Israel, just like if you go in Branham Tabernacle, they wouldn't walk in there and say, "What kind of old place is this?" And kick that pulpit and say, "What kind of old thing is that?" You will never do that. You heard this is where the Prophet of God stood; this is where the Pillar of Fire came, oh brother, you want to tiptoe inside of that place. You want to sit down here; you even want to get in a channel where God could maybe give you an experience or something because you know great mighty things took place there. You want even to bow there and have a prayer like the old coloured man who went back by the vesture with the blood of Abraham Lincoln and he jumped back when he saw it and he began to cry and when the Prophet said, "Uncle what caused you to be so moved by that? I don't see anything about it."

He said, "You see nothing? Watch that blood there."
 He said, "You see that stain there?"

He said, "Yes."

He said, "Do you know what that is?" He said, "That's the blood of Abraham Lincoln." He said, "I come back here every time I get a chance because I was in the field there and because of the slave belt." He said, "You don't know the days mister, when I am being beaten and think I'm going to die in that field; when my poor wife and my children are separated and I'm longing for the day to be free to unite back with them. And when that Emancipation proclamation went forth and we were free and I saw my wife and I saw my little son from different fields and we started to reunite as a family because we came on the same ship but they put us on the auction block and they separated us and they broke us and they made us like animals," he said, "that's why I come back here before this place."

And so it is, those people, this was the city of God. This was the land of God; this was the place where the prophets of God were; this is the place where the Glory of God filled and all the kings of the earth came to Jerusalem even the Queen of the South had come to see the wisdom of Solomon and that temple was destroyed since Solomon's time and now it was being rebuilt again. These men began to find themselves working in these kinds of places. And verse 10,

And next unto them repaired Jedaiah...

Notice every verse repaired, repaired, repaired, repaired, repaired! Let me stop here and tell you what it means in the Hebrew there. It's a word called 'chazaq,' c-h-a-z-a-q. Hear what that word means, to strengthen. To repair means to strengthen, to prevail, to harden, to be strong, to become strong, to be courageous, to be firm, to grow firm, to be resolute. When they repaired the door they made it firm; they made it resolute; not easily shaken; not easily moved; under no – no amount of pressure you exert upon it, it will stand solid. That

is what the word repair means. It means to be firm; it means to be secure; it means to make strong; it means to restore the strength; to give strength.

If God is doing a repair job on you; if God is doing a repair job on your faith – maybe Satan accessed your life; maybe you ended up with an evil habit; maybe you don't know how that spirit got a hold of you; maybe a demon came upon you, a sickness and is robbing you of your health; maybe it's a bad attitude towards the Word of God because for this cause many are sick and weak and maybe God has to repair that strength, you know what you have to do? A builder doesn't add good wood to rotten wood. When he is going to fix that beam half of that beam is rotted, that is why the Bible said, "And Nehemiah view the wall and he viewed the gates." In other words, he viewed it with an inspective, discerning mind. He had to see what can't be used; what will not do a good job if you go to repair it; what has to be cut out and he had to see what kind of material can still be used back. And he had to see now in certain places for the proper strength, "We can't use half of that old beam and half of the new beam. It will be better if we put a whole straight beam, new brand, strong; a certain kind of wood." Do you understand now?

And you know its people we're talking about because it's not a physical Jerusalem here. It's *workmen that needeth not to be ashamed*. It's a wise master builder; it's a man with the measuring line; it's Zerubbabel with the plummet in the hand. Do you understand? He's measuring you. You are the city. You are the temple. In Revelation 21, the hundred and forty-four thousand is the wall. Dispensationally that is the wall for the dispensational Jerusalem. For the local Jerusalem, the same way we have walls here. We have elders in the gate, it is twenty-four elders: twelve apostles; twelve patriarchs and a hundred and forty-four thousand. The whole wall and the foundation and the gate is Jewish in

the Heavenly City. Here in the local church, you have people who are the defense for this. They could defend their doctrine; they could defend what we stand for; they are strongly established, rooted in the Word. Do you understand? They know what the church believes. No spirit could come in and deceive the people in the doctrine because we know what we are established in. Nobody could come with another Jesus and another gospel. They broke the first church and they came through the wall. And the serpent come through Eve's wall saying, "*You shall not surely die*" and perverted the Truth and penetrated her defenses and the city fell. Amen?

So you are getting the picture? I want you to get the picture, so when you go to pray – you see when you understand the Word and you understand the Word applied to your condition, your prayer gets concentrated. You begin to know how to pray. You don't say prayers anymore because you start to understand how your life is designed to be the residence of God; your life is designed to be the habitation of God. When God made you as a temple – maybe you don't see yourself as any temple. Maybe that is a new concept maybe now coming to some of you. You see yourself maybe by race or by culture or by height or by beauty or by education and you see yourself in so many different ways. Maybe you see yourself by position you know and rank and office but the first thing you have to know your life by is you are a temple.

When God made man, God was making a habitation to live in because God doesn't dwell in tabernacles made with hands. Man was created to be the temple of God and when you realize what you are created to be, then you start to understand how it gets broken down; how it gets invaded; how it gets misused to another purpose. And when you start to understand that, then you start to understand why you have to be fortified in certain places in your life and why when this repair job is being

done... You have bad teeth in your mouth and you go by a dentist then he has to see, "I have to take out this one and I might save this one; I could do a small filling here or you need some root canal here." He has to inspect you and X-ray you and all these things.

Well so Nehemiah didn't just go and start to build the wall. When he started to look he started to inspect; X-ray vision. So the Word is! The Word inspects you and you realize you better be careful if you don't have a lock on that door because the kind of pressure, when that serpent brings that invasion and that onslaught on you, if you have little tin bolts and you don't have good brass bolts of a certain size and you don't have good strong bars; you have some little soft wood that you made your thing with, first battering ram, "Bam," when the mind battle starts, it starts to batter your mind, you don't last a week. *The Siege And The Conquest*, when he targets you and garrisons you and you say, "Oh God, I'm going out of my mind! Oh God, I don't know where the thoughts are coming from. Who! Oh God help me. I feel like if I'm a sinner. Where is all this coming from?" You're under siege; fiery darts.

You ever see those pictures where you see those arrows. You ever see Baghdad where fire is falling from the sky on that city; burns it to the ground. The Bible says, "You have to have the shield of faith to quench the fiery darts of the enemy" because when all those different strange passions want to come; all those start to get worked up in yourself; all those sensations and you start to get all these kinds of feeling, when that starts to come, you better have something to quench the fiery darts of the devil because he's setting you on fire; he's setting you on fire.

So Nehemiah knows, "This kind of wood doesn't burn easily." Do you get that? This kind of wood – that is the kind of wood we have to build this gate with; that doesn't burn easily; brass lock for here that could withstand the heat. You fortify the life! Then when you

understand that now, when you're getting battles you wouldn't say, "Oh God, I am getting a mind battle; I think I'm going to backslide. Oh God Jesus." You don't get frantic. No! You say, "I'm under siege but my city's built strong. I'm expecting invasion but I didn't waste my time; I'm fortified." Yes sir! Because remember you have to be in a battle; you have to get a test to get a testimony. The people who doesn't have any testimony are the people who lose the test. The people who have the testimony are the ones who overcome the test.

Jerusalem, there is no city on earth that nations and armies have fought for as Jerusalem. There is no city on earth in the history of the earth, the human race that they have ever warred against and tried to destroy and yet Jerusalem keeps rising; it keeps rising. They destroyed it many times; burned down different places, yet Jerusalem keeps rising and even now Jerusalem is rising. And Jerusalem's inhabitants, their children, little children so [Bro. Vin indicates the height of a five or six year old –Ed] five, six years before they even learn their alphabet well, they know this room is the place that when they send the scud missiles from Iraq and Iran with the gas, they'll run in here to be safe and when you're going to work watch out. When they're doing their 'sums,' [Speaking of mathematics, word problems –Ed] "If 4 suicide bombers kill so many Israelites." That is how they do their sums because they are a people who knows, "There would never be another Holocaust. Six million of us died and the world stood up and watched us. We are not going to wait for the world and the support of the world, we are going to come here together and be unified and be strong in our purpose and have resolve." That is how Israelites are and natural Israel is a type of spiritual Israel.

So you see how when you lose sight of the revelation, you'll live anyhow; you'll get carried away; you'll fall apart and that is why people get into those kinds of conditions because they're here but they don't

understand what 'here' is about. They don't listen closely enough. Maybe I'll take some of the blame; we do not teach well enough too. God help us to teach better. Maybe we're supposed to teach with a stick. Because when you're hearing the Word, it's to sensitise you to the day you're living in. Do you watch around in the world and see what goes on with people? Before they reach five and six years now, they're losing everything. Do you think politicians and they are interested in them? Election time comes once every four to five years, that is the time you see politicians. Do you understand? Watch verse 12!

...next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.

He is ruler of half of Jerusalem and there is a next ruler who is ruler over the next half. And this man, he doesn't have any sons, he has daughters. He said, "Girls," he said, "I know to climb up on those ramparts in those long skirts, you might trip but we can't think about that, we have to build Jerusalem." They said, "Daddy, we've already figured that out and we weren't going to be left out regardless. Daddy here are the tools. We went down in the workshop and we brought out the tools and everything here." They said, "Around this house here, we're going to fix it and fix it good." Him and his daughters; goldsmiths, perfumers, priests, him and his daughters – the ruler and his daughters.

The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate.

Now in their history, they knew when they had certain invasions which side the enemy had come from in previous invasions. Do you understand? Some people get their fall through their ear gate; some people get their fall through their eye gate and some people get

their fall through their affection gate and their reasoning gate. The enemy, when he studies your strategy, he comes through different gates in your life. So when they're telling you they built this gate, they knew in previous times, the city was taken maybe in six months when they made that attempt through this gate; maybe the city was taken in three months when they came through this gate because it depends on what gate they're coming through; it depends on what kind of resistance you could put up. If the enemy catches you in a gate where you're weak, you don't have much resistance to put up you know. If he comes and tries to come through one of your strong gate, you can stand up longer. You might even testify in church, "Saints I was on the job today and some young lady came in a long slit [on her dress –Ed] and tried to tell me you know, I'm playing holier than thou but I knew what she was up to and I resisted that spirit" and the saints say, "hallelujah" because they felt nice for you. But that battle is one day. By the third week we aren't seeing you in church. Then they see you both in movie town holding hands. Do you understand? Because you think you're strong in that gate so she says – the Devil says, "No, no, no, you're going through the wrong gate."

Remember I told you the city has ten gates: five in the body and five in the spirit. Satan has access to all. The one on the inside, the Holy Ghost better be there in the soul because when he gets there he will control those other gates. There is a burglar alarm on every one and you have monitor to see on every one. From the time he looks on the monitor – faith looks here and see, faith trigger off the thing – something here and you put up a resistance. That lock went click click, [Bro. Vin imitates the snapping of a lock] and kicked in and that lock clicked, like power locks, nothing can't come through there.

I am trying to catch for you these men when they were building they weren't just – don't just read without

understanding, “And they repaired a gate, they repaired a gate.” Jerusalem is a city as I said, that has history with different enemies. There is not a single city in the world that has been attacked and fought and desired and coveted by other nations. Today Jerusalem, the Pope wants it, the Mohammedans want it; the Jews want it. All the trouble in the world today is right in the Middle East where it's over Jerusalem. Whoever conquers that land of Palestine could rule the world because that ties about three continents together. That is a main highway for politics, for trade; for everything. So watch!

But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Bethhaccerem; he built it, and [he] set up the doors thereof, the locks thereof, and the bars thereof.

Could you imagine a ruler of a community there, he is coming to fix the dung gate? He didn't say, “I am too dignified for that kind of work. The dung gate, where all the garbage and everything is taken out of the city and dumped there and these things? No,” he say, “I am the ruler.” No, no, no! Read with understanding. It shows men lost their image. Jerusalem, is above their chief joy. Remember I preached that Sunday [Sunday the 24th June 2007] for you. “Jerusalem must be above my chief joy.” If, your chief joy is your image, if, your chief joy is your status! No, no, no! They love Jerusalem more than that.

Now this ruler came down and he is diligently working on the dung gate. Do you know what was happening? The people started to inspire one another! Because when you have a little discrimination and you have a little prejudice and you're on self and a little image and you think of yourself more highly than you should think of yourself and you see somebody has ten times of what you have and they're down there in the mud with the hoe and they're weeding and they're

scrubbing down the drain and when you get up to get in your foreign used [car] that is about five to eight series back and that person get in their Mercedes Benz and is driving off after they take off their tall boots and they put their yard broom in the back and you realize look you are standing up there watching the work so. Do you understand?

What is this teaching us? This is a mystery of prophecy for this hour. So this is teaching us that many people in the work, the way the work will be laid out, the places they will find themselves required to do service for God and if Jerusalem is to be restored a lot of things and self will have to be devalued. Humility will have to come in where there is pride because when Jerusalem is finished built and the Glory of God fills it brother, there will be nobody who thinks they are better than anybody; everybody will love each other; everybody will stand by each other; nobody is exalted above anybody; everybody has their place. The same priests and they have to go back and do their sacrifice; the same goldsmith has to go back to his job afterwards; the same perfumer has to go back to his job afterwards. But when they come to Jerusalem, Jerusalem was God's city. That is not for their own self and their own self-advancement. That is to honour the God, Who called them out and gave them this land that He might dwell amongst them. This is the wisdom of God friends. That's why all Scripture is given by inspiration. It's profitable for doctrine, instruction.

*But the gate of the fountain repaired
Shallun the son of Colhozeh, the ruler of part
of Mizpah;*

A next ruler again.

*...he built it, and covered it, and set up
the doors thereof, the locks thereof, and the
bars thereof,*

This man was determined that when he takes his hands off of that, that work is complete. Do you

understand? He didn't say, "Well I will do a portion and stop." No, no, no. When enthusiasm and love for the work started to grow as they became more involved in the work they started to realise, "You see me, I'm not just working for eye service. If everybody already went home and packed their bag, I'm going to finish this piece of work here I'm responsible for. Did you notice each man and his family were responsible for an allocated portion of the work? How many knows the Body is fitly joined and compacted together by the measure that every joint supplieth for the more effectual working of the Body? Because the Body has no spare parts; the Body has no cosmetic parts. Every part there is serving a purpose for the advancement and the fulfilling of the purpose the Body is designed for.

What is this doing? It is giving us a concept of how God sees His Church; it's giving us a concept of the economy of God; it's giving us an insight into how the Church of God is designed to be run and operated and when God in the hour of restoration at the end of the seventh Age when He called us out of Mystery Babylon back into the land of the fathers and this spiritual evolution is taking place so the Glory of God can come back and fill it to even greater than the Glory of the former. We are seeing how God will unify the people by working together; that working together in harmony, in unity and co-operation without prejudice and discrimination; with self-sacrifice and you will see just now, some who finished their work weren't satisfied to go home and sit down. You found them working with a next group in a next part to help finish the wall. It's not like, "I did my duty and I'm gone." No, no, no, no! If Harry doesn't pack the wood or Harry is sick and can't pack the wood I'm going and help Harry pack the wood. I brought my water already but let me help him pack the wood too. That is the attitude because of the love for Jerusalem.

...and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David.

Look at work this man did!

...[from] the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David.

Some of this kind of work it was in dangerous places where they had to... Do you see how they described those places there? That pool wasn't like a man made a pool. When I was in Israel and when we went to see the pool that pool wasn't like you know you go out on top of the hill and we have something nice, round; nice man-made pool and it's cast nice and it has water and everybody comes. When you see the place a person has to climb down and you watch the height from the top because Jerusalem, Mount Zion is built on mountains where Mount Moriah was; where Mount Zion is; where Mount Ophel, I think was the other one and these are up in the mountains. Jerusalem is the city in the mountain, Jericho is the city in the valley. So when you get up there on the mountain then now inside of those mountains there are different crevices, caverns; the way the road is.

That's why when they were coming up to the Mount of Olives and to overlook Jerusalem when Jesus climbed the Mount of Olives, well when He was coming that day through the travel entrance into the city and He is riding in nobody can't see Jerusalem yet you know. But when He reached on the top of the Mount of Olives and you look over there, it's like a jewel; like a beautiful jewel. And then He made the descent now into the city and the people saw the King from a height descending into the city, oh my, they think of the – they got inspired. Something came upon them because it wasn't just a man riding a donkey; a carpenter on a donkey. It wasn't that. Something happened; the Scripture came alive and they started to break palm

branches; they started to take their clothes off because in there they began to see when the King in His second coming, is going to come in His Glory. But here He was meek and lowly and for a little moment they caught a glimpse of what was happening because those same people afterwards said, "Crucify Him," a few days after but while inspiration was upon them something moved and they caught it. This is what happens in a service; people catch something in a service and by the time they walk out after the service it's gone. They're so blessed right here crying, tears and then walk out two hours after and speak against the same Word. That is Bible! That is normal.

So when he described this place here, you're doing a piece of work and you are a ruler and that man has to go down maybe a few hundred feet going down so, down those steps and that isn't normal steps you know. Remember it don't have any tractor and things in those days, you know. When you're cutting out those steps out of the rocks in the mountains and so on and you put little slabs and like little trails to walk and get down there and now all this is being rebuilt and this man when he looked there he said, "I am doing this work, I'm seeing Jerusalem rebuilt but like my life's getting in danger here." He says, "No, no, no, partner you see me, I'll stop." No, no, no! Believers, those mighty Gentile warriors, His wish was their command. They put their lives in jeopardy. The apostles and they put their lives in jeopardy for the service of God. Jesus, Who loved them laid His life down for them and with Jesus' life in them they laid their lives down for Jesus. He died that they could live and they died that He could live in them.

So this was a work of love and this is the work we are in here and this is illustrating the work and shows sometimes when we reach a certain place in the work where it takes real love to carry you there, people don't have love to go that distance. They give if it's convenient for them. "I'll give you a little bit of my time." He says,

“Not today! You’ve come on the wrong day.” He says, “You’ve caught me in a bad time.” The ‘bad time’ means he’s going by the beach you know and the pot of ‘pelau’ [A one pot meal made with rice cooked together with meat and vegetables –Ed] will get cold. And even though it’s a great need he feels, “I’ve planned for this for two days. What you have to come this morning and harass me for?” It took love to go there to do this work to build in those places.

After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Bethzur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty.

You could imagine this man now where he’s building it’s the sepulchre of David. “Oh God,” he says, “oh God look at the part I got; look at the part I got. This is King David. This is his sepulchres.” What Nehemiah say? “That the city of the sepulchres of my father is in waste and I stay in this palace!” How much more when that man sees the sepulchre of King David; the garden of the king? He said, “Brother,” he said, “the lines have fallen me in pleasant places.” He said, “I don’t care how dangerous it is; I don’t care how hard it is here and I want to do it to my best because I know David gave his life for Israel. I know it’s because of David and what he did and captured the city, we, a temple could be built here. The whole world could come to worship here.” He cherished that portion he got.

There are things in the Word when God deals with you, you cherish it. There are certain books in the Bible that God opened certain Truths to you, you cherish those books. There are certain passages in the Bible you highlight and write a date by it. Why? Because in times God opened things and gave you strength and gave you victories and if you have to talk spiritual talk and any experience those are places you could say, “God dealt with me here and that is my testimony over

here and this is what God opened to me and I see myself in this.” When you hear about Bethlehem and Boaz’s field and these things here and the well which is by the gate, oh my, he said, “I drank from that well. I drank from that well. I know what it is to be in the field of Boaz.” It’s special to you. If we could get it spiritually how much more than in a geographic way for a natural people that was something real to them. They know this is the place by the gate where he said, “This day I have purchased Ruth.” Could you go up to the place and find where Calvary is and say, “Ah” and walk away as a Christian? Could you see the tomb where He rose from and walk away as a Christian? No, that speaks of your experience because you know when God was creating the earth He fixed that one place that one day He will come and die right here and though you live way in the Caribbean 70 miles by 40 miles, 7 miles over Venezuela, that Truth of what was done there will come into your heart down there and that Blood will have an effect on you and change your life here of what happened there. You’re tied to it. It will be something special.

Well when this man – these people got those places like this they worked in it whether it’s a difficult place; a dangerous place or a great historical place. When you have to serve in the church and you look back at what the early church was and you see certain ones, like me as a minister, I have to look at the ministers and they who carried the Word in the Alpha. I have to measure myself by them if the children has to reach back to the faith of the fathers. A deacon in a person has to measure himself by them. A singer in the band will have to measure himself by them. Why? God still has the same kinds of gifts. God is the same yesterday and today and forever. For God to accept worship and receive worship and come among a people it has to have all these same mechanics so the same dynamics can come. Do you understand? Verse 16!

*...over against the sepulchres of David,
and to the pool that was made, and unto the
house of the mighty.*

Oh my, even the mighty men.

*After him repaired the Levites, Rehum the
son of Bani. Next unto him repaired
Hashabiah, the ruler of the half part of
Keilah, in his part.*

*After him repaired their brethren, Bavai
the son of Henadad, the ruler of the half part
of Keilah.*

*And next to him repaired Ezer the son of
Jeshua, the ruler of Mizpah, another piece
over against the going up to the armoury at
the turning of the wall.*

*After him Baruch the son of Zabbai
earnestly repaired the other piece,*

Do you know what that is saying? Nehemiah's eye was on everybody. To write that he knows who was doing what in his church and he was watching how they were doing what they were doing in his church. And when he's writing the record for God and to preserve the history of the work being done, he started to tell you their name; he started to tell you from which gate to which gate they worked; he started to tell you who worked and who was before who and who was after who. It shows how closely he watched and observed those people and he watched how they carried out the portion assigned to them. He knew who earnestly repaired; he knew who didn't put their neck to the yoke.

Because remember repair means to restore and give strength; to strengthen; to sustain; to encourage. So if you have one that is a Levite, they are the singers in the house of God and they have a certain part of the work they are responsible for you can encourage them; you can strengthen them. If you have deacons and ministers by the door you can strengthen them. They lifted up the hands of Moses when the battle was going

on. We sing lift up the hands of the ministry, strengthen and support and encourage. Sometimes through warfare you get damaged; sometimes through pressure; sometimes the load of the work gets great and you get tired but that is a time you can't afford to be tired, you need to be fighting because the battle's raging. Then you have those who can repair what you've lost. It is great things what the Body can do. You know when you eat, food repairs the body? You know if you eat the right diet – you know when you eat the wrong thing it breaks down the body too? You know rest and things repairs your nerves? Sure! That is the natural body. Look!

...he earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high priest.

After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

And after him repaired the priests, the men of the plain.

Watch how all these men, priests alongside the men of the plain!

After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.

Are you catching something there? Many people, five times in this chapter it speaks of those who work on a section right in front of their house because in the work of God you have to give attention to your house. The Church is made up of families and when families are not paying attention to their house and this daughter is going around with an unbelieving friend and getting close and the mother and father are seeing it and letting it happen, they are not working; they are not doing their work to fortify there. And the enemy isn't just coming in their house, they are part of the Church. The enemy

is in the Church because they have friends in the Church and their influence goes on others who are seeing they are doing what they're doing. And then repairing doesn't mean cover it up so it can't be seen. Repair means sometimes to take a saw and cut out this part that woodlice ate and is rotted and have caused this part to get weak, this rat infested part. Repair means cut that out. Do you understand? Five times, why? Because we need to give attention to the work of God right at our own homes! I'll show you the names of these people who are mentioned that they worked right over their house. Verse 23 tells us – it started in verse 10; look back at verse 10 where it says,

And next unto them repaired Jedaiah the son of Harumaph, even over against his house.

Then here in verse 23 it tell us,

...Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.

After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning of the wall, even unto the corner.

It takes skilled men to turn a corner. Any man could fix a straight wall but the wall has corners too and when he reached there now men have to tie that together. You know when you have certain stones and you're trying to tie them together and they are a corner in the Church, that is when two parts comes together and those two parts are clashing and you don't have harmony between those two parts and those two parts wouldn't join together at all and they're like that and you have a piece of enmity between those two, those men now had to be able to join that and turn a corner and make it look smooth and nice too. They can't leave it rough, they curved that nice. Skilled mason with a trowel in their hands and maul, [A heavy, long-handled hammer used

for driving stakes, piles or wedges –Ed] something to break that sharp jagged edge, (do you understand?) and put a grinder on it. You see how sometimes people blame ministry wrong? Now you're understanding; now you're understanding. It takes skill to turn a corner because a building – this room has corners and when you're building this it has to meet right even. It has to be even. It has to be in one mind and one accord. One God, one faith, one baptism, one unity and endeavoring to keep the unity of the Spirit in the bonds of peace. Look, verse 25!

Palal the son of Uzai, over against...

I hope you're seeing yourself in all these names we're calling you know? Those were the names back in Jerusalem after the seventh decade. You are the names here at the end of the seventh Age.

*...over against the turning of the wall,
and the tower which lieth out from the king's
high house, that was by the court of the
prison. After him Pedaiah the son of Parosh.*

His part reached over by the court of the prison. Brother, sometimes when God puts you to work in certain places, you're learning to be a prisoner. You start to get in an environment and you realize, "I understand why God put me here; I understand why I'm in this part of the work; I have to learn certain things in this position." See sometimes you're watching, "But look he got to work over by the king's garden." Yes, he has to know how to cultivate seed and water, water plants and bring it up healthy and nice and beautify the environment. Say, "You get down by the prison" and you are seeing down there and you know how down there where a prisoner is you have to learn to lose your rights; to submit to instructions; (that's right) to give up your identity, all who you are because no matter who you are you go in that prison, they'll put prison clothes on you and give you a number like everybody else and they call you by your number. They don't call you

Reverend, Mister Doctor you know, they'll call you by your number. "In here you have no identity. Leave that for when you go out of prison." Everybody had a place. Verse 26!

*Moreover the Nethinims dwelt in Ophel,
unto the place over against the water gate
toward the east, and the tower that lieth out.*

*After them the Tekoites repaired another
piece,*

You see we got back to these fellows here the Tekoites. In verse 5, they were repairing and the nobles would not put their neck but watch them. They're watching their big shot nobles from their country and their district who aren't getting involved in the work. They aren't getting influenced by them, you know. They said, "If they want to play 'big pappy' and don't get involved that is their business. This is Jerusalem; this is the city of God." They fix a piece and they go somewhere else and fix a next piece. I could imagine they're singing, "We never get weary yet; we never get weary yet." [Bro. Vin sings, "*We never get weary yet.*" – Ed] Why? Because they see they're involved in the work; they're happy. It's not burdensome. The work of God is not burdensome. The joy of the Lord was their strength to do this work. When they began to see the harmony; when they began to see high priests and those other priests and rulers by the dung gate; high priests and they by the sheep gate; goldsmith and perfumer inside of here; Levites inside of there, when they began to see that it began to do something for them because they understood the importance of their protection and their security.

When this is being carefully understood; when you can really understand what it is for your life to be secure, that the Devil – you could say, "Satan has no place in me. I saw where he tried to tempt me; I understand how he tempts because I studied how he tempted Eve; I studied how he deceived David; got him

to look at that woman while she's bathing; I understand how he did those things; I understand how he got Peter to make him deny the Lord; I understand; I studied those things. Why? All these things are given for examples. I know I will face the same kind of test and when my time comes and he wants to come through my gate I want to know how to be fortified because I want to overcome in my Age." *To him that overcome I will grant to sit with Me in My Throne.* "I purpose in my heart to overcome in this day to go in the Rapture" because you're conscious it's not just about church and church programme; you're conscious of what it is. We're about finished. We're coming down to the end.

After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto unto the wall of Ophel.

Oh brother, look at them. They had worked there repairing the old gate. Working there now they've gone up to the tower which lieth out to the king's house. I could imagine when they got up in that tower there now and they start to see afar off where the watchmen stand; oh my where the sentries, the guards over the city; when you go high up and you could see far off and they got up there to work up there they said, "Boy!" They started to understand some of the things what those watchmen in the city sees. They got into the places where the ministers and they go. When they are up there they could see far; they could see everything. What a place to work friends; far above the horse gate.

From above the horse gate repaired the priests, every one over against his house.

Watch them again, "Over against their house."

After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.

That is the gate that the Messiah is to come through. That is the very gate where the Glory left the Temple and went out before it was destroyed.

After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against [another] chamber.

Look how they were all working next to each other. Nobody was saying, "I don't want to be close to that one. Give me a far seat from that person." No, no, they were working next to each other. They weren't saying, "Well I want to go by my friend; I don't want to go by the priests. I'm afraid to go by those priests and them. They're always looking at your life." No, I'm glad to go by the priests and them. Do you understand? Regardless of rank or profession, whether it was areas that was close to them or far from them or they have to travel from Tekoah; whether they have to climb from Jericho to get up there, they were all working together regardless of rank; priests, rulers, perfumers, goldsmiths, merchants, brothers, sisters, sons, rich and poor, they were united under one headship. And watch when the enthusiasm for the work began to grow. Do you know why? They were all inspired by the same vision of a fortified Jerusalem; a Jerusalem where all evil is shut out on the outside and where there is peace and security on the inside.

And even to retrieve some of the stones that were under the rubbish and to close the breaches and join the wall together, that means it had to have peacemakers in the church. They are not people starting to fight and being talebearers and breeding strife and enmity and causing breaches. They are peacemakers; they are intercessors; they are making reconciliation with two that is torn apart; they're bringing them back and restoring them back into fellowship. *Blessed are the peacemakers.* They did not

say, "That is not my business. Let them fight and kill one another; that is them." They said, "No, no, no, you all are brothers, you shouldn't be like this. Remember the unbelievers are watching us." That is why Abraham told Lot, "The heathens are watching us. Let us not have any contention. You go east, I'll go west." Look at Moses when he came, he said, "Wait, wait, wait, you shouldn't really fight like that." He said, "Who made you a judge over us." People under Moses' message with the Pillar of Fire! Do you understand? But *blessed are the peacemakers*.

He said, "Sisters, a woman represents the Church and they type – when you watch the women you know the condition of the Church" and when we watch women in this church it should be a reflection of what this church stands for because you know the Church by the condition of the natural women in the Church. How many knows that is the Word? How many sisters here know that is the Word, raise your hands let me see sisters here? Praise God. All of those sons and daughters building with their father. I am your father you know in the Gospel; we're building here. We're building it strong. We're building a wall without breaches. That is what I'm preaching on tonight, **"BUILDING JERUSALEM'S WALL WITHOUT BREACHES."** Nehemiah, in Nehemiah chapter 4, verse 6, he says,

So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

But it came to pass, that when Sanballat and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, [it was made up] and that the breaches began to be stopped, then they were very wroth,

They want to keep variance in the church; they are glad to know it has enmity; they are glad to know it

doesn't have any harmony but Nehemiah came after he inspected the wall, he said, "You see this piece, it has to join back to that piece when I'm done; this piece here has to fit right back, like dovetail, with this piece when I'm finished with this work." He said, "I'm not leaving this Jerusalem with that breach in that wall so. You see this sharp edge of this corner here, I'm going to break that off, grind that down and turn it right here at the corner smooth and nice." He made an evaluation and an assessment and when he starts to write he knows who is involved; he knows who's not involved; he knows who are a part of the work; he knows who is working earnestly and he knows where there were breaches the wall began to be made up and the breaches began to be stopped. We're making up the wall and we're stopping the breaches. The breaches are where it has opening; where it cleaved apart; broke apart; fellowship and relationship broke apart; enmity, strife, variance; where the enemy comes in. And the devils were so wroth when they heard the breaches began to be stopped; when they heard the walls... These were the people who was working here who said, "Let us rise and build." These were the people who said, "Let us rise and build" and everyone worked. And watch this one here, verse 30 [chapter 3,]

After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

Not his house! You heard "Over against his house, over against his house, over against his house. Over his chamber," this is a man with a one room. He only has that one room apartment but even the man with the one room is building next to the ruler and the high priest. Do you understand? Oh God can't you see Jerusalem? Can't you see; can't you see when we're looking down on this one and scorning this one, watching this one

“funny” [strange –Ed] that is not Jerusalem? That’s Babylon or that’s Jerusalem broken down, gates opened wide; burned down, consumed; no wonder he wept. But when he got the people after he inspected the work he said, “You see the distress we are in? Let us build this so we will no more be a reproach. We don’t want to be no more a reproach.” And they started to build because they said, “*Let us arise and build; we will not be a reproach*” and they strengthened their hands for this work. They strengthened their hands for this work!

You have to strengthen your hands for this work. You have to start to say, “I’m going to make back up with that sister; I’m going to apologize to that brother here.” Let me tell you, do it or die. I doubt somebody in their heart will want to sit down here and resist the Word like this; not this kind of Word; not the Word so close; not the Word so plain; not the Word so timely; not the Word so in season. It’s not just the Glory part where the Glory is filling the temple; it’s not just the high priests marching holy, holy, holy; it’s not just with the singers singing with one voice when It comes down. All this, the wall, are fortified. This is where they become one. This is where all rank and file and things and caste system, this is where they show we have one love; one love. Amen.

Even the man with one room, a one roomed apartment, he’s with the high priest. He tells you from the high priest’s gate, (the place is so big) and then where the king’s garden is and then the governor’s throne but then he tells you about this man’s chamber too. God looks at the big things and God looks at the little things and God mentioned all, great and small. Everyone is important to God. Everyone deserves recognition from God. Everyone is recognized by God. The small man’s work is recognized even though he has a one roomed apartment. It doesn’t have any steps to go in that house; he doesn’t even have a “crocus bag” [Long ago people in Trinidad used the bag that held

flour, rice and sugar for different purposes, including mats –Ed] for a mat, amen; it doesn't even have tiles, ceramic tiles that is tiling the steps and he has no brass rail to hold on to and knock on the – a buzzer to press on the door. This man here with the little old window pane if you look in he hardly has curtains; he doesn't have anything to hide; you could see right in his apartment; it's transparent. He didn't cover it up with all kind of things and you don't know what's going on inside. He's in the open; he's in the open! Oh my! Hallelujah!

If tonight you have places where the enemy is putting pressure and you feel if he put a little stronger pressure you will give in, get your beams; put up big strong beams; get your locks, not locks that is easily picked. You know you have that kind of lock that goes, "Click," they pick your lock and they go in; not cheap locks. This lock is not cosmetic, this lock is for fortification; this lock is for security. With security you have peace; with peace it means you don't have any disturbance of your rest; a rest that cannot be interrupted; a peace that cannot be disturbed. Why? Because you have a strong security, amen, because of the things that God has used to secure you. You see the same way you put a lock to secure a door and a bar to give added strength to fortify that entrance, it's the same way God has things in the Word to bolt you down; take your fear out; take your doubts out; anchor your faith; tie you to the Absolute. That is locks and bars that anchors you because that is what brings security because there are certain Words like locks; certain revelations or a certain word like locks and bars that when somebody tries to get in there – and let me tell you, the reason he gets in the church it's because many of you don't have those bars I'm talking about. Many of your lives don't have that. Then the people who were building around their home, they aren't building around their home; they aren't building over against their house. And that's why this boy ends

up with an unbeliever and the mother and father knows it and they watch it grow and get big and they see it and they know what the Word says.

As I told you the other day under the Spirit and not even knowing half of what was going on, I said I have spent hours and hours, service after service after service, betrothal after betrothal explaining back and forth. I don't believe anybody else in the Message preaches so much about betrothal; use a whole service, go to print books; *The Sacredness Of Your Marriage Vow* [2004-0112 -Ed] everything to give the people and then to have people who aren't building around their home and seeing those things and then want the ministry now to come in and support and fix that. Wrong church; wrong man because you have to believe in what you're in; you have to stand for what you believe and if you can't handle it then solicit help. There is help here that is not refused to council and to deal with those matters. We have had Men's Meeting, we have had Couples Meeting, all for the purpose of strengthening these parts of the church. You have to show your sincerity that you believe the ministry; that you believe in him whom God has sent; that you check what he is saying and believe the Word and when the wisdom of God lays out the way to approach these things and you don't do it then you are violating the very thing; you are treading upon the thing you say you believe in. So what is the reason of being here if you're coming to break down and weaken and then let somebody else in the seat there give you a misinterpretation. Whoever misinterpreted for you let them fix it not me. Tell them marry them because they're just like me; I do not have any marriage license; they don't have any. Do you understand what I'm saying? If I am not the person to handle it and God's talking through somebody else and the advice I give from the Word is not recognized and heard and applied, get somebody who believe, who agrees together because two can't walk together except they agree and if you're

not agreeing with me and what I'm saying then walk with who you are agreeing with because I believe this is the way to do it, the way I've preached it. I say that is to protect you. I say you have something – you're going through that with a boy unless you want me to put everybody's name and picture; everybody's profile; everybody's information, "Divorced, cannot be married. Un-eligible, homosexual; past here; past, lesbian." You want me to put all of that on that wall. I say you come in here and you're seeing somebody, you come and talk to me. That doesn't mean I'm controlling anything. That means I could tell you, "Leave that alone, that's un-eligible." If you start to take that fire and if parents are not checking that out and want to bless and sanction and then bring it to me, you'll bounce your head against a wall because what you're doing is exalting yourself above the knowledge of the Word. What is the measuring reed you have? If you have yard and inches, I'm working with metric. My measuring has to be narrower than that. Maybe you have a Baptist measurement or some Jehovah Witness measurement you came out of denomination with. And if I'm using the Word measurement it has to line up with the Word.

You have to learn to handle your own story. If God didn't call you to preach and even the preachers we have to take care of our own business you know. If God didn't call you to be a singer and play music and prophesy or do something and He called you as a parent to raise your children, learn to raise it good. That means you have nothing else to distract you; you have that focus and just do that. You're helping to build a strong church. Parenting is not, "I will carry you to the minister you know; I will report it." That is threatening! That is not parenting that's threatening. It shows you, a place needs a lock, you should get a lock. Sit down with them with the Word and say, "Here are a few locks." Say, "I've noticed you're getting carried away very quickly because you have nothing to resist that

pressure coming through your door. It seems that that person could walk through your gate at any time.” You say, “No, no, no, no, no, you’re handling that wrong. You don’t do that so at all. You need some bars; you need to keep that door locked with a chain behind and you can look through the eye hole. “I can’t open for you.” You pick up the phone and you call 911, get the deacons, the police. Let’s stand to our feet.

Are you catching the concept about fortifying Jerusalem? Are you catching to see the kind of harmony, the kind of unity; the humility; the consideration for each other; all rank; all self has to go to bring this to pass? This is how it was and notice it started by the sheep gate and it ended by the sheep gate. Verse 32 says,

*And between the going up of the corner
unto the sheep gate repaired the goldsmiths
and the merchants.*

It started with the priests at the sheep gate and they went all the way around and they came back right to the sheep gate to complete the entire circuit of the work. A lot of breaches got healed during that exercise. A lot of rough edges got cut off. A lot of people learnt to appreciate others. The man with the one chamber, lost his inferiority complex and when he got around the high priests and they he realized, “All of us are brothers.” The sisters and they on the wall with their daddy realized that they don’t just have to cook and make cookies, they could be more involved in the work of the Lord than that. They could be in areas where they could help build and fortify the church strong. The rulers showed that they weren’t ruling because of a domineering spirit, they were ruling because they could serve and work with the least.

It’s beautiful picture! Isn’t the Word of God wonderful? [Congregation says, “Amen.”] You look at the Word of God and you realize you know, you read it and you say, “What can we see in that; what can we get

out of it?” But it’s a picture of how they worked. We heard that they wanted to work but this is a picture of how they worked; how the thing was actually done; the conditions; the dangerous places. Some people may be had been afraid of heights but they went up on heights. They learnt to overcome their fear for these things. Some people didn’t just necessarily were going to choose what they wanted to do. The ones who built around their own homes, those special people, Jedaiah, it means ‘he who calls unto God.’ Isn’t the home a place where the family calls upon God? Isn’t the home a place of prayer? “Benjamin, sit at my right hand,” speaking of a protector. Isn’t the home a place where you feel secure and protected; a place of peace in the confines of your home; your children don’t feel scared and nervous in the home church; a place where you could come in and rest and be relaxed in the presence of God?

Zadok means justice; men who worked over their homes. Isn’t the house of God – *judgment begins in the house of God*. Isn’t the home *the pillar and ground of Truth*. In the home doesn’t the father have to judge matters? Doesn’t he have to tell the child, “Okay, right now drop that and go to your room and I don’t want to see you out until the morning?” And a soul in prison, swift judgment! Sometimes the father sits down and say, “Okay let me hear, why, did you interfere with that? You know I said I don’t want that. How it is the car got hit here? I told you I don’t want any cricket playing here. Now you know what it’s going to cost to fix here? Now don’t you think it’s fair that you should do some work to earn to fix that since you caused the damage.” Do you understand? You come to the disciplinary board and the father sits down as a magistrate in a judicial matter in the home, the same father who offers the prayer; the same father who is an intercessor to pray for their children when they’re going for exams and these things; the same father who is a provider sweating and

toiling and bringing home something for them. Isn't the father a representative of Christ? Isn't Christ the Head?

What is our revelation? What kind of life are we living? How are we building? Is it a slogan, "We're building up Jerusalem" or is it a revelation. If it's a slogan, everybody is talking about, "We're building Jerusalem! I'm building up my temple and I'm building up my wall and I'm building up this" and then you see them, they're in the same condition. Now if they're building up... How many knows the word edify means to build up. It speaks of edifying one another; it speaks of edifying. You have tools, you have equipment to edify? You have something you could edify somebody with; something that God did for you, He reveals, He shows you in the Word and you can sit down with that person and through your testimony you build up that person's faith and that faith is that person's security? You build up their confidence and you say, "Don't be afraid" and you give them the Scriptures, "God is with you; nothing is too hard for the Lord." Amen. "He Who keepeth Israel never slumbers nor sleep." What are you doing? You're building them up; you're fortifying them. They say, "As soon as you started to talk to me my fear left me." Because why? Love is casting out fear! Love is casting out fear! Faith believing for them; virtue giving of your time with meekness; knowledge to see where they are weak and where their walls are broken down and temperance to help build them up that they could be temperate, fortified. Bring that because a man who has no rule over his spirit is like a city broken down without walls. If you could be temperate you'll build up his walls; you're fortifying him. Patience, the work is not done in a day. *Tribulation worketh patience!* You're toiling and you're labouring to get that job done but it's getting done because God's giving you strength. He's strengthening your hands to finish what you started.

These Truths, God is giving to us is designed to make us more thorough; to make our life more complete; to

make us better established; to make us firm and strong is what repair means. You know the English word repair it means to restore to a sum of good state after decay or injury. Have you ever gotten wounded in your spirit? Has somebody ever injured your feelings; they hurt you badly; they bring pain to you by how they treated you? Restore to a sum of good state after decay, dilapidation or partial destruction; to rebuild a part decayed or destroyed; to fill up; to repair a breach; to make amends as for an injury. You say, "I'm sorry I hurt you the other day. You know, I just lost my cool and you know and I spoke to you in a very degrading manner and you know the Spirit convicted me with that. I want to make amends." You're repairing the damage. Apology is a great repairing thing. Humility and confession is a great repairing thing. Do you have those kinds of tools in your work bag? When you're going to repair you have to have those kinds of tools. A tool called apology, you'll build walls with that tool; you'll repair breaches with that tool. A peace-maker must have that tool to heal breaches; to get a wall without breaches. To repair a lost or damage. You cause people to lose a lot of things. You aggravate a person to lose their patience; they retaliate; you get retaliation, resentment, they lose their cool. When they say, "You lose it." You say, "Yes you make me lose it. You provoked me beyond the resistance and tolerance of nature. You provoked me to a certain extent and like you were enjoying provoking me, that way and you provoked me to anger. I didn't let the sun to go down on my wrath." The Bible says, "Be angry and sin not; let not the sun go down on your wrath." But the one who provoked with a motive to do that was the worse sinner; was the worse sinner.

What a place friends! Let's look at our life. This kind of message is not outside your life, it's in your life. This is the kind that builds you; this is the kind that establishes you; this is the kind that strengthens you;

this is the kind too, many times shows you it hurts you; it brings pain to you; you get wounded and afflicted; it bruises you; it brings grief to you sometimes but you see for corn to become bread it must be grounded into powder and baked in a heated oven. And think it not strange concerning your fiery trials; it's more precious to you than gold that perisheth because tribulations are what works patience and patience, experience and experience, hope; a hope that maketh not ashamed and the love of God is shed abroad in your hearts by the Holy Spirit. And that's why He says, "Count it all joy when you fall into divers temptations, knowing the testing of your faith worketh patience.

See this is how the life is. You just can't take flour and raisins and put it in your mouth and eat it and say, "I ate a cake." That has to be mixed up; that has to go into fire and when it comes out it's nice; you like it but look what it went through to become that to give nourishment to somebody. And for us to be able to give nourishment and fortify, it doesn't come just by whims and fancies. And the love for God and the love for Truth causes a person to look into their life and brings that life to the altar and brings that temper to the altar and brings that sarcasm to the altar and brings that resentful spirit to the altar and brings that spirit of provocation to the altar and all those things that exalt themselves above the Word of God and that pride and these things, you bring it to the altar and then you begin to see the life begins to mellow out; then you begin to see God begins to – the Holy Spirit can flow through that life; then you begin to see that God could use that person to pray for this one because now they have compassion not just knowledge. Knowledge puffeth up but love edifies. Now they have feelings for that person because now they know what it is to be abased and they understand how it feels to be humiliated, so when they see one in humiliation they don't laugh at them to

scorn. They know how it feels so they have compassion and they reach out there. That is how their life is.

You appreciate the Word? You really appreciate it tonight? You realize I'm preaching to build you up; I'm preaching to teach you how to work and build and what the building is? I'm going to ask a couple of brothers to pray. We're going to do it a little different tonight because you see in this kind of service here, I know there are brothers here who caught what has been spoken right and we're going to use intercessory prayer tonight because we know there are many people in this condition and many homes and different things in a certain condition and some people can get the benefit if they can believe and want to accept and submit and put their neck to the work of the Lord and learn submission because the nobles were so noble they couldn't put the neck. The issue was submission. In other words they refused to submit because they held on to their opinion because maybe they were not given the task. "I am noble, I should be a foreman or a supervisor. They put me to work next to that man with a one room. How could I work next to him? He and I have nothing in common and that goldsmith, what they have them in the work for." No, they might not have much skill but they have a lot of passion and when they see nobles aren't doing it and they see this one wants big position they said, "No, no, I'm willing to do that. I could learn; teach me how you mix that; give me the mixture because I mix things; give me let me mix that here." He said, "Teach me how you do that here. I'm a little afraid of height but I'm praying that God helps me overcome my fright, I could work on this wall with you all." They start to step in and make their availability. "No," they said, "I don't want to spectate I want to be involved" and they got involved.

And I'm sure that when we have, you have, you see a place that you should be working at, no justice in your home; you can't correct any matters – Zadok means

justice. There's no calling upon God in the home. See? Jedaiah means he who calls unto God. Meshullam means devoted. Shouldn't the home be a place of devotion? Devoted wife, devoted husband, devoted children, devoted family having devotions; shouldn't the home be like that? They worked against their home. Isn't the Token for the home first? Before we go out and work in Grenada and before we go out and work in St. Vincent and before we go and work all over the place and go on this trip and go on that trip shouldn't we work in the home first, if this is the home church tonight? Can we work here first? [Congregation says, "Amen."] Praise the Lord.

They worked! They saw the necessity to do that work. You tonight, we're going to pray, you've sat for quite a long time so I'm sure you're not going to sit back down now. You've sat all night. When we stand to pray let's stand praying fervently. I'm going to ask a couple of the brothers to pray and in my heart I believe the Holy Spirit can lead them to pray through the Word and pray in the areas that the Word showed to us. And you who saw yourself reflected in different areas of the work, where you realized God has called you out of Babylon to bring you to become a part of this great restoration of Jerusalem at the end of the seventh Age that you can move into such a place where the Holy Spirit...

And I know there are elders in this church that loves this church and loves this people like myself. We left about two o'clock this morning from here where we had a meeting with the deacon board and the ushers and they, the first contact of the people that comes into the church, the ones at the door, the elders in the gate; the ones that meet you and bring you to your seat, help usher you into a place to receive the oncoming Word and blessing that God has in store. Only because we see the need and the present circumstances that we want to see the Holy Spirit give us the victory in the places where we see the enemy coming in. We want the

enemy to howl, like they howled back there when they heard that the breaches were being closed up; when they heard that the walls was being made up. It must be the same.

So I want to call some of the elders here to pray so let's just sing a little chorus. Let's just sing what we were singing the other night, "*Search me oh God and know my heart*" because remember they are praying for you in an intercessory channel but you have to be identified with the prayers they pray and you too praying also by your confession that, "Lord I receive your Word. I believe that this is the time of the restoration; I believe that Jerusalem will rise again; I believe that Alpha and Omega will be the same; I believe this last day Bride will come into glorification and show greater things than when the Church was just in the earnest because this is the hour of the fullness." May He bless you and it takes faith for God to answer prayer and that means all of us now in one mind, in one accord and in one heart. We've sat and we've heard the Word and we've listened and we've examined ourselves by the Word and we applied the Word while we were hearing and we were letting the Word judge us and we were letting the Word – being sprinkled with the Bloody Word tonight and now we're going to offer prayer and God will hear and answer. "*Search me O God...*" [Song # 61, Songs That Live -Ed.]

*Search me, O God,
And know my heart today;
And know my heart today;*

Try me, O Saviour... I would like to call Bro. Jonathan Weston.

Try me, O Saviour,

And know my thoughts Lord, I pray. He knows your every need; your every thought! Have faith in God tonight. "See if there be..."

*See if there be,
Some wicked way in me;*

Some wicked way in me;

Cleanse me from every sin, that's our hearts desire; standing without spot or wrinkle friends; all of our sins are in the Blood. True confession and faith we are subject to all the powers of God that is in Heaven tonight.

...and set me free.

Every head bowed, every eye closed all around the building; all in the rooms wherever you are; all on the outside. Let's now be in one mind. This is an important time for the church here. Let's all stand in unity. Intercessory prayer is one of the greatest and highest forms of prayer. We can receive what God has promised unto us; what we have needs of tonight.

[Bro. Jonathan Weston prays. -Ed.]

Amen. Could we say praise the Lord. [Congregation says, "Praise the Lord." -Ed] Let us just sing, "Lord take my life and make it wholly Thine; fill my poor heart with Thy great love Divine." [Song # 61 -Ed]

Lord take my life,

Lift your hands to Him to as you sing it, "And make it wholly Thine." I want to call Bro. Jason Pivot.

...it wholly Thine;

Fill my poor heart,

Fill my poor heart

with Thy great love Divine;

How we need it! Let Him shed it abroad in every heart tonight by the Holy Spirit.

...Divine;

The people had faith in Ezra's prayer; they had faith in Nehemiah's prayer. Let's have faith with our brother as we pray. It's the same Spirit that prayed in Ezra and Nehemiah and Zechariah and Haggai and them, praying through these brothers here.

...self and pride;

I now surrender all; full surrender to Him.

I now surrender;

Lord, in me abide.

Let's stay united in the Spirit, every heart, every mind disciplined with faith reaching out to our God tonight as a unified body like when Jehoshaphat prayed that time in the midst of all Judah and the Spirit fell upon Jahaziel and God answered back among them, they gathered in Jerusalem in the house of God and they were unified together. If two shall agree as upon touching anything it shall be done; for what we bind on earth is bound in Heaven and what we loose on earth is loosed in Heaven. This is what our Lord invested in His Church that stands here united in agreement tonight as the Holy Spirit will continue to pray for every need that is among us.

[Bro. Jason Pivot prays. -Ed.]

Thank You Lord. Let's just sing, "Learning to lean, I'm learning to lean; I'm gaining more power than I've ever dreamed." Are you learning to lean on Jesus as the Word was opened; as your prayers go up, amen; as the faith begins to pour into your heart; the love of God begins to be shed abroad; you begin to let go; you begin to surrender; you begin to just yield to Him; begin to give Him His rightful place in your life, amen; you begin to line back up with the Word; you begin to purpose in your heart, "I will live upright. I will walk upright." Oh my, prayer changes things friends. The effectual fervent prayer of the righteous availeth much. Hallelujah! Oh let's just sing that, "*Learning to lean.*" [Song # 313, Songs That Live -Ed.]

Learning

We are all learning! He is teaching and we are learning. Oh yes not by might, not by power, he told Zechariah, "Tell Zerubbabel *but by My Spirit saith the Lord.*"

...I'm learning

Learning to lean, not on our own understanding but on Jesus, the Word, the infallible Word. Oh my we are discovering a power a strength that we never had before.

Gaining more power,

Than I'd ever dreamed,

Oh yes, I'm learning to lean on Jesus.

Oh if you believe that why don't you just lift your hands one more time! I want to invite Bro. Michael Fortune to come. Amen.

Learning to lean,

Oh my, intercessors friends in the hour of judgment; intercessors with the Holy Spirit through groaning and utterances, things that cannot be spoken, the Holy Spirit can take our requests and define it; define it in such a way and make it so clear and present it to the Lord that His grace and His power can come down to meet every need in every heart.

Gaining more power,

That's what we all need tonight to live for Him and carry out His will.

...ever dreamed,

I'm learning...

Just believe with all your heart and receive tonight and claim it and identify with it. Thank You Jesus.

[Bro. Michael Fortune prays. -Ed.]

Let's lift our hands to Him in praise and thanksgiving with grateful hearts. Father we thank You we praise You tonight dear God that You have shown us Your favour. Your Holy Spirit has given Lord, such release oh God to the hearts of Your servants dear God; that Father the love of God could have of stirred within their bosom Father, oh God to pray on our behalf dear God in so many different areas and places oh God as we stand here under the influence of the words of exhortation and admonition and correction and instruction that dear God we might be built up Father; that we oh God might take our place in this hour; that we might truly be Lord God, Your victory and to show forth Your glory in this hour.

Lord we are grateful Father. We believe that You are bringing us to that place dear God. You are the Author and the Finisher, oh God and we are so privileged oh

God, Father to know that we have been chosen unto glorification Father, that Lord, way before the foundation of the world dear God, You chose us unto eternal Glory. And tonight oh God, though dear God, there is a lot of breaking down for us Lord, a shaking down oh God, Lord for all of us Father. As Your Prophet said, "Let it be a shaking down for me, let it be a shaking down for you but together we will make it by the grace of God." Oh God not by might or by power but by My Spirit; not him that willeth or him that runneth but You that showeth mercy.

Oh God take our hearts into Your hands and mould it and shape it and bring it to a place where every desire, where everything oh God, Father, will be unto You Lord, to glorify You; to be made Your royal throne; Your royal residence that Lord, You could be in the control tower of our lives controlling us dear God; that Lord every move we make could reflect Jesus Christ. May You grant it oh God. We praise You Lord. We thank You tonight Father. Blessed be Your Name. We receive tonight oh God. We receive Lord all that was asked for Father. We receive it tonight Lord. We know dear God You are a prayer answering God. You hear and You answer oh God. We believe that we have received what we've asked for and we shall have it oh God. Thank You Jesus. Praise be unto Your Mighty Name. Thank You Lord. Thank You Jesus. Thank You Lord.

At this time I believe we have our Sis. June Smith and our Bro. John Smith with a baby, a young child that they wanted to offer for prayer if they are here. This will be the time! They said they were going to be here this evening. Are they here? Praise His wonderful Name. They are coming, praise the Lord. Oh my! Do you love Him tonight? Do you appreciate being here? Oh my! Praise His wonderful Name. How great is our God. Thank You, Jesus. The child has had some fits, some spells and the doctor wanted to put the child under some kind of medication for two years and the

parents said, “No, no, we don’t believe that. We believe the prayer of faith will save the sick and the Lord shall raise him up” and we are believing tonight that God is a God rich in mercy tonight. He careth for us if we cast our cares upon Him tonight.

Praise His wonderful Name. Amen. Bro. John and Sis. June has been with us many years, amen, baptized, married right among us. We are so grateful, amen, for their faith and their stand; for their courage tonight. We want to believe as the parents believe together with the child and we, the elders here, the child has been anointed according to James chapter 5. We know God keeps His Word friends.

[Bro. Vin prays for Bro. John and Sis. Junes’ child. –Ed.]

Praise God, amen. Praise His wonderful Name. I want to ask Bro. Joshua to pray a prayer of dismissal.

[Bro. Joshua prays a prayer of dismissal. –Ed.]

Oh greet your brother in a way to show there is no breach; greet your Sister in a way to show that there is real Divine unity. Amen. God bless you. Amen. And we want to sing a love song for the Lord Who has been so good to us. You want to tell Him how much you love Him. “I love You, I love You, I love You Lord today because You cared for me in such a special way and I will praise You, yes I will praise You; I’ll lift up and magnify Your Name.” God bless you. God be with you. See you on Sunday morning.

Amen. If some of you could get up and give a little encouragement tomorrow night or tomorrow evening to the Marcano family, you can do that. Amen. Monday is the funeral, I think it is 1 o’clock. We’ll confirm that Sunday and we are yet to – I myself have to go up to see if the location is suitable. They want to have it by their home but you know I have a little doubts so I told them I will come to see myself what can be done because you know they have a lot of people in the area who may not be able to come to the funeral that I guess will be there

you know how it is in small communities where they live out there but by God's grace if you can't go, give them a call. If you can go, go and be a little comfort and we'll see you on Sunday morning. The funeral will be Monday and Sunday we'll confirm. Let's just sing I love you. You may have your seat. God be with you. His grace and peace go with you as you go.

I love You! I love You!

I love You Lord, today!

Because You cared for me...

[Bro. Ken takes over the rest of the service. -Ed.]



Third Exodus Assembly

Depot Road, Longdenville, Chaguanas

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

Email: thirdexodus_assembly@yahoo.com

Website: www.thirdexodus.org